

THE ENTRANCE TO THE VINAYA



VINAYAMUKHA

VOLUME ONE

of

Somdetch Phra Mahā Samaṇa Chao
Krom Phrayā Vajirañānavarorasa
10th Saṅgharāja of the Ratanakosin Era
of Siam

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TRANSLATORS' NOTE

The square brackets [] found in the text contain the explanations of the Venerable Author. Rounded brackets () contain expansions of the original necessary in some places due to its brevity, or for translating difficult Pāli and Thai idioms.

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SOMDETHI PHRA MAHA SAMANA CHAO
KROM PHRAYA VAIBRANANAVARORASA

FOREWORD

There are many books in the Thai language explaining *Dhamma* (Buddhist teachings) and *Vinaya* (Monastic Discipline), both together being called the *Buddhasāsana* (the Buddhist religion). In particular, many of these books are used in the syllabus of Buddhist studies because Thailand has long accepted and had faith in the *Buddhasāsana* so there have been many learned men some of whom have composed various sorts of books in the course of time. In the recent past, Somdetch Phra Mahā Samana Chao Krom Phrayā Vajirañānavarorasa has written a great number of volumes which have been used in the Nak Dhamma course (for monks and novices) and the Dhammasikṣā course (for laypeople) up to the present time. Mahāmakut Buddhist University has taken steps to have these books translated while Mahamakuta-rājavidyālaya Foundation has already published many of them such as *Dhaimavicaraṇa* (Introspection in the Dhamma) and *Pañcasīla-pañcadhamma* (The Five Precepts and Five Ennobling Qualities), and so forth.

The reason for making these translations into English is that now there are many foreigners giving increasing attention to the *Buddhasāsana* so that ever-greater numbers of them try coming to Thailand for ordination as *bhikkhus* (monks) thus furthering their studies. Contacts between people having faith in the *Buddhasāsana* in various countries have now increased greatly, while English is the tongue known to many people throughout the world so that it is now used as the international language. Thai *bhikkhus* have tried to study English and many other supporting subjects for ease of contact in spreading knowledge of the *Buddhasāsana*. For this purpose, a university for *bhikkhus* has been

established. Therefore, it is proper and necessary to translate Buddhist works into English. We have the intention to translate fully all the books on the syllabus of Nak Dhamma and Dhammasikṣā in every grade. This book, *Vinayamukha* Volume One (translated as "The Entrance to the Vinaya") is one of the volumes which have been newly translated and printed in the present time. The Introduction by the Venerable Author of the *Vinayamukha* explains the need for such a work. In the work of translation, Phra Khantipālo and Mr. Suchin co-operated from the Rains-residence in 2510, being completed in this year, 2512. Mahāmakuta-rājavidyālaya has also arranged to have the *Pāṭimokkha* (the Fundamental Rules of a bhikkhu) printed with English translation (now in its second edition).

Persons who are not familiar with the subject of the *Sangha* (monastic community) in the *Buddhasāsana*, do not know why bhikkhus can do this but cannot do that, nor how bhikkhus should conduct themselves. And what will be the proper way for laypeople to practise towards bhikkhus? But when they have read this *Vinayamukha* they will know about matters which are really important, called 'the training in the life of purity' and they will see how meticulously this work treats upon the *Vinaya* (monastic discipline). To one who has been ordained, it shows how to practise the *Vinaya* fully and properly.

This *Vinaya* is regarded by the *Sangha* in the *Theravāda* (the way of the Elders) as the main root of the *Buddhasāsana* and they maintain firmly that the *Vinaya* should not be changed or given up, thus according with the ruling laid down by the *Theras* (elder monks) in the First Great Council. The *Sangha* belonging to the school adhering to this, is called *Theravāda*.

One who has read this book, or even the (brief) *Pāṭimokkha*, will come to know the Buddhist ordinances which are the original and true ones. And they may be surprised, for how can these be used even up to the present? Which books of worldly law indeed

have been used for longer than 2500 years, and which are still as fully valid as the training-rules laid down in the Vinaya by the the Exalted Buddha?

Mahāmakuta-rājavidyālaya would like to express their appreciation to Phra Khantipālo and to Mr. Suchip who were the translators, and to others who gave assistance in every way.

Phra Sāsana Sobhana (Suvaḍḍhano)

Director, Mahāmakutarājavidyālaya.

Wat Bovoranives Vihāra.

1st October, B.E. 2512.

SOMDETCĀ PHRA MAHĀ SAMANA CHAO
KROM PHRAYĀ VAJIRĀNĀNAVARORASA

One of the royal children of His Majesty King Mongkut, His Royal Highness Prince *Vajirānānavarorasa*, the tenth Sangharāja of the present *Ratanakosin* period, was born on 12th April B.E. 2402. It was said that at the time of his birth the clear blue sky became suddenly overcast and there burst forth a heavy rain which soon inundated the palace grounds. His royal father, taking this as a prophetic omen of cool and delight associated with his birth, named him *Manussanāga*, referring to an event that took place soon after Lord Buddha's Enlightenment. This was when He sat in the rain absorbed in an ecstatic contemplation of the reality of his Enlightenment. A *Nāga* King, impressed by the sight, came to offer protection by spreading his hood over the Buddha's head and coiling himself around the Buddha's body. The term *Nāga*, besides meaning 'Serpent', also refers to an elephant, which is symbolic of strength and endurance and is one of the epithets of Lord Buddha and the Arahants.

Brought up as a royal prince, he was educated by the best teachers that could be found. Besides studying Thai and Pāli, he was among the first group of royal children who studied English under Mr. Francis John Patterson, a serious teacher who was strict in enforcing discipline as well as earnest in teaching English. But with his patience and intelligence, Prince *Manussanāga*, together with Prince *Diswara* (or Prince Damrong, pioneer in the field of Thai history and archaeology), became the teacher's most favorite pupils. This English teacher had also been His Majesty's tutor for some time.

He entered the Sangha at the age of twenty and after this dedicated all his time and energy to studying the Holy Scriptures until he was well versed in the Dhamma and was able to teach all

grades of Pali classes at that time. But it was long before he was appointed Sangharāja with full power and responsibility to manage ecclesiastical affairs. After becoming Sangharāja he never wasted his time in seeking personal comfort or relaxation. On the contrary, he worked indefatigably to improve the level of knowledge and the standard of behaviour of bhikkhus at that time. There were not many bhikkhus who had a sound basis of knowledge or a reasonable faith consistent with the spirit of Buddhism. Buddhist education was then rather an individual affair, with each taking the subjects he liked in the way he pleased. Most were satisfied with what had been traditionally handed down and were practically unable to distinguish the special characteristics of Buddhism from other faiths. Thus in many cases they preferred only the superficial aspect of the truth, with a consequent laxity in Vinaya and ignorant distortion of the Dhamma. Even the way bhikkhus preached was haphazard and the language used was generally too old or too high to appeal intelligently to the ordinary mind. The examination procedure in Buddhist education was still conducted orally and individually, there being yet no written examination. This method, besides being a very tiring job to both the students and the examiners themselves, was very slow and could not cope with the ever-growing number of students each year. Seeing this disadvantage he introduced the method of written examination, which saves time and yields more accurate results.

Apart from laying down several more courses of Buddhist study in the new style both for bhikkhus and laymen, his literary output was also enormous. This includes works of varied nature both in Pali and Thai, being text-books, sermons, addresses, translations, explanations and discussion or comments. Some of them were composed specially for bhikkhus, dealing with the subtle aspect of the truth, whereas others were prepared for laymen, concerning the lower grade of the truth suitable to their immediate need and condition. As for those in the form of a comment, there

is this valuable work named "The Entrance to the Vinaya" (ဝိသုဒ္ဓိ). This is a set of three volumes, full of interesting facts concerning the *Vinaya* or Monastic Discipline based on documentary evidence with a good collection of reasons and arguments. It is an exhaustive work with a detailed and enlightening discussion of each article of the *Pāṭimokkha* (Bhikkhu's Discipline), reflecting the author's extensive research, penetrating insight and a spirit of tolerance that cannot always be found combined in so great a personage.

All this, however, shows only his benevolent achievement in the field of Buddhist education. In the realm of administration, the products of his pioneering spirit and democratic character born of his discernment are by no means less significant. But with the space at our disposal it is practically impossible to mention in detail what he had selflessly done for the sake of the development of Buddhism in his country. Suffice it to say that the situation of Buddhism when he took leave of us was far different from the one when he took over. His heritage, in the form of a much improved method of administration within the Sangha and that of hundreds of valuable books still loved today as they were in his time, is and shall be a living witness of his great life and work, with his name and memory for ever revered by the coming generations, as well as by the present one.

As a Sangharāja he willingly devoted his life to the progress of Buddhism and the welfare and happiness of the bhikkhus all over the land. As a bhikkhu he regarded himself as a member of the Sangha who was allowed no special privilege as far as the Vinaya was concerned and who, in spite of his birth and authority, was friendly, accessible and informal to everyone. As a scholar no cost was ever spared by him to raise the standard of study and practice in his land. The compilation of hundreds of literary works, some of which were completed at the expense of his own health, is plain evidence of this noble virtue.

Then came the time when his sojourn in this physical existence was to end. This was on the 2nd August B.E. 2464, when he realized that his death would soon take place. In fact he had known even before that time that his illness was to be his last. So he committed his body to the doctor's care, never once making any complaint. But inside he was dwelling constantly in his mind on the essential Buddhist teaching of Impermanence, Dukkha and Ownerlessness. Thus, in spite of his sufferings and exhaustion he managed to keep his mind peaceful and indifferent to the condition of the coarse, physical body until his end, which he readily welcomed, in the same manner as his august father King Mongkut, with the following last words of his own:--

Saṅkhārā añlocā	Vipariṇāmadhammā
	Santatiṭṭhā
Saṅkhārā dukkhā	Taṃ kutettha labbhā
Saṅkhārā anattā	Yathāpaccayaṃ pavattanti

Conditions (of mind and body) are unstable,
things sure to deteriorate,
bound about in continuity.

Conditions (of mind and body) are dukkha
what else could be expected of them?

Conditions (of mind and body) are ownerless
going on according to supporting factors.

PREFACE

We bhikkhus are a well-founded community controlled by rule, regulation and tradition like other well-founded races and communities. Now, the rules, regulations and traditions of bhikkhus are called the *Vinaya*, which is paired with the *Dhamma*, the latter being the training of the heart. Both of them comprise the *Sāsana* which is therefore called the *Dhamma-Vinaya*. It is said that Phra Upāli Thera was an expert in *Vinaya* having studied it in the presence of the Exalted Buddha who praised him as preeminent among those who knew *Vinaya*, there being no other bhikkhu to surpass him. When the Exalted Buddha had attained Parinibbāna, in that very Rains-residence, many of the Theras presided over by Phra Mahākassapa Thera assembled together to rehearse the *Dhamma-Vinaya* thereby arranging the order of the *Buddhasāsana* to become the principles for all, at Rājagaha the royal capital of Magadha. During that rehearsal, in the part which was devoted to the *Vinaya*, Phra Mahākassapa questioned Phra Upāli who answered those questions and when all this was clear, it was declared to be the pattern to be practised and learnt by heart, to be taught orally to others and to be handed down. In this way knowledge of the *Vinaya* was passed from generation to generation for many hundreds of years after the Parinibbāna until it was written down. During that time there were misunderstandings from time to time and the Theras of those times assembled to consider disputes and their decisions were also handed down as tradition. The pattern (of the *Sāsana*) arranged by the Venerable rehearsing Theras was called *Pāli* which those who have studied believe is the text (and language) used from the very beginning and remembered without mistakes. Those present at the first *Sangāyana* or rehearsal were the great disciples of the Exalted Buddha himself, being erudite in His Teaching, moreover they were men of purity for they were Arahants.

The Commentaries explaining the meaning of the Pāli written by later Ācariyas, are called *Atthakathā* (talks upon the meaning) which since they have second place to the Pāli, are held in less esteem. Nevertheless, since these writers knew the Exalted Buddha's Teachings they can be believed.

Still later, those works written explaining the Commentaries or supplementing them, are called *Tikā*, while books adding further information to the latter are known as *Anutikā*. *Tikā* and *Anutikā* since they contain the ideas of various later Ācariyas, can be trusted less. Other books written individually by Ācariyas according to their own ideas, are not included (in this series from Pāli to *Anutikā*) and each of them is held to be the words of those Ācariyas (*Ācariyavāda*).

According to my own investigation, it may be concluded that the first Sangāyana was a Sangha-assembly where there was only the questioning and investigating of the words of the Exalted Buddha, both those on Dhamma and those on Vinaya. Those words which were approved of generally or by a majority of bhikkhus were then held to be trustworthy and afterwards handed down. In later times when differences of understanding arose and when explanations on unclear points were needed, the Theras of those times again assembled to rehearse and then decided and laid down from time to time an agreed measure, until all of it was written down; therefore it was possible to explain extensively in writing. The action of handing down without writing is seen in the recent example of Dhammayuttika tradition. Since the time when Phra Chom Klao (King Mahāmakut) was a bhikkhu, to the present time (2456) sixty years have elapsed during which this tradition has been handed down by practice from teacher to pupil without having been written down except the original texts of Vinaya and Dhamma and those books of Pāli to be learnt by heart. It is apparent that the purity and the principles of the original Pāli are not as important as we

formerly believed. The fact that it was added to later in some places can be shown thus: the Pāṭimokkha Pāli called Mātika is said in the Suttas to contain 150 training rules, without Aniyata and Sekhiyavatta which were added later than the arrangement of that Sutta, while in the Vibhaṅga Pāli, the elaboration of the training-rules in the Pāṭimokkha, mentions the things offered to a cetiya showing that this Pāli is added later when the cetiyas had become sacred and people became accustomed to making offerings to them. Again, in the Khandhaka-book are mentioned the First and Second Saṅgāyanas which show the lateness of this addition. There is also laid down the procedure for conduct during a schism (of the sangha) but this is not at all the Buddha's behaviour, for teachers truly should try to reconcile schismatic disciples. He would not set up the method of opening the way to schism, so that it can be seen that this was written later when schism had actually taken place. Particularly, this may have been when the bhikkhus of Mahāvihāra and Abhayagirivihāra in Ceylon created schism. The action of writing down does not seem to have been undertaken by people who were pure and fully aware, because there are apparent instances of carelessness. This can be shown thus: in Vibhaṅga Pāli the writer was not sure whether the Pāli should come from Lord Buddha's mouth or from his own so that there is an inner conflict. Such grave carelessness is seen in the Vibhaṅga elaborations upon (the training-rule dealing with) an old rug (Nissaggiya Pācittiya, Kosiya-vagga 5) where the writer has said that it has been 'worn' only once. Now the rug is used for sitting on, not for wearing, its colour also being different from that of the robe. The reason why the writer has asserted a rug to be old in this way is that he first commented on the old robe (Nissaggiya Pācittiya, Cīvāra-vagga 4) saying that this was old after 'wearing' below and above only once, so that when he came to the old rug, he copied the above without careful consideration. There are more of such mistakes some of which are brought to light in the course of this book.

With regard to the Commentaries and Sub-commentaries, it is not necessary here to point out (careless mistakes) because they are Ācariyavāda. Whether we believe them or not depends upon our own careful consideration.

In the Vinaya itself which was handed down for a long time both orally and by writing, differences of understanding naturally have crept in at the time when the Ācariyas who understood incorrectly, wrote it down. When its rehearsal was undertaken at the time of a Sangāyana the mistakes could be removed but since the Vinaya was written down these remained in the sacred books and nobody could eliminate them. It is understood that the later Sangāyanas were held in individual countries only for the purpose of correcting mistakes in spelling. With regard to the later books, their writers do not consider the essence of the sacred books but only translate the meaning from Magadhi language into their own national tongues. They arranged their subjects according to their individual preferences, Pubbasikkhāvannanā being an example of this.

The complications found in the Vinaya bring about two results. (1) Those who are not strict are not encouraged to practise and, this being so, it will not be possible to control the Sangha of bhikkhus successfully. (2) Those who are strict will observe (the Vinaya) blindly thinking that they are better than the others whom they will blame regarding trivial points concerned with tradition, thus making annoyance for themselves when they enter a meeting. As it is, there will be no result of happiness for those who practise. It has been said that one benefit of the Vinaya is absence of annoyance but the opposite result, that is, remorse, will be experienced (by these falsely 'strict' bhikkhus).

From this discussion of how the Vinaya has come down to us, I feel disturbed and as a result I have planned to write this book, the Vinayamukha, with the purpose of pointing out the advantages

of Vinaya for fellow-practisers of the same Dhamma-Vinaya, desiring that they shall be well established in correct practice. Those who are not strict will then be convinced and train themselves in the etiquette of a samāṇa; while those who are excessively strict will no longer practise blindly, ceasing to be conceited and not blaming others, and even leading others to practise in a good way so that there will be the advantage of no remorse.

To prevent worries and confusion arising from the sight of huge heaps of āpatti which cannot be escaped from, I adopt from the Pāli the method of dividing Vinaya into two groups: *Ādibrahmacārikāsikkhā* (the principal training in the pure life, or brahmachariya), and *Abhisamācārikāsikkhā* (the higher training in proper conduct). These will be the two categories used in these books and I shall proceed to explain Vinaya according to them. The first book will deal with the rules and laws laid down by the Exalted Buddha as His ordinances these being the fundamental principles recited in the presence of the Sangha every fortnight, collectively called the *Paṭimokkha*. The second book deals with Abhisamācāra laid down or allowed by Lord Buddha as fine behaviour and good tradition, not being included in Paṭimokkha. The detailed arrangement of these two books will be shown upon their respective contents pages.

I should like to make it plain to you that I am satisfied with the *Kālāma Sutta* (*Tika Nipāṭi, Anguttara Nikāya*) as the word of the Exalted Buddha who spoke it to the people of the Kālāma clan of Kesaputta village in the state of Kosala. In this sutta he taught the Kālāmas ten different ways in which they should not believe since they can be called unreasonable.* After having considered these ways for themselves, the Kālāmas should not take what is wrong but should take what is shown to be right.

* (see the Mahāmakut publication, "A Criterion of True Religion"—a translation of the Kālāma Sutta with explanations. Translators' note).

Among the ten different ways, one should be mentioned here: "mā piṭakasampadānena — do not believe according to the texts or scriptures". My habit is not to believe all the words which are found in the scriptures, but rather believing the reasonable words; moreover, we have learned the history of the sacred books, as outlined above, so that we should not grasp them as our only source. The basis of my writing is that which is found to be reasonable and this should be taken as credible evidence, while what is defective should be opposed whether coming from the Pāli or from the Atthakathā. With this in mind I have given some opinions so that Vinaya-experts may continue these researches and I hope that this will happen for the progress of knowledge. If we believe only in the way of 'disjunction from-knowledge' (nāṇa-vippayutta) the increase of knowledge will be impossible.

In writing this book, very often I have resorted to the *Pubbasikkhāvannaṇā* (in Thai) because its writer collected the various scriptures according to subject and my purpose is to comment upon *Pubbasikkhāvannaṇā* as a tikā or subcommentary on that book, filling the defective gaps and correcting the mistakes in order to reach accomplishment. The *Pubbasikkhāvannaṇā* is like a device in my hand or it may be said that I have re-arranged the contents of that book in a new order. I am grateful to Phra Amarābhirakkhita (Amara Gert) the abbot of Wat Boromnivāsa who is the writer of that book.

Again, my thanks are offered to Phra Dhammatrilokācārya (Nānavaṇa Charoen) abbot of Wat Thepsirindrāvāsa who was my helper, sometimes aiding me in locating sources of given subjects and my thanks are due also to Phra Mahā Upagutto (Aap) of Wat Bovoranives Vihāra who was my saddhivihārika and who helped me to write out the draft manuscript of this book.

I devote the energy put into writing this book to the reverence of the ancient teachers who in succession maintained the Buddhist Teachings, including among them my Upajjhāya and Ācariya who taught me to understand the excellent Dhamma-Vinaya and who were my sources of knowledge in the undertaking of this work.

Krom-Vajirañāṇavarorasa

Wat Bovoranives Vihāra

Monday, the 6th of October

B.E. 2456 (1913)



The Obverse of the medallion reproduced on the cover has the head of Somdetch Phra Mahā Samana Chao Krom Phrayā Vajirañānavarorasa with the inscription above: MANUSSANĀGO VAJIRANĀNAVARORASO. MANUSSANĀGO was his personal name later used as his chāyā or ordination name, while VAJIRANĀNAVARORASO was his title as Royal Prince and as Sangharāja. The medallion was issued in commemoration of his age reaching five cycles, or sixty years.

The Reverse of the same medallion drawn above is adorned with a diamond radiating light above (as he was the "excellent son" of VAJIRANĀNO or King Mongkut) and lotuses below and has the date B.E. 2463 (1920) and the Pāli inscription:

Abhivādana silissa niccam vuddhāpacāyino
Cattāro dhammā vaddhantu āyu vanṇo sukham balaṃ

*May he of respectful nature who
ever the elders honouring,
Grow surely in four qualities:
long-life and beauty, happiness and strength.*

“ And even, O bhikkhus, as the great ocean is stable and does not overflow its bounds, even so, O bhikkhus, whatever training-rule has been laid down by me for hearers (sāvakā), they will not transgress it even for life’s sake”

The words of the Exalted Buddha.

(Vinaya-piṭaka, Pārājika-pāli).

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CHAPTER I

UPASAMPADĀ

There have been from ancient times until the present a number of persons who have preferred to instruct the people in the practice of Dhamma. According to their ideas such teaching would not be a waste of their lives, on the contrary it would be of great benefit to the people. Those who hold firmly to their ideals renounce their wealth, honour and individual happiness, and taking up the *brahmacariya* (chaste life) of one ordained, wander here and there in order to teach people, devoting their time for teaching their ideals to others. Having a large gathering of disciples, such people are called Teachers (*sāstā, satthā*) whose teachings, which are believed by many people and which are handed down through generations (from teacher to pupil), are called sects (*laddhi*) or religions (*sāsana*).

Our Teacher is one of those people. Although He was born in the Khattiya (noble warrior) class and became heir to the throne, being one who would receive the royal treasure and continue the royal line, still He was imbued with Great Compassion both innate and constant for all the people who He had the opportunity to benefit as they were under His control, yet He preferred instructing the people to reigning as king. He was not deterred from living a hard and chaste life. This preference was the cause for His renunciation. It was common for those who were ordained with such a purpose to decide either that they would join with others and help them, or that they would seek their own way. At first, Prince Siddhattha resolved to join others and therefore went to live in the two hermitages (of Ālāra Kālāma and Uddaka Rāmaputta) but He was not satisfied with these two

sectarian teachers and later, He decided to seek His own way. Having done so, it was in the nature of things for Him to choose the way and then to decide by which method He should teach. Continuing His search He realized that moral purity is the root cause of all virtues. At first striving with energy and perseverance He attained that purity and then He taught that same way to the people.

To begin with, He taught those who had already gone forth and when they were convinced and asked to join with Him, He allowed them to be bhikkhus by saying, "Ehi bhikkhu, svākkhāto dhammo caro brahmacariyaṃ sammā dukkhassa antakiriyaṃ" – "Come bhikkhu, well-expounded is the Dhamma, live the brahmacariya for the complete ending of dukkha".

Having said this, those aspirants were accepted and joined the Sangha. This ordination is called *Ehi-bhikkhu upasampadā* which means the "Acceptance by saying, Come bhikkhu!" At the time when there were many disciples or *sāvakas*, they were sent (by the Exalted Buddha) to various countries to propagate the Dhamma and when there were, as a consequence of this, many more aspirants for ordination, the *sāvakas* led them to the presence of the Exalted Buddha so that they might get permission to be bhikkhus according to the tradition established at first by Him. The Exalted Buddha realized the difficulties of both leaders and followers due to the rough and difficult paths. He allowed therefore, his *sāvakas* themselves to accept the aspirants but He changed the procedure so that it was no longer done by beckoning and gestures on His part but later aspirants had first to shave their heads and beards and then to clad themselves in *kāsāya* robes (of ochre colour) as a mark of their condition. Then they had to utter the solemn words of going for Refuge to the Triple Gem while showing the proper gestures of respect. Having done this, the aspirant was accepted and joined the community as a bhikkhu. Hence, this form of ordination is called *Tisarāṇagamanūpasampadā*, meaning

the "Acceptance by Going for Refuge to the Triple Gem". In those early times, soon after His Enlightenment, the method of receiving a person who wished to become a bhikkhu was accomplished by the individual, that is to say either by the Exalted Buddha, or by one of his sāvakas.

At the end of this period, the Sāsana increased very much, growth among followers comprising both bhikkhus and laity, men and women. With a view to establish a firm foundation for the Buddhasāsana and wishing to benefit the people, the Exalted Buddha allowed the Sangha to be the authority for control of the community. 'Sangha' here, does not mean individual bhikkhus as understood by the common people (in Siam now) but has the meaning of many bhikkhus who assemble to carry out some duty, just as a quorum of some society's members are authorized to take action,—this is called 'sangha'. The numbers of bhikkhus comprising a sangha is determined by their function. Most functions require a sangha of four bhikkhus which is called *catuvagga* (a group of four) but some functions need a sangha of five bhikkhus, some ten bhikkhus, while some require twenty. These are respectively called *pañcavagga*, *dasavagga*, *visativagga* (groups of five, ten, twenty). When we come to this stage, the upasampadā becomes one of the functions performed by a sangha. At that time Lord Buddha ceased to give ordination by himself and instructed his sāvakas also not to ordain (by the Going to the Three-Refuge-Upasampadā). He then allowed the sangha to give the kind of ordination called *ñatti-catutthakamma-upasampadā*, meaning that the bhikkhus assemble according to the number of members required for the function (to be done) in the place called the *sīmā* (a limited area with an established boundary) first announcing the motion regarding the acceptance of an aspirant to join the community and then obtaining the approval of all participating bhikkhus. In a country where there were plenty of bhikkhus, which at that time meant the Middle Country (Gangetic Valley in India), ten bhikkhus were needed to

accomplish the upasampadā. But in a country where bhikkhus were (or are) difficult to find, as in some remote places, only five bhikkhus were required. Upasampadā accomplished by the power of the sangha is the form practised to the present day. •

Generally speaking there are three kinds of bhikkhus, namely those who were ordained by Lord Buddha Himself known as Ehibhikkhu-upasampadā, those who were ordained by His sāvakas being called Tisarāṇagamanūpasampadā and those given ordination by a sangha, called Nātticatutthakamma-upasampadā. These three groups of bhikkhus had a common *samvāsa*, that is, they lived by the same code of discipline and were considered equal in all respects.

The method called *Tisarāṇagamanūpasampadā* which was discontinued for bhikkhus, was adopted for the ordination of young persons under twenty years old, which became the prescribed minimum age for a bhikkhu. The youths ordained in this way were called *sāmaṇera* who were given ordination by an individual bhikkhu who was senior, that is a *thera*. So with the coming into existence of the *sāmaṇera* there were two kinds of ordination, that of *upasampadā* to become a bhikkhu, and that of *pabbajjā* for a *sāmaṇera*. However, before a person can be ordained with the upasampadā, he must pass through the Going-forth or pabbajjā, this being the combination which has been practised until the present day.

Four Fulfilling Conditions (*Sampatti*)

Now I shall explain the tradition of giving the upasampadā by the sangha, the rules and regulations for which can be summarized as follows:

- 1) The person who wishes for upasampadā must be male.
- 2) He must have reached the prescribed age of 20 years calculated from conception (this is fixed by carefully counting the time spent in the mother's womb as six lunar months).

3) He must not be defective as a man, that is a eunuch (or defective in other ways lacking limbs, organs or being deformed).

4) He must never have committed very serious crimes including capital offences, for example, matricide, patricide, and so on.

5) He must never have committed any serious offence according to Buddhasāsana, such as committing a *pārājika* offence when previously ordained as a bhikkhu. Or, although he had been a bhikkhu in the past yet he had wrong view and entered some other religion.

(These points will now be discussed in greater detail). If one has committed such serious offences or one is woman, then such persons cannot receive upasampadā and their ordination would be known as *vatthu-vipatti*, literally, defect of the material (i. e. the person to be ordained). If a sangha gives the upasampadā knowing or not knowing about such defects, the aspirant will not be a bhikkhu according to the rules (laid down by Lord Buddha). Whenever the sangha come to know of such defects, that person already 'ordained' must be expelled from the sangha. A person who is lacking such defects and who therefore does not run counter to any of the five points above is called *vatthu-sampatti* (perfection of material) and can be given upasampadā by the sangha. A person who although not at all defective in any of the five points above should still be carefully examined by the sangha before giving upasampadā to avoid giving upasampadā to thieves, hooligans and others of bad repute punishable by the civil courts. Also to be avoided are persons having symbols tattooed on their bodies (as punishment in ancient times) according to the crimes committed, or having scars on their backs resulting from flogging (in the royal courts of old), or having deformed limbs or chronic disease such that they cannot carry out the duties of a bhikkhu, or persons with infectious diseases, or those living

under the protection of others such as parents, government officials, also bondsmen and debtors. The latter classes (from protection of parents to the end), when they are released from that custody can receive upasampadā. For instance, sons who are allowed by their parents, government officials granted permission by those in authority, bondsmen freed from their work and debtors who have paid off their debts, are also to be allowed upasampadā. Though these persons are prohibited, yet they are not absolutely prohibited from upasampadā, as are the first group of persons. If the sangha unknowingly gives the upasampadā to this latter group their upasampadā remains valid and they are not to be expelled from the sangha.

When the sangha wants to give upasampadā, the full number of bhikkhus necessary must be convened, this being known as *parisa-sampatti* (perfection of the assembly). If there are less bhikkhus than the required number this is called *parisa-vipatti* (defect of the assembly) and upasampadā will be impossible.

Upasampadā is an activity in which all the bhikkhus together must take part. Within a boundary or *sīmā* in a place where there are more bhikkhus than the prescribed number, but they do not all come to take part in the upasampadā, neither do they give their consent, the sangha which has been assembled although complete as to numbers cannot give upasampadā. This is called *sīmā-vipatti* (defect of the boundary). Therefore, the sangha though complete as to numbers must assemble within a limited area when their upasampadā will be valid, this being known as *sīmā-sampatti* (perfection of the boundary).

Before the actual upasampadā there is a preliminary step which must be taken by the sangha. It must examine the qualifications of the aspirants (and to do so the sangha must agree to one or two *ācariya* or teachers for chanting the examination). The questions which the teacher or teachers ask the aspirants cover only a part of the defects. It is probable that the most serious questions have

been selected (to be asked in the presence of the sangha), or perhaps, in the early days there were only these considerations, the others (defects of a lesser nature) being added later. The aspirant requires one bhikkhu who will recommend him and bring him into the presence of the assembled sangha and this bhikkhu is called the *upajjhāya*. The *upajjhāya* must be an able and senior bhikkhu who can teach the new bhikkhu when he has been ordained, and must also examine the necessary requisites or *parikkhāra*, for example, the robes and bowl belonging to the aspirant. If they are not complete, it is the duty of the *upajjhāya* to provide them. The sangha must authorize one bhikkhu to question the aspirant regarding these requisites. This *upasampadā* must be given only to a person agreeing to it and must not be forced upon an unwilling person. It is a tradition that the applicant must first utter the words requesting the Going-forth. All these things to be done are called Preliminary functions and should be completed before the motion and announcements. If these preliminary functions are lacking in any way, provided that they do not concern serious defects, the *upasampadā* is still valid but still it will not be in accordance with the tradition.

When all the above perfections (*sampatti*) are complete, the time has arrived for announcing the acceptance of that aspirant into the community. It is the duty of one bhikkhu who is able and knowledgeable to make the announcement in the presence of the sangha. The announcement is made altogether four times, the first being the motion (*ñatti*) informing the sangha and asking for the acceptance of that aspirant. The following three announcements are called the *anusāvanā*, the words of consultation of the sangha to each other, during the recital of which any member of the sangha has the chance to speak. If any bhikkhu at this time should oppose the motion and announcements then that function will be spoilt but if all remain silent, their approval is understood. After that, the announcement of the sangha's approval is made and the teacher (or teachers if both *ācariyas* are chanting) says that he will remember (this consent). In the announcement

the name of the aspirant, that of the upajjhāya who is bringing the applicant to the sangha as well as mention of the sangha must be uttered and must not be omitted, this being done fully, strictly and not the reverse. This is called *Kammavācā-sampatti* (the perfection of announcing the Act). As against this there is *Kammavācā-vipatti* which cannot be used (due to those defects in announcing the Act). The sangha who will give the upasampadā must be in accordance with these five sampatti and thereby the upasampadā will be carried out properly according to the rules laid down by the Exalted Buddha.

Summary of the Four Fulfilling Conditions

1. *Vatthu-sampatti*—of the material (i.e. personal qualities)
2. *Parisa-sampatti*—of the assembly
3. *Simā-sampatti*—of the boundary
4. *Kammavācā-sampatti*—of announcing the Act

The last may sometimes be divided into two thus making up a list of Five Sampatti:

4. *Ñatti-sampatti*—of the motion
5. *Anusāvanā-sampatti*—of the announcements

CHAPTER II

THE VINAYA

Due to the small number of bhikkhus at the beginning (of the Sāsana) rules and regulations for the control of the Sangha were not much needed. All the *sāvakas* practised and followed the Teacher's way of conduct, knowing full well the teaching of the Exalted Buddha. When bhikkhus increased in numbers and were scattered here and there, then the rules for their control became more necessary.

Men living in society cannot live as individuals without connection to others because men have different dispositions and strengths, the rough and the strong bullying the others so that the polite but weak people have no happiness, hence (living like this) society will be disordered. Therefore the king must establish laws preventing people from doing evil and punishing the guilty. Besides this, individual groups have established traditions and rules for themselves, as for instance the polite behaviour followed in a well-bred family. There must also be rules and regulations in the bhikkhu-community in order to prevent wrong behaviour and instigate bhikkhus to behave properly. The Master has been established both in the position of the King of Dhamma whose duty is to govern, and as the Father of Sangha who takes care of the bhikkhusangha. He has carried out both these two duties, that is, as King of Dhamma he has established the rules and laws called *Buddhapañatti* to prevent wrong behaviour and warn bhikkhus who would commit such and such offences of the penalties, and that in some cases these would be heavy and in some they would be light, just as the King issues decrees and laws. Secondly, the Master as Father of the Sangha has set up the traditions of good conduct which are called *Abhisamācāra* urging

bhikkhus to behave properly, just as the revered father of a family who has trained his children to follow the traditions of their family.

Both Buddhapaññatti and Abhisamācāra are called *Vinaya* and this *Vinaya* is compared to the thread through a garland connecting together the flowers; in the same way *Vinaya* helps to establish firmly the bhikkhusaṅgha. Again, those who have been ordained come from high, middle and some from low-class families and are different in character and different in taste. If there was not a *Vinaya* to control them, or if they did not follow the *Vinaya*, they would be a bad community of bhikkhus and such would not be conducive to the arising of *saddhā* and *pasāda* (wise faith and serene clarity—in other people). If they follow the *Vinaya* however, they would be a good community which is conducive to the arising in others of *saddhā* and *pasāda*, just as with different kinds of flowers piled upon a tray, though some are fragrant and beautiful in form, they become unattractive because mixed together. But if those flowers are threaded together by a skilled worker, they become beautiful and even the plain flowers look nice, what to speak of the beautiful and fragrant blossoms. The *Vinaya* rules do indeed make bhikkhus beautiful.

The Root-cruse of Paññatti

The *Vinaya* was not laid down before (some event necessitating a ruling) but came into existence according to causes known as *nidāna* and *pakarāna* (both meaning origin-story). Whenever blameworthy conduct occurred through the wrongdoing of some bhikkhu, then the Exalted Buddha laid down the rule of training accordingly. For example, the proclamation issued by King Bimbisāra, who following royal tradition, on the day of his coronation said: 'Grass, wood and water are given to samanās and brahmins by me'. This led Phra Dhaniya to understand that he might take royal timber to build his kuṭī, quoting this statement (as his authority to receive) a royal gift. When this had occurred, the Exalted Buddha laid down the training-rule on 'taking what is

not given'. Even abhisamācāra have been laid down by this same method. When the rule of training has been established but somehow is unsuitable, that is, loosely formulated and thus unable to prevent the wrongdoing, the Exalted Buddha has further laid down a stricter rule. For example, first He laid down the rule against the destruction of human beings' lives but that rule did not cover prevention of those who would speak in praise of death or those who persuaded others to suicide. Therefore, He had to supplement the above rule with additions.

On other occasions, He laid down first a strict rule which later, (seeing the need for) leniency, He relaxed. For example, the Exalted Buddha laid down the rule upon one who speaks about states of superhuman attainment as though these are won by him but which he has not experienced. This rule of training at first included in its scope those who understood that they had won to superhuman attainments but later the Exalted Buddha added the clause 'unless it was through over-estimation'. He did not withdraw rules of training which were already laid down being found to be unsuitable but supplemented them with *anupaññatti* (after-regulations), changing the original purpose so that perhaps it spoilt the original aim. For example, He laid down the rule of training that bhikkhus should not sleep in the same place as those without upasampadā with the purpose that householders should not see the odd behaviour of bhikkhus while sleeping. Later, when sāmaṇeras came into existence they were included among those without upasampadā. Since sāmaṇeras had no *kuṭī* (lodging) to live in, the Exalted Buddha relaxed the rule so that bhikkhus could sleep in the same place as non-upasampadā persons, but only for three nights. As a result bhikkhus can sleep in the same place as householders, and so on. The rule first laid down by Lord Buddha is called the *mūla-paññatti* (the root-regulation) while the supplement added later by Him is the *anupaññatti* (the auxillary regulation). Both of these together are known as *sikkhāpada*, the rule of training. Some training-rules have many *anupaññatti*, for example, that one governing 'eating in a group'

meaning accepting invitations to eat in a group (*gana*) in which the names of the dishes to be served are mentioned. But leniency upon some occasions was allowed by the Exalted Buddha as in the times of sickness, when giving new robes, when making robes, when going on a journey, when embarking on a boat, in time of scarcity, when at the invitation of *samaṇas*. When the original cause occurred upon which was laid down the rule of training, the Exalted Buddha convened a meeting of the *bhikkhus* and asked the original wrong-doer to tell the truth and then pointed out the disadvantage of wrong behaviour and the advantages of restraint and laid down the training-rule preventing *bhikkhus* from further wrong-doing, adding for those who infringed the rule, light or heavy penalties accordingly.

Āpatti (offences)

The action of transgressing the rules of training and the falling of the penalty (upon the guilty *bhikkhu*) is called *āpatti*, which means 'reaching, attaining, committing'. The *āpatti* consist of three grades of penalties; the heavy offence (*garukāpatti*) which causes one committing it to fall from the state of *bhikkhuhood*; the middle (*majjhimāpatti*) causing the offender to live on probation, that is to practise in a certain way making it difficult for oneself; and the light offence (*lahukāpatti*) which causes the offender to confess in front of a *bhikkhu* (or *bhikkhus*) so that having carried out the prescribed discipline, he will be free from the offence. In another way of reckoning there are two grades of *āpatti*: *atekicchā* which are incurable offences, that is the heavy *āpatti* (as *pārājika*—defeat), and *satekicchā*, or curable offences covering the middle and light *āpatti*. Again, according to categories, there are seven *āpattis*, viz, *pārājika* (heavy); *saṅghādisesa* (middle); *thullaccaya*, *pācittiya*, *pāṭidesaniya*, *dukkata*, and *dubbhāsita* (five grades of light offences).

Āpatti is not committed in the mind, that is, only thinking that 'I shall do this and that' is not called breaking the training-rules and is not known as trying to break the training-rules. Āpatti is

committed through the body or by speech or sometimes it is together with mind, that is, when one does or speaks with intention, *sacittaka*; but sometimes without mind, that is, when one does or speaks without intention, *acittaka*. For instance, an āpatti may be committed *through the body* as when a bhikkhu drinks intoxicants, even though he does not know it is an intoxicant yet he still breaks the rule. An āpatti is committed *by speech*, for example the pācittiya involved in teaching Dhamma by reciting together with one not having upasampadā and though a bhikkhu is careful not to recite together with such a person still he commits an āpatti, whether it is by accident or not. Āpatti can be committed *both by body and mind* as when a bhikkhu commits a pārājika having stolen by himself. Apatti is committed *by speech and mind* in the case of a bhikkhu who in speaking, orders another to steal. Accordingly, the direct root-causes for the arising of āpatti consist of four means: *body alone, speech alone, body and mind, speech and mind*. But in Pāli there are another two means: *body and speech together, body, speech and mind together*. So altogether there are six root-causes for the arising of āpatti. The explanation regarding the above Pāli is that body and speech are the root-cause of āpatti which is brought about either by body or by speech but a proper example is not found. Thus I shall not give an example in this book. Body, speech and mind together are the root-cause of āpatti which is brought about either by body and mind or speech and mind for example: a bhikkhu commits pārājika because he stole as mentioned above. The example of āpatti which has arisen through body and mind will be seen in the pārājika offence of committing sexual intercourse, while the āpatti arising through speech and mind may be illustrated by the dukkata āpatti of teaching Dhamma to one who is not respectful and not ill. Therefore, in the *Atthakathā* the commentator classified the origin of āpatti into thirteen categories by counting the āpattis which have arisen through one and through many origins but I am sure that this is superfluous and unclear and so it will not be given here. Those who want to consult the detail of this may look in the book "*Pubbasisikkhāvāṇanā*" of Phra Amarābhirakkhita (Amara Gert).

By intention, āpatti can be divided into two groups, one arising through the origination with intention-*sacittaka*, while the other has origin without intention and is called *acittaka*. These two important categories should be remembered (by readers) for knowing types of āpatti. Regarding the last, it is rather severe to inflict a penalty upon one who commits an āpatti without intention but the civil law here provides a comparison. The court does punish persons who do wrong without intention because what is already done is also wrong-doing. The way to determine whether āpatti is *sacittaka* or *acittaka* will be seen in the meaning and word-sequence of individual training-rules, for example, in the section *Musāvādavagga*, (the first) of *Pācittiya*, the third training-rule deals with slander spoken intentionally by a bhikkhu and so is an example of *sacittaka*. In the training-rule on drinking wines and spirits (*Pācittiya* 51) it is pointed out that there is no mention of intention so āpatti is *acittaka*. The terms 'purposely' *sañcicca*, or 'knowingly' *jānaṃ*, are found in some training-rules and when these are broken this transgression must be classed as *sacittaka*. An example of this is seen in the 77th *Pācittiya* on the subject of "provoking worry in a bhikkhu *purposely* (*sañcicca*) thinking: Thus he will be uncomfortable even for a while." One other training-rule (*Pācittiya* 66) upon setting out on a journey *knowingly* (*jānaṃ*) and by appointment with a caravan of thieves, may be taken as another example of *sacittaka*. In whichever training-rules these terms do not occur and the statement is not precise, the āpatti consequent upon breaking that training-rule is *acittaka*. We may see an example in the training-rule *Pācittiya* 67, 'arranging to go on the same journey with a woman even to go through one village' (which as there is no mention of *sañciccaṃ* or *jānaṃ*) is *acittaka*. The conclusion accordingly is as follows: if there has been omission in the words of the training-rule from early-times, or the reciting bhikkhu remembered wrongly (in days before books), my conclusion might perhaps be wrong. This is the cause for the difficult determination of āpatti, whether they are *sacittaka* or *acittaka*.

Among society in general there are not only the *wrong-doings of commission* but also *those of omission*, as when a man is called up to serve in the army but he does not comply, so in the same way there are āpatti of omission. This is seen in Pācittiya 84 where a bhikkhu has seen that valuables (belonging to a layman) have been left behind in his *kuṭī*, *sālā*, etc., but he does not keep them for the owner. The commentator keeping in mind this explanation gave full comments upon this but his remarks are superfluous. Those who wish to know should look in the *Pubbasikkhāvannanā*.

Again, there is āpatti known as *lokavajja* (worldly faults), that is to say, the common people who are not bhikkhus can also commit such wrongs and the penalties will be borne by them also as when there is a case of stealing, killing human beings and even the lighter wrong-doings of striking, scolding, abusing and so forth. There are other āpatti which if common people do like actions, then they will not be guilty and cannot be punished since the āpatti are peculiar to bhikkhus who have broken the Exalted Buddha's disciplinary code. Examples of this are seen in digging soil, eating at the 'wrong time' and so on. There will be no fault on the part of householders who do such things so that these special bhikkhu rules are called *paññattivajja* (formulated faults). This explanation is my own understanding but in the Atthakathā on the Vinaya, the commentator said that āpatti which are *lokavajja* are those which are committed at the time when the wrong-doer has an unskilful state of mind (*akusalacitta*). An example of this may be seen in bhikkhus drinking wines and spirits with the knowledge that they are intoxicating. Āpatti which are *paññattivajja* are (in the Atthakathā) those committed when a bhikkhu has skilled states of mind (*kusalacitta*) but the commentator did not give an example. However a case of this may be seen when a bhikkhu plucks flowers (Pācittiya 11) with intent to revere the Triple Gem. These two explanations really harmonize in the following way: in the case of *lokavajja* those bad improper actions whether done by bhikkhus or by lay people

(always arise from unskillful states of mind) but in the case of *paññattivajja*, faults committed by bhikkhus having their origin in skillful states of mind are not regarded by non-bhikkhus as being faults at all. Regarding these two vajja, the commentator does not explain them clearly so I should like to recommend the following statement to fellow dhamma-practicers: The āpatti called *lokavajja* committed by bhikkhus will bring about a great loss (of honour to the sangha) and though the bhikkhu has confessed his offence already, that loss will leave a scar which will not heal over easily. Bhikkhus should therefore be careful in these matters. Among the *paññattivajja*, there are offences which bhikkhus abstain from strictly and if transgressed will also prove a loss, but there are others in this group which bhikkhus are not so much concerned with because of changes both in time and country and if such offences are committed then they will not prove a great loss. Bhikkhus should not be taken up with this latter kind of āpatti, making it the standard for their strict practice. I have heard that pious laypeople invited a bhikkhu to give a *desanā* (sermon) from a Dhamma-seat upon which there was a sitting-mat filled with kapok. That bhikkhu did not sit down there but asked the laypeople to remove that mat. According to my view, acting in this way is not polite and not better than sitting upon the mat for a certain time. If bhikkhus want to observe strictly (such training-rules as these); then they should do so only within the bounds of the wat. So that bhikkhus are polite not creating a disturbance, the Exalted Buddha often allowed bhikkhus permission (to relax some rule). Those who are not strict, seeing that there are many āpatti which cannot be avoided, become heedless and do not know how to select (rules to be kept strictly) or how to avoid (āpatti which bring loss). Behaving in this way they are very careless though they should know how to behave in a fitting manner. Those who behave in a manner fitting to the *Sāsanadhamma* which is the practice of the Middle Way, do not fall into the lax extreme of sensual indulgence (*kāma sukhallikānuyoga*), nor do they fall into the severe extreme of self-mortification (*attakilamathānuyoga*).

The conditions for the commission of āpatti are six in number: (1) *alajjhītā* – done shamelessly; (2) *aññatā* – done unknowingly; (3) *kukkucca-pakatatā* – done with doubt but done all the same; (4) *akappiyekappiyasāññitā* – done thinking that something is allowable though it is not allowable; (5) *kappiye – akappiyasāññitā* – done thinking something is not allowable though it is allowable; (6) *sati-samosā* – done with confused mindfulness. Bhikkhus who break the rules knowingly, do so with a mind stubborn and shameless, so this is called '*doing with shamelessness*'. Bhikkhus who do not know that there are rules laid down by the Exalted Buddha and who break those rules, do so '*unknowingly*'. Bhikkhus who doubt whether in doing such and such a thing they will break a rule but nevertheless continue (with that action) carelessly, if in fact their actions are against some rules, then the penalty for them will be in accordance with the base but if there is no offence, a *dukkata* (wrong-doing) must arise due to '*doing with doubt but doing all the same*'. Bhikkhus are forbidden flesh which should not be used as food but a bhikkhu may eat (one of the 10 forbidden kinds) thinking that it is allowable, which would be an example of '*having done thinking that something is allowable though it is not allowable*'. Bhikkhus are allowed flesh which is used as food and a bhikkhu may think that it is one of the sorts of forbidden flesh but eat it nevertheless, a case of '*thinking something not allowable though it is allowable*'. Honey is included as medicine and it can be kept by a bhikkhu for seven days but he might forget and keep it longer than that, which would be '*done with confused mindfulness*'.

Suppose that the following question arises here: Should the penalty for āpatti also fall upon bhikkhus who break rules unknowingly, failing to understand or doing with confused mindfulness, just as it falls upon those who do so shamelessly and though in doubt nevertheless carry out their intention, or should there be leniency? Though there seems to be some justice in this question, first you should call to mind the civil law and whether there is

exception made for those who do not know that law. If such exception was made there would be few people who paid attention to the law. If there was exception for those who misunderstood and forgot the law, then there would be an excuse for wrong-doers. It is the same with the Vinaya: when there is no exception made, newly-ordained bhikkhus must pay attention and learn the Exalted Buddha's law. They must carefully observe the practice and have knowledge and mindfulness. This will be then the cause for their progress in the Exalted Buddha's Teaching, being also the instrument for stopping shameless bhikkhus who seek for a chance to excuse themselves. The Exalted Buddha did not make exceptions where no exception should be made but He did make an exception where it should be made, for example, a newly-ordained bhikkhu does not know how to wear his robes properly and the penalty does not fall upon him who does not know (how to wear them) if he has the intention to study the Vinaya. The penalty falls upon those who know how to wear the robes properly but pay little attention to this. It is the duty of bhikkhus who commit āpatti arising from the six conditions to confess according to the kind of āpatti, as said above. If a bhikkhu conceals his āpatti and pays little attention to them, it is the duty of other bhikkhus who have learnt (of those āpatti of their friend) to warn the offender out of friendliness (mettā) towards him. If he is still obstinate, it is the duty of the bhikkhus to reprove him and to exclude him from hearing Pātimokkha. For the sake of progress of the Sasana, the sangha should take action according to the Dhamma-Vinaya. Therefore, bhikkhus should behave honestly and in accordance with the trust placed in them by the Exalted Buddha. Those actions which do destroy His trust are bad and are not proper to the samana.

The Benefits of Vinaya

Vinaya which is correctly observed by the bhikkhu will yield benefits, that is, not to suffer remorse in mind (*vippatisāra*). Bhikkhus who behave loosely will suffer this remorse and some-

times even will be caught, punished and therefore be blamed by others. When (a remorseful bhikkhu) enters an assembly of well-disciplined bhikkhus, he is afraid of being reproved by them. Even though no one reproves him, the mental disturbance (of having done evil) lingers in his mind. Finally, when he thinks of himself, he will blame himself and joy and happiness will not arise in him. Those bhikkhus who like to follow strictly but who lack a good understanding of Vinaya prefer to follow it blindly according the text, copying the bhikkhu-practice of the Buddha-time. But they have been born in a different time and country and so they will surely find difficulties in their practice of Vinaya, while their behaviour blindly clings to the tradition which was the ancient way of bhikkhu-practice and which moreover does not refer to the truly important points. By practising thus, Vinaya does not yield benefits, instead yielding only troubles. Those who practise Vinaya without mindfulness and knowledge, are proud of their practice thinking that they are stricter than the others – and blame other bhikkhus saying that they are much worse (in Vinaya) than themselves. This is a blamable action when they have to live together and associate with other bhikkhus who may become disgusted with them and consequently (such wrong practising) bhikkhus bring troubles on themselves. Bhikkhus who behave correctly, on the other hand, will be joyful and happy because they feel that they are behaving properly. Neither will they be caught and punished by others while they gain only praise, and when they have to enter an assembly of disciplined bhikkhus they are bold and not afraid.

Those who want to practise Vinaya to gain success should carefully examine the purposes of Vinaya. Some training-rules and some groups of abhisamācāra were laid down by the Exalted Buddha to prevent bhikkhus for committing acts of violence such as 'stealing', or 'killing human beings', such being heavily punished by the civil law. (While some were laid down) in order to stop bhikkhus from earning their livelihood through

deceitful acts, such as through suggestions of superhuman attainments worthy of the Noble One's knowledge and vision. Also, they *prevent bhikkhus from actions* of 'striking' and 'scolding' and further *stop bad behaviour* of 'lying', 'slander', 'idle chatter' and 'drinking', *prevent impoliteness* as with 'cavesdropping', or *discourage childishness* as 'poking with the fingers', 'playing in the water', or hiding another bhikkhu's requisites'. Sometimes the Exalted Buddha laid down *rules based upon the traditional beliefs of people at that time*, as when He declared as *āpattis*, digging the soil, or cutting down trees which were thought to possess life (soul). At other times He has laid down *rules to be traditions of bhikkhus in accordance with convenience or the traditions of recluses*. For example, He prohibited bhikkhus from taking a meal at the wrong-time (*vikāla*). Another example is that all eatables and drinkables (except water) for the use of bhikkhus must first be formally offered. These are examples pointing out the main purposes of the training-rules laid down by the Exalted Buddha. Moreover, we should be aware of the rules which have been laid down by Him but which proved unsuitable so that He added supplementary clauses later, either leading to the fulfillment of the original purpose or else to a complete change of purpose, though bhikkhus continue to observe these rules as a formal tradition. Again, bhikkhus should recognize the rules dealing with circumstances of specific time and country, for when a long time has elapsed or the country changed those bhikkhus then find difficulty in practising, and no one can alter them. Then the bhikkhus of that changed time and country seek for the way to avoid them or to give them up. By considering the truths outlined above, a bhikkhu should so practise that he gains success in the purpose of Vinaya, that is to say, he is joyful because he behaves properly and will have no remorse because of careless or incorrect behaviour, and he will not be proud and arrogant, or blame others. Bhikkhus should have friendliness and sympathy in giving advice to fellow Dhamma-practicers who still behave wrongly and carelessly, until they too behave properly.

CHAPTER III

THE RULES OF TRAINING

One law laid down by the Exalted Buddha represents one rule of training. Those training-rules which have been laid down as the Exalted Buddha's code comprise the *ādibrahmacariyā-sikkhā* (the principal training in the pure life) and those which have been laid down as *abhisamācāra* or bhikkhu tradition, represent *abhisamācāra-sikkhā* (the higher training in proper conduct). The former is included in the Pāṭimokkha which the Exalted Buddha allowed for recitation in the assembled sangha every lunar fortnight; while the latter fall outside Pāṭimokkha, except *sekhiyavatta* (75 Trainings) coming in the Pāṭimokkha. This matter is very important and readers should pay attention to it. In this work I shall keep to this classification as the framework of the book and I shall explain accordingly.

The training-rules included within the Pāṭimokkha are a fixed number, while those outside Pāṭimokkha are so many as to be uncountable so that students do not attend to them. Beside these there are more *āpattis* which have been added by the *Ācariyas* composing commentarial books and these are called *Pālimuttaka-dukkata* (the wrong-doings outside the Pāli). These training-rules seem to be beyond counting so that the bhikkhu cannot attend fully to all of them. Time and country also become obstacles (when they change) and consequently many bhikkhus avoid them, give them up and thus knowingly bear the burden of *āpatti*. But if one *āpatti* could be abolished it would lead to the abolishing of others even though the proper time had not come (for abolishing the latter). The Master realizing this

matter gave His permission at the time of His Parinibbāna so that if the Sangha decided to do so, they could abolish some lesser and minor training-rules. But no one was able to abolish them overtly because they were afraid of disagreement. Moreover, the Dhamma-arranging Ācariyas forbade their abolishment at the time of the *First Sangāyana*. Nevertheless, bhikkhus have (in effect) abolished what they understood to be the minor training-rules but they have done this covertly, that is to say, they do not intend to keep them and consequently they have to bear the burden of āpatti. I have tried to see the proper method to arrange Vinaya, desiring to get rid of discrepancy in the training rules for the sake of development in bhikkhu-education and better practice. I have found that the disciplinary training-rules are divided into two groups: *ādibrahmacariyakā-sikkhā* (the principal training the pure life) and *abhisamācārikā-sikkhā* (the higher training in proper conduct) and comparing the latter with the former, I found at last that they agree, so I decided to explain Vinaya according to these two groups calling the training-rules falling within Paṭimokkha the *Buddhāṇā* (the Buddha's Law) which should be practised strictly, and the rest-the higher training in proper conduct (*abhisamācārikā-sikkhā*), are tradition to be practised according to the bhikkhu's ability. Though bhikkhus may be defective in some of the latter still they will not lose their strictness and cannot be accounted shameless. Even bhikkhus who are understood to be Noble Persons still commit āpatti. This can be seen in one Sutta, the essence of which being: "Bhikkhus, one hundred and fifty training-rules come up it for recitation every fortnight and these young men who have gone forth are studying as they desire benefit. Bhikkhus, these training-rules are all included under three headings. What are they? The supreme training in moral conduct, the supreme training in collectedness and the supreme training in wisdom. These are the three in which all the training-rules are included.

Bhikkhus, in this Dhamma-Vinaya, one practises fully in moral conduct (*sīla*), practises to some extent in collectedness (*samādhi*) and practises to some extent in wisdom (*paññā*—thus one may become *sotāpanna* and *sakidāgāmi*). Or one practises fully in both *sīla* and *samādhi* and to some extent in *paññā* (thus one may become *anāgāmi*). Or, one practises fully in *sīla*, *samādhi* and *paññā* (meaning that one is *arahanta*). Then they commit some small *āpatti* and having confessed it, are purified. How is this possible? Bhikkhus, no one can dispute their ability to attain the *lokuttara-dhamma* just because they have committed such *āpatti* but they observe the precepts constantly and firmly in those (one hundred and fifty) training-rules which are the basis of brahmacariya and suitable for brahmacariya and they undertake and study them. Bhikkhus, those bhikkhus who can undertake them well in part, should observe them partly, while those who can do so fully, should undertake them fully. By doing so, bhikkhus, I say those training-rules are not barren.” This sutta comes in the 4th chapter of *Dutiyaṇṇāsaka*, Book of the Threes, *Anguttara Nikāya* (p. 301 of the Royal Thai Edition). Those who want to consult it should turn to that page. According to this sutta, the training-rules coming in the *Pāṭimokkha* are classified as the important division being the basis of brahmacariya, while the rest are arranged as the small training-rules. Here in my book, I include all the training-rules coming in *Pāṭimokkha* as important, this being more comprehensive than the arrangement in the above sutta.

The Training-rules in the *Pāṭimokkha*

The sutta which has been translated above shows that the training-rules in the *Pāṭimokkha* consist of only 150 while the full number is composed of: 4 *Pārājika*, 13 *Saṅghādisesa*,

30 *Nissaggiya Pācittiya*, 92 *Suddhika Pācittiya*, 4 *Pāṭidesanīya*, 7 *Adhikarāṇa-samatha*. The Pāṭimokkha which is recited at present and exists in the Vibhaṅga of the training-rules shows that there are altogether 227 training-rules, made up by adding 2 *Aniyata* 75 and *Sekhiyavatta*. Keeping this in mind, I have decided that in and former times there were just 150 as mentioned in the Sutta before one of the Sangāyanas when the meanings of the sikkhāpada were laid down (called the *Padabhājanīya*, or wordcommentary), at which time it was included as part of the Vibhaṅga or perhaps then the 2 *Aniyata* and the 75 *Sekhiya* were added. The above is probably true, for the *Aniyata* do not lay down a specific penalty as do the other training-rules but they are training-rules which are attached, as though dependent. They may have come into existence because a bhikkhu was accused of being together with a woman, one with the other, in a secluded place but it could not be decided definitely whether he was sitting, standing, or what he was doing. Regarding the *Sekhiyavatta*, they existed already in another place, namely the *Vattakkhandhaka* in the *Cullavagga*, moreover they are not important rules for they are *abhisamācāra* and do not mention specific āpatti. Here I shall explain the training-rules in the Pāṭimokkha according to the method of Vinaya.

The training-rules coming in the Pāṭimokkha lay down āpatti of each rule for the bhikkhu who breaks them, directly in the case of *Pārājika*, *Saṅghādisesa*, *Pācittiya* consisting of *Nissaggiya* and *Suddhika*, 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 *dukkāṭa*. Suppose a bhikkhu tried to break a rule but he did not commit an āpatti as prescribed in the training-rule. For example, suppose that he tried 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, just as in the case of the civil law which imposes capital punishment for the most serious offenders but if a criminal does not fully break the law he will receive a lighter punishment. This can be clearly seen in the punishment for killing human beings. *Āpatti* which are less than *pārājika* and *saṅghādisesa* because of incomplete commission are called *thullaccaya* and *dukkata*. *Āpatti* which are less serious than *pācittiya* except in the case of "*Omāsavāda*" (abusive speech) and less than *pāṭidesanīya* are known only as *dukkata*. *Āpatti* which are less than the *Omāsavāda* training-rule are called *dubbhāsita*. In each *Sekhiyavatta* there is the term '*sikkhā karaṇīyā*' – (this is a training to be followed) which according to Vibhaṅga means that if he is careless then *dukkata* will fall upon him. These kind of *āpatti* are distinguished by adding the term '*Vibhaṅga*', namely *Vibhaṅga thullaccaya* and *Vibhaṅga dukkata* in order to distinguish them from *āpatti* arising from other sources, while *dubbhāsita* does not have the addition of the term '*Vibhaṅga*' because it is found only in one place, that is, in the *Vibhaṅga*. The original training-rules which are the basis (of these others) are called *mātikā*.

Here in this book I shall discuss the meaning of each of the *sikkhāpada* and also mention in the appropriate place the *āpatti* in the *Vibhaṅga*. It was my wish to explain the training-rules by arranging them in groups according to their aims, in order that the student would realize clearly the heavy and the lesser penalties but to depart from the series of training-rules in *Pāṭimokkha* would create difficulties in remembering and learning. Therefore, I shall explain according to the series found in *Pāṭimokkha* and then arrange in groups later.

The training-rules within Pātimokkha are arranged in groups according to the kind of āpatti, for example, the group of *pārājika*, then *saṅghādisesa*, etc., and each group is called an *uddesa* (section of recitation) *pārājikuddesa*, *saṅghādisesuddesa*, etc., while in the case of the *sekhiyāvatta*, it is known as *sekhiyuddesa*. These *uddesas* are preceded by the *Nidānuddesa* in which it is told how bhikkhus who listen to the Pātimokka should behave. Altogether, there are nine of these *uddesas*. Those who do not understand Magadha-language but who wish to know the meaning of these *uddesas* should see the translation of Pātimokka.* Here in this book, I shall quote the training-rules and translate them exactly according to the original Pāli, so that the student will be able to discern the meaning of the words and the idiom and I shall elucidate in them the points which should be known.

* See "Pātimokkha", Pāli text with English translation, published by Mahāmakut Rājavidyālaya, Bangkok, B.E. 2512.

CHAPTER IV

PĀRĀJIKĀ

This term is an adjective qualifying 'āpatti' and it means 'making the doer defeated'. It is also an adjective qualifying persons, then meaning 'the defeated one' and it is an adjective qualifying sikkhāpada (training-rule) having the sense of 'pārājika-āpatti falls upon him'. Here in this book it is the name of four training-rules.

1. The first sikkhāpada states:

Should any bhikkhu having undertaken the bhikkhu's training-rules and way of life and having (still) neither disclaimed the training-rule nor declared his inability (to keep it), engage in sexual intercourse even with a female animal, he is defeated and no more in communion.

The term 'bhikkhu' here should refer to three groups of bhikkhus (see above, ch. I) but in the Vibhaṅga it is said that it refers to bhikkhus who are given the upasampadā by the sangha through the method of *ñatticatutthakamma-vācā*. This points to the fact that the Vibhaṅga was written down later when bhikkhus were given upasampadā by this means and that is why it is explained in that way. A bhikkhu (such as mentioned in the above sikkhāpada) who is weary of practising the brahmachariya, is able to disclaim the training-rules and able to return to the state of *anupasampanna* (a layperson) but if he does not disclaim the training-rules still holding to the state of a bhikkhu and he engages in sexual intercourse, that is, the action of coupling

while being a bhikkhu, then a *pārājika āpatti* will fall upon him and he is defeated being no more in *samvāsa* (communion), being the tradition in which bhikkhus live together with other bhikkhus. That is to say, he is deprived of the privilege of enjoying the benefits gained while being a bhikkhu, for he lacks the training-rules making him the equal of other bhikkhus. Such a bhikkhu has placed himself outside the power of Sangha government being unable again to take part with the sangha in *uposatha*, *pavāraṇā* and *saṅghakamma*.

Regarding the term 'tiracchānagatāyapi' (even with a female animal), it should be understood that in the training-rule above, the ordinary sexual intercourse common to all human beings, the man with the woman is meant, but in the Vibhanga it says, the action of having sexual intercourse by way of the female genital organ, or by the anus, by way of the mouth, in human beings who are female, male or sex-aberrants, in beings which are classed as non-human such as *yakkha*, or *peta* (demons or ghosts) or others which are included here, and in beings which are animals irrespective of their being male, female or hermaphrodite. The action of intercourse undertaken with these beings is called '*methunadhamma*'. A bhikkhu engaging in sexual intercourse by way of the above-mentioned organs, though he does not finish that action, if his penis enters the orifice a little way even to the extent of a sesamum-seed and even if his or the other's sexual organ has been covered (in some way, with cloth, etc.) wound about it, spread over it, or is without such covering, and if the non-humans or animals whom the bhikkhu takes for sexual intercourse, whether living or dead, whether their corpses are fully formed or deficient in some way, yet if they are still the instrument for accomplishment of sexual intercourse, then there will be the *āpatti* of *pārājika*. If a bhikkhu is sexually assaulted but he is pleased at the time when his penis is entering, has fully entered,

remains there or when withdrawing it, then at any of these moments a *pārājika* will fall upon him. Where a bhikkhu allowed another bhikkhu to engage with him in intercourse by way of the anus, or he was assaulted by another bhikkhu and became pleased, or someone while a bhikkhu slept assaulted him so that when he awoke he was pleased, then in all these cases he will be *pārājika*.* In the Vinitavatthu of this training-rule, it is said that a bhikkhu who had a supple back, with desire to place the penis in his own mouth, bent his back; and that a bhikkhu who had such a long penis that it could be inserted into his own anus, did so, and that in both cases they were *pārājika*. These cases mentioned here seem unlikely to have happened but it might be that a bhikkhu had ordered another to try to make (intercourse) with himself, in which case he would also be *pārājika*.

The cases involving *thullaccaya* and *dukkata* in this training-rule were not laid down clearly so that those who have explained it have themselves not grasped the essential point. Here I shall explain briefly after consideration according to my own understanding but perhaps it will be different from the considerations of other Ācariyas. The (three) orifices which are the basis of (first) *pārājika* and which belong to human beings and animals which have died, if there should be a great deficiency in those orifices and (that bhikkhu) does not fulfill his desire, then the penis (having been placed thus), these are the bases of *thullaccaya*. In the case of a bhikkhu who attempts intercourse in connection with other organs (apart from the three orifices), or with insentient things such as dolls, these are the bases of *dukkata*. In the Vinitavatthu it is shown that a bhikkhu who desires sexual intercourse attempting it at any organ of a woman apart from the three orifices, is *saṅghādisesa*. Some cases clearly involving bodily contact, and some involving the same or intentional emission of semen, are not clearly distinguished but the *āpatti* approaching *pārājika* are laid down as only *thullaccaya* and

* This expression, "be *pārājika*", "be *āpatti*" although incorrect according to Pāli grammar, is the common Thai idiom and also expresses the meaning well in English. (*Translators*)

dukkata. In the Vibhaṅga are given such cases (as in Vinītavatthu) involving saṅghādisesa, leading to the consideration that if there is a higher āpatti which can be inflicted, then that āpatti should be taken and imposed; for example, a bhikkhu attempts intercourse with some organ of a woman apart from the three orifices. Even if that bhikkhu approaches an offence of *pārājika*, only the penalty for *thullaccaya* can be imposed but his action has also involved 'bodily contact with a woman' and 'intentional emission of semen' so having acted in this way, these two *saṅghādisesa*s forbidding this sort of behaviour, can be brought against him. This decision in Vinītavatthu is reasonable and it should serve as an example for other training-rules.

Āpatti in this training-rule is *sacittaka* and therefore a bhikkhu who was assaulted while asleep, and one who was not pleased while assaulted, are not āpatti. Four kinds of bhikkhus, namely, *insane* – that is having no self-awareness, *delirious* – not knowing about himself, *suffering intense pain* so that he has no mindfulness, and *that bhikkhu who was the original doer* (of that action) and who was instrumental in causing the Exalted Buddha to establish this rule, none of these are āpatti in this training-rule and the same applies in all other rules. Though the *ādikammika bhikkhu* (the first doer) who was the cause for the establishment of a particular rule is not āpatti in that rule (he may fall into other offences). I shall not mention again these four kinds of bhikkhus but it must be understood that they are free of āpatti in every rule. I shall mention only certain bhikkhus who are exempt from āpatti in special cases.

2. The second sikkhāpada states:

Should any bhikkhu with intent to steal, take from an inhabited area or from a forest what is not given, the

taking of what is not given being of such a nature that on its account kings would have the robber arrested and either executed, imprisoned or banished (censuring him thus), "You are a robber, you are a fool, you are an idiot, you are a thief", (then) the bhikkhu taking anything not given of such a nature is defeated and no more in communion also.

In the Vibhaṅga, many kinds of valuables are mentioned. Here in this book, I shall arrange them in groups for the sake of clear understanding. Valuables mentioned in the Vibhaṅga may be divided into two groups, namely *samhārima* (movables) and *asamhārima* (immovables). The former refers to many kinds of domesticated animals such as sheep, goats and pigs, and then beasts of draught such as elephants, horses, oxen, buffalo and so on, all of which are called *saviññāṇaka* (having life), as well as referring to insentient materials called *aviññāṇaka* not being fixed in their place, as for example gold and silver, cloths and requisites for life, etc. *Asamhārima* (immovable) valuables refers directly only to land and indirectly to things located upon that land, such as trees and houses. Whatever valuables are held by a person as belonging to him, or those valuables not belonging to an individual but which are protected by someone in charge, such as public property common to all, as with the belongings of the sangha and shrine-belongings of the cetiya, those valuable things not having been given to a bhikkhu by the owners themselves, nor by men in charge of them, and not having renounced their right then any of these things are called 'what is not given' (*adinna*). With respect to the terms 'from an inhabited area or from a forest' (*gāmā vā arāṇṇā vā*), it is assumed that those valuable things are still possessed by the owner. For example, gold and silver are left in some place; or cut timber is not drawn from the forest, such are things called 'what is not given'.

To take valuable things with intent to steal may be classified according to the nature of the things taken. Stealing *saṃhāriṇa* (movable) things is fulfilled when they are moved from their place. There are many kinds of such valuable things: •

I) The movable things of value having different bases resting on the ground, which are buried in the earth, set on the earth, hung in the air, placed on other things such as on a bed or railing, kept under water, or placed in moving things such as boats or vehicles. Now the *base* of the article is that area upon which it rests, for example, with a box, the bottom being in contact with some other thing, the area of the latter covered is called the *base*. If the article does not lie flat upon its base, for example, a table or chair with three or four legs then these are called the three or four bases. A bhikkhu who takes with intention of stealing when he just moves the article from its base, falls into *pārājika*. If the article concerned is placed upon another movable thing, such as aboard a boat, and (a bhikkhu) should move that base (such as a boat) on which the (coveted) thing is placed, he is also (*āpatti*, i.e. *pārājika*). Actions of this sort for easy remembrance are called *stealing*.*

II) The thing concerned is carried by a man, having a limb of that man as its base, as upon the head, shoulder, waist, or held by the hand, and then a bhikkhu snatches away that thing with the intention to steal. When that thing is removed from its bodily base, he will be *āpatti*. For the sake of easy remembrance this type of action is called *snatch-and-run*.

* Here and below, the venerable author has used idiomatic Thai words which summarize each class of 'taking what is not given'. It has been difficult to match these words with English equivalents. (*Translators*).

In the Vibhaṅga when commenting on the term 'bhāra' (load) it is said: when a bhikkhu carries others' property and has the intention to steal, such as another person's things carried on his head, removing them from that base to his shoulder, āpatti has reached the final state for him. But this is the same as things being kept for someone by bhikkhus, who if that thing is lost, must compensate. But āpatti should be laid down for him in another way. In comparison with civil law, if a bhikkhu does this action, the condition of stealing is not clearly committed by him: for instance, a bhikkhu is tired of holding an article and he changes the base, by changing hands and does so with a mind of good conduct. If the *avahāra* (the action of stealing) was committed in this way then a good man could be accused, so the above is not reasonable. Therefore, I understand that if a bhikkhu snatches away things carried by others this is called *snatch-and-run*.

III) Domestic and draught animals have their feet as their bases. A bhikkhu with the intention to steal, drives them or leads them and when their fourth foot has left its base, then a pārājika falls upon him. This is, for the sake of easy remembrance called *cattle-rustling*. If they are small animals which can be taken away by hand, such as chickens, and a bhikkhu with intention to steal drives them away, his action is included in 'rustling'. If he picks them up, his action is included in common *stealing*.

In the Vinitavatthu of this training-rule are explained two more categories of 'adinnādāna' which can be included in this group.

IV) A bhikkhu with intention to steal snatches away something which has fallen from a carrier. When a bhikkhu picks it up he is āpatti. For easy remembrance, this is called *grabbing*.

V) At the time of distribution a bhikkhu with intention to steal changes his ticket with that of another hoping to own the better and more valuable things which should belong to that other bhikkhu. When the ticket-changing is complete, āpatti falls upon him. To change counterfeit things for genuine ones is included here. For the sake of easy remembrance this is called *cheating*.

The stealing of *asamhārima* (immovable) things is determined when the owner gives up his claim, so that āpatti falls upon a bhikkhu at this point. For example, a bhikkhu without justification claims the ownership of another's land. The owner of it having less power and being unable to put forward his claim, then gives up his claim at that time the highest āpatti falls upon that bhikkhu. If the owner does not give up his claim and files a suit in court against that bhikkhu affirming his right, both parties bringing their evidence and witnesses, if the owner is defeated, then āpatti falls upon the bhikkhu. If a bhikkhu files a suit in court claiming land (to which he has no right) it will be the same as above. But the term 'owner is defeated' means that he is defeated in the highest court in which the suit is finished. For the sake of easy remembrance this is called '*defrauding*'. A bhikkhu who extends his boundary, laying claim to land of another, is āpatti when he has completed extending his boundary (as marked by fences, poles, etc). But it is possible that the owner might not know (of this extension), therefore it should also fall under cases of claiming the right upon land, but this point should be considered by Vinaya-experts. If a bhikkhu directly moves a fixed thing from the land such as cutting a tree or moving a house then when that action is complete, the highest point of āpatti is reached, in the same way as discussed with movable things.

There are more *avahāra* (actions of stealing) which should be determined by other conditions, that is to say, by the right and so forth.

A bhikkhu with the intention to steal takes a thing entrusted to his care and when the owner comes to take it back, the bhikkhu denies that he has kept it, or says that he has returned it to him. The bhikkhu has āpatti when the owner has been deprived of right, as given in the case of defrauding above. For the sake of easy remembrance this should be called 'peculation'. If the question is raised here: "Why is this āpatti not determined by 'moving from the base?'", then the answer is that the *avahāra* determined to be āpatti by 'moving from the base' is aimed at things which a bhikkhu must compensate the owners for, that is to say, receive a penalty or return to owners when lost; while things entrusted to a bhikkhu are therefore his responsibility to return when lost and the āpatti falls upon him at the time when the owners cease to have any claim upon it and the bhikkhu is free from having to compensate for it any more.

A bhikkhu has been assigned as a caretaker of things kept in a certain place, such as a storekeeper-bhikkhu. Though he has the mind to steal regarding those things yet so long as things are not taken out of the recognized limits of their store-place, āpatti of pārājika does not fall upon him. When they are taken beyond the recognized limits of the store where they are kept, the āpatti reaches the final state for him. For the sake of easy remembrance it should be called: *breach of trust*. This explanation is based upon the *avahāra* called *sankhettā-vītināmana* in the Commentary. There it is shown that a bhikkhu makes a condition like this: 'If a person sees me holding a thing within the limits (where it is kept) then I shall pretend just to be looking at it but if it has been taken beyond the limits (without others seeing me) then I shall steal it'. This consideration is not clear because at the time of making the condition a bhikkhu is not certain to have a stealing-mind.

A bhikkhu is carrying taxable things past the customs. Now if at that time when he is crossing the frontier he hides

them or has many things hidden but shows only some part of them, then the āpatti falls upon him when he crosses beyond the frontier where the tax should be paid. For the sake of easy remembrance it should be called *smuggling*. This *avahāra* is different from all others. All the other *avahāra* are concerned with things belonging to others which bhikkhus try to get hold of but this *avahāra* concerns his own property for which he has to pay tax to the ruler of the country he is entering. This stresses that bhikkhus in general recognize the authority of the ruler of the country to collect tax. When bhikkhus have to enter, they pay duty according to the kinds of goods carried by them. An action like this is a fault among all people, so it is included in one of the *avahāra*, being called in Vibhaṅga, *suñkaghāta*.

If a bhikkhu persuades other bhikkhus to rob and some do so and some do not, (having gone together in a group), then the āpatti falls upon all of them. This is called for easy remembrance: 'robbery'.

Another three *avahāras* occurring in the Commentary should be mentioned here, that is: bhikkhus produce counterfeit valuables, such as money, (lit: silver and gold), false weights and measures and so forth and when these things are complete, the āpatti falls upon them. For easy remembrance it should be called: *false dealing*.

A bhikkhu is able to force others to give, just as a government official may collect tax beyond proper measure. The āpatti falls upon him when those things come into his possession. For easy remembrance this should be called: *exaction*.

Further, a bhikkhu intends to injure the owner of some property, so that he is compelled to give it to him. This action is called *extortion*, being included in the above but perhaps more clearly defined.

A bhikkhu sees things fallen down which he covers with soil or other things such as leaves, intending to steal, and he is āpatti at the time when he finishes such covering. For the sake of easy remembrance, it should be called: *hiding with intent to steal*.

It is not only when a bhikkhu steals but also when he orders another to steal as mentioned in any of the ways above, that there is āpatti. Therefore, āpatti in this training-rule can also be committed by order, this being called *sāṇattika*, while the āpatti which falls upon a bhikkhu who himself does evil is called *anāṇattika*, an example of which is found in the first *pārājika* [where even if a bhikkhu orders or incites another to commit sexual intercourse, the former will not be āpatti]. But it should be understood that to incite another to do (an action which will be āpatti) for the sake of another, is not the same as inciting another to do for oneself.

A bhikkhu with intention to steal incites another to steal something for him and the āpatti comes to a head (for the former) when the latter has finished the action he has been incited to do. This should be understood as follows: A bhikkhu without making conditions, incites another bhikkhu and the āpatti falls upon both together when the incited one is successful in stealing as desired by the inciter. When one bhikkhu has already incited another but before the commission of the stealing warned the second bhikkhu not to steal but the second upon his own volition goes on to steal, there is no āpatti for the former but āpatti falls on the latter. The following case should be understood in the same way: a bhikkhu specifies some article to be stolen but the incited bhikkhu steals instead another article, then the former is not āpatti while the latter is. A bhikkhu gesticulates (without speech), winks or blinks, or nods or shakes his head, and both will be āpatti when the one incited and directed by him successfully steals the desired article. If the incited bhikkhu being told

to steal at one time, steals at another and so has not followed his orders, he will be āpatti but not the inciter. An example of this sort can be seen where an order is given to steal in the morning or in the evening. Now take a case where there are many incited bhikkhus concerned. For example, Bhikkhu Red orders Bhikkhu Blue to tell Bhikkhu Black to steal some article, or the chain of orders may concern even more people, the āpatti coming to a head when the last bhikkhu incited has accomplished his orders without there being confusion in those orders. But supposing this occurs, as when Bhikkhu Blue does not tell Bhikkhu Black but tells Bhikkhu White instead, then there is then a case of confusion when the original inciter, Bhikkhu Red, is not āpatti but it comes to a head for the immediate inciter (Bhikkhu Blue) and the doer (Bhikkhu White). In the case where there are many concerned in a chain of command and one bhikkhu therein passes over one or more others, then āpatti comes to a head in the case of those who are in the chain and not for those who are passed over because the latter do not know.

A bhikkhu with the intention of stealing orders another to steal some articles but uses undefined terms when referring to the articles but in any case his terms are clear enough for the listener to understand his desire. The incited accomplice who steals the articles is āpatti and in this case the inciter also does not escape from āpatti. This explanation is based upon the *avahāra* named 'atthasādhaka' in the Atthakathā, meaning 'aim is accomplished' but in that Atthakathā it is not explained as above, but in two ways: The first is when a bhikkhu has ordered another 'When there is a chance to steal such-and-such an article, then steal it' – if such-and-such an article will certainly be stolen by the incited one without obstacles then the inciter is *pārājika* at the time of giving the orders while the incited one is *pārājika* at the time of having accomplished the theft. The second explanation of the

Atthakatha is: A bhikkhu drops an absorbent article into another's oil-pot with intention to steal oil. When the absorbent article leaves his hand he is āpatti. According to the former explanation, the inciter is *pārājika* before the accomplishment but this departs from the Pāli relating the components of accomplishment in this training-rule. Moreover, how can it be known that the incited bhikkhu will certainly steal according to the inciter's desire? The āpatti will not come to a head until the incited one has accomplished the action of stealing, so that this first explanation seems to be like playful talk! But perhaps there is a meaning which is not so obvious. I should like to raise a question here. Bhikkhu Red writes a letter to Bhikkhu Black who lives in a remote part of the country needing many days to reach, sending him counterfeit banknotes, asking him to put them into circulation, thereby making a large profit which is to be shared by them. While the letter and the banknotes are travelling but not yet reached Bhikkhu Black, Red dies, or, thinking to escape from *pārājika*, disrobes. After this, the letter with the notes reaches Bhikkhu Black and he puts them into circulation. Does the *pārājika āpatti* then come to a head for Bhikkhu Red or not? Leaving aside the death of Bhikkhu Red, the discussion should proceed thus: perhaps Mr. Red comes to ask for upasampadā again amongst the sangha, then will he be allowed to live as a bhikkhu or will he be rejected? According to the Commentary Ācariya's point of view, he should be rejected but the question is what type of avahāra should he be compelled to recognize. The Commentator falls back upon the term '*atthasādhaka*' but in fact to classify with the term '*pubbapayoga*' is more correct. But the Commentator classifies instead with the action of inciting. This *avahāra* is strange because it is neither acceptance nor denial. Vinaya-experts should consider this point. In the case of dropping absorbent material into the oil-pot of another, it is clearly seen that

the Commentator's explanation is wrong, because the āpatti should be determined when the absorbent material is taken out of the pot, this being included in the *avahāra* of moving an article from its base called 'stealing' (see above, I).

In the Commentary, the Ācariya mentioned twenty-five *avahāra*, all of which have different names but are explained vaguely. From among them there are some *avahāra* which are reasonable and these have been explained by me above. I shall not speak of the rest and those who wish to see them in detail should consult the *Pubbasiikkhāvannaṇā*. There might be a question here: Why, if the Commentator had established those categories, did he explain them only vaguely? The answer is that those twenty-five were not established by him but were collected from the Pāli and from the national laws of those days, just as in mindfulness of the body, the thirty-two aspects mentioned in the *Visuddhimagga* are taken from the medical treatises of those days. In both cases the Commentators have not understood the technical matters and only explained what the letters and words suggest. The mistake here is easily seen to be this in the groups of *nānābhaṇḍapañcaka* and *ekabhaṇḍapañcaka* in each of which there are five *avahāra*, where the Commentator explained that the term *nānābhaṇḍa* concerns both living and non-living things while 'ekabhaṇḍa' concerns only living things, that is, various kinds of animals. Having explained them in this way, when living things had been classified in one group, why then were not non-living things put in one group? Certainly this method would be better. It is true that explanation according to name can be done easily enough but it is very difficult to deal with the *avahāra*, which is the reason why the Commentator explains literally according to the meaning of 'nānābhaṇḍa' (various things). I assume that both names suggest the number of valuable things. One thing having sufficient value to be basis for a *pārājika āpatti*, should a

bhikkhu steal it, is called 'ekabhanda'. A thing by itself not having sufficient value to be a basis for *pārājika*, is stolen by a bhikkhu in quantity so that those things altogether have value sufficient to be basis for *pārājika*, this being called 'nānābhanda'. The term *nānā* (various) refers both to many of the same kind of thing, as well as to many different kinds of things. The placing of *nānābhanda* in one group is done to prevent a thief excusing himself by saying that he has taken things each of which is not sufficient to be a basis for *pārājika* and so must receive *āpatti* according to individual articles, as many *āpatti* as there were articles. This excuse and the subject raised before it, are sufficient to show that the twenty-five *avahāra* classified in the Commentary are inconsistent.

The value of things stolen upon which an *āpatti* of *pārājika* is established also being a base for great crime in civil law, is mentioned in the Nidāna of the Vibhaṅga as 1 *pāda* (= 1 *baht*) but in the Word Commentary (*pādabhajanīya*) it is given as 5 *māsakas* according to the monetary standard of Magadha at that time. Now five *māsakas* equal one *pāda*, and four *pādas* are one *kahāpana* which was the monetary standard of those days, as the Siamese *baht* is the standard of today. Money used in different countries has different value, having different rates of exchange. The standard of money in Magadha at that time is difficult to determine by comparing it with standards current today. To compare the *pāda* of Magadha with the *baht* of our country now cannot be done merely on the basis of their having the same name! There is however, an easier way to decide. In the *Tikā* it is said that the *kahāpana* is a gold measurement equal to that of twenty *māsaka*, one *māsaka* is equivalent to gold weighing four rice-grains and a *pāda* therefore being a 1/4 *kahāpana* equals 5 *māsaka* and thus is equivalent to 20 rice-grains in weight. This comparison is not stable being subject to fluctua-

tions of the rates of gold and money. This matter is fully elaborated by Phra Amarābhirakkhita (Amara Gert) in his book *Pubbasikkhāvannaṇā* and those who wish to refer to it should consult the final pages of his book. But it should be understood that*at the time when the *Pubbasikkhā* was composed, the price of gold compared to the price of money was 16 units. Therefore the valuable things which are the base of āpatti in this training-rule, should be understood as follows :

Valuables to the value of 1 *pāda* or 5 *māsaka* are the basis of *pārājika*. Those valuables less than 1 *pāda* but more than 1 *māsaka* are base of *thullaccaya*. Those things having value of one *māsaka* and less than one *māsaka* are the basis for *dukkata*. In the Commentary it is said that the value of old or used things becomes less. Even though they are new the estimated value (of an object) should depend upon the current prices in that country and that time when an article was stolen by a bhikkhu. Though one article is valued less than that necessary for a base of *pārājika*, yet when several things (stolen by him) are valued together, the higher āpatti can fall upon a bhikkhu, as discussed in the section called 'nānābhaṇḍa' above. A bhikkhu with intent to steal takes an article valued at 1 *pāda* or more than that and he is *pārājika*. A bhikkhu intending to steal, takes something of value less than 1 *pāda*, then an āpatti according to the value of the article stolen comes to a head.

A bhikkhu with intention to steal tries to take a valuable thing which is a base of *pārājika* but that action of his is not successful. For example, he tries to steal a boat which is secured by a padlock. While he tries to undo the padlock, he is frightened by someone approaching and runs away. In this case a lighter āpatti according to his effort should fall upon him. This

kind of āpatti is that of 'pubbapayoga' which means 'before accomplishment of stealing' and those āpatti should be understood according to effort as follows:

When a bhikkhu comes to accomplish the theft he is *pārājika*. If he does not accomplish it but just moves the *samhārima* (article) placed where it is usually kept, such as moving a boat to and fro even a little, when he tries to unlock it he is *thullaccaya*. Or in the case where a bhikkhu tries to steal domestic animals, when only the front legs have moved (but not the hind ones), he is *thullaccaya*. In the case of moving *asamhārima*, such as cutting trees to steal them, when only one more stroke will suffice to chop it down, he is *thullaccaya*. In the case of defrauding land and peculation of things kept by bhikkhus, when a bhikkhu creates doubts in the owner's mind as to whether he can get it back or not at the time when he approaches the bhikkhu asking for its return, or the owner defeats him in court, then that bhikkhu is *thullaccaya*. Hence for the easy remembrance, it should be understood that only one step before the accomplishment of stealing is *thullaccaya* and before the *thullaccaya* comes to head, in all cases, the āpatti will be *dukkata*. If valuable things of less value than that required as a base of *pārājika* are stolen, in all cases the āpatti which comes in the *pubbapayoga* is *dukkata* [but I prefer to understand that this will be so except when there is a special training-rule, such as when a bhikkhu cuts down a tree etc., when he will be *pācittiya*]. But in the Vibhaṅga cutting a tree, plucking grass and digging the soil are all cases of *dukkata* as they are the *pubbapayoga* of taking what is not given. When there is a higher āpatti in the *pubbapayoga*, then that āpatti comes to a head, for example a bhikkhu tries to unlock the lock securing a boat, the *thullaccaya* comes to a head for him [it being understood that the boat has

been moved]. In this case a Vinaya-expert should make him aware that he has a *thullaccaya*, not a *dukkata*, on the grounds that he has walked towards and touched a boat (with intention to steal).

Āpatti in this training-rule is *sacittaka* therefore there is no āpatti for the bhikkhu who has no intention to steal, for there is knowingly taking an article in other ways (not intending to steal) as follows: taking with the understanding that it belongs to oneself; taking with the understanding that it is an article thrown away, called *paṇsakūla*; taking with confidence (as from a friend who will not mind, etc); or taking upon loan. If the article (which is taken) is protected by a *peta* or by an animal, for instance, the remains of an animal protected by a tiger which hopes to devour it as its next meal, then a bhikkhu taking such a thing is not āpatti. Due to this fact it is assumed that from ancient times to the present, human beings do not accept that animals have rights over food or other things accumulated by them, and that animals are valuables and are possessed by human beings. In the Vinaya it is accepted in this way although it is written that some animals are the base of taking what is not given, still here a bhikkhu taking from an animal is not āpatti.

In the Vinītavatthu there are two more kinds of *anāpatti*: A bhikkhu passes a customs-house not knowing that another man has hidden valuables in his bag without telling him. Though he has passed the customs, he is not āpatti. Another case is seen in the story of the supporter's family of Phra Pilindavaccha Thera which was robbed and two children carried off as hostages. Phra Pilindavaccha exercised his psychic power to regain those children and was not *pārājika* because (the Vinaya says that) it was within the range of his powers. With respect to the latter case, I prefer

to understand that the right (to the children) is possessed by the original owner and (Phra Pilindavaccha) helped to restore (their children) to them so there is no offence. If my understanding is right, it will get rid of wrong understanding and superfluity in this matter and will be also an example of a decision.

3. The third sikkhāpada states:

Should any bhikkhu purposely deprive a human-being of life or provide him with a (life-) taking sharp weapon or recommend advantages in death or encourage him to kill himself; who should (in fact) recommend advantages in death or encourage him to kill himself in various ways with such thoughts in mind and such intentions in mind as, "Good man, what (good) is this miserable life to you? Death is better for you than life", (then) he is defeated and no more in communion also.

By the body of a human being is meant that which appears in the womb of the mother at the time of conception, lasting until the time of death. During this time it is called a human being's body. To deprive of life means to cut off the continuity or to bring to an end its life in various ways, which should be understood as follows:

I) *Killing by direct contact*: cutting with a sword or instruments, piercing with a spear, or striking with a cudgel or stick.

II) *Killing at a distance*: shooting with arrow or gun. launching a spear, throwing a stone.

III) *Arranging something to kill*: laying a trap of sharpened spikes or a pit-trap covered with leaves, or a trap with a heavy weight which will fall and kill, giving some harmful substance to kill (including poison) and so on.

IV) *To kill using magical knowledge (vijjā)* examples of which are given the Commentary – as when a bhikkhu recites various *mantra* or *āgama* calling upon demons, ghosts and spirits and then sending them to make others sick and die. In the present time we could explain it by killing with the electric power which a bhikkhu has developed through occult knowledge.

V) *To kill with supernatural power (iddhi)* as in the example given in the Commentary, when a bhikkhu had developed the ability to kill by 'the weapon-eye' [which is the attribute of the Yama-god] and when he got angry he would stare at others expecting to kill them. Examples in the present are not found but because snake-poison is called '*nāgariddhi*' a bhikkhu who frees a poisonous snake or a tiger in order to kill another, or even injects animal poison into the veins of another to kill him, these actions probably may be included in this category and are also not repetitions of the above. They differ from the third category, arranging to kill, because the method used is not fixed in one place; and from the fourth because it is not developed through the power of knowledge but through the power which exists naturally in animals.

A bhikkhu while not murdering by his own hand, may order another to kill for him, which is also called 'to deprive a human being of life' so *āpatti* in this training-rule is *sāṇattika*, guilty also by commanding another. The explanation of this training-rule should be compared with the method given in *ādinmādāna*.

Moreover, a bhikkhu having power may bring weapons or other things and hand them over to another, or place them near to another whom he expects will be killed and then force another to commit suicide, as seen in the Chinese classics. Or he has seen

his friend who suffers severely and incurably with great pain and experiences very strong feelings so he feels sympathy for him and decides to help him get rid of suffering and so brings weapons, etc., or not doing this he recommends the advantages of death or persuades him to kill himself so that he searches about for weapons by himself: with all these causes there is the same guilt. Recommendation or persuasion may be done verbally or physically, for example by writing a letter. Again, the term "taking a sharp instrument" is taken only as an example, since he may use another kind of weapon to destroy his life. And it should be understood that if there is only "taking a sharp instrument" or the recommending and persuading about the advantages of death, so that he does not destroy his life, then *āpatti* does not come to a head, in the same way that there is no *pārājika* when a bhikkhu himself attempts to kill but his victim does not die.

A human being is the base of this *pārājika*. Beings which are called 'amanussa' (non-human), variously *yakkha* (demon), *peta* (ghost) and animals which have power to disguise themselves as human beings, are the base of *thullaccaya*. According to this point, it is probable that ordinary animals should be the base of *dukkata* but there is a separate training-rule against killing animals which is a *pācittiya* so there is confusion over this sequence. If one agrees with my line of thought there would be no confusion. A bhikkhu attempts to kill a human being and he does accomplish it — he is *pārājika*. If he does not accomplish the killing but only injures, he is *thullaccaya*. If he does not go as far as that, he is *dukkata*. A bhikkhu attempts to commit suicide, he is *dukkata*. A bhikkhu attempts to kill other beings and he is *āpatti* according to the base. The *āpatti* coming in the *pubbapayoga* before accomplishment are all *dukkata*.

This training-rule is *sacittaka* therefore *āpatti* does not come upon a bhikkhu who has not the intention to kill, such as a bhikkhu working upon high places where a heavy thing falls

from his hand and kills another person below. Or, in the case of a bhikkhu attending upon another with a high fever and giving to the latter an overdose of medicine which the patient could not swallow, so that he vomited and died. And in the case of a bhikkhu who does not know that there is poison in the food which he gives to another, so that the latter dies. If a man dies in these ways, even though it is through the effort of a bhikkhu, he will not be āpatti.

4. The fourth sikkhāpada states :

Should any bhikkhu while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in himself (saying) "I know thus, I see thus" and afterwards on another occasion should he, whether examined or not examined, having fallen into the fault and being desirous of purification, say thus, "Friends, not knowing, I said 'I know'; not seeing, I said 'I see'; what I said was vain and false", (then) unless it was through over-estimation, he is defeated and no more in communion also.

The Vibhaṅga gives too many terms as '*uttarimanussadhamma*'. If I repeat them here I am afraid that inconsistencies would appear and if I should give only their names, then it would be useless, being interesting only as a list of topics for those who read this subject anyway. Hence, I shall give only a brief description. *Uttarimanussadhamma* means first, states superior to human experience (treating '*uttari*' as adjective of '*dhamma*'), and second, states of superior human beings (treating '*uttari*' as adjective of '*manussa*'). Both meanings are agreed upon as correct. Human beings of that time esteemed the methods of training the mind in *samādhi* and the methods of purifying the mind of passion as the highest knowledge, because the most superior results were based upon training the mind in these two methods.

The method of training the mind in *samādhi* should be understood thus: the well-trained mind can see clearly both *attha* and *dhamma* so that whatever is undertaken will be well-accomplished but usually the mind is obstructed by mental objects known as the Hindrances (*nivaraṇa*). They are five in number: craving for sensual pleasures called *kāmachanda*; the state of restless ill-will caused by *dosa* (aversion), conducive to inflicting harm upon others at its greatest development when called byāpāda (irritation (*paṭigha*)→aversion (*dosa*)→anger (*kodha*)→ill-will (*byāpāda*)); the state of sloth and torpor, laziness and drowsiness called *thīna-middha* because it is the cause of the shrunken state of mind; *uddhacca-kukkucca*, the state of distraction, or quick fading of mind is a cause of mental disturbance and disruption; then there is scepticism and hesitation called *vicikicchā*. To free the mind from these hindrances and to make the mind concentrated is called *samādhi*. The lower state of *samādhi* is not complete, where concentration is called access-concentration (*upacāra-samādhi*). The higher state of *samādhi* in which the mind is fully concentrated is called *appanā-samādhi*. The first of these is common to ordinary people and is not called *uttarimanussadhamma*. The higher *samādhi* possessed by superior men is held to be *uttarimanussadhamma* which is mostly known as *jhāna*. In the *Vibhaṅga*, there are four *jhānas* according to the terms used in Buddhist Dhamma. They are called *rūpa-jhāna* because they have a certain kind of *rūpa-dhamma* as their object. They are known by the cardinal numbers from first to fourth, which are in Magadha-language: *paṭhama-*, *dutiya-*, *tatiya-*, and *catuttha-jhāna* in which there are the following qualities: *Paṭhama-jhāna* has five factors: *vitakka* (thought-conception), *vicāra* (thought-examination) - these two are common to all people but they do not include *kilesa-kāma* and *akusala-dhamma*. Then there is *pīti* (joy) and *sukha* (happiness) which result from solitude and comprise

ekaggatā (one-pointedness of mind). Second: *dutiya-jhāna* comprises three qualities: abandoning *vitakka-vicāra* so that there remains only *pīti* and *sukha* which results from *samādhi* and *ekaggatā*. Third, *tatiya-jhāna*, comprises two qualities abandoning *pīti* so that only *sukha* and *ekaggatā* remain. Fourth, *catuttha-jhāna* comprises only two qualities: leaving *sukha* so that only *upekkhā* and *ekaggatā* remain.

These four *jhāna* are included as one type of *uttarimanussa-dhamma*.

Moreover, the mind which is free from *kilesa*, the defiling objects of mind, is the important root-cause of purified practice, of happiness and of *mettā-karunā* (loving-kindness-compassion) which in turn becomes the cause of striving for the welfare of others. Therefore, one who has a pure heart is much venerated by other people. I shall give an illustration here. Good and calm-minded people are beloved and respected by all people and if their compassion is greater still, how much more will they be loved and respected? The purity of mind can be temporarily developed as when one subdues anger and then later it arises again, since something has arisen which irritates. It can also be permanently developed, that is to say, one has got rid of certain *kilesa* which have completely ceased to exist and do not arise again. This latter is highly esteemed as *lokuttara-dhamma* which means the reality beyond this world, or the quality that is beyond the range of the worldly plane. This *lokuttara-dhamma* comprises four each of *magga* (path) and *phala* (fruit), together with *Nibbāna*, nine in all. Those who want to understand this, should learn first about the ten Fetters or *saññojana* by which the hearts of beings are bound: 1) *sakkāya-ditthi* - the view which is the cause of holding that there is self; 2) *vicikicchā* - scepticism which is the cause of hesitation and doubt regarding the path of practice; 3) *silabbata-parāmāsa* - the belief in magic, ritual and ceremonies with the belief that magic power beyond normal would be produced by

such rites; 4) *kāma-rāga* - craving for sensual pleasures, sometimes being called only '*rāga*'; 5) *paṭigha* - the agitation of mind that is irritation by the power of aversion (*dosa*), being called directly '*dosa*' in some places. These five are the lower or gross fetters known by the name of *orambhāgiyasaññojana*. 6. *Rūpa-rāga* - the attachment to *rūpa-dhamma*, as with one who is delighted with particular persons or things, even among the objects of *rūpa-jhāna*; 7) *arūpa-rāga* - attachment to *arūpa-dhamma* such as attachment to pleasant feeling (*sukha-vedanā*); 8) *māna* - the state of conceiving 'I am this, I am that'; 9) *uddhacca* - unaimed, distracted thinking, such as thinking of things beyond the ordinary range; 10) *avijjā* - delusion which is the cause for not knowing the truth. These five are the higher or subtle fetters known as *uddhambhāgiyasaññojana*.

Ñāna, knowledge, which is the cause of getting rid of these fetters is called *magga* (path). It is divided into four categories according to its power of getting rid of partial or complete fetters as follows:

1) *Sotāpatti-magga* - the cause of getting rid of the first three fetters above; 2) *Sakadāgāmi-magga* - the cause for getting rid of the above three and for lessening the strength of greed, aversion and delusion; 3) *Anāgāmi-magga* - the cause for getting rid of the five orambhāgiya-saññojana; 4) *Arahatta-magga* - the cause for getting rid of all the ten *saññojana*.

With respect to the above subject, *Sakadāgāmi-magga* is not clear as are the other *magga* but stands between *Sotāpatti-magga* and *Anāgāmi-magga* and the term 'to lessen' *rāga* and *dosa* is really uncertain since it is not clear to what extent they are weakened. It can only be suggested that strong *rāga* and *dosa* are certain to lead to *apāya* (woeful states), since *kāmesu-micchācāra* and *byāpāda* cease to exist from the attainment of

sotāpatti-magga. This means that those who attain this do not commit the various kinds of sexual misconduct and do not take revenge upon others but they still have wives and husbands according to the family tradition and still get angry; while *anāgāmi-magga* gets rid completely of *rāga* and *dosa* which means that those who are *anāgāmi* are brahmachariya not being engaged in sexual intercourse and do not get angry with anybody. *Rāga* and *dosa* weakened by *sakadāgāmi-magga* still exist but they are not so strong. Due to this matter, I shall explain that *rāga* and *dosa* exist in the latter but rarely or in a subtle manner but it is not clear to what extent they exist. It is not clear to what extent *moha* is weakened by *sakadāgāmi-magga*, although it is destroyed completely by *arahatta-magga*, therefore this matter also is not clearly defined.

The mental objects resulting from the attainment of *magga*, or the enjoyment of the fruits produced by *magga*, are called *phala*. According with the *magga*, there are four *phala*. It is possible to illustrate this by way of similes: The fetters are like a disease of the body, *magga* is like medicine to cure disease, while *phala* is like the happiness gained through the cessation of disease. There is another simile: Fetters are like the robbers in the forest, *magga* is like the suppression of the robbers, while *phala* is like the peace resulting from the non-existence of the robbers.

The cessation of the *khandha*, namely: *rūpa* (materiality) and *citta* together with the *cetasika* (mind and mental qualities), still remaining after the cessation of *kilesa* at *Arahatta-magga*, in which there is no fuel, is called *Nibbāna*. It is possible to illustrate this: the Noble Persons who have become *Arahat* are called *Arahanta* (having the qualities of an *Arahat*). They do not go to be reborn in another plane of existence as do ordinary beings after death and this is called the attainment of *Nibbāna*.

Both *jhāna* and *lokuttara-dhamma* are the subjects of *uttarimanussadhamma* which have been elaborated in the Vibhaṅga. All other names are the synonyms of these two groups of dhammas. The names differing from the above such as *boḍḍhipakkhiyadhamma* which came in the Magga-bhāvanā portion of the Vibhaṅga, refers to Dhamma conjoined with *magga*. The term *attupanāyikam* (that which is present in himself) means 1) boastfully saying 'I have attained such and such dhamma from such and such a time'. When a man whom a bhikkhu talks to in this way understands the meaning of his words, the āpatti of pārājika comes to a head for that bhikkhu. 2) A bhikkhu speaks to no particular person or in public, and when among them one person understands, that bhikkhu is pārājika, whether a man believes him or not makes no difference. 3) When a man does not understand what the bhikkhu has said, as in the case of a foreigner speaking a different tongue, that bhikkhu will be *thullaccaya*.

A bhikkhu suggests his attainment of *uttarimanussadhamma* indirectly, as when he mentions the physical marks, requisites such as bowl and robes, dwellings and so on, saying 'A bhikkhu who has such and such physical marks using such and such bowl and robes and living in this or that district'; or mentions whatever can make the listener understand as referring to himself (that he has attained), and when a man understands, he is *thullaccaya*, but when he does not understand he is *dukkata*.

Āpatti in this training-rule is *sacittaka* and therefore there is no āpatti which falls upon a bhikkhu who speaks with the misunderstanding that he has attained something, or upon a bhikkhu who does not desire to suggest his attainment of *uttarimanussadhamma*, as when a bhikkhu reads the training-rule dealing with *uttarimanussadhamma* having the purpose to instruct others, etc.

When a bhikkhu breaks any of these four *Pārājika* training-rules, he has no right to live with the bhikkhus as he did previously. He is defeated and no more in communion. Even though he would be ordained again by the sangha, he will not be a bhikkhu according to the Vinaya, on account of his life. *Āpatti in these four training-rules are *atekicchā*—meaning incurable, are *anavasesa*—with no remainder (of bhikkhuhood), and are *mūlaccheda*—cutting off the root (of the bhikkhu-life). A bhikkhu should never commit these āpatti.

CHAPTER V

SANĠHĀDISESA

This term is the name of an āpatti meaning the fault which has *Sangha* at the beginning (*ādi*) and at the end (*sesa*) This means that the Sangha functions as those who determine the fault and order the guilty bhikkhu to observe *mānatta* (penance) and *parivāsa* (probation), and afterwards the Sangha lifts the āpatti from the bhikkhu. It is also the name for training-rules which, if they are broken, will bring the āpatti of *saṅghādisesa* to a head. Here it is the name of thirteen training-rules which are as follows:

Nine Established at once upon being Āpatti

1. The first sikkhāpada states:

Intentional emission of semen, except in a dream, entails initial and subsequent meeting of the Sangha.

The term 'emission of semen', points out that the semen is not emitted by itself but through the effort of a bhikkhu. 'Intentional' means that the action was brought about by the desire to emit it. The term 'except in a dream' means without intention and without effort. Though there might be both of these in a dream, they would be *abbohārika*, that is to say, insignificant or as *though they were not*.

Accordingly, in the Vibhaṅga the steps of āpatti have been classified like this: a bhikkhu intends, makes an effort and semen is emitted-these three are factors of *saṅghādisesa*. A bhikkhu intends and makes effort but semen is not emitted-these two are the factors of *thullaccaya*. It seems as though intention by itself

would be a factor of *dukkata*, but *āpatti* is not brought about by mind alone as I have said above, hence intention here is not a factor of *āpatti*. Therefore there is no *dukkata* in this training-rule. In this training-rule it is merely said that emission of semen is made with intention but there is no mention of the cause leading up to that action. Therefore if a bhikkhu desires contact, or desires to be free from oppressive illness, or longs in other ways besides this, and he had intentionally made effort, that is, made effort either with his own genitals or else with those of others [except in such a way as to be a base for *pārājika*], or if he makes effort with inanimate objects or even by shaking the lower part of his body in the air, when the semen is emitted (with the above effort) he is *saṅghādisesa*. If he should make effort but semen is not emitted, he is *thullaccaya*.

This training-rule is concerned with doing for himself, therefore *āpatti* here is *anāṇattika*, but if a bhikkhu orders another to make effort for him, he does not escape from *āpatti*. As it is *sacittaka*, the *āpatti* does not come to a head for a bhikkhu who does not desire to emit semen, as when the semen is naturally emitted at the time of sleep.

2. The second sikkhāpada states:

Should any bhikkhu, lustful, with perverted thoughts, engage with a woman in bodily contact or holding of hands or holding of tresses of hair or touching some (bodily) member, this entails initial and subsequent meeting of the Sangha.

The term '*otinno*'-lustful, is explained by the Commentator as 'to be lustful in fondling'. It was explained in the method of the Commentator that if a bhikkhu is lustful for sexual intercourse

and touches a woman's body. such action is the *pubbapayoga* (fore-accomplishment) to sexual intercourse and is the base of *dukkāta*.

According to my opinion, to have lust in any way is the same, (whether in touching a woman's body or in intercourse). In the Vinitavatthu of the first *pārājika* it is rightly said that a bhikkhu who has intercourse with any of a woman's organs other than the three orifices (genitals, anus, mouth), is *saṅghādisesa*, not *dukkāta* as the *pubbapayoga* of sexual intercourse. In the Vibhaṅga, the composer uses neutral words and does not specify (as to whether touching with lust should be *dukkāta* under the first *pārājika* or *saṅghādisesa* under the second *saṅghādisesa*), meaning that to have lust while touching a woman in either case is the same. In the Vibhaṅga, '*mātugāma*' in this training-rule is defined as human females even if they have just been born. Here, his explanation is correct because male lust can exercised upon even small girls.

'Woman' is the base of *saṅghādisesa*. *Paṇḍaka* (sex-aberrants such as hermaphrodites, homosexuals and those deficient in sexual organs) is the basis of *thullaccaya*. Man, male and female animals, are the bases of *dukkāta*. Concerning the base of *saṅghādisesa*, a bhikkhu having lust comprehending that a person is a woman and touching her, when his body touches hers, he is *saṅghādisesa*. Even though the woman touches him first and he is pleased, he is still *saṅghādisesa*. A bhikkhu having lust and comprehending in another way (that she is a man, etc) touching her he is *thullaccaya*. He reaches out to touch things connected with a woman's body, such as her clothes; or else he extends things connected with his body to touch her body, as when a bhikkhu makes his robe touch a woman's body: for easy remembrance, one side is *body* and the other *things connected with the body* and he will be *thullaccaya* in every case. A

bhikkhu extending things in contact with his body having touched a thing connected with a woman's body or throwing things such as flowers upon a woman's body, or upon things in connection with her body is *dukkata*. A bhikkhu understanding that what he has touched is something other (than a woman, while it is a woman) but not by direct contact is *dukkata* for every effort. Concerning the base of *thullaccaya*, if a bhikkhu has not completed the base for that, he is only *dukkata*, so it is not necessary to speak about the base of *dukkata*. If a bhikkhu touches many bases there will be many *āpatti* according to the kind and number of those bases. If a bhikkhu makes many efforts, there will be many *āpatti* according to the number of efforts.

A bhikkhu who is carried away by lust and desires to fondle, has the base of woman as his aim, so the *āpatti* in this training-rule is *sacittaka*. Therefore, no *āpatti* falls upon a bhikkhu who has no intention to touch. For example, a bhikkhu gives way to another and collides with a woman; or a bhikkhu is absent-minded and a woman comes into collision with him so he is alarmed and pushes her away; or a bhikkhu touches others unknowingly as when passing through a crowd; or lastly a bhikkhu is first touched by a woman but he is not pleased with the contact: these conditions are all in the category of *anāpatti*, because he has no lustful intention.

3. The third sikkhāpada states:

Should any bhikkhu, lustful, with perverted thought, address a woman with lewd words as young men (address) a girl with (words of) invitation to sexual intercourse, this entails initial and subsequent meeting of the Sangha.

The term "mātugāma" in this training-rule is explained in the Vibhaṅga as a human girl who is sophisticated enough to

understand the lewd words. This explanation is correct because one who has the intention to speak lewd words aims at a woman understanding them. If she is a small girl and she is not sophisticated, the aim of the speaker will not be realized. The lewd words mean words concerning genital organs, anus and sexual intercourse, praising, blaming, questioning or teasing, for instance, "You have such and such organs" – with the purpose of insinuating or else asking for sexual intercourse for himself. Questioning or counter-questioning about the experiences of sexual intercourse undertaken by her with her husband, instructing or telling her to commit sexual intercourse with her husband, saying "You should do so in such and such a manner" (are also included in 'lewd words').

Woman [one who has the marks of womankind in this training-rule] is the base of *saṅghādisesa*. *Pandaka* is the base of *thullaccaya*, man is the base of *dukkata*.

With womankind, speaking about genitals, anus and sexual intercourse are the boundary of *saṅghādisesa*. Talk about other organs above the knees and under the whorl of the hair on the head [up to the base of the neck and above the elbows], are the boundary of *thullaccaya*. Limbs other than this are the boundary of *dukkata*. Speaking with a *pandaka* about both 'doors' (for urine and faeces) and about sexual intercourse are the base for *thullaccaya*. All limbs are the base of *dukkata*. In man, everything is the base of *dukkata*.

A bhikkhu speaks to many people, then there will be many āpatti for him according to the kind and number of their bases. A bhikkhu speaks to one person but in many words and very likely there will be an āpatti for each word spoken but this is not stated here.

This training-rule is *sacittaka*, therefore there is no āpatti for one who desires to teach Dhamma or to give instruction (in Vinaya, etc.) and who speaks lewd words in doing so.

4. The fourth sikkhapāda states:

Should any bhikkhu, lustful, with perverted thoughts, speak in a woman's presence in praise of ministering to his own sensuality, inviting sexual intercourse thus, "Sister, the highest kind of ministering is this, namely ministering with this (sexual) act to a virtuous, lofty-natured observer of the Brahmācariya such as I am", this entails initial and subsequent meeting of the Sangha.

All explanations should be understood as those given above (in the third *saṅghādisesa*). The difference here is the aim of the speaker: above, the aim is to woo using lewd words, but here the aim of the bhikkhu is to invite.

5. The fifth sikkhāpada states:

Should any bhikkhu engage to act as go-between for (telling) a man's intentions to a woman or (telling) a woman's intentions to a man whether about marriage or about paramourage, (or) even for a temporary (arrangement), this entails initial and subsequent meeting of the Sangha.

The Pāli of this training-rule omits the term 'bhāsento' 'telling' or other such words, which is in fact inserted in the Vibhaṅga. The term 'about marriage' means lawful living together (as husband and wife). The term 'about paramourage' means unlawful living together (as man and his mistress, or woman and her lover). Therefore, in the Vibhaṅga, the writer speaks of two kinds of women. First, one protected by her parents etc. from whom a man lawfully requests or lawfully takes her as his wife, that is to say, she is a wife by marriage, one who has agreed to live with a man without a formal ceremony, or she is a wife who is purchased with money. Secondly, the prohibited

women, such as a woman protected by family as a princess in a royal family etc, a woman protected by Dhamma as a bhikkhuni and the woman protected by law, as mentioned in the old law on the widowed concubine of a previous king. Among these women if a bhikkhu accepts the post of marriage-broker, going to request a woman's hand for a man or accepts to act as a messenger to urge them to marry each other, or help them in other ways he is *saṅghādisesa* in doing this.

In the Vibhaṅga, the messenger factor has been divided into three categories. Accepting the words of the one who asks; then second, going to tell the other party; and third, returning to inform the original requester. But sometimes the fruit (*saṅghādisesa*) results from two factors, for example, a man asks a bhikkhu to make an appointment with a prostitute saying that she should meet him at such and such place and time. If the prostitute accepts that appointment though the bhikkhu does not return to inform that man who asked him, their desire is surely fulfilled. Considering the term '*vā*' in the training-rule, one should understand that if it did not occur, there would always be three factors, that is to say, the phrase, "conveying a man's intentions to a woman" points out that a bhikkhu has already accepted the request of the man and gone to inform a woman; and the phrase, "conveying a woman's intentions to a man" points out that a bhikkhu goes to inform a man of the words spoken by a woman and so there are the three factors above. But in this training-rule there is clearly the term '*vā*' which points out that a bhikkhu may only accept the words of one party and then go to inform the second party, thus getting only two factors. It is assumed by me that the Vibhaṅga-composers have classified according to three factors in accordance with the way usually practised by people, such as the marriage-broker appointed by the man's party who was sent to request (from parents) the hand of

a woman in marriage. He would return to inform the man's party of whatever was spoken by the woman's party. When three factors had been established (by the Vibhaṅga-composer), then he had to classify two factors as the basis of *thullaccaya*, and thus one factor becomes the base of *dukkata*, irrespective of whether it is practical or not. The superfluous factors classified by the Composer can be seen in some places, such as in the Fourth *Pārājika* training-rule. He has classified "musāvāda" into three factors: first, before speaking a man knows that he will tell a lie; second, while speaking that man knows that he is telling a lie; and third, when he has spoken, he knows that he has told a lie. But concerning the boast about *uttarimanussadhamma*, it will be accomplished by the first two of the factors above. This matter has already been noticed in the Atthakathā.

I prefer to understand that the 'action of going between' as stated in this training-rule will be fulfilled by linking two parties with a message and this is more reasonable. The *āpatti* in *pubbapayoga* will be seen thus: if someone asked a bhikkhu and the latter accepted his request, then he is *thullaccaya*. And if a bhikkhu then informs the other party he is *saṅghādisesa*. If a bhikkhu undertakes this affair by himself then when he informs the first party, he is *thullaccaya* and when he informs the second, he is *saṅghādisesa*. Therefore, upon making the first effort a bhikkhu is *thullaccaya* and this can also be seen in other training-rules because there is no possibility of committing anything less.

One who asks a bhikkhu may be the youth or the girl, or their parents, or other important people connected with them at whose request a bhikkhu accepts to go and inform the other party who may be the youth, girl, parents or others, as above. A bhikkhu doing this is *saṅghādisesa*. A bhikkhu who does not undertake this by himself but orders another man to carry out this for him, will still be *saṅghādisesa*.

Someone requested many bhikkhus and they all accepted his words but among them only one actually informed but all are *saṅghādisesu*. A bhikkhu tries to persuade a husband and wife who have been divorced to remarry, not knowing of their previous state, but he does not escape from āpatti. Therefore āpatti in this training-rule is *acittaka*. Husband and wife who have quarrelled and who are living separately but are not divorced, and whom a bhikkhu then tries to reconcile, in trying to do so, he will not be āpatti.

6. The sixth sikkhāpada states :

When a bhikkhu is having a hut constructed (with means got) by his own asking and with no (lay) owner (to build and give it) and destined for himself it must be constructed by him according to the (prescribed) measurements. The measurements are these: in length twelve spans of the sugata-span, across seven, (being) inside (measurements). Bhikkhus must be assembled to appoint a site and by those bhikkhus an unoccupied site must be appointed with a surrounding area. Should a bhikkhu have a hut constructed (with means got) by his own asking on an occupied site and with no surrounding area, or should he not assemble bhikkhus to appoint a site, or should he exceed the (prescribed) measurements, this entails initial and subsequent meeting of the Saṅgha.

The meaning of this training-rule is rather obscure so that it is difficult to understand, needing full explanation. It is necessary to discuss the site first. Because the saṅgha can appoint the site it seems as though the land appointed by the saṅgha will be that within an *ārāma* or surrounding the *ārāma*. The *ārāma* of those days was not like those of the present. The saṅgha was not in authority over the land but its owners took care of it, while

it was simply made available as the dwelling-place of the saṅgha. Moreover, in some places it is said that the land appointed is not in an *ārāma* or in the surrounding of an *ārāma*. The term 'occupied' (*sārambha*) leads me to understand that it is a place already occupied by people, or else people have the latent right over it. For bhikkhus to re-occupy (such land) or to occupy land in such a way that it overlaps boundaries is clearly prohibited in the *sīmā* declaration. But in the Vibhaṅga, 'occupied' is explained as a place with the dwellings of small creatures such as ants or white ants; or of beasts such as elephants, tigers etc; or as being closely connected with the fields, farms, plantations, or buildings of others; or it is crowded, such as places near populous areas or main roads. But if this matter is defined thus, then it will be very difficult to find a suitable place for a *kuṭī* either in the forest or village! Why is it defined like this? The Pāli term *sārambham* means literally 'initiating, just beginning', but it has been explained as above by the writer of the Vibhaṅga.

I understand that the area (surrounding the *kuṭī*) is for marking the boundary according to the recognized code for land as mentioned in the ancient *Mānavadharmasāstra*, the name given to the ancient Siamese code of law. To provide a surrounding area as the boundary is clearly set forth in the *sīmā* declaration. In the Vibhaṅga it is clearly explained as the area where a cart drawn by yoked oxen can go round or where ladders can be taken round. What is the reason why this matter has been explained thus? I realize that this is because the Pāli '*saparikkamanam*' means literally 'stepping round', while (the Vibhaṅga's composer) lays stress upon *ease of building* but not upon the other meanings. Our discussion up to this point leads us to conclude that a (suitable) place will not be occupied by anybody and that it is not prohibited; it is forest, empty. The action of asking the saṅgha to appoint a site is so that there are witnesses and evidence and to provide a boundary in accordance with the national code of law. Having considered the tradition

of the present, we shall understand this well: A bhikkhu wishes to establish a (temporary) bhikkhu residence but he must first ask the head bhikkhu of the sangha in that area to give permission. Meanwhile, the head of the sangha there will consider whether the applicant is a suitable person to occupy or hold the right over that land or not, and whether the bhikkhus' residence will overlap the claims of others or not. Then, (having investigated) he will allow the establishment of that residence but if things are not proper, he should not give his permission. This tradition (of the present time) is based upon this training-rule.

Now we come to discuss the kind of *kuṭī*. The Pāli in this training-rule only mentions '*kuṭim*' which means a certain kind of *kuṭī* but in the Vibhanga it is said that it is plastered [with clay or lime]. I am not sure why the Vibhanga says this but there are some words which led me to decide this matter. In the story of this training-rule, a bhikkhu asked for clay and could not finish (his work on the *kuṭī*) because he constructed it without limits (adding to it as he went on). If the important point of this story concerns the plot of land where the *kuṭī* is established, the kind of *kuṭī* is not important. The important point concerning the *kuṭī* is only that it should not be established beyond the limitation (of size). This is prohibited so as to limit requests for materials.

There is a question here: If the important point concerns the plot of land, why in this training-rule does the establishment of the *kuṭī* play an important role? The answer is because at that time, the land had no price but people were allowed to occupy some land to prevent quarrelling. Let alone ancient times, even in the present day (2456/1913) the revenue collection on the Sangha-land (in Siam) is done according to the number of roofs of houses and not according to the area of land. The surrounding area is not counted and the area where houses cannot be established is not considered. With this in mind I have said that the meaning of this training-rule is obscure so that it is difficult to understand.

Now we come to *deca* with the limitation in the size of a *kuṭi*. The limitation uses the *Sugatapamāṇa*. It is understood that this measurement is from the (length of) the fingers of the Master's hand. It is possible that when Lord Buddha laid down the training-rule concerning this measurement, of necessity He demonstrated this with the span of His own fingers, the 'kheup', (a span between the tip of the thumb and the middle finger both fully extended), and the fore-arm (the 'sork' = approx 2 kheup, from the tip of the middle finger to the elbow). But when the term '*sugata*' is considered, a term never used by the Buddha referring to himself, nor by his disciples referring to him, I wonder whether this word has another meaning, for instance: the fully-extended kheup, or the royal measure of those days, or the name of another measurement such as the 'carpenter's inches' (in Siam) or the (English) inches of a foot. This is just a matter of surmise for there is no evidence that I could find. Moreover there is the term '*sugatapamāṇa*' of the robes of the *Sugata*, so it is advisable for us to consider that it is the measurement derived from the fingers of the Master's hand. Even so, the method of determining the length of the *sugatapamāṇa* should be investigated. I shall explain about this in a separate chapter (see Chapter X). In this training-rule or in others therefore I shall only mention the terms *sugata-anguli* (= *niew* = inch) and *sugata-vidatthi* (kheup)

Now, we shall discuss the meaning of the phrase '*Sārambhe ce ... kuṭim kāreyya*'. This actually refers to *saṅghādisesa* but why then in the Vibhanga is it said that each of these (*sārambhe, aparikkamane, saññācīkāya*) is a base of *dukkata*? This is impossible to understand! If the Vibhanga's explanation is correct, then for what purpose was the above phrase spoken; moreover the conditional words '*vā*' (or) in the following phrases become useless [this will be seen clearly in the following training-rule which has only the one '*vā*']. Considering this, the land appointment is the duty of the sangha who should really appoint a good site. A bhikkhu builds his *kuṭi* in the wrong place when

he builds it in places other than the site appointed by the sangha for him. When holding this consideration in mind, it is clearly seen that a bhikkhu who requests the sangha to appoint a site but who then builds his *kuṭī* in another place, or who does not request the sangha to appoint the site, or who builds his *kuṭī* upon the site appointed by the sangha but who builds it beyond the limitations of size, in each case there is the base of *saṅghādisesa*. A bhikkhu who has done only one of these things, commits only one *āpatti*; two things, two *āpattis*. The *āpatti* in *pubbapayoga* is *dukkata* for each effort which is made until the time when only one thing remains to be done, when that bhikkhu is *thullaccaya*. He is *saṅghādisesa* when the actions are completed.

Āpatti in this training-rule can be committed because of what is not done, that is to say, he does not ask the sangha to appoint a site, and it can also be committed because of what has been done, that is to say, a bhikkhu establishes a *kuṭī* in a place other than that appointed, or establishes it beyond the limitation of size, or it can be committed in both these ways as when a bhikkhu does not ask the sangha to appoint a site *and* establishes a *kuṭi* beyond the limitation. If a bhikkhu requests the sangha to appoint a site and then establishes upon that land a *kuṭī* not beyond the limitation of size, he is not *āpatti*.

7. The seventh *sikkhāpada* states:

When a bhikkhu is having a large shelter constructed with a (lay) owner (to build and give it) and destined for himself, bhikkhus must be assembled to appoint a site and by those bhikkhus an unoccupied site must be appointed and with a surrounding area. Should a bhikkhu have a large shelter constructed on an occupied site and with no surrounding area or should he not assemble bhikkhus to appoint a site, this entails initial and subsequent meeting of the Sangha.

The term 'vihāra' is at present understood as a central place, because the Buddha-image is installed there as though it was a place where Lord Buddha was still dwelling. However, the term 'vihāra' in scriptures refers to the dwelling-place of bhikkhus but the difference between it and a *kuṭī* are not described. In the Vibhanga, the term 'vihāra' is explained as a plastered building just as a *kuṭī* is described in the previous training-rule. The difference between this and the previous training-rule is that in this one there is a lay-owner and so there is no limitation because a bhikkhu does not have to trouble the public by his requests for help. All explanations besides these should be understood as in the previous training-rule.

8. The eighth sikkhāpada states :

Should any bhikkhu, being angry, desirous of venting anger, and displeased, accuse a bhikkhu groundlessly of a case of Defeat (thinking) "Perhaps with this I may make him fall from the Brahmācariya", and afterwards on another occasion whether he is examined or not examined that legal process is (shown to be) groundless and the bhikkhu admits to anger, this entails initial and subsequent meeting of the Sangha.

As I have said previously, it is sanctioned by the Master as the duty of a bhikkhu first to (make efforts) to free himself from āpatti and if he does not do so, it will be the duty of another bhikkhu to warn him personally, for the sake of his own welfare. If he remains stubborn, a bhikkhu should accuse him in the midst of the sangha for the sake of the Buddhasāsana. The bhikkhu in this training-rule utilizes this Buddha-allowance and accuses a bhikkhu whom he hates. The *adhikaraṇa* (legal process, see Ch. IX) in this case is *anuvādādhikaraṇa*, that is the accusation that a bhikkhu has committed an āpatti in a certain training-rule. Groundless *adhikaraṇa* means: matters which have not been seen, heard or suspected. Matters which have been seen by a bhikkhu himself,

or which have been reported by others and which a bhikkhu has grounds to believe, are also called 'grounded'. Although it has not been seen directly nor reported by others, but the action of another causes suspicion to fall upon him - this is also 'grounded'. The words of accusation should be understood by the accuser when he tells what has been committed by the accused, or when he mentions the āpatti, or when he prohibits dwelling together (*sāmvāsa*), or when he does not accept *sāmicikamma* (services rendered by a junior to a senior bhikkhu), and his words must be clear enough to understand that the accused has committed *pārājika*. In the Vibhanga, the words of accusation are explained as being spoken by the accuser in the presence of the accused according to the tradition practised at that time. The Atthakathā Ācariya perhaps held this tradition so he explained that if the accusation was done in the absence of the accused, āpatti does not come to a head. I contend that the accusation made by speech or one made by written report (by body) are included within the term 'accusation', and that the accusation will come to a head at the time when the accuser spoke or handed a report to an official, for example when Mettiyā Bhikkhuni accused Phra Dabbamalla-putta Thera to the Master in the story of this very training-rule. Why do I contend in this way? Because the accusation made by body can also fulfill the conditions and moreover, at the present time it is more in evidence than accusations made by speech and because the accusation intended to make the other fall from brahmacariya must be submitted to an official. A bhikkhu tells the accused himself or tells another bhikkhu with the purpose of spreading about the ill-repute of another bhikkhu and this (since it is not a report to authority) is called accusation in the absence of authority in which case the accusation does not come to a head. The accused bhikkhu, the defendant, must be told so that he knows what he has been accused of at the time of the hearing regarding the accusation (*adhikaraṇa-vinicchaya*) which is a part of *sammukha-vinaya* (see - Ch. IX).

A bhikkhu himself accuses or orders another to accuse a bhikkhu with a groundless charge of *pārājika*: he is *saṅghādisesa*. A bhikkhu accepting an invitation to accuse another of a groundless charge of *pārājika* is also *saṅghādisesa* (and the originator of the groundless charge is *saṅghādisesa*). In the case of an unfirm accusation made firmer by the accuser, as when, although the matter has only been reported to him, the accuser says that he has seen it, then he is also *saṅghādisesa*. In the case of the firm accusation actually made unfirm by the accuser, then what āpatti comes to a head for him? In the Vibhanga, it is said that this āpatti is also *saṅghādisesa*! But I understand that it is impossible for the accusing bhikkhu to do this as he hopes to destroy the accused, so why should he make his accusation unfirm? In the case of a well-founded accusation, such as when a bhikkhu himself has seen (the offence) but he is not sure who is the guilty party and so cannot identify him—but accuses him firmly that he has seen him clearly—he is also *saṅghādisesa*. It is said in the Vibhanga that when the accused bhikkhu is not pure and has actually committed *pārājika* but the accuser thinks that he is pure and charges him with an unfounded charge of *pārājika*, then the accuser is *saṅghādisesa*. In this case the Vibhanga (composer) is correct in his decision because the standard is based on a bhikkhu who still declares himself a bhikkhu. In addition, it is a tradition that the accusing bhikkhu who is going to accuse a bhikkhu in the latter's presence, should first ask his permission. If he does not do this, he is *dukkata*. Hence, the Vibhanga (composer) also raises this point for discussion in the Vibhanga. This tradition should be practised even when a bhikkhu accuses in the absence of the accused, informing the accused so that he knows this matter beforehand. Some attorneys (in civil law) also practise in this way.

The accusing bhikkhu who understands that a bhikkhu whom he accuses is not pure, whether the accused bhikkhu is pure or not and accuses upon the grounds of what he has seen, heard

or suspected, even if his accusation is not true, for example he has received false information, is not āpatti.

In this training-rule, the Commentator did not mention the lesser āpatti in serial order (*anuloma-āpatti*). It is probable that if a bhikkhu (falsely) accuses another of *sanghādisesa*, *thullaccaya* would fall upon him but there is a separate training-rule laying down only a *pācittiya* (Pāc. 76). This matter causes us to assume that the *anuloma-āpatti* have been established later.

9. The ninth sikkhāpada states :

Should any bhikkhu, being angry, desirous of venting anger, and displeased, accuse a bhikkhu of a case of Defeat, using as a pretext some point of a legal process connected with another class (of fault, or connected with another person's fault, thinking) "Perhaps with this I may make him fall from the Brahmachariya", and afterwards on another occasion whether he is examined or not examined (and whether he is believed or not), that legal process is (shown to be) connected with another class (of fault) and the bhikkhu admits to anger, this entails initial and subsequent meeting of the Sangha.

The phrase 'connected with another class' means it concerns another person, or it means that it is connected with the accused himself. The phrase 'using as a pretext some point of *adhikaraṇa* (legal process) connected with another class' may be seen in the following example: the accusing bhikkhu has seen a man of white or black complexion, or of tall or short appearance, committing some fault which it is proper to charge and this man resembles the one to be accused. The accusing bhikkhu cites what he has seen vaguely like this: "I have seen such and such a man of such and such an appearance like the accused commit this or that fault", the accuser understanding that that bhikkhu could be the accused, so he accuses him as though he has seen or suspected. In another case, he who is described bears the same name as the accused and so because the accuser has heard that a man of that name has

done this or that, he then charges the one whom he wishes to accuse. The phrase 'using as a pretext some point of *adhikaraṇa* connected with the accused' for example means that an accuser knows that the accused has broken some training-rule though not as serious as *pārājika*, but he magnifies it in his accusation to become *pārājika*. Other explanations should be understood as in the previous training-rule.

Four Established upon the Third Announcement.

10. The tenth sikkhāpada states:

Should any bhikkhu attempt to cause a schism of the Sangha when it is in concord and should he undertake and endeavour in and persist in a legal process conducive to schism of the Sangha, that bhikkhu should be admonished by bhikkhus thus, "Let the venerable one not attempt to cause a schism of the Sangha when it is in concord, let him not undertake and endeavour in and persist in a legal process conducive to schism of the Sangha. Let the venerable one be at peace with the Sangha; for when the Sangha, being in concord and in agreement and without dispute, holds undivided recitations (of the Pāṭimokkha etc.) then it lives in comfort". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus, (that is, the announcement in the Sangha to stop a bhikkhu from such action) up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour), that is good; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

'Sangha' here means a group of bhikkhus. The term 'concord' means those who have the same *saṃvāsa* living in the same *śīmā*. The phrase 'attempt to cause a schism of the Sangha when it is in concord' means to attempt to make a

separate group, so that the bhikkhus come to have different *samvāsa*, that is, they do not perform uposatha and sanghakamma together. The phrase, '*adhikāraṇa* conducive to schism of the sangha' means making a quarrel—'This is Dhamma, that is not Dhamma; This is Vinaya, that is not Vinaya,' etc. This may be seen in the story of Phra Devadatta who attempted to separate from the Master's Sangha and establish a new one.

It is the duty of bhikkhus who have learnt about this to intervene while bhikkhus who have heard (of such an attempt) and do not intervene are *dukkata*. If a bhikkhu promotes schism and has been warned but does not believe or pay attention, he should be dragged into the midst of the sangha and admonished three times. If he still persists in promoting schism, he should be remonstrated with, that is to say, the announcement to prohibit by the order of the sangha, by the procedure of *ñatticatutthakamma*. If the promoter of the schism does receive the prohibition, relinquishing at first (his intention), this is called 'good'. When the promoter of the schism does not relinquish (his intention), *dukkata* comes to a head for him at every time throughout the *ñatti*. At the end of the first two *anusāvanā* he is *thullaccaya*, and *saṅghādisesa* at the end of the third and last *anusāvanā*. When he becomes *saṅghādisesa*, the *āpatti*, coming before (in *pubbapayoga*) will be dissolved.

In sanghakamma which is righteous and correct according to procedure, if a bhikkhu does not relinquish (his intention to promote schism in the sangha), whether he understands rightly, is doubtful or misunderstands, he is nevertheless *saṅghādisesa*. Therefore, *āpatti* in this training-rule is *acittaka*. In sanghakamma which is not righteous, it is said that this entails *dukkata* for him. This can be seen in a sanghakamma which is not correct according to procedure though its aim may accord with what is righteous.

11. The eleventh sikkhāpada states:

There may be bhikkhus who are followers of that bhikkhu, say, one or two or three, and who speak on his side and they may say thus, "Let the venerable ones not admonish

that bhikkhu at all; for that bhikkhu is a speaker of the Dhamma and a speaker of the Vinaya and he speaks in accordance with our desire and choice, he knows (our minds) and speaks (for us) and that is our wish". Those bhikkhus should be admonished by bhikkhus thus, "Let not the venerable ones say thus; for that bhikkhu is neither a speaker of the Dhamma or a speaker of the Vinaya. Let not schism of the Sangha be the venerable ones' choice too. Let the venerable ones' (mind) be at peace with the Sangha, for when the Sangha, being in concord and in agreement and without dispute, holds undivided recitations (of the Pātimokkha, etc) then it lives in comfort". Should those bhikkhus, being admonished by bhikkhus thus, endeavour as before, then those bhikkhus should be remonstrated with by bhikkhus up to the third time so that they may relinquish (their endeavour). If on being remonstrated with up to the third time they relinquish (their endeavour), that is good; if they should not relinquish it, this entails initial and subsequent meeting of the Sangha.

It appears that the Pāli of this training-rule omits words or is incomplete in some places, for example: 'he knows our—' (= *jānāti*) refers to wish or desire, or else it omits some terms such as 'citta' or 'ajjhāsayā' (mind, character) so here the term 'mind' has been inserted by me in order to cover the meaning not only of mind but also of wish or choice. In another place the phrase 'Let the venerable ones' (āyasmantānaṃ) be at peace with the Sangha' omits a certain term in the singular, referring to one thing and so I have again inserted the word 'mind': 'Let the venerable ones' mind.....'. But comparing this with the previous training-rule, it should be held that it is incomplete. Therefore, the words should be: 'Let the venerable ones (āyasmanto) be at peace with the Sangha'.

Explanation in this training-rule should be understood as given in the previous one but there is a difference in that the sangha who recite the remonstrations should comprise only two or

three bhikkhus since more than that are prohibited from reciting the remonstrations at one time. Here it is explained that, bhikkhus four in number are simply known as a sangha. One sangha undertaking kamma in regard to another sangha is impossible as it is against the pattern of the Vinaya.

12. The twelfth sikkhāpada states:

A bhikkhu may be naturally difficult to admonish and when lawfully admonished by bhikkhus concerning the training precepts included in the recitation, he makes himself unadmonishable thus, "Let the venerable ones not admonish me at all about either what is good or what is bad, and I too, shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me". Then that bhikkhu should be admonished by bhikkhus thus "Let the venerable one not make himself unadmonishable; rather let the venerable one make himself admonishable. Let the venerable one lawfully admonish bhikkhus, and bhikkhus will lawfully admonish the venerable one; for the Exalted One's following comes to growth thus, that is to say by mutual admonishment and by mutual rehabilitation". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour) that is good; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

13. The thirteenth sikkhāpada states:

(It may be that) a bhikkhu who is a corrupter of families (by gifts of flowers etc.) and of bad behaviour lives in dependence on some village or town (and that) both his bad behaviour is seen and heard about and families corrupted by him are seen and heard about. That bhikkhu

should be admonished by bhikkhus thus, "The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by him are seen and heard about. Let the venerable one leave this abode. You have live here long enough". Should that bhikkhu, being admonished by bhikkhus thus, say to those bhikkhus, "The bhikkhus are guided by desire and guided by aversion and guided by delusion and guided by fear. On account of the same fault they banish one and do not banish another", then that bhikkhu should be admonished by bhikkhus thus, "Let the venerable one not say so. The bhikkhus are not guided by desire nor guided by aversion nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by him are seen and heard about. Let the venerable one leave this abode. You have lived here long enough". Should that bhikkhu on being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour) that is good; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

The term 'corrupter of families' is one way of speech used of a group of bhikkhus. It does not mean that a bhikkhu gets angry, takes revenge, injures or destroys another's wealth. The meaning is that a bhikkhu flatters (lay-people) by behaving as a layman, or by serving laypeople, or by hoping for gains, giving a little to get much,—by doing this a bhikkhu is called a 'corrupter of families' because he makes laypeople decline in faith which is the cause for the fulfilment of skillfulness (*kusalasampatti*). Although a bhikkhu behaving like that may

please some laymen, yet they will not respect him as a bhikkhu, only as an inferior friend. The term 'of bad behaviour' refers to the behaviour beyond the bounds of a samāṇa's conduct, for instance, playfully associating with girls in a family, or playing games, naughtiness or joking, or singing and dancing. Lord Buddha allowed the sangha to inflict an act of banishment (*pabbājanīya-kamma*) upon a bhikkhu who behaves like this. A bhikkhu who is under *pabbājanīya-kamma* should realize his fault and regain his good behaviour so that the sangha will put an end to that banishment. Instead of doing this, the bhikkhu in this training-rule blames other bhikkhus saying that they are guided by desire and so on (the four *āgati*), which is why Lord Buddha allowed the sangha to recite the remonstrations, and if he does not pay attention to it he is *saṅghādisesa*.

Summary.

Among these thirteen rules of *saṅghādisesa*, the first nine are called *paṭhamāpattika* which means that they are *āpatti* immediately upon their commission. The latter four are called *yāvataṭṭhika* meaning that they are *āpatti* at the end of the three remonstrations recited by the sangha. A bhikkhu who breaks any one of these thirteen training-rules, is *saṅghādisesa*.

It is a tradition for a bhikkhu who is *saṅghādisesa* to inform, regarding his faults, a sangha comprising at least four bhikkhus (*catuvagga*) and then ask to observe the procedure called *mānatta*. When the sangha has recited the permission, a bhikkhu should observe *mānatta* properly for six nights after which he requests *abbhāna* from a sangha which must comprise twenty bhikkhus (*visativagga*). When the sangha has recited *abbhāna* approving the cessation of the *āpatti*, he again becomes pure. But if a bhikkhu who is *saṅghādisesa* has concealed his *āpatti* and has not told other bhikkhus of it, he has to observe the procedure named '*parivāsa*' for as many days as he has concealed the *āpatti*. After that he observes the procedure of *mānatta* according to tradition.

A bhikkhu who has committed an āpatti and has realized that he has committed an āpatti and thought to conceal it and has not told other bhikkhus of it until one or many days have passed, is called 'a bhikkhu who has concealed his āpatti'. Although a bhikkhu does not think to conceal it, there may be some obstacles preventing him from telling others of his āpatti, as in the case of a bhikkhu who has been punished by *ukkhepaniya-kamma* (act of ostracism) so that nobody associates with him, or there are dangers such as wild animals infesting the way so that he cannot travel even at night, or there are floods and no boat is available, so although one or more days have passed, obstructed in these ways a bhikkhu is not guilty of concealing his āpatti. But when a bhikkhu learns that the obstacles no longer exist so that he can tell others, he has to inform other bhikkhus as soon as possible. This *saṅghādisesa-āpatti* is the most weighty among the curable āpatti, so it is called *garukāpatti*, or since there are many āpatti concerned with indecency, it is called *duṭṭhullāpatti*. A bhikkhu who commits any of them can be purified by observing the above mentioned procedures, hence it is called *vuttānagāmini* (leading to rehabilitation).

ANIYATA

This term means 'uncertain'. It is a name of *vītikkama*—meaning breaking or trespassing against an established rule, here meaning 'uncertain *vītikkama*'. It is a name for training-rules, the breaking of which implies 'uncertain āpatti'. There are only two of them.

1. The first sikkhāpada states :

Should any bhikkhu seat himself together with a woman, one man and one woman privately, on a screened seat convenient (for sexual dealings) in such wise that a woman lay-follower whose word can be trusted having seen (them) would say that it constituted one of three cases, namely, one of Defeat, or entailing Initial and Subsequent Meeting of the Sangha, or Expiation, then

provided that the bhikkhu who was sitting (there) concurs he should be dealt with under one of the three cases, namely, Defeat, or entailing Initial and Subsequent Meeting of the Sangha, or Expiation, and he should be dealt with under whichever one that woman lay-follower whose word can be trusted should say. This case is indefinite.

The meaning of this training-rule is very obscure so that it is difficult to understand, moreover the Vibhanga-arrangers do not explain it clearly but only in summary saying that whatever a woman lay-follower speaks about, let the authorities then hear the bhikkhu's statement as perhaps her words may be mistaken. It may happen that although a trustworthy person comes to inform saying that he or she has seen such and such take place, yet he/she does not intend to accuse any bhikkhu for he/she may have made a mistake regarding the people concerned, and the authorities may not consider or enquire first from the bhikkhu concerned, and thus hastily inflict the penalty upon that bhikkhu. This would not be righteous behaviour by the theras. This can be clearly seen in the case of a mother whose son is accused by others and is hastily punished by her without enquiry, — and this cannot be called a good method. But if we rely upon the statement of the bhikkhu rather than upon that of the *upāsikā*, then the adjectival phrase "whose words can be trusted" of the *upāsikā* becomes meaningless because if greater value is placed on the statement of the bhikkhu then less value must be given to the report of the *upāsikā* and to state these two matters in two conditional sentences (with the verb 'vadeyya') becomes meaningless. I understand that the adjectival phrase "whose words can be trusted" is said to point out the testimony of the speaker in order that the authorities will believe in it, as when a mother punishes her son who is accused by another but later it is realized that it is not really just (to do like this). Then the Arranger (of the Vibhanga) explained that an "*upāsikā* whose words can be trusted" means *ariyasāvika*

(at least a stream-enterer), which is defining it upon an excessively high level. As regards the remarks here about the two conditional sentences, the first one states that the *upāsikā* does not say definitely that a bhikkhu has committed such and such but only says that he would have committed one of the three *vitikkama* and this being so, if the theras cannot gather the truth from other sources, then they have to inflict the penalty upon him according to that bhikkhu's statement. This should be held as the pattern for making a settlement of *adhikarāna* without a witness. The latter sentence points out that if an *upāsikā* definitely says that a bhikkhu has done such and such, though the bhikkhu does not accept (that accusation), the theras should inflict that penalty according to her statement. This matter should be held hereafter as a pattern for the settlement of *adhikarāna* according to the subject which has been considered and according to how much trust should be placed in the witness' statements even if the accused (bhikkhu) denies the charge.

2. The second sikkhāpada states :

(It may be that) the seat is not convenient (for sexual intercourse, but that) it is convenient for addressing lewd words to a woman. Should any bhikkhu seat himself together with a woman, one man and one woman alone, on such a seat in such wise that a woman lay-follower whose word can be trusted having seen (them) would say that it constituted one of two cases, namely, entailing Initial and Subsequent Meeting of the Sangha, or Expiation, then provided that the bhikkhu who was sitting (there) concurs he should be dealt with under one of the two cases, namely entailing Initial and Subsequent Meeting of the Sangha, or Expiation, and he should be dealt with under whichever one that lay woman follower whose word can be trusted should say. This case also is indefinite

There are two kinds of secluded place: one where there is an obstruction (such as a screen or wall) so that one cannot see,

such a place being convenient for sexual intercourse called in short, 'a place out of sight' as mentioned in the first training-rule. The second place which is open but nevertheless distant is convenient for addressing lewd words to a woman, and is called in short, 'a place out of hearing' as found in this training-rule. The posture of lying down is included in the base of this *āpatti* while the posture of standing is the base of *anāpatti*. The rest of the explanation here should be understood as in the above training-rule.

These Aniyata training-rules should be held as pattern for the settlement of the occurrent *adhikaraṇa*.

If someone accuses a bhikkhu and that accusation is true because that bhikkhu has committed that offence, then that accusation must be considered and judgement given as to the appropriate penalty (but if not true, why should it be considered?) If that accusation does not lead to any *āpatti* then it should not be considered. When that *adhikaraṇa* being considered before the authorities is a matter of one accuser and one accused and if there is no witness, then the authorities should listen to the bhikkhu. If there is a genuine witness then he should be given a hearing in the procedure of examination and the authorities should inflict a penalty on a bhikkhu, even though he denies (the charge).

CHAPTER VI

NISSAGGIYA PĀCITTIYA

The term '*pācittiya*' means the *vitikkama* or breaking of precepts which causes wholesomeness (*kusala*) to fall down, that is *āpatti*. Perhaps it means the *vitikkama* that one should be afraid of doing and it is the name of both *āpatti* and training-rule. The term '*nissaggiya*' means forfeiting or abandoning, that is to say, whatever is the cause of the *āpatti*, that should be forfeited and being translated in this way, is the adjective of *pācittiya*. If it is the adjective of material things, then it means 'things which should be forfeited'. Both terms coming together have the meaning: 'the *vitikkama* named *pācittiya* causing forfeiture'. When it is the name of a training-rule it means the penalty coming to a head and having this name.

The training-rules of this chapter are thirty in number being divided into three sections with ten training-rules in each. This method of division (*vagga*) is used both in Vinaya and in Sutta, ten Suttas composing one *vagga*.

I. CĪVARA-VAGGA - the Section on cloths, first.

1. The first sikkhāpada states :

(During a time) when (stored-up) cloth (made up into robes or not*) is finished up (by its being either all made up into robes or destroyed etc.) and when the *kāṭhina* (privileges) are in abeyance, an extra cloth can be worn

* The Pali word '*civara*' has the meaning of both pieces of cloth and the 'robes' of a bhikkhu cut according to the prescribed pattern from them (Translators' note).

(or kept) by a bhikkhu for ten days at the most. When he exceeds that it entails expiation with forfeiture. (1)

It is the tradition for bhikkhus at the time of the last month of the rainy season to replace (one or more of the) three robes (*civara*) so it is the season for donors to offer (made-up) robes and pieces of cloth and thus that time is called *civara*-giving-time, or just *civara*-time. At that time a bhikkhu who has passed the Rains-residence, has the privilege to keep as much cloth as he wishes in order to make up complete new *civara*. If bhikkhus have taken part in *Kaṭhina* then that privilege is extended to the end of the winter season (i.e. for four months, until approximately March). A bhikkhu who has not taken part in *Kaṭhina*, or his *civara* has been made, or has not been made (in case there has been no donor to offer *Kaṭhina*) until the season had past, or a bhikkhu who has the benefit to observe *Kaṭhina*, but he has done something which is the cause why he cannot hold the benefit of those who will take part in *Kaṭhina*, such as when he has left his Wat not meaning to return, or the period of the *kaṭhina*-privileges had past: in such cases a bhikkhu can hold an extra *civara* for ten days at the most.

Civara are allowed to be made of six kinds of material: *khomam*—made of tree-bark or plant-fibres such as linen, *kappāsikam*—made of cotton as the cloth used ordinarily, *koseyyam*—made of silk of various sorts, *kambalam*—made of wool (except human being's hair) such as 'scarlet' (the old term for a red woollen material), *sānam*—made of hemp, *bhaṅgam*—made of mixed materials such as cotton with silk and so on. Cloths which are made of these kinds of material being more than eight inches in length and four inches wide, being determined as the cloth 'vikapped' by a bhikkhu, are called *civara* (but see the following rule). Lord Buddha allowed bhikkhus to have numbers of *civara*, some of which are determined by number such as, the '*tri-civara*' also called '*adhittāna-civara*' (those determined as the three robes) and besides the above, those which are not 'vikapped', that is to say, shared by two owners, are called *atireka-civara*.

The root of the verb 'dhāretabbamī' means 'hold' and in the earliest times seemed to mean 'to wear' or 'to put on' but since the auxillary rule (*anupāññatti*) for keeping ten days at the most came into being, it covers the meaning of 'having privilege over it'.

The period for keeping *atireka-civara* is reckoned as finished at the time of dawn. A bhikkhu who keeps *atireka-civara* for the full period of ten days until the dawn of the eleventh day is *nissaggiya pācittiya*. This *āpatti* can be cured when a bhikkhu forfeits the things (*civara* or material) which have caused it. The bhikkhu concerned can forfeit (the *civara*) to a *sangha*, that is to a group of four (or more) bhikkhus, or to a group of two or three bhikkhus (*gaṇa*) or to an individual bhikkhu. As it is possible to forfeit robes properly to an individual, I cannot see the necessity hidden here for the (Vibhaṅga-composer) to talk about forfeiture to a *sangha* or to a *gaṇa*. Therefore, at the present time no one observes this. The *civara* being within *hatthapāsa*, the words of forfeiture to an individual bhikkhu are as follows:

IDAṂ ME BHANTE CĪVARAṂ DASĀHĀTIKKANTAṂ
NISSAGGIYAṂ, IMĀHAṂ ĀYASMATO NISSAJJĀMI.

If the speaker is older (as a bhikkhu) than the hearer then he should say *ĀVUSO* in place of *BHANTE*. This procedure should be understood as the same in the following training-rules. The Pāli given above means: "This my *civara*, Venerable sir, has passed ten days and is to be forfeited, I forfeit this *civara* to you". If there are many *civaras*, two or more they can be forfeited at the same time but the Pāli should be changed into the plural forms, as follows:

IMĀNI ME BHANTE CĪVARĀNI DASĀHĀTIKKAN-
TĀNI NISSAGGIYĀNI, IMĀNĀHAṂ ĀYASMATO
NISSAJJĀMI.

The translation is the same but refers to more than one *civara*. Things being beyond *hatthapāsa* can also be forfeited by

saying ETAM in place of IDAM, and ETĀHAM in place of IMĀHAM; ETĀNI in place of IMĀNI and ETĀNĀHAM in place of IMĀNĀHAM. When a bhikkhu determines that he will forfeit a cīvara he should resolutely abandon it. When he has forfeited it, then he confesses his āpatti. If a bhikkhu who is the hearer takes it away, the former owner cannot reclaim it but it is a good tradition with the hearer that when he has accepted the forfeited article, he returns it to the former owner. If he does not do so, he is dukkata. The Pāli words for returning such articles are as follows:

IMAM CĪVARAM ĀYASMATO DAMMI.

which means, "I give this cīvara to you". The Pāli terms referring to many cīvara or those out of *hatthapāsa* should be changed accordingly. If a cīvara which is nissaggiya and still not forfeited is worn by a bhikkhu, he is dukkata, while a bhikkhu who uses a cīvara which has been forfeited and has been returned to him is not āpatti.

In this training-rule, there are no words pointing to intention so it is said that āpatti is *acittaka*. Though a bhikkhu carelessly keeps it beyond ten days, he is nevertheless āpatti. If within ten days a bhikkhu has made *adhiṭṭhāna*, 'vikapped' it, or lost it, or it has been destroyed, or it no longer belongs to that bhikkhu, he is not āpatti. Therefore, later on when there was necessity to be lenient regarding *atireka-cīvara*, Lord Buddha, in a separate section, allowed the bhikkhus to 'vikap' *atireka-cīvara*, that is, to place the cīvara under dual ownership as we find practised now. The procedure for *vikappa* will be explained separately (see Pāc. 59).

Here I should like to explain my opinion regarding this matter so as to be the basis for further investigation by Vinaya-experts. This training-rule is concerned with cīvara which can be worn but other passages say that cloth at least eight inches in length and four inches in width is held to be cīvara which should be 'vikapped'. So it is stated that even a small piece of material,

enough to stitch up as patchwork for making a cloth large enough to wear, is included as *cīvara* in this training-rule, and even coloured cloths which cannot be worn (by a bhikkhu) and cannot be changed (by dyeing or bleaching), all (cloths whatever) are held to be *atireka-cīvara*. But this way of explanation goes too far. I prefer to think that it is not *atireka-cīvara* even though there is an aphorism in Vinaya "*Strict practice of Vinaya, better than (loose)*". Here I think that it is too much. This matter can be seen for when a bhikkhu 'vikaps' those (small) things he will feel embarrassed.

2. The second sikkhāpada states:

(During a time) when (stored-up) cloth (made up into robes or not) is finished up (by its being either all made up into robes or destroyed, etc.) and when the *kaṭhina* (privileges) are in abeyance then if a bhikkhu should live apart from his three robes even for a single night without the consent of bhikkhus, (an act of the Sangha) this entails expiation with forfeiture. (2)

The three robes (*ticīvara*), refer to: i) the *antaravāsaka*, that is the under-robe, ii) the *uttarāsaṅga* or upper-robe, and iii) the *saṅghāṭi* or covering-robe. These three *cīvara* are allowed by Lord Buddha for the bhikkhus. Sometimes as in summer, the three *cīvara* would be more than are needed, as with the robe called *saṅghāṭi*. Bhikkhus are then satisfied with two *cīvara*, the *antaravāsaka* and *uttarāsaṅga* when they travel here and there. But there would also be times when they need to have the complete three *cīvara* such as in winter, so the number of *cīvara* should be great enough to meet their needs. With the intention of letting bhikkhus have a complete set, the Master has laid down this rule. Even then He accepted that two *cīvara* were convenient at some times and at some places for some bhikkhus, so He allowed bhikkhus to live apart from their (full) set of robes for some time, for example when bhikkhus have observed the three months Rains-residence or have already taken part in *Kathina*. Also, the Exalted Buddha allowed bhikkhus to

announce *ti-civara-avippāvāsa* in *samāna-samvāsa-simā* where bhikkhus can live without parting from their three civaras, that is to say, those who live in that *simā* although their three civaras are not all with them, are not counted as living apart from their three civaras. He also allowed the sangha to announce for sick bhikkhus permission to live apart from their three civara. Beyond the permitted time and place, a bhikkhu who does not get permission must have the complete set of three civara. If he leaves certain civara such as *saṅghāṭi* at another place even for one night, when the dawn has come he is *nissaggiya-pācittiya*.

Hearing this much, it seems that we understand the Exalted Buddha's authorization when establishing this training-rule and this is really practicable, but then the question has arisen as to what extent the civara are kept and are not separated from the bhikkhu. Now therefore, we come to consider the boundary (*khetta*). The boundary does not mean the bhikkhu's body as understood in the past, for then, when the dawn had come, he would have to dress himself in all three robes, but it means the place in which a bhikkhu lives. A bhikkhu who lives in a *simā* which has been declared *ticivara-avippāvāsa* is not separated from his civara (while he stays within the *simā*), and it is probable that almost all Wats at that time were within such a boundary. In *Vibhaṅga* therefore, it is explained as the boundary belonging to a village and the residences of bhikkhus were not mentioned at all.

The boundaries mentioned in the *Vibhaṅga* can be summarized thus: that belonging to one family, or to different families. The former is as follows: a house has things surrounding it—and those things surrounding it (such as trees, hedges, fences, etc.) are its boundary. If it is without such surrounding marks, then the house itself where the cloth is kept is the boundary. With a building established on the ground having surrounding marks, these become the boundary, while if it has none then the room where the cloths are kept becomes the boundary. In a boat, this is the same.

Fields, threshing-grounds and plantations having surroundings, the limits of those surroundings should be the boundary. If they have no surroundings, the limit is the *hatthapāsa* of one forearm between the body and the cloth.

The shade surrounding the tree-root at noon becomes the boundary (for a bhikkhu living under that tree).

A bhikkhu who keeps his *civara* in this boundary or lives within it, or does not go further from the boundary than *hatthapāsa*, is not separated from his *civara*.

In the case where any of these places belong to different families, the place of any one family with whom the bhikkhu keeps his *civara*, becomes the boundary. Or sometimes a public place becomes the boundary. If a bhikkhu is unable to distinguish the boundaries belonging to different places, his own *hatthapāsa* becomes the boundary.

In a forest without houses, seven *abbhantara* extending around a bhikkhu in all directions, are his boundary. One *abbhantara* is equal to 28 sork (approx 45 feet) or to 7 wah, (see Ch.X).

But in a *sattha*, a group of carts or a caravan belonging to one family, the area extending behind and in front of it for seven *abbhantara* and one *abbhantara* along the sides, becomes the boundary. I do not understand this matter. If it is held that the area mentioned above is an *upacāra* (surrounding area) of houses with surrounding things (to mark the boundary), then their area should be measured by *letthupātha* (the area marked out by throwing a ball of clay in all directions by a medium strong man) according to the method used to estimate the area of *upacāra* surrounding a house, which is explained elsewhere. Here the Commentator does not estimate in this way. Why should the caravan, which is not settled in one place, have a greater area than that of the house? But in a caravan belonging to different families, a bhikkhu should keep the *hatthapāsa* of the caravan as the boundary. It seems also that in a caravan belonging to one

family a bhikkhu should also have his *hatthapāsa* like this. In a caravan belonging to different families, the cart of whichever family he keeps his *civara*, that cart's *hatthapāsa* should be the boundary.

These areas have been estimated for those bhikkhus who were travelling together with (merchants), or it is probable that this tradition was in accordance with the custom of bhikkhus not living in one place but really I do not understand the opinion of the Vibhanga-arranger upon this matter.

At the present time, how should the boundary be estimated for those bhikkhus who live in wats in a populated area where the announcement of *ticivara-avippāvāsa* has not been made and for those who use many *atireka-civara* or *vikappita-civara* leading them to commit this *āpatti* more and more? Now the area-estimations are according to the preceding statements, as follows: Where the *kuṭi* which only one bhikkhu occupies, has a surrounding space then the things surrounding it (fence, wall, trees) are the boundary. Where there is none the *kuṭi* itself is the boundary.

A *kuṭi* occupied by many bhikkhus having a surrounding space is itself the boundary for keeping *civara* but if the *kuṭi* has no surrounding space, then the room where *civara* are kept is the boundary.

A *Sālā* and other public places should be estimated according to whether one or many bhikkhus occupy it.

Where the root of a tree and an open space have something surrounding them, the boundary should be determined by those things. The root of a tree without surrounding marks should be determined by the shade of the tree at noon. An open space with no boundary should be limited by the *hatthapāsa* between a bhikkhu and his robes.

In short, the places where a bhikkhu keeps his *saṅghāṭi* when he is wearing only *antaravāsaka* and *uttarāsāṅga* entering the houses, should be understood as his boundary.

A cīvara which is nissaggiya because its owner lives apart from it, even for a night, should be forfeited to a sangha, to a *gana* or to an individual bhikkhu. The words of forfeiture to an individual are as follows:

IDAM ME BHANTE CĪVARAM RATTIVIPPAVUT-
TAM AÑÑATRA BHIKKHUSAMMATIYĀ NISSAG-
GIYAM, IMĀHAM ĀYASMATO NISSAJĀMI.

Meaning: "This, my cīvara, venerable sir, being separated from me for a night without the consent of bhikkhus is to be forfeited, I forfeit it to you".

If this refers to two cīvaras, the word should be, DVICĪVA-
RAM, and if to three, the word should be TICĪVARAM.

The words uttered when returning the cīvara should be understood as in the last rule.

A bhikkhu who uses a cīvara which is nissaggiya, not having forfeited it, is dukkata. A cīvara which has been forfeited and returned to the (former) owner can, if desired, be determined as one of the three-civara.

This training-rule is *acittaka*. Even though a bhikkhu does not intend but he already lives apart from his cīvara, yet he is *āpatti*. If during a day or night when a bhikkhu is living apart from his cīvara, he gives up (*paccuttihara*) that cīvara, or he has lost it, or it has been destroyed, or it no longer belongs to him, before the arising of dawn, then he is not *āpatti*.

3. The third sikkhāpada states:

(During a time) when (stored-up) cloth (made up into robes or not) is finished up and when the kathina (privileges) are in abeyance, should there accrue to a bhikkhu a cloth outside the time (appointed for robes), it can be accepted by the bhikkhu if he wishes. Having accepted it, he must get it made up as soon as possible. If it is not enough for at least one complete robe, the cloth

can be laid aside by that bhikkhu for a month at the most in the expectation of completing what is lacking. Should he lay it aside for longer than that, even in the expectation (of completing it), this entails expiation with forfeiture. (3)

A *civara* (meaning robe-material) which has accrued to a bhikkhu outside the *civara*-time (a month after the Rains) and outside the Kathina-privileges, is called *akālacivara*. This *akālacivara* is surely just an *atirekacivara* but if a bhikkhu wishes to make up one of his three-*civara* which is lacking (or worn out) and when a bhikkhu has hope of gaining *civara*-material from other places, then he can keep that *akālacivara* (to be made) for a month at the most. If a bhikkhu does not wish to make it up or he has no more hope, then the life-span of that material is only ten days, as we said above. Or even if a bhikkhu has hope but it will take longer than one month, he cannot keep it longer than ten days. When a bhikkhu has already laid aside (or kept) an *akālacivara* and then new material accrues to him, sufficient to make up at least one of the three-*civara*, the question then arises how to count the days remaining. This should be understood by comparing the age of material which has already been kept and the age of the new material recently accrued, and the bhikkhu should hurry to complete it within the 'lifespan' of whichever cloth has the least.

For example, a bhikkhu has kept cloth for fifteen days when new cloth accrues to him so that in this case the latter (being counted as *atireka-civara*) has only ten day's life, so he must hurry to complete it within this latter time. But suppose that he has kept the *akālacivara* already for 22 days and then new cloth accrues to him, in this case he should hurry to make it up according to the remaining age of the old cloth, that is, eight days. If he has kept the *akālacivara* already for more than ten days but not yet for a month and then new cloth accrues to him, the quality of which differs widely from the former, he can give up (the wish to complete it); or perhaps the new cloth has accrued to a bhikkhu nearly at the end of a month so that he cannot complete it in time,

then he should make an *adhittāna* that (both) should be other requisites (*parikkhāra*) or he should 'vikap' it, or should give it to others on the very day when he has decided not to make it up (into *civara*). The cloth which passes beyond the time-limits and is then *nissaggiya* should be forfeited to a *sangha*, to a *gana* or to an individual *bhikkhu*. The words of forfeiture to an individual are as follows:

IDAMĀ ME BHANTE AKĀLACĪVARAMĀ MĀSĀTIK-
KANTAM NISSAGGIYAM, IMĀHAM ĀYASMATO
NISSAJJĀMI.

Meaning: "This, my *akālacīvara*, venerable sir, passing beyond a month, is to be forfeited, I forfeit it to you".

A *bhikkhu* who uses a *civara* which is *nissaggiya* and has not been forfeited, is *dukkata*.

The explanation of the remainder should be understood as stated in the first training-rule.

4. The fourth *sikkhāpada* states:

Should any *bhikkhu* get an old robe washed or dyed or washed by beating by a *bhikkhuni* not related to him, this entails expiation with forfeiture. (4)

The 'old robe' means one used already, drawn on already, put on already, even if only once. In the *Vibhaṅga* it is said that when a *bhikkhu* has asked a *bhikkhuni* to do any of the actions mentioned above, it becomes the base of *nissaggiya pācittiya*. A *bhikkhu* has asked a *bhikkhuni* to do two, or even three, of these actions together, then the first action will be the base of *nissaggiya pācittiya* while the latter ones are the base of *dukkata*. A *bhikkhu* who has asked a *bhikkhuni* to wash his sitting-cloth or bedding cloth, is *dukkata*.

Since the term '*aññatikāya*' in this training-rule specifies the *bhikkhuni* who is not a relation, then a *bhikkhu* who asks one who is related to him is not *āpatti*. Due to the causative verbs used, if a *bhikkhu* does not ask a *bhikkhuni* but an unrelated

bhikkhuni manages it by herself, or helps a bhikkhuni who is related to that bhikkhu, as he has not asked her, he is not āpatti. Due to the term 'an old cīvara', a bhikkhu who asks a bhikkhuni to wash a cloth which has not been worn, is not āpatti. Due to the term 'cīvara' occurring in the sikkhāpada, if a bhikkhu asks bhikkhuni to wash things other than robes, he is not āpatti.

This sikkhāpada does not bring about any result now (because there are no bhikkhunis) but I have explained it at some length in order that students will be able to discern what is the meaning of the terms in the training-rule. Again, the aim of this training-rule is to prevent a bhikkhu from behaving in an ugly way. A bhikkhu who asks a woman leading the household life (to wash cīvara and so on) is not nissaggiya pācittiya, yet he does not escape from ugly behaviour. A bhikkhu who desires to practise in the right way should refrain from such conduct.

5. The fifth sikkhāpada states :

Should any bhikkhu accept a robe from the hand of a bhikkhuni not related to him, unless it is in exchange, this entails expiation with forfeiture. (5)

The phrase "unless it is in exchange" leads to the assumption that this training-rule has been laid down in order to prevent a bhikkhu from accepting things 'one-sidedly' (the bhikkhu giving nothing but only receiving) from a bhikkhuni of rather small means. If it is proper for a bhikkhu to accept it, he should give something in exchange and the exchanged thing can be either greater or lesser in value but I understand that it should be of equal value.

Āpatti in this training-rule comes to a head for a bhikkhu both by *doing* and by *not doing*; that is to say, a bhikkhu *accepts* a cīvara but *he does not give anything in exchange*.

6. The sixth sikkhāpada states :

Should any bhikkhu ask for a cloth (made up into robes or not) from a man or woman householder not related to him, unless it is on the (proper) occasion, this entails

expiation with forfeiture. Herein the (proper) occasion is this: the bhikkhu has had a robe stolen or has lost it. This is the (proper) occasion. (6)

The term “*aññātikam*” means one who is not related either through the mother’s or the father’s side through seven generations (three in the past -- to great-grandfather, etc.; and three to the future -- to great-grandson, etc.). Why are relatives (in the Vibhaṅga) counted through seven generations? I understand that the people counted here are able to be seen (by ourselves). One can see the past generations back at most to one’s great-grandfather and forward at most to one’s great-grandson. So counting oneself as the centre, the past three generations and the future three are seven altogether. People can thus see their relatives only within seven generations and we do not find (normally) examples of people who can see beyond this. If there were such people then those other generations seen may also be counted as relatives. Here the ‘in-laws’ are not counted as relatives. The occasions when a bhikkhu can ask for a *civara* from a householder who is not related to him, are two in number: he has had a *civara* stolen or snatched away; or has lost it or his *civara* has been destroyed so that it can no longer be used. When there is no such occasion, and a bhikkhu has asked a male or female householder not related to him, excepting those who have given *pavāraṇā* to him, which is allowed in another training-rule (see the following rule), he is *dukkata* when making efforts to ask, and *nissaggiya pācittiya* when he actually obtains the cloth. The words of forfeiture to an individual bhikkhu are as follows:

IDAM ME BHANTE CĪVARAM AÑÑĀTAKAM
GAHAPATTIKAM AÑÑĀTRA SAMAYĀ VINÑĀPI-
TAM NISSAGGIYAM, IMĀHAM ĀYASMATO
NISSAJJĀMI.

which means: “This, my *civara*, venerable sir, having asked it from an unrelated householder, at other than the (proper) occasion, is to be forfeited; I forfeit it to you”.

This āpatti is *acittaku*, therefore if he is not related, a bhikkhu *knowing* this matter or *being doubtful*, or (*mis*)-*understanding* that he *is* related, asking for it outside the occasion, in every case is nissaggiya, being called in short *tika-pācittiya* (three-action pācittiya). When a householder is related to the bhikkhu concerned but the latter understands that he is not, or doubts' and then asks, he is dukkata. If a householder is a bhikkhu's relative and that bhikkhu knows this and asks for a cīvara, he is not āpatti, because of the phrase in the training-rule, "one who is not related" so that a bhikkhu can ask for it from relatives. Because of the phrase "unless it is on the (proper) occasion" therefore a bhikkhu can ask on the (proper) occasion. Because there is permission in another training-rule, therefore a bhikkhu can ask those who have made him *pavāraṇā*. It is said in the Vibhaṅga that if a bhikkhu requests a cīvara for another, or gets it from his own resources, then he is not āpatti. Asking for another means that a bhikkhu asks for another bhikkhu whose cīvara is lost. Getting a cīvara from his own resources is not asking for it, therefore there will be no āpatti.

7. The seventh sikkhāpada states:

Should a man or woman householder not related to that bhikkhu invite him to take as many cloths as he likes, (only) cloths amounting to at most an under-robe (*antaravāsaka*) and an upper-robe (*uttarāsaṅga*) together should be accepted therefrom by that bhikkhu. Should he accept more than that, it entails expiation with forfeiture. (7)

Due to the phrase '(only) cloths amounting at most to an under-robe and an upper-robe together should be accepted by that bhikkhu,' it is explained in Vibhaṅga that a bhikkhu whose three-cīvara have been lost should be pleased to take only two, and when two of his robes have been lost, he should accept only one and when he has lost only one, he should not accept at all. The term "pleased" (*santara*) here means to accept it with pleasure. On the ground that he is pleased to take beyond limitation, a

bhikkhu is dukkata and when he obtains the cloth he is nissaggiya pācittiya. The words of forfeiture to an individual are as follows:

IDAM ME BHANTE CĪVARAM AÑÑĀTAKAM
GAHAPATTIKAM TADUTTARIM VIÑÑĀPITAM
NISSAGGIYAM, IMĀHAM ĀYASMATO NISSAJJĀMI.

which means: "This, my cīvara, venerable sir, having been asked for beyond the limitation from an unrelated householder, is to be forfeited; I forfeit it to you".

The remaining explanation is the same as the previous training-rule, there being a difference concerning *anāpatti*. It is said in the Vibhaṅga, that if a bhikkhu carries many robes thinking that he would return the surplus cīvara and the owner verbally offers the surplus as well, in this case he does not give them because they have been snatched away or lost, and a bhikkhu accepting beyond limitation is not āpatti. This training-rule has been laid down so that a bhikkhu should know the limit. One who has accepted many cīvara is one who knows no limit and falls into fault. (On the other hand) a bhikkhu who does not accept (an offered cīvara) may cause the faith of a layman to decline, for by not receiving he may cause disappointment. The Vibhaṅga-arrangers lay stress on the last point after which they speak about *anāpatti* as mentioned above. This matter should be held as an example: that a bhikkhu should behave properly in accepting, not being so greedy that the donor feels weary, and should not so display his fewness of wishes that the donor is disappointed.

8. The eighth sikkhāpada states:

(It may be that) a man or woman householder not related to a bhikkhu will purchase a cloth specifically for that bhikkhu (thinking), "With this purchase price for a cloth I shall purchase a cloth and supply the bhikkhu named so-and-so with a cloth". If that bhikkhu should then without being first invited go there and give instructions

about the cloth thus, "It would be very good if you sir, would purchase this or that kind of cloth with this purchase price for a cloth and supply me with that", (doing so) out of desire for a fine quality (cloth), this entails expiation with forfeiture. (8)

'One who has not made *pavāraṇā*' means one who is not related and who has not invited a bhikkhu to ask for a *cīvara* when he needs it. This will be explained in another training-rule below upon *pavāraṇā*. A bhikkhu knowing that (a householder) not related and not having made *pavāraṇā* will purchase a *cīvara* for him, who then goes asking him to purchase a finer and more expensive *cīvara*, when the householder has purchased it as instructed by him, then he is dukkaṭa for every effort made. When he obtains it he is nissaggiya pācittiya. The words of forfeiture to an individual are as follows:

IDAM ME BHANTE CĪVARAM PUBBE APPAVĀ-
RITENA AÑÑĀTAKAM GAHAPATTIKAM UPASAM-
KAMITVĀ CĪVARE VIKAPPAM ĀPANNAM NIS-
SAGGIYAM, IMĀHAM ĀYASMATO NISSAJĀMI.

which means: "Having approached without prior *pavāraṇā* an unrelated householder and having given him instruction regarding the *cīvara*, this, my *cīvara*, is to be forfeited, I forfeit it to you".

Because of the phrase 'doing so out of desire for a fine-quality (robe)', it is explained in Vibhaṅga that if a householder desires to provide a very expensive *cīvara* but a bhikkhu then instructs him to purchase lower-priced *cīvara*, he is not āpatti.

The remaining explanation is the same as that in the sixth training-rule concerning asking for *cīvara*.

9. The ninth sikkhāpada states:

(It may be that two or more) men or women householders not related to a bhikkhu individually will purchase individual cloths specifically for that bhikkhu (thinking),
"With these purchase prices for individual cloths we shall

purchase individual cloths and supply the bhikkhu named so-and-so with individual cloths". If that bhikkhu should then without being first invited go there and give instructions about cloths thus, "It would be very good if you sirs, would purchase this or that kind of cloth with these purchase prices for individual cloths and supply me with that, both doing so with one" (i.e. together), (doing so) out of desire for a fine-quality cloth, this entails expiation with forfeiture. (9)

The subject of this training-rule is the same as that of the previous one except that each has individually prepared separate *civara* specifically for that bhikkhu, just as people approach a newly-ordained bhikkhu to make offerings.

A bhikkhu goes there and gives instruction for the joining of these purchase prices to purchase only one piece of cloth, or to lessen the piece of cloth but increasing its quality. But doing so, the householder need not increase the purchase-price so why is it not allowed to do this? It is understood that it is because they do not make *pavāraṇā* beforehand, so it is not suitable conduct for a bhikkhu.

10. The tenth sikkhāpada states:

Should a king or a king's officer or a brahmin or a householder send the purchase price of a cloth by a messenger specifically for a bhikkhu (saying), "With this purchase price of a cloth purchase a cloth and supply the bhikkhu approach that bhikkhu and say thus, "Venerable sir, this purchase price of a cloth has been brought specifically for the venerable one; let the venerable one accept the purchase price of a cloth", then the messenger should be told by the bhikkhu "Friend, we do not accept the purchase price of a cloth, but we accept a cloth (material) at the (proper) time and (of the kinds that are) allowable". (Now) should the messenger say to the bhikkhu thus "Has the venerable one a steward?", (then) bhikkhus, a monastery attendant or a lay follower can be indicated as

a steward by the bhikkhu if he needs a cloth (saying), "Friend, this is the bhikkhus' steward". If the messenger, after instructing the steward, should approach the bhikkhu and say thus, "Venerable sir, the steward indicated by the venerable one has been instructed by me; let the venerable one approach him for a cloth at the (proper) time and he will supply it (to you)", then the steward can be prompted and reminded two or three times by the bhikkhu if he needs a cloth (saying), "Friend, I have need of a cloth". If on being prompted and reminded two or three times the cloth is forthcoming, that is good; if it should not be forthcoming (the bhikkhu) can stand in silence for the purpose four times, five times or six times at most. If on standing in silence for that purpose four times, five times or six times at most the cloth is forthcoming, that is good; if it should not be forthcoming, and if on making further efforts, it is forthcoming, then it entails expiation with forfeiture. If it should not be forthcoming he should go himself or send a messenger to the place from which the purchase price of a cloth was brought (to say), "That purchase price of a cloth that you sirs, sent specifically for a bhikkhu has provided nothing at all for that bhikkhu; let those concerned send for what is theirs lest what is theirs be lost". This is the proper course here. (10)

The Vibhaṅga-arranger who had explained this training-rule in the Vibhaṅga has repeated it commenting only upon some explainable terms. I shall mention some of them. The word to indicate the steward (*vayyāvacca*) is simply mentioned by the bhikkhu and it is prohibited for (1) a bhikkhu to order the messenger to give the purchase-price to the steward; (2) a bhikkhu to promise to the messenger that the steward will keep the purchase price, or will exchange it for the *civara* and offer it to him.

Because of the words of reminder saying plainly, "I have need of cloth", the Vibhaṅga-arranger prohibits the bhikkhu

from saying, "Give it to me", "Bring it and give it to me", "Go to exchange it", or "Go to purchase it".

Due to the term 'stand in silence', the Vibhaṅga (-composer) suggests that he should not sit on a sitting-place and should not receive any offering, and should not teach any Dhamma. If he has been asked, "What business have you come upon?" - he should say, "You should know yourself". If a bhikkhu sits on the sitting-place, receives offerings or speaks Dhamma (to the steward) then his standing-time must be reduced accordingly. The method to count the reminding time and standing-time is as follows: two times of standing are equal to one time of reminding and it is allowed to vary these.

With reference to the sentence, "A bhikkhu should go himself or send a messenger..... This is the proper course here", the Commentator mentions that if a bhikkhu does not do this, he is dukkaṭa since he is *vattabheda*, that is has broken the duty proper to him (*vatta*).

According to my opinion, this matter should be determined by the right of the bhikkhu. The Vibhaṅga (-composer) prohibits bhikkhus from ordering the messenger to hand over the purchase-price to the steward thereby avoiding acceptance of the money through the steward. And again he prohibits a bhikkhu from promising that the steward will keep it for him and purchase (the robe) for him, for the same reason as above. Further, he prohibits a bhikkhu from reminding the steward directly and it is understood that the messenger does not thereby give to the bhikkhu the right over the purchase price. But by the messenger having approached to tell the bhikkhu it is understood that the right has been given to him already. But then if we try to put this in another way, it will be just juggling with words. Here the bhikkhu is prohibited from making further effort because, perhaps it is not suitable, it is not because the bhikkhu has no right for if he has no right for what purpose would the messenger approach and tell him?

The words for forfeiture to an individual are as follows:

IDAM ME BHANTE CĪVARAM ATIREKATIKKHATTUM
CODANĀYA ATIREKACHAKKHATTUM THĀNENA
ABHINIPPHĀDITAM NISSAGGIYAM, IMĀHAM ĀYAS-
MATO NISSAJJĀMI.

which means: "This my cīvara, venerable sir, being completed by more than three times of reminding and more than six times of standing is to be forfeited, I forfeit it to you".

When a bhikkhu has reminded him and stood to the full limit and has given it up and has not tried any more and then the steward has offered it by himself, or the owner of the purchase price has managed it, that bhikkhu is not āpatti.

II. KOSIYA-VAGGA-the Section on Rugs, second.

I. The first sikkhāpada states:

Should any bhikkhu get a (felted) rug made mixed with silk this entails expiation with forfeiture. (11)

The *santhatam* is a piece of cloth. It is not woven but is stuck together, that is to say, at first bundles of goat's wool are spread and over this rice-liquid or other types of glue are poured so that the wool is stuck together to become a carpet. More goat's wool is then scattered and a roller is passed over it so that it becomes a thick or thin sheet just as the bhikkhu likes. This training-rule prohibits a bhikkhu who had made the so-called rug by mixing silk in it. Should he do this, he is nissaggiya. A bhikkhu makes by himself or requests another to do this for him from the beginning to the end, or he has half-finished and later requests another to finish it, or the reverse: he is nissaggiya in all these cases. In short, it is called the fourfold forfeiture, *catukka-nissaggiya-pācittiya*. A bhikkhu uses a rug like this made by another: he is dukkaṭa. If he uses it as a pillow-covering or mattress-covering, he is not āpatti. It should be understood that the purpose of this training-rule is to prevent bhikkhus

killing by boiling silkworms (for their silk) but the words forbidding this sort of rug refer only to the *saṅghatam*, therefore the Vibhaṅga-composer says: used in other ways he is not āpatti. With reference to this case, the Vibhaṅga (-composer) mentions dukkata as a minor offence in some places here. I assume that even though a bhikkhu uses this rug in one of the other ways, yet he is not free from blame, so he should confess a dukkata. It is probable that this kind of rug was used also by the public so that the bhikkhu would not have been accused of āpatti. So the Vibhaṅga-composer explains that he is not āpatti. A proper explanation should be made as follows: A bhikkhu makes it himself or requests another to make it for him for use in one of the other ways, for a seat, he is dukkata; if he uses one made by another (person), he is not āpatti.

2. The second sikkhāpada states:

Should any bhikkhu get a (felted) rug made of pure black goat's wool, this entails expiation with forfeiture. (12)

3. The third sikkhāpada states:

When a bhikkhu is getting a new (felted) rug made, two parts of pure black goat's wool and the third of white and the fourth of ruddy brown must be incorporated. Should a bhikkhu get a new rug made without incorporating two parts of pure black goat's wool and the third of white and the fourth of ruddy brown, this entails expiation with forfeiture. (13)

The aim of this sikkhāpada is to prevent a bhikkhu using black goat's wool of more than two parts in four, or one half. It does not prohibit a bhikkhu from using white or ruddy goats-wool, either more than one part in four or as all of it. The reason why the black goat's wool should not be used is not understood by me.* In the original story it is said that having such a rug was 'like householders'. Perhaps it was a kind of colour disliked by bhikkhus, as in the *Chalābhijāti* (the six classes of men) where the cruel, blackhearted man is described as being of black colour.

* It may be that pure black goatswool was considered a special luxury and therefore not suitable. (Translators' note).

4. The fourth sikkhāpada states:

When a bhikkhu has got a new (felted) rug made it must last him for six years. If without permission of bhikkhus a bhikkhu should get another new rug made within six years, whether the former one has been abandoned (worn out) meanwhile or not, this entails expiation with forfeiture. (14)

In Pāli idiom, one year is 'one rains'. The limitation of six years for using a *santhata* before changing it, is a short time. To use it longer than that is not prohibited. There is an exception for the bhikkhu who gains the permission of bhikkhus. It is narrated in the original incident that Lord Buddha mentioned the case of one bhikkhu who was ill. His relatives wanted him to go to stay with them to be cured. He could not take his *santhata* with him and without it he was not happy. This story is very difficult to understand. To clarify this story, it is said that if a bhikkhu has lost his old *santhata* he should certainly be permitted to make a new one.

5. The fifth sikkhāpada states:

When a bhikkhu getting a sitting-rug made a (round or square piece) of a used rug one *sugata*-span round must be incorporated in order to make it unsightly. Should a bhikkhu get a new sitting-rug made without incorporating (piece) of a used rug one *sugata*-span round, this entails expiation with forfeiture. (15)

Only in this one place is there a term for 'sitting'. The Composer explains in the *Vibhaṅga* that the *santhata* has a border but he does not explain clearly. With reference to the phrase 'made of a used rug one *sugata*-span round'—he explained that it was either round or square. The old rug means a used *santhata*. Why is it explained in the *Vibhaṅga* "worn below already, worn above already, even if only once"? This explanation probably is a confusion with (the sikkhāpada of the previous

vagga upon) old *civara*. A bhikkhu is not *āpatti* in the following cases, should he take one *sugata*-span all round of a used rug to spread it on just one corner of the new one, or he takes the old one, tears it up and mixes with it new goats-wool. If an old *santhata* is not available and a bhikkhu mixes it a little or not at all or gets one made by others and uses it, he will not be *āpatti*.

(See the comment or this training-rule in the Preface).

6. The sixth sikkhāpada states:

Should goat's wool become available to a bhikkhu while he is travelling on a journey it can be accepted by him if he wishes; after it has been accepted, it can be carried (by him) by hand for three leagues at most if there is no one to carry (it for him); if he should carry it further than that while there is still no one to carry (it for him), this entails expiation with forfeiture. (16)

The *yojana* in Siam is equal to 400 *sen*. How it is measured elsewhere will be given in the last chapter on measurements. Woven goats-wool cloth is not included here. If a bhikkhu stops on the way for a certain time (within the three *yojana*), he can then continue to carry it.

7. The seventh sikkhāpada states:

Should any bhikkhu get goat's wool washed or dyed or carded by a bhikkhuni not related to him, this entails expiation with forfeiture. (17)

All explanation should be understood as in the fourth training-rule of the *Civara-vagga* concerning the old *civara*.

8. The eighth sikkhāpada states:

Should any bhikkhu receive, or cause to be received, or be glad at the money (gold, silver, bullion, money kept for him), this entails expiation with forfeiture. (18)

The term 'jātarūparajata' refers firstly to personal adornments (of gold and silver), secondly to ingots, thirdly to 'rūpiya' that is, commodities for buying and selling and refers not only to gold and silver but to anything which can be used in this way. All the abovementioned things are included in this term. The phrase, 'be glad at the money kept for him,' suggests that if it is only *cittupapāda* (the arising of a mental state), he would not be āpatti, so it must refer to the action of receiving it and to holding the right over it.

The forfeitable *jātarūparajata* should be forfeited in the midst of a sangha. The forfeiture words are:

AHAM BHANTE RŪPIYAM PATIGGAHESIM,
IDAM ME NISSAGGIYAM, IMĀHAM SAṄGHASSA
NISSAJJĀMI.

with the meaning of: "I have accepted the *rūpiya* which is to be forfeited, I forfeit it to the sangha". How should the sangha subsequently treat the forfeited money? It is taught that the sangha should give it to any *upāsaka* who should happen to go there. If he does not desire to take it, he should be asked to throw it away. If he does not accept the sangha's request, a bhikkhu should be nominated as 'one who throws away' having five qualities: not being overpowered by the four biases (*āgati*) and be one who knows how it is truly thrown, or not thrown away. Such a bhikkhu should throw it away not noting where the forfeited money has fallen down. If he keeps the place of its falling in mind he is dukkata.

Āpatti in this training-rule is *acittaka*. It seems to me that it was strictly prohibited in the early times but later there was Lord Buddha's allowance for leniency in other places, for instance, if the householder passes *rūpiya* to the hands of a *kappiyakāraka*, (one who makes things allowable) saying, 'Please provide suitable things for a bhikkhu'. In this case Lord Buddha allows the bhikkhu to be glad at whatever suitable thing has been obtained from such *rūpiya*. But He prohibits a bhikkhu from being gladdened

by that very *rūpiya*. But then this is not much different from the phrase, "UPANIKKITAM VĀ SĀDIYEYYA," to be glad at the money kept for him. It is only said, 'He should not grasp the power (or right) over the jāta-rūpa-rajata, but over whatever is suitable having been got from the jāta-rūpa-rajata'. This case came into existence from the millionaire Mendaka since Lord Buddha first allowed him to offer such suitable things, this being called the 'Mendaka-allowance' (*meṇḍakānuyāta*).

9. The ninth sikkhāpada states:

Should any bhikkhu engage in the various kinds of trafficking with money, this entails expiation with forfeiture. (19)

Rūpiya here refers to gold, money or other materials which are generally accepted as the standards of exchange. To engage in various kinds of trafficking with money means to buy various kinds of requisites with *rūpiya*, to pay the labourer's wages, or to pay for something else. The benefit of this training-rule is to prevent a bhikkhu from using the forfeited *rūpa-rajata*, mentioned in the previous training-rule for buying requisites or for paying labourer's wages. This is my own explanation, while the Dhamma-arranging Ācariya has explained in another way: *jāta-rūpa-rajata* which are in the form of ornaments or ingots should have been explained in the last training-rule but are explained here instead and "trafficking with money" is explained by the Ācariya in this way: that a bhikkhu exchanges ornaments with ornaments, the ingot with the ingot, or else some kind of mixed exchange, ingot with ornament. I understand that a bhikkhu who has done so is forbidden by the last training-rule. The meaning of this training-rule should not be a repetition of the last one. The forfeitable materials in this training-rule should be forfeited amidst the Sangha as in the last training-rule. The forfeiture words are as follows:

AHAM BHANTE NĀNAPPAKĀRAKAM RŪPIYA-
SAMVOHĀRAM SAMĀPAJJIM IDAM ME NISSAG-
GIYAM, IMĀHAM SAṄGHASSA NISSAJĀMI.

Meaning: "I have engaged in various kinds of trafficking with *rūpiya* and this of mine is to be forfeited. I forfeit it to the Sangha". Since the labourers' wages cannot be forfeited, a bhikkhu should only confess the āpatti.

10. The tenth sikkhāpada states:

Should any bhikkhu engage in the various kinds of buying and selling, this entails expiation with forfeiture. (20)

Buying and selling in this case refers to exchange, or to acceptance of the suitable things with other suitable things, as for instance in the transaction between the farmer changing grain rice for whatever he needs, since buying and selling with *rūpiya* have been forbidden by the last two training-rules. Bearing this in mind, the exchange of material which is not counted as barter, called in Māgadhī 'pārivattakam', (as changing robes etc.) is also included in this training-rule. Because it is allowed clearly by Lord Buddha for fellow Dhamma-practicers (that is bhikkhus and sāmaneras) to exchange, this training-rule therefore refers only to forbidding exchange with householders. It is suggested that the thing to be forfeited in this training-rule is to be forfeited to a sangha, a group (of bhikkhus) or to an individual. The words of forfeiture to an individual are as follows:

AHAM BHANTE NĀNAPPAKĀRAKAM KAYAVIK-
KAYAM SAMĀPAJJIM, IDAM ME NISSAGGIYAM,
IMĀHAM ĀYASMATO NISSAJJĀMI.

which means: "I have engaged in various kinds of buying and selling, this of mine is forfeited. I forfeit it to you".

If a bhikkhu enquires the price of a thing from the (shop) owner and informs his steward of his need, he is not āpatti.

III. PATTA - VAGGA the Section on Bowls, third.

1. The first sikkhāpada states:

An extra bowl can be kept for ten days at most. If that is exceeded, it entails expiation with forfeiture. (21)

The bowl, which may be made of clay or of iron and which may differ in size, being small, middling or large, as explained in other places, is allowed by Lord Buddha as a requisite of bhikkhus and a bhikkhu is allowed by Him to own only one. The bowl determined by a bhikkhu to be his requisite is called by him his determined bowl (*adhittāna-patta*). Beyond that, a second bowl and so on, is called an 'extra bowl' (*atireka-patta*). The so-called extra-bowl is only allowed by Lord Buddha to be kept at most for ten days, unlike cīvara which can be kept in some cases, beyond ten days. If a bhikkhu keeps his extra-bowl beyond ten days, he is nissaggiya-pācittiya.

The forfeiture-words to an individual (bhikkhu) are as follows:

AYAM ME BHANTE PATTO DASĀHĀTIKKANTO
NISSAGGIYO, IMĀHAM AYASMATO NISSAJĀMI.

Meaning: "This, my bowl, being kept beyond ten days is to be forfeited, I forfeit it to you".

The words for returning it are:

IMAM PATTAM AYASMATO DAMMI,

which means: "I give you this bowl". A bhikkhu who, while knowing that his extra-bowl must be forfeited, continues to use it, is dukkata. Lord Buddha allows a bhikkhu to 'vikap' a bowl in the same way as a robe. The rest of the explanation should be understood as that given in the training-rule dealing with extra robes.

2. The second sikkhāpada states:

Should any bhikkhu change a bowl with less than five mends for a new bowl, this entails expiation with forfeiture. That (new) bowl must be forfeited by that bhikkhu to a gathering of bhikkhus. The bowl last given up by the gathering of bhikkhus must be given to that

bhikkhu (with the words), "Bhikkhu, this is your bowl and it must be kept until it is broken": This is the proper course here. (22)

The crack longer than two fingerbreadths is counted as one mend of that bowl. When its length is less than this, it is not counted. In the Vibhaṅga, the term '*cetāpeyya*' is explained as 'request'. It is suggested that the bowl which is to be forfeited in this training-rule should be forfeited in the presence of the sangha. Then the sangha should announce a certain bhikkhu who is not overwhelmed by prejudice and who knows how to deal with this matter, to be the 'bowl-exchanger'. That bhikkhu should bring that new bowl to offer to the most senior therā, take his bowl to offer to the second most senior, and so on to the third, the fourth down to the newest bhikkhu in that sangha. Taking that newest bhikkhu's bowl, he hands it to that bhikkhu to be used by him. There are words which prohibit a bhikkhu from determining a bad bowl hoping to get a better one through this procedure. A bhikkhu who does so is dukkāta.

It seems as though this bowl-exchange will bring benefit to everybody from the most senior to the newcomer but in fact by this procedure, that group of bhikkhus are all involved in the fault of the bhikkhu who is nissaggiya-pācittiya. This does not appear just enough and there must be some reason under'ing this procedure but at the present I have not been able to see it. May experts in the Vinaya ponder over this matter in the future.

3. The third sikkhāpada states:

There are medicines for sick bhikkhus to take, namely, ghee, fresh butter, oil, honey, molasses. After these have been accepted, they can be kept in store and used for seven days at most. If that is exceeded, it entails expiation with forfeiture. (23)

In the Vibhāṅga, the five medicines are explained thus: ghee (clarified butter) and fresh butter are made of either cows', goats' or buffaloes' milk, or from any animal's milk the flesh of which is allowable to bhikkhus. Oil is derived from ~~sesamun~~, mustard, madhuka-kernels (*Bassia latifolia*), castor oil fruits or fat from the flesh of animals. Honey is the sweet liquid accumulated by bees. Molasses is the sweet liquid pressed out from sugar-canes.

Due to the explanation of the last medicine, some Theras object to the sweet liquid derived from the sugar-palm. They prefer a literal interpretation of this matter and do not concentrate on its meaning. My opinion is that the sweet liquid derived from sugar-cane, from sugar palms or from other sources can equally well be used. These other sources of sugar should not be objected to by them. Common people (in Siam) also understand this matter calling all sorts of sweet liquids (and sugar-solids) 'palm water' (literally). The reason for calling all these by this name is that first they discovered and used the sugar from the sugar-palm. [Perhaps the sugarcane is not indigenous to this part of the world]. Later, they discovered that 'palm-water' can be got from the coconut-palm, from sugar-cane or from other sources, yet they still called them all 'palm-water' (after the name of the sugar-palm in Thai), concentrating on the meaning rather than on literal accuracy. The explanation of the term '*phāṇita*' in the Vibhāṅga is: the sweet liquid derived from sugar-cane or briefly sugar-cane juice. In that place (India) the case was the same where the people first discovered sugar from *phāṇita* and then used this word for all sorts of sugars which were discovered later. One more example of this is that Magadha people first found oil derived from the sesamum seed called '*tilam*' so they named the oil '*telam*' meaning what is derived from sesamum seeds. Later, they found that oil can be derived from other seeds or from animal-fat but still they used the word '*telam*' for it. If some Theras understand that sweet juice is derived from sugar-cane only, then it is better that they should not use any at all for how can they know that the sugar of the present time is derived from sugar-cane only?

Regarding the question of why the medicine mentioned above was allowed by Lord Buddha to be used for seven days at most, I understand that this is to prevent those things from rotting, becoming rancid or sour. In any case, a bhikkhu who has kept them beyond seven days is nissaggiya. The words of forfeiture to an individual are:

IDAM ME BHANTE BHESAJJAM SATTĀHĀTIK-
KANTAM NISSAGGIYAM, IMĀHAM ĀYASMATO
NISSAJJAMI.

which means: "This, my medicine, has been kept beyond seven days and is to be forfeited. I forfeit it to you". The words for returning it are:

IMAM BHESAJJAM ĀYASMATO DAMMI.

meaning: "I give this medicine to you". It is advised that the medicine which has been returned after forfeiture, should not be consumed either by the forfeiting bhikkhu or by other bhikkhus. It should be utilized in other ways such as fuel for lamps or be mixed with colours. It is allowed (for oil) to be used by other bhikkhus for massage of their bodies. A bhikkhu who has decided that he will not use a medicine at the time of receiving it, is not āpatti although he keeps it beyond seven days. It is well to remember that in case it is lost, or the bhikkhu loses his right over it within seven days, then in either case it is no longer medicine and cannot be the base of āpatti. It is said that if a bhikkhu gives it to one who has not the *upasampadā*, and who then returns it, he can consume it again. If medicine has been kept beyond seven days, other bhikkhus should not consume it. Probably it is also not proper but they should not be called nissaggiya.

4. The fourth sikkhāpada states:

Rains-cloth (or material) can be sought by a bhikkhu reckoning that the Remainder of the Hot Season is the

(whole last) month (of that season) and it can be worn (by him reckoning that) the Remainder of the Hot Season is the (last) fortnight (of that season). If he should seek rains-cloth (or material) reckoning that the Remainder of the Hot Season (starts) earlier than the (last month) (of that season) and should wear it (reckoning that) the Rest of the Hot Season (starts) earlier than the (last) fortnight (of that season), this entails expiation with forfeiture. (24)

The rains-cloth is allowed by Lord Buddha as an extra and temporary requisite. A bhikkhu can determine it for use within the four months of the Rains. Beyond that, there is the tradition to 'vikap' it. In this training-rule Lord Buddha allows bhikkhus to seek for it one month before the Rains, that is from the first day of the waning moon in the seventh month (*Jetṭhamāsa*) to the 15th day of the eight month (*Āsālhamāsa*), and having made it, they can wear it a fortnight before the Rains, that is, from the first day of the waxing moon of *Āsālha* to the fifteenth. The phrase, "Lord Buddha allows them to seek it" suggests that some special privilege should be given to them, such as they can ask directly for it and can keep it longer than the ordinary extra-robe. But to ask for it directly is prohibited in the Vibhaṅga, and in the latter it is allowed for a bhikkhu to say only, 'Now the time of Rains-cloth has come' but the composer does not mention what state it will have (as extra-robe etc). The phrase "Lord Buddha allows them to make and wear it" suggests the same privilege, that is the determining of it earlier than the Rains but unfortunately, the composer does not explain it.

The āpatti comes to a bhikkhu in this training-rule because he utilizes the specially-allowed privileges before the time allowed for them by Lord Buddha. It was seen perhaps that bhikkhus began to search for this cloth earlier than the time allowed. There is a point here to be examined, that is, if a bhikkhu seeks it earlier than the time allowed but he asks for it from his relatives, asking

from whom is not *viññatti* (asking from people who are not relatives), then is that cloth to be treated as an Extra-robe? Or does he only want it as a Rains-cloth in which case, he is nissaggiya because he seeks it earlier than the allowable time and it cannot be treated under the heading of Extra-robe? If like this, then no one will be so foolish as to commit the *āpatti* in this training-rule. However, a bhikkhu can exempt himself from *āpatti* by saying, that he accepts it as an Extra-robe. Moreover, if a bhikkhu having made it, wears it earlier than the time allowed then how should it be treated differently from wearing an extra-robe? I wish to understand that the phrase, "to seek earlier than the time allowed" means asking for it from householders who are not relatives and who have not given an invitation (*paṭvāraṇā*). Even though a bhikkhu asks for it as an extra-robe, yet he is nissaggiya according to the training-rules dealing with asking for robes. The phrase, "to make and wear it" means, to determine it for use as Rains-cloth. If a bhikkhu seeks it in the presence of relatives and those who have made invitation—who are not included in the offence of *viññatti*, and wears it without determining it, he does not commit an offence under this training-rule because the robe given to him requires treatment under the heading of 'extra-robe'.

The meaning of this training-rule suggests that the *āpatti* is *sacittaka* but in the Vibhaṅga the Composer explains *acittaka* and I agree with his explanation. Suppose that though the time has not come, a bhikkhu understands that it has come already because of his wrong calculation, so he asks for rains-cloth in the presence of householders who are not relatives and have not made invitation, then it is impossible for him to be exempted from *āpatti*. I understand that the meaning of this training-rule does not lay stress on his miscalculation for it is held that everyone knows how to calculate the time. It is possible that the wrong calculation of time with regard to the time-limit might take place, therefore we should understand according to the Composer's words that *āpatti* in this training-rule is *acittaka*.

5. The fifth sikkhāpada states :

Should any bhikkhu give his own robe to a bhikkhu and (subsequently) being angry and displeased, take it away or get it taken away (from him), this entails expiation with forfeiture. (25)

A bhikkhu who has taken back his old robe commits nissaggiya only because he had done this with '*sakkasaññā*'—the conception that the robe belonged to him. He does not commit *avahāra* (stealing) because the Composer has accepted the privilege of the former owner over that robe. The original story of this training-rule clearly points this out: a certain bhikkhu gives his own robe to another bhikkhu after requesting him to do something but the receiver changes his mind and does not do what he has been asked to do. A bhikkhu who has given away his old robe should enjoy a profitable result but to take it away is improper behaviour.

This training-rule is confined to robes but to take away other requisites is also improper behaviour and a bhikkhu doing this is dukkaṭa. Since this training-rule speaks about one bhikkhu's action to another, to take away things from one who has not the the *upasampadā*, is improper too. A bhikkhu who does so is dukkaṭa. The first bhikkhu is not āpatti in the case when a receiver returns it voluntarily to him, or else he takes it back through *vissāsa* (trust in friendship or by request). In the case of returning it voluntarily, it should be understood that the receiver accepts the robe with the idea that he will do something for the giver. Later, failing to carry out his aim, he returns it voluntarily to the former owner who is not āpatti by accepting it. In a case where the former owner takes it back through trust in friendship, it should be understood that he is not displeased or angry but realizes that the receiver does not want to use it and therefore requests the latter to return it. In this case the former owner is not āpatti.

6. The sixth sikkhāpada states :

Should any bhikkhu after asking by himself for thread get weavers to weave it into cloth, this entails expiation with forfeiture. (26)

The term "asking for" in this case refers to requests in the presence of householders who are not relatives and have not made invitation. To ask for the cloth which has been woven already is prohibited by the training-rule dealing with asking for robes, while to ask for thread and to get weavers to weave it into a robe is prohibited by this training-rule.

7. The seventh sikkhāpada states :

Should a man or woman householder not related to a bhikkhu get cloth woven by weavers specifically for him, then if that bhikkhu should without being first invited go there to the weavers and give instructions about the cloth thus "Friend, this cloth is being woven specifically for me. Make it long and wide and stout and the wool well set and the warp well stretched and well fulled and well brushed; then perhaps we might give those concerned some little present", and if after having spoken thus he should give some little present, even a little alms-food, this entails expiation with forfeiture. (27)

The explanation of this training-rule should be understood in the same way as the eighth training-rule of *Cīvaravagga*.

8. The eighth sikkhāpada states :

Should a cloth (be offered) in hot haste for a bhikkhu during the last ten days before the Kattika full moon (at the end) of the three months (of the First Rains Residence) it can be accepted by that bhikkhu provided he is aware that it is one (offered) in hot haste. Having accepted it, he can put it aside until the time for cloths

(that is, the last month of the Rains, or, if the Kaṭhina has been spread, for the following four months as well, provided that the Kaṭhina privileges are not suspended). If he should put it aside for longer than that, it entails expiation with forfeiture. (28)

There are two *Kattika* months, the first being the month of the 11th (*Assayuja*) Full Moon which is *Pavāraṇā* completing the three months of the Rains; and the second *Kattika* which is called the Full Moon of the complete four months of the Rains, or the Full Moon Day when the White Water Lilies (*Kumuda*) blossom, or just the Full Moon of *Kattika*-month falling on the Full Moon of the twelfth month (*Kattika*). The beginning of the last ten days before the Full Moon Day of *Kattika* completing three months falls on the sixth day of the eleventh month. After that Full Moon Day, the robe-time (*cīvarakāla*) has arrived when donors offer the cloth called '*vassāvāsikā*' to the bhikkhus who have completed the Rains Residence and it is time for a bhikkhu to change his robe. The Master has allowed many advantages (for such bhikkhus), for example, to keep an extra-robe for more than ten days, to travel without the triple robe complete for one whole month until the Full Moon of the last *Kattika*. If a bhikkhu has participated in Kaṭhina during that month, the advantages extend through the four months of the Winter Season.

During the last ten days (before the *Kattika* Full Moon), if some donors offer a *vassāvāsikā* cloth hurriedly saying that they have urgent matters such as: they will be recruited into the army, or they must absent themselves for some business, or they become ill, or a pregnant woman is not sure of her life, so they have faith arising newly, and so on. Such kinds of robes are called *acceka-cīvara* which means a 'hot-haste robe'. Lord Buddha allowed bhikkhus to accept it before completing the Rains-residence according to this training-rule and allowed them to be put aside from the time of acceptance to the end of the robe-time.

This leads to the assumption that Lord Buddha allowed special benefits for the bhikkhus who observed the Rains Residence and who have still ten days before the completion of the three months but in the *Vassupanāyika Khandhaka* only one week is fixed. During these seven days before the completion of the Rains-residence, a bhikkhu who has necessary business may go and need not return within seven days. In this training-rule, ten days are fixed as the 'the age' of an extra-robe. When the robe-time comes, he need not 'vikap' (that 'hot-haste-robe'). He is nissaggiya when he has kept the robe beyond the time allowed.

9. The ninth sikkhāpada states :

When at the Kattika Full Moon a bhikkhu has completed the Rains (season) living in such abodes as are forest abodes reputed to be dangerous and risky (on account of robbers etc), he can if he wishes deposit one of his three robes in a house. If there is some reason for that bhikkhu to live apart from that robe he can live apart from it for six nights at the most. If he should live apart from it for longer than that without permission of bhikkhus, it entails expiation with forfeiture. (29)

The Pāli of this training-rule is hard to understand. If I elaborate this too much then I am afraid of obscurity. However, I shall explain as much as I understand. A certain bhikkhu who lives only in forest abodes which are reputed to be dangerous and risky, from the beginning of the Rains (season) to the end four months later, if he has reasons and he wishes live apart from any of the three robes, he can deposit any one of them in a house, but he can live apart from it for six nights at the most. According to this, a bhikkhu who has completed his Rains-residence, is allowed to live apart from his robe only six days extending from the end of robe-time. I cannot be sure that my understanding is correct. Let the Vinaya-experts consider this matter in future. What I have done is to point out that which should be pondered: the term '*upavassam*', and the sentence: "*siyā ca tassa . . .*

vipparāsāya” (meaning: if there is some reason for that bhikkhu to live apart from that robe....) from the foregoing (material which is separated in the training-rule).

It is said in the Vibhaṅga about forest abodes in this way: “It is at least 500 bows-length away (1 bows-length being equal to 4 sork or 1 wah, see the last chapter on Measurements) measured by the usual path used to go there and not as the crow flies”. According the measurement given above, an abode which is at least 25 sen, from the houses of people is called a ‘forest abode’. Such forest places are reputed to be dangerous and risky because the gangs of robbers and others who dwell there and because people were often killed, assaulted and plundered there. A bhikkhu who lives in such forest abodes is given the special privilege to live apart from any of his robes for up to six nights according to Lord Buddha’s allowance in this training-rule.

10. The tenth sikkhāpada states:

Should any bhikkhu knowingly cause to be given to himself any gift (lit, ‘gain’, such as cloths, etc), which was to be given to the Sangha, this entails expiation with forfeiture. (30)

“Gains” here refer to robes, almsfood, abodes and medicines which are collectively called the Four Supports (*catupaccaya*) and other allowable things. The phrase “*sanghikam lābham parinatam*” means gifts which are dedicated as offerings to the Sangha but not yet offered. A bhikkhu diverts such gifts to himself by asking for them directly, or by roundabout speech so that the donor will give to him. In either case he is dukkaṭa in making an effort and when he receives those gifts he is nissaggiya. The words of forfeiture to an individual are thus:

IDAM ME BHANTE JĀNAM SANGHIKAM LĀBHAM
PARINATAM ATTANO PARINĀMITAM NISSAG-
GIYAM, IMĀHAM ĀYASMĀTO NISSAJJĀMI,—
which means: “This gift which was prepared as an offering to the Sangha, has been knowingly diverted by me and should be forfeited. I forfeit it to you”.

A bhikkhu who has diverted a gift which was prepared as offering to a Sangha, to another Sangha, or to a cetiya, is dukkata. A bhikkhu who has diverted such a gift to an individual should be dukkata also but a pācittiya is laid down for this offence in another training-rule. In the Vibhanga it is added that a bhikkhu who diverts gifts intended for a cetiya with those for individuals and vice versa is dukkata.

Because of the term "knowingly" the āpatti of this training-rule is *sacittaka*. According to the training-rules where the offence is *sacittaka*, a bhikkhu who does not know for certain but is doubtful, is dukkata when he has done this already. There is no āpatti for a bhikkhu who has done this unknowingly. Especially here, a bhikkhu who gives advice to the donor who asks for it, is not āpatti.

Summary of the Bases for Nissaggiya.

The subjects of Nissaggiya among the thirty training-rules can be classified into three groups:

- 1) nissaggiya by material,
- 2) nissaggiya by the bhikkhus' conduct, and
- 3) nissaggiya by being beyond time-limits.

1. Nissaggiya by material.

Gold and silver; allowable things purchased with money; rugs (of felt) mixed with silk; rugs (of felt) made of pure black goats' wool; and rugs made of black goat's wool beyond the allowable part.

2. Nissaggiya by the bhikkhus' conduct.

a) *According to manner of receiving.*

A robe which is accepted from the hand of a bhikkhuni who is not a relative;

A robe which is asked from householders who are not relatives and have not made invitation (*pavāraṇā*);

Robes which are asked for beyond the allowable number when it is time to ask for them;

A better robe asked for than that intended to be given by the donors;

One good-quality robe asked for instead of two others intended to be given by donors;

A robe asked for beyond the allowable number of times for standing and asking;

Things obtained by barter with a householder;

Almsbowls not asked for at the proper time;

A robe taken away when given to another bhikkhu;

Thread asked for to get robes woven;

A robe which weavers have been asked to weave better than that intended by the donor;

Gifts which are intended for Sangha but diverted to himself.

b) *According to a bhikkhu's actions.*

Asking a bhikkhuni who is not a relative to wash, dye or beat a robe;

Making a new rug when the old one has been used by a bhikkhu for less than six years;

Making a new rug without incorporating parts of the used one;

c) *According to going beyond the allowed limits.*

Wool brought beyond 3 yojanas;

Rains-cloth sought and made earlier than the times allowed.

3. **Nissaggiya by being beyond the allowed time.**

Living apart from his three robes even for a single night;

Keeping an extra robe beyond ten days;

Keeping an extra almsbowl beyond ten days;

Keeping a 'beyond-the-time-robe' beyond one month;

Keeping a 'hot-haste-robe' beyond the robe-time;

Living apart from one's robe beyond six nights when a bhikkhu has special privileges;

Keeping medicines beyond seven days.

Practical Treatment for Nissaggiya.

It is suggested (by the Commentator) that things which are nissaggiya, except gold and silver (including money), the allowable things purchased by money, the new almsbowl obtained by asking by a bhikkhu not at the proper time, can be forfeited to the sangha only, while other things can be forfeited to the sangha, or to a *gana*, or to individuals. It seems to me that no one will face the difficulties of forfeiting nissaggiya things to a sangha, or to a *gana*, rather than to an individual. No one wishes to choose the more difficult method, so the words given above seem to be useless. If the words given above are without use, there should be a classification as to which things should be forfeited to a sangha and which to an individual, not to speak of the *gana* because in some wats there are not enough bhikkhus to form a sangha. Two or three bhikkhus form a *gana* and in this case, as the forfeiture to a sangha is impossible, the *gana* is the substitute. Moreover, there is a tradition for the receivers to return the forfeited things to the former owner, except in the case of the three subjects mentioned above and it is not said clearly regarding the things returned, which of them can be used by him and which cannot, except in the case of medicine kept beyond seven days. We should note it is said in some places that a bhikkhu who uses a robe which is already nissaggiya, but has not forfeited it, is dukkaṭa, but in other places the composer does not mention this. In the case where the composer suggested that the sangha, *gana* or individual must return the nissaggiya things to the former owner, then can he use them? According to the tradition practised by bhikkhus the following items when forfeited and returned to the former owner can be used by him: the three robes being parted from a bhikkhu for one night, an extra robe, or extra almsbowl being kept beyond ten days. In the case of the three robes when returned after nissaggiya, a bhikkhu must re-determine them for use, while in case of an extra robe or almsbowl the time-limit begins again from the day of their return.

I understand that things which are nissaggiya according to *the first group* above (by material) become unsuitable for the first owner to use again and should not be returned to him because if they are returned, they cannot be used by him therefore returning them is useless. Things which are nissaggiya according to *the third group* (beyond time-limits) are not unallowable things of themselves, or unallowable by bhikkhus' conduct, but only that they are kept beyond the time allowed by Lord Buddha. Such things should be returned to the former owner when they are forfeited because he can use them again, — except medicines which are clearly recommended by the composer to be used in some other way. Things which are nissaggiya and under the first sub-heading 'due to the manner of receiving' should not be used again but those falling under the second and third sub-headings can be used again, — except in the case of rains-cloths which have been asked from prohibited persons. If the words of the Vibhaṅga are to be interpreted in an useful way, a thing to be forfeited should be forfeited first to the sangha, and secondly to a *gaṇa* where there are only a few bhikkhus living and a complete sangha is not available, and only after that to an individual bhikkhu when a *gaṇa* is not available, but the procedure mentioned above seems to be difficult for practice at present. Therefore the proper method of practice should be this: If the offence committed by a bhikkhu causes a bad rumour upsetting to the public, then (that thing to be forfeited, as for instance a robe asked for at the wrong time from people not relatives, etc) should be forfeited to the sangha. On the contrary, when the offence committed by a bhikkhu does not upset members of the public, (such as a bhikkhu keeping medicine for more than 7 days) that article should be forfeited to an individual. If the things to be forfeited should not be used again, the words of forfeiture should be: IMĀHAM NISSAJJĀMI, ("I forfeit this") leaving out the terms "*Saṅghassa*" (to the sangha) or "*Āyasmato*" (to you) because how can the sangha or an individual accept things which are unallowable!

The aim of confessing *āpatti* on the part of a *bhikkhu* is to declare himself purified of the offence committed. Things which are not allowable should be given to householders or else thrown away, according to the example of gold, silver or money. Things which are allowable should be returned to their former owners. In case of things which are to be forfeited but they have been lost so that there is nothing to forfeit, a *bhikkhu* should only confess an *āpatti*; but whether it should be to a *sangha* or to an individual should be known from what I have said above.

At present, the training-rules here which are easily broken by *bhikkhus* are few. I have explained them at length in order to show the way to students.

Offences from *nissaggiya* to the end (of the *Pātimokkha*) are regarded as light *āpatti*, and can be absolved through the process of *desanā* (confession) called *desanāgāmini* (approaching a *sangha*, *gana* or a *bhikkhu* and confessing the offences committed). *Thullaccaya* are also included in this group.

CHAPTER VII

PĀCITTIYA

Introduction.

This term has been explained already in Chapter VI. *Pācittiya* which does not require the procedure of forfeiture, is called by the distinctive name *Suddhika-pācittiya*, to distinguish it from *Nissaggiya-pācittiya*. The former means 'pure *pācittiya*' but in Pāli it is called only '*pācittiya*'.

The training-rules in this chapter are 92 in number, classified into nine sections. These sections have each ten training-rules except the eighth section, *Sahadhammikavagga*, consisting of twelve.

I. MUSĀVĀDA - VAGGA

- the Section on False Speech, first.

1. The first sikkhāpada states:

In (uttering) false speech in full awareness there is (a case entailing) expiation. (1)

"*Sampajānamusāvāda*" means to utter false speech with full awareness. It should be understood in this way: There exists a certain matter but the speaker with intention utters words diverging from the truth about it, or makes gestures with the same intention, so that the other person there understands something differing from the truth. Physical actions, such as writing a letter which conveys falsehood are as complete (a breakage of this training-rule) as verbal communication and are counted in this training-rule also. The '*musāvāda*' referred to here covers

all aspects of falsehood not covered by other training-rules, therefore a bhikkhu who utters false speech which falls under the other training-rules having a heavier penalty, or he commits an offence of equal penalty, that is to say, another *pācittiya*, should be dealt with under that other training-rule. A bhikkhu who commits *musāvāda* apart from the above-mentioned has *pācittiya* in this training-rule.

The offence in this training-rule is *sacittaka* and therefore a bhikkhu who speaks with misunderstanding, who makes a slip of the tongue, that is, in speaking hurriedly cannot restrain himself; or who speaks making an error of speech, that is, who thinks to say one thing but who says another, is not *āpatti*. A bhikkhu who receives the words of another with pure intention to act accordingly but later acts in a different way, for example; a bhikkhu accepts an invitation (to a house, etc.) but later he does not go, commits *paṭissava* (breaking a promise) resulting in a *dukkata* coming to him, as said in another place.

2. The second sikkhāpada states:

In abusive speech there is (a case entailing) expiation. (2)

“*Omasavāda*” means abusive speech which pains the heart and should be understood thus: The speaker decides to give anguish to another or make him abashed by way of speech or gesture so that the listener will understand and become pained at heart. The bases of abuse are rank of birth (*jāti*), personal name, clan-name, work, art, disease, physical appearance, mental stains (*kilesa*), faults (*āpatti*) and other bases, which together make up the ten bases of *akkosavatthu* (bases of abuse).

The methods of abuse are divided into two: to pretend to praise by referring to *jāti* and so on, which is called sarcasm and ridicule; and to make another feel low by direct abuse. According to the words of this training-rule, it does not state specifically whom one abuses, but in the original story of the Vibhaṅga it is said that a bhikkhu quarrelling with another bhikkhu abuses him.

At the time of the classification of the various āpatti, it was said "A bhikkhu directly abuses another having *upasampadā*, the first is *pācittiya*. A bhikkhu abuses one with *upasampadā* but he does not indicate the latter but only insinuates or he abuses an anupasampanna directly or indirectly and in both cases he is *dukkata*. A bhikkhu does not aim at paining another or abashing him but only teases referring to the bases of *jāti* etc, is *dubbhāsita* (of wrong speech) whether he points out one with *upasampadā* or one without it, whether he mentions a particular person or only insinuates. The *dubbhāsita* offence is found only here in the *Vibhaṅga*.

The āpatti of this training-rule is *sacittaka* therefore a bhikkhu aiming at teaching Dhamma or giving instruction to others, who speaks about *jāti* (etc), is not āpatti.

3. The third sikkhāpada states:

In slander of a bhikkhu there is (a case entailing) expiation. (3)

The slandering words which are called "*pesuṇāvāda*", should be understood thus: A bhikkhu hears the words of one party and then goes to tell another party in order to destroy the first, or vice versa, hoping that he will be liked by them; or else he speaks in ways desiring them to be parted to decrease their strength. The bases for slandering are ten in number, as above in the second training-rule. For example, a bhikkhu hears one party's words and tells another party, 'He has slandered you by referring to your *jāti* as such and such'. A bhikkhu who slanders another bhikkhu is *pācittiya*. When one party has *upasampadā* and the other not, or both parties are without *upasampadā*, a bhikkhu who slanders either is *dukkata*. Whether the parties become separated or not, is not the question here for a bhikkhu who does so is āpatti according to the basis. A bhikkhu who has already heard (words which can be used for slander) and has gone to inform about them but speaks in a different way and does not desire to be liked by them and does not desire to see them separated, is not āpatti.

It seems that this training-rule concerns true matters. If a bhikkhu tells a lie for slandering others, with the purpose of separating them, what āpatti comes to him? In a single case, I have never found the pattern for giving the āpatti according to different bases. It is impossible to give two pācittiya at the same time for different bases, namely, for uttering false speech and for slandering. The example of this story can be given: If a bhikkhu accused another of a baseless āpatti of saṅghādisesa, thus telling a lie, he is pācittiya because the saṅghādisesa is without base. Here a bhikkhu's main aim is to bring about separation and therefore I prefer to give him āpatti according to this training-rule but if the āpatti which should be given to him is only dukkata then this, it seems, is too weak. The slandering false speech here is stronger than straight *musāvāda* and so my preference is to give a stronger āpatti. Āpatti of uttering false speech here is strong so pācittiya should be awarded. I should like to place this matter before the Vinaya-experts for their further investigation.

4. The fourth sikkhāpada states:

Should any bhikkhu rehearse the Dhamma word by word (with text and commentary) together with one who is not fully admitted (to the Sangha), this entails expiation. (4)

“One who is not admitted (*anupasampanna*)” means one who is not a bhikkhu or a bhikkhuni. Some training-rules (using this phrase) refer only to the male sex, for example the rule dealing with sleeping with one who is anupasampanna, as in the next training-rule. But other training-rules refer to both male and female under this expression as in this training-rule. The term “Dhamma” means Pāli embracing the written Buddhist Teaching being Lord Buddha's sayings, His disciples' sayings, various hermits' sayings, and devatas' sayings. The phrase “to rehearse the Dhamma word by word” means to instruct either one or many to speak together. To begin together and to end together is regarded as to rehearse by ‘pada’. A bhikkhu speaks

leading them and those without *upāsampadā* follow him with the next word rehearsing together to the end and this is called speaking together by *anupada*. In one *pada* to begin letters (*akkhara*) together or not together is regarded as to rehearse by *anuakkhara*. To end with the consonants (*byañjana*) together or not together, is called *anubyañjana*. The number of *āpatti* for a bhikkhu who instructs in any of the four ways mentioned above, depends on the number of efforts made in teaching in which there has been speaking together being limited by beginning and ending, time by time.

The *āpatti* of this training-rule is *acittaka* therefore though a bhikkhu is careful not to speak together yet mistakenly speaks together, he is also *āpatti*. A bhikkhu who recites together, who learns by heart together or who admonishes the one without *upāsampadā* who has pronounced words etc, wrongly, is not included in this training-rule and is not *āpatti*.

To rehearse the Dhamma word by word referred to in this training-rule, was the method to teach others to memorize when there were no books. This method was formerly used in (Thai) temples, being popularly known by the name 'studying books in the evening'. The aim of prohibiting the pronunciation of words (etc), together, is clearly shown in the original story of this training-rule which was to prevent the pupils from looking down on the teacher.

5. The fifth sikkhāpada states:

Should any bhikkhu sleep for more than two or three nights along with one not fully admitted, this entails expiation. (5)

"*Anupāsampanna*" here means one of male sex, one who is not a bhikkhu. What does "sleeping along with" mean? Does it mean sleeping upon the same spread of bedding, or in the same room? According to the original story of this training-rule, it suggests that Lord Buddha laid down this rule in order to prevent

householders from seeing the strange behaviour of some bhikkhus, which may differ from the behaviour of those restrained, while they are sleeping, giving displeasure to those who see them. "To sleep along with" refers to sleeping in a place where they can see each other. In the Vibhaṅga therefore, kinds of sleeping-place are classified thus: a completely-roofed place, a completely-walled place, and a mostly-roofed and mostly-walled place, the last being a house having roof and walls. According to the Commentary, if there is the same passage for entry and exit, irrespective of its stories and rooms, it is included under the heading of "the same sleeping place". When the house is small there is no question, about the Commentator's suggestion regarding the passage for entry, but when a house is built large, or many houses are joined together by passages if we follow the explanation of the Commentator, it is not convenient and impossible for the bhikkhu (living there) to prevent himself falling into āpatti.

I prefer to limit the 'sleeping-along-with' boundary according to the original aim for establishing this training-rule: in a house with many stories having many rooms where many live, a certain part inhabited by an individual where he sleeps should be fixed as the area defined by 'sleeping-along-with'. In comparison with the boundary in which a bhikkhu does not live apart from his three-ropes which is fixed by the house of many families, the room (or part of the house) in which one family dwells should be regarded as the boundary. The manner of 'sleeping-along-with' is to lie down at the same place irrespective of who lies down first, or lying down at the same time. This manner of doing it, fulfills the 'sleeping-along-with' and falling asleep or not sleeping is not included here. Later, there was Lord Buddha's allowance to sleep along with *anupasampanna* for two or three nights at most, because *sāmaṇeras* came into existence at that time, so that the aim of this training-rule is not truly fulfilled and it becomes only a ceremony practised by

bhikkhus. When 'three nights' is fixed, the term 'two nights' becomes useless and does not make for understanding but it is not superfluous because in other places we find the same sort of phrase, for example, "five or six words" which must be understood as the way of speaking (in Pāli) for ease of articulation. Since to sleep-along-with at night is mentioned here, sleeping-along-with in the day is not included. The limit of passing a night is determined by the beginning of dawn as laid down in other training-rules. The number of nights passed sleeping-along-with is not the point in question providing that one (or both) get up before dawn. There is a tradition of popular bhikkhu-practice (in Siam) that if the two people, one bhikkhu, one *anupāsampanna*, sleep-along-with in the same boundary and have passed dawns the number of which are counted as the number of nights, they sleep-along-with for two nights but if on the third night they are separated, or one of them gets up before dawn, the number of nights of sleeping-along-with ceases and counting may begin again. If they have already passed three nights, then on the fourth evening when the sun sets, they must not lie down together even for a moment, but if they do the bhikkhu is *pācittiya*. Counting the times of lying down and getting up during the night of either party, there will be that number of *pācittiyas* for the bhikkhu.

Āpatti in this training-rule is *acittaka*. A bhikkhu cannot be immune from āpatti although he makes mistakes in counting the nights.

The offence of *dukkata* comes to the bhikkhu who sleeps-along-with in the place called 'half-roofed and half-walled' but such a place cannot be thought of! A place completely roofed but with no walls is like an open-sided *sālā* (meeting-hall); a place completely walled but with no roof is like a corral or sty; a place mostly roofed but not mostly walled, for example that open-sided *sālā* not completely roofed and partly walled but not to the half of it, such places mentioned above are not the places for sleeping-along-with so a bhikkhu who passes nights there with *anupāsampanna* is not āpatti.

Let Vinaya students see how the practice of this training-rule has been so changed that it does not fulfill the original aim. It has become only ceremony. However, it has one advantage: to rouse one to get up early! A bhikkhu should not use this training-rule to censure other bhikkhus who are not strict in this sikkhāpada because however it is observed, strictly or not, it is not different in result. In truth, a bhikkhu should use it as a concrete benefit, that is, not sleeping-along-with in the same room as a sāmanera or pupils when it is possible to choose, and to practise this will be the most useful.

6. The sixth sikkhāpada states :

Should a bhikkhu sleep (under the same roof) along with a woman, this entails expiation. (6)

“*Mātugāma*” here means human female, even one born on that very day. All explanations should be understood as in the preceding training-rule, but the difference is here that a bhikkhu is āpatti from the first night. When the sun sets, if a bhikkhu should lie down together with, he is āpatti. The composer said that *paṇḍaka* and female animals are the bases for dukkata. Regarding female animals having sexual organs large enough for a bhikkhu to have intercourse with, if referring to their genitals and anus, it is reasonable but if referring to their mouth it is rather superfluous. This has led bhikkhus to dislike even the wall-gecko (tookah) which leads to a laughable situation!

7. The seventh sikkhāpada states :

Should any bhikkhu teach more than five or six sentences of the Dhamma to a woman without a male (present) who knows the sense (of what is said), this entails expiation. (7)

“*Mātugāma*” here means a human female who knows the sense of what is said.

8. The eighth sikkhāpada states:

Should any bhikkhu announce to one who is not fully admitted any superhuman state (of himself), if it is true, this entails expiation. (8)

9. The ninth sikkhāpada states:

Should any bhikkhu announce to one who is not fully admitted a bhikkhu's gross fault, unless it is with bhikkhus' permission, this entails expiation. (9)

The Vibhanga explains that 'gross fault' means the four pārājikas and the thirteen sanghādisesas but in the Atthakathā, the Commentators said that "gross fault" in this training-rule refers only to sanghādisesas. But the compiler of the Samantapāsādikā has already admitted that a bhikkhu who abuses another who has committed pārājika and is understood to be pure by the first, is pācittiya according to the second training-rule of this chapter. A bhikkhu who announces the pārājika of the latter may be pācittiya according to the present training-rule but the compiler of the Samantapāsādikā still holds to the words of the original commentators saying that they know Lord Buddha's intention!

The aim of this training-rule should be understood thus: This training-rule was laid down to prevent bhikkhus exposing the faults of each other publicly. Suppose one bhikkhu knowing that another bhikkhu is pārājika does not warn him or does not accuse him according to tradition in the presence of the Sangha but instead of this, exposes him to an *anupasampanna* hoping to taunt him. A bhikkhu who does this to another, is he immune from āpatti here? I see that he will not be immune, therefore the words of the Vibhanga (that gross fault = pārājika and sanghādisesa) are proper. But in order to remedy the stubbornness and shamelessness of some bhikkhus Lord Buddha allowed the sangha permission to delegate a bhikkhu to warn them. That act of delegation sometimes mentions the āpatti, sometimes mentions a family (to which the evil-doer belongs), sometimes

neither. A bhikkhu who is delegated for this duty by the sangha to warn the evil-doer, must do so according to the act of delegation and going beyond this he is *pācittiya*, so we need not speak about a bhikkhu not delegated to do this by the sangha. A bhikkhu who exposes an *āpatti* which is not gross, is *dukkata*.

10. The tenth *sikkhāpada* states :

Should any bhikkhu dig the earth or have the earth dug, this entails expiation. (10)

The Vibhaṅga classifies earth as two kinds: natural earth is called *jātapathavī*, and unnatural (mixed or impure) earth known as *ajātapathavī*. The former refers to pure loam, pure clay or other kinds of soil mixed with a small quantity of pebbles, broken tiles, minerals and sand, having much loam and clay, and to earth not burnt by fire. Heaps of loam or of clay upon which rain has fallen for more than four months are included in the above. The latter refers to pure pebbles, broken tiles, minerals or pure sand or to earth having little loam and clay but mixed with a great quantity of other things. Earth which has been burnt also is not natural earth. Heaps of loam and clay upon which rain has fallen for less than four months are included under this heading.

Since there is no term here suggesting (intention), this training-rule seems to be *acittaka* but the Composer said that *āpatti* is *sacittaka*, because he might be concentrating upon a bhikkhu who walks making footprints without intention in the soil, not being *āpatti*. The term 'digging' clearly points out what the bhikkhu does, so a bhikkhu who treads on the soft soil making footprints is not *āpatti*, for this is not called digging! A bhikkhu who himself digs the earth or causes another to dig *jātapathavī*, even though he thinks that it is *ajātapathavī*, seems to have no word in this training-rule whereby he can excuse himself (from being *āpatti*). The Commentator suggested that a bhikkhu who hints at his desire to others without commanding them, is not *āpatti*.

This training-rule was laid down because the people of those days understood that *pathavi* (earth) possessed a faculty (of life). A bhikkhu (nowadays) need not be very careful about this matter if he behaves in accordance with the Commentator's suggestion so that he is not *āpatti*. This will be proper here.

II. BHŪTAGĀMA - VAGGA

— the Section on Plants, second.

1. The first sikkhāpada states:

In causing plants to be damaged there is (a case entailing) expiation. (11)

“Bhūtagāma” is a special term and I am not sure of its literal meaning. Therefore, I do not explain further since I fear inaccuracy regarding this term. Here it means living plants where they are planted in a fixed place. The Composer divides these into five groups: (1) arising from bulbs, rhizomes or tubers, for example turmeric (or ginger), that is to say these kinds of roots are used for propagation; (2) arising from cuttings or stakes, for example the Bodhi-tree (or the willow); (3) arising from joints, for example sugar-cane or bamboo; (4) arising from runners (such as water-convolvulus, strawberries; in the original, *ajjuko* = (puk chee lom) = *Ocimum gratissimum* is given); (5) arising from seeds, as rice, beans or sesame.

According to the Commentary, the plants which have been removed from their places but can grow again are called *Bijagāma*. *Bhūtagāma* is the base of *pācittiya* while *bijagāma* is the base for *dukkata*. A bhikkhu who removes *bhūtagāma* by himself or causes others to remove it is *pācittiya*. A bhikkhu who destroys *bijagāma* or causes others to destroy it is *dukkata*.

The Commentator said that the *āpatti* of this training-rule is *sacittika* too. He might have understood that the aim of this training-rule is the same as that of preventing a bhikkhu from digging the earth. All explanation should be understood therefore according to the previous rule.

2. The second sikkhāpada states :

In replying evasively and in giving trouble (by remaining silent) there is (a case entailing) expiation. (12)

The explanation is as follows: a bhikkhu is accused of improper behaviour and has been questioned in the midst of the sangha but he does not want to reply truthfully and speaks evasively. In another case, he does not do as above but when he has been questioned, he keeps silent—which is called giving trouble to the sangha. There is the Exalted Buddha's permission for the sangha to announce that matter by *ñattidutiyakamma*. Such a *ñatti* or announcement referring to the first case here is called *aññavādakakamma*, while the announcement referring to the second case is called *vihesakakamma*. When the sangha has performed two kammās, or either kamma, a bhikkhu who insists on them repeating it is *pācittiya* according to what he has done. If the sangha has not performed any kamma, a bhikkhu doing this is *dukkata*.

The āpatti of this training-rule is *acittaka*. If the kamma is performed rightly by the sangha, a bhikkhu doing this with whatever intention is not immune from āpatti, excepting his behaviour is not regarded as either replying evasively or causing trouble to the sangha, for example, one who does not understand the question and asks the sangha to repeat it, or one who is ill and able to answer only with difficulty. The content of this training-rule should provide the pattern for a bhikkhu who, if he is accused and questioned about the case, should respect the examining sangha and should reply truthfully and not look down upon the sangha by covering up, by prevaricating or by remaining silent.

3. The third sikkhāpada states :

In disparaging and decrying (in private) there is (a case entailing) expiation. (13)

The explanation is as follows: There is a tradition in the sangha to designate some bhikkhus as those who will carry out

the communal duties of the sangha, such as: distributing shelter (*senāsanagahāpaka*), allotting food (*bhattuddesaka*) and so on. A bhikkhu who does not receive a pleasant allotment, for example, getting poor shelter and mean food — that is to say, he is sent to a poor donor instead of to a rich one, not understanding the tradition of the sangha or being disappointed and condemning the bhikkhu-official concerned in the presence of other bhikkhus, is called 'one who disparages'. A bhikkhu who does not do this but blames the bhikkhu-officials showing his displeasure privately not intending to be heard by others, is called 'one who decries'. If the bhikkhu-officials have carried out their duties rightly, a bhikkhu who disparages, or decries (in private), is *pācittiya*.

The Vibhaṅga explains that a bhikkhu who disparages or decries in the presence of *upasampanna* is *pācittiya* and one who does this in the presence of *anupasampanna* is *dukkata*. What does this explanation mean? The content of the training-rule does not make this matter clear. Let the Vinaya experts ponder further about it. A bhikkhu who disparages or decries another bhikkhu who has not been appointed by the sangha (to some duty) but who carries this out voluntarily, is *dukkata*. It is said that *āpatti* does not fall upon a bhikkhu who disparages or decries another bhikkhu who carries out his duty improperly and who is carried away by prejudice and bias. I prefer to understand the preceding statement as meaning that one who speaks according to the truth without intention to disparage or to decry, is not *āpatti*, but in the opposite case, it seems to me that one who disparages or decries with intention to dishonour another bhikkhu cannot be immune from *dukkata* because it is not a good way of conduct for a bhikkhu.

4. The fourth *sikkhāpada* states:

Should any bhikkhu spread out in the open or get spread out (in the open) a bed or bench or mattress or chair belonging to the Sangha and on departing neither put it away nor get it put away and then should go without taking leave, this entails expiation. (14)

At all times except in the Rainy season, there is Lord Buddha's permission for bhikkhus to place these furnishings under a tent or under a tree's shade where birds and so on will not foul them with droppings. Furnishings belonging to the sangha are the base for pācittiya while those belonging to another, excepting his own are the base for dukkata. Those belonging to himself are the base for *anāpatti* (without fault). Since this training-rule mentions clearly the kinds of furnishings, other furnishings such as mats, planks of wood and so on whether belonging to the sangha or to an individual, it is said are the base of dukkata. It is not forbidden to use in the open air the furnishings mentioned in this training-rule, but it is prohibited to abandon them, therefore a bhikkhu if he is taking leave should put them away, or get them put away, or request another to put them away (after his leaving), so that he will not be āpatti. If a bhikkhu first sits on (uses) it but then it is afterwards used by another, then the duty is transferred to the second person, or if there is an emergency and he has to go quickly, then in these two cases the āpatti does not fall upon him. To dry the furnishings is not included here.

This training-rule has been laid down to restrain a bhikkhu from carelessness and to teach him to preserve these furnishings and is thus good conduct for adoption by bhikkhus.

5. The fifth sikkhāpada states:

Should any bhikkhu spread out bedding, or get it spread out, in a lodging belonging to the Sangha and on departing neither put it away nor get it put away and then should go without taking leave, this entails expiation. (15)

"Bedding" here means mattress, mat and bedclothes and other such things but does not include the bed, or benches which are placed (here or there and not spread with bedding). The term "*vihāra*" means a living-shelter which is commonly called in the present time '*kuṭī*' (bhikkhu's lodging). A *vihāra* belonging to the sangha is the base of pācittiya while a *vihāra* belonging to

another, excepting his own, is the base of dukkaṭa. A *vihāra* belonging to himself is the base of *anāpatti*. It is not pointed out clearly here to whom "bedding" belongs. According to the Commentary, the words there suggest rather that it belongs to the sangha. The explanation according to the original story of this training-rule is that a bhikkhu doing like this, could ruin both bedding and kuṭī (leaving them open to attack) by termites.

But I understand that this training-rule emphasizes obstructing the place or the way therefore the bedding should not be taken as belonging to anyone (whether sangha or others). If emphasis is laid on the ruination of the things, then the explanation saying that it belong to the sangha, is right. Since this training-rule points out only the bedding, therefore dukkaṭa comes to a bhikkhu who places bedframe, bench (and so on) in the *vihāra* belonging to the sangha (not putting them away). A bedframe and bench are large things and cause much obstruction, and for them to be only the base of dukkaṭa, seems a small āpatti but the commentator said in the Atthakathā that since the bedframe and bench cannot be ruined immediately by termites, a bhikkhu who sets them out and then leaves them is only dukkaṭa. Since this training-rule mentions "*vihāra*" the Vibhaṅga explained that the eating-hall (*upaṭṭhānasāla*) and other places are the basis of dukkaṭa. The Commentator further explained in the Atthakathā that only bedding may be ruined there but not the living-place (*senāsana*) so only a dukkaṭa comes to a bhikkhu. "To take leave" in this training-rule means to go for good. If a bhikkhu expects to come back he is not regarded as abandoning things and though he does not put them away, yet he is not āpatti. The remaining explanation should be understood as in the previous sikkhāpada.

This training-rule should be the example for a bhikkhu who is going to dwell in another place. He should not abandon his own belongings which will obstruct and fill the space in the *senāsana* belonging to the sangha in which other bhikkhus will come to dwell.

6. The sixth sikkhāpada states:

Should any bhikkhu in a lodging belonging to the Sangha knowingly lie down in such a way as to encroach on a bhikkhu who arrived there before him (thinking), "Being cramped for room he will go away", having done it for that purpose and no other, it entails expiation. (16)

The explanation is as follows: If that *vihāra* belonging to the sangha has been occupied beforehand by a senior bhikkhu or a sick bhikkhu and another bhikkhu knowingly enters there to lie down in such a way as to encroach upon the area surrounding the former, that is to say, near his bedframe, near his bench or in the entry-passage without having sufficient reason to do so, (that latecomer) is *pācittiya*. A bhikkhu who does this in a private *vihāra*, excepting his own, is *dukkāṭa*. A bhikkhu who does this in the area surrounding the *vihāra* or in another place which is not the living-place of a particular person such as in an eating-hall, in a tent, under the shade of trees, or in the open air, is *dukkāṭa*. A bhikkhu who does so in his own *vihāra* is not *āpatti*. If there is a reason which compels him to enter when he is ill, or cold, or very hot, or there is some danger outside such as someone pursuing to strike him, a bhikkhu who enters a *vihāra* belonging to the sangha wishing for temporary shelter, is not *āpatti*.

This training-rule has been laid down with the purpose of recognizing the privileges of the previous occupants who are staying in the places common to all bhikkhus.

7. The seventh sikkhāpada states:

Should any bhikkhu being angry and displeased drive a bhikkhu out of a lodging belonging to the Sangha or have him driven out, it entails expiation. (17)

The purpose of this training-rule is to prevent a bhikkhu fighting for a lodging. It is not wrong to understand that this is

the continuation of the previous sikkhāpada, that is to say, when a bhikkhu has entered in such a way as to encroach upon the previous occupant by sitting or by lying down, hoping to drive him out but not being successful, he drags or drives him away. A bhikkhu who takes out (of the *vihāra*) the previous occupant's requisites, is dukkaṭa. The remaining explanations should be understood as in the previous sikkhāpada.

A bhikkhu who drives away his *saddhivihārika* or *antevāsika* (resident pupil monks) because of their bad behaviour, or drives away from the wat a bhikkhu who it is not proper should live there, is not included in this rule.

8. The eighth sikkhāpada states:

Should any bhikkhu sit down or lie down (suddenly) on a bed or bench with detachable legs on a loft (with an incompletely planked floor) in a lodging belonging to the Sangha, it entails expiation. (18)

There are many kinds of beds, one of which, mentioned in this training-rule has detachable legs called '*āhaccapāda*' which are not pegged but merely fit into sockets. A 'loft' here means a framework which is made in a *vihāra* by putting in posts and fixing beams to them high enough so that the head does not touch the ceiling. If planks of wood are not laid on (the beams, the frame work of) the bed is laid on them instead with the bed's legs hanging below. This kind of loft is known as a *vehāsa-kuṭi* and bhikkhus can live both on the ground and in the loft.

I understand that such kinds of *kuṭi* are made by people who do not know how to build houses of many stories. Even in later times, people used to make lofts in brick buildings standing on the earth, to avoid moisture. The original story of this training-rule is thus: A bhikkhu sits down forcefully upon his bed and its legs fall down and hit the head of the bhikkhu sitting below. Because of this, Lord Buddha has laid down this training-rule to prevent a bhikkhu sitting down in this manner. The above

explanation is clear but why is the phrase "a *vihāra* belonging to the Sangha" repeated here? Moreover, the Vibhaṅga mentions this as the base of a three-factored *pācittiya* (*tika-pācittiya*) but I do not understand this statement. But I do see the importance of the bed and the loft. Or such a *vihāra* may be regarded as belonging to the sangha and may be allotted to other bhikkhus, such as some allotted to that lodging in the loft and some below. It is proper if it is explained like this. Therefore Lord Buddha has forbidden bhikkhus to live in such a dwelling-place except when this *vehāsakuṭi* is strongly constructed. For this reason the Vibhaṅga explains that if the loft is not higher than head-level the ground-floor is not used as a dwelling-place, or if the loft is completely floored, or if the legs of the bed or of the bench are firmly pegged so that when sat upon its legs will not fall down, a bhikkhu who sits down in or lies down upon such a loft is not *āpatti*.

9. The ninth sikkhāpada states:

When a bhikkhu is having a large residence constructed steadying the door from the door-frame (and) arranging the window, he should stand in a place without green crops (while) putting material on for roofing (or plastering), two or three layers. If he should put on more than that though he stands in the area without green crops, it entails expiation. (19)

The Pāli terms and meanings of this training-rule are very difficult to understand. I am not sure that my translation above is correct. If I speak about the points which should be discussed, it will be longer than I desire. I shall speak about the cause of laying down this training-rule in order to show the way in which Vinaya experts may ponder it further. According to the original story, Bhikkhu Channa plastered his *vihāra* which was already constructed very often and that *vihāra* could not bear the weight and collapsed. He himself collected grass and wood thereby destroying the cornfields of a certain brahmin. Lord Buddha spoke about this event and laid down this training-rule.

10. The tenth sikkhūpada states:

Should any bhikkhu knowingly pour water with living things in it onto grass or earth or should he have it so poured, it entails expiation. (20)

“Water with living things” means the small creatures born in water, for example, mosquito larvae. Because of the term “knowingly”, āpatti in this training-rule is *sacittaka*. Though the water has living creatures in it, yet a bhikkhu understanding it has none, and pouring it down, is not āpatti.

III. OVĀDA-VAGGA

—the Section on Exhortation, third.

All training-rules in this chapter are concerned with the *bhikkhunī*. Therefore, it is better to speak first about the origin of bhikkhunis. At the time when the Exalted One was carrying out the works of a Buddha, His Teaching spread widely. In the Middle Enlightenment period (*majjhima bodhi-kāla*) Queen *Mahāpajāpatī Gotamī*, Queen-consort of King *Suddhodhana*, Lord Buddha's father, she who was His aunt and who took care of the Exalted One when he was young, since Queen *Mahāmāyā*—his mother—had passed away, decided to get upasampadā as bhikkhuni and requested many times His consent to do so but He did not grant this, thinking that in future if women can be ordained his Teaching would not last long. Later when the Exalted Buddha was staying in *Vesālī*, Phra *Ānanda* Thera asked him a question: “Can women who obtain ordination win to the special dhammas?” (of ariyamagga, etc). When the Exalted Buddha replied that they could do so, Phra *Ānanda* requested His permission to have Queen *Mahāpajāpatī Gotamī* ordained as a bhikkhuni. The Exalted One thinking that women were competent persons to obtain (the ariyamagga, etc) and equal in this respect to men, granted his permission for the Queen to be ordained as bhikkhuni, —on the condition that she willingly accepted some rules. In short, a bhikkhuni must always pay respects to a bhikkhu and take

second place to him and never put herself on the same level as a bhikkhu, having to lead her life dependent on the bhikkhusangha, not being independent of it. *Queen Gotamī* was the first bhikkhuni in the Sāsana. After that, the Exalted Buddha permitted bhikkhus to undertake the ordination of *Queen Gotamī's* retinue who were princesses of the Sakiyan clan, by the process of *ñatti-catuttha-kamma*. Later, a woman who asked for *upasampadā*, when she was being examined regarding the obstacles (*antarāyikadhamma*) in the presence of *bhikkhusangha*, became shy, so the Exalted Buddha allowed her to be examined first by the *bhikkhunisangha* getting *upasampadā* there, then going to get the second *upasampadā* in the presence of the *bhikkhusangha* where she was not examined again and got the *upasampadā* by immediate announcement to become a bhikkhuni without examination. A bhikkhuni who got *upasampadā* only in the *bhikkhusangha* or only in the *bhikkhunisangha* and (in the latter case) who does not get *upasampadā* again from the *bhikkhusangha* is called *Ekato-upasampannā* and is not regarded as a full-fledged bhikkhuni as meant by definition in the training-rules. A bhikkhuni who got the complete *upasampadā* in the presence of both sanghas (*bhikkhunisangha* first) is called *Ubhato-upasampannā*, becoming thereby full-fledged bhikkhuni according to definition.

The bhikkhunis have the same training-rules, and traditions called *Sāḥīva* (lit: same life), as the bhikkhus, but some training-rules are different. The training-rules for bhikkhunis were strictly laid down to limit the spread of the bhikkhuni, therefore they have disappeared for a long time. In the First *Sangāyana* bhikkhunis were not mentioned at all. In the Second *Sangāyana*, they were named but only obscurely and were not concerned with that matter. In the Third *Sangāyanā*, the *Bhikkhuni Sanghamittā*, a Princess and Emperor Asoka's daughter, was mentioned. She was ordained as bhikkhuni and then went to establish the bhikkhunisangha in *Sri Lankā* (Ceylon). The truth of this story should be investigated.

Now I shall speak about the training-rules.

1. The first sikkhāpada states:

Should any bhikkhu exhort bhikkhunis without permission (of bhikkhus), it entails expiation. (21)

It is a tradition for bhikkhunis to be exhorted fortnightly by the bhikkhusangha. If they miss this exhortation, bhikkhunis are pācittiya. This is one of the Eight Garudhamma (solemn vows) which *Mahāpajāpatī Gotamī* promised to observe when she was ordained. A bhikkhu for exhorting the bhikkhunis had to be permitted by the bhikkhusangha. A bhikkhu who exhorts bhikkhunis without the sangha's permission, is pācittiya.

2. The second sikkhāpada states:

Even if he has permission, should a bhikkhu exhort bhikkhunis after sundown, it entails expiation. (22)

3. The third sikkhāpada states:

Should any bhikkhu go to the bhikkhunis' quarters and exhort bhikkhunis, unless it is the proper occasion, it entails expiation. Herein the proper occasion is this: a bhikkhuni is sick. This is the proper occasion here. (23)

4. The fourth sikkhāpada states:

Should any bhikkhu say thus; "Bhikkhus exhort bhikkhunis for material gain", it entails expiation. (24)

5. The fifth sikkhāpada states:

Should any bhikkhu give a cloth to a bhikkhuni not related to him unless it is in exchange, it entails expiation. (25)

6 .The sixth sikkhāpada states:

Should any bhikkhu sew a cloth or have it sewn for a bhikkhuni not related to him, it entails expiation. (26)

7. The seventh sikkhāpada states:

Should any bhikkhu by appointment set out to travel on the same journey with a bhikkhuni even to go through one village, unless it is the proper occasion, it entails expiation. Herein the proper occasion is this: the journey is to be undertaken by a caravan and is reputed to be dangerous and risky (on account of robbers). This is the proper occasion here. (27)

8. The eighth sikkhāpada states:

Should any bhikkhu by appointment embark with a bhikkhuni on a boat going upstream or downstream, unless it is (merely) to cross to the other bank, it entails expiation. (28)

9. The ninth sikkhāpada states:

Should any bhikkhu knowingly eat almsfood procured through (the instigation of) a bhikkhuni, unless it was already intended by householders (for bhikkhus), it entails expiation. (29)

10. The tenth sikkhāpada states:

Should any bhikkhu seat himself together with a bhikkhuni, one man and one woman alone, it entails expiation. (30)

These training-rules are clear in their meaning. Moreover, they are now out of date and though there are some points to be discussed here, yet I should withhold explanation as this is not necessary and as I am afraid of delay.

IV. BHOJANA-VAGGA.—The Section on Food, fourth.

The training-rules in this chapter deal with softer foods (*bhojana*). It is proper to make clear these kinds of softer foods to gain a preliminary understanding. The Vibhaṅga divides *bhojana* into five categories, namely: boiled rice (*odana*), moist sweets (*kummāsa* = curds), dry sweets (*sattu* = parched barley flour), fish, and flesh. All kinds of grain which have been boiled such as ordinary rice and glutinous rice, and which have been prepared in various ways, such as boiled rice, 'oily-rice' (mixed with coconut cream), or 'fried-rice' (mixed with pork-fat, chopped meat, vegetables, etc.), are all included in '*odana*'. *Kummāsa* means fresh, moist sweets which soon become rotten when kept beyond time, such as sweets compounded from flour, sugar, coconut-cream, etc. *Sattu* means dry cakes which do not become rotten, such as breads and biscuits (which can be kept for a while). 'Fish' which can be used as food includes shellfish, prawns and other water creatures. 'Flesh' means the meat of land-animals and birds which can be used as food. Various kinds of fruit and roots such as yams (underground tubers) are called *khādaniya*—harder food. It seems that this referred to food which had to be bitten and chewed so it is not included in *bhojana* (softer food) yet it is also a kind of food. The difference between them will be explained clearly in the training-rules below.

1. The first sikkhāpada states:

Any bhikkhu who is not sick may eat one meal at a (public) food-distribution centre. If he should eat more than that, it entails expiation. (31)

'Food' here is referred to by the term '*pinḍa*' meaning 'a lump of boiled rice', while the Vibhaṅga describes it as any of the five kinds of *bhojana*. It seems to me that the understanding of one who studies Vinaya in this way will be rather narrow if referring only to edible things. If he understands it as covering the action of eating, his understanding will be wider than before.

There are many kinds of eating among common people, such as, regular meals and snacks. Meals are set at regular times--- breakfast, lunch and dinner are examples of this, and people eat to their full satisfaction and nourish their life. Edible things at that time were boiled rice with curries made of fish and meat, sometimes followed by sweets. But in eating a snack one does not eat to the full and it is not set at a regular time, such as what is called 'eating little and often' between meals. At the time of a snack, people eat things which are sometimes called bhojana such as sweets and they eat them with tea. Even then their snack is not called a regular meal. By regarding the things to be eaten the understanding of the Vinaya student is confused, but if he regards the action of eating it will help him to understand this matter. The action of eating a meal in this training-rule refers to the regular meal.

Now we come to a meal in a public food distribution centre. Such food is not prepared for a particular person or a particular group, so that it is not made with the intention to offer only to bhikkhus. All travellers or hungry people can resort to the centre for it. A bhikkhu who is not sick and who can go out, can eat a meal in a food distribution centre like this only once when he has arrived there. If he eats more often than that, he is *pācittiya*. In the *Vibhanga*, *āpatti* comes to a bhikkhu at every swallowing of food. My preference here is to understand that the *āpatti* should be measured by the number of times of eating. If he is sick and cannot go out from that place, he can take food many times until he is fit to leave and *āpatti* will not come to him. If a bhikkhu misses food one day then he can eat again, for example, if a bhikkhu on the way to a certain place should take food at such a centre one day and then depart, returning after one or more days, he may eat there again. If the owner of such a centre invites a bhikkhu and wishes to offer food to a bhikkhu then the bhikkhu can accept it more than once. If the food is not prepared for public distribution, it is not included in this training-rule.

2. The second sikkhāpada states :

In eating in groups (of four or more among families) there is (a case entailing) expiation unless it is the proper occasion. Herein the proper occasion is this: an occasion of sickness, an occasion of giving cloths, an occasion of making-up cloths, an occasion of going on a journey, an occasion of embarking on a boat, an extraordinary occasion (where one hundred or one thousand bhikkhus gather), an occasion of a meal supplied by samanās. This is the proper occasion here. (32)

Now we shall explain according to the traditions of the past. According to the Vibhaṅga, this matter is explained as more than four bhikkhus accepting an invitation in which any of the five softer foods are mentioned. In short, bhikkhus who accept an invitation mentioning by name any of these five, are called 'those eating in a group', for example, someone invited bhikkhus to come and eat pancake (lit: 'tile-cake'), or Thai vermicelli (lit: strand-cake) not being covered by any of the occasions (*samaya*, allowing eating in a group—see below) mentioned in the training-rule. Bhikkhus who accept and eat are pācittiya for every mouthful swallowed. But in the Atthakathā, the Commentator explained that the actions of accepting an invitation together and in the same place are the main points here. Whether the bhikkhus eat in the same place or in separate places is not important.

Of the occasions mentioned in the training-rule, an occasion of sickness means when bhikkhus are sick and cannot go for *piṇḍapāta*; an occasion of giving robes means the fourth month of the rainy season when a kaṭhina-robe is not yet offered to them. If a kaṭhina-robe has already been offered to them, the duration of this (a kaṭhina-privilege), extends a further four months to the end of the cold season, such an occasion being called *cīvara-dānasamaya* or *cīvara-kāla-samaya*. An occasion of making robes means the time when bhikkhus make robes by themselves, for in those days bhikkhus themselves cut and sewed

robes for their own use and since they may not have been skillful and had many concerns so many privileges were specially allowed for such occasions; an occasion of going on a journey refers to a distance of more than half a yojana; an occasion of embarking on a boat means when a bhikkhu travels by boat but the distance of the journey is not fixed but it should be comparable with distance mentioned above; an extraordinary occasion means when few bhikkhus live in one place almsfood may be enough for them but when many bhikkhus gather, it will not be sufficient; an occasion of a meal supplied by samaṇas means, when the latter invite bhikkhus (or when bhikkhus invite other bhikkhus). When any of these occasions arise, bhikkhus can eat in groups and they are not āpatti.

When there is understanding in this matter, there is a traditional practice (by bhikkhus and supporters) that bhikkhus do not accept the invitations of those who mention the names of the softer foods to be offered. The inviter who understands this, makes invitation just in this way: "I invite you to take breakfast (*piṇḍapāta* or *bhikkhā*) or lunch". By saying this, it is possible for bhikkhus to accept.

Because of the term '*gaṇa*' (group) in this case, it is said that it refers to more than four bhikkhus, so it is explained that two or three bhikkhus eating together (in a house), or two or three who go for *piṇḍapāta*, return and eat together—they are not āpatti. Food known by various names such as '*miccayabhatta*' (regular food) and so on being accepted by a bhikkhu, is perhaps not included in the case of mentioning the name of the food, so it is said that there is no āpatti for a bhikkhu who receives it. The reason is that those foods, excepting the five softer foods, are not the base of āpatti.

I am not sure that the explanations of the term '*gaṇabhojana*' are right because they do not give benefit to bhikkhus who are covered by some of the (seven) occasions. There is another way to understand this: those who sit round the dishes of food and eat

are called 'eating in a circle', and from this it should be called 'eating in a group'. According to the traditions of both brahmins and bhikkhus at the time of eating, they sit in rows and not around as in a circle. Perhaps this training-rule forbids (bhikkhus) to eat in circles like this. By understanding thus, bhikkhus who set forth on a journey, who travel by boat, who suffer from food scarcity, and who at the same time have received the special permission of the Buddha, will feel much at ease.

But how can a sick bhikkhu feel at ease and how can a bhikkhu feel at ease on the occasions of giving and making robes? This is not yet clear. It seems that '*ganabhojana*' is not an entirely wrong action so the Exalted Buddha allowed bhikkhus to do it on some occasions, for sometimes it is suitable according to those seven occasions. I request the Vinaya-experts to investigate further into this matter.

Āpatti in this training-rule is a *acittaka* and although it is real *ganabhojana* yet a bhikkhu who understands that it is not, is *pācittiya* inevitably. If it is not one of the occasions allowed by the Exalted Buddha, a bhikkhu who understands in this way cannot be immune from *āpatti*.

3. The third *sikkhāpada* states:

In substituting a meal (for another meal for which an invitation has already been accepted earlier), there is (a case entailing) expiation, unless it is the proper occasion. Herein the proper occasion is this: an occasion of sickness, an occasion of giving robes, an occasion of making-up robes. This is the proper occasion here. (33)

The Vibhāṅga explains that when a bhikkhu has accepted an invitation to partake of any of the five 'softer-foods' and then left aside that invitation gone elsewhere to partake of any of the five 'softer-foods', this is called 'the food coming after' (meaning a substituted meal). If the action of eating is

emphasized here as I have suggested at the beginning of this chapter, it will lead to a better understanding: in this training-rule a bhikkhu who has accepted an invitation to partake of a meal at one place but does not go there, going instead to partake of food at that time to someone else making a later invitation, this action is called *paramparabhojanā* (a substituted meal). Why does the Exalted Buddha allow bhikkhus to do this on three occasions? This matter should be investigated. According to my idea (these allowances) do not invalidate the (good) tradition. Furthermore, in the original story of this training-rule the Exalted Buddha allowed bhikkhus to 'vikap' (to share and change) it, that is, to give the first invitation to another bhikkhu while that bhikkhu goes to partake at a place making a later invitation. It seems to me that in those days this tradition was not strictly practised but at present one should hold in mind the following explanation: If a donor does not invite mentioning bhikkhus' names, requiring only a full number of bhikkhus, and the *Bhattuddesaka* shares out the invitations, such invitations as this can be 'vikapped' to another bhikkhu; but should an inviter mention the names of bhikkhus, to 'vikap' this sort of invitation is not proper unless a bhikkhu has first sought the consent of the inviter. An invitation to accept *piṇḍapāta* is not included under this rule. This training-rule is also *acittaka*.

4. The fourth sikkhāpada states:

Should a family invite a bhikkhu who has arrived to accept cakes or biscuits, two or three bowlfuls can be accepted by the bhikkhu if he wishes. If he should accept more than that it entails expiation. Having accepted two or three bowlfuls and brought them back from there, he should share them with (other) bhikkhus. This is the proper course here. (34)

The cakes mentioned in this training-rule refer to the offerings made on the occasion of marriage. The biscuits refer to

provisions for a journey. If a bhikkhu accepts a great quantity of those offerings he will cause difficulty. Therefore, the Exalted Buddha allowed a bhikkhu to accept three bowlfuls at most. Having left that place, he should inform bhikkhus and share with them so that they do not approach that place again. A bhikkhu who does not do accordingly is dukkaṭa, while other bhikkhus who have been informed yet approach that place are dukkaṭa. Because the emphasis (in the Vibhaṅga) is laid on the occasion of marriage and on provisions for a journey, so the Vibhaṅga says that a bhikkhu who accepts things which have not been prepared for these occasions, or who accepts the things remaining over (in the case of these two occasions), or who accepts the things which remain in the case when either of these two are given up, is not āpatti. And it is allowed (in the Vibhaṅga) to accept from people who are relatives, or from regular inviters, or to accept it for the use of others. But these first two factors can cause difficulty and the last one contradicts the first explanation. There is no question regarding the things which a bhikkhu can obtain from the resources made available to him.

I prefer to understand that this training-rule was laid down for teaching bhikkhus knowledge of proper limits and teaching them also to protect families against loss (since some families may be inclined to be too generous). Things which are not prepared for offering on the occasion of marriage or for the provision of a journey such as goods which are sold should also be included under this training-rule. Provided that this last statement is born in mind, it is not so important when bhikkhus accept from relatives and from regular inviters. The Vinaya experts should investigate this matter further.

5. The fifth sikkhāpada states:

Should any bhikkhu who has eaten and (then) refused (further offered food), chew or consume harder foods or softer foods that are not left over (from what has been accepted by a bhikkhu), it entails expiation. (35)

This training-rule was laid down to save the face of the donor. If a bhikkhu accepts an invitation to have a meal in one place and that food is not agreeable to him so that he eats only a little refusing to be served with more and then goes to partake of food at another place, it must seem as though the donors could not feed him to his satisfaction causing them to become ashamed, as related in the original story of this training-rule. When this training-rule was laid down a bhikkhu could not do this.

The term '*bhuttāvī*' means 'having had a main meal' and whether or not he has eaten to his satisfaction is not important as he has given up his meal. The term '*pavārīto*' means refusing the food which is to be offered. The following are the constituent factors:

- i) one is eating a meal;
- ii) someone offers a meal;
- iii) that person is within forearm's length (*hatthapāsa*);
- iv) and offering food;
- v) and the bhikkhu refusing.

When these constituent factors are all present, a bhikkhu is called 'one who refuses further food'. A bhikkhu who has eaten and refused further food in this way, can eat more on that day only from things which are left over.

There are two kinds of things which are left over:

- i) things left over from a sick bhikkhu, and
- ii) things left over by a (normal) bhikkhu.

The latter means food which is allowable for a bhikkhu. A certain bhikkhu who had been offered food and accepted it and eaten some of it, did not get up from his seat but handed it over to a bhikkhu who had refused food and who is within *hatthapāsa* saying, "I have had enough". Because of managing in this way, it is said that this procedure is called *vinayakamma* (an action according to Vinaya), which it seems to me is rather suitable. It seems to me that such things which are left over are allowed for

a bhikkhu who can eat only a little (of his main meal) which is insufficient to maintain his body and so has to eat very often having to refuse further foods, as for example, a bhikkhu who has always nausea or vomiting.

A bhikkhu who has eaten and refused further food and who eats either harder or softer foods which are not left over, is dukkata while he is accepting them, and pācittiya while swallowing them. There is one āpatti for every mouthful swallowed. Things which are not food, are not included under this training-rule.

6. The sixth sikkhāpada states:

Should any bhikkhu invite a bhikkhu who has eaten and (then) refused (further offered food) to accept harder foods or softer foods that are not left over (from what has been accepted by a bhikkhu, saying) knowingly and wishing to find fault, "Here, bhikkhu, chew this, or consume this", (then) in the eating, there is (a case entailing) expiation. (36)

All explanations are the same as the preceding training-rule, except that the āpatti here is *sacittaka*.

7. The seventh sikkhāpada states:

Should any bhikkhu chew or consume harder foods or softer foods outside the (proper) time, it entails expiation. (37)

The time outside the proper time (*vikāla*) in this training-rule is explained in the Vibhanga as the time after noon until dawn. According to the seventh training-rule of the *Rattandhakāravagga*, *Pācittiyakkhandha* of the *Bhikkhuni-pāṭimokkha* in the *Bhikkhuni-vibhanga*, the *vikāla* (time) is explained as from sunset until the dawn. According to the *Singālovāda Sutta*, *Dighanikāya*, *Pāṭika-vagga*, concerning roaming about in the

vikāla which is one of the factors 'leading-to-disaster' *vikāla* means night-time. Therefore two kinds of *vikāla* should be distinguished, the first method being the division of time into *kāla* and *vikāla*, while the second classifies *kāla* as *purebhata* (before the meal), that is, morning till noon, *pacchābhata* (after meal), that is, afternoon till late evening, and *vikāla*, which here means night. But *vikāla* in this training-rule is generally accepted as noon till dawn.

Āpatti in this training-rule is *acittaka*. If it is really *vikāla* and a bhikkhu understands that it is *kāla*, or he is in doubt, and he eats food, then he cannot escape from āpatti. The other sorts of things allowable by time (*kālika*) apart from *yāvakālika* (allowable from dawn till noon) are not included here and a bhikkhu can consume them according to the Exalted Buddha's permission.

8. The eighth sikkhāpada states :

Should any bhikkhu chew or consume any harder foods or softer foods that have been stored up (by him beyond noon), it entails expiation. (38)

To store up is known in Māgadhi as '*sannidhi*'. Harder and softer foods which have already been received by a bhikkhu, that is to say, have reached a bhikkhu's hands on one day and are stored up by him overnight in order to consume them the next day, are called '*sannidhi*'. A bhikkhu who consumes such things is *pācittiya* and an āpatti comes to him at every mouthful swallowed. Āpatti in this training-rule is also *acittaka*.

9. The ninth sikkhāpada states :

There are the following fine foods, namely, ghee, butter, oil, honey, molasses, fish, meat, milk, and curd. Should any bhikkhu who is not sick having asked for such fine foods for his own use consume them, it entails expiation. (39)

Among the fine foods, some are foods in themselves, such as, fish, meat, milk and curds. The five remaining are sometimes medicines, therefore in this case one should understand that they are constituents (mixed in) the food. A bhikkhu who is not sick means one who can be at ease without taking these fine foods.

Āpatti in this training-rule is also *acittaka*. A sick bhikkhu will not be at ease without these fine foods so he is allowed to ask for them. When a sick bhikkhu requests these things for his own use, a bhikkhu who is not sick can also consume them. A bhikkhu who is not sick can request them from his relatives or from his regular inviters for his own use, or he can request them from others for a sick bhikkhu's use and in neither case will he be āpatti. There is no question regarding the things which a bhikkhu can obtain from the resources made available to him.

10. The tenth sikkhāpada states:

Should any bhikkhu convey to the opening of his mouth food that has not been given (into his hands), except for (pure) water and tooth-sticks, it entails expiation. (40)

Ahāra in other places means *yāvakālika* but here since there is the exception of (pure) water and toothsticks, it refers to general eatable things. Water should be understood as ordinary water and does not refer to soups, sugarcane-juice and so on. Toothsticks should be understood as non-edible. The term '*adinnam*' means, it was not offered into a bhikkhu's hands.

The factors of offering should be understood as follows:

- i) the things to be offered are not so big and heavy that a man of middling stature cannot lift them;
- ii) the offerer comes within *hatthapāsa*;
- iii) he has a humble manner when offering;

- iv) the manner of offering can be done through direct bodily contact, through objects in contact with the body, or giving by throwing; and
- v) a bhikkhu receives it through direct bodily contact, or through objects in contact with his body.

Giving and receiving mentioned above, except by throwing, are done through mutual respect and polite behaviour. But as regards giving by throwing, I do not know (the Vibhanga's) meaning. Perhaps it may have been the manner of giving many small things to a crowd and maybe it was not regarded as impolite. According to the factors of offering, *piṇḍapāta* given by the donor through his (rice) spoon, is regarded as given through objects in contact with the donor's body and a bhikkhu who receives it with his bowl is also regarded as accepting it through an object in contact with his body and it is regarded as already offered. The same manner is observed when a lady offers and a bhikkhu receives with a piece of cloth held in his hand except when both parties are far apart, this being regarded as out of *hatthapāsa*.

Āpatti in this training-rule is also *acittaka*. If a newly-ordained bhikkhu should eat carelessly edible things which have not been offered he cannot be immune from *pācittiya*.

There is the Exalted Buddha's permission in another place referring to a sick bhikkhu — when there is an emergency, such as a snakebite, there being no attendant (*kappiyakāraka*), a bhikkhu can take a fourfold medicine known by the name '*mahāvīkaṭa*' made up of urine (*muttam*), excrement (*gūthum*), ashes and soil. A bhikkhu can take these medicines without being *āpatti*. According the *Atthakathā*, it is explained further that a bhikkhu who cuts wood and burns it into ashes, or digs the soil in order to obtain the desired kind, will not be *pācittiya* for the offences of cutting wood and digging the soil.

V. ACELAKA-VAGGA

— the Section on Naked Ascetics, fifth.

1. The first sikkhāpada states :

Should any bhikkhu give harder foods or softer foods with his own hand to a naked ascetic or to a male or female wanderer, it entails expiation. (41)

An acelaka means a naked ascetic. A *paribbājaka* is a man ordained outside the Buddhasāsana, while a *paribbājikā* is a woman similarly ordained. A bhikkhu who gives edible things to any of them with his own hand is *pācittiya*. If he orders someone else to give to them, or he places it for them, or he gives inedible things, it is said that he is not *pācittiya*.

I understand that the manner of offering is also traditionally observed among these (groups) ordained outside (the Sāsana). One group would not eat things which had been formally received by other groups and each group wants those of other groups to offer them in the same way as things received from a householder. If a bhikkhu gives harder or softer food with his own hand, he will lower himself to the level of one who is not ordained for those ascetics and wanderers who will look down upon him. So the Exalted Buddha has laid down this training-rule forbidding bhikkhus to do this, and therefore if a bhikkhu orders others to give to them, or places it down for them, or gives other things which are not edible, it is said that he is not *āpatti*.

2. The second sikkhāpada states :

Should any bhikkhu say to a bhikkhu thus, "Come friend, let us go into the village or the town for alms" and then whether he has had anything given (to that bhikkhu) or not, should he dismiss him thus: "Go, friend, it is not convenient for me to talk or sit with you

(present), it is only convenient for me to talk or sit by myself", making that the reason and no other, it entails expiation. (42)

The Vibhanga explains that the speaker desires to speak teasingly and to play or to sit in a closed place with a woman, or he desires to do something which is against good conduct and so dismisses (the one accompanying him). If, having such desires in his mind, he dismisses the other in order to conceal his conduct, he is *pācittiya*. When there are other causes, such as, the other's bowl is already full and the speaker tells him to return, without intention to conceal his private misconduct, he is not *āpatti*.

3. The third *sikkhāpada* states :

Should any *bhikkhu* intrude upon and sit down with a family having food, it entails expiation. (43)

In this training-rule there is one term which should be discussed '*sabhojane*' being an adjective of the term '*kule*' (family). Perhaps the Vibhanga considered that it is a term of combination (*sandhi*), being *sa + ubhojane* which means 'having two people', the 'u' being elided. Therefore the Vibhanga explained accordingly that '*sabhojanasakula*' means having male and female being not separated from each other and being not without lust (*rāga*), and then explained that the place where they were sitting was the sleeping room. The original story also relates the same subject, that is to say, a *bhikkhu* goes and intrudes sitting down when those two are intimate together. Now the *Atthakathā* Teacher realizes that the understanding of term '*sa + ubhojane*' in the Vibhanga is wrong so he explained in another way, that is '*sa*' being followed by '*bhojana*' because a compound (*samāsa*) = *sabhojane*, meaning 'along with food' or 'having food' but he interprets the term '*bhojana*' as '*bhoga*' (wealth) and explained further that male and female are each regarded as the wealth of the other. This is hard to accept! It is no improvement upon the previous explanation!

I understand that the term is made up of 'sa' followed by 'bhojana' becoming the compound 'sabhōjane', which means 'along with bhojana' or 'having bhojana'. There is no doubt that this is right and true but it does not have the meaning as explained in the Atthakathā.

There is no doubt that it is the literal meaning of this term that is true, that is to say, (the people) are taking a meal. A bhikkhu who had approached a family while they were taking the meal, would disgrace his etiquette, so that this training-rule would have been laid down to prevent a bhikkhu from such misbehaviour. I would like to place this matter before the Vinaya experts so that they may investigate it further.

4. The fourth sikkhāpada states:

Should any bhikkhu seat himself together with a woman on a screened seat, it entails expiation. (44)

5. The fifth sikkhāpada states:

Should any bhikkhu seat himself together with a woman, one man and one woman privately, it entails expiation. (45)

The two kinds of secluded places should be understood in the same way as stated in the two *Aniyata* training-rules. The posture of sitting here, covers also the posture of lying down but it does not cover those of standing and walking. By the first training-rule (the fourth one above) is meant 'sitting in a place out of sight' because there is no term 'one man and one woman', so it is held that if a bhikkhu sits in a room with many women there must be a male person who knows the sense (of what is said) present because women though many, cannot ensure a bhikkhu against āpatti. As a matter of fact, the phrase 'one man and one woman' could have been carelessly dropped from the very beginning or perhaps dropped at the time of memorizing, or again at the

time of copying manuscripts. This training-rule can be compared with the *First Amiyata Sikkhāpada* in which there is this term 'one man and one woman'. The Vibhaṅga did not mention this term at all so I understand that the term '*eko ekāya*' has been lost at a time after the Vibhaṅga's coming into existence.

By the second training-rule (the fifth one above) is meant 'a place out of hearing' and can be compared to the *Second Amiyata* training-rule. Because of the phrase 'one man and one woman' it leads to the understanding that if a bhikkhu sits in an open place with many women, those women can ensure a bhikkhu against āpatti. If the phrase 'one man and one woman' was certainly lost (in the fourth rule) then this explanation can be adopted also for the preceding rule as well. If one party stands and the other sits, or both stand, then there is no āpatti for the bhikkhu. Further explanations should be understood as follows: A bhikkhu stands to receive almsfood and a woman stands to offer almsfood, or a woman sits (squats or kneels) to offer in a place far from others which can be called a place out of hearing and a bhikkhu in such an open place can do in this way (without āpatti). A bhikkhu who is in a screened place; or in an open place, himself with a woman privately, though either one should stand, is not actually āpatti but possibly damage arising from such āpatti would come about for that bhikkhu. Therefore a bhikkhu should not do this. A bhikkhu who knows how to guard his behaviour so that it is not a cause for doubt and disgust in others, is praised by the Exalted Buddha as *ācārasampanno*, which means, 'together with the possession of good behaviour' which goes along with the Pāṭimokkha restraint, both of which are given in the Niddesa of the Bhikkhu's precepts. (See: *Siluddesapāṭho* chanted after Pāṭimokkha). This should be taken as a good example.

It is said that a bhikkhu who has no intention to conceal himself; or who sits absent-mindedly thinking about something else, though he sits with a woman, is not āpatti. In the first case here, it should be understood thus: A bhikkhu sits in a room

with many women, having a male who understands (the sense) sitting there, but sometimes the latter may go outside, the bhikkhu being unable to stop him in time. This is called one who sits without intention to conceal himself. In the latter case, it should be understood thus: A bhikkhu is sitting alone thinking about something when a woman approaches him, without him being conscious of her.

6. The sixth sikkhāpada states:

Should any bhikkhu who has been invited for a meal go (before noon on the day of the meal) either before the meal or after it to visit (other) families without informing a bhikkhu who is present (within the Boundary-Hall precincts, or within the boundary of that ārama), unless it is the proper occasion, it entails expiation. Herein the proper occasion in this: an occasion of giving robes, an occasion of making-up robes. This is the proper occasion here. (46)

According to the subject of the original story, it seemed to be held that the manner of accepting such an invitation is a cause forbidding a bhikkhu from going elsewhere before the meal and forbidding him to visit families after having such a meal, exceptions being made on two occasions mentioned in the training-rule together with two others: if he has to go to fetch medicine for a sick bhikkhu, or if he has taken leave of another bhikkhu. But the meaning of the matter in this training-rule is not as suggested above because there is the conditional term 'vā' = 'or' following the terms 'before meal' and 'after meal' therefore the acceptance of an invitation for a meal may be the main point with which we should be concerned here.

I understand that a bhikkhu who has accepted an invitation for a meal is forbidden to go somewhere else before that meal, that is to say, when he is going to take a meal, he is forbidden to stray here and there so as to prevent him from being late or from

being difficult to find. To forbid him from going to visit other places after a meal, means that when he returns from the inviter's house, he should not take the opportunity to wander here and there. When there is something necessary to be done (as mentioned in the training-rule) he should take leave of another bhikkhu (who will know where he has gone) as a formality. These two 'occasions', however, are usually the times for exceptions in other training-rules.

If on the way to the inviter's house, he has to pass by other houses, in that case he is not 'one who strays'. If there is no other bhikkhu, that is, he lives alone, he can go whenever there is something which should be done. Because in the training-rule, it mentions only going to visit families, therefore the Vibhaṅga explained that a bhikkhu who goes to other wats, to the bhikkhunis' dwellings, or to places of other religious, is not āpatti, but in a matter like this which sometimes brings about an unsatisfactory result it is usual to award a dukkaṭa. Here there will be an unsatisfactory result, so to explain that he is not āpatti here is inconsistent. A bhikkhu who calls on houses on the (direct) way back to his wat is not counted as wandering and this is allowed. If there are other bhikkhus, he must certainly take leave of them as this is laid down in another training-rule. There is no point for discussion regarding the way to the inviter's house.

7. The seventh sikkhāpada states:

When a bhikkhu is not sick, an invitation (to consent to being supported) with requisites for (a period of) four months can be accepted by him. If he should accept one for longer than that, unless it is a repetition of the invitation or a permanent invitation, it entails expiation.
(47)

In common speech, the term '*paccaya*' is the word for robes, almsfood, dwellings and medicine (of bhikkhus) but here the

Vibhaṅga explains that it refers to medicine called '*gilāna-paccaya*'. The reason why the Vibhaṅga explained in this way is perhaps because of the phrase 'a bhikkhu who is not sick'. I prefer to understand this matter in a broader way. If a bhikkhu should ask for requisites from inviters who are not related, then it is said that he is not *āpatti* in the training-rules concerning the general *viññatti* (requesting) but there are no special conditions of allowance there. I understand that the Exalted Buddha allowed bhikkhus to ask for requisites from inviters by this training-rule but they can only do so within four months, thus causing them to know the limits. When the inviter repeats his invitation, a bhikkhu may ask again for a further four months. But if an inviter makes an invitation for an unlimited time then the bhikkhu can ask all the time. Why does the training-rule speak about a bhikkhu who is not ill? That term leads to the understanding that the Exalted Buddha allowed an ill bhikkhu to ask all the time. This is true for He has allowed a sick bhikkhu to ask for *piṇḍapāta*. In other training-rules He has allowed him to ask for medicine. In the original story of a previous training-rule a bhikkhu who is not ill can ask for materials for constructing his dwelling (*senāsana*) as stated in the sixth Saṅghādiseṣa, so why cannot a sick bhikkhu make a request? But an allowable request by a bhikkhu (who is not sick) in other training-rules is not found except for a *civara*.

The inviters, according to the method given by the Vibhaṅga are divided into four classes. Those making:

- i) an invitation with limited requisites,
- ii) an invitation for a limited time,
- iii) an invitation limited in both the above ways, and
- iv) an invitation unlimited in either way.

The first class refers to the kind of invitation limiting the things given, such as, robes, *piṇḍapāta*, oil or honey, or else limiting the number of things such as, a certain number of robes, a certain cost of *piṇḍapāta*. Since an inviter makes an invitation

limiting the number of requisites, a bhikkhu can ask for them within the limits but since the duration of time is not mentioned by the inviter, a bhikkhu should ask within four months.

The second class refers to an invitation limited in time to less than four months, or to more than four months. A bhikkhu should ask during that stated time and he is not bound by the limit of four months.

The third class should be understood as both the above explanations combined. The fourth class is shown for example, when an inviter says 'please let me know whatever you desire' or 'I invite you with the four requisites'—and so on. This is called an invitation unlimited in things and if an inviter does not mention the duration of time then it is called unlimited in time. In this case, a bhikkhu can ask for whatever he desires but he should ask for it within four months, according to this training-rule. If an inviter repeats his invitation, a bhikkhu can ask each time for four months. If an inviter makes an invitation 'for an unlimited time' ('for all your life' or 'for all my life', etc.) then a bhikkhu can ask for it at any time.

8. The eighth sikkhāpada states :

Should any bhikkhu go to see an army in battle array, unless there is a suitable reason, it entails expiation. (48)

'*Senā*' means troops and in ancient times it included elephantry, cavalry, charioteers and infantry and although (the scope of this term) has changed to some extent, yet they are still called '*senā*'. The *senā* which have been dispatched (in battle array) means the soldiers fighting against an enemy whether in an offensive or defensive action. According to the original story, the reason mentioned in the training-rule is explained by saying that a bhikkhu's relative (in the array) is ill and he asks to see that bhikkhu. If a bhikkhu considers that other causes are reasonable and suitable (he can go) but his going should be for

(something) necessary and not for sight-seeing. If troops are dispatched passing by his dwelling (*ārāma*) or he goes in some direction and meets them, he is not *āpatti*. There is no question when danger arises, such as being taken captive and held as a prisoner.

9. The ninth sikkhāpada states:

It may be that a bhikkhu has some reason for going to (visit) an army. Then that bhikkhu can stay with the army for two or three nights. If he should stay longer than that, it entails expiation. (49)

The reason here should be understood as stated in the previous training-rule. The method of counting the nights is measured according to the setting of the sun. *Āpatti* comes to a bhikkhu at the fourth day when the sun has set. If a bhikkhu stays for only three days and then returns, later he can go again. If there is a necessary cause, such as when he is ill in the army, or the troops he is with are surrounded by the enemy, or there are some other obstacles, then he can stay longer than that.

10. The tenth sikkhāpada states:

If while the bhikkhu is staying two or three nights with the army, he should go to a battle-field or to a camp or to a battle-array or to a regimental review, it entails expiation. (50)

VI. SURĀPĀNA-VAGGA

—the Section on Drinking liquor, sixth.

1. The first sikkhāpada states:

In drinking distilled and fermented liquors there is (a case entailing) expiation. (51)

Here one should understand the explanation thus: All kinds of water either naturally having a sweet taste, such as palmyra (—palm) juice, or (sweetened drinks) mixed by people, when they have been kept over-long, become alcoholic, weak or strong according to the strength of the sugar and they are then called 'meraya'—that which is prepared by fermentation. When that *meraya* is distilled so that the water is vapourized to make the strength of alcohol greater according to the degree desired by people, this is called 'surā' (lit: that which is strong). Both together are called 'majja' which means liquor making the drinker intoxicated. In short, it is all called intoxicating liquor. But in this training-rule, it is distinguished according to the kind, not as in other places (where only a general term is used). It is said that āpatti in this training-rule is *acittaka* because there is no term pointing out intention unlike the training-rules of *sāmañeras* and householders. A bhikkhu though he thinks that it is not intoxicating liquor and drinks it, is āpatti. Drinks which are not intoxicants but which have colour, smell and taste like intoxicating liquors such as some kinds of fermented medicines, are not the base of āpatti. A small quantity of intoxicating liquor which is mixed in curry, meat or in other foods for flavouring or for preventing decay and which is not a cause for intoxication, is regarded as *abbohārika* (insignificant). If a bhikkhu eats or drinks such things, he is not āpatti.

2. The second sikkhāpada states:

In tickling with the fingers there is (a case entailing) expiation. (52)

The Vibhaṅga explains that a bhikkhu is the base of *pācittiya*, *anupasampanna* is the base of *dukkata* but the training-rule neither says the one nor the other and does not state clearly. Due to the word 'fingers' it is said that a bhikkhu who pokes another with something in contact with his body, is *dukkata*. If it is already accepted that a thing in contact with the body is the

base of dukkaṭa, then if a bhikkhu pokes a person (on the portion of his body) covered by cloth, he is also dukkaṭa. A bhikkhu having no intention to make another laugh and who has some reason for touching, is not āpatti.

3. The third sikkhāpada states:

In the dhamma (of sporting) with laughter in the water there is (a case entailing) expiation. (53)

The term 'dhamma' of laughing in the water means playing in the water. The Vibhaṅga holds that water from the ankles up is the base of pācittiya but it is not consistent with the described efforts (in the Vibhaṅga) made by a bhikkhu diving, surfacing and swimming in the water because in water from the ankles up, some will not be deep enough and no one can do these things! I prefer to understand that the water is deep enough for a bhikkhu to dip in, submerging himself completely, and deep enough for him to swim conveniently. Such is the base of pācittiya. Further, it is said that to play upon a boat is the base of dukkaṭa. If it is emphasized that to play upon a boat is a kind of playing in the water, then it is rather so but this is better regarded as behaviour which should be prevented. If the āpatti should be awarded (in this case of boatplaying), according to this training-rule there would seem to be no reason for objection (why it should not be so). Again, it is said that a bhikkhu who splashes water with his hands or with his feet, or strikes the water with a stick, or throws a plate playfully on the water, is dukkaṭa. What has been said (by the Vibhaṅga) is correct. The shallow water here which does not reach the base of pācittiya or water in a vessel is the base of dukkaṭa. A bhikkhu who has no intention to play in the water but who takes a bath normally, can submerge himself to get the whole body wet, or a bhikkhu who has some work to do in the water can dip and swim as necessary. When there is danger such as a boat turned upside down or when a bhikkhu wants to help a person who is drowning, no question arises.

4. The fourth sikkhāpada states:

In disrespect there is (a case entailing) expiation. (54)

The Vibhaṅga explains 'disrespect' as of two sorts: disrespect regarding persons, and disrespect regarding Dhamma. The former means disrespect to the person who exhorts or instructs bhikkhus. The latter means disrespect to the *Paññatti* (discipline being laid down directly by the Buddha) and to Dhamma which is not *paññatti*. When an *upasampanna* has warned him (who shows disrespect) about *Paññatti* or Vinaya and if he shows disrespect to either person or *paññatti*, he is *pācittiya*. It is said that if he is warned regarding matters other than *paññatti* by someone, including *upasampanna*, then (the wrong doer) is *dukkata*. And it is said that *anupasampanna* is the base of *dukkata*. This may refer to a *sāmaṇera* (as a warner) but the Vibhaṅga should not speak about this here. A bhikkhu who points out the reasons for his own behaviour, saying that he had been taught in that way by his Ācariya, is not *āpatti*.

This training-rule has been laid down to prevent a bhikkhu from stubborn and self-willed behaviour. When he is instructed or warned, he should show respect and choose what is right. He should not look down upon the speakers or upon the matter spoken about. Behaviour such as this is good, it is called beautiful.

5. The fifth sikkhāpada states:

Should any bhikkhu frighten a bhikkhu it entails expiation. (55)

The manner of frightening is thus: to speak or to behave in ways so that another bhikkhu becomes afraid and is frightened of ghosts, threatening him with fear of robbers, or of wild beasts,—all are included here. Whether the one who may be frightened is afraid or not, is not the question. A bhikkhu who frightens *upasampanna* is *pācittiya* and if he does this to an

anāpasampanna, he is *dukkata*. If he does not intend to frighten him but narrates to him about demons, informs him of the news about robbers and wild beasts, he is not *āpatti*.

6. The sixth *sikkhāpada* states:

Should any *bhikkhu* who is not sick light a fire or have a fire lighted expecting to be warmed by it, unless there is a suitable reason, it entails expiation. (56)

The term 'one who is not sick' means one who can live happily without needing to be warmed by fire. The term 'unless there is a suitable reason' refers to other reasons for lighting a fire beside needing one for warmth. For example, to light a fire for light in the night-time, for boiling water, and so on. In other places (in the *Vinaya*), the Exalted One allowed a fire-house for heating the body, as used in Siam in ancient times. In such a fire-house, charcoal was used as fuel and either a sick *bhikkhu* or one who is well can warm himself but the present training-rule forbids (healthy) *bhikkhus* from warming themselves, so that there is a contradiction. Therefore, it is explained that to light a fire which has flames is forbidden but to light a charcoal fire is allowed.

I understand that to forbid a *bhikkhu* from warming himself in this training-rule, is to prevent a *kuṭi* made of wood and thatched with grass from being burnt by fire. So the Exalted Buddha allowed a *bhikkhu* to warm himself in a place for that purpose, called a fire-house, thus preventing such a danger. This leads to the assumption that a *bhikkhu* who warms himself in a fire-house is not *āpatti* but one who does so in other places is *āpatti*, excepting a sick *bhikkhu* who is unable to dispense with warming his body. To light a fire for other purposes is indeed necessary and those who do so are excepted from *āpatti*.

7. The seventh *sikkhāpada* states:

Should any *bhikkhu* bathe at intervals of less than a fortnight, unless it is the proper occasion, it entails expi-

ation. Herein the proper occasion is this: The month and a half of the Remainder of the Hot Season with the first month of the Rainy Season, making two and a half months, are the occasion of hot weather; (the other occasions are) an occasion of fever, an occasion of sickness, an occasion of (physical) work, an occasion of going on a journey, an occasion of a storm. This is the proper occasion here. (57)

It is said that this training-rule was laid down for a fixed region (*desa-paññatti*), that is to say, it is fixed for the Middle Country—the central provinces of India. According to the original story the reason causing the Exalted One to lay down this training-rule is stated to be as follows: King Bimbisāra who ruled over Magadha state went to wash his head at Tapodā. At that time a group of bhikkhus engaged in bathing until the dark (thus preventing the King from bathing and then entering his city). But elsewhere (in the Vinaya) He has allowed bhikkhus to bathe often in the *Paccantajanapada* outside the Middle Country. According to the traditions of those people who lived there, not taking a bath was regarded as dirty. The story of forbidding bhikkhus to bathe is queer, although it does not concern us directly as we live in a country where bathing is allowed, yet we should ponder over the cause for it. According to the brahmin tradition, they take a bath three times a day, while bhikkhus have one only once a fortnight. How dirty they will become! I understand that this training-rule was laid down specifically for a country where there was shortage of water and for the time of drought, for example upon high land during drought.

8. The eighth sikkhāpada states:

When a bhikkhu has acquired a new cloth, one of the three kinds of discolouring must be applied by him, that is, green or mud or dark brown. If he should use a new cloth without applying one of the kinds of discolouring, it entails expiation. (58)

The aim of this training-rule as stated in the original story and then in the training-rule itself, is in contradiction. In the original story it seems that the Exalted Buddha instructed the bhikkhus to mark (robes), so that the marker may remember which is his own (robe), but in the training-rule itself the emphasis is upon discolouration in accordance with *lūkha-paṭipatti*—the practice of using plain things. According to the phrase “discolouring must be applied by him, that is, green, mud or dark brown”, the Atthakathā teaches that one should mark in a round shape—about as big as the ‘eye’ of the peacock (upon its tail-feathers) and about as small as the body of a bed-bug, which is called *bindu-kappam* meaning ‘to make a round spot’. This way of teaching a bhikkhu to make a round spot is similar to ways of marking (instead of signing the name) used by illiterates. At that time bhikkhus also were not skilled at writing letters.

A bhikkhu who has obtained a new robe should mark it first and then use it. When the mark has been made, if it disappears (in washing, etc.) there is no need for a bhikkhu to mark it again. If another piece of cloth is patched on to the old cloth on which a mark has already been made, the bhikkhu need not make the mark on the new patch. Since the training-rule does not state clearly, a bhikkhu can make only a round spot. If he wants to discolour the robe he can take any of the three colours and paint them on it. If he decides to make a mark for identification, he may write some letters (of his name, etc) upon it. In order to combine these two ways, (of marking or of discolouring) a bhikkhu may (write some letters to discolour). This matter is usually regarded just as a ceremonial observance and nobody has tried to find out the reasonable meaning, since they have practised only the way of marking taught by the Atthakathā.

9. The ninth sikkhāpada states:

Should any bhikkhu, having shared (vikap) an (extra) robe of his own with a bhikkhu or with a bhikkhuni or

with a female probationer or with a male novice or with a female novice, make use of it without (the other) relinquishing (his share), it entails expiation. (59)

The *sāmaṇeri* (female novice) is an ordinary woman under the age of twenty who has received the *Pabbajjā* in the presence of a *bhikkhuni* and who practises the ten training-rules just as a *sāmaṇera*. *Sikkhamānā* is that very *sāmaṇeri* whose age has reached eighteen, having only two years before reaching the requirement for *upasampadā*. The *bhikkhuni*-sangha announces a motion to give her *sikkhā-sammati* that is, the sangha's consent for her to practise six training-rules from *pāṇātipātā*.... to *vikālabhojanā veramaṇi* without breaking any of them for two full years. If she breaks any of them, she has to re-accept them and begin again that (probationary) period of two years. If she can practise them without breaking them for a full two years, the *bhikkhuni*-sangha then was able to announce a motion for her *upasampadā*. This *sikkhamānā* is placed under the *bhikkhuni* but is higher than the *sāmaṇeri*.

'Vikap' really means to make having two owners. There are two methods of doing this; to vikap in the presence of, and to do so in the absence of. The former means to vikap it in the presence of the receiver saying as follows: IMAM CĪVARAM TUYHAM VIKAPPEMI which means "I share this cīvara with you". If there are many robes the words IMĀNI CĪVARĀNI (these cīvaras) are used instead of IMAM CĪVARAM. If the cīvara is placed outside *hatthapāsa*, the term ETAM (singular, that) and ETĀNI (plural, those) are used in place of IMAM and IMĀNI (this, these). The vikap in the absence of means to share cīvara with a certain *sahadhammika* who is not present, but in the presence of another the words to be uttered are: IMAM CĪVARAM ITTHANĀMASSA VIKAPPEMI which means "I share this cīvara with one of a certain name". If he shares with a *bhikkhu* whose name is, say, *Uttara* he has to mention his name saying UTTARASSA BHIKKHUNO or

AYASMATO UTTARASSA instead of ITTHANĀMASSA, according to whether the receiver is younger or older (in Rains) than himself. But the Vibhaṅga says that the latter kind of vīkap is also regarded as 'vīkap in the presence of'! The way in which the Vibhaṅga has explained 'vīkap in the absence of' is very difficult to understand. The explanation there seems to involve asking a second bhikkhu to help the first one to vīkap with a third bhikkhu but the Vibhaṅga's explanation is just 'speak go, speak come' (i.e. long-winded words) for this means there is no way round 'vīkap in the presence of'. That is, the first and second bhikkhus can complete the procedure of vīkap between themselves and the third bhikkhu does not know, nor does he see.

The cīvara which has already been shared cannot be used according to this training-rule, as long as the receiver does not relinquish his share. When he does so, the cīvara can be used. The words for relinquishing are as follows: IMAM CĪVARAM MAYHAM SANTAKAM PARIBHUṆJA VĀ VISAJJEHI VĀ YATHĀPACCAYAM VĀ KAROHI. If the relinquishing bhikkhu is younger (in Rains) than the other, these words should be used: IMAM CĪVARAM MAYHAM SANTAKAM PARIBHUṆJATHA VĀ VISAJJETHA VĀ YATHĀPACCAYAM VĀ KAROTHA. The meaning in either case is the same but in the latter case the words show respect. They mean: "You may use, give up or do whatever you like with this cīvara belonging to me". The words for relinquishing 'in the absence of' may not exist.

Regarding the subject of *vīkappa*, the opinions of the Ācariyas differ, for some understand that the cīvara which has been relinquished after vīkap becomes an extra robe again, some understand that it is still *vīkappita-cīvara*, (that is, a robe in the condition of dual ownership). The former who hold that it becomes an extra-robe not to be kept beyond ten days, have for ever to be making 'vīkap', while the latter who hold that it

becomes *vikappita-civara* make vikap only once and do not vikap again. Considering the terms in the training-rule, the term 'not relinquishing' seems to mean 'not relinquish from vikap'. Regarding the terms for relinquishing, the Vibhaṅga composed the statement for relinquishing 'in the absence of' as follows: TESAM SANTAKAM PARIBHUṆJA VĀ...etc, which means "You may use civaras belonging to them...." etc. It seems to me that those bhikkhus (the receivers) are still owners. The statement for relinquishing 'in the presence of' which has been composed similarly does not give up the ownership either. It should be understood that to vikap is also *vinayakamma*, practising according to the tradition but it does not emphasize the actual meaning. When the terms are examined literally, it leads to different opinions. When we consider its meaning, the vikap is for dual ownership. The term 'relinquishing' seems at first to mean: to relinquish from ownership, and the *civara* truly becomes *atireka-civara*, but when the two owners still understand that that *civara* has already been 'vikapped', the words for relinquishing seem to be the terms for allowance to use it, etc, and these terms cannot do away with it being common property. According to the above understanding, it may be assumed that if the receiver relinquishes his ownership, the vikapped *civara* again becomes an *atireka-civara*; but if the receiver only allows his partner to use it, etc, that *civara* still remains a *vikappita-civara*. Perhaps there may be a question asked: If the receiver does not give up his ownership, does that *civara* remain unrelinquished (*apaccutthakam*)? The question is correct. Even then, to use a *civara* allowed by one receiving the *vikappa*, can be regarded as using it having trust (*vissāsa*) and the user is not *āpatti*.

10. The tenth sikkhāpada states:

Should any bhikkhu hide or have hidden (another) bhikkhu's bowl or cloth or sitting-mat or needle-case or waist-band even for a joke, it entails expiation. (60)

Since the training-rule mentions the requisites clearly, a bhikkhu who hides requisites other than these is dukkata. Hiding the requisites of an *anupasampanna*, a bhikkhu is only dukkata. Having no intention to joke, a bhikkhu who has seen things kept improperly and who helps by putting them away, is not āpatti.

VII. SAPĀNA-VAGGA

—the Section on Living beings, seventh.

1. The first sikkhāpada states:

Should any bhikkhu purposely deprive a living being of life it entails expiation. (61)

In the training-rule, 'living beings' are in Pāli, 'pāṇo' meaning matter having breath and being alive. Here it refers to animals of large and small kinds which equally are the base of pācittiya. In the classification of offences under the third pārājika, it does not say that to deprive an animal of life is the base of dukkata since this training-rule has been specifically laid down.

2. The second sikkhāpada states:

Should any bhikkhu knowingly use (*paribhoga*) water containing living beings it entails expiation. (62)

Drinking, taking a bath or using water in other ways are included under the term '*paribhoga*'.

3. The third sikkhāpada states:

Should any bhikkhu knowing that a legal process has been disposed of according to what is righteous, agitate for it to be carried out again, it entails expiation. (63)

The matters which have arisen and should be disposed of are called *adhikaraṇa* or legal processes. They are classified into four sections: *vivādādhikaraṇa*, the *vivāda* or dispute regarding

subjects of Dhamma and Vinaya. It should be judged whether right or wrong. *Anuvādādhikaraṇa*—when one or more bhikkhus accuse another of āpatti. This has to be disposed of by a decision as to whether it is true or not. *Āpattādhikaraṇa*—when a bhikkhu is āpatti this legal process has to be carried out to clear him. *Kiccādhikaraṇa*—a duty to be carried out by the sangha such as upasampadā. This has to be carried out completely. When any of these *adhikaraṇa* has arisen and when the sangha or an individual has carried them out completely and perfectly, that is, they are carried out according to the cause or according to the rule, should any bhikkhu knowing this, thinking himself independent, agitate for that to be done again, he is *pācittiya*—except he understands that the matter which has already been disposed of is not correct according to what is righteous.

4. The fourth sikkhāpada states:

Should any bhikkhu knowingly conceal a bhikkhu's gross fault, it entails expiation. (64)

The gross fault is explained by the Vibhaṅga as the four *pārājika* and the thirteen *sanghādisesa* but in the *Atthakathā*, only *sanghādisesa* is given. The term 'bhikkhussa' (of a bhikkhu) means all who declare themselves bhikkhus. If the understanding is narrowed to *sanghādisesa* alone, then suppose a bhikkhu knows that a bhikkhu who is his friend had become *pārājika* but still declares himself a bhikkhu, the first one would not then be very careful of Dhamma-Vinaya since he concealed this matter. What penalty should be given to him for his offence?

I see that the āpatti in this training-rule should be given to him. According to the eighth *sanghādisesa* on the subject of accusing a bhikkhu of a baseless *pārājika*, the *Vibhaṅga* there explains that if a bhikkhu is not pure, that is, he is *pārājika*, but the accuser understands that he is pure, and accuses him with

another baseless pārajika, (the accuser) is sanghādisesa. This is an example which should be compared with the present matter: the term 'of a bhikkhu' means all who declare themselves as bhikkhus. A bhikkhu who does not intend to conceal (another's fault) because there is no reason to do so, not telling anyone, is not āpatti. If he realizes that to speak words informing others will be worse than keeping silent and so does not speak, the Vibhaṅga allows him to do so. When his intention is examined, he is not regarded as concealing, because he hopes thus to prevent some bad results.

5. The fifth sikkhāpada states:

Should any bhikkhu knowingly give the Full Acceptance (as a bhikkhu) to a person under twenty years of age, then that person is not fully accepted and those bhikkhus (who took part in the ceremony) are censurable; for the bhikkhu (who gave the Full Acceptance), this entails expiation. (65)

The explanations are as follows: bhikkhus knowingly enter an assembly as a sangha, give the full acceptance (*upasampadā*) to a person under twenty years of age and among them the *upajjhāya* is *pācittiya* and the rest are *dukkata*. A person who gained *upasampadā* in this way is not a bhikkhu. It is held that he is only *sāmanera*.

6. The sixth sikkhāpada states:

Should any bhikkhu knowingly and by appointment set out to travel on the same journey with a caravan of thieves even to go through one village, it entails expiation. (66)

The caravan of those who are thieves, is made up of traders smuggling prohibited goods, such as at present the smuggling of opium, or else they conceal taxable commodities. The Vibhaṅga explained further to include robbers who have either

just plundered or who have not done so (recently). This explanation is correct because if a bhikkhu sets out to travel together with them, he cannot avoid being implicated in some fault.

The length of one village is determined by the distance flown by a cock, but in crowded areas it should be determined according to any existing marks, for instance, according to the breadth of land owned by a man and so on. In the forest where there are no houses, the Vibhaṅga determined the half-yojana as the boundary. A bhikkhu who does not make an appointment but both parties set out simultaneously and in the same direction, is not āpatti.

7. The seventh sikkhāpada states:

Should any bhikkhu by appointment set out to travel on the same journey with a woman even to go through one village, it entails expiation. (67)

'*Mātugāma*' here was explained as 'human female who knows the sense'. In this training-rule, there is no term '*jānam*' – knowingly, so either it was not there from the beginning or else it has been lost, but I am not sure about this. Because of the absence of this term, it is explained that āpatti here is *acittaka*. The remaining explanation should be understood as in the previous training-rule.

8. The eighth sikkhāpada states:

Should any bhikkhu say thus "I understand Dhamma taught by the Exalted One to be such that those things said by the Exalted One to be obstructions are not in fact obstructions for him who indulges in them"; then that bhikkhu should be admonished by bhikkhus thus: "Let the venerable one not say thus, do not misrepresent the Exalted One; for misrepresentation of the Exalted

One is not good, and the Exalted One would not say thus. Obstructive things, friend, have been said by the Exalted One in many ways to be obstructions. Enough of your indulging in obstructive things". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus (that is, the announcement in the Sangha to stop a bhikkhu from such action) up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour) that is good; if he should not relinquish it, it entails expiation. (68)

9. The ninth sikkhāpada states:

Should any bhikkhu knowingly eat together with or live together with or sleep together with a bhikkhu who says thus, whose case has not been settled according to Dhamma, and who has not relinquished that view, it entails expiation. (69)

'Eating together' means association and the Vibhaṅga classified it into two: association through material things—that is, to give or to receive reciprocally, being called *āmisasamabhoga*; and association through learning Dhamma—that is, instructing that bhikkhu in Dhamma, or asking such a bhikkhu to teach Dhamma, being called *Dhammasamabhoga*. 'Living together' means entering an assembly to make Uposatha for Pāṭimokkha, Pavāranā-assembly, or some Sanghakamma with such a bhikkhu. 'Sleeping together' means stretching the body together with him under the same roof. Each of these is the base of pācittiya.

The explanation of these two training-rules is thus: If there is an arrogant bhikkhu who opposes Dhamma and Vinaya, making turmoil in the sangha, it is the duty of all bhikkhus to warn him to give up that view. First of all gentle methods should be adopted, that is, to instruct him, give advice and warn

him. If he stubbornly endeavours as before, there is the Exalted One's allowance for the sangha to announce (a motion) prohibiting him (from doing so) by the power of the sangha. If he does not listen to it, he is regarded as one whose association within the sangha is suspended. This is called *ukkhittaka* and other bhikkhus cannot eat, sleep or associate with him. A *pācittiya* comes to a bhikkhu who does so. But suspension like this is temporary. If a guilty bhikkhu who cannot associate with others then behaves properly, giving up his former views, the sangha will announce a motion to remove his penalty and allow him to associate with other bhikkhus. The latter training-rule forbids association with a suspended bhikkhu as long as he stubbornly makes endeavour with his view.

10. The tenth sikkhāpada states:

If a *sāmaṇera* should say thus "I understand Dhamma taught by the Exalted One to be such that those things said by the Exalted One to be obstructions are not in fact obstructions for him who indulges in them"; then that *sāmaṇera* should be admonished by bhikkhus thus: "Friend novice, do not say thus, do not misrepresent the Exalted One; for misrepresentation of Exalted One is not good, and the Exalted One would not say thus. Obstructive things, friend novice, have been said by the Exalted One in many ways to be obstructions. Enough of your indulging in obstructive things." Should that *sāmaṇera*, being admonished by bhikkhus thus, endeavour as before, he should then be admonished thus: "Friend novice, from today onwards neither can the Exalted One be claimed by you as your teacher nor is (the privilege of) sleeping together (under the same roof) with bhikkhus for two or three nights which other *sāmaṇeras* have, any longer yours. Get you gone, you evil man, be off!". Should any bhikkhu knowingly speak to a *sāmaṇera* thus expelled

or be looked after by him or eat together with him or sleep together (under the same roof) with him, it entails expiation. (70)

The explanation is connected with the foregoing in that if a *Samañuddesa* or *sāmañera* opposes the Dhamma-Vinaya in that way and he no longer listens to bhikkhus, they, being unable announce a motion expelling him from association (because he is not a bhikkhu), may use this allowance to get him out. The Exalted Buddha forbade bhikkhus to look after him and a *pācittiya* comes to a bhikkhu who makes endeavour in this.

VIII. SAHADHAMMIKA-VAGGA

— the Section on According with Dhamma, eighth.

1. The first *sikkhāpada* states:

Should any bhikkhu, being admonished according to Dhamma by bhikkhus (about a training-rule), say thus, "Friends, I shall not observe this training-rule until I can ask some other bhikkhu who is a learned expert in the Vinaya about it," it entails expiation. Bhikkhus, when a bhikkhu is training he should thoroughly understand, ask and inquire about (it). This is the proper course here. (71)

There (being admonishment according to a) training-rule firstly, and the admonisher being a bhikkhu secondly, these two factors combined together are the base of *pācittiya* (for a guilty bhikkhu). There being dhammas which are not training-rules firstly, or the admonisher being *anupāsamma*, these two factors are the base of *dukkata*.

2. The second *sikkhāpada* states:

Should any bhikkhu when the *Pātimokkha* is recited say thus: "Why are these lesser and minor training-rules

recited? They only lead to worry, bother and confusion". In disparaging the training-rules there is (a case entailing) expiation. (72)

A bhikkhu who does not intend to disparage training-rules and who speaks about them for some reason with which he is concerned, is not āpatti.

3. The third sikkhāpada states :

Should any bhikkhu when the Pāṭimokkha is recited each fortnight say thus, "Only now do I understand this case, it seems, is in the Suttavibhaṅga, included in the Suttavibhaṅga, and comes up for recitation each fortnight", and if other bhikkhus should know of that bhikkhu: "This bhikkhu has already sat while the Pāṭimokkha was recited (at least) two or three times, so why speak further!", then there is no excuse for that bhikkhu in (pleading) ignorance and whatever is the fault that he has committed it should be dealt with according to the particular rule, and furthermore negligence should be imputed to him (by an act of the Sangha) thus: "It is no gain for you, friend, it is ill-done, in that when the Pāṭimokkha is recited you do not heed well and give attention", and (if he acts thus again) when negligence has been imputed to him, it entails expiation. (73)

The explanation of this training-rule is thus: Any bhikkhu who has listened two or three times to Pāṭimokkha being recited on the Uposatha-day every fortnight, when the recitation has come to the training-rule which he has broken, he desires to excuse himself, pretending (innocence) by saying "only now have I heard that such and such dhamma is a forbidden action coming in the Pāṭimokkha". The rules here are called *sutta* because they are the main training-rules. Such a bhikkhu is āpatti according to the action done by him (the base), and he cannot escape from it by his pretence. Regarding his pretending, let a bhikkhu who

knows of this matter announce it in the sangha and add to the (existing) penalty (the penalty of this training-rule). When the announcement has been made, a guilty bhikkhu still endeavouring as before with his pretence is *pācittiya* according to this training-rule. The action of announcement raising the penalty because of his pretending, is called *mohāropana-kamma*. The sangha cannot give this *kamma* to a bhikkhu who has never listened to the full recitation of *Pātimokkha*, or who has listened to it for less than two or three times, or who has no intention to be negligent.

According to the foregoing explanation, one should realize that bhikkhus of those days understood clearly the meaning of the *Pātimokkha* when it was being recited (since Pāli was their spoken tongue). At present we cannot keep to this (practice of giving *mohāropana-kamma* since many bhikkhus do not know Pāli well).

4. The fourth sikkhāpada states:

Should any bhikkhu, being angry and displeased, give a bhikkhu a blow, it entails expiation. (74)

5. The fifth sikkhāpada states:

Should any bhikkhu, being angry and displeased, raise his hand against a bhikkhu, it entails expiation. (75)

Making a blow is done with the body, with things connected to the body, or by things thrown, all being regarded as giving a blow. A bhikkhu who does so to another bhikkhu is *pācittiya* because of the fourth training-rule here. Not only giving a blow but also threatening by raising the hand against a bhikkhu, is *pācittiya* according to the fifth rule above. The *Atthakathā* said that a bhikkhu who desires to disfigure another bhikkhu, cuts his ears or nose off and so is *dukkata*. This explanation has been made without careful consideration! The Commentator emphasized only the point of giving a blow or striking but causing

disfigurement is done by cutting or slashing. In fact, cutting, slashing or chopping requires a sharp weapon in the hand and is included in the case of making a blow with things connected to the body, while the suffering experienced by one who is so attacked is far worse than from a mere blow. How should a lighter penalty be given to him who does so? Furthermore, a bhikkhu who is angry thinks to do something which will cause fright, while he does not think to give an actual blow, but when he has raised his hand wrongly to make a blow and the limbs of another bhikkhu such as the hand become broken, then the Commentator says that he is only dukkata—because he has no intention to give a blow! This was also said from the lack of careful consideration, since the Commentator has only emphasized here that it has gone beyond his intention. Only raising his hand is true to his intention and pācittiya according to the fifth training-rule can be given to him. When considering this action, a bhikkhu who is angry and gives a blow to another *upasampanna* is pācittiya according to the fourth rule and it is not necessary to ask which āpatti according to which training-rule should be given to him because the manner of completed action is actually a blow. *Anupasampanna* is the base of dukkata. The Atthakathā said that animals are also included here. This is correct because one who shows cruelty to animals such as dogs and cats and so on, is giving up his restraint. The āpatti in the fourth rule should be *sāṇattika* referring to asking others to strike a blow. A bhikkhu who does so is also āpatti. The Atthakathā compared this training-rule with the first pārājika, but why does it do so? It is probably because this training-rule also refers to doing by oneself. But the Adinnādānā training-rule (second pārājika) also refers to doing by oneself, so why is āpatti here considered to be *sāṇattika*? This is because it is theft in equal degree. In the present training-rule, to ask others to do for oneself leads to the completion of making a blow, therefore it should rather be compared with the Adinnādānā-rule.

But the āpatti of the fifth training-rule here, from considering the usual manner of action should be *anānattika* because to raise one's hand while one is angry is naturally done by oneself. Suppose one asks another to make as though giving a blow to some third party, by saying conditionally, 'Do not actually give a blow but only make him frightened'-though this would be possible on some occasions, yet there would be the point of his anger to be examined. While he is angry, has he the idea to ask another? Moreover the Atthakathā speaks about the origin (*samutthāna*) of the fourth training-rule by comparing it with the first pārājika, leading to the understanding that the āpatti of the fourth training-rule are grouped under the heading of *sacittaka*. This contradicts the Vibhaṅga in which it is explained as *tika-pācittiya* (with the possibility of being āpatti on three counts), both training-rules here having nothing to say about *sacittaka*. The Vibhaṅga explained that one who is attacked by another and who desires to escape and gives a blow, or raises his hand, is not āpatti. This manner is now called defensive fighting. It is rightly said and the right way to do. If this matter is examined according to these training-rules, a bhikkhu is not āpatti because the anger and displeasure are not manifest at that time. It does not fulfill (the conditions for āpatti) in this training-rule. Giving a blow here, is done out of revenge but giving a blow defensively is only in order to defend oneself.

6. The sixth sikkhāpada states :

Should any bhikkhu groundlessly accuse a bhikkhu of a case entailing Initial and Subsequent Meeting of the Saṅgha, it entails expiation. (76)

To accuse groundlessly a bhikkhu of a saṅghādiseṣa should have a thullaccaya penalty in accordance the groundless accusation to a pārājika (which has a saṅghādiseṣa, see Saṅghādiseṣa 8), but because this training-rule exists, a pācittiya falls upon such an accuser. The Vibhaṅga said that a bhikkhu who falsely

accuses an *upasampanna* of some other bad behaviour is not saṅghādisesa but dukkaṭa. This matter seems to be right unless it is examined carefully, for dukkaṭa is a smaller āpatti than pācittiya. If it is carefully examined, such a false accusation must be *musāvāda* in itself, (and hence pācittiya). One who speaks thoughtlessly telling a lie, not aiming to harm another, must be pācittiya so why then should one who accuses another falsely, thereby telling a lie, receive a weaker āpatti?

My idea is thus: Since there are other training-rules giving stronger āpatti, such classification of āpatti as quoted from the Vibhaṅga above, is impossible. A pācittiya must come to any bhikkhu in the case mentioned above according to the *Musāvāda* training-rule. Since this training-rule exists, the classification of āpatti in connection with the saṅghādisesa rule of groundless accusation of pārājika, (where the accusation is concerned with a lesser offence than pārājika), that such an accuser should be thullaccaya cannot stand (since this present rule states that he must be pācittiya).

7. The seventh sikkhāpada states:

Should any bhikkhu purposely provoke worry in a bhikkhu (thinking), "Thus he will be uncomfortable for a while", making that the reason and no other, it entails expiation. (77)

The term 'provoke worry' is explained in the Vibhaṅga by saying that it is concerned with training-rules. Some people are always worried about something or other, being classified therefore, with the group of *vitakkacarita* (discursive temperament). Such bhikkhus are approached by someone who speaks about matters against the training-rules which they are unable to understand, for example: 'At the time of your *upasampadā*, how do we know whether that *kamma* was complete in all the aspects of *sampatti*, for if there was a deficiency then you were not given the full *upasampadā*?' In this way, such a statement

will become the cause for those bhikkhus worrying. Then how much remorse (hot-heartedness) they will feel! A bhikkhu who is not restrained and likes to play a joke does not think of the worry his friends will suffer but collects such matters to tell them, and so is pācittiya according to this training-rule. One who does not provoke worry purposely but who is giving instruction with some reason, such as to another who was ordained round about the age (of 20 years) and who is then advised to be re-ordained in order to make it firm, and such-like cases, is not āpatti.

8. The eighth sikkhāpada states:

Should any bhikkhu stand eavesdropping upon bhikkhus who are wrangling, quarrelling and disputing (thinking), "I shall overhear what they are saying", making this the reason and no other, it entails expiation. (78)

When bhikkhus became estranged, quarrel and dispute, whether one takes part in it or not, it is forbidden to eavesdrop and to use what one has learnt for further dispute or for finding fault, or to use it as an instrument to bring about their separation so that one can become intimate with one of the parties. The world regards the manner of eavesdropping as the basest evil so that no one trusts a man who is employed as a spy to search out peoples' secrets. Though people continue to use a spy yet he is not regarded as a good man. The Master realizing the evil in this has laid down this training-rule for prevention. Although one has no intention to eavesdrop and by chance passes by a place where bhikkhus are talking and one knows that they are discussing a secret the subject of which is concealed from oneself, still it is taught that one should show oneself by clearing the throat or coughing, so that they will know of one's passing along that way. The phrase 'making this the reason and no other' leads to the assumption that to eavesdrop upon a matter which has no harm in it, is not forbidden. For example, bhikkhus are conversing about Dhamma-Vinaya or examining some legal process and another

bhikkhu who is not taking part in that meeting and sits in some corner and overhears it, is not āpatti. Or again, a bhikkhu has some duty of find out the truth regarding the misbehaviour of another bhikkhu and so eavesdrops upon him when the latter, say, is talking with a woman, the two of them alone. There is no āpatti in this case for the eavesdropper.

9. The ninth sikkhāpada states:

Should any bhikkhu after giving his proxy vote for lawful acts (of the Sangha) later engage in decrying that activity, it entails expiation. (79)

The explanation is thus: The kamma that should be carried out by the sangha must be accomplished in concord. Bhikkhus who dwell within their meeting-boundary, called a 'sīmā', have the privilege to participate in the sangha-assembly, or to give their proxy-vote, giving consent to accomplish that matter. If the sangha leaves out some bhikkhus and does not invite them to take part in that assembly or does not ask for their proxy-vote (*chanda*), it is called accomplishing kamma by a group—and that kamma is not properly done. This training-rule treats of such a bhikkhu who has given his proxy-vote for kamma accomplished according to what is righteous but who later learns of that the kamma carried out by the sangha which does not satisfy him and he engages in decrying it. If that kamma is done according to righteousness, he is pācittiya. It is said that āpatti is *sacittaka* but there is nothing to indicate this. If the kamma carried but by the sangha does not accord with what is righteous, a bhikkhu who engages in decrying it is not āpatti.

10. The tenth sikkhāpada states:

Should any bhikkhu not give his proxy vote and get up from his seat and depart while investigatory discussion is still proceeding in the Sangha, it entails expiation. (80)

The explanation continued from the previous training-rule is thus: A bhikkhu who has taken part in a sangha-assembly, when the sangha has not yet finished its business, decides to spoil that kamma and does not give his proxy vote, getting up from his seat silently and when he leaves the hatthapāsa, he is pācittiya. It is said that this āpatti is also *sacittaka* but there is also nothing to indicate this. A bhikkhu who sees that the Sangha is carrying out the kamma not in accordance with Dhamma, or realizes that a quarrel will take place, and then leaves the meeting, is not āpatti. One who does not intend to spoil the kamma but suffers because he should urinate or stool, and who has not time enough to give his proxy vote, leaving the meeting thinking to return; or who becomes ill and cannot sit longer, or who has some duty to attend upon a sick bhikkhu—it being time to give medicine to him, and who manages to give his proxy vote and leave the meeting, is also (in all cases) not āpatti.

11. The eleventh sikkhāpada states :

Should any bhikkhu (after forming part) of a sangha in concord that has given a robe (to a bhikkhu), later engage in decrying that activity thus: "Bhikkhus appropriate the Sangha's gain according to their whims," it entails expiation. (81)

When gains accrue to the sangha but they are trivial, not enough to share among all, the tradition is as follows: If those things are food or medicine which cannot be kept for long these are shared in turn (from the seniormost downwards and taking account of whose turn comes upon the roster of bhikkhus for a share on this occasion). If those things can be kept for a long time, such as cīvāra, they must be kept till they are sufficient to be shared once among all. Then they must be shared among them all. If in doing this there is some left over, or the gains are not sufficient to share once, the sangha should allot this matter to a bhikkhu (by *apalokana-kamma*, the act of allotment) who is assigned to carry out some sangha-activity such as dwelling-distributer (*senāsana-gāhāpaka*) or is a distributer of other

things, and so on. This training-rule is concerned with a sangha who allot a civara to a bhikkhu in this way. Since this training-rule speaks about civara, it is explained that a bhikkhu who, after forming part of the sangha in concord that allots other requisites, later engages in decrying that activity, is dukkata. According to the meaning of this training-rule, the dative-case (*sampadānākāra*) indicating one to whom a civara is given, may be lost. The Vibhaṅga explained that a bhikkhu who has been determined by the sangha (as distributor), is the base of pācittiya (should he be decryd by another). A bhikkhu who has not been determined by the sangha and an *anupasampannā* are the base of dukkata. That term in the dative case may be lost later then the composition of the Vibhaṅga.

12. The twelfth sikkhāpada states:

Should any bhikkhu knowingly cause to be given to a person any gift (lit. 'gain', such as cloths) which were to be given to the Sangha, it entails expiation. (82)

All explanation should be understood as stated in the training-rule dealing with taking the Sangha's gains by a bhikkhu for himself, the last sikkhāpada in *Pattavagga*, (*Nissaggiya Pacittiya 30*).

IX. RATANA-VAGGA

—The Section on Treasures, ninth.

1. The first sikkhāpada states:

Should any bhikkhu, not having permission beforehand, pass the (bedchamber) threshold of a head-anointed king while the king has still not made his exit (from the bedchamber) and while the (queen called the) Treasure has still not been conducted (from it), it entails expiation. (83)

The term 'of a head-anointed king' can be explained according to national traditions, as follows: human beings were divided into four groups—ksatriyas (noble warriors) who guarded the community; the brahmins who were the teachers; the vaiśyas who were the traders; and the sudras who were the employees. The ksatriya and brahmins were regarded as noble clans. Each clan married among its own members, for instance, the ksatriyas chose only women from the ksatriya clan. Brahmins did the same. Neither of them married with the women of lower castes. The offspring through seven generations unmixed with other blood was regarded as the highest family among them. The ksatriyas may be compared to the Chao (the hereditary princes of different provinces of Siam in the old times), who have their own leader who is the reigning monarch of the land. When a ksatriya is ascending the throne there is a royal ceremony for anointing his head with water, or for his immersion in water, which is called the Sprinkling of the Head. When this ceremony has been performed for him, he is recognized as a full-fledged king. This training-rule speaks about a ksatriya-born king who has received the *Murdhābhiseka* (Head-sprinkling) in order to show that it does not concern the hereditary princes. And it should be understood that it does not concern merely the ksatriyas whose family for seven generations has been pure without mixture of blood. Even though there are ksatriyas who have just established their dynasties and have received the ceremony in some other ways, still they are regarded as kings in this training-rule.

Regarding the phrase "while the (queen called the) treasure has still not been conducted (from it)", the Pāli of this training-rule calls the queen by the name of 'ratana' (treasure). The queen who is well suited to the king is one of the seven treasures of the Wheel-turning Emperor. The Pāli "*itthibaṇḍānamuttamaṃ*" which means "woman is the highest possession" also means woman is a *ratana* or treasure. In this training-rule there seems to be a term missing, that is, 'the royal chamber' so that Vibhaṅga suggests that it is the royal sleeping chamber and

further explains that a certain place where the sleeping things are arranged for the king even though surrounded by a curtain, is called the royal sleeping chamber.

If the third training-rule of the fifth section of Pācittiya only prohibits bhikkhus from intruding and sitting in a family where there are only husband and wife, then it is not necessary to lay down this training-rule again, therefore I am convinced that *that* training-rule concerns the prohibition to sit intrudingly when people are having a meal.

2. The second sikkhāpada states :

Should any bhikkhu pick up or cause to be picked up a treasure or what is reckoned as a treasure, unless it is in his own monastery or in his own dwelling, it entails expiation. But when a treasure or what is reckoned as a treasure has been picked up or caused to be picked up by a bhikkhu in his own monastery or in his own dwelling it should be kept (with the thought) ; “Whoever it belongs to will take it away”. This is proper course here. (84)

‘*Ratana*’ means silver, gold, jewels. ‘What is reckoned as a treasure’ means things which are really not treasures but artificial things such as ornaments plated with silver or gold or studded with semi-precious stones, and it includes also general possessions of people. If these things fall in other places outside the bhikkhus’ monastery or kuṭī, a bhikkhu is prohibited from taking it, even though he thinks it is a thing lost, or though he expects to return it to the owner because in that case a bhikkhu may have to compensate (one who claims it), or he may be suspected as a thief. A careless man thinks of it as a gain but it is dangerous for him. The conduct of people in the present day who find a lost thing is that they should hand it over to the police. A bhikkhu who breaks this training-rule is pācittiya. It is said in the Atthakathā, that if that thing is the base for nissaggiya, that bhikkhu is nissaggiya pācittiya. If that bhikkhu need not compensate (for that thing),

this judgement is correct. If he has to compensate, the āpatti of this training-rule must be given to him. If that thing fell within the wat or in a dwelling and a bhikkhu did not preserve it and it was lost then it would not be good for the reputation of all who lived there. They may well be suspected of being thieves, therefore the Exalted Buddha allowed the bhikkhus living there to preserve it for the owner. *Ratanu* which are *anāmāsa*—things not to be touched by a bhikkhu, are specially allowed to be picked up by bhikkhus (for their preservation). If someone comes to claim saying that he is the owner, a bhikkhu should not give the preserved article to him easily, since he has to compensate (the true owner) also if he gives it to the wrong man. He should investigate him until he is sure that the claimant is the real owner. The Vibhaṅga suggests that a bhikkhu should recollect the appearance or marks upon that thing so that if someone comes to inquire about it the bhikkhu should investigate him. If he can tell the correct appearance or marks upon it, then the bhikkhu should give it to him. If he tells them wrongly then the bhikkhu should tell him, “You should find out about this by yourself.” When that bhikkhu departs from that wat, he should hand that article to a suitable bhikkhu. If there is no suitable bhikkhu, he should hand it over to a suitable householder. This suggestion in the Vibhaṅga about his departure is correct and the proper course of conduct. A bhikkhu who does not pick up things fallen in his wat or kuṭi is regarded as ignoring the duties which must be done (*kiccavatta*), and an āpatti of dukkaṭa comes to him.

In this training-rule, the Commentary-teachers include the keeping of things for a householder and explain elaborately according to the subject of this training-rule. Keeping things for a householder sometimes brings ill-repute to a bhikkhu and certainly it is different from picking up fallen things and so cannot be included in this training-rule.

3. The third sikkhāpada states:

Should any bhikkhu enter a village outside the proper time without taking leave of a bhikkhu who is present

(within the Boundary Hall precincts, or within the boundary of that wat), unless there is something to be done quickly, it entails expiation. (85)

The *vikāla* in this training-rule seems to mean night-time because the 6th training-rule of *Cārīttavagga* (*Acelakavagga*) refers to the afternoon as *pacchābhatta* (after food) therefore, this training-rule is to prohibit roaming about at night but the Vibhaṅga explained that *vikāla* means from noon to the next dawn in the same way as the rule prohibiting eating food in the *vikāla* (*Bhojanavagga*). An example of a duty to be done quickly is given thus: a bhikkhu has been bitten by a snake. Even though there are other emergencies such as an ill bhikkhu who may die soon, a bhikkhu going quickly to find medicine or call for a doctor, a fire broken out near to the wat and a bhikkhu going to fetch people to help him guard against fire: these can be included in the duty to be done quickly. If a bhikkhu lives alone and there are no other bhikkhus in his wat, he can go. If he enters the village/town during the (allowable) time, he does not need to take leave according to this training-rule. If he enters the village outside the (allowable) time but he has taken leave, or he has done so because of the duty to be done quickly, he is not āpatti. A bhikkhu walks along the road passing by a village (through a town) and does not call on anyone, going directly to another wat, he is not prohibited (by this rule).

4. The fourth sikkhāpada states:

Should any bhikkhu have a needle-case made of bone or ivory or horn, it entails expiation with breaking up. (86)

According to the original story, there was a fashion for needle-cases amongst bhikkhus so the Exalted Buddha has laid down this rule to prevent them bothering workers of lathes. Therefore this training-rule applies to one specific subject. A bhikkhu who himself asks (a lathesman) to make a needle-case (of these materials) is pācittiya. First he has to break the case and

then confess the āpatti. This kind of pācittiya is called *bhedanaka-pācittiya*, there being only one training-rule of this sort. If a bhikkhu uses needle-cases made by others (of such materials) he is dukkata. Since this training-rule mentions only needle-cases, other things such as buttons and the small tags for joining together the edges of the civara at the time of putting it on, for a tinderbox, ointment-jar, spatula for applying the ointment and other such things are allowed. But it should be understood that if they are made at the time when they are fashionable, they would accord with the original story and the bhikkhu would seem not to be immune from dukkata.

5. The fifth sikkhāpada states:

When a bhikkhu is having a new bed or stool made it must be made with legs eight fingers of the sugata-finger high excepting the frame below; for one exceeding that there is (a case entailing) expiation with cutting down. (87)

The bed is a thing which is made long enough to lie down upon. The stool is a thing which is made shorter and not long enough to lie on but is used as a seat. A bhikkhu makes it by himself or asks others to make it exceeding the limit, he is pācittiya. He has first to cut the excessively long legs off the bed (etc.) and then confess his āpatti. These kinds of āpatti are called *chedanaka-pācittiya* and there are many such training-rules but the rest deal only with cloth. A bhikkhu uses, sits or lies down on a bed or stool which have been made by another (exceeding the limit) and he is dukkata. They are allowable when their legs are cut down to the limit. The square stool which is large enough to sit upon is called *āsandi* while a stool having three raised sides comparable to an armchair is called *sattaṅga*—both are allowed in another section. A stool having a raised back comparable to a chair without arms is called *pañcaṅga* and is included with the *sattaṅga* above and though they have legs higher than the limit, they can be used.

6. The sixth sikkhāpada states :

Should any bhikkhu have a bed or stool upholstered with kapok it entails expiation with stripping (of the bed or chair). (88)

The term 'kapok' here means the fluffy material coming from trees, creepers and even from potakī-grass. Even cotton is included here. The bed or stool upholstered with kapok is an example of a cushioned chair.

7. The seventh sikkhāpada states :

When a sitting-cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: two spans in length of the sugata-span, one and a half across, and the border a span. For one who exceeds that, there is (a case entailing) expiation with cutting down. (89)

The sitting-cloth in Pāli is called *misidana* and has been allowed as a special requisite of which only one should be determined for use. In this training-rule there are the limits: first, two spans in length and one and a half across; but later it proved to be too small for a fat bhikkhu so the Exalted Buddha allowed that a border of one more span could be added to the edge. Because of the simple term 'a span' which does not refer directly to length or width it has led the Vinaya-experts to understand it in different ways. I shall discuss it again in the section dealing with the use of the requisites in Book Two. If we think that the border is allowed as an addition to make up enough to sit on, then we should likely understand to which side the border should be added. But if the limit of the border does not exceed a square span, it seems a point to be investigated. All explanations should be understood as in the fifth training-rule.

8. The eighth sikkhāpada states :

When a (skin -) eruption covering-cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: four

span in length of the sugata-span and two spans across. For one exceeding that there is (a case entailing) expiation with cutting down. (90)

This cloth is allowed as a special requisite which should be determined for use during the time of illness when a bhikkhu suffers from skin eruptions, such as smallpox, chickenpox, irritation, whitlow or sores from which pus and lymph ooze out and foul the body. The limit of the cloth is clearly laid down in this training-rule.

9. The ninth sikkhāpada states:

When a rains cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: six spans in length of the sugata-span and two and a half across. For one exceeding that there is (a case entailing) expiation with cutting down. (91)

This rains-cloth has been explained already in the fourth training-rule of *Pattavagga* (Nissaggiya-pācittiya) dealing with searching for and making it up for use.

10. The tenth sikkhāpada states:

Should any bhikkhu have a robe made to the measurements of a sugata-robe or bigger it entails expiation with cutting down. Here are the measurements of the Sugata's sugata-robe: nine spans in length of the sugata-span and six span across. These are the measurements of the Sugata's sugata-robe. (92)

Given this measurement it leads to the assumption that in those days a bhikkhu used a small robe as big as a large blanket for the winter. I shall discuss fully about this matter in the section dealing with use of the requisites in Book Two.

SUMMARY

A bhikkhu who breaks any of the training-rules in this chapter is pācittiya in the same way, but the ill-repute is not equal, for example, compare the case of eating food without having it offered, with telling a lie. A careless bhikkhu will think that he can break all training-rules without incurring ill-repute and an over-strict bhikkhu will regard every training-rule as equally important giving rise to inconvenience. I desire to let the Vinaya-student realize the essential meaning clearly so that his practice will bring benefits to him so I have summarized the training-rules of this chapter classifying them into groups according to whether they give rise to greater or lesser ill-repute, giving examples for consideration, as follows:

1) conduct leading to becoming an evil man :

telling a lie,
slandering,
drinking intoxicants,
accusing baselessly of saṅghādisesa.

2) conduct showing cruelty :

abusiveness,
giving a blow,
raising the hand in a threatening manner,
killing an animal.

3) conduct leading to ill-repute :

telling about the evil of others,
concealing the evil of others,
sitting in a screened place with a woman,
lying down in the same place as a woman,
travelling with smugglers,
travelling with a woman,
eavesdropping upon others' business,
seeing fallen things and picking them up thinking them
to be lost.

4) conduct showing naughtiness :

playfully poking (with the fingers),
playing in the water,
making other bhikkhus afraid of ghosts,
concealing as a joke the requisites of others,
provoking worry in another bhikkhu.

5) conduct showing ill manners :

accepting first one invitation but eating at a later one,
not sharing with other bhikkhus large amounts of sweet
confections,
sitting intrusively in a family when they are eating,
accepting invitations (*pavāraṇā*) beyond the limit,
using a robe in which another's share is not given up,
giving someone an offering to be made to the Sangha,
blaming the bhikkhu appointed to carry out
Sangha-duties,
being careless in Vinaya,
giving a vote for proper acts and blaming later,
agitating for a legal process already settled to be re-opened,
getting up from the seat without giving a vote,
decrying later when a robe has been properly given by
the sangha in concord.

6) conduct showing carelessness :

laying down outside what is sangha property but not
putting it away,
laying down a bed-cloth in a saṅgha-vihāra to block the
place,
pouring water with creatures on grass or soil,
drinking water with creatures in it.

7) conduct destroying the good tradition of
bhikkhus :

lying-down with an *anupasampannu*,
digging the soil,
breaking plant-life,
eating a group-meal,
refusing food but later eating again,
eating in the *vikāla*,
eating food kept overnight,
eating food which has not been offered,
asking for the five fine foods,
warming oneself by a fire without being ill,
wearing cloth without making the bindu,
entering the village in *vikāla* without taking leave,
making ivory needle-cases,
making beds and stools with legs exceeding the limit,
making beds and stools upholstered with fluffy materials,
making robes and some other cloths exceeding the limits.

The Master has laid down these training-rules in order to stop bhikkhus from falling into these offences and to bring the benefits of beautiful moral conduct to his disciples.

CHAPTER VIII

PĀTIDESANĪYA

This term is the name of āpatti meaning "that which should be confessed" as well as the name of training-rules meaning "the pāṭidesanīya āpatti should be given to him." There are four training-rules.

1. The first sikkhāpada states:

Should any bhikkhu accept with his own hand harder foods or softer foods from the hand of a bhikkhuni not related to him who has gone into an inhabited area and should he chew or consume them, that should be confessed by the bhikkhu thus: "Friend, I have done a censurable thing which is unbecoming and should be confessed. That I confess".

2. The second sikkhāpada states:

(It may be that) bhikkhus have been invited and are eating in families (and that) if a bhikkhuni is standing there giving directions thus: "Give curry here, give rice there", then the bhikkhuni must be asked to desist thus: "Sister, leave us while the bhikkhus are eating". If not even one bhikkhu should speak asking her to desist thus: "Sister, leave us while the bhikkhus are eating", it should be confessed by the bhikkhus thus: "Friend, we have done a censurable thing which is unbecoming and should be confessed. That we confess".

3. The third sikkhāpada states :

There are kinds of families declared Initiate (*sekha*, in which both husband and wife are both at least Stream—enterers and are also poor). Should any bhikkhu who is not sick accept with his own hand without a previous invitation, harder foods or softer foods among such families and chew or consume them, it should be confessed by the bhikkhu thus: “Friend, I have done a censurable thing which is unbecoming and should be confessed. That I confess”.

The term *sekha* is the name of persons who have attained the lower Paths and Fruits up to *Arahatta-magga*. It means, “one still training” (or Initiate), that is, one who is practising to attain the higher Dhamma. A family having strong confidence because they are *sekha* but poor, may be declared to be *sekha* by the sangha according to the Exalted Buddha’s allowance concerning them, so that bhikkhus are prohibited from receiving almsfood from that family in order to save them from hardship, unless they invite bhikkhus, or unless a bhikkhu is sick. When there is no such reason, a bhikkhu who brazenly enters their house is *pātiesaniya* by this third rule.

4. The fourth sikkhāpada states :

There are the kinds of forest abodes reputed dangerous and risky (on account of robbers, etc). Should any bhikkhu living in such an abode proceed without first having announced this fact to accept with his own hand in his own Wat harder foods or softer foods and, not being sick, chew or consume them (thereby endangering supporters who may bring food to him), it should be confessed by the bhikkhu thus: “Friend, I have done a censurable thing which is unbecoming and should be confessed. That I confess.”

SEKHIYA

This term is the name of the dhamma called *vatta* (meaning 'duty' or 'tradition'), itself meaning, 'that which should be practised'. It is divided into four groups. The first is called *Sāruppa* dealing with traditions to be practised when entering towns and villages. The second group is called *Bhojanapaṭisamyutta* dealing with the tradition of accepting almsfood and eating meals. The third group is called *Dhammadesanāpaṭisamyutta* dealing with traditions of not teaching Dhamma to disrespectful people. The fourth group is called *Pakiṇṇaka* dealing with the manner of urinating and stooling. The Vibhaṅga classifies the training-rules into tens like the pācittiyas but this method is rather confused so I have arranged them in the way stated above.

I. SĀRUPPA—On Proper Behaviour.

There are twenty-six training-rules here being arranged into thirteen pairs as follows :

1-2. The first and second sikkhāpadas state :

I shall wear (the under-robe) correctly : this is a training to be done.

I shall put on (the upper-robe) correctly : this is a training to be done.

'To wear correctly' means to wear the under-robe neatly, covering the navel at the upper edge but not reaching the chest; while the lower edge covers the knees to halfway down the calves but not reaching the ankle. This is called wearing correctly. (The Vibhaṅga-compiler) has not explained clearly how to put the upper-robe on. He said only this much: "putting two corners together evenly without letting either corner drop down". According to the tradition practised in the present day, inside the vat it is worn with one shoulder open, that is, covering the left

shoulder and arm while the right is open, covering the knees equal to the length of the under-robe. When entering the village the upper-robe is drawn over both shoulders and arms, the hollow of the neck and both knees as stated above. This pair refers to the manner of wearing and putting on according to the bhikkhus' tradition but also instructs them how to wear them correctly, prohibiting untidy and hitched-up ways of wearing. Even though a bhikkhu does cover the three circles (of the neck, the waist, and below the knees), if he does so in an untidy and hitched-up manner, this contravenes bhikkhu tradition.

3-4. The third and fourth sikkhāpadas state :

I shall go well covered in inhabited areas: this is a training to be done.

I shall sit well covered in inhabited areas: this is a training to be done.

Having worn the cīvaras correctly, a bhikkhu must be careful that they do not slip up or down when he enters a village (etc.). If either of the cīvara slip, he must be mindful to cover his limbs. This is the instruction according to this pair of training-rules. Moreover, this pair of training-rules proves that bhikkhus should cover both shoulders when entering a village or town.

5-6. The fifth and sixth sikkhāpadas state:

I shall go well restrained in inhabited areas: this is a training to be done.

I shall sit well restrained in inhabited areas: this is a training to be done.

The term 'well restrained' means keeping the limbs calm, not exuberant, not shaking or waving the hands or feet in play, such as shuffling the feet or wiggling the fingers, but it does not prohibit a bhikkhu from using his hands and feet when there is something to be done.

7-8. The seventh and eighth sikkhāpadas state :

I shall go with downcast eyes in inhabited areas : this is a training to be done.

I shall sit with downcast eyes in inhabited areas : this is a training to be done.

A bhikkhu is instructed to look only the length of one yoke ahead, that is, four sork (two metres) in length but his eyes can see further than this. If he casts his eyes down such a short distance, it seems pretentious and not natural in manner. This is not only going too far but becomes a mere blind following (of the sikkhāpada). The purpose of this pair is to instruct bhikkhus to maintain their natural manner and though they may look far ahead, it should be done with their eyes downcast and without opening them widely. There are words occurring in some suttas saying that a bhikkhu who is not blindly going along may see dangerous elephants and horses approaching him and so know how to avoid them as other people do. He should not be conceited (and risk his life).

9-10. The ninth and tenth sikkhāpadas state :

I shall not go (with cīvāra) hitched up in inhabited areas : this is a training to be done.

I shall not sit (with cīvāra) hitched up in inhabited areas : this is a training to be done.

'To hitch up' his cīvāra means to raise it up so that people can see the side of a bhikkhu's body such as to raise his cīvāra up onto his shoulder.

11-12. The eleventh and twelfth sikkhāpadas state :

I shall not go laughing loudly in inhabited areas : this is a training to be done.

I shall not sit laughing loudly in inhabited areas : this is a training to be done.

'To laugh loudly' means to guffaw while giggling is also included in this pair. These things lead to a decrease of restraint and when there is some amusing subject from which one cannot hold back mirth, then one should grin or smile.

13-14. The thirteenth and fourteenth sikkhāpasas state:

I shall go with little sound in inhabited areas: this is a training to be done.

I shall sit with little sound in inhabited areas: this is a training to be done.

The term 'little sound' is the opposite of a loud noise but it does not mean whispering. In short, it is the natural human voice. According to the opinion of the Atthakathā-teachers, the proper sound has been defined as follows: sitting separated at a distance of twelve sork (six metres) one speaks and another can hear but cannot clearly catch what he has said. One who sits at a distance of six sork can hear clearly, so this defines the proper sound. This sound is good when one is in conversation but it seems too weak at the time of giving sermons in a place where there is a gathering of many people. Though a bhikkhu speaks louder than the limit suggested by the Atthakathā-teachers, yet if he does not lessen his restraint—that is, he does not shout, it seems that it will be quite proper.

15-16. The fifteenth and sixteenth sikkhāpasas state:

I shall not go fidgetting (swaggering, staggering) the body in inhabited areas: this is a training to be done.

I shall not sit fidgetting (swaying) the body in inhabited areas: this is a training to be done.

The manner of fidgetting the body through pride or weakness is altogether prohibited. A bhikkhu should walk and sit down having the body straight.

17-18. The seventeenth and eighteenth sikkhāpadas state:

I shall not go fidgetting (swinging) the arms in inhabited areas: this is a training to be done.

I shall not sit fidgetting (gesticulating) the arms in inhabited areas: this is a training to be done.

The manners of fidgetting the arms because of pride or for showing graceful movement are all prohibited. A bhikkhu is taught not to swing the arms when walking. As a matter of fact, the arms help a person to balance himself such as when crossing a (plank-) bridge and with the arms extended a person can thus balance himself (so that on such an occasion) it is obviously better to stretch out the arms rather than keeping them close to the body. So when there is an occasion for using the arms, there will be no harm in it.

19-20. The nineteenth and twentieth sikkhāpadas state:

I shall not go fidgetting (shaking, drooping) the head in inhabited areas: this is a training to be done.

I shall not sit fidgetting (shaking, drooping) the head in inhabited areas: this is a training to be done.

A bhikkhu is taught to hold his head straight and not to let it droop like one who has no strength to hold it up. A bhikkhu should have a pleasing and dignified deportment.

21-22. The twenty-first and twenty-second sikkhāpadas state:

I shall not go with arms akimbo in inhabited areas: this is a training to be done.

I shall not sit with arms akimbo in inhabited areas: this is a training to be done.

The term 'with arms akimbo' means walking with the hands upon the hips, or when sitting, propping up the body with one arm or both.

23-24. The twenty-third and twenty-fourth sikkhāpadas state:

I shall not go with the head covered in inhabited areas :
this is a training to be done.

I shall not sit with the head covered in inhabited areas :
this is a training to be done.

The manner of covering one's body where it should be covered is a good tradition but to cover the limbs which should be open is censurable, so it is prohibited by this pair of training-rules.

25-26. The twenty-fifth and twenty-sixth sikkhāpadas state:

I shall not go walking on toes and heels in inhabited areas :
this is a training to be done.

I shall not sit clasping the knees in inhabited areas: this
is a training to be done.

The manner of walking on the toes means not touching the ground with all of the foot and is prohibited by the first sikkhāpada of this pair. A dhikkhu should walk using all the foot. The manner of sitting here is to clasp the knees with the arms or to bind up the body with a cloth and is prohibited by the latter training-rule. To sit clasping the knees with the hands and arms is much used in this country but to sit binding the body with a cloth is not practised. I have seen ancient pictures showing fat men who used this latter method because it helped them to balance their bodies.

In the Sekhiya training-rules, the āpatti is not given directly and there is only "this training should be done". The Vibhaṅga explains that if one becomes careless and departs from these traditions, one is dukkata. One who has determined to behave properly according to this tradition but who breaks it without intention and out of absent-mindedness, or one who does not know about himself, or one who does not know how to behave properly, or who has some illness, is exempt and āpatti does not fall upon him. A bhikkhu who stays in a house in a village passing a day or night there can put aside without harm some of these matters which cannot be practised at all times, such as covering the body (the third and fourth sikkhāpadas above) having downcast eyes, and so on. Whatever he has practised in the wat can be done in the house where he stays but he should do this in the room arranged for his accomodation. When he goes out from his room, as when he goes out to the houses or rooms of others, he should practise according to the tradition of 'entering the house or village'.

II. BHOJANA-PAṬISAMYUTTA—The Group on Food.

There are thirty training-rules here but they are not classified into pairs as are the *Sāruppa*.

1. The first sikkhāpada states :

I shall accept almsfood appreciatingly : this is a training to be done.

This rule teaches bhikkhus to show their appreciation of the donors, for they should not look down on them, while they should show their appreciation of the food given to them. They should not behave in such a way (as to suggest that) they are accepting it to play with it or to throw it away later.

2. The second sikkhāpada states :

I shall accept almsfood with attention on the bowl: this is a training to be done.

This rule teaches a bhikkhu not gaze at the donor's face, or to look carelessly in other directions.

3. The third sikkhāpada states :

I shall accept almsfood with other foods (*sūpa*) in proportion : this is a training to be done.

The term *sūpa* in other places may be rendered as 'curry' but the Vibhaṅga-compiling Teachers may have thought that it was a liquid which could not be brought back so they explained in the Vibhaṅga that it is made of green pulses or white pulses that can be grasped in the hand. It seems to be something eaten with rice, but in other places things eaten with rice are represented by the word *vyañjana*. Since the Vibhaṅga has explained in this way, the practice of bhikkhus has been concerned with the limited acceptance of curries made of pulses. Such understanding is rather narrow. The Vibhaṅga's explanation does perhaps relate to the foods in use at that time.

I understand that the tradition of *piṇḍapāta* then was not the same as it is now. Rather than the donors waiting to give to the bhikkhus (as is the practice now) the bhikkhus went to stand in front of the houses or shops so that the donors gave whatever they usually had, or whatever was placed there for sale. For this reason, a bhikkhu is prohibited from selecting (from among donors) too much *sūpa*. At present, the almsfood is prepared separately and bhikkhus cannot choose between accepting this or that but there is a good manner in which bhikkhus should behave respecting this rule, that is, a bhikkhu should accept from the donor whom he reaches first. He should not pass by donors who give only plain rice, hurrying to accept from those who give rice and other food to go with it.

4. The fourth sikkhāpada states :

I shall accept almsfood level with the edge (of the bowl) : this is a training to be done.

The edge here means the bottom edge (of the hoop of iron round the top of the bowl). A bhikkhu is prohibited from accepting almsfood above that edge (of his bowl) because to accept more would show his greed. But foods wrapped up in banana leaves and so on which project above the edge of the bowl are not counted as accepting above the bowl's edge. According to the tradition of the present day, to accept much on the basis of greediness is censurable, while to accept much on the basis of *mettā* is not censurable. For example, when a newly ordained bhikkhu is invited to accept food in the family, if he accepts only one bowlful then not everyone will have the chance to place food in his bowl. If someone takes his bowl to empty it and then he continues to accept till everyone has had the chance to put in food, this will not be bad conduct and nobody will blame him for greed.

5. The fifth sikkhāpada states:

I shall eat the almsfood appreciatingly: this is a training to be done.

Though that almsfood is coarse, a bhikkhu should not do anything unusual but should eat in the ordinary way. Once our Master accepted (and ate) griddled flat chapattis offered by the serving-maid *Puṇṇadāsī* who worked in some family, without showing any dislike, this being an example of eating almsfood appreciatingly. Moreover, when a bhikkhu is eating, he should eat with intention to do just that and not to do something else while eating. This is also regarded as eating almsfood appreciatingly.

6. The sixth sikkhāpada states:

I shall eat almsfood with attention on the bowl: this is a training to be done.

This rule prohibits a bhikkhu from looking at other things while eating; but looking only in relation to eating, such as to see whether the next bhikkhu has enough food to eat or not so as to give to him, is not prohibited.

7. The seventh sikkhāpada states :

I shall eat the almsfood evenly : this is a training to be done.

This rule prohibits bhikkhus from taking food from only one place (in their bowls) until a hole (in the food) is made, while it teaches bhikkhus to collect rice into lumps for the mouth.

8. The eighth sikkhāpada states :

I shall eat the almsfood with curries in proportion (*sama*): this is a training to be done.

The term *sama* has been explained by the Atthakathā-teachers as 'equal' which means one part of curries etc., to four parts of rice. This rule prohibits a bhikkhu from being gluttonous like a child. Though he eats curries in proportion more than one to four but not more in amount than the rice he may do this for he does not thereby depart from the Pāli and is not gluttonous. But the understanding that a bhikkhu eating curry made of pulses (in greater proportion to the rice), this (only) being prohibited, is certainly narrow. If an inviter serves something without rice, a bhikkhu can eat it.

9. The ninth sikkhāpada states :

I shall not eat the almsfood working down from the top : this is a training to be done.

It is a tradition for a bhikkhu that when he eats he should level off the rice in his bowl keeping it even. Things eaten with rice or with sweet which are brought to him piled up on a plate cannot be taken like this, levelling off the top. In this case he can take from the top.

10. The tenth sikkhāpada states :

I shall not hide curries and other foods with rice out of desire to get more : this is a training to be done.

This refers to eating in a place where bhikkhus are invited and where donors are waiting to serve whatever the bhikkhu likes to eat.

11. The eleventh sikkhāpada states:

I shall not, unless sick, ask for curry or rice for my own benefit and eat it: this is a training to be done.

The term 'to ask for' means to ask from householders who are not a bhikkhu's relatives and have not given him invitation to ask. If he is sick, being deprived of favourable food and is not happy, he is allowed to ask. And a bhikkhu who is not sick can ask on behalf of a sick bhikkhu.

12. The twelfth sikkhāpada states:

I shall not look finding fault with another's bowl: this is a training to be done.

To look with the thought of finding fault at another bhikkhu's uncouth way of eating is prohibited by this rule but to look with the thought of giving food to another bhikkhu who has not enough, is not prohibited.

13. The thirteenth sikkhāpada states:

I shall not make up an extra-large mouthful: this is a training to be done.

"An extra-large mouthful" of food which cannot all be put into a bhikkhu's mouth is regarded as the meaning here. A bhikkhu should make it the right size for putting easily into his mouth. Other sorts of food (apart from rice) are not prohibited but if it is a cause for bad manners, it should not be done.

14. The fourteenth sikkhāpada states:

I shall make up a round mouthful: this is training to be done.

The point to be considered here is what sort of rice was eaten at the time of compiling the *sekhiyavatta*. Phra Upāligunū-pamācariya (Pān) of Wat Phra Jetuphon used to speak about this subject to me. He was convinced that it was like the glutinous rice (of the present time) and I tend to agree with him. If it was not glutinous rice, then it may have been a certain kind of rice or grain resembling it, or else ordinary rice boiled wet, so that it could be made into round lumps. Moreover, the Vibhaṅga prohibits a bhikkhu from making up long-shaped lumps, so it is certain that it can be made round. The manner of eating which is regarded as polite here, is to make the food into round mouthfuls and this has been taught here. If we understand first the sort of grain eaten by the people (at that time) then we can understand the following rules.

15. The fifteenth sikkhāpada states:

I shall not open the mouth when the mouthful is not brought to it: this is a training to be done.

From this we know that the tradition of eating food was to close the mouth when chewing, opening it only when the mouthful was brought near to it.

16. The sixteenth sikkhāpada states:

I shall not put all the fingers into the mouth when eating: this is a training to be done.

The term "hand" here is explained in the *Tikā* as meaning 'fingers' and this must be correct. This rule prohibits a bhikkhu from dirtiness. If he puts his fingers in his mouth, even though not all, it is not good.

17. The seventeenth sikkhāpada states:

I shall not speak with the mouth full: this is a training to be done.

As long as a bhikkhu has food in his mouth he cannot speak in a normal voice, so he should not speak until he has swallowed that food or else spat it out, – then he can speak.

18. The eighteenth sikkhāpada states :

I shall not eat tossing up (into the air) a lump of food: this is a training to be done.

This rule prohibits tossing up rice lumps from the hand to catch them in the open mouth which is just one sort of naughtiness.

19. The nineteenth sikkhāpada states :

I shall not eat biting upon a lump of rice: this is a training to be done.

The biting into (lit, breaking up) of other things such as hard sweets or fruits is allowed but this rule prohibits a bhikkhu from eating sloppily. The biting of other foods (besides rice) is ugly and a bhikkhu should avoid doing so except in a country where biting is not considered ugly. Perhaps at the time of the Vibhaṅga's composition, the people of that time and place might not have considered it bad manners (to bite upon other foods) and therefore it was allowed to do so.

20. The twentieth sikkhāpada states :

I shall not eat stuffing out (the cheeks): this is a training to be done.

This rule prohibits a bhikkhu from putting too much into his mouth at one time until his cheeks are blown out like those of a flautist. Other foods (apart from rice) are allowed (by the Vibhaṅga) but a bhikkhu should know what is suitable and behave in a proper way.

21. The twenty-first sikkhāpada states:

I shall not eat shaking the hand about: this is a training to be done.

If boiled rice sticks to his hands then a bhikkhu should wash them with water.

22. The twenty-second sikkhāpada states:

I shall not eat scattering rice about: this is a training to be done.

This rule prohibits bhikkhus from letting rice-grains which could not be put into the mouth, fall back into the bowl or onto the floor.

23. The twenty-third sikkhāpada states:

I shall not eat putting the tongue out: this is a training to be done.

24. The twenty-fourth sikkhāpada states:

I shall not eat making a champing sound: this is a training to be done.

25. The twenty-fifth sikkhāpada states:

I shall not eat making a sucking sound: this is a training to be done.

The sound of champing occurs at the time of chewing upon hard food, while the sound of sucking is heard at the time of drinking liquids. A bhikkhu should be careful about this.

26. The twenty-sixth sikkhāpada states:

I shall not eat cleaning (or licking) the hand: this is a training to be done.

The term "licking the hand" here does not only mean to lick food sticking to the hand with the tongue but implies also picking at morsels of food sticking to the hand and then placing them in the mouth using the fingers (of the other hand).

27. The twenty-seventh sikkhāpada states:

I shall not eat cleaning (or scraping) the bowl (with the fingers): this is a training to be done.

When the boiled rice in the bowl is so little that it cannot be made into a lump, a bhikkhu is prohibited from collecting it into a lump and eating it. To do so is called "eating scraping the bowl".

28. The twenty-eighth sikkhāpada states:

I shall not eat cleaning (or licking) the lips (with the tongue): this is a training to be done.

29. The twenty-ninth sikkhāpada states:

I shall not accept a drinking-water pot with a hand soiled by food: this is a training to be done.

It was a tradition for bhikkhus in those days that when they had eaten and were satisfied, they accepted water. They were prohibited from accepting water with a hand soiled by food. But at present water is received at the same time as the food. It should be understood that a bhikkhu is prohibited from touching a water pot with soiled hands. If both hands of a bhikkhu are soiled by food, they should be washed before accepting.

30. The thirtieth sikkhāpada states:

I shall not, in an inhabited area, throw away bowl-washing water which has rice grains in it: this is a training to be done.

This rule means that a bhikkhu is eating in a house and washing his bowl there. At that time, it seems as though the water without rice-grains in it was not important and therefore it was forbidden to throw away the water with rice-grains. At present, even water without rice-grains should not be thrown away. A bhikkhu should empty it into the spittoon which is put there for that purpose when it can then be thrown away by someone else. If a bhikkhu throws the water away by himself in a place which is unsuitable, then this conduct is also not good.

Summary

This tradition of eating food should be upheld according to its purpose, that is, the required neatness and propriety. Bhikkhus should not only take the literal meaning, that is, the manner of eating taught in this section, because it was set forth in the tradition of those days. In the course of time tradition has changed. If bhikkhus insist on behaving according to the ways set forth above, they could seem (to modern eyes) rather messy, perhaps even uncouth. For example, in the upper classes (of Thai society) people eat using a spoon and fork, or chopsticks with a spoon. If bhikkhus behave strictly according to the way taught in the *Sekhiya* using their hands, it may seem ugly and messy to those upper-class people who serve them. Bhikkhus should learn how to eat according with the times. *

A bhikkhu who does not take care of the traditions of eating and who eats greedily and in a dirty way, is dukkaṭa. A bhikkhu who intends to behave according to tradition but who does wrongly without intention, without mindfulness and without knowledge (of these rules), or who is sick, is free from the usual āpatti.

* These remarks in this Summary refer to the traditions practised in city wats. In the forest wats, the original practices as outlined by the Trainings in this section, are still followed strictly. (Translators).

III. DHAMMADESANĀPĀṬISĀMYUTTA

— The Group on Teaching Dhamma.

There are sixteen training-rules here. The first eleven rules deal with the manner of persons, as follows :

1. The first sikkhāpada states :

I shall not teach Dhamma to one with an umbrella in his hand (and) who is not sick : this is a training to be done.

2. The second sikkhāpada states :

I shall not teach Dhamma to one with a staff in his hand (and) who is not sick : this is a training to be done.

3. The third sikkhāpada states :

I shall not teach Dhamma to one with a knife in his hand (and) who is not sick : this is a training to be done.

4. The fourth sikkhāpada states :

I shall not teach Dhamma to one with a weapon in his hand (and) who is not sick : this is a training to be done.

5. The fifth sikkhāpada states :

I shall not teach Dhamma to one wearing (wooden-soled) sandals (and) who is not sick : this is a training to be done.

6. The sixth sikkhāpada states :

I shall not teach Dhamma to one wearing footwear who is not sick : this is a training to be done.

7. The seventh sikkhāpada states :

I shall not teach Dhamma to one in a vehicle (and) who is not sick : this is a training to be done.

8. The eighth sikkhāpada states:

I shall not teach Dhamma to one on a couch (and) who is not sick: this is a training to be done.

9. The ninth sikkhāpada states:

I shall not teach Dhamma to one who sits grasping the knees (and) who is not sick: this is a training to be done.

10. The tenth sikkhāpada states:

I shall not teach Dhamma to one wearing a head-wrapping (and) who is not sick: this is a training to be done.

11. The eleventh sikkhāpada states:

I shall not teach Dhamma to one with his head covered (and) who is not sick: this is a training to be done.

The 'staff' is four sork (two metres) in length and used for striking. It is paired with the truncheon of only one sork in length, also used for striking but this is not mentioned here. 'Knife' and 'weapon' are a pair which differ, as follows: the 'knife' is a sharpened instrument and would include swords and halberds; while the 'weapon' is some missile projected, such as arrows or bullets. The statement 'to one with a knife/weapon in his hand' covers the meaning of having these instruments attached to his body, but the Atthakathā allows knives and weapons to be attached to the body so long as they are not held in the hands. This statement may mean that soldiers who have knives and weapons attached to their bodies and citizens with knives attached in the same way, as Malayans and Javanese who wear the kris (a wavy-bladed dagger), are conforming to a tradition of those who like to fight, having weapons about them in this way. As it does not show their anger, the leniency of the Atthakathā is correct here.

'Sandals' and 'footwear' differ in this way: A 'wooden-soled sandal' has a sole while 'footwear' has no sole but some kinds of footwear which a bhikkhu is prohibited from using are sometimes also called 'wooden-soled sandals'. In ancient times, umbrellas, wooden-soled sandals and footwear were regarded as things showing disrespect, so it is prohibited to pass by the cetiya compound having an open umbrella and with footwear on. But this tradition has been changed (in lay society) and polite people now put on footwear when entering an assembly, including the royal court. Men who do not put on footwear are despised by other people who regard them as low. Considering this fact, those who put on footwear showing their politeness or respect should be allowed (to hear Dhamma), except in the case of footwear used in the house (such as slippers) which if used in society will cause the wearer to be looked down upon.

'Vehicles' may mean palanquins which are carried, or drawn vehicles upon which only one man can sit. If a vehicle is large enough so that they may sit together, then a bhikkhu can teach Dhamma.

The 'head-wrapping cloth' is popularly used in some countries and among some communities such as some groups of Indians and Burmese. Perhaps keeping this tradition in mind, the Atthakathā Teacher specifically prohibited (from being taught Dhamma) those people whose heads were wrapped completely and whose topknot of hair could not be seen. This may be taken to mean that if a person does not wrap his head completely, a bhikkhu is allowed to teach (Dhamma). In the present time, many people use headgear (such as caps and hats) which is comparable with the head-wrapping cloths. If a hat is worn in a disrespectful way, then it cannot be done (to teach Dhamma) but if a person wears it according to his tradition or custom, as soldiers in the field, then it seems that Dhamma can be taught.

12. The twelfth sikkhāpada states :

I shall not while sitting on the ground teach Dhamma to one sitting on a seat who is not sick : this is a training to be done.

13. The thirteenth sikkhāpada states :

I shall not while sitting on a low seat teach Dhamma to one sitting on a high seat who is not sick : this is a training to be done.

14. The fourteenth sikkhāpada states :

I shall not while standing teach Dhamma to one sitting (and) who is not sick : this is a training to be done.

15. The fifteenth sikkhāpada states :

I shall not while walking behind teach Dhamma to one walking in front who is not sick : this is a training to be done.

16. The sixteenth sikkhāpada states :

I shall not while walking beside a path teach Dhamma to one walking on a path who is not sick : this is a training to be done.

It is a tradition for bhikkhus to show their respect by the posture of standing and therefore it is prohibited for bhikkhus to teach Dhamma to those sitting down. If both Teacher and listeners are standing, it can be done. In the same postures, high and low, front and behind are also to be upheld. A bhikkhu sitting on a low seat while teaching Dhamma to one sitting on a high seat is prohibited from doing so but when both parties sit on the same level, it is allowed. In the cases of walking in front /behind, on a path and beside it, it is the same.

In the Pāli, the phrase 'one who is not sick' is mentioned in every rule (of this section). This suggests that there is an exception made when the listener is sick, as in the case when a seated bhikkhu teaches Dhamma to a sick man lying on a bed, which is permitted. But some, or most, of these rules do not concern a sick man such as those concerning people with quarterstaves, knives or weapons in their hands. It seems that the phrase 'one who is not sick' has been inserted later when there was concern with special privileges to be given to a sick man. If at the time of insertion this phrase had not been added to all the rules then they would have been dissimilar but it was added to all alike so that the rules are as we have them now. According to my preference, it would have been better if this phrase had not been inserted. The sick man should be given special privileges in only some rules and these exceptions should have been mentioned in the *anāpattivāra* (exceptions for which one is not āpatti). When (the Teachers of old) did not explain according to (my preference), nothing can be explained since they mentioned the special exception for every rule. This seems to be awry. Moreover, to prohibit bhikkhus from teaching Dhamma to those who show disrespect is done from reverence for Dhamma and esteeming it above all other things. It is probable that this matter has been rather established by the disciples of the Buddha, than by the Master himself. This is one of the points which should be further investigated by Vinaya experts. In this group, the āpatti of dukkata is given as usual to the bhikkhu who ignores these rules and persists in breaking them.

IV. PAKINNAKA — Miscellaneous.

There are three training-rules here. I shall explain about them briefly.

1. The first sikkhāpada states :

I shall not, when not sick, stool or urinate while standing up: this is a training to be done.

2. The second sikkhāpada states:

I shall not, when not sick, stool, urinate or spit on green plants: this is a training to be done.

3. The third sikkhāpada states:

I shall not, when not sick, stool, urinate or spit into water: this is a training to be done.

It is a tradition of bhikkhus to squat down while urinating so as not to foul fields or farms where people are raising seedlings, or the drinking and washing water. Pasture which is well looked after now, is included under 'green plants'. *Bhūtagāma* (plants, see *Pācittiya* 11) which are not well looked after and are just growing by themselves are not included in this case. 'Water' means that water in wells and ponds which people have excavated, or natural reservoirs such as pools or lakes, or flowing waters such as canals or rivers. In all these cases it is prohibited to relieve oneself in such waters. An exception is in water not fit for use, such as polluted water, or sea water. In times of flood when there is no dry land upon which to relieve oneself, it is allowed to do so in water. Most of the ordinary people think that to release foul things into flowing water does not cause harm but bhikkhus have been convinced from the very beginning that this makes for polluted water, for there is this rule preventing bhikkhus from relieving themselves in flowing water. This tradition is finer than the understanding of ordinary people but few of them know about it. In this group too, the *āpatti* of *dukkata* is given to a bhikkhu who ignores and purposely breaks these rules but as usual there are exceptions (for a sick bhikkhu).

CHAPTER IX

ADHIKARAṆA-SAMATHA

This term is the name of either training-rules or dhammas meaning 'subduing the adhi karaṇa' comprising seven articles. We should know about the kinds of adhi karaṇa first.

Things which occur and should be dealt with are called 'adhi karaṇa' (or legal processes). They are classified into four categories: *vivāda* or contention concerning Dhamma and Vinaya is called *vivādādhikaraṇa* and a judgement should be given whether right or wrong. The accusation of āpatti is called *anuvādādhikaraṇa* and judgement should be given as to whether it is true or false. The manner of falling into āpatti or the āpatti awarded is called *āpattādhikaraṇa* and this should be cleared up, that is, for release from the penalty. The duty which should be undertaken by the sangha, such as giving upasampadā, is called *kiccādhikaraṇa* and this should be completely carried out.

At the beginning, Dhamma and Vinaya was handed down by memory and explanation was needed of the *mātikā* (matrices) which were just quoted as the headings. Thus it was possible that bhikkhus had different understandings and began disputes when they spoke about Dhamma-Vinaya. It is not necessary to speak of those days, for even in the present lawyers have different understandings regarding national law. This is 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 future cases). If this is not done, then the differences in understanding will become wider and wider so that there would be no

basic principles. There was an example in the time of King Asoka the Great. The Dhamma and Vinaya have flourished so long because there is rule and order for controlling (the Sangha). It can be compared with a thread linking flowers together and preventing the scattering of those flowers. Therefore the bhikkhu-community must abide by the same pattern.

Moreover, the Dhamma and Vinaya will flourish long because bhikkhus practise respectfully and according to them. If there are (bhikkhus) wicked, vulgar and shameless mixed in the community they will cause defilement there and it is the duty of a well-behaved bhikkhu when knowing and seeing this, to warn them personally, or to accuse them in the presence of the sangha in order to remedy their bad behaviour or to rid the sangha of shameless people. It is possible that shameless bhikkhus may also find fault with other bhikkhus, for example, Mettiya Bhikkhu and Bhummajaka Bhikkhu instructed Mettiyā Bhikkhuni to accuse Phra Dabbamallaputta Thera in the presence of the Master. In this way *anuvādādhikarāṇa* is born. When it has arisen, investigation should be made by expert bhikkhus as to whether it is true or not, and this should be undertaken according to what is righteous. If not according to righteousness then distrust will spread among the sangha leading to schism and lack of uniformity. When the dispute has been settled by Vinaya-experts, all bhikkhus must take heed of their decision and should not behave according to their own opinions because each one of them is a unit in the concord (of the whole). Otherwise, there is no power to settle disputes.

Again, the Dhamma-Vinaya is able to flourish long because there are well-behaved bhikkhus as stated above, therefore the Master laid down the training-rules as the principles guiding their behaviour and *āpatti* is awarded a bhikkhu who breaks the rules. This is the way that *Āpattādhikarāṇa* is born and when it has occurred it must be resolved by a procedure through a sangha or by an individual. Otherwise the training-rules will not yield any result and though they exist, yet it will be as though they did

not exist. Therefore, each bhikkhu should agree to make amends when he has *ūpatti*. Again, our Master decided to hand over the government of the community to the Sangha, not permitting individuals to be independent, so He allowed the Sangha to carry out the duties of community government, such as receiving men for *upasampadā* as stated in the first chapter. In this way *Kiccādhikaraṇa* occurs. When it has occurred, it must be completed for if otherwise, that work will not go properly. Bhikkhus cannot stay idle doing nothing, or even doing something but not in time, for this also causes the sangha to deteriorate, so every bhikkhu should have a sense of responsibility and should accomplish the duty of the sangha in concord.

Due to these facts, the Master set forth the rules for settling the four *adhikaraṇa* called *adhikaraṇa-samatha* comprising seven articles, as follows:

1. *Sammukhāvīnaya*—the procedure to be done in the presence of, that is, the manner of settling the legal process in the presence of the sangha, and in the presence of an individual, and in the presence of *vatthu*, and in the presence of Dhamma-Vinaya.

‘In the presence of the sangha’ means that the bhikkhus assembled there are complete as a sangha. ‘In the presence of an individual’ means the persons concerned in that matter are present there. ‘In the presence of *vatthu*’ means that the subject-matter is raised for judgement. ‘In the presence of Dhamma-Vinaya’ means that the judgement is correct according to Dhamma and Vinaya.

2. *Sativīnaya*—the procedure setting up mindfulness as the main point, that is, the manner in which the sangha sets forth a motion announcing that an Arahant is a fully mindful person for the settlement of *anuvāḍādhikaraṇa*, there being an accusation against him regarding breaking of *sīla*.

3. *Amūlhavīnaya*—the procedure dealing with a bhikkhu who has recovered from insanity, that is, the manner in which the sangha set forth a motion announcing a person who is no longer

insane for the settlement of *anuvādādhikaraṇa*, there having been accusation about training-rules broken by him while he was insane.

If the term (*amūḥha*) is not preceded by the negative 'a-' then it would be only *mūḥhavinaya* meaning, procedure given to one who is insane, which has a better meaning.

4. *Paṭiññātakaraṇa*—doing according to what is admitted, that is, the āpatti is given according to the admission of the accused who admits truthfully what he has done. To confess āpatti to others is held to be 'doing *paṭiññā*' (admission) and is included in this article.

5. *Yebhuyyasikā*—the judgement made according to the words of the majority. This procedure is used when the opinions of many people differ and the majority's opinion should be taken.

6. *Tassa-pāpiyasikā*—the act of giving a penalty to one who has committed a fault. In the Samathakkhandhaka of the Cūlavagga 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. But this procedure should be grouped in the Kammakkhandhaka. I understand that this is the manner of giving a penalty to one who has done wrong even though he does not accept (his own guilt) truthfully, but testimony proves that he is guilty as stated in the Aniyata training-rules.

7. *Tina-vatthāraka*—the covering over with 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 Kosambi, and so forth.

Sammukkhāvinaya can settle every kind of *adhikaraṇa*. *Sativinaya*, *Amūḥhavinaya* and *Tassa-pāpiyasikā* can settle only

anuvādādhikaraṇa. It is said that *Paṭiññātakaraṇa* and *Tina-vatthāraka* can settle only *āpattādhikaraṇa* but I think that they can also settle *anuvādādhikaraṇa*. *Yebhuyyasikā* is used to settle only *vivādādhikaraṇa*.

The training-rules which have been explained so far are 227 in number and there is the Exalted Buddha's allowance to recite them in the Sangha-assembly upon the Uposatha-day of every (lunar) fortnight. Collectively, they are called *Pāṭimokkha*. If reference is made to some of these training-rules, then they are called 'training-rules coming in the *Pāṭimokkha*'. They should be upheld as the principles of Vinaya. If there is some obstacle to their practice, due to time and place, they should be upheld indirectly and not given up entirely, for otherwise there will be no principles (for discipline). A community without principles for discipline cannot last long and therefore I should like to give advice in this way.

**(Summary of Relations between the Seven rules and
the Four types of Legal Processes)**

Sammukhāvinaya (1-4)	1. Vivādādhikaraṇa (contentions)
Sativinaya (2)	2. Anuvādādhikaraṇa (accusations)
Amūlhavinaya (2)	3. Āpattādhikaraṇa (faults)
Paṭiññātakaraṇa (2, 3)	4. Kiccādhikaraṇa (duties)
Yebhuyyasikā (1)	
Tassa-pāpiyasikā (2)	
Tina-vatthāraka (2, 3)	

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CHAPTER X MEASUREMENTS

There are some training-rules which contain references to standards of some measurements. Considering them all together they relate to nearly all kinds of measures and so it is proper to explain measurements here. Standards of measurement are called *mātrā*. They can be classified for our purposes into five kinds, namely.

- i) time-measurement
- ii) linear-measurement
- iii) capacity-measurement
- iv) weight-measurement
- v) money-measurement

The standards of some of these measurements are differently described in the scriptures and the more carefully they are explained, the more obvious are the discrepancies. I shall explain them to the extent necessary here.

1. Time-measurement.

The standard of measurement is determined by one rotation of the earth around the sun which is one day. It is counted from the time of the seeing the faint reddening of the sky which is called dawn. It has the method of analysis and the method of synthesis. I shall explain the latter which is determined by the path of the moon :

15 or sometimes 14 days	= 1 pakṣha (pakṣa) fortnight
2 fortnights	= 1 māsa month
4 months	= 1 utu (rtu) season
3 seasons	= 1 year

The explanation should be understood thus: The moon rotates about the earth once in $29\frac{1}{2}$ days. If we count 29 days as

a month it is too little while 30 days as a month is too much. So we have to count 59 days as two months by having one month of thirty days and another of twenty-nine. Therefore a fortnight has sometimes fifteen and sometimes fourteen days. During one orbit of the moon, as it gets farther away, it becomes brighter until we see the whole of the moon lighted up which is called the Full Moon. The day on which the moon is full is called *Punnami*. The fortnight in which the moon reaches this point far from the sun is called *sukkapakkha*, the waxing moon. After the Full Moon, the moon gradually moves closer to the sun and the moonlight becomes dimmer until it cannot be seen. This is called the new moon. The day on which the moon is new is called *Amāvāsī* meaning the lunar day during which the sun and moon live together, or is called new-moon day. As the moon moves closer to the sun that fortnight is called *kālapakkha*, the waning moon. These two fortnights make up one month.

The months are named after fixed stars being determined by the moon reaching those stars on the Full Moon day at midnight, as follows :

Māgasiramāsa	-	the first month (approximating to November-December)
Pussamāsa*	-	second (December-January)
Māghamāsa	-	third (January-February)
Phaggunamāsa	-	fourth (February-March)
Cittamāsa	-	fifth (March-April)
Vesākhamāsa	-	sixth (April-May)
Jetthamāsa	-	seventh (May-June)
Āsāḷhamāsa	-	eighth (June-July)
Sāvanamāsa	-	ninth (July-August)
Bhaddapadamāsa	-	tenth (August-September)
Assayujamāsa or		
Paṭhamakattikamāsa	-	eleventh (September-October)
Kattikamāsa	-	twelfth (October-November)

* (*Pussamāsa* is used as the equivalent of *January* (and so on) when these names of lunar months are used for 'telling the era' before giving a sermon).

Translators.

It is not stated in the Pāli which month has thirty days and which month has twenty-nine, and which fortnight has the dropped day (to become only fourteen). In the time of the Atthakathā the year was divided into two periods of six months in one of which, the months have thirty days and in the other, only twenty-nine but it is not clear that it fixes the alternate months (of thirty and twenty-nine days) as used in Siam. In the Chinese calculation there are dropped-day months and full months as well but they are not fixed as alternating. However (it is arranged), in a year there are only six months with dropped days.

In the Buddha-time, or when Pāli was written down, the fortnight of the waning moon came at the beginning of the month and that of the waxing moon at the end, and this (calculation) was practised until after 1200 B.E as recorded in the books of Hsuan Chwang on pilgrimage in India. It seem to have been changed to count the waxing moon at the beginning of the month when astrology developed. In Siam, the fortnight of the waxing moon is counted at the beginning of the month, so time is counted one fortnight later than the Pāli reckoning. For example, the waxing fortnight of the first lunar month in Siam, becomes the second half of Māgasira month. One will see that a 'dropped day' should fall in the second part of a month but it is explained in Pāli that the Pavāranā Day falls on either the fourteenth or the fifteenth of a fortnight. If a month with a dropped day, and a full month, are arranged alternately as in Siam, in the former (or original) calculation it must fall on the fourteenth and in the latter calculation it will fall only on the fifteenth. There are perhaps, other methods of fortnightly calculation such as when months with dropped days and full days are not arranged alternately, or when one thinks of Pavāranā Day which is also put forward one fortnight, that is to the waning moon of the eleventh lunar month as practised in Siam. That Pavāranā Day then falls on the fourteenth.

The Naming of the Three Seasons.

1. Hemanta-ṛtu – the Winter Season. Beginning from the Māgasira month, [from the first day of the waning moon of twelfth lunar month]

2. Gimba-ṛtu – the Summer Season. Beginning from the Citta month, [from the first day of the waning moon of the fourth lunar month].

3. Vassāna-ṛtu – the Rainy Season. Beginning from the Sāvana month [from the first day of the waning moon of the eighth lunar month].

The new year begins with the Māgasira month, the beginning of the winter season. The years are not counted according to an era but only by observation of the Rains, for example, each individual bhikkhu reckons the number of his 'Phansā' (= varṣa, vassa or rains) which have passed since his upasampadā.

It is impossible to count time according to the Moon's motion only, because natural phenomena such as a lot of rain, drought, the fruiting of fruit(-trees) depend upon the sun's (apparent) motion. If one always relied upon the moon's motion, then these events will not fall in the right season. For this reason the calculation of the moon's motion must rely upon the solar motion. Twelve orbits of the moon are counted as one year, that is, twelve months, or 354 days. One orbit of the earth about the sun is however, also counted as one year of 365 days and more than six hours. There is a difference of more than eleven days so that every three years this adds up to more than one month. In order to prevent a wide divergence of the two calendars it is necessary to add one lunar month either in the third or in the second year so that (the lunar leap year) has thirteen months. This added month is called *adhikamāsa*. In one cycle of 19 years, the addition of *adhikamāsa* is made seven times. This system was also found in the Exalted Buddha's time which indicates that He allowed the day of entering the Rains-residence to be put forward by one month in accordance with the tradition used in Rājagṛha (Rājagaha, the capital of Magadha). (At that time), the traditions of adding the *adhikamāsa* in the month when the remaining lunar days complete one month—as in Chinese

tradition, or of adding it at the end of the Summer Season—as in Thai tradition,—were not known. There is only this relating to measurement of time connected with the sikkhāpada.

2. Linear Measurement.

This linear measurement helps us to understand distance: far and near, high and low, long and short, wide and narrow. It is thought that formerly fingers were used as a standard but for fractions the various limbs cannot be used and so rice-grains were used instead. But for whole units the limbs were used in this way:

7 rice-grains	=	1 fingersbreadth ('carpenter's fingers')
12 fingersbreadths	=	1 handspan (10", 25 cms).
2 handspans (kheup)	=	1 forearm (1'8", 50 cms).
4 forearms (sork)	=	1 wāh (2-188 yds, 2 m).
25 wāhs	=	1 usabha (54-7 yds, 50 m).
80 usabhas	=	1 gāvuta (2-48 miles, 4 km).
4 gāvutas	=	1 yojana (9-92 miles, 16 km).

This measurement is consistent with the one used in this country and agrees with that used in Jambudvīpa after B.E. 1200 when the Chinese bhikkhu named Hsuan Chwang went to India. In the Abhidhānapadīpikā, rice-grains are called *dhanāmāsa*, while in Hsuan Chwang's records they are called *yava*. Thai people used to translate *yava* as 'glutinous rice' so I have laid out unhusked grains of glutinous rice comparing them with the (measurement of) carpenter's fingers. The unhusked grains of black glutinous rice are long and only six of them equal one carpenter's fingersbreadth. Seven unhusked grains of white glutinous rice are exactly equal to one carpenter's finger. But with fractions of the fingerbreadth it is more convenient to divide into eight parts.

Thus one fingerbreadth is divided into four parts and will be called (in Thai) 'kabiet'. One 'kabiet' is divided into two parts and will be called 'anukabiet'. For this reason, it is better

to use eight rice-grains as one fingerbreadth as practised by us in Siam. The linear measure from the rice-grain up to the forearm is found in the Abhidhānapadīpikā, while that from the forearm up to the yojana is found in the Sankhyāpakāsaka, and both of these scales have been explained in the Pubbasikkhāvāṇṇā.

In the sikkhāpada relating to linear measures, short distances are measured handspan by handspan, just as (at present) they are measured by feet and inches, and this method is known as the *sugatapamāna*. Long distances up to the yojana are not said to be measured according to *sugatapamāna*. This point will be discussed further below.

Another Method.

4 forearms	=	1 bow (dhanu) (6'8")
500 bows	=	1 kosa (over ½ mile).
4 kosas	=	1 gāvuta
4 gāvutas	=	1 yojana (10.1 miles).

This method is found in the book Sankhyāpakāsaka being used to measure the distance of a forest residence as mentioned in some training-rules.

3. Capacity Measurement.

The system here is derived from the linear measure. Linear measure is used for length and breadth while in a capacity measure, height is also used. This measure is used for amounts of such things as liquids or grains. It must be presumed that formerly coconut shells were used. For fractions however, the fistful or the handful was the standard, as we see below :

4 fistfuls (mutthi)	=	1 handful (kudhava)
2 kudhavas	=	1 pattha (of hands placed together)
2 patthas	=	1 nālī
4 nālīs	=	1 ālahaka.

This measurement is rather uncertain, the terms *pattha* and *nāli* being specially difficult to understand. In all scriptures they are taken to be equal, but in the Vibhaṅga it is said of the capacity of a bowl (*pattha*): a small bowl can contain the boiled rice from one *pattha* of raw grain; a middle-sized bowl can contain boiled rice from one *nāli* of raw grain; while a large-sized bowl can contain the boiled rice from half an *ālahaka* of raw grain. This means the amount is doubled for each of these bowls. According to this statement, the *pattha* and the *nāli* must be different. Therefore, in the Abhidhānapadipikā it said that four kudhavas are equal to one *pattha* but I regard 4 kudhavas = 1 *nāli*. Half of a *nāli* or two *kudhavas* is then one *pattha*. In this way, these measures can be put together properly.

Capacity measurements exceeding one *ālahaka* are found in Pāli but only the above terms are used in the Vinaya.

4. Weight Measurement.

Capacity measurement is known by volume only, for example, rice-grains or sand measured by the *tanān* (approx. 1 quart) have the same volume but their measurement by weight must be found through scales. This kind of measure is for knowing the weight of things having *different* volume, such as various metals. At present, other goods are also weighed. It is understood that (the standard of) weight is based upon the *māsaka*, namely beans or big 'elephant-eyed' Indian liquorice seeds (*Abrus precatorius*). For fractions, the *kuñjā* of small 'mouse-eyed' liquorice seeds and unhusked grains may have been used.

Weight-measurements for things other than gold and silver, are as follows:

4 rice-grains	= 1 <i>kuñjā</i>
2 <i>kuñjā</i>	= 1 <i>māsaka</i>
5 <i>māsaka</i>	= 2 <i>akkha</i>
8 <i>akkha</i>	= 1 <i>dharana</i>
10 <i>dharana</i>	= 1 <i>pala</i>
100 <i>pala</i>	= 1 <i>tulā</i>
20 <i>tulā</i>	= 1 <i>bhāra</i>

Measures for gold and silver (other than money), that is, troy weight, are as follows:

4 rice-grains	=	1 kuñjā
2 kuñjā	=	1 māsaka
5 māsaka	=	2 akkha
8 akkha	=	1 dharana
5 dharana	=	1 suvanṇa
5 suvanṇa	=	1 nikkha

It is understood that gold and silver which is made into a lump is determined in weight by one *nikkha*, and this causes confusion since sometimes '*nikkha*' means a weight-measure but sometimes a lump.

This measurement is not complicated like the others but one must know how to distinguish the weight-measures for things in general, from the troy-weight. But why is it that Ācariyas understand differently in the equation, "5 māsaka = 2 akkha"? One cannot blame the Pāli explanatory verses as obscure but they understand differently by themselves. My understanding agrees with those Ācariyas who composed the Sankhyāpakāsaka.

5. Standards of Money

This mode is for measuring the value of goods using *kahāpana* as the standard unit of measurement. There are only units smaller than this but no larger ones. These are as follows:

5 māsaka	=	1 pāda
4 pāda	=	1 kahāpana

The explanation of them should be understood thus: There are many kinds of *kahāpana* but the *kahāpana* used in Rājagaha when the *adimādāna sikkhūpada* was laid down, was called *nīla-kahāpana*. It was said in many books that it was compounded of 5 māsaka of gold, 5 māsaka of silver, and 10 māsaka of copper. Some said that one rice-grain of iron was added but others have not written anything about this. These metals were alloyed, shaped and stamped with a seal. When we consider according to this, the substance of that *nīla-kahāpana* is 'nāk' (an alloy of gold and copper) and the weight (of one *kahāpana*)

is one dharāṇa (see, weight). Māsaka in this measurement is not the same as the māsaka of the weight-measures, the name only being taken from the latter. In the Vibhaṅga it is said that the māsaka may be made of iron, wood, or lac but it was not clearly said of what the pāda was made,—whether it was made of nāk (the gold-copper alloy) like the kahāpana, or of other materials, or perhaps only the materials of the kahāpana and māsaka are (given), but not of the pāda which is not yet known. If the kahāpana was made of pure gold, its value can probably be compared with its weight but the kahāpana here is 'nāk', so when the Ācariyas compared it to gold-measurement, they have reduced its value by half, saying —

1 pāda = gold to the weight of 20 unhusked
rice-grains

According to this, 4 of these unhusked rice-grains will be equal to one māsaka. This leads us to assume that when those scriptures were written, the value of gold was double that of 'nāk'.

But I am not certain that the nīla-kahāpana was made of 'nāk' as I have not yet come to know in which ancient or modern country 'nāk' has been used for money. Only pure gold and silver have been used for this purpose*. So when the Ācariyas suggested that we should compare the kahāpana with the value of gold, it is a clever method. If we understand that the nīla-kahāpana is pure gold weighing ten māsakas, which may be divided into 80 grains of unhusked rice, whose total weight will be equal to half a dharāṇa, then this statement is consistent. But one will compound with silver and copper, when the weight will be doubled and the value less, for what purpose?

These measurements though being determined as standards by natural things, such as limbs and seeds, vary considerably. For example, people in one country differ from those in other lands by their physical measurements, and what need is there to

* The gold-standard was still commonly in use at the date of writing. (Translators).

speak of seeds! Therefore, the rulers of various countries have had to issue the standard for measurements in order that people will abide by them in case of disputes. This kind of standard is called 'Royal measurement'—such as the commonly named 'royal wāh' (approx 2 yards), 'royal tanān' (approx. 1 quart) or the 'sealed tanān'. If a person lives in a particular country, he should abide by the royal standards instituted in that country.

Special Measurements.

In the training-rules, when they are referring to linear measurements, if to short linear measures they are measured by the sugatapamāna, such as the sugata-handspan or the sugata-finger. I have tried my best to find the way for understanding the sugatapamāna. Was it a special measure such as the inches of a foot, or the 'carpenters inches'? Though the term 'sugata' was an epithet of the Master, yet it was not a word alleged to be uttered by the Master referring to himself; nor was it a word used by His disciples in referring to the Master. However, my effort has been in vain because in the Pāṭimokkha one finds the phrase "*idaṃ sugatassa sugatacīvarappamāṇaṃ*" meaning "This is the measure of the Sugata's sugata-robe". One cannot understand this to mean other than the Master himself. When it is put like this, presumably the Master was using his own fingers as the standard for a short measurement because when a yojana is mentioned the term sugata-yojana is never used. This seems to be rather a measurement which was determined loosely for using temporarily but when the sikkhāpadas had been transmitted for a long time, that measurement became difficult to understand.

The Atthakathā-ācariya commented upon the word 'sugatapamāna' in the Commentary on the *Sāññācīkā* training-rule (Sanghādisesa 5) saying that the sugata—handspan means three handspans of middle-sized people of that time, consequently being equal to one carpenters' forearms-length plus one handspan. Bearing this statement in mind, and according to the *Mahāpurisalakkhaṇa* (the Marks of a Great Man), the Master's height was equal to his own wāh (the distance between the fingertips with

the arms stretched out), that is, to 12 carpenters' forearms-length. So the Master was three times as high as ordinary men! The sugatapamāna in the training-rules must therefore be the carpenters' pamāna (measurement) of handspan and fingers multiplied by three. By doing so, everything measured in this way will become very large. I have never heard that anyone has considered this before except (the late Saṅgharāja) Somdetch Phra Mahā Samaṇa Chao Krom Phrayā Pavaresvariyaṅkarana who was my upajjhāya. He concluded that the Master was not much larger than the other people of that time. He referred to some stories in support of his conclusion. I shall also bring forward some stories as illustration.

1. The Masters' half-brother, Phra Nanda, was handsome like the Master but he was four inches shorter. Nevertheless, he wore the same size of sugatacivara robe.

2. The Master exchanged his saṅghāṭi with Phra Mahā Kassapa.

3. King Ajātasattu went to see the Master one night. The Master sat surrounded by the groups of the bhikkhusangha and the King could not recognize Him so he had to ask the doctor Jivaka Komārabhacca.

4. The youth Pukkusāti who went forth from his house out of devotion to the Master, met Him in the potter's workshop and did not know Him,—thinking that He was an ordinary monk.

The late Somdetch Phra Mahā Samaṇa Chao's conclusion upon this matter could not be opposed by any scholar. When we come to agree that the Master was not so large as this, the sugatapamāna must also be shorter. This can be clearly illustrated: there is a bhikkhu-tradition that before keeping the almsbowl under the bed a bhikkhu should grope first with his hand (to see that there is no obstruction) and then put it away. This points clearly to the fact that the legs of the bed are short, (at most, eight sugata-fingers high) for one who is seated (on the floor) cannot see under the bed. If the bedlegs are high, it will be unnecessary to grope for if there was anything which would knock against the almsbowl, it could be seen.

To determine the sugatapamāna is not easy. The late Somdetch Phra Mahā Samāna Chao made the decision to take the average height of men in the Buddha-time and this amounted to four forearms-length or *sork*, as the standard. He thought that the sugatapamāna of carpenters's measure multiplied by three was probably misunderstood by the Atthakathā Ācariyas. But perhaps the sugatapamāna should be divided by three so he tried to calculate it as follows: he divided the carpenter's handspans into three parts—each part having four carpenters fingers, and to these parts he added one more part, becoming thus four parts, equal to 16 carpenters fingers.* This is assumed to be the sugata-handspan. By reducing the calculation in this way, the bed-legs become short and agree with the statement that a bhikkhu should grope (under the bed before putting away his bowl). This also agrees with the size of the cīvara used: namely, six sork in length and four sork in width. According to this calculation, the Master's body should be 128 fingers tall, or 5 sork + 8 fingers both of carpenters' measure. But I do not understand, or have not found enough evidence, why the late Somdetch Phra Mahā Samāna Chao regarded 129 carpenters-fingers as the height of the Master, in his book, "Sugatavidatthi Pakarana".

The method of calculating the sugatapamāna as suggested by him, was multiplying by 129. The measurement given in the sikkhāpada is divided by 96 and the result will be in carpenters measurement (vattakīpamāna). For the spreading of the fraction it should be divided by 96 so that the result will be the fraction of carpenters-measure. But according to this calculation, one kabiet is divided into four anukabiet.

The sugatapamāna as calculated by the late Somdetch Phra Mahā Samāna Chao Krom Phrayā Pavaresvariyaḷaṅkarana was thus made shorter than the Atthakathā method, thus agreeing better with the evidence. Perhaps, before the time of the Atthakathā, this calculation was current. But when the size of people of the same age and country are compared, then the Master would

* Thus instead of multiplying by three, adding one third. (Translators).

have been much bigger, namely, one forearm and one hand-span higher than them, and then King Ajātasattu should have recognized Him. If this was a possibility for the Master, then Phra Mahākassapa and Phra Nanda must also have been approximately the same height. When it is like this, with a vast difference in height, it cannot be regarded as a marvellous characteristic of the Master alone! It should be regarded as the differences between the people of that country. However, it is still too big.

Could there be some way for considering how to shorten this? I can see only one way. According to this subject in the Vibhaṅga, in the original story prohibiting bhikkhus from wearing the sugatacivara, Phra Nanda was four fingers shorter than the Master. This could be the basis for calculation. We know that Phra Nanda was a handsome man, so if his height was equal to normal people, the Master must have stood four fingers higher than him. Because of the word 'handsome', it seems probable that he was a little taller than the ordinary people, so what was his height? Four fingers as said already were the basis in the Vibhaṅga so according to this the Master was eight fingerbreadths higher than the common people. This will be considerably better (than other calculations). When we take the average of four and eight, we have six fingerbreadths, as the middle measurement. But at first we have to accept that four forearms-length or sork make up the height of the ordinary people, otherwise we have no way to consider further. By adding 6 fingerbreadths to 96 fingerbreadths we get 102 fingerbreadths or 4 sork + 6 fingerbreadths. This was the height of the Master. The method of calculating the sugatapamāna is to shorten the standard taking 17 as the sugata-basis for multiplication and taking 16 carpenters-basis for division. According to this way of calculation, there is not much difference, for example, the eight sugata-fingerbreadths of bed-legs are equal to eight fingers plus two kabiet of the carpenters-fingers.

This however, makes for difficulties otherwise one may say that there is no way to consider it definitely. I should like to suggest that sugatapamāna as worked out by the late Somdetch Phra Mahā Samāna Chao Krom Phrayā Pavaresvāriyā-lankarana which has been accepted by all at present, is greater than the measure used in our country now, even though calculation has shortened it. Therefore, one can use any unit of measurement, namely the English foot, the carpenters-forearm, the individual's fingerbreadth; or the metre. In the last of these, 25 cm [a part divided from 100] are compared to one kheup or handspan, that is, 12 fingerbreadths but will not exceed a sugatapamāna so one should not be doubtful. According to my way of calculation, the foot-measurement should not be used because it is too long; the carpenters-forearm and the (parts of the) metre are proper for use. There is not much discrepancy between the latter two. One should not be troubled to calculate it. Either of these two can be used but the carpenters-forearm measure has no fixed standard. In the future, if the country will fix the standard of measurement for sure, the metric standard should rather be used, as used in many countries. It is commonly regarded as a sure method because it takes the diameter of the world as its standard and it can be compared with our carpenters-forearm, with little discrepancy. One metre can be compared with two sork, so $\frac{1}{2}$ metre or 50 cm are about 1 sork or forearm, while 25 cms are about 1 kheup or handspan. Other measures such as wāh and sen (=20 wāh) can be calculated against the metric measure accordingly. If one knows how to use the metre making comparison to get the measurement as one requires, it will be convenient in every way.

Furthermore, regarding the Magadha-nāli used in Magadha at that time, it was explained in a very complicated way. This term does not come in the mātikā, that is, in the training-rules. It was only said in the Vibhaṅga that the middle-sized almsbowl can contain boiled rice from one nāli of raw grain. In the Atthakathā, it is said that a Magadha-nāli is meant. If we

consider that the Vibhaṅga was composed in Magadha state, or understand further that the Sangāyanas took place there, the explanation about the Magadha nāli being meant must be right, for when a calculation is given, the measures used as standards in that country will be used. I shall not trouble myself with this point and continue no further. According to the Sinhalese Ācariyas' assumption, $1\frac{1}{4}$ nāli of the Sinhalese nāli equals one Magadha-nāli and when the Magadha-nāli was of large size, it is proper to use the nāli which has been mentioned in the capacity-measurement for measuring the quantity of raw grain to be cooked for determining the size of a bowl.

(The translators request the co-operation of readers in reporting errors that they may find in this book. The Thai text is difficult in some places and the modes of expression are sometimes very terse). Translators.

May all the efforts made in
the translation and production
of this book by all who have
helped with it, be dedicated
to the Venerable Royal Author.



SAṄKHAṀRĀ ANICCĀ	VIPARIṄĀMADHAMMĀ
	SANTATIṀPATIBADDHĀ
SAṄKHAṀRĀ DUKKHĀ	TAM KUTETTHA LABBHIĀ
SAṄKHAṀRĀ ANATTĀ	YATHĀPACCAYAM PAVAT-
	TANTI

Conditions (of mind and body) are unstable,
 things sure to deteriorate,
 bound about in continuity.

Conditions (of mind and body) are dukkha,
 what else could be expected of them?

Conditions (of mind and body) are ownerless.
 going on according to supporting factors.

(Somdet Phra Mahā Samaṇa Chao

Krom Phrayā Vajiraṅṅavarorasa)

THE ENTRANCE TO THE VINAYA

VINAYAMUKHA

Volume Two

of

Somdet Phra Mahā Samana Chao
Krom Phrayā Vajirānāṅvararasa
10th Sangharāja of the Ratanakosin Era
of Siam



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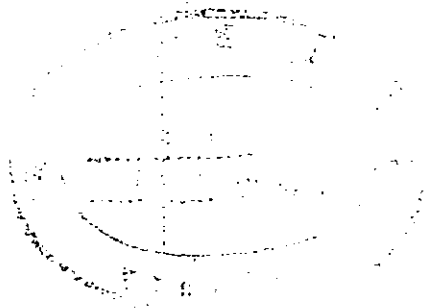
The square brackets [] used in the text are the explanations of the Venerable Author. The parentheses () are expansions of the translators of the original text due to the brevity of the original and to overcome difficulties of translating Thai idioms.

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To the late Venerable Author who so willingly gave
of himself for the betterment of the Buddhasāsana
and for the welfare of the Thai people.



FOREWORD

Four years has since elapsed since the work of translation was begun on this volume of "The Entrance to the Vinaya" by the late Supreme Patriarch Somdet Phra Mahā Samana Chao Krom Phrayā Vajirānāvararasa. The work was begun by Khantipālo Bhikkhu and Thitayogo Bhikkhu (Phra Mahā Feun) and the rough translation was completed in a relatively short time. The most difficult and arduous task lay in checking the translation against the Thai original, which was done at first by myself and Khantipālo Bhikkhu. The work of checking was passed to Jutindharo Bhikkhu and finally to Jotamano Bhikkhu who has spent the past two years checking the translation with me and in typing a new corrected manuscript.

The present volume deals with the Abhisamācāra (the higher training in proper conduct) and is a useful book for lay Buddhists as well, for in many instances in the Abhisamācāra, proper conduct depends upon the correct understanding of the Vinaya by both bhikkhus, laymen and laywomen. It is therefore good for lay Buddhists to be familiar with all aspects of the bhikkhu discipline so that they may be an aid rather than a hindrance to the bhikkhus in their practice.

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Work has not yet begun on the third and final volume of this series, but it is my hope that it will soon be begun and completed, thus making this much revered Thai work available to English-speaking Buddhists.

On behalf of the Mahāmakut Rājavidyālaya, I would like to thank all those who worked so diligently on this project in order to bring into being this present publication.

Somdet Phra Nyanasamvara

Director, Mahāmakut Rājavidyālaya

Wat Bovornivas Vihāra
March 2516/1973

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THE TRAINING-RULES OUTSIDE THE PĀṬIMOKKHA

ABHISAMĀCARA

(The Training in Proper Conduct)

The training-rules outside the Pāṭimokkha are drawn mainly from the khandhakas (chapters in the Books of Discipline). Unlike the training-rules of the Pāṭimokkha, they have no definite number but are arranged in groups according to the *kicca* (duty) or the *vatthu* (object), which forms the subject of the khandhaka. For example, there is the chapter on the duty of Uposatha called Uposathakkhandhaka, and the chapter dealing with *civara* (robes) called *Civarakkhandhaka*. Other sources from which these training-rules are drawn are: the *nidāna*, stories leading up to the formation of the Pāṭimokkha Rules; the *vinitavattu*, the principles for judging an *āpatti* (offence) contained in the *vibhanga* of the text; and from the *atthakathā* (commentary) which is known as *pālimuttaka* (non-canonical). It would not be suitable here to follow the order of the khandhakas as there is no need to explain those matters which lie outside the main way of practice. Matters which are confused must be re-arranged and materials outside the khandhakas should be included. Therefore, here it will be necessary to re-arrange the material in whatever way seems most suitable but still following the method of grouping into *kicca* and *vatthu*.

These training-rules are of two types, those which prohibit and those which allow. The prohibitions have two direct degrees of āpatti: firstly, *thullaccaya*—of which there are few and mostly fall outside of the general way of practice. Then *dukkata* of which there are many, some not stating the āpatti directly as in those admonitions introduced by the words 'should not' or 'do not', which when not followed, according to (commentary) Ācariyas a dukkaṭa must fall to him, as in the case of the *Sekhiyas*.

The allowances should be understood as special benefits. For example, a rains-robe is allowed by Lord Buddha but he did not compel all bhikkhus to have one, those wishing to use one may do so; or, a bhikkhu may (if he chooses) make use of an extra cīvāra in addition to his three principal robes. In some places there are allowances which are like prohibitions. For instance, the door to one's kuṭi, (hut) 'is allowed' to be closed when a bhikkhu sleeps during the day. This is not a special advantage but in fact becomes a matter which is obligatory. It should be stated: "A bhikkhu who sleeps in the day must close his door. If he does not do so, he will be dukkaṭa." In this way the meaning becomes clear. Why, then, does this become an allowance? I understand that it is because of the careless use of words. In some places the Compiling Ācariyas make this kind of allowance saying that when bhikkhus do not follow (the rules), they are dukkaṭa. Conditional allowances can also be seen, as, for instance, a bhikkhu is allowed to take seven-day limited things at the wrong time (in the afternoon) when there is a reason for doing so, but when there is no reason for consuming these, it will be suitable for a bhikkhu to be dukkaṭa because his action goes beyond the special benefit that a bhikkhu can have. 'One should do this and that' may be called indirect allowances and therefore it is suitable for a bhikkhu to be dukkaṭa when he does not practice accordingly. One should know allowances which give special benefits and those which a bhikkhu is obliged to follow.

Since āpatti for bhikkhus who break these training-rules are only thullaccaya and dukkaṭa, I shall not name the āpatti except when they are thullaccaya as these are fewer in number and also lie outside of the usual way of practice. Students will understand this from what has already been explained and to arrange it in this way; seems to be more suitable for reading and listening. It should be understood that dukkaṭa in this case is *vitikkama* (breaking the tradition) and whether it will lead to deterioration or not can be seen as follows: to break a few rules sometimes does not lead to so much deterioration, but the breaking of many rules on many occasions (intentionally) will lower and disgrace the bhikkhu-tradition. Thus there are two kinds of bhikkhus, those who are strict and those who are not. The strict ones keep strongly to the tradition while those who are not strict neglect their duties and are not interested in following the rules. When we know this, we should try to practise by the middle path, not making trouble for ourselves by ways which are opposed to practice in this present time and place, and not being careless either, for this is the cause bringing us to evil. To practise in this middle path is said to be 'beautiful' and it makes for the long life of the Buddhasāna.

CHAPTER XI

THE WAY OF ORDERING THE BODY

† The hair of the head should not be allowed to grow for longer than two months, or more than two inches in length.

This means that the hair of the head must be shaved when the limit of two months has been reached even though the hair is not yet two inches in length. On the other hand, if the hair is two inches in length before the period of two months has elapsed, it must be shaved.

It should be understood that this tradition evolved gradually since in the beginning bhikkhus had probably grown their hair longer than this for there are prohibitions against combing or brushing the hair:

- One should not run one's fingers back through the hair in the manner of combing.
- One should not dress the hair by using oil mixed with beeswax or oil mixed with water.
- One should not cut the hair with scissors except in the case of sickness.
- One should not pluck out grey hairs.

All these prohibitions apply to one who grows his hair longer than two inches. Perhaps at that time there was no limitation as to the length of the hair and it was thought that one should shave the hair before it was too long to be easily

shaved with a razor. Among the Niggantha ascetics the hair was allowed to grow from one to four months. After four months the hair would be long enough to comb and dress, which was forbidden (to bhikkhus).

† One should not grow a moustache or a beard.

There is no clear limitation in this matter as in the case of the hair of the head, but perhaps it is meant that the moustache or beard should not be long enough to be dressed in various styles and so not conveniently shaved with a razor. Perhaps originally moustaches were grown long enough so that it became necessary to prohibit the dressing and cutting of moustaches with scissors.

† One should not grow long nails.

Nails should be cut off level with the flesh with a small, sharp instrument and should not be polished smooth. If the nails are stained, however, the staining agent may be rubbed off and the dirt picked out. This is a duty which should be done.

† One should not grow long nasal hair. These should be pulled out with tweezers.

It is explained in physiology that nasal hair is useful for preventing dust being inhaled into the lungs. This prohibition means that the nasal hair should not be so long that it sticks out of the nostrils.

† The hair in the narrow places should not be plucked out.

This means that the hair covered by the robes and the hair under the armpits should not be plucked out, except in the case of sickness when one may remove the hair in order to apply liquid medicines or dry powders. In other places in the Vinaya, the 'narrow place' means the depression around the anus. This prohibition may mean that the hair around the anus should not be plucked out.

† The face should not be powdered or coated with liquid cosmetics or painted or coloured. The forehead should not

be coloured. The body should not be dyed. An exception is made in all cases for sickness.

'To powder' means to use a dry substance to beautify the skin. 'To coat the face' means to apply (cosmetic) powder dissolved in water. When it is dry it may make the face white in colour. Actors and actresses and children who have had their topknots shaved have their faces 'coated' in this manner. We say that it is called 'powdering the face' but usually we do not use it. In Pāli these two (powdering and coating) are said to be distinct and it is correct to speak of 'coating' the face. 'To paint the face' is to apply (coloured cosmetic) powders. 'To colour the face' is to apply turmeric (the aromatic and pungent rootstock of an East Indian plant; *Curcuma longa*). 'To apply colours to the forehead' is to anoint the forehead with a scented powder as performed at some auspicious occasions by an older person to his junior. In Pāli it is explained as a red stone powder, a solution or colour used in painting a picture. This matter is strange. I have also heard that Hindus anoint their faces with cow dung. This method of painting and adorning the face with colours seems to have been older than the time of the Buddha. It was used to make the face impressive or fearful beyond what is natural. The Chinese also use this technique of painting the face for the telling of ancient tales in their theatre. 'To dye the body' is to apply turmeric to it. All of these actions are prohibited because they beautify (the face or body). Exceptions are made in the case of skin-diseases when it is necessary to apply medicines such as herbal remedies. In Pāli these actions are explained only with regards to the face but the body should be included as well.

† One should not decorate the body with any ornaments such as earrings, bangles, necklaces, belts or girdles, armlets, bracelets and rings.

† One should not look at one's face in a mirror or in other things resembling a mirror.

In the case of a wound (or disease), a bhikkhu can look in a mirror to see the wound, to examine it, to apply medicine, or to cover it with plaster, etc. At that time there were no mirrors made of glass, mirrors being made from sheets of brass polished until the reflection of oneself could be seen in it. It is prohibited in Pāli for a bhikkhu to gaze at his face in a brass mirror or in water as these are actions used in beautifying the body. As there is a prohibition against beautifying the body, so there is this one against gazing at its reflection. In the case of sickness, however, it is allowed. There is no offence against using a mirror in order to do certain kinds of work, such as shaving one's own face and head although these may also be done without looking into a mirror.

† One should not go without robes (naked) in unsuitable places at unsuitable times.

A bhikkhu is *thullaccaya* if he goes about naked as a usual practice like a Niggantha ascetic. A bhikkhu is *dukkata* if he is naked at the time of doing the following actions with another bhikkhu: paying respect with the hands (*añjali*); receiving respect, doing service (*parikamma*), giving things, receiving things, eating and drinking. It is allowed to be without robes in the fire-house or the bath-house. Therefore, when a bhikkhu does *parikamma* in the fire-house such as massage and nursing the sick and the *parikamma* of rubbing another's body (to clean it), he is not *āpatti*. When a bhikkhu has covered himself with a cloth he is no longer considered naked.

The fire-house is the place where the body can be heated for sweating, as used in the old times in this country (Siam) when people made a cloth 'tent' with a hole in the top for the head. A bhikkhu is not *pācittiya* for warming his body there, or *dukkata* for doing *parikamma* naked there with another, for these things are allowed in the fire-house.

In ancient times when there were not so many extra robes to be used, the bhikkhu tradition was to bathe naked. When bhikkhus went to bathing places they chose a secluded place or waited

for a quiet time. The top robes were taken off and spread out, the waistband was untied and put on top of them and the bhikkhus then went down close to the water and, squatting down, removed the under robe. If there was no place to spread these out, they gathered up the lower robes neatly and put them someplace where they would be safe. The bhikkhu then went carefully into the water to the level of his navel and turned to face the shore so that he could look after his robes on the bank. He carefully immersed himself, bobbed up again and washed himself thoroughly. Then coming out of the water, he squatted down and put on the under-robe, after which he stood up. When it had been adjusted properly, the waistband was put round and the top robe put on as well. Having finished his bath, he went away.

Later on, a bathing place was allowed in the vat having walls of wood or stone, wooden partitions, floors of brick, stone or wood to prevent slipping, and a pipe for draining off the used bathwater.

In this connection there is a prohibition against bhikkhus taking a bath and rubbing their bodies with such unsuitable things as a wooden hand, a dragons-tooth scratcher, or coarse strands of rope, and against such unsuitable objects as trees, posts, the walls of houses and wooden planks. Rubbing each other back to back is also prohibited. Strands of cloth and the palms of the hands can be used.

† One should not wear the clothes of a layman.

This forbids the wearing of laymen's clothing, such as trousers, shirts and caps, as well as kinds of cloth of various colours in the manner and way of wearing clothes which are not the way of the bhikkhu. In the Vibhanga, however, [6th Sikkhāpada Civaravagga, Nisaggiya Pācittiya chapter], it is explained that if a thief or a bandit snatches away all one's robes, then a bhikkhu may cover himself with any kind of thing, cloth which is not used for upper and lower robes, or tree leaves, as it is forbidden for a bhikkhu to go naked. If a bhikkhu does go naked, he is dukkaṭa.

l When one has finished defecating and there is water, it should be used for rinsing. When there is no water, or there is water but no water scoop, then wiping should be done with wood or with other things.

† One should not allow another to do *satthakamma* in the narrow place or within two inches of the narrow place. One should not allow another to do *vatthikamma*. A bhikkhu is *thullaccaya* for allowing these things to be done.

The 'narrow place' means the anus. To forbid *satthakamma* in the narrow place is to prohibit operation on the anus or within two inches of the anus with a sharp instrument. The *Atthakathā-Ācariya* has explained that allowing another to do *satthakamma* in the narrow place means allowing the operation of the cutting off of the tops of piles. To prohibit *vatthikamma* is to prohibit binding in the anus. The *Atthakathā-Ācariya* has explained that allowing another to bind the tops of piles so that they dry and detach themselves is allowing another to do *vatthikamma* in the anus. Both of these actions are prohibited, but the dropping of lye on the tops of piles and binding their tops with thread [to prevent them shrinking inside] can be done. If the tops of the piles come off, it is good. One should use medicine to fumigate them or apply medicines to them, or even insert medicines or medical instruments into the anus, or insert a pipe into the anus for applying lye or oil.

Piercing swollen testicles in order to drain off the fluid or operating to remove bladderstones are both prohibited. The word '*vatti*' in other places is the name of the urinary tract, so I understand that to prohibit *vatthikamma* is to forbid the insertion of instruments into the urinary tract. The method of doing this has been known to doctors for a long time, but at that time there were no good instruments. It is said that one inserted a tube-like leaf such as an onion leaf into the urinary tract in the same way as wooden tubes or tube-like grasses are inserted into the anus. Even in the time of the Lord Buddha doctors

had knowledge of operations upon wounds but perhaps they were not so specialized. Operating in such places might endanger the sick rather than cure them so this matter was prohibited. There is also a strong *āpatti*. Nowadays, however, there are many doctors who specialize in these types of operations and these prohibitions are now an obstacle to security from danger. To observe these prohibitions in the present goes too far.

It is a tradition of bhikkhus to use a piece of wood to clean the teeth as in former times a toothbrush was not used. In Siam the people used a piece of soft wood such as *sanoh* (*Sebania* spp), or the root of *lamphu* (*Sonneratia* spp), chewing it into fibre. Tooth-wood should be made the size of a rolled betel leaf (about four inches long) and chewed in the same manner as betel. It should be chewed until it is reduced to fibre and then spat out as betel is. The wood of these species is very good for cleaning the teeth. In Pāli the benefits of using tooth-wood are explained as: the teeth are not dirty, the mouth does not smell bad, the nerves (of the taste-buds) receive the taste of the food well, phlegm does not cover the food, and when eating the food it is delicious. Tooth-wood should not be made too long or too short, the limits on its size being from four to eight inches in length. Repeated chewing of tooth-wood, as betel and fermented tea leaf are chewed, at other than meal-times and in places such as the latrines, is prohibited.

Water for drinking should first be filtered. Therefore, a water-filter is allowed, not only for protecting small animals and insects, but also for purifying the water.

CHAPTER XII

THE WAY OF USING THE REQUISITES

(Civara (Robes))

The requisites (*parikkhāra*) of a bhikkhu are those things which it is necessary for a bhikkhu to have from the time of his ordination, one of which is called '*civara*' or robe. One who wishes to get *upasampadā* must have the complete set of *civara*.

The number of *civara* at first may have been only two, a waist cloth and an upper robe. This matter is mentioned in the words of the Sutta as follows: "In the morning Lord Buddha (already) wearing the waistcloth, took his bowl and robe in his hand and went to the city of Sāvatti for alms-collecting." A person who is not familiar with this tradition will think: "Is this walking for alms without putting on the (upper) robe?" And this is so. Not to speak of this tradition two thousand four hundred years ago, in Siam only sixty-two years ago [before B.E. 2456] when householders of both high and low classes went somewhere, even to the Royal Palace for an audience with the King, they wore only the waistcloth, the upper cloth being tied round the waist leaving the top part of the body bare. At that time no one thought it ugly, shameful or impolite.

In the early times of Lord Buddha, bhikkhus would go to the houses for alms-collecting wearing only the waistcloth which was put on neatly, taking the bowl and robe in the

hand. The upper part of their bodies was exposed. When they came near to a house, they halted and put on the civara and, holding the bowl, went in amongst the houses. This tradition is contained in the Pāli and in the Atthakathā. It is not stated what they did when they returned, but only that they went to have food somewhere and then returned. It is likely that they took off the civara and carried it in the same manner as they did when setting out. When people used more cloth, it is said in Pāli that Lord Buddha wore both the lower and upper robe according to the duties of the samāṇa.

There is another matter in the Vinaya which says that at the time of doing Vinayakanma, which should be done respectfully, bhikkhus are allowed to wear the civara with the left shoulder covered while the *sanghāṭi* is not mentioned at all. In the course of time Lord Buddha allowed the *sanghāṭi* as one additional robe for use during the cold season. It is said that Lord Buddha had put on the civara in the very cold weather and that in the open air a single civara was sufficient during the first watch (of the night). Three layers of civara were found by him to be sufficient throughout the night. Therefore, Lord Buddha allowed a *sanghāṭi* of two layers as one additional robe. The *uttarāsanga* of one layer and the *sanghāṭi* of two make up the three layers together. The number of robes has remained unchanged from that time to the present, being called '*ticivaram*', meaning literally 'three robes'.

The *sanghāṭi* is the robe for wearing in the winter or for putting on the outside; the *uttarāsanga* is the robe for wearing above; and the *antaravāsaka* is the robe for putting round (the lower part of the body). Though the *sanghāṭi* has been allowed, it is not clear how it should be used. In the Suttas it is explained that the Sāvakas spread it for Lord Buddha to sit and sleep on. In the Vinaya it is explained that it is used for covering the other robes when one enters an inhabited area but it does not mention how to use it at the time of a Sangha-meeting in the vat. It is not mentioned that it should be placed over the shoulder, only bhikkhus in Siam wearing it in

this fashion while Burmese and Sinhalese bhikkhus use it to cover the other civara when they go in inhabited areas, but they do not use it in the vat.

The measurements of the three robes should be known as follows: the size of the uttarāsanga is explained according to the measure of the Sugata-civara. In the Pāṭimokkha this is given as nine handspans in length and six handspans in breadth by the Sugata-measure. It can be concluded from reasoning or from seeing the style of ancient Buddha-images in India that a short and narrow robe was used and that it was not put on and 'rolled like a loofah-gourd' as at present. Another method of putting it on will be mentioned below. When it was supposed that Lord Buddha was very much larger than the Sāvakas, bhikkhus were able to increase the size of their civara beyond that (small) size as the limits are laid down by the size of the Sugata's civara. When it became large like this, it was put on with a roll like a loofah gourd. The measurement used in our country does not exceed six forearms in length and four forearms in breadth. But this size is large and must be reduced according to the size of the person, though there is no fixed limit. For bhikkhus of medium size it is good to reduce it by one handspan in length and eight inches in breadth. The cause for using a broader and longer civara than at first is not clear. It may be inferred perhaps that a narrow and short wearing-cloth falls off easily! At the time when the Great Athakathā was written, it is said of civara that one should put on one of sufficient size and roll it, putting the end of it on the arm. The size of the sanghāṭi should be made the same as the uttarāsanga.

The measure of the antaravāsaka is not clearly stated as in the case of the uttarāsanga, but it should be known in this way: it should be long enough and wide enough to cover both the navel and the knees, but it should not be so long as to be untidy. Ancient Buddha-images referred to above are seen to be wearing the antaravāsaka with the edges not rolled together

as is done (by some) at present. It may be verified that when only a short cloth was used for covering the lower body and its hems were held evenly together for gathering and bunching it (in towards the body), that at that point it looked untidy. It is simply said in the Vibhanga: "A bhikkhu should wear the waistcloth even all round, covering the circle of the navel and the circle of the knees." If the antaravāsaka is really short and narrow, the measurement can be compared with the rains-cloth—six handspands in length and two and a half handspands in breadth according to the Sugata-measure. When the measurement of the uttarāsanga is enlarged, that of the antaravāsaka should also be enlarged and it is proper to enlarge the latter before the former. The size which is used in our country is six forearms in length and two forearms in breadth. For bhikkhus of medium size-like myself, this is rather overlarge. Thick cloth (of the above dimensions) which is rather fluffy, should be reduced in measurement to five forearms in length, which can be reduced even further by eight inches, and the breadth to one forearm, one handspan and four inches, which will be enough. The tall man must increase the breadth (to make his robe longer) and the fat man, his robe in length (to make it go round him).

There are six kinds of cloth allowed for making upper and lower robes: *khoma*—cloth made from plant fibres; *happāsika*—cloth made from cotton; *koseyya*—cloth made from silk-thread; *kambala*—cloth made from animal hair, except from human head and body hair; *sāṇā*—cloth made from hemp fibre; *bhaṅga*—cloth made from some of these mixed together. Linen is an example of *khoma* while examples of *happāsika* are easily seen, and *koseyya* can be seen, for example, in satin. Cloth of *kambala* is pure woollen fabric and such stuff as scarlet (the old name for a kind of red woollen fabric). The cloth called *sāṇā* was seen in former times in the cloth rough to the touch but nowadays it is not found. *Bhaṅga* is cotton mixed with silk.

Cloth apart from these six kinds is prohibited and cannot be used. The things which were used for covering the body by Jain ascetics, as mentioned in the Pāli, are as follows: woven kusa-grass, woven bark-fibres of trees, woven fibres from fruits (such as coconut), cloth made from human hair, cloth made from the hairy tails of animals, owls-wings, tiger-skin, and cloth of jute. A bhikkhu who wears any of these cloths is *thullaccaya*, but in other places where cloth made from jute is prohibited, it is the base for *dukkata*. This leads us to presume that if a bhikkhu takes this cloth to wear permanently, then he is *thullaccaya*, while if he just puts it on, he is *dukkata*. This is the same as the case of the naked body which may be the base of either *thullaccaya* or *dukkata*, as mentioned in Chapter XI when explaining the ordering of the body.

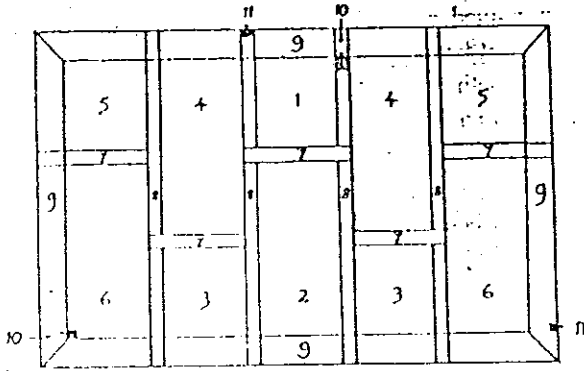
It is laid down that the three robes (*civara*) should be cut. If the cloth is sufficient, the complete set of three robes must be made up from cut cloth by bhikkhus, but if the cloth is not enough then one or, at most, two robes are allowed to be uncut, this depending upon what is possible. If the cloth is not enough to make up a robe in the above ways, then one should sew together small pieces of cloth.

The *civara* should be cut in the pattern of the paddy-fields of Magadha, that is to say, it is composed of panels divided by strips. The large panels are called *maṇḍala* and the smaller panels, *aṭṭhamaṇḍala*. There are dividing strips like the banks across the fields, these being called *aṭṭhakusi*. The *maṇḍala*, *aṭṭhamaṇḍala* and the *aṭṭhakusi*, are together called a *khanda* (or section). Between each *khanda* there are dividing strips like the long banks of a field which are called *kusi*. A *civara* must have not less than five *khanda*, but more than this can be used provided that the numbers of them are irregular—seven, nine, eleven. Many *khanda* may be used when a bhikkhu cannot find large pieces of cloth. The cloth around the edges of the *civara* is called the *amvāta*, or border. These *khanda* have yet other names: the middle *khanda* is

called *vivaṭṭa*, and the two *khanda* to either side of it are the *anuvāṭṭa*. Again, when the *civara* has five *khanda*, the middle one is named *giveyyaka* because when a bhikkhu wears the *civara*, the *aṭṭhamāṇḍala* of that *khanda* is to the neck. The *khanda* on both sides next to this are called the *jaṅgheyyaka* because the *aṭṭhamāṇḍala* of those two *khanda* are at the shin when a bhikkhu wears the robe. And the last two *khanda* on the outside are called the *bāhanta* because their *aṭṭhamāṇḍala* are at the arm when the robe is worn. But the *Aṭṭhakathā-Ācariyas* said that the *giveyyaka* is a piece of cloth sewn onto the place where the neck is covered. The *jaṅgheyyaka* is then a piece of cloth which is sewn onto the place where the shins are covered. The *giveyyaka* and the *jaṅgheyyaka*, according to that *Aṭṭhakathā*, perhaps may be understood as the *anuvāṭa* above and below respectively, thus being other than the pieces of cloth which have been separately sewn. If it should be understood in this way, then the *bāhanta* must be the *anuvāṭa* on both sides. Whichever method is correct, I should like to entrust this matter to the *Vinaya*-experts for their consideration. Here is the pattern of a *civara* as used in the present (see diagram on following page).

In the beginning, it seems that the instruction was that the *civara* should be cut up just enough to make it no longer a single piece of cloth, for there was a prohibition against using a *civara* the border of which had not been cut off, which was long, had flower designs on it, or was thick like a plate. Later on Lord Buddha ordered the bhikkus to cut the *civara*, taking the fields of the Magadhan people as the pattern. It must be presumed, from their very names, that the *giveyyaka* and *bāhanta* rather indicate only the *uttarāsanga* and that the *antaravāsaka* has been made in this same way. The *saṅghāṭī* may have been pieces of cloth sewn together as used at present. Apart from the *uttarāsanga* and the *antaravāsaka*, it is not mentioned if other cloths, such as the bathing-cloth, the *pāvāra* (a cloak or mantle), and the *koṭṭava* (a rug cover usually with

The pattern of a Five-khandā Civara from the Inside.



Key to the above diagram

- | | |
|-----------------------------|-----------------------|
| 1. atthamaṇḍala gīveyyaka | 6. maṇḍala anuvivaṭṭa |
| 2. maṇḍala vivatta | 7. atthakūsi |
| 3. atthamaṇḍala jaṅgheyyaka | 8. kūsi |
| 4. maṇḍala anuvivaṭṭa | 9. anuvāta |
| 5. atthamaṇḍala bāhanta | 10. loops |
| | 11. tags |

long hair) which is not fluffy, are to be cut in the same manner as the civara.

It is allowed to dye the civara with any one of six substances: roots and tubers, plants, tree bark, leaves, flowers, and fruits. These materials should be put into water and boiled for a long time. The Pāli text neither mentions the names of the six dye-stuffs nor does it mention the colour of the civara when dyed. It says only *kāsāya* or *kāsāva*, translated as 'dun-coloured dye-water'. Colours such as indigo, yellow, red, magenta, scarlet, pink and black are prohibited, so the civara must be of a colour other than these. The colour which is recognized is yellow mixed with much red or the ochre yellow which is the colour obtained from the heart-wood of the Jackfruit tree and which is called 'dun-coloured'.

The Lord Buddha did not allow civara to be of a vivid or striking colour and therefore civara are prohibited from having designs of animals and of flowers. A very small flower pattern which is not striking, such as pepper-flowers or a ripple pattern in a kind of silk, is allowed.

The uttarāsanga and saṅghāṭī have loops and tags for fastening but it is not said where they are. Loops and tags were allowed to prevent the wind from blowing the civara open. We know that the loops and tags should be at the lower edges and this was very necessary at the time of wearing a short and narrow cloth. Nowadays they are on the lower edges and at the upper edge of the anuvāta in the middle khaṇḍa, the loop on the right and the tag on the left, as can be seen in the diagram. Tags are not allowed for use if they are made of beautiful materials. In Pāli it is mentioned that any one of the following materials can be used for making tags: bone, ivory, horn, bamboo, dwarf bamboo, lacquered wood, heart-wood, coconut-shell, metal, conch-shell, or knotted thread.

Two kinds of waistband are allowed for the antaravāsaka: a flat waistband (made of cloth) [such as we call 'Ceylon waistband'] and a 'pig's-entrails waistband' woven (round). Waistbands which are beautifully woven are prohibited. In our country we use cloth or a belt of silk as a pig's-entrails waistband. It is prohibited to use ends which are beautiful for binding up the cord of the waistband. They can be made of the same materials as the tags of the civara.

The method of wearing the civara is not clearly explained in Pāli, for in the Sekhiya it states only that a bhikkhu should learn to wear the antaravāsaka and the uttarāsanga neatly, or even all around. In the Vibhanga, on the subject of this training rule, it simply states that one should wear the antaravāsaka neatly, covering both the navel and the knees. One should make the edges of the robe even and put on the uttarāsanga neatly. At the time of paying respect or *Vinaya-kamma*, one should open one shoulder. At the time of entering

an inhabited area it is simply said that one should wear the saṅghāṭi so that there is more than one layer (of cloth) and then secure it (with tags and loops), but one should try to hold it carefully in order to cover the body well. It is prohibited to expose the body by opening the robe or by lifting it up at the bottom. These methods lead us to understand that one should cover both shoulders (when in inhabited areas). By seeing an example and by proof we understand that at the time of using small civara, a bhikkhu put on the antaravāsaka and held the edges of the cloth level, folded them in pleats or gathered them and then inserted them inwards at the navel, after which the waistband was put on. The waistband is a thing having a real benefit and therefore it is prohibited to be without it when going into inhabited areas. In later times bhikkhus have used longer robes and therefore they have had to roll the edges.

A bhikkhu put on his robe to cover both shoulders by putting one end of the civara on the left shoulder, letting it hang down over the breast, while the other corner, coming round the neck and covering the right shoulder, was thrown over the left shoulder and that end was then caught and held in the left hand. The right hand came out of the robe under the lower edge and the two ends were secured (with tags and loops) at the left side. This style of wearing (the civara) is suitable for receiving alms, it being mentioned in the *Piṇḍa-cārikavalla* that when donors offer food, a bhikkhu should lift up the saṅghāṭi with his left hand and, extending the bowl with his right hand, hold it carefully in both hands to receive the food. Securing the lower tag has a real benefit. Bhikkhus later wished for more convenience in getting the right hand out (from under the robes) and made it come out from the edge of the civara, not from underneath as before. Standing Buddha-images in the attitude of 'forbidding the ocean' have the edge of the civara standing out from both sides showing the method of wearing it in this (old) way.

When it came to the use of long and broad civara, bhikkhus

had to roll the robe like a loofah-gourd and then pull it up, putting the edge over the shoulder and holding the loofah-roll with the left hand as Mahānikāya bhikkhus wear it. Later, bhikkhus put the loofah-roll over the shoulder without pinching it, thus loosening and opening the loofah-roll to bring the right hand out as Mon bhikkhus do. Dhammayuttika bhikkhus wear it in this fashion. This illustrates the ordinary way of wearing the civara, which has been changed for convenience. I understand that when one wants this convenience, it may be thought that the original way of wearing the civara, by putting the hand out from underneath so that it is raised up, is wrong according to the Sekhiya. But, in fact, this is not so and there is another point showing clearly that the original style was like this, that is, to raise the robe too high opening the side will be lifting up the cloth (which is wrong according to the Sekhiya).

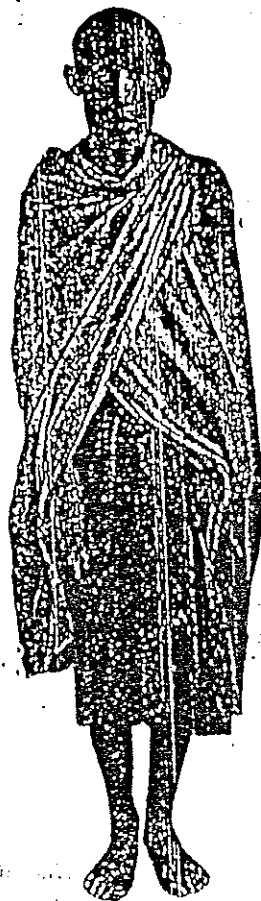
When wearing a small civara with one shoulder open, one hem of the civara is brought under the right armpit covering the (right) breast and put over the left shoulder. The other end is brought up over the left shoulder covering the back, and allowed to hang down over the line of the left breast, covering the other hem. The Chiengsaen period Buddha-images show how the civara was worn in this style. If bhikkhus use broad and long robes, they must gather them from one edge and fold them before wearing them, as Mahānikāya bhikkhus do. Later, when bhikkhus wanted greater convenience, they rolled it like a loofah gourd and put the roll over the left shoulder as Mon bhikkhus do, and as Dhammayuttika bhikkhus now wear it.

The saṅghāṭi is the robe to be worn when going in inhabited areas. When put over the uttarāsanga, it is called in Pāli the 'saṅghāṭis' (plural), using only one word but in its plural form. There is a prohibition against wearing only the uttarāsanga and antaravāsaka when going in inhabited areas, except at the following times: sickness, noticing that it will rain, going to the bank of a river, the vihāra or kuṭi is locked and safe, and at the time of spreading the Kathin. At any of these times



1

Small size robe worn covering both shoulders.



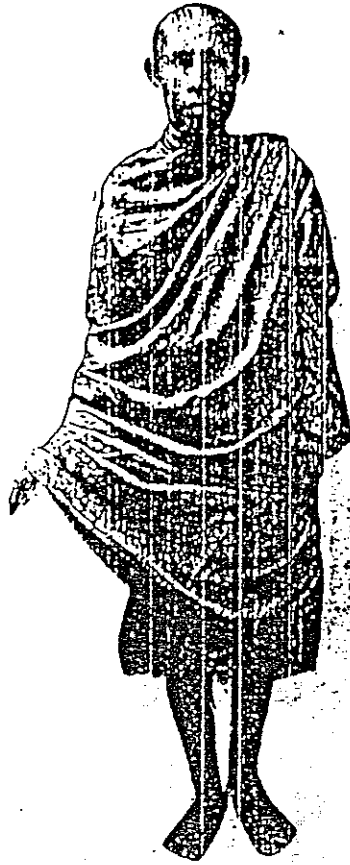
2

Small size robe worn covering both shoulders but parted in the front.



3a

Large size robe worn covering both shoulders with the roll pinched under the left armpit.



3b

Large size robe worn covering both shoulders with the roll on top of the left shoulder.



4

Large size robe worn covering both shoulders with the roll parted in the front.



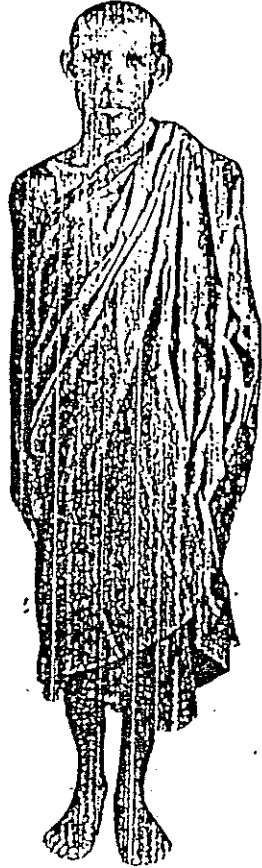
5

Small size robe worn covering the left shoulder with one hem hanging over and covering the left breast.



6.

Large size robe worn covering the left shoulder with one hem pleated and hanging down the front of the body.



7

Small size robe worn covering the left shoulder with the hem draped over the left shoulder and hanging down the back of the body.

57



8

Large size robe worn covering
the left shoulder with the two
hems rolled together with the
roll on top of the left shoulder.

a bhikkhu may go without wearing the saṅghāṭi, or put on only the saṅghāṭi and go leaving the uttarāsaṅga behind.

Here in this book, there are various methods of wearing the civara, small robes and large robes, and we shall see how the wearing of bhikkhus' robes has changed.

In former times the way of wearing robes seems not to have been thoroughly laid down. It was enough for a bhikkhu just to cover his body well when going in an inhabited area, and it was enough also to have the left shoulder covered and the right one open, like wearing a blanket in bed while sleeping. There was no fixed method with regards to this. Later this became gradually laid down until it became the symbol of *nikāya*. I myself do not see that it is important. Wearing it this way or that way, so long as it is 'even all around', will be correct.

In the beginning, Lord Buddha wanted bhikkhus to have only one set of three robes and he therefore laid down a training-rule prohibiting bhikkhus from using extra robes. Afterwards he made an allowance for bhikkhus to keep extra robes for ten days. A bathing-cloth and boil-covering cloth are allowed temporarily and both have limitations with regards to size, the bathing-cloth being six handspans in length and two and a half in breadth of the sugata-measure, and the boil-covering cloth being four handspans in length and two in breadth of the sugata-measure. Bhikkhus can have only one bathing-cloth throughout the rainy-season and after that it must be given up. Only one boil-covering cloth can be used for eruptive diseases on the body, such as smallpox, chickenpox, or ulcers, and it must be given up when the bhikkhu has been cured.

Cloth which is not used for the civara is allowed for use as personal belongings, such as a cloth for sitting on called *nisidana*. This has a limitation as to its size which will be given below. A bhikkhu is allowed one *nisidana*. The bedsheet, called *paccaṭ-tharāna*, has no limitation with regard to number but it is likely to be only one cloth. A face-flannel for wiping the mouth, called *mukhāpūñchana*, and cloth which is used for requisites such as the

bowl-bag and (bhikkhu-) bag have no limits as to number. These cloths, which are not used for wearing below or above, have no limitation regarding colour although the nisidana is usually yellow and may be grouped with the ticivara. Cloth for wearing below or above, or cloth for miscellaneous uses is allowed as personal belongings, provided that it is determined (*adhittāna*) for those purposes. When a bhikkhu wishes to change determined cloth which is limited by number, he must first give up the old ones—this is called *paccuttarāna*, or revoking the *adhittāna*. For example, when the ticivara are to be changed, they must first be revoked before the new ones are determined. Cloth apart from these has a limitation with regards to size, those being more than eight inches in length and four inches in width should be included under *atireka-civara*. Lord Buddha allowed the sharing of robes (*vikappa*) for dual ownership. A bhikkhu can use them realizing that they are jointly owned.

Because of the allowance for bhikkhus to determine cloths for themselves which are not used for wearing below or above and which are without limitation as to colour, and because *atireka-civara* are said to have limits (over 8" x 4"), being apart from cloth which can be used for the ticivara, rather in the present, if it is cloth, it must all be either determined or shared. It is reasonable to think that *atireka-civara* means that cloth which can be used for the ticivara, but when there is mention of a measurement, it should mean all the pieces of cloth which can be sewn together to make the ticivara. Cloth of different colours which cannot be brought into use in the ticivara should not be considered as *atireka-civara*. The case of cloth which a bhikkhu is allowed to determine, such as a bedsheet which can be seen to be made out of one of the ticivara, and which may be used again as an *atireka-civara*, should be considered further by Vinaya-experts.

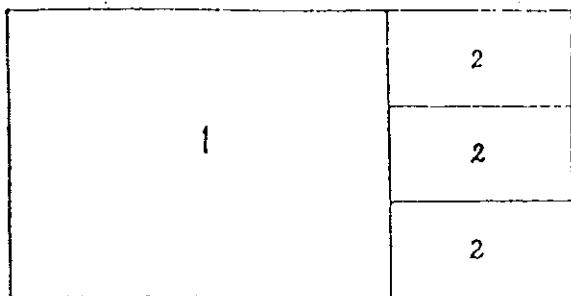
The nisidana should be spoken of in further detail. Although it is not a necessary requisite, yet the views of the Theras about it are in conflict. The nisidana has a limitation with regard to its size: two handspans in length and one and

half handspans in breadth, with a border of one handspan. The problem for discussion is, to which sides should the border be joined. The *Atthakathā* teaches that it should be cut in two places at the end of one side, thus making three pieces called 'having borders'. According to these words the border seems to be made up on any one, but upon the same side. At one time the Theras came to the conclusion that the 'border' should be joined on the shorter side (the breadth), or the handspan and a half side. However, Somdet Phra Mahā Samaya Chao Krom Phrayā Pavaresvariyālaṅkarāṇa, my upajjhāya, considered that Lord Buddha's allowance for the addition of a border of one handspan was to enable a fat bhikkhu to have enough cloth upon which to sit. But it will be useless if the border is joined to the shorter side. His Royal Highness had seen something like the cloth hanging down from under the front of the Buddha-images called the 'divine cloth', or the rug (*santathān*) which had small pieces attached to the two longer sides and a larger piece attached to one of the shorter sides. My preceptor followed this style of making the *nisidana*, which is good.

In the first example (see Fig. 1), the border is one and a half handspans long and one handspan in breadth cut into three equal pieces, each six inches (long), on the shorter side. When the border is joined together, the *nisidana* is three handspans in length and one and a half in breadth. The second example (see Fig. 2), has a border two handspans in length and one handspan in breadth cut into three border pieces, the larger one six inches wide and the (two) small borders each three inches wide and of the same length. When the border is joined together, the *nisidana* is two handspans and six inches in length and exactly two handspans in breadth. There is another way (see Fig. 3) to make the border of one handspan to be a square and this makes for the advantage of giving enough cloth to sit on. Taking the border of one handspan square cut in half so that each piece is one handspan in length and six (Thai) inches in breadth, and then one half again cut into halves which will be six inches by six inches,

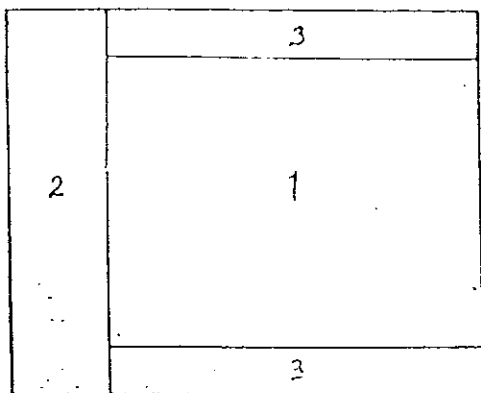
EXAMPLES OF NISĪDANA

Figure 1



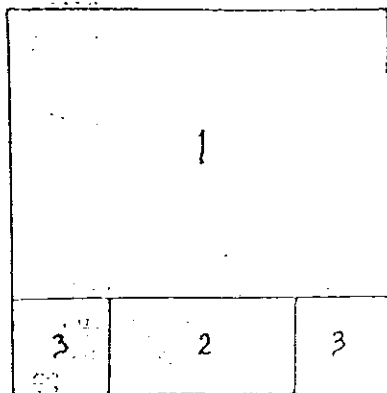
1. Body of nisidana
2. Border cut in sections: may not have been sewn together or may not have been cut off completely

Figure 2



1. Body of nisidana
2. Large border
3. Small border

Figure 3



1. Body of nisidana
2. Large border
3. Small border

(Scale: inch: 1 handspan)

after that joining each quarter on either side of the remaining half. This becomes one border two handspans in length and six inches in breadth. This border should be joined to the long side of the body of the nisidana so that when it is joined together, that nisidana is two handspans square, quite enough for spreading and sitting on according to Lord Buddha's allowance. According to the *Atthakathā*, it is necessary to cut the cloth. The border is less than in the first two examples mentioned above, and the cloth which is added, called the 'border' perhaps means that when a bhikkhu sits on the nisidana, he turns his lap to that direction (in which the cloth is joined). Here I should like to present the following three diagrams (see pg. 30). Also, I should like to entrust this matter for the further consideration of the Vinaya-experts to reach a conclusion.

The nisidana seems to be a requisite which was additionally and specially allowed. The *Sāvaka* who received Lord Buddha's allowance were the ones who received benefit from it. If a bhikkhu does not make use so that benefit it may not be wrong for perhaps he has no cloth to use, but there is a prohibition against a bhikkhu living without a nisidana for over a period of four months. Perhaps in this case it should be understood in another way—that it is a necessary requisite which one must have for oneself. A bhikkhu may live without it temporarily—but not for as long as four months. This view takes the side of the *Upanidhāna Sikkhāpada*, the 10th of the *Surāpanavagga* in the *Pācittiya* section where raising this matter of the nisidana among the bases for *pācittiya* is to make it the equal of other necessary requisites such as the bowl, *civara* and so on. Surely this matter should be considered by the Vinaya-experts.

THE BOWL

The bowl is one of the original requisites of a bhikkhu, going along with the *ticivara*. A person who wishes for *upasampadā* must possess one beforehand. Two kinds of bowls are allowed: the earthenware bowl [burnt black in the fire], and the iron bowl. An earthen pan, the shell of a bottle-gourd, and a human

skull are objects prohibited for use as a bowl. Other kinds of bowls are also prohibited, eleven kinds being mentioned in Pāli: a golden bowl, a silver bowl, a gem bowl, a beryl bowl, a milky-quartz bowl, a glass imitation-gem bowl, a copper bowl, a brass bowl, a tin bowl, a zinc bowl, and a wooden bowl. In the life-story of Lord Buddha, it is said that the Master's bowl was made of stone, but this is not named among the bowls prohibited or allowed. Here I should like to give a little of my idea. Why were these eleven kinds of bowls prohibited? A golden bowl and a silver bowl are unsuitable (akappiya). As for a gem bowl and a beryl bowl, I cannot understand how a bhikkhu can have them unless, of course, they are decorated with gems. Pieces of milky-quartz are not, I believe, large enough to make a bowl. A glass imitation-gem bowl is easily broken into slivers which are dangerous to life when mixed with food and when swallowed by a bhikkhu. A copper bowl, brass bowl, tin bowl and zinc bowl oxidize when touched by sour and salty foods, giving rise to poison and that in turn to diarrhoea. When a bhikkhu does not know this in time, he may die. In the Kurundi-Atthakathā it is said that a cup and plate made of copper may be used, but I should like to advise not to use them. At present there is another thing which is dangerous and that is a bowl-lid of brass. The Ancient Teachers perhaps may have known this and did not advise bhikkhus to use bowl-lids made of copper and brass but advised only lacquer bowl-lids. Finally, wooden bowls are not clean because eatable things may penetrate into the wood.

The size of the bowl was perhaps the size of the bottle-gourd, the human skull, or an earthen pan, and therefore Lord Buddha took these things as examples and prohibited their use in place of a bowl. There is other information besides this. In the Mahāsakuludāyi Sutta, Majjhima Nikāya, Majjhima Pannāsaka, the Pāli of which is the Buddha-word, he said to Sakuludāyi Paribbājaka:

“Udāyi, sometimes I eat a bowl full to the brim or more than that. If my disciples will respect, reverence,

verebrate and worship me, taking me as their refuge with the understanding that I use only a little food and praise taking a little food, how will they respect, reverence, verebrate and worship me, taking me as their refuge, when there are disciples of mine who take only a little food, as much as a *kosa* [amount equal to a Kabow fruit?]*, or as much as a bael-fruit, or half as much?"

Even in other places it is said that Lord Buddha took but little food. The food which filled the bowl to the brim and which Lord Buddha consumed completely was perhaps not very much. In the *Bhattachavatta* it says that if bhikkhus have not finished eating their food, the Theras should not receive water for washing their bowls. This means that they eat the bowlful of food. If we compare the size of the bowl and the Buddha-images holding the bowl photographed from stone sculpture of the Buddhists in northern Jambudipa (India), they are not large like the bowls used by bhikkhus in Siam now, but are of the same size as water scoops used by us (as traditionally made of half a coconut shell). The shape of the bowl was rather like the shell of a bottle-gourd.

Three kinds of bowls are mentioned in the *Vibhanga*: a large one, a medium one, and a small one. These are measured by the amount of food which fills them. The large one contains boiled rice from half an *alahaka* of husked grain. The medium one contains boiled rice to the amount of one half of husked grain, while the small one contains boiled rice to the amount of one *pattha* of husked grain, including food in the proportion of one quarter to the boiled rice. Each one of these three sizes of bowls contains twice the quantity of the one smaller. According to the story of the millionaire Mendaka in the *Dhammapada Atthakatha* in Malavagga, when one *nali* of husked grain is boiled and distributed among five persons, one part of this is enough to fill a man but not enough for two. According to this evidence, the small-sized bowl contains boiled

*The fruit of *Hydnocarpus anthelmintica* producing Chaulmugra oil.

rice which is more than enough for two people but not enough for three. The medium-sized bowl contains enough for five persons and the large one enough for ten persons. (I have ordered someone) to try boiling rice and to make a bowl according to the measurements in the chapter on that subject as an example and it agreed with the capacity given above. The small-sized bowl is a little bigger than a human skull. If that bowl is measured by putting only rice into it without food, it agrees with the capacity above. If some space is left in the bowl for food, the boiled rice will be too much for one or enough for two. This is suitable as a bowl. The size of the medium-sized bowl is equal to that usually used at present with a circumference of 27 1/2 inches, but it contains more boiled rice than is needed. The large one, it may be inferred, is very big and contains far too much boiled rice. I have not tried to make an example of this. The size of the bowl in the Vibhanga may have been mentioned at the time when bhikkhus used large bowls. The Vinaya-experts should consider this and investigate.

At the time of going to collect alms a bhikkhu held the bowl by its rim in his right hand inside the civara, no lid being used. At the time of receiving food, a bhikkhu raised the civara with his left hand and stretched out his right hand holding the bowl. A bhikkhu who lived in the forest had to walk far so he put his bowl in a bag hanging from his shoulder and then went to the village. When he would enter the village, he took the bowl out of the bag, put his sandals in the bag in place of the bowl, put on his civara covering both shoulders, put the bowl under the civara and entered for alms. When he returned he would take off his civara, take his sandals out of the bag and replace the bowl and return. When the style of wearing the civara had changed so that it opened in the front, the bowl was brought out through the front and it seemed no longer to correspond to the account of the *Pindapālikavalla* (the duties of alms-round) mentioned above. Other bhikkhus hung the bowl in the bag from the shoulder and went to receive food. They mixed the

method of wearing the civara of the forest bhikkhus, which was also not the old tradition.

The bowl has kinds and sizes as mentioned above and a bhikkhu can have only one which he should determine for use. Beyond that, bowls are *atireka-palla* and a bhikkhu has the right to keep one only ten days, and it should be shared (*vikappa*) within that time. If a bhikkhu wants to change his bowl, he must first relinquish the old one and then determine the new one. A bowl cannot be used if it has a crack or hole in it in one or more places, in all ten inches long, this being called 'leaving holes in five places', or if it is broken apart so that food can leak out. It must be changed (if it is in either of these two conditions).

It should be understood that at the time of Lord Buddha, earthenware bowls were generally used and ironware bowls were few. For this reason there is a tradition to be most careful of the bowl. There is a prohibition against putting a bowl on a place where it may fall down, or on other places which may endanger the bowl. In Pāli there is a prohibition against a bhikkhu putting a bowl on a bed, on furniture [upon a stool, couch, chair or table], on a sunshade, on the backrest of a chair, on the [flat] horizontal of a balustrade, and in the lap [if a bhikkhu stands without mindfulness, the bowl will be broken]. The bowl should not be hung [on the robe-line]. A bhikkhu is allowed, according to the *araṇṇikavatta* (forest-dwellers' duties), to put the bowl into a bag hanging by a strap from the shoulder, as mentioned above. It is prohibited for a bhikkhu to upturn the bowl on a floor which is rough and hard and which endangers the bowl. It is allowed for bhikkhus to have bowl-mats made of grass, cloth, or matting. Bhikkhus can place the bowl on a floor which is not dangerous to it, such as on a floor made of planks. Bhikkhus who have a bowl in their hands are prohibited from pushing a door open or closed.

Bhikkhus ought to know the ways to use and keep the bowl. They are prohibited from using the bowl as a

spittoon, that is, they are prohibited from throwing fish bones, bones, meal, or other things which are refuse, into the bowl. They are prohibited from washing the hands or rinsing the mouth into the bowl. It is not suitable to touch the bowl with dirty hands. A bhikkhu cleans his bowl when he has finished eating but he is prohibited from putting it away wet. It should be exposed to the sun first, but not while wet. It should be wiped dry first and then exposed to the sun, but it is prohibited to expose it to the sun for a long time and this should only be done for a short time.

The bowl is allowed a stand for putting under it but it is prohibited to use things which are unsuitable for this, and things which are decorated with many colours or pictures. Ordinary things of tin, zinc, or wood can be used. The bowl-lid came into use afterwards. Perhaps it comes from the word *pattaman-dalan*, which is literally translated as 'the circle for the bowl'. Lord Buddha allowed the bowl-lid to prevent the bottom of the bowl from being worn away by scraping, but there is another thing called *pattadhārako*, translated literally as 'that which holds the bowl'. This may be understood as the bowl-stand. Lord Buddha allowed the bowl-stand to prevent the bowl from rolling when it is blown by strong wind at the time when it is exposed in the open. The *Atthakathā-Ācariyas* stated that this is made of wood and that a strong bowl-stand can receive two or three bowls. This I do not understand at all! All this can be included under 'bowl-stand'.

There is another thing Lord Buddha allowed bhikkhus to have and that is a bag for putting the bowl in with a strap for hanging it on the shoulder when travelling, as mentioned above.

ARTICLES FOR USE

In the beginning, it seems that it was Lord Buddha's purpose to let bhikkhus have requisites, but only a few of which could be carried about conveniently. These requisites are indicated in the *Apānīdhāna-Sikkhāpada*, the 10th of the *Surāpānavagga* in

the chapter on Pācittiya: a bowl, three robes, a nisidana, a needle-case, and a waistband. Bhikkhu requisites increased greatly with the passing of time as Lord Buddha allowed more things when the need for them occurred. They cannot all be spoken of here. The *parikkhāra* (requisites), which it is a tradition for a bhikkhu to possess, will be explained here.

The needle-case is prohibited if it is made of bone, ivory, or horn. If bhikkhus make them by themselves, they are pācittiya and those cases must be broken up. When bhikkhus receive one that is made by someone else and they use it, they are dukkaṭa. It was prohibited to make needle-cases which were fashionable at that time, but it was not prohibited to make other things such as tags and ends of waistbands. These were allowed to be made. A needle-case which is made from other things, such as wood or metal, is suitable and allowable. The original needle-cases were made mostly of wood.

The water-filter may be made from a piece of cloth, or may be made out of any hollow cylinder (such as bamboo stem or metal tubing) with cloth tied around the bottom of it, or it may be of some other kind, and it is called *dhammakāra*. Anything which can filter water can be used. It is the tradition of bhikkhus to drink water which has already been filtered. It is forbidden for bhikkhus to travel for half a yojana (one yojana = about 10 miles or 16 kilometers) when they have no water-filter. If bhikkhus cannot find anything with which to filter water, even the border of the saṅghāṭi can be determined, making it into a water-filter, and used. Bhikkhus who travel far take their water-filter with them, and if another bhikkhu, not having one, wishes to borrow it, it is prohibited to be mean and one must give it to him. As there is a training-rule prohibiting a bhikkhu from drinking water with living creatures in it, so it should be understood that the tradition of bhikkhus on filtering water in order to exclude living creatures has this one purpose and is not wrong. It is also for the purpose of getting clean water as we can see from some water-filters which are allowed, such as a ring of wood with a handle shaped

like a (bottomless) spoon, having cloth sewn to it (in a cone shape), the water being poured into it after which it is raised up to strain the water, letting the water flow through the cloth. If there are living creatures, they will be caught in the cloth and remain there. This is not an instrument for preventing the destruction of living creatures. This kind of water-filter is for making the water clear. The large water-filter for filtering water for many persons, such as workers, is made in the same way as the above. It has a handle or rope fastened (in two places) and is dipped into the water, raised up and then held so that the water flows through the cloth.

The razor and its sheath, the stone and strop for sharpening it, are all things allowed for shaving the head and face. The razor is not a weapon, but there is a prohibition for a bhikkhu who had been a barber before ordination to have one for himself. The razor should be understood as having been his means of earning a livelihood before becoming a bhikkhu, and, not having it, he will not worry about his past but, will only practise according to the samāpadhamma.

Kinds of umbrellas are not mentioned in Pāli but in the *Atthakathā* there is a prohibition against using brilliant things as, for example, umbrellas embroidered with coloured silk and umbrellas with cloth festoons. One should use only ordinary things. Lord Buddha allowed bhikkhus to use umbrellas in the wat and in the area around the wat. There is a prohibition against a bhikkhu using an umbrella in an inhabited area, and against carrying an open one along the road near an inhabited area. A bhikkhu can carry an open umbrella in inhabited areas if he is sick, or if his sickness, such as a headache, may be aggravated when exposed to direct sunlight or rain. In the *Atthakathā*, the rule is relaxed so as to prevent the cīvāra from being soaked by the rain; to avoid danger, and to protect the body [such as when the sun shines]. In these cases a bhikkhu can use an umbrella.

* Sandals are of two kinds, *pādūkā* and *upāhama*. The *pādūkā* are perhaps sandals having heels, such as the wooden slippers in Siam, but in Pāli this means other kinds of shoes as well.

A

It is not known for certain if these are sandals having heels. The pādūkā which are mentioned in Pāli are of many kinds: wooden sandals, golden sandals, silver sandals; those decorated with gems, with beryl, with milky-quartz; those made of bronze, copper, iron, tin, or zinc; those plaited from sugar-palm leaves, from bamboo strips (of leaves), from various kinds of grass, from date-palm leaves, from thatching-grass; and those woven from wool. These kinds of pādūkā must not be used. The pādūkā made from wood, however, are prohibited only for walking. One is allowed to step into those fixed wooden sandals that are kept in the place for excreting stool and urine, and in the rinsing place. Upāhanā are perhaps sandals having no heels.

The kind of sandal which is allowed is made of ordinary leather. A sandal having one layer (of leather in the sole) can be used and a sandal having upwards of four layers can be used provided it is old. Sandals with many layers (of leather) when they are new can be used in the outlying countries, beyond the Middle Country (India). (The allowable) upāhanā has a thong which is pinched between the toes. It does not cover the top of the foot or cover the heel. One must not use upāhanā of two or three layers (of leather), or if it has many layers and is new, it cannot be used in the Middle Country. I do not yet understand what the cause for this is.

Although a sandal is one of the allowed types but it has various colours, such as dark blue, yellow, red, crimson, orange, pink, or black, then it is prohibited from use. They can be used when these colours have been dulled or removed. It is prohibited for bhikkhus to use sandals which have various colours on the thongs, but if these are changed they can be used. It is forbidden to use upāhanā decorated with lion-skin, tiger-skin, panther-skin, civet-skin, otter-skin, cat-skin, langur-skin, or owl-skin, but if these are removed, then they can be used. It is prohibited for bhikkhus to wear upāhanā which cover the heel, cover the top of the foot, cover the shin*, which have

* From this it would seem that upāhanā should not be translated 'sandals' but rather 'footwear' in general. Mention of covering the top of the foot, the heels and the shins rather refers to shoes or boots. (translators' note)

the sole filled with kapok; which are decorated with partridge feathers or peacock feathers; sandals pointed like ram or goat-horns, pointed like scorpion tails, but when these have been changed, making the upāhanā suitable for wear, then they can be used. Sandals which are already allowable cannot be used everywhere, and unless a bhikkhu's feet are painful, he is prohibited from wearing them in inhabited areas. A visiting bhikkhu going to a wat must remove them. A bhikkhu can wear sandals in the wat where this is not prohibited (as at a cetiya, etc.) and in the forest. If a bhikkhu has delicate feet and cannot walk on the rough ground, and should he do so his feet would become painful, or in the hot season when the ground is so hot that when he steps on it his feet may become blistered, then a bhikkhu can wear them in inhabited areas or to enter a wat. A bhikkhu who is sick with jaundice can wear sandals in the rainy season in damp places to prevent his feet from getting cold.

The Aṭṭhakathā-Ācariyas point to the other requisites saying 'this thing is suitable, that thing is not suitable' as mentioned in the Parikkhārakathā of the Pubbasikkhāvāṇṇanā, but it is not at all clear to listen to and is difficult to understand. Those who study Vinaya should understand as follows: a bhikkhu should wish to use things which are plain and ordinary and not use the good things which are popular at the time and which can be called luxurious. The practice of bhikkhus who like to use plain things gives faith to one group of people called *lūbhapamāna*, translated as 'concerned with plain things' or those things which are the cause for that reverence. Thinking of how to make things beautiful and the skilfulness in making things for human beings is progress in the course of time and what was delicate in one age becomes coarse in another. Things which the Aṭṭhakathā-Ācariyas described as being good things at that time become ordinary or poor things at present. It is rather difficult to get the things which the Aṭṭhakathā-Ācariyas described as being suitable for a samāna, therefore it should be understood that they described things which were according

to their time. A bhikkhu who is strict but not thinking of time and place, and who waits simply to copy (these teachers) will get much worry because it is difficult to get these things. But, if he goes and gets new things, he is not contented because he does not use the things which he can get. If he uses such things which he feels he should not use, he must receive *āpatti*—he is *dukkata*. The plain and fine requisites should be used according to the time, but those which are made by or for himself should not aim at beauty, but should aim at usefulness or strength so that they can be used for a long time. When a bhikkhu understands this matter, he should practise in the middle way which is suitable for that time and place.

FURNISHINGS IN THE LODGINGS

The *kuṭi* in which a bhikkhu lived in the time of Lord Buddha may have been just a hut with a plaster or earthen floor. Therefore, bhikkhus were allowed to have a bed on which to sleep and a stool on which to sit in order to prevent dampness. The bed (*mañca*) and the stool (*piṭṭha*) should have legs up to eight inches in height of the *sugata*-measure, not counting the frame to which the legs are attached. Why is there a prohibition against bhikkhus using beds with legs more than eight inches in height? I do not understand this yet, unless they are imposing! A bhikkhu who uses one, letting it have legs longer than the limit, is *pācittiya*. The legs must be cut down. If a bhikkhu uses one made by someone else, he is *dukkata*. Later it was allowed to support the bed on blocks of up to eight inches in height. That bed, even though its legs are of the required limits, yet if it has depictions of fierce animals, such as the lions-nose, being called *pallanḥa* (couch), it is prohibited from use.

Āsandi is a thing for sitting on like a stool. Some stools are rectangular on which two people can sit. The *āsandi* is square and only one person can sit on it. At first it was prohibited to have legs higher than eight inches, but afterwards this was allowed. A seat having a backrest and arms on three

sides, like an armchair, is called *sallāṅga*, translated as 'seat with seven members'—four legs and three sides. If it is high it is allowed for use. A seat having only a backrest, called *pañcāṅga* (five members) and looking like an armless chair, is not explained but is included in the *sattāṅga*, and if it is high, it can be used as well.

A mattress for the bed and a cushion for the stool are allowed, but it is forbidden to stuff them with kapok [cotton-wool is included in this]. The mattresses which can be used are of five kinds: a mattress stuffed with goat-hair, stuffed with lengths or bits of cloth, stuffed with plant fibres, stuffed with grass, and stuffed with leaves. The mattress-cover can be made of the six kinds of cloth which are allowed for the *civara*. Bird-wing feathers and the hair of other quadrupeds, except head and body hair of human beings, are included in goat-hair. Mattresses which are stuffed with these hairs can be used and all kinds of tree leaves can be used, except the unmixed leaves of Borneo camphor, which are prohibited in the *Althakathā*. If they are mixed with other leaves, they are allowed. Perhaps human head and body hair are prohibited so as to prevent the spread of infection from sick people! The leaves of Borneo camphor perhaps were prohibited because they have a strong smell.

The bed or seat having a stuffed covering of fibres (like a sofa), provided that they are suitable, can be used. A bed or bedding which is big is prohibited from use but the limits have not been stated. I have come to the conclusion that it is big enough for two persons to sleep on. If a *bhikkhu*, who is *brahmācāri*, uses things used by couples, it is not suitable, so no doubt it is for this reason that it is prohibited. The pillow for the head is allowed to be stuffed with kapok but it should be the right measurement for the head. In other words, it is a pillow for one head, not two! It is prohibited to use a big bolster for the body and a side bolster for the body is also prohibited. At that time, red cloth may have been used as a pillow cover. In Pāli it is called '*ubhato-lohitakupadhānuṃ*'

which is translated as 'things which are for support at two sides being of red colour' but in the Atthakathā it is explained that pillows for the head and feet which are not red in colour are also allowed. Why the side bolster is not suitable for the use of a bhikkhu who is brahmacāri will be understood if one thinks but a little.

Floor covering cloths are prohibited from use if they are exquisite. The following were no longer prohibited from the time when the mosquito-net had been allowed, as it is mentioned in Pāli: cloth with long hair exceeding four inches called *gonaka*; a floor-covering made of goat-hair called by various names and knitted or woven with patterns called *cittakā*, or with flower-wreath design called *paṭalika*, or pictures of fierce animals such as lions and tigers, etc., called *vihatikā*, or pure white called *paṭikā*; having a hair pile called *uddhalomi*, having a brushed pile called *ekantalmi*; one big enough for sixteen dancers to dance upon, [such as a room carpet] called *kuṭaka*; an ornamental cloth which is woven mostly with threads of gold mingled with some silk or turquoise colour; a floor-covering of pure silk, of leather called *ajina*; having soft and tender hair [such as the 'water-cat' called a 'seal' in English], a good floor-covering made of civet-skin; a sleeping place with a ceiling above, to be understood as sleeping under a mosquito-net, or, a bed having a ceiling, an elephant-covering (cloth), a horse-covering (cloth), or, a cloth covering a vehicle, but it is not said of what kind. Apart from this, some of these things have now become ordinary, such as the floor-covering of goat-hair or silk. The Atthakathā-Ācariyas explained that the coverings made of goat-hair were exquisite things in their time. The silk cloth has been explained as being decorated with gold which we call decorated with embroidery. Nowadays, coverings made of goat-hair have become quite ordinary and normal, and it should not be regarded as overmuch.

Furnishings in the lodging which are unsuitable and for laymen, are allowed for a bhikkhu to sit on but they are not allowed for him to sleep on. At first there were three kinds

of things which were forbidden for a bhikkhu to use: āsandi, pallaṅka, and things which are stuffed with kapok. Afterwards the āsandi were allowed and bhikkhus were allowed to sit on beds and stools with cushions stuffed with kapok, such as an upholstered chair stuffed with kapok and belonging to a layman. A bhikkhu can sit on a cushion stuffed with kapok but it is forbidden to sit on a pallaṅka.

It is not suitable for two bhikkhus to sleep on the same bed, or on the same floor-covering, or to have the same blanket, these things being prohibited. Two bhikkhus can sit on a bed or on a backless bench but in Pāli it is said that it is allowed for a bhikkhu to sit with another bhikkhu who has about the same number of Rains. Bhikkhus are neither senior nor junior when they have neither more than three nor less than three 'Rains' difference between them respectively, in which case they are called *samānāsaniha*. It is prohibited to sit down with a bhikkhu who has more or less than that, called *asamānāsaniha*. According to the explanation of the Ācariyas, if an *upajjhāya* and a *saddhivihārika* sit down upon the same bed, it is not proper, but I see things differently. This will be explained in the Vattakhandaka under the section of the Cariyavatta (Duties Concerned with Conduct). It is not suitable for a bhikkhu to sleep on a bed strewn with flowers, this being prohibited. When a bhikkhu has a flower, he is allowed to put it to one side in his residence. At present, it is put in the place for worshipping Lord Buddha, which is truly suitable.

CHAPTER XIII DEPENDENCE (Nissaya)

In the first period after the Enlightenment, called the Early Enlightenment Time, there were not very many bhikkhus and they could be easily controlled. When the number of bhikkhus increased, the difficulty in controlling them also increased. Therefore, Lord Buddha established the training-rules as the Buddha-law (*āṅgā*) and established the traditions of proper conduct as *abhisamācāra* (the higher proper conduct). Both of these groups increased in the course of time. Then, when new bhikkhus could not know all the rules and practise correctly by themselves, they observed and followed each other's practices, but it was necessary for them to study if they were to know the rules correctly. Lord Buddha therefore allowed an *upajjhāya* as an instructor.

Bhikkhus who have been ordained for less than five Rains are called *navaka* (new ones) and they must have a bhikkhu as their *upajjhāya* and they must live with him. They should receive the exhortations and instructions of that bhikkhu. At the time when Lord Buddha allowed an *upajjhāya*, bhikkhus who had been ordained for less than five Rains had to have one. The method is given in Pāli, thus: Having placed the robe over one shoulder and honoured the feet [of the *upajjhāya* sitting on a raised seat with his feet on the ground], one should

squat down and with joined palms say three times - *upajjhāyo me bhante hohi*, which may be translated as-- 'May you, venerable sir, please be my upajjhāya.' When that bhikkhu, to whom the navaka has gone for dependence, receives that request, he replies with any or all of the following: *sādhu!* (It is good), *lahu!* (It is convenient), *opāyikaṃ!* (Do in the correct way), *patirūpaṃ!* (Do it properly), *pāsādikena sampādehi!* (You should endeavour to conduct yourself in a good manner). This is the way in which one takes an upajjhāya.

That bhikkhu who allows another to live with him is called an upajjhāya, translated as 'an instructor' or 'one who takes care of'. That bhikkhu who takes dependence upon another is called a *saddhivihārika*, translated as 'one who lives with'. The method of 'dependence' is called *nissaya*. A man newly come to beg for upasampadā is allowed to have an upajjhāya from the very beginning, taking as upajjhāya the one who leads him to enter the group of the saṅgha, and who is his guarantor. The name of the upajjhāya must also be spoken in the formal announcement (*kaṇṇavācā*). The words for requesting *nissaya* and the words for receiving it are the same (as given above), but at present the words for requesting *nissaya* are spoken first while the words of receiving each others' duties come after, as will be explained in the Ordination Procedure.

Lord Buddha laid down that the upajjhāya and the *saddhivihārika* should be kind and helpful to each other. The upajjhāya should regard the *saddhivihārika* as his son, while the latter should have faith in his upajjhāya as though he were his father. When it is so, they will respect and honour each other properly, coming to prosperity and progress in the Dhamma-Vinaya. Lord Buddha also laid down that the upajjhāya and the *saddhivihārika* should perform carefully their respective duties to each other. The duties which the *saddhivihārika* should perform for his upajjhāya are called the *upajjhāyavatta*. The duties which the upajjhāya should perform for his *saddhivihārika* are called *saddhivihārikavatta*, both of which will be explained below.

Nissaya (duties) between the *saddhivihārika* and his upajjhāya

remain so long as they dwell together. If they are separated from each other, even for one day, according to the rule, the nissaya expires and is broken. In Pāli, the causes for the expiry of nissaya are shown in the following ways: the upajjhāya goes away somewhere, he disrobes, he dies, he goes over to another religion (*tilthiya*), or he orders (the saddhivihārika not to take nissaya). These factors, except for the last, also apply to the saddhivihārika (causing the nissaya to expire): the saddhivihārika goes away, he dies, he disrobes, or he goes over to another religion.

As regards the factor of going away, if one who has gone then returns, or if the one who has stayed then goes and lives in the same place (as the other), the nissaya returns (or continues automatically). In the case of the saddhivihārika who goes to live in the same place as his upajjhāya, the Atthakathā-Ācariyas explained that (the nissaya resumes) when the former sees the upajjhāya clearly so that he recognizes him, or he hears some sound made by the upajjhāya which he recognizes—but to explain it in this way is very shallow. It should be explained in a better way than this. The Pāli words are *upajjhāyena samodhānagato*, which I translate as 'to live with the upajjhāya', and this means rather that one again comes within the control of the upajjhāya. One should not, however, regard it as meeting temporarily along the road and so on, or that the upajjhāya does not see the saddhivihārika (as factors determining nissaya), for in this way there will be no nissaya at all. And how difficult this will be for bhikkhus who give nissaya and receive nissaya! This will be mentioned below under nissaya with an ācariya.

The Atthakathā-Ācariyas have explained the factor of 'ordering' in this way: the upajjhāya drives the saddhivihārika away. When the upajjhāya has forgiven him and has allowed him to stay under his control again, nissaya is re-established as in the beginning. But I think that it means rather that the upajjhāya knows that his saddhivihārika has over five Rains and that he has enough knowledge of Dhānura-Vinaya to protect himself

and so releases him from *nissaya* and lets him be *nissayamuttaka*—one released from dependence. This matter should also be covered by the factor of 'ordering'.

Lord Buddha conferred upon the *upajjhāya* the authority to expel the *saddhivihārīka* who does not behave properly. In Pāli, the five causes when an *upajjhāya* can expel a *saddhivihārīka* are explained as follows: the *saddhivihārīka* has no love for his *upajjhāya*, he has no confidence in his *upajjhāya*, he is shameless (not fearful) before the *upajjhāya*, he does not respect his *upajjhāya*, or he does not wish his *upajjhāya* well.

The explanations of these should be known as follows: The *saddhivihārīka* who has a kind and helpful mind towards his *upajjhāya*, like a son to his father, is called 'one who has love for his *upajjhāya*'. If he is estranged from his *upajjhāya* and regards him as not different from other people, he is called 'one who has no love for his *upajjhāya*'. A *saddhivihārīka* who admires the virtue and manner of his *upajjhāya* is 'one who has good confidence in his *upajjhāya*'. If a *saddhivihārīka* thinks badly of his *upajjhāya* and does not take him as his example, he is 'one who has no confidence in his *upajjhāya*'. A *saddhivihārīka* who behaves in a manner outside of Dhamma-Vinaya and who feels shame before (fear of) his *upajjhāya* is called 'one who has shame before (fear of) his *upajjhāya*'. A *saddhivihārīka* who has no shame, being one who is brazen, even daring to misbehave in the presence of his *upajjhāya*, is called 'one who is shameless'. A *saddhivihārīka*, who respects his *upajjhāya*, regarding him as noteworthy and understanding that whatever he orders must be done, is known as 'one who has respect'. If he sees nothing special in his *upajjhāya*, so that when the latter instructs him he has no faith to listen, he is called 'one who does not respect'. A *saddhivihārīka* who wishes his *upajjhāya* to be happy and without *dukkhā*, and who shows his happiness and sorrow on the appropriate occasions, is called 'one who wishes his *upajjhāya* well'. If he is indifferent concerning his *upajjhāya*, he is called 'one who does not wish his *upajjhāya* well'.

The saddhivihārika should be imbued with virtues because of the upajjhāya whom he follows. Therefore, the upajjhāya should help him with various kinds of gains, with the teaching of Dhamma, and by showing kindness and compassion so that the saddhivihārika will have love for him. The upajjhāya should make himself an example of good behaviour and virtue so that the saddhivihārika will have confidence in him and will wish to practise properly, being ashamed to do things out of the path. The upajjhāya, on his part, should be respectful to Lord Buddha, the Dhamma and the Sangha, to his own upajjhāya, to his ācariya, and to Theras who are senior to him. A saddhivihārika will regard him as an example and follow his ways of practice. The upajjhāya should not do anything which will be an obstacle to the saddhivihārika while leading him to understand the benefits he receives by living with him. Thus, the saddhivihārika will wish him well in return. When the upajjhāya practises well like this, but the saddhivihārika behaves badly, the upajjhāya must expel him. If the upajjhāya is weak because he likes the saddhivihārika, or because he is afraid of offending him, or for other reasons, this is a defect of the upajjhāya.

Expulsion should be done as follows: the upajjhāya should speak in such a way that the saddhivihārika knows that he has been expelled. Examples of this are given in Pāli: 'I expel you!', 'Don't come here!', 'Take your robes and bowl away!', or, 'You should not take care of me!'—or else the upajjhāya makes him understand this by movements of his body. A saddhivihārika who is expelled must try to make amends and ask the upajjhāya to forgive him. If the saddhivihārika neglects to do this, it is a defect in him. When a saddhivihārika returns to the good way and asks for pardon, but the upajjhāya does not accept it and does not end the expulsion, this is also wrong on the part of the upajjhāya, unless a saddhivihārika has not yet made amends for the causes of his expulsion, or the upajjhāya thinks that if he accepts the apology too easily the saddhivihārika will not be chastened. If the upajjhāya resolved firmly in his mind to accept the apology (later) there will be no fault for him. If the saddhivihārika is

imbued with virtues, but the upajjhāya is angry or he does not know what should be done so that he expels his pupil wrongly, this is a fault of the upajjhāya.

A (navaka) bhikkhu who no longer lives in the control of his upajjhāya due to (one of) the five causes, as mentioned above, must take another bhikkhu as his *ācariya* and depend upon him instead of upon his (original) upajjhāya. The way of taking an *ācariya* is the same as for an upajjhāya, but the words for requesting it are different. The following are repeated three times: *ācariyo me bhante hohi, āyasmato nissaya vacchāmi*, being translated as, 'May you, venerable sir, please be my *ācariya*. I shall live in dependence upon you.' A bhikkhu who receives this *nissaya* is called an *ācariya*, meaning 'one who trains others in the right manner'. A bhikkhu who depends upon him is called an *antevāsika* or *antevāsi*, which is translated as 'one who lives in the (monastic) residence'.

In Pāli, an *ācariya* means only 'one who gives *nissaya* in place of the upajjhāya', but in the *Atthakathā*, four kinds of *ācariya* are listed: the bhikkhu who gives 'Going-for-Refuge' at the time of *pabbajjā* (to become a novice);* the bhikkhu who recites the *kammavācā* (ordination act) at the time of *upasampadā* (to become a bhikkhu); the bhikkhu who gives *nissaya*; and the bhikkhu who teaches Dhamma. How can one know which sort of *ācariya* is meant? These *ācariyas* are known by the names of their duties: *pabbajjācariya*, the teacher for the going-forth (as a novice); *upasampadācariya*, the teacher for the acceptance (as a fully-ordained bhikkhu); *nissayācariya*, the teacher who gives *nissaya*; *uddesācariya*, the teacher who speaks Dhamma. The *nissayācariya* discussed here is placed third in this order. The *antevāsika* is named in the same manner: *pabbajjantevāsika*, a pupil going forth (as a novice); *upasampadantevāsika*, a pupil at acceptance (as a bhikkhu); *nissayantevāsika*, a pupil who takes *nissaya*; *dhammantevāsika*, a pupil who learns Dhamma.

* I understand that even the bhikkhu who gives the robe should also be called an *ācariya* because when ordained one must hold him to be the upajjhāya as well, or one may hold another bhikkhu (to be upajjhāya). (footnote of Somdet Phra Mahā Samana in the Thai MS).

The ācariya and the antevāsika should render to each other kindness and mutual assistance in the same way as between the upajjhāya and the saddhivihārika, for each must have confidence in the other. If either the ācariya or the antevāsika waits until they are sure that they have the same (compatible) manner and conduct, after which the latter begs for nissaya and the former receives that request, this is suitable and is allowed by Lord Buddha. The expiry of the nissaya with the ācariya has the same reasons as with an upajjhāya, but there is an additional sixth point: the antevāsika rejoins his upajjhāya.

This sixth point is explained by the Athakathā-Ācariyas as follows: the antevāsika sees his upajjhāya and recognizes him, or he hears his voice or a sound made by him so that in this way the nissaya with an ācariya expires. When this has happened, the tradition is that a bhikkhu must beg for nissaya again from the ācariya. This tradition makes for not a little trouble, both for the ācariya and the antevāsika. I shall recount my own experience as an example. When I was an ācariya giving nissaya and my antevāsikas met their upajjhāya, as when the latter came to give upasampadā to others, after he had gone away they had to come to me for new nissaya—about half (the bhikkhus in) the way! This took long to renew and it was not long before there was another upasampadā, and then the nissaya expired again and they had to beg for it again! The antevāsikas saw that the ācariya (myself) was troubled and they did not want to disturb him continually, so if it was not necessary to see the upajjhāya, they would avoid him—and this was not good manners. In fact, when the nissaya (with the upajjhāya) had expired, they remained under my control but had to beg for nissaya again merely as a ceremony. The result of it was not a little trouble. It seemed to be just playing about! The antevāsikas did not see (any benefit) and it made for a defect in the control (of bhikkhus). If the words 'rejoining the upajjhāya' should be understood as meaning that a bhikkhu is under the control of the upajjhāya, not merely that he meets him briefly as when he comes to give upasampadā, then it is not necessary to

explain about meeting him along the road. If the upajjhāya comes to reside for one night in the wat, it is correct, in this case, to regard (bhikkhus who are navaka and who were his saddhivihārika) as being again in control of their upajjhāya. When he has left, the nissaya again returns to the ācariya and there is no need to think that one must again ask for it so long as a bhikkhu remains under the ācariya's control. If, afterwards, a bhikkhu comes to be out of the control of his ācariya due to any one of the five (previously mentioned) reasons, the nissaya expires, as, for example, when an antevāsika takes leave of his ācariya to stay at another wat. He therefore must take another bhikkhu in that wat as his ācariya. Afterwards, when he returns to the first wat, it is suitable for him to beg for nissaya again. If it is understood in this way, it will release the ācariya and the antevāsika from difficulties, while the latter will feel glad to meet his upajjhāya. This will also be good for the control (of bhikkhus).

A bhikkhu who has less than five Rains is still a navaka, and even though he has knowledge of Dhamma and Vinaya, yet it is not proper if he does not take nissaya and live under the control of his upajjhāya or an ācariya. For him not to live in this way is prohibited by Lord Buddha. Therefore, it is not necessary to mention the case of a bhikkhu who knows nothing! Exceptions are made in the case of a bhikkhu with no fixed residence, and it is explained in Pāli that a bhikkhu on a journey, (a bhikkhu who is sick),* a bhikkhu who nurses a sick bhikkhu and so is requested to stay with him, and a bhikkhu who enters the forest temporarily to develop *samañadhamma* (the qualities and duties of a bhikkhu) are all exempted. If, at some place, a bhikkhu cannot find another bhikkhu to give nissaya and there is some cause preventing him from going elsewhere, he may stay there firmly resolving in his mind that whenever a bhikkhu who is able to give nissaya comes to stay there, he will take nissaya with him. This can be done.

* Added from the Vināya-pitaka by the translators. Perhaps omitted from the original by oversight.

A bhikkhu who has less than ten Rains but more than five Rains is called *majjhima*, translated as 'one in the middle'. He is imbued with virtues sufficient to protect himself while living alone. He is allowed to be released from nissaya and may live by himself, being called *nissayamuttaka*. However, bhikkhus with more than five Rains, but not enough knowledge of the Dhamma-Vinaya to protect themselves, must still take nissaya. In Pāli, the virtues which are mentioned as the highest are those of the Arahant, but these virtues become less exalted by stages until the virtues of the *kalyāṇaputhujjana* bhikkhu (the bhikkhu who is a noble ordinary man) are given. Below are listed in brief some virtues proper for bhikkhus in the present:

1. He is one who has faith (*saddhā*), shame (*hiri*), fear of evil (*ottappa*), effort (*viriya*), and mindfulness (*sati*).
 2. He is complete with moral precepts, good conduct, right view, deep learning and wisdom.
 3. He knows what is *āpatti*, what is not *āpatti*, what is a light *āpatti*, what is a heavy *āpatti*, and he has memorized correctly the *Pāṭimokkha* without any mistakes.
 4. He has five or more Rains.
- These virtues may be lacking in part but the number of Rains cannot be less than this. A bhikkhu who is a *majjhima* and endowed with these qualities, though he may stay alone, cannot be in charge of an assembly (of bhikkhus).

A bhikkhu who has completed ten Rains is called *Thera*, translated as 'an elder who is worthy of respect'. He has the qualities which make him able to control others. He is allowed to be an *upajjhāya* and to give *upasampadā* to be an *vacariyāna* and give nissaya, to have *sāmaneras*, to take care of him if he can ordain others to become *sāmaneras* and so is called *parisupattihāpaka*, being translated as 'one who has an assembly to take care of him', or, 'one who uses an assembly', which means that he, endowed with virtues, controls an assembly (of bhikkhus). However, if a bhikkhu lacks these qualities, though his Rains are complete, he is not permitted to control an assembly. The qualities added to those of the *majjhima* who is released

from nissaya and which are mentioned in Pāli are:

5. He himself can nurse, or order another to nurse, a sick saddhivihārika or antevāsika. He can put an end to, or seek another to put an end to, passion arisen in a saddhivihārika or antevāsika who is dissatisfied with the brahmacariya. He can relieve boredom with the Dhamma-path which has arisen for a saddhivihārika or antevāsika, or get another to do so. He knows āpatti and the ways out of āpatti.
6. He can train a saddhivihārika or antevāsika in the higher training in proper conduct and give advice to them on the principal training in the pure life, the Buddha-law which is essential for the brahmacariya. He can give progressive advice in the Dhamma and Vināya. He can release a saddhivihārika or antevāsika from wrong view by way of Dhamma.
7. He has ten Rains or more than that.

These qualities may be lacking in some respects, but the number of Rains cannot be less than this.

It seems that these principles are not for a bhikkhu to consider for himself. It is for the consideration of his upājjhāya or of an ācariya or of a Thera who is his senior; whether it is proper or not for a bhikkhu who lives with them to be released and to stay alone, and whether a bhikkhu who is released from nissaya is able to be *parisupatthāpaka*, controller of an assembly. When he is seen to be suitable, he can be released from nissaya and be ordered to assist with an assembly, as Lord Buddha did when he sent the disciples to spread the sāsana and permitted them to give the upasampadā by themselves by the method of Going for Refuge to the Triple Gem.

CHAPTER XIV

DUTIES

The pattern (of behaviour) which ought to be practised by bhikkhus according to time, place, work, and person, has been arranged in groups in Pāli and these groups have been called *vatta* or duty. A bhikkhu who attends to the complete practice of these vatta is called *ācārasaṃpanno* — 'one who is complete in good manners', or *vattasaṃpanno* — 'one who completes the duties', which is one of a pair with *silasaṃpanno* — 'one who is complete in moral conduct'. Such a bhikkhu is praised in the Dhamma and Vinaya. Only the essence of the duties which should be practised in the present time will be described here. In order to select for practise what will be of benefit, and for convenience, the vatta have been classified into three categories: *kiccavatta* — the duties which should be done, *ariyavatta* — good manners which should be practised, and *vidhivatta* — the way in which things should be done.

Kiccavatta — Duties which should be done.

1. A saddhivihārika should look after his upajjhāya in every possible way as long as he lives with him. There are various divisions of these duties given in Pāli but here they will be explained briefly as follows:

- a) He should care for his upajjhāya, doing every duty for him. Examples given in Pāli are that he should offer him

mouth-rinsing water, face-washing water, and tooth-wood. These are the duties which are explained first.

- b) He should desire to receive instruction from his upajjhāya.
 - c) He should try to prevent, or to bring to an end in his upajjhāya, any deterioration which may occur or which has already occurred. It is shown in Pāli how he should try to bring to an end lust or boredom and how he should try to release him from wrong views. It is his duty to help his upajjhāya out of heavy āpatti and to try to persuade the sangha to end the period of his upajjhāya's penalty, or to lighten it.
 - d) He should try to keep his upajjhāya in good humour. He should not associate with persons which will cause his upajjhāya to dislike him. It is explained in Pāli that in receiving and in giving things to such persons, one should inform him first and not do these things by oneself.
 - e) He should respect his upajjhāya. It is explained in Pāli that if he walks with him, it must be behind him, neither too close nor too far. While his upajjhāya is talking, he does not interrupt. If his upajjhāya speaks wrongly, he does not object to this directly but tells him indirectly so that he will know for himself.
 - f) He does not go away to other places just as he likes, but before going he takes leave of his upajjhāya.
 - g) When his upajjhāya is sick, he is keen to nurse him and does not go anywhere until either he recovers or dies.
2. The upajjhāya should be generous to his saddhivihārika so long as the latter depends on him. In brief, this is explained as follows:
- a) He undertakes the duty of educating his saddhivihārikas.
 - b) He assists them with bowl, robes and other requisites. If he does not have them, he tries to find the required things for them.
 - c) He tries to protect them against deterioration which may occur or which has occurred. This point has already been mentioned in the duties of the saddhivihārika.

- d) When a saddhivihārika is sick, the upajjhāya should nurse him.

The duties which the ācariya and antevāsika should render to each other can be known from the above two sections.

3. A bhikkhu who is a visitor to another wat should behave with the proper conduct of a guest, as follows:

- a) A bhikkhu should pay respect to the bhikkhus living there. This is explained in Pāli that when a visitor enters the boundary of the wat he should take his sandals off, close up his umbrella, take off the cloth covering his head [and in the present time open his robe baring the right shoulder], enter the residence of the bhikkhus in that wat and then pay his respects to the bhikkhus who are senior to him.
- b) He should show consideration for those bhikkhus living there. In Pāli, this is explained as follows: a visitor sees residents doing some work such as sweeping round the cetiya or making up medicine for sick bhikkhus, and the residents, if they see him, will leave their work and come to receive him, but the visitor should say, 'Please finish first.' This means that when the visitor enters and sees the residents doing some work such as that, he waits until the residents have finished and then approaches. If the residents have to leave their work, a visiting bhikkhu should not stay for long.
- c) He should show politeness. If his feet are dirty, he should clean them before entering any place where it is not proper to walk with dirty feet, and having entered, he should take an āsana which is proper for him to take according to whether he is junior, senior, or equal to the residents in the number of Rains.
- d) He should show himself at ease with the residents. This is explained in Pāli as: if he wants drinking water, he drinks it, or if he wants water for other uses, he uses it. In this way, when the residents greet him, he receives (their hospitality) and does not show an unwilling manner.
- e) If the visitor wishes to stay at that wat, he should behave

according to the traditions of the residents. It is said in Pāli that he should ask for a lodging (senāsana) to be allotted to him, and ask about the place for collecting alms—whether it is near or far and whether one goes early or late. He should ask about the houses where there is a gift upon food (offered) or upon the number of bhikkhus (invited). He should ask about places which are not good for collecting alms such as the houses of people with wrong views or which are dangerous. He should ask about toilet facilities, about the water-pond, and finally, about the special rules of that sangha.

- f) When the visitor has occupied a lodging, he should not neglect his duties but should pay attention to wiping it, sweeping it clean, and keeping it in good order.
4. When a visiting bhikkhu arrives, the residents should welcome him properly in the following way:
- a) It is the obligation of the residents to greet visiting bhikkhus. In Pāli, this matter is explained thus: if they are making a civara, or constructing or repairing lodgings, or sweeping the terraces of the cetiya, or compounding medicine for bhikkhus who are indisposed, they should leave those duties and go to welcome the visitor unless they are preparing medicine for a bhikkhu who is seriously ill and they are hurrying to finish it.
 - b) They should honour the visiting bhikkhu. In Pāli, it explains that they should greet him by setting out water for washing his feet and something to wipe them with, set out and spread āsanās, and ask him if he wants drinking water or water for other purposes.
 - c) They should greet the visitor suitably according to the latter's estate (bhāva). It is explained in Pāli that if the visitor is senior to them, they should rise and go to receive his bowl and robe, paying him the proper respects, and if the residents are willing, they will help to wipe the visiting bhikkhu's sandals, massage his feet with oil and fan him as well. If the visitor is junior to them, they just tell him where the

āsana is for him to sit upon and where there is water for drinking or for other purposes, letting him drink and use this by himself. [In the present time, it is proper to order another to assist the visitor].

- d) If a visiting bhikkhu comes to stay in that wat, the residents should assist him and show him the place of his lodgings. If the residents are willing, they sweep it out and tell him where the paths and places are, as well as the rules of that sangha which a visitor should know, as has been mentioned in the *āgantuka-vatta* (the duties for visiting bhikkhus).

5. A bhikkhu who will go to stay in another place should conduct himself as follows:

- a) He should put his lodging in order. If he sees that the roof has holes in it or that it is out of order, he should first cover it or repair it. If the lodging is untidy or dirty, he should clean it, putting away such things as the bed, stool, mattress, pillow and other things, so that they are orderly. He should not leave them all untidy, but should keep them safe from danger. The windows and the door should be closed and bolted, or locked with a key.
- b) He should return the lodging to the *senāsana-gaṇhāpaka* (the distributor of lodgings), or if there is not one appointed, he should tell a bhikkhu-friend who is living with him. If he lives alone, he should inform the leading donor or the headman of the village.
- c) He should take leave of the bhikkhu with whom he has taken nissaya, that is, his upajjhāya or ācariya. At present, one should take leave of the Thera who is also the Chao Avāsa or abbot (if he is other than the above).

6. A bhikkhu who will enter an inhabited area to collect alms should behave according to tradition as follows:

- a) He should have put on his lower and upper robes tidily, the *antaravāsaka* covering the navel and the knees, and having put on the waistband, he should put the *saṅghāṭi* over the *uttarāsāṅga*, thus making two robes, and wear

- them covering both shoulders, secured with tags and loops.
- b) He should put the bowl under his robes, taking it out only when receiving alms.
 - c) He should have a properly restrained manner in accordance with the Proper Manner of the Samāna as given in the Sekhiyavatta (Bk. I, Trainings, Ch. VIII)
 - d) He should fix in his mind the ways of entering and leaving an inhabited area and the manner of the householders in giving food or otherwise.
 - e) If he knows that a householder intends to give food, he should receive it with a manner well restrained as mentioned in the Section on Food in the Sekhiyavatta.
 - f) The bhikkhu who returns to the wat first from alms-round should prepare the sitting-places, the drinking water, the vessels for food, and so on, down to the foot-washing water and the material for wiping the feet, for the benefit of the other bhikkhus who follow him. The bhikkhus who finish eating last should put away the things mentioned above and sweep the eating hall. This tradition is for wats where bhikkhus take their food in the same place but not at the same time.*

7. A bhikkhu who will consume food should behave properly according to tradition as follows:

- a) The upper and lower robes should be put on neatly according to what is proper for either taking food in the wat or at a house. In the Atthakathā it says that when a bhikkhu goes to a place where a donor is giving food, though it is in the wat, he should cover both shoulders, but at present within the wat, all bhikkhus bare one shoulder.
- b) He should know which āsana is proper for him to sit on. If, at the place of giving, he sits down in a row of seats, he should not press against the Theras. If there are many sitting places, he should leave one or two (vacant between

* Present day tradition for town wats where bhikkhus take their food at different places but at the same time; and forest wats where they eat in the same place at the same time, will differ slightly according to circumstances.

himself and them). He may not be able to do this when āsanas have been spread for a certain number of bhikkhus, but he should ask the Theras for permission to sit down, and he should not prevent bhikkhus having less Rains from using these seats by sitting at the end of the row, as the latter will have nowhere to sit.

- c) It is prohibited to sit on the saṅghāṭi in a house. This matter is not at all convenient at present, but it means that it was the custom when bhikkhus wore a small robe. When a bhikkhu sat with the saṅghāṭi on, sitting on it made it difficult for him to get his hand out and so not convenient for eating, and sitting like this, the uttarāsanga would tend to slip off. At present it is not necessary to regard this matter.
- d) When a donor offers food and drink, a bhikkhu should receive it appreciatively. If he does not serve up food for each individual bhikkhu but offers it to bhikkhus in one vessel for them to help themselves, or if he divides it up hoping to offer it to all the bhikkhus, if it is little and is seen to be insufficient, bhikkhus should take turns, some to receive it and some to miss it.
- e) In a small eating hall where all bhikkhus can be seen, the saṅghathera (the senior bhikkhu in that saṅgha) should not begin to eat until all the bhikkhus have received food. If it is a place where there are many bhikkhus and the saṅghathera cannot see all of them, or it is not possible to wait for all of them, (he should begin when he sees that it is proper to do so).
- f) Bhikkhus should eat with good manners according to the regulations laid down in the Section on Food in the Sekhiyavatta.
- g) Bhikkhus should finish eating at the same time. It is said in Pāli that the saṅghathera should not receive bowl-washing water if bhikkhus have not finished eating. At present, instead of not receiving the bowl-washing water, he does not rinse out his mouth or wash his hands.

- h) One should be careful that the water used in rinsing the mouth and washing the hands does not splash onto bhikkhus sitting near, or onto one's own robes.
- i) Bhikkhus should chant the *anumodanā* (the well-wishing, lit., 'being glad with') when they have finished eating in a place where donors have given food. In the ancient tradition it was the duty of one bhikkhu, the *saṅghathera*, to give the *anumodanā*, it being given in the same way as the "Yathā"* is at present. Four or five of the bhikkhus next to the *saṅghathera*, who were his companions, stayed with him while the rest of the bhikkhus returned ahead of them. The Thera could also appoint another bhikkhu whom he or the lay donors wished to give the *anumodanā*. At present, bhikkhus usually chant it in time together. Sometimes a bhikkhu may preach a short sermon expressing *anumodanā* before this.
- j) In leaving that place, bhikkhus should not crowd in upon each other. If the eating place is narrow, the bhikkhus who are at the end of the row should go out first, even if it is contrary to the usual (Rains-)order, and stand waiting outside until the *saṅghathera* comes out. If the eating place is spacious, they should leave with the *saṅghathera* going first and the others following in due order. Bhikkhus (when leaving) should leave enough space between each one so that it is possible for a person to walk through the line.
- k) It is prohibited to throw out bowl-washing water with rice grains in it while in a house. Refuse also cannot be thrown away.
8. The foot of a tree was the original senāsana for bhikkhus, but in the rainy season bhikkhus needed to seek shelter to protect themselves from the rains, either man-made shelters or natural shelters. Lodgings were generally man-made and houses of various designs can all be used with the exception of one entirely earthen, either baked or unbaked. There is a

* For text and translation, see 'Ordination Procedure', Appendix III.

prohibition against a bhikkhu living in a jar and this may have been the meaning of a kuṭi made of earth which has been baked. Of the things which are natural, only that shelter called a mountain cave can be used as a lodging. A hole in a tree is prohibited and should not be used for this purpose.

In a sangha-residence, all bhikkhus have the right to stay unless they misconduct themselves against Dhamma-Vinaya, when they may be expelled from the wat. The sangha appoints a lodgings-distributor called the *senāsana-gahāpaka*. Bhikkhus are not allowed to appropriate a *senāsana* for themselves. The distribution of lodgings for bhikkhus takes place twice, once for the Rains and once for outside the Rains. In the Rains, a bhikkhu who takes a lodging has the right to stay there for the whole (three months of the Rains-residence (*vassāvāsa*)). Outside the Rains, the lodgings-distributor can move bhikkhus from one lodging to another so that bhikkhus can get lodgings which are suitable for them. At such a time they are prohibited from obstinately refusing transfer. It is explained in Pāli that a bhikkhu is prohibited from keeping for himself a lodging of the sangha, reckoning that it is his for all time. If a bhikkhu is indisposed, it is not proper for him to make that into a claim for keeping a lodging.

The lodgings-distributor should know which bhikkhus should be moved and which should not. He should not move a senior bhikkhu to give his lodging to a junior bhikkhu. He should not move a sick bhikkhu unless that bhikkhu has an infectious disease, such as leprosy, or a disease which dirties the lodging, such as diarrhoea. The lodgings-distributor should arrange other lodgings for them which are separate. He should not move a bhikkhu who is a storekeeper as it is his duty to look after the place where the articles of the sangha are kept. He should not move a bhikkhu who is very learned and who is a benefactor of all the bhikkhus, advising them and leading them in *attha* and *dhamma*. A bhikkhu who repairs the lodging (occupied by him) which is out of repair, returning it to normal after much work, should not be moved as he is one who is diligent and should be

permitted to remain. This means that he should not be removed from a good lodging to a poorer one. The lodgings-distributor should not allow a bhikkhu to have lodgings in two places.

A bhikkhu who occupies a lodging of the sangha should pay attention to keeping it in the following way:

- a) He should not dirty it. The explanation in Pāli would prohibit a bhikkhu from spitting on a floor which has been prepared already [such as a floor of lime-plaster, or of polished or scrubbed wood]. It is prohibited for him to walk on such a floor while wearing sandals. It is prohibited for him to walk on such a floor if his feet are dirty, or if he has washed them but they are still wet [so that when walking on the floor, footprints appear]. He should wash his feet and dry them, thereby preventing footprints, and then he may enter. It is prohibited from leaning against a wall which has been prepared [plastered, painted, coloured with designs, or finished by some other method]. In the same way, he also should not lean against a post, door-panel, window-panel or backrest. A finished stool or bed belonging to the sangha should not be sat upon or slept on by a bhikkhu with a bare body, as these will become soiled by his body. He should use some cloth to cover these things before sitting or sleeping on them.

Lord Buddha allowed as personal requisites cloth for bedding and sitting on to receive the dirt from the body. It is the same with a mattress or pillow. Although they are meant for sleeping on, a bhikkhu should not sleep directly on them. A mattress should have a sheet and a pillow a pillow-case. It is not proper for a bhikkhu to sleep on these things without a cloth to cover them. A cloth which is used for sitting on should not be slept on, but a bedsheet and pillow-case, meant to receive the dirt from the body, can be sat on. The Atthakathā Ācariyas are very stringent in their explanations of this, saying that if a bhikkhu has already slept on a bed or a couch (which have not been covered with a cloth), he must receive āpatti according to the number of his hairs which have touched it. It is rather fortunate that Lord

Buddha allowed bhikkhus to confess more than one āpatti together saying 'sambhulā', for what could one do if one had to count the number as this or that?

Putting this matter briefly, the things of the sangha can hardly be touched! If this is so, though the things of the sangha are meant to be used, of what benefit will they be? What will be the benefit of the things of the sangha? This will be discussed below. Here I will say only that they can be used. If they have become old in the course of time, the user of them will not receive āpatti. This matter of allowing a bhikkhu to cover (a mattress and pillow) before sleeping on them is so that they can be used for a long time. Ordinary people, in the same way, spread a sheet over bedding and put a pillow-case on a pillow in order to protect their property. A rich man also protects his property even though he could change these things every month. If he does not protect his property, it is extravagant and not proper.

- b) He should clean the lodging, not letting it become full of rubbish, spiders' webs and dust.
- c) A bhikkhu should be careful not to damage it as, for instance, when he lifts a bed or bench, etc., in and out of the room. He should not knock against the door-panels or the partitions. He should place something under the feet of a bed or bench when putting it down on a finished floor in order not to damage it.
- d) A bhikkhu should keep cleanly and orderly the other articles and materials in the lodging, from the bed and bench on down to the spittoon.
- e) He should set out drinking water and water to be used for other purposes.
- f) The articles in one lodging should not be taken for use in another lodging so that they are scattered. They are for one place and can be used only there. Bhikkhus can borrow things temporarily, however, and then return them, or when there is no bhikkhu living there and the articles kept in that lodging may be lost or damaged through

being gnawed by animals or insects, then it is proper for the *senāsana-gahāpaka* to transfer them to another place.

9. In a place where many people live together, each one of them excretes a part of the filth in his body every day and this is a great burden for whoever is in charge for he has to arrange places for excretion and not let people excrete all over the place, for if this is allowed to happen, that place will become filthy. So, in the dwelling places of the sangha this matter must be arranged as well. Places for both defecating and urinating are mentioned in Pāli. Places like this which are for the common use of all the bhikkhus must be kept clean by the bhikkhus themselves. Lord Buddha laid down the duties to be practised regarding the *vaccakūḷi* (latrine):

- a) Defecation, urination, and bathing are allowed in the order of arrival (of bhikkhus at those places). This differs from other duties which should be carried out according to the order of *Vassa* (Rains).
- b) A bhikkhu should control his behaviour. For example, though he is in a hurry, a bhikkhu is prohibited from pushing the door open quickly. He should first cough or clear his throat, and if there is a bhikkhu inside, he should do the same in reply. If there is no reply, he should slowly push the door open. He should not enter or leave rapidly, but should do so slowly. He should not open his *antaravāsaka* when he is entering or leaving. He should not make noises (grunting, etc.) when excreting or cleaning.
- c) He should know the way of protecting his requisites. He should take off his *civara* and place it outside and not enter the latrine with it on.
- d) He should know the way of protecting his body by not straining himself while excreting, which will only harm himself, unless he is constipated more than usual. He should not use wood for cleaning which will harm the body, such as wood having splinters, knots, thorns, or which is rotten. He should use wood which is smooth and then rinse with water.

- e) He should not be doing other things at that time. It is said in Pāli that he should not be chewing tooth-wood.
- f) He should be careful not to be dirty, or to make the cavity (of the latrine) dirty, or to pass urine outside the channel for this purpose. He should not spit saliva or mucus into the channel for urine, or onto the floor. Cleaning-wood should not be thrown into the latrine cavity, but should be thrown into the basket for this purpose. - When he has rinsed with water, the leftover rinsing-water should not be left in the rinsing vessel. This applies only in the case of using a common vessel for this purpose in the latrine. If he uses his own, it is not forbidden.
- g) He should help to keep the latrine clean. If he finds that it has been made dirty by others, he helps to clean it. If it is full of litter, he helps to sweep it out. If the basket is full, he empties it. If the rinsing-water is finished, he helps to bring more to fill the water-vessels.

The place for urinating has been explained in Pāli as follows: It should be arranged in a place with a wall of brick or stone, or a wooden partition around it. There are wooden treads to put the feet on while squatting there, and there is a vessel underneath for collecting the urine. The method of how this duty should be arranged is not explained. In many ways this arrangement for urination is not found, but the defect from not having it is found, that is, the stench of urine emitted there. I understand that it is essential to arrange the urinal only in the vicinity of meeting places, such as near to the Uposathā-hall, the Dhamma-hall, or a hall for supporters. Apart from the vicinity of these places, it is not prohibited to pass urine elsewhere.

Placing a vessel underneath to collect urine seems to be just for temporary use, not for permanent use like the *vaccakūṭi*, but throwing the urine away and keeping that place clean will not be heavy work. The bhikkhu whose turn it is to keep the meeting places clean may perhaps do it. Therefore, there is no duty explained regarding the urinal.

10. If any bhikkhu falls ill, the bhikkhus who are his Dhamma-

friends should take an interest in nursing him; they should not neglect this duty. Lord Buddha, expressing concern about a sick bhikkhu, said:

“O bhikkhus, you have neither mother nor father, so if you do not nurse each other, who else will nurse you? If any bhikkhu wishes to serve me, then let that bhikkhu nurse a bhikkhu who is ill. If there is an upajjhāya, ācariya, saddhivihārika or antevāsika of a sick bhikkhu, then let them nurse him until he either recovers or dies. If there are none, other bhikkhus with the same upajjhāya or ācariya should nurse him. If a sick bhikkhu comes alone, let the saṅgha nurse him.”

This last point has been explained thus: Let the saṅghathera take that duty as a duty of the saṅgha and appoint for that time some bhikkhus to nurse him or arrange for them to nurse him in turn, according to whatever is convenient. There are, however, bhikkhus who are skilful in nursing and others who are not. If the illness is a serious one, it is proper to choose bhikkhus who are skilful. When that duty is offered, such bhikkhus should receive it and be nurses who watch closely over the sick one. Bhikkhus apart from them should assist in other ways, such as by boiling water and washing robes. A bhikkhu to be selected as a nurse should be complete in good qualities as follows: He knows how to compound medicines, he knows what will aggravate the disease and what will not, he brings to the sick bhikkhu only those things which will not aggravate the disease, he removes the things which do aggravate it, he is one who is not averse to the filthiness produced by disease, he is not covetous, and he has loving-kindness.¹

A bhikkhu who is ill knows that he is a burden to his friends in the Dhamma, so he should make himself easy to nurse and, by doing so, he brings happiness to himself [he does not eat

¹ Five factors are counted in Pāli and it is understood that in the beginning these were the first five given above. The Compiling Ācariyas of the Dhamma afterwards saw that the factors concerning things which

aggravating foods or do other things which will prevent his body's recovery], he knows moderation in things which are not aggravating [for example, he does not eat too much of them], he takes medicine easily, he tells the condition of his illness to his nurse, and he is patient in bearing painful feelings. Sāmaṇeras should also be nursed in the same way as bhikkhus.

Friends in the Dhamma, whether bhikkhus or sāmaṇeras, who are sick and who live in other places, even though far away and during the time of the Rains, should be nursed according to Lord Buddha's allowance of *sallāha* (seven nights away from the wā). Such a bhikkhu going to do this is excepted from *nissaya* and other duties.

Cariyavatta — Duties concerned with conduct.

† Bhikkhus are prohibited from treading on a white cloth which is spread in places where they are invited.

It is related that (Prince) Bodhirājakumāra was sterile, having no sons and daughters. He invited Lord Buddha and the bhikkhu-saṅgha to take food, and having spread a white cloth over the path, he said: 'If I am to beget sons and daughters, may the Master tread on this piece of cloth, but if I am not to beget them, may the Master not tread upon it.' Lord Buddha did not tread on it and he forbade the bhikkhus to do likewise. Could it be that Lord Buddha did not tread on the cloth so that it should not become dirty? At present, white cloth is spread for bhikkhus to sit on. Bhikkhus who are careless tread on that cloth leaving footprints which show their dirtiness. They do not know how to observe the manners of bhikkhus and it is ugly. Even bhikkhus in the same group who sit down there may feel repelled. The result of not observing manners at present helps us to see clearly

aggravate and things which do not had the same meaning, so they were included in the one factor. They added the factors of not being covetous and having loving-kindness between it and not being averse to the filth of disease. The second factor has three parts differing from the other factors, while the factor of not being averse to filth is shifted to the end and does not follow in order in the work of nursing. (Translated from the Thai).

the cause of this prohibition. Therefore, bhikkhus should be careful not to step upon white cloth which is spread for sitting. Cloth which is spread in auspicious ceremonies for standing on and cloth used for wiping the feet after washing them can be trodden on without prohibition.

† If a bhikkhu has not considered well beforehand, he should not sit down upon an āsana.

This is explained as follows: When a bhikkhu will sit on an āsana, he should not sit down suddenly for if there are things put down there, he will sit on them or knock against them. If it is a vessel, water may be spill and he will seem bad-mannered. He should look first or feel with his hand so that he will know, and then sit down gradually.

† It is prohibited to sit on a long āsana with a woman or with a sex-aberrant. He can sit (on a long āsana) with a person who is not his equal.

Things which are long and which are made for sitting on and which can be moved, such as a long seat set in the shade of a tree, or which are fixed in one place, such as a bench with posts set in the ground or a brick sitting or sleeping place, and on which three or more people can sit, are called long āsana here. It is not proper for a bhikkhu to sit on such an āsana with a woman or a sex-aberrant, such as a hermaphrodite. 'A person who is not his equal' is said to mean bhikkhus who are junior or senior by more than three Rains, but the *anupāsampanna* (those without *upāsampadā*) are not mentioned. I understand that this refers to those *anupāsampanna* whom bhikkhus do not allow to enter their group. Bhikkhus can, however, sit on long āsanās with *anupāsampanna*. All bhikkhus are *samānāsanika*, 'those who have the same level of āsana', and it is quite correct for them to sit together. This explanation is fitting for all (in this subject) but in Pāli it explains *samānāsanika* as bhikkhus who have nearly the same number of Rains, not being junior or senior by more than three Rains. Vinaya-experts should examine this matter.

† If junior bhikkhus are eating, a senior bhikkhu should not make them move.

This is explained as follows: Bhikkhus are eating in the eating hall and one senior bhikkhu comes in late. When he enters the eating hall, the bhikkhus who are junior to him must move down to give him an āsana according to the order of Rains. The senior bhikkhu, in this case, should not let the junior bhikkhus move their places but should allow them to continue eating, and he should sit down in any vacant place in a way that will not disturb the others. If a senior bhikkhu insists on sitting in a proper place, the junior bhikkhus should move down to give him an āsana. They should not obstruct a bhikkhu who is senior to themselves.

† If a bhikkhu takes a rest during the day, he should close the door.

In this matter the Atthakathā-Ācariyas explain more than is necessary about which kind of door should and which kind of door should not be closed. Their idea, in brief, is that the kind of door which should be closed is such as the door of the room, while the kind of door which should not be closed is such as a door with damaged lugs (fitting in the doorframe and upon which it opens and closes) so that it is stiff and cannot be closed, or a door which is used by many people. The purpose of closing the door should be understood to be for taking a rest in a private place, so that if strangers come, they will not be able to see him while he is sleeping. When one understands this, one should practise according to the purpose as follows: One should find a private place, and even though there is no doorway, or there is a doorway but no door-panels, or the lugs are broken so that they cannot be closed, still something must be used to close it. It is said that it is unnecessary to close the door in places used by other persons, and this can be seen, for example, at the time of illness when there is a friend who acts as a nurse.

† It is prohibited to throw away excrement, urine, leftovers, or refuse outside the wall (or the kuṭi) or over an outside fence or wall.

If a bhikkhu is in a kuṭi and throws even refuse from the window so that it falls on someone, it will be very bad manners. If a kuṭi is not in a place near a path where others pass by, and should bhikkhus throw things out of the window, the area around the kuṭi will become dirty. Bhikkhus should practise this matter strictly. It is also prohibited to throw such things (as mentioned above) away on fresh green plants, that is, in places where grain is grown, whether fields or plantations. At present, it is also prohibited to throw them away on a lawn.

† It is prohibited to go see and hear dancing, singing, and music.

Dancing is such as dance-drama. Singing means, for instance, singing ballad-like recitations and impromptu verses. Playing music means playing xylophones, for example, or an orchestra with singers. In the action of playing music there may be either two factors, as when there is alternate singing and playing of instruments, or three factors, as in dance-drama which involves singing, dancing and music. If a bhikkhu goes to such a place having other business, then he has no intention to go and see it. If he happens to see it while there, he will not receive āpatti. If a bhikkhu is in a wat and there is a dance-drama playing in front of him, though he sees and hears it, he will not receive āpatti. It is said that simply going to see dancing, singing and music is wrong but it does not explain about dancing, singing and playing music done by himself, which is surely prohibited!*

† It is prohibited for a bhikkhu to preach Dhamma with a long-drawn intonation.

To preach Dhamma or to recite Dhamma in an artificial long-drawn way of chanting, until it brings about mispronunciation, should not be done. To preach or to chant verses by the method of intoning (i.e., not singing the suttas) known as *sarabhāṇṇa*,

*If a bhikkhu is prohibited from going to see and hear singing, dancing and music, then surely he is prohibited the similar action of turning on instruments which bring such entertainment to him, such as radio and television. (Translators' note).

can be done. Preaching or chanting in the way of making jokes or laughter, which is wrong in the samaṇa's way of conduct are all included in the present matter (and are therefore prohibited).

† It is prohibited for a bhikkhu to handle things which are anāmāsa, that is, things which are not suitable to be touched.

There are the following kinds:

- a) Woman, articles of her dress, and representations of women. Female animals are included in this section and should not be touched. The upper and lower garments of a woman which have been thrown away and which can be used for an āsana are beyond the things called anāmāsa.
- b) Gold, silver, and valuable things. In the Atthakathā, eight kinds are listed: pearls, crystal, lapis-lazuli, coral, rubies, topaz (masāragalla), conch-shell, and (semi-precious) stones. The inclusion of gold and silver in this list makes ten kinds of precious things. I do not know why diamonds were not mentioned here as they were known at that time. The conch-shell should be understood as a conch decorated with gold or jewels and used for anointing with water as in the brahmin tradition, or as an (auspicious) conch-shell used for blowing. It was not just an ordinary shell. As to the stones mentioned above, they should be understood to mean those things which are natural (not artificial) stones but which are very valuable, such as jade or onyx. They seem to have been used as ornaments from early times, like the jade bracelets of the Chinese or the wrist beads made of red stones alternating with things of gold which were probably used after jade. This does not, then, refer to ordinary stones.
- c) Various kinds of weapons which are harmful to life and to the body. Instruments for work, such as axes, etc., are not included here.
- d) Instruments for trapping animals, both on land and in the water.
- e) All kinds of musical instruments.
- f) Paddy-seed and fruits in the places where they are produced

(that is, still on the plants).

The prohibition against handling these things which are anāmāsa does not come directly in the Pāli. The Atthakathā-Ācariyas compared in the Vinitavatthu the matters which decide āpatti, or in other places they established this tradition, but in any case, it is proper. For example, a bhikkhu who abstains from killing living creatures but who handles weapons or instruments for killing or trapping them, appears ugly. Or a bhikkhu who abstains from playing musical instruments, but who handles them, appears ugly as well. Therefore, these things are called anāmāsa and have never been suitable for bhikkhus from the very beginning.

Vidhivatta — Duties to do methodically.

The method of wearing the bhikkhu robes, which are worn at present according to the style of Dhammayuttika, is like this: the antarāvāsaka is put on by folding the edges inwards towards the left side (anti-clockwise) and then pushing the upper end in towards the navel without taking the edges and tying them. The lower edge of the cloth should cover the knees, hanging about halfway down the shins. It should not be worn so long that it obstructs the shins when walking. A bhikkhu must put on the waistband when he enters a meeting, goes out of the wat, or outside his residence. The uttarāsanga is worn by rolling it inwards towards the left in the same way (as the antarāvāsaka). Inside wats or in a lodging it should be worn covering the left shoulder, leaving the right shoulder uncovered. Outside the wat in which one lives, one should cover both shoulders, opening the 'loofah-roll' and bringing the right hand out through the parted ends of the robe, and then fasten the tag and loop. It is said in Pāli regarding the saṅghāṭi that it is to be worn over the uttarāsanga when going in an inhabited area, but when in the wat, even at the time of doing uposatha-saṅghakamma, it is not mentioned at all. In this country it is placed (folded) over the uttarāsanga on the left shoulder.

At the time of going to collect alms, the bowl is held in the manner given in Chapter XII, The Way of Using the Requisites, in the section on the bowl.

The method of folding robes is explained in Pāli as not folding them by creasing them in the middle. They should be folded so that one hem or the other projects or is overlapped by about four inches (the approximate width of the robe's border) and the waistband put on top of the folded antaravāsaka. This method is good in order to prevent damage in the middle (of the robes). In the present time, however, it is easy to find cloth and therefore we do not feel that it is important.

In ancient times, (as often in the present) robes were kept hung on a line. The method of hanging them was to take the civara in one hand, pass one's other hand along the line to clean it, and then to lift the robe up under the line, bringing it over the top so that the fold of the civara is towards one's body and the bottom hem hangs on the other side, away from oneself.

The bowl is kept under the bed or bench. The method of putting the bowl away is to take it in one hand and grope under the bed or bench with the other hand and then put it away.

The method of wiping sandals is that first one should wipe them with a dry cloth and then with a damp cloth.

The method of fanning a Thera is as follows: It is said in Pāli that one should fan the tops of the feet once, the body once and the head once, but in the case of one who regards what is high and low, one should avoid fanning the head.

The method of opening and closing the windows according to the seasons is as follows: In the cold season, a bhikkhu is advised to open the windows during the day and to close them at night. In the hot season, the windows should be closed during the day and opened at night. I have experimented in the hot season by opening the window only a little and it is much better than opening it wide as the weather outside is much hotter than inside.

As regards the way of walking, bhikkhus are advised to walk single file according to the order of Rains, leaving enough room for one person to pass through (between each of them). If there are many bhikkhus and the line is very long and bhikkhus wish

to walk closer together than this, they should divide into sections, each with a space for people to walk in between. If this is not done, other people may be troubled.

When a bhikkhu will do Vinayakamma, he should wear the uttarāsanga covering the left shoulder and then squat down joining the palms together in respect, such as when the duty of confessing āpatti is to be done, saying, "Nāmo...", the words for paying respect, in full three times. There are other words besides these to be said, such as the promise at the time of confessing āpatti, ("It is well indeed, venerable sir, I shall be restrained."), the pavārapā, and so on.

The duties to be done methodically have no fixed pattern and change according to time and place. They have been included here in order to let the group of bhikkhus know that they should all behave in the same way and that it is necessary to depend on the method of doing things in the same fashion, such as wearing the robes in the same way. This was done in ancient times, and if the pattern of doing things is out of date and can no longer be practised, then another way must take its place. If this is not practised, however, these methods will be lost one by one until there is nothing left.

CHAPTER XV REVERENCE

The Triple Gem is the highest refuge for Buddhists. In Pāli, bhikkhus are prohibited from playfully speaking of the Exalted Buddha, the Dhamma, and the Sangha. It is explained thus: 'playing' here means acting playfully or speaking lightly about the subject of the Exalted Buddha and the Sangha, like actors playing about for pleasure. This should not be done. Telling a fable which has been invented, even if it is an example using the story of the Exalted Buddha, Dhamma, and Sangha, giving the holy names of the Buddha and (members of the Noble) Sangha in the main part of the story, is also not suitable, as, for example, it has been said that when a herd of elephants passed to and fro in front of a *Paccekabuddha* (Silent Buddha), they would pay their respects to him with their trunks. The telling of stories about the Exalted Buddha or the Sangha which are recognized to be true, but which are told in the manner of a joke or to cause laughter should also not be done. Since no care has been taken about this matter there are very many unbelievable stories about the Exalted Buddha and the Sāvakas. When one determines to tell the acts (of the Exalted Buddha and so on) so as to bring good faith to others, this should be done in a manner which is respectful. As an example (of the stories which are believable) the accounts of the *Saṅgāyana* (Council) in

the Dhamma-Vinaya may be used and there is no fault to be seen in this.

The manner of showing humility to each other is the beauty and good of the community (of both monks and lay people). The Exalted Buddha allowed the actions of *vandana* (prostrating-- 'showing reverence with the five points'—the forehead, two forearms, and the two knees), *utthāna* (standing up to welcome), *añjali* [joining the palms together in respect], and *sāmicikanma* [other ways of showing humility which are beautiful and good]. These actions were allowed to be done by the Exalted Buddha in the order of Rains. Also, an āsana, and food and drink, both of which are of a superior kind, are allowed to be received in the order of Rains.

It is a tradition of bhikkhus not to make añjali to others outside their group, called collectively in Pāli, 'anupasampanna' (those without upasampadā), a bhikkhuni being numbered among the latter (although with upasampadā). Among the group of bhikkhus, it is held that one should not make añjali to bhikkhus who are junior, while one should make añjali to bhikkhus who are senior. Moreover, it is held that one should not make añjali to bhikkhus of another *nikāya* (group) who are called *nānāsamvāsa*, translated as 'those who have Dhamma as the cause of living separately'. Although a bhikkhu is senior, yet if he speaks what is not Dhammā, one should not make añjali to him, while bhikkhus who do speak Dhammā should be honoured in this way. Añjali should not be made to senior bhikkhus, who are of the same *nikāya*, called *samānasamvāsa*--'those who have Dhamma as the cause of living together', on the following occasions:

- a) at the time of practising *vyūthānavidhi* (the process of rehabilitation), that is, the penalty (punishment) for having committed the āpatti of saṅghādisesa.
- b) at the time when a sangha has imposed *ukkhepanīyakamma* (an act of suspension). A bhikkhu is then prohibited from *sambhoga* (eating together) and from *samvāsa* (doing saṅghakamma together).
- c) at the time when one is naked (or half clothed).

- d) at the time of walking along a road or when in an inhabited area.
- e) at the time of staying in a dark place when they cannot see each other.
- f) at the time when the senior bhikkhu does not know, as when asleep, engrossed with much work, or when he has sent his mind elsewhere, so that if a bhikkhu makes añjali to him, he may not respond to it.
- g) at the time of eating food.
- h) at the time of stooling or urinating.

If a bhikkhu makes añjali to a senior bhikkhu in the first three cases above (a, b, c), he falls into dukkaṭa, but in the case of the other five it is said simply that it is not good and not proper.

Now, for what reason is it that bhikkhus hold that they should not make añjali to others? This matter can be known for I have come to the conclusion that this is due to regard for birth, of which the brahmins were the originators (lit: owners). People who gave up regard for birth came to hold that their Dhamma was better than that of others and so came to hold their own group in high regard. The result was that there was pride. In the Suttas it is explained that brahmins and wanderers came to see the Exalted Buddha or to see the Sāvakas, and simply spoke to them without showing respect. This type of person does not hold with the making of añjali to others outside their own group. The group of bhikkhus perhaps may have held to this tradition. If bhikkhus do not hold to this tradition, they may lower themselves and thus become the inferiors of those (brahmins, etc). It is impossible (for them to do so). To show respect to those who follow another Dhamma and who practise another Sila is to show that they are in fact higher than one's own Dhamma and Sila. Since those who follow the Dhamma and Sila of the Exalted Buddha consider these to be the highest, it is impossible for them to show respect to another group, thereby lowering themselves. For this reason, perhaps, there is the prohibition against making añjali to those in other groups.

Uttāna (standing up to welcome) is the duty of the junior bhikkhu which should be practised towards the senior, but it is not explained in detail as in the case of *añjali*. Perhaps the meaning may be that (a junior) who sits in the residence of a senior bhikkhu will not stand up to welcome a bhikkhu who is junior to that senior bhikkhu. The action of *añjali* may be the same (in that case, as standing up to welcome) but it is not prohibited. According to the custom of the present day, when sitting in a row in a house and when there is a sangha-meeting in a vat, bhikkhus do not stand to welcome anyone.

Añjali is rather used while squatting and can be used by a bhikkhu who is senior to the other, as when one begs forgiveness of a junior, or when one does *Vinayakamma*. It is also used while standing, but only to a senior bhikkhu.

Sāmicikamma (other proper methods of showing respect) can also be performed towards a junior at some times, such as when a *saddhivihārika* is sick, when it is the duty of the *upajjhāya* to take care of him.

Regarding these last three subjects (*uttāna*, *añjali*, and *sāmicikamma*), bhikkhus do not fall into *āpatti* (if they do them at the wrong occasions as above) as they do in the case of showing respect.

When the Exalted Buddha was living, bhikkhus addressed each other as *āvuso*, translated literally as 'one who has long life' and being equivalent to our way of address, 'sir', thus making themselves equal with the others, unless, for instance, they were very senior or very junior, in which case the junior addressed the senior as *bhante*, literally translated as 'the venerable one who has developed'; and which is equivalent to our way of address 'Venerable Sir' or 'Reverend Sir'. The senior addressed the junior as *āvuso*. Before his *Parinibbāna*, the Exalted Buddha ordered bhikkhus to address each other according to seniority and juniority, allowing the junior to address the senior as 'bhante' while the senior should address the junior as 'āvuso'. For this reason, it is the bhikkhu tradition to do this until the present time. This matter comes in the *Mahā-*

parimibbāna Sutta and is not mentioned in the Vinaya and therefore, bhikkhus who do not follow this pattern do not fall into āpatti.

Bhikkhus addressed each other by placing the honorific *āyasmā* before the name, *āyasmā Ūpāli*, for example. This word is translated literally as 'one who has long life' and is equivalent to our way of address 'Tan _____' (Venerable _____). It was used to address bhikkhus who were senior and among those who were nearly equals, and is still used in the present time.

When a junior speaks (in Pāli) to a senior bhikkhu, the verb-number should be changed and he should use the plural form as though speaking to many persons. But when the senior speaks to the junior, he uses the singular form as though speaking to only one person. These words are used in Vinayakamma, such as confessing āpatti, when speaking in the Magadha language (Pāli).

On the subject of the allowance by the Exalted Buddha for the better āsanās being given to senior bhikkhus in the order of Rains, a junior bhikkhu who is preaching the Dhamma can sometimes sit higher than the Theras' seats, while the Theras sit at a lower level or upon the same level, thus showing respect for the Dhamma, which is proper. When a junior will preach the Dhamma, he must first ask for permission from the senior bhikkhu, after which he can preach. He does not show respect to the senior bhikkhus if he does not do this, because it is their duty to preach the Dhamma. If, due to any circumstances, the Theras cannot preach the Dhamma, then that duty falls to the junior bhikkhus.

† When a junior bhikkhu lives in the same kūtī as a senior bhikkhu, if the former wishes to teach Dhamma, explain its meaning, recite Dhamma, preach, light or put out a fire, open or close a window, he should ask for permission first.

It is prohibited for him to do these things by himself. If the senior bhikkhu allows him to do things at any time, he need not request permission every time.

† When upajjhāyas or ācariyas or other bhikkhus who are upajjhāyamatta or ācariyamatta are walking without sandals, it is prohibited to walk with sandals on. ✓

Bhikkhus who are suitable to be upajjhāyas or ācariyas to give nissaya, that is, they are older by ten Rains, are called *upajjhāyamatta* and *ācariyamatta*, which are translated as 'upajjhāya-class' and 'ācariya-class'. But the Atthakathā Ācariyas have explained that bhikkhus who are senior by six Rains are called ācariyamatta because they can give nissaya to young bhikkhus when the latter have four Rains. I understand that bhikkhus who receive the duty of ācariya, giving nissaya to other bhikkhus, should be senior by more than ten Rains (over the bhikkhu to whom he gives nissaya). For example, if he will give nissaya to bhikkhus having four Rains, he himself should already have fourteen Rains. I should like to make a comparison in this way: a boy of twelve is old enough to be the father of a young child. Now how is this? But that twelve year old in another four years will be sixteen so perhaps he may have a child like this. A young child four years old needs someone to look after him and perhaps one who is sixteen can do so, but can even he be called a father? I think it is impossible! It is only the elder brother taking care of the younger brother! Just as when a person is old enough to be a father can be determined from the date of his birth, so whether a bhikkhu is old enough to be an ācariya must be determined from the time of his upasampadā.

It is a tradition of bhikkhus that whoever enters the area around a cetiya, which is a place for the recollection of the Master, should behave in a respectful manner, neither opening his umbrella nor putting on sandals nor wearing the civara covering both shoulders. They should not speak loudly there or sit with their legs spread apart with their feet pointing (at the cetiya), thus not showing respect for that place. They must not stool or urinate, spit upon the terraces of the cetiya (or) before an image of the Exalted Buddha, their good behaviour thus showing respect for the Master. ✓

It is a tradition of bhikkhus who will make Vinayakamma to each other, such as declaring purity (pārisuddhi), pavāraṇā, or confessing āpatti, to wear the robe with the right shoulder open, to squat down and to make añjali. When a bhikkhu will listen to an explanation of Vinaya (Vinayakathā), or to a sermon on Dhamma (Dhammadesanā), he sits still and listens and does not talk to others, and he takes care not to cough so as to drown out the voice of the preacher. If there is no necessary cause, a bhikkhu should not stand up and leave that place at the time when a bhikkhu is preaching, but should wait until the end of that sermon. If it is a long explanation, such as a Dhammadesanā throughout the night, a bhikkhu should wait until one section of it is completed. Words conveying Dhamma, whether written, printed, or engraved, should not be walked over or trodden upon. This is counted among the ways of respecting the Dhamma.

It is a tradition of bhikkhus who will enter a meeting of the sangha, except in an inhabited area, to wear the robe with the right shoulder open and to show a manner restrained and proper to both senior and junior bhikkhus. This is counted among the ways of respecting the Sangha.

In Pāli there are only three forms of respect given: wearing the robe with the right shoulder open, the position of squatting down, and añjali when doing Vinayakamma. Apart from these, the rest are traditions which have been established afterwards, but they are duties which are good and a bhikkhu should practise them accordingly, so they have been mentioned in this chapter.

CHAPTER XVI

RESIDING, FOR THE RAINS

It was the custom of the country in ancient times for people to stop coming and going between various places when the rainy season arrived, as, for example, livestock-merchants selling draught animals. Whatever place they had come to, there they had to stay for the rainy season because the way for the journey became muddy and it was not convenient for travel. Apart from this, the land was inundated from the heavy rains. In the Early Time of Enlightenment (*paṭhamabodhikāla*), bhikkhus were few and when the time for the rainy season came they would cease wandering and take up residence by themselves. The tradition (for staying all through the rains) was not then established by the Exalted Buddha. When the number of bhikkhus had greatly increased, however, he established the tradition that when the rains arrived, bhikkhus must stay at that place (where they had wandered to when the rains came) and not go elsewhere for a night throughout the three months. We call this 'residing for the Rains'.

The lunar day marking the entrance into the Rains is called *vassūpanāyikā*. In Pāli, two times for this are laid down: purimikā-vassūpanāyikā—the day for entering the first period of the Rains; and pacchimikā-vassūpanāyikā—the day for entering the last period of the Rains. The day for entering the first period of the Rains is fixed by the full moon having passed one day in

the asterism of Āsālha, that is, the first day of the waning moon of the eighth month. The day for entering the last period of the Rains is fixed by the full moon one month later (the first day of the waning moon of the ninth month), the moon having spent one month in the asterism of Āsālha.

The reason why the days of entry into the Rainy Season; both first and last, are so fixed is not clear. Somdet Phra Mahā Samāṇa Chao Krom Phrayā Pavaresvariyaṅkarana, my upajjhāya, came to the conclusion that there was only one day in a year for entering the Rains, but in Pāli it says that there are two of these: purimikā-vassūpanāyikā being the day for entering the Rains in a year with the ordinary number of (lunar) months, while pacchimikā-vassūpanāyikā is the day for entering the Rains in a year which has the *adhikamāsa* or an additional month. In the latter case, the fixing of the day for entry into the Rains is postponed for one month from the first date. His view means only this. It is well reasoned, but according to astrology, postponing the Rains-entry day by one month, that is, by adding the *adhikamāsa*, means that on the first full moon day, the moon in its orbit has not reached the asterism of Āsālha. It reaches that asterism on the next full moon day. If this is the case, then there is only one day for the Rains-entry, that is, the day after the full moon has reached the asterism of Āsālha, which is comparable with the solar reckoning of the day after the full moon in July. If there are two full moons in that month, it will be the day after the second full moon.

I believe that at the time of composing the Pāli, bhikkhus may not have understood astrology that well. They may have thought that the day for entry into the last period of the Rains was fixed on the first day of the waning moon one month after the full moon had reached the asterism of Āsālha, which is comparable to the day after the full moon in August. They may simply have taken the month which had been postponed and added it. They did not know how to add the *adhikamāsa* in order to adjust the lunar reckoning, the days of which are less

in number than the solar reckoning. (The *adhikamāsa* must be added so that the years correspond to each other), such as, the day for entering the Rains by the full moon having passed one day in the asterism of *Āsāḥa*, which is postponed gradually month by month until it reaches one month, when it is adjusted to be as usual. Therefore the view of my *upajjhāya* may be correct. I have not yet seen any other conclusions which are better than his.

The reason behind not letting *bhikkhus* stay for the whole four months (of the Rains) is an easy question, for *bhikkhus* needed the final month of the Rains for the *civara*-time, for finding *civara*, or for making *civara*, or for replacing the old *licivara* (set of three robes). And by that time, in the northern parts, the waters may already have subsided, as in our country.

Bhikkhus who enter the Rains-residence must have lodgings for protection with a door which can be opened and closed. It is prohibited from residing for the Rains in vaults used for keeping dead bodies, or under an umbrella [such as under the umbrella-shelter (*krōḷ*) of *dhutanga-bhikkhus*, or under a cloth *kuṭi* such as a tent], in a jar [perhaps meaning a baked earthenware *kuṭi*] or in the hollow of a tree, or in the fork of a tree.

In the *saṅghārāma*, it is the duty of the *bhikkhu* who is the *senāsana-gaḥāpaka* to distribute lodgings sufficient for all *bhikkhus*. *Bhikkhus* who have taken a lodging should sweep it and arrange it in order, and so on, to setting out drinking water and water for general use. This is the preliminary duty which should be done before the Rains. The lodgings should be distributed before the Rains so that *bhikkhus* who receive them will have time to arrange them before the Rains-entry day.

How is the ceremony of entering the Rains performed? In *Pāli* it says only that a *bhikkhu* should decide, that is to say, he should make his mind firm that he will live there for three months and he is called 'one who makes the decision to stay here'. Although a *bhikkhu* does not make a decision to stay

there, but when the time of the Rains-entry day comes he does not go to spend the night elsewhere, he is called 'one who enters the Rains'. At present, however, there is a tradition to meet together and to recite together the words of the *adhīthāna* (resolution):

imasmiñ āvāse imañ temāsam vassam upema
 which is translated: 'We enter the Rains in this wat for this three months.'

To stay in one place for the Rains, there should be a boundary to mark the area in which a bhikkhu should stay. In this matter it is not certain whether the boundary should be fixed around the vihāra, that is, the kuṭi for living in, or around the whole wat. Therefore, there is a tradition for each individual to resolve upon the Rains-residence, repeating in his kuṭi:

imasmiñ vihāre imañ temāsam vassam upemi
 which is translated in the same way, using vihāra in place of āvāsa.

I understand that it depends on the boundary limits in the same way as a *sammatisimā* is the boundary for saṅghakamma. If a bhikkhu builds a kuṭi for residing alone through the Rains in the forest, in this case he may fix the boundary as only the kuṭi and its surroundings. In Pāli it goes like this: *pātipade vihāram upeti senāsanañ paññāpeli*, which is translated: 'In the pātipada-day [first of the waning moon] a bhikkhu goes into the vihāra and arranges the senāsana.' If bhikkhus stay in a group for the Rains, in this case they may fix the boundary around the lodgings of all the bhikkhus, called āvāsa (or wat). In Pāli it goes like this: *divisu āvāsesu vassam vassati*, translated as: 'Residing for the Rains in two wats', [but to reside in two wats for the Rains is prohibited]. It came to be the view afterwards that the limits of the wat should be taken as the boundary and therefore it is the tradition to inform all bhikkhus of the boundary upon the day of resolving upon the Rains-residence, so that all bhikkhus will be staying within the boundary at the time of dawn. When the Rains-entry day comes round and the bhikkhus

do not enter on the Rains-residence but stray here and there, it is not proper. In ancient times, bhikkhus observed this strictly. For example, the bhikkhus from Pāṭhā were journeying to meet the Exalted Buddha and had reached the city of Sāketa, only six or seven yojanas from the capital of Sāvattī where the Exalted One stayed, when the day for the Rains came round. They had to enter the Rains at Sāketa against their will, thinking all the time of the Master: 'We have come to stay near to Sāvattī but we have not met Him.' When bhikkhus journeyed with a caravan or with carters or took passage on a cargo boat, when the day of the Rains came round, bhikkhus entered the Rains at that place. Bhikkhus are advised to make their minds firm, thinking (or saying):

idha vassam upemi

which is translated as: 'I enter the Rains here.' If the caravan or carters move off somewhere else, then the bhikkhus should go with them. If they reach a place where bhikkhus have decided to stay during the Rains, then they should stay there with the other bhikkhus. If they (the caravan or carters) reach their native place and then separate from each other, not settling as a group as before, a bhikkhu with them is advised to stay with other bhikkhus in that place. It is the same when travelling in a cargo boat. It is explained that in these three instances, the Rains of bhikkhus are not broken and that they can make pavāraṇā.

The time of the Rains-residence is the time for bhikkhus to practice the *samaṇadhamma* (dhamma for one who makes himself peaceful—namely calm and insight meditation practice) and they can make certain rules for themselves. Bhikkhus are, however, prohibited from making rules which are not righteous (dhamma): for example, prohibitions on speaking and learning Dhamma-Vinaya, on reciting Dhamma, on giving a *desanā* (sermon), on giving pabbajjā, upasampadā and nissaya, on speaking, and on compelling the practices of the *dhutaṅga* (austere practices) to develop the *samaṇadhamma*. They should make rules which concern righteous matters. They should advise each other to

be diligent in speaking and learning Dhamma-Vinaya, in religious duties, in knowing the limits for speech, in willingly undertaking the dhutaṅgas and developing the samāḍhamma according to the strength of their abilities. They should kindly advise each other in the various duties (vatta), in keeping concord amongst themselves without disputes or strife, in knowing how to give respect and to be considerate of others' feelings, as, for example, when a bhikkhu will recite Dhamma he must not disturb in any way bhikkhus who are developing *bhāvanā* (meditation). He should go to do that in another place. This prohibition to establish rules which are not righteous should be applied at other times (out of the Rains).

Bhikkhus who enter the Rains must stay in one place limited by a boundary throughout the three months, as mentioned above, until Pavāraṇā day is over when they may wander on tour again. If a bhikkhu is absent during that time for more than seven days, he cannot receive the advantages of the Rains-residence which will be mentioned below. If he has real business to attend to, the Exalted Buddha allowed him to go but he must return within seven days, this being called *sattāha-karaṇiya* (the seven days for what should be done), or *sattāha* for short. Bhikkhus who go and spend nights in other places not exceeding this limit do not break their Rains-residence and they can obtain its advantages. If it is beyond this limitation, the Rains-residence is broken. When a bhikkhu will go for *sattāha-karaṇiya*, he must determine in his mind that he will return within seven days. If he does not do this in the beginning, for example, he thinks that he will return on that very day but some danger arises by chance and he is not able to get back, it is understood that his Rains is not broken because it is within the Exalted Buddha's allowance, and in his mind he thought to return. When going for *sattāha-karaṇiya* there is no necessity for a ceremony, so in Pāli there is the Exalted Buddha's allowance that when there are seven days left before Pavāraṇā day, a bhikkhu may leave the wat and his Rains is not broken. The Pāli explains that a bhikkhu may leave without firmly making

up his mind to return. It is said on this matter that a bhikkhu leaves the vat because the last day of the Rains-residence will fall upon the seventh day from then. In other places it is mentioned that one should return within seven days because it is not yet the end limit of the Rains-residence.

During that three months the Exalted Buddha allowed bhikkhus to go for *sattāha* once or many times, but this matter does not seem to be clear in Pāli. It is understood in the present that a bhikkhu can go for *sattāha* several times, but it must be very necessary to go and it must be for some very pressing business. When that business is finished, he must hurry to return. If the time taken for going several times amounts to about seven days but not more, this will be suitable, but on this matter the *Atthakathā-Ācariya* explains that when bhikkhus have entered upon the Rains, but one night has not yet passed, a bhikkhu can go for *sattāha*. This seems queer and erratic! How can they be called 'those who stay for the Rains'? There is no need to say that they stay for the Rains even for one night if they can leave that place for seven nights, and yet this is allowed! During the three months (if this is so), bhikkhus may stay in the place where they take up the Rains for only eleven or twelve days and apart from this they may wander here and there. How can it be right?

The business which may be the cause for *sattāha-karaṇiya* is mentioned in Pāli as follows:

- a) Fellow Dhamma-friends (bhikkhus and *sāmaṇeras*), or mother and father, are sick and when a bhikkhu knows this, he can go to nurse them.
- b) Fellow Dhamma-friends are sexually discontented and wish to disrobe and when a bhikkhu knows this, he may go to quench their desire.
- c) There is some duty of the sangha to be done, such as a *vihāra* is damaged at that time so a bhikkhu may go in order to find material for its repair.
- d) Donors wish to increase their goodness (*kusala*) and invite a bhikkhu, so a bhikkhu may go in order to support

their faith.

Even in the case of other duties apart from these, if they are proper or necessary and in accordance with the above, a bhikkhu may go for them as well.

If during the time of the Rains-residence some danger occurs so that bhikkhus can live there no longer and they depart, though their Rains is broken, they fall into no āpatti. In Pāli these dangers are shown as follows:

- a) Bhikkhus are disturbed by dangerous animals, robbers, or by ghosts.
- b) The lodgings are burnt out or flooded out.
- c) Such dangers as the above occur to the *gocaragāma* (the houses for collecting alms) and it is difficult for the bhikkhus to go collecting alms. Regarding this, if the householders move away, bhikkhus can follow them.
- d) A bhikkhu has but little food, or he does not get the food and medicine which are suitable for him, or else he has no proper supporter. In this matter, if bhikkhus are able to bear it, they should do so. The Exalted Buddha has made himself an example of this when he entered the rains in the city of Verañjā. Rice at that time was very expensive and the saṅgha had to starve. Even then he stayed there throughout the Rains. If a bhikkhu can really bear it no longer, then he may go.
- e) There is a woman coming (to the wat) to lure a bhikkhu, or there are relatives coming to disturb him by luring him with property, etc. The mind by nature changes very rapidly and soon such things may become dangerous to the brahmacariya (the pure life, holy life), so he may go from there. If bhikkhus see property without an owner (which may tempt them), they may also depart.
- f) The saṅghas in other wats are nearly broken, or are already broken apart (by schism). A bhikkhu can then go to forbid (the creation of the schism), or to reconcile them.

In these matters, if bhikkhus can return within the (seven

day) time (limit), then they should go in the *sattāha karaniya*.
 If bhikkhus accept the invitations of householders, or they agree amongst each other to stay for the Rains in any place but then do not stay in that place, they fall into *paṭissava-dukkata*, meaning wrong-doing for accepting the invitation agreement and then not abiding by it. Even in accepting other commitments, if a bhikkhu evades them, he is *paṭissava-dukkata*. It is said that he is *dukkata* because his original volition was pure, but if he has the intention to evade them from the beginning, it is explained that he is *pācittiya* for accepting those commitments and *dukkata* for evasion of them. I understand that in the case of bases which are not totally false, for example, a bhikkhu sees but he has the volition to say that he has not seen, the result depends upon doing or not-doing. If we compare this with the factors of *musā* (false speech), the basis does not appear when there is only volition and he does not make any movement of body or speech, and therefore, those factors are not complete for *musā*. He should be, according to the Pāli, only *paṭissava-dukkata*. *Dukkata* for evading agreements such as these, however, should not be thought of as something light so that they become easy to break. It may bring more danger than some (kinds of) *musā*.

A bhikkhu who lives throughout the Rains-residence until he makes *pavārapā* can obtain the benefits of the Rains-residence from the *pāṭipada* day onwards for one month: (1) If he wishes to go wandering/travelling, there is no need to take leave as laid down in the sixth training-rule in the *Acclakavagga* of the *Pācittiya*-chapter; (2) When he goes wandering/travelling, he need not take the complete set of robes; (3) He may eat in the way of *ganabhajana* and *paramparabhajana**; (4) He may keep as many *atireka-cīvara*** as he pleases; (5) The *cīvara* which occur for him at that place (where he has spent the Rains) are possessions which can be taken away.

* See *Vinayamukha* Vol. I, pp. 148-151.

** See *Vinayamukha* Vol. I, p. 83.

If he has the chance to spread the Kathina (in ancient days bhikkhus used a wooden frame on which to sew the robes and it is this which is 'spread'), the five benefits are extended for a further four months throughout the cold season. •

CHAPTER XVII

UPOSATHA AND PAVĀRANĀ

Uposatha

This is the name for practising one form of religious austerity relating to fasting. Uposatha is translated as 'entering to stay', equivalent to our observance of the precepts. It was a tradition before the Buddha-time, fixed for observance upon the full moon day and upon the dark of the moon, as well as upon the quarter moon days, which are equivalent to the fifteenth of the waxing moon, the fifteenth or fourteenth of the waning moon, and the eighth of the waxing and waning moons respectively. When the Buddha-time came, the Exalted Buddha assented to that tradition, allowing it to be used as the days for meeting together to speak on or to listen to the Dhamma and it was the occasion for the observance of Uposatha by laypeople. As regards the assembly of bhikkhus, however, the Exalted Buddha allowed them to make Uposatha only upon the full moon and the dark moon days. In fourteen or fifteen days they were allowed to hold the Uposatha once.

In the Early Enlightenment Time, the Exalted Buddha himself delivered the Noble Teaching in the assembly of the sangha and raised up those virtues which are the heart of the sāsaṇa and explained them, as given in the Ovāda-pāṭimokkha.* Later on, the Exalted Buddha gave his permission to the sangha to

* See 'Pāṭimokkha' (Pali and English Trans.), Mahamakut Press, 2512.

make Uposatha by themselves. In each group, one bhikkhu should recite the training-rules which had been arranged for that purpose, called the *Pāṭimokkha*, in the midst of that saṅgha. In Pāli, the cause for the Exalted Buddha ceasing to recite the *Pāṭimokkha* is given: there was an impure bhikkhu in that saṅgha. When considering this matter according to this circumstance, rather it should be understood that when he handed over power to the saṅgha so that they could preside over saṅghakamma, he let them recite the *Pāṭimokkha* so that bhikkhus could listen to it again and again until they had memorized it, for learning and maintaining the Dhammā depended on listening and memorizing. Apart from these two days, the Exalted Buddha allowed bhikkhus to make extra Uposatha in some cases, as when bhikkhus have been broken apart (by schism) and are then reconciled, for example, as was the case of the bhikkhus at Kosambi, this being called *sāmaggi-uposatha* (concord-uposatha). Beyond these limits, bhikkhus are prohibited from making Uposatha very often. In this way, there are three days for Uposatha—the fourteenth, the fifteenth, and the sāmaggi day.

If bhikkhus meet together four or more in number, the Exalted Buddha has ordered them to recite the *Pāṭimokkha*. If there are only two or three bhikkhus, they are called a *gaṇa* or group. They are allowed to inform each other of their purity. If there is only one bhikkhu, he is called *puggala* (a person) and he should make an *adhiṭṭhāna* or determination by himself. In this way there are three causes (lit., makers) of Uposatha, that is, saṅgha, gaṇa, and puggala, and there are three methods, corresponding to these, of doing the duty to be done—reciting the *Pāṭimokkha*, informing of purity, and making an *adhiṭṭhāna*.

In each vat [where there is a *simā*], there should be one building for the saṅgha to meet for Uposatha of sufficient size for not less than twenty-one bhikkhus to sit down. When the fixed day comes round, they should meet to make Uposatha in that building. That place is called the *uposathaghara* (uposatha-building). The place which we call the *uposatha* or *bot* (in Thai,

from *uposatha*) which is the principal building of a *wat* at present, is just this *uposatha*-building. In one *wat* it is prohibited to have more than one *uposatha*-building. If *bhikkhus* first have used one building for *Uposatha* and later wish to use another, they should first give up the former one. It is also prohibited to make the *Uposatha* in the vicinity of the *uposatha*-building [this refers to a large *wat* having a Great Boundary (*mahāsimā*) with the *kutis* inside this *simā*], unless some *bhikkhu* is seriously ill and cannot give his *pārisuddhi* (entire purity) as will be mentioned below, and the other *bhikkhus* cannot carry him into the *sangha*-assembly. If it is necessary to make *Uposatha* in other places, as in a case such as this, information about this should be given to all the *bhikkhus*.

When *Uposatha*-day comes round, the *theras* should go to the *uposatha*-building first and order *bhikkhus* to help sweep that place. If it is dark then it should be lighted. Drinking water and water for general usage should be set out and the *āsana* spread out, with everything finished before the meeting of the *sangha*, or this can be arranged by turns among the *bhikkhus*. These four duties are called *pubbakaraṇa*, translated as 'the duties which should be done before'.

Before reciting the *Pāṭimokkha*, there are yet another five duties which should be done as follows:

a) *Bhikkhus* should convey the purity of sick *bhikkhus*.

This is explained thus: There is a sick *bhikkhu* within the *simā*, or within the boundary enclosing many residences, who cannot go to the meeting of the *sangha* at the *uposatha*-building. One *bhikkhu* should receive the sick *bhikkhu*'s purity and then go to inform the *sangha* at the *uposatha*-building, this being called 'conveying the purity'. The way to give that purity is as follows: that *bhikkhu* should make himself free of *āpatti* first and then declare his purity. In *Pāli*, however, the former action is not mentioned. It simply says that a *bhikkhu* should wear the robe covering the left shoulder, squat down and make *añjali*, saying to the other *bhikkhu*:

pārisuddhīm dammi, pārisuddhīm me hara, pārisud-
dhīm me ārocchī

which is translated: 'I give my purity. Please convey my purity (to the sangha). May you declare my purity (to them).' These are the words of a sick bhikkhu who is senior to the receiving bhikkhu. If the sick bhikkhu is the junior, he uses *haratha* in place of *hara* and *ārocetha* in place of *ārocchī*, but it will be translated in the same way as the above. The bhikkhu who receives that purity from the sick bhikkhu should inform the sangha, but in Pāli the pattern for doing this is not laid down, nor which words should be used. Moreover, even if bhikkhus do not inform the sangha, that purity is also (counted as though) conveyed to them. The pattern used for informing the sangha of purity together with the *chanda* (or consent for that sangha-kamma), is mentioned below. I understand that the giving of that purity is requesting another bhikkhu to represent him. If this view is correct, that purity should be conveyed when the Pālinokkha recitation is finished, as in the case of bhikkhus who are able to go by themselves (conveying their own purity). The words for informing about this would probably be as follows. Suppose that the sick bhikkhu is named Uttara and he is senior to the bhikkhu who conveys his purity. The bhikkhu who has received this says:

āyasmā bhante ullaro gilāno pārisuddho'ti paṭijāmi
pārisuddho'ti taṃ saṅgho dhāretu

which is translated: 'Sir, the Venerable Uttara is sick. He promises that he is pure. May the sangha hold him to be pure.' If the bhikkhu who conveys the purity is senior to the sick bhikkhu, he should say *ullaro bhikkhu* in place of *āyasmā ullaro*, thus changing the mode of address. When bhikkhus who have received the purity of the sick bhikkhus have conveyed it, then the sick ones have made the Uposatha.

b) Bhikkhus should convey the *chanda* or consent of the sick bhikkhus as well.

This is explained thus: Bhikkhus who live within the *simā* or

within the boundary of the vat, have the right to enter the sangha meeting. If the duties of the sangha are carried out without them, such duties will not be righteous. It cannot be done like this unless the sangha obtains the consent of the absent bhikkhus. Giving this consent is called 'giving chanda'. All bhikkhus who have received information should be willing to enter a meeting of the sangha for accomplishing sangha-duties. If a bhikkhu cannot go for some reason or other, such as when he is sick, he should give his consent to the sangha for doing that duty. In ancient times, it is probable that meetings were not frequent as at present. If there were duties to be done, such as the appointment of an officer in the sangha, this may have been kept over until Uposatha-day. If that was so, bhikkhus were advised to bring the consent of the sick bhikkhu(s). If it is to be done properly, it seems that one must also inform them about that duty to be done by the sangha. Perhaps with the giving of consent the sangha could make Uposatha, if it is understood that the asking to convey their purity is their declaration in place of their presence.

In Pāli, there is the following method of giving chanda or consent: the bhikkhu who gives the chanda should wear his uttarāsanga covering the left shoulder, squat down and make añjali, saying to the other bhikkhu:

chandam dammi, chandam me hara, chandam me ārocchi

which is translated: 'I offer my consent. May you convey my consent (to the sangha). May you declare my consent (to them).' Probably it should be understood that the patterns were laid down for speaking only one of the (above short) sentences. Giving purity is also the same. The words of a senior bhikkhu giving consent are as above, but if he is junior to the other he uses the words *haratha* in place of *hara* and *ārocetha* in place of *ārocchi*. This should be understood according to suitability of meaning as mentioned already in giving purity. The pattern of words to be used by the bhikkhus who convey the consent are not laid down in Pāli and it has been composed for use

later. Suppose that a bhikkhu named Uttara gives his consent and he is senior to the receiver of that consent, then the latter says:

āyasmā bhante uttaro mayham chandaññ adāsi, tassa chando mayā āhaṭṭhā sādhu bhante saṅgho dhāretu

which is translated: 'Sir, Venerable Uttara has given his consent to me. I have conveyed his consent. It is well, sir, if the sangha holds it (to be so).' If the giver of consent is junior (to the receiver), the latter should use the words *uttaro bhante bhikkhu* in place of *āyasmā bhante uttaro*. And whatever a bhikkhu's name is, that name should be used instead of Uttara.

Informing of consent together with purity can be done as follows:

uttaro bhante bhikkhu gilāno mayham chandañña pārissuddhiñña adāsi tassa chando ca pārissuddhi ca mayā āhaṭṭhā, sādhu bhante saṅgho dhāretu

which is translated: 'Sir, Uttaro bhikkhu is sick. He has given his consent and purity to me. I have conveyed his consent and purity. It is well, sir, if the sangha holds it (to be so).' When the sangha has received the chanda of bhikkhus who have not entered the meeting, the sangha can make Uposatha or other sanghakamma as well. It is explained that purity is only for Uposatha, but consent is for both Uposatha and other sanghakamma.

c) Informing about the season.

Three seasons were counted in the time of the Exalted Buddha—*hemanta-utu* or the cold season, *gimha-utu* or the hot season, and *vassāna-utu* or the rainy season. The beginnings of these seasons are fixed together with their divisions into lunar months, fortnights and lunar days, as mentioned in the Chapter on Measurements (Ch. X) in the section on time. In telling the seasons it is understood that there is a benefit of informing the bhikkhu-sangha how to count the time accurately. The cause for this counting is discrepancy, which can be seen in the occasional adding of the *adhikamāsa*, or the extra month, and *adhikavāra*, or the extra day, because of the reason already mentioned under time-measurement in Chapter Ten. It was of much benefit in

that time. At the present time announcements are still made throughout the country on how to use them. If there were no such announcements there would be a discrepancy in the counting of the lunar days through not inserting the adhikamāsa and adhikavāra. At that time, it happened, that bhikkhus had miscalculated (the Uposatha-day).

In the Uposathakkandaka it mentions about the Uposatha-day of resident and visiting bhikkhus, these being counted differently, one group counting fourteen and the other group fifteen days. The Exalted Buddha ordered bhikkhus to inform of the season which has the advantage of telling bhikkhus how to count the time correctly. How should this be told? This matter should be well considered. I understand that one may inform about the season, month, fortnight, and lunar day at that time, or tell the time which has past and the time which is to come in that year, as can be seen in the method of informing about the era before delivering a sermon. At present, this is simply telling the name of the season, and that in that season there are eight Uposatha, or seven Uposatha and one pavāraṇā, or ten Uposatha (in this way): one Uposatha has arrived, so many Uposathas have passed, and so many Uposathas are to come. In this way, when bhikkhus listen at the beginning of that season and hear there are ten Uposathas, they know that in that season there is an adhikamāsa.

d) Counting the bhikkhus.

This has the benefit of letting the bhikkhus know how many bhikkhus there are in that wat or in that province; that is to say, in every period of every half-month the register of bhikkhus' names should be examined once to find out the number of bhikkhus who remain, the increases or the decreases. It is explained that the method of counting may be done by calling their names or by counting tickets. I understand that when bhikkhus live in the same wat, they should be counted by calling their names. If there are bhikkhus in that assembly from different wats but from the same province, they should be counted by ticket. At present any method can be used according to whatever is convenient. By the calling of names, however, it is easy to know

who is absent. As to the information gotten from this, it tells only the number of bhikkhus who have entered the meeting but does not state how many are residents and how many are visitors.

c) Instructing the bhikkhunis.

This matter has been mentioned under the first training-rule of Ovādavagga in the Chapter on Pācittiya. At present there are no bhikkhunis so this is a duty which need not be done.

These five duties (the above) are called *pubbakicca*, that is, 'the duties which should be done before' [reciting the Pāṭimokkha].

Bhikkhus who make Uposatha must free themselves from āpatti which are *desanāgāminī*, that is, those which can be corrected by confession. If a bhikkhu knows that he is āpatti and he goes to listen to the Pāṭimokkha, he falls into dukkaṭa. At the time of listening to the Pāṭimokkha, if a bhikkhu suddenly thinks (that he is āpatti), he must tell a bhikkhu who sits close to him, 'I have such-and-such an āpatti. When I leave here I shall confess it.'

Bhikkhus who have transgressed the same disciplinary rule have the same āpatti and this āpatti is called *sabhāgāpatti*. They are prohibited from confessing to each other. If they persist in confessing to each other, both of them must fall into dukkaṭa. That āpatti, however, is regarded as already confessed. Āpatti having different bases, even though they have the same name, are not *sabhāgāpatti*. For example, bhikkhus are pācittiya for sleeping along with anupasampanna beyond the limitation and pācittiya for teaching Dhamma to anupasampanna word by word together. Each bhikkhu can confess (these) together. If the sangha, that is, all of that group of bhikkhus, are *sabhāgāpatti*, they should make an announcement in a meeting, after which they are able to listen to the Pāṭimokkha. This matter will be mentioned below. (In the case of having committed) āpatti which are *mutthānagāminī* (leading to rehabilitation), meaning *sanghādisesa*, it is explained that he should tell a bhikkhu, 'I am *sanghādisesa* regarding such-and-such a base', after which he can listen to the Pāṭimokkha.

This method prevents bhikkhus covering up saṅghādisesa, which is the cause for staying in parivāsa for more than fifteen days. It is the correct way, for if a bhikkhu follows it, his period of remaining in parivāsa will not exceed fifteen days.

If the meeting is complete in four factors, bhikkhus should make the saṅgha-uposatha, that is, recite the Pāṭimokkha:

1) That day is either the fourteenth, or the fifteenth, or a sāmaggī day. The fourteenth or fifteenth is counted from the last Uposatha-day. This corresponds to the words in the Pāṭimokkhaṭṭhapanakhandaka in the Cullavagga scripture: *tadahuposathe paṇṇarase*--'in the Uposatha-day on the fifteenth'. In this way it seems as though the saṅgha can make it upon any one day according to their satisfaction, but in the Pāli of the Suttas, there are clear words indicating that that day is a certain day in the lunar fortnight: *tadahuposathe paṇṇarase puṇṇāya puṇṇamāya rattiyā* -- 'in the night when the moon is full, in the Uposatha on the fifteenth' [Cūlapuṇṇamasutta, Uparipuṇṇāsaka, Majjhimanikāya]. And in the Uposathakkhandaka in the Mahāvagga, it mentions about resident and visiting bhikkhus having Uposathas differing from each other, one on the fifteenth and one on the fourteenth, or one on the fifteenth and one on the first of the waning moon (pāṭhipada-day). A sixteenth day is not mentioned. In this way we come to the conclusion that the day on the fourteenth or fifteenth was counted from the last Uposatha-day and that they are such-and-such a lunar day of the fortnight as well. If the Uposathas have been counted differently, as already mentioned, then the minority party should incline towards making Uposatha with the majority party. If the residents and visitors are equal in number, then the latter should incline towards making Uposatha with the former. If any party has counted up to the pāṭhipada already, they cannot incline towards (making Uposatha with others). They should leave the sinā or they can sit in the assembly just to give *kāyasāmaggi* (personal concord). Counting the days seems to make for agreement between the parties beforehand.

2). The number of bhikkhus attending the meeting must be

at least four, but if there are more than that it is suitable. They are real bhikkhus, *pakatatta*, and must not be *pārājika* or subject to *ukkhepaniya-kamma* (act of ostracism). These two kinds of bhikkhus cannot be the fourth (person), that is to say, when that bhikkhu completes four, *sanghakamma* is broken. They should enter to sit down in *hatthapāsa*, that is, not leaving more than a forearm's length between each other. This is the manner of sitting for the meeting.

3) They are not *sabhāgāpatti*. If they are, then one bhikkhu should make an announcement as follows:

*suṇātu me bhante saṅgho, ayaṃ sabbo saṅgho
sabhāgāyaṃ āpattiṃ āpanno, yadā aññaṃ bhikkhuṃ
suddhaṃ anāpattikaṃ passissati, tadā tassa santike
taṃ āpattiṃ paṭikkarissati*

which is translated: 'Sir, may the sangha listen to me. All this sangha are *sabhāgāpatti*. When it shall see another bhikkhu who is pure, without *āpatti*, then in that place that *āpatti* will be redressed.' When this announcement has been made, they can make *Uposatha*. Accordingly, this third factor is not really a factor (fulfilling *Uposatha*). If this factor is not counted and the manner of sitting within a forearm's length is taken instead, it will be seen that the latter is a factor which cannot be excluded and that it joins closely to the second and fourth factors.

4) There are no disqualified (*vajjaniya*) persons sitting within the *hatthapāsa*, that is, they are not in the meeting. Disqualified persons were classified into twenty-one groups, which is too much, and even then it seems not to be entirely complete! For easy comprehension of the boundaries of these groups, they may be known as follows:

- a) Persons who are not bhikkhus, for easy remembrance called *anupasampama*. Bhikkhus are also counted in this group.
- b) Persons who have been bhikkhus but later their bhikkhuhood was broken, as, for instance, they were *pārājika*, or they professed another religion while not yet disrobed; or

they have taken leave of the training (i.e. disrobed).

- c) They are bhikkhus but are under an act of ostracism imposed by the sangha.

Those in the last category (c), if they do not complete the sangha as the fourth, then the sanghakamma is not broken. An anupasampanna is a person not having the same right to stay together (sainvāsa) and therefore they are unqualified (to enter the meeting), just as one who is not a member of a club cannot participate in a meeting. If such a person is in a meeting for some reason, for instance, he has disguised himself which is called *theyyasainvāsa*, 'communion by theft', if he is not the fourth in a group of four, then the sanghakamma will stand. It is not necessary to mention about persons (other than the above groups) who do not know the customs and traditions and who enter a meeting. A person who has been a bhikkhu but whose bhikkhu-hood is broken (has no right to enter) like a member of a club who is expelled, likewise, one who has disrobed is like the member of a club who has resigned. A bhikkhu upon whom the sangha has imposed ukkhepaniya-kamma, may be compared to the member who has been banned temporarily from a club meeting.

At the time of meeting to make Uposatha, bhikkhus may also take the opportunity to converse upon the Vinaya in the midst of the sangha. It is not directly the Exalted Buddha's allowance, (however), relating to making Uposatha. There is a tradition about conversing on the Vinaya in the midst of the sangha, that both the questioner and the expounder must receive appointment from the sangha. They may announce this matter themselves, or other bhikkhus may make the announcement to appoint them, by the appropriate *ñattikamma* (motion). The motion for this by a bhikkhu, if he himself will be the questioner, is:

*suṇātu me bhante sangho yadi sanghassa pattakallam
ahaṃ ilthamāmaṃ vinayaṃ puccheyyāmi*

which is translated: 'Sir, may the sangha listen to me. If there is complete preparedness of the sangha, I should like to question this bhikkhu on the Vinaya.' The name of the bhikkhu should be inserted in place of *ilthamāmaṃ*. For example, if the expoun-

der is named Uttara and he is senior (to the questioner), the questioner says *āyasmantaṃ uttaraṃ* while if he is junior, the questioner says *uttaraṃ bhikkhūṃ*. If the questioner is the saṅghaṭṭhara, he says *āvusa* instead of *bhante*.

The words of announcement for announcing himself to be the expounder are:

*suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ
ahaṃ itthammāmena vinayaṃ puṭṭho visajjeyyāṃ*

which is translated: 'Sir, listen to me. If there is complete preparedness of the saṅgha, I, asked about Vinaya by this bhikkhū, shall reply.' If the questioner was named Revata and he is senior (to the other), the expounder says *āyasmatā revatena*, but if the expounder is senior, he says *revatena bhikkhūṃ* in place of *itthammāmena*.

If another bhikkhū wishes to appoint one bhikkhū to be the questioner, he inserts the name in this way:

*suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ
āyasmā revasmantaṃ uttaraṃ vinayaṃ puccheyya*
which is translated: 'Sir,...the venerable Revata should like to question venerable Uttara about the Vinaya.'

If another bhikkhū wishes to appoint one bhikkhū to be the expounder, he inserts the name in this way:

*suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ
āyasmā uttaro āyasmatā rev. na vinayaṃ puṭṭho
visajjheyya.*

which is translated: 'Sir,...may the venerable Uttara who was asked by venerable Revata, reply.'

It seems that this tradition was not observed for long, as when it came to bhikkhūs whose native tongue was not Pāli, they had no ability to recite in this way, or they did not know about the tradition. Therefore, there was the pattern of questions and answers upon *pubbakarāṇa-pubbakicca* (as in Ceylon) and the completeness of the factors for the saṅgha in Uposathakamma. These have remained without any change and therefore have become ceremony. In the *Dhammayuttika-nikāya* this has been

given up long ago. This matter is simply recited only as an introduction for telling the season, telling the number of bhikkhus, and the day of Uposatha.

The recitation of the Pāṭimokkha is laid down as the duty of the Thera (the oldest monk in the assembly from the time of ordination). If for some reason he cannot do this, he can invite other bhikkhus to recite it. Therefore, any bhikkhu can recite it. The reciter should be selected from among the clever bhikkhus who can learn the Pāṭimokkha by heart. Such a bhikkhu is clever at reciting and knows where to pause between phrases. He knows the values of the letters and the way to stress them clearly, and he has the ability to recite and is not a bhikkhu with a coarse, unclear voice, neither has he caught a cold. The reciter should try to recite both clearly and loudly, enough for all the assembly to hear. If he pretends to recite, mumbling the words indistinctly, he is dukkata.

In the body of the recitation, there is one place to be changed. If it is the fifteenth, the bhikkhu should recite *ajjuṣosatho panyaraso*, 'Uposatha day on the fifteenth'. If it is the fourteenth, he recites *ajjuṣosatho cātuddaso*, 'Uposatha day on the fourteenth'. If it is a day for the concord of bhikkhus, he should recite *ajjuṣosatho sāmaggī*, 'Uposatha on concord day'.

In the Pāṭimokkha a section is called an *uddesa* and in brief there are five of these: Nidānuddesa, Pārājikuddesa, Saṅghādisesuddesa, Aniyatuddesa, and Vitthāruddesa. The last *uddesa* is divided into Nissaggiyuddesa, Pācittiyuddesa, Pāṭidesaniyuddesa, Sekhiyuddesa, and Samathuddesa, altogether being nine. These sections are so that bhikkhus know how to divide it up and to recite only some sections of the Pāṭimokkha whenever some special or necessary occasion arises. Usually a bhikkhu should recite it all, unless there is no bhikkhu who can remember it completely, in which case he should recite only those *uddesa* which he can remember. There are emergencies called *antarāyo* and then it should be recited briefly. The method for reducing the Pāṭimokkha recitation in the first four *uddesa* is this: whichever *uddesa* a bhikkhu will not recite, he announces

to the assembly by *sutapada* which uddesa are being omitted.

The abbreviated words are given in this pattern: suppose that the reciter has recited the *pārājikuddesa* and wishes to abbreviate from *saṅghādisesuddesa* onwards, he should recite thus: *sutā kho āyasmantehi terasa saṅghādisesā dhammā sutā kho āyasmantehi dve aniyatā dhammā...* and at the end, *ettakantassa bhagavato...sikkhitabbaṃ*. This pattern may be compared to the last words of the uddesa *uddiṭṭhākho āyasmanto terasa saṅghādisesā dhammā*. There is the word *kho* in every sentence like this. Therefore the previous sentences should be composed to read like this: *sutā kho āyasmantehi terasa saṅghādisesā dhammā tathāyasmante pucchāmi...evamevaṃ dhārayāmi*. Aniyatuddesa and so on should be composed in the same way. If a bhikkhu wants to recite the reduced uddesa one after another, he should leave out the words *kho* and *āyasmantehi* from the uddesa following the first, leaving them only in the first as follows: *sutā kho āyasmantehi terasa saṅghādisesā dhammā dhārayāmi...tathāyasmante pucchāmi...evamevaṃ dhārayāmi*. In this case, the words at the end should be *uddiṭṭhaṃ kho āyasmanto nidānaṃ uddiṭṭhā cattāro pārājikā dhammā sutā terasa saṅghādisesā dhammā...*, adding *ettakantassa...sikkhitabbaṃ* to the end of the sentence. This will be correct according to syntax. This pattern, however, can be used only when there is no bhikkhu who has the ability to recite the Pāṭimokkha in its entirety. It cannot be used when there is an emergency.

My view is this: when a bhikkhu has finished reciting the *pārājikuddesa*, he should recite the last section:

*uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro
pārājikā dhammā, sutā terasa saṅghādisesā dhammā...
sutā sattādhikarāṇa samathā dhammā ettakantassa...
sikkhitabbaṃ*

In this way the wording is in proper order and is not incongruous, and this pattern may be used in times of emergency. When a bhikkhu is reciting any of the uddesa and an emergency occurs, he can stop reciting that uddesa, leaving it unfinished. That unfinished uddesa should be abbreviated along with the

following uddesa by sutapada, except in the case of Niddānuddesa which a bhikkhu must recite throughout.

Emergencies which are causes for the recitation of the Pāṭimokkha in an abbreviated form are called *antarāya*. There are ten kinds given as follows:

- 1) The king in royal progress approaches, so bhikkhus may cease reciting the Pāṭimokkha in order to welcome him.
- 2) Robbers are plundering, so they may give up the recitation in order to avoid them.
- 3) There is a conflagration, so they may stop the recitation in order to put it out or to prevent (its spread).
- 4) Floodwaters rise, so they may give up the recitation to escape from it. If bhikkhus recite the Pāṭimokkha in the open, they may also stop the recitation if it rains.
- 5) Many people arrive so they may stop the recitation in order to ascertain the reason or to greet them.
- 6) A bhikkhu is possessed by a spirit, so they may give up the recitation to exorcize that spirit.
- 7) A dangerous animal, such as a tiger, enters the vat, so they may give up the recitation in order to drive it away.
- 8) A dangerous snake crawls into the meeting, so they may give up the recitation for the same reason.
- 9) A bhikkhu becomes ill in that meeting with a serious disease which may be the cause for the destruction of his life, so they may give up the recitation in order to treat him. If a bhikkhu lies, or is in danger of dying (from any other cause), it may also be given up.
- 10) There is danger to the brahmacariya such as a person comes to seize some bhikkhu or other, so bhikkhus may give up the recitation because of the tumult.

If, when the Pāṭimokkha is being recited, other bhikkhus arrive, their number being greater than those in the meeting, the reciter should begin again. If their numbers are equal to or less than those in the meeting, then that part of the Pāṭimokkha already recited has been well-recited (correct to the training rule) and the newcomers should listen to the remainder.

If the residents know from the beginning that there will be other bhikkhus coming, but they think, 'Oh, never mind!' and proceed with the recitation, the residents will be thullaccaya. If they are careless, thinking, 'When they get here they can listen to the rest', then they fall into dukkaṭa. The method of practice (in this case), however, will be the same as outlined above (at the beginning of this paragraph). If the recitation has already finished and other bhikkhus come, even though they are more in number, they should not begin the recitation again. The newcomers should inform of their pārisuddhi in the lodgings of those who have already recited and listened to the Pāṭimokkha.

In a vat where there are less than four bhikkhus, recitation of the Pāṭimokkha is not allowed. If there are three bhikkhus, they should make pārisuddhi-uposatha as follows: they should meet together in the uposatha-building and then one bhikkhu should announce the motion:

*suṇantu me bhante āyasmantā ajjuposatho paṇṇaraso
yadāyasmantānaṃ pallakallaṃ mayāṃ aññamaññaṃ
pārisuddhi uposathaṃ kareyyāma*

which is translated, 'Sirs, today is Uposatha on the fifteenth. If there is complete preparedness of the venerables, we should make pārisuddhi-uposatha together.' If the reciter is senior to the others, he should say *āvuso* in place of *bhante*. If the day is the fourteenth, he should say *cātuddaso* in place of *paṇṇaraso*. The senior bhikkhu in the order of Rains should wear his robe covering the left shoulder, then squat down and make añjali, informing of his purity, thus:

pārisuddho ahaṃ āvuso, pārisuddho'ti maṃ dhāretha
saying this three times. It is translated, 'I, sirs, am entirely pure. May you hold that I am pure.' The other bhikkhus should follow in the order of Rains doing the same saying:

pārisuddho ahaṃ bhante, pārisuddho'ti maṃ dhāretha
which is translated, 'I, venerable sir, am pure, may you hold that I am pure.'

If there are two bhikkhus, they do not make an announcement

but should simply inform each other of their purity. The senior says:

pārisuddho ahaṃ āvuso, pārisuddho'ti maṃ dhārehi.

The junior says:

pārisuddho ahaṃ bhante, pārisuddho'ti maṃ dhāretha.

Each should say this three times.

If there is only one bhikkhu, he should wait for other bhikkhus until he is sure that they will not come, and then he should make *adhivāsa-uposatha* in this way:

ajja me uposatha

translated, 'Today is my Uposatha-day.'

According to the common tradition, it is not proper for bhikkhus to choose the easy way rather than the difficult way for making Uposatha. It is therefore prohibited for bhikkhus to disappear elsewhere when the day for Uposatha has come. This is explained as follows: If, in a wat, a bhikkhu is able to recite the Pāṭimokkha, the rest of the bhikkhus should not go to other places where they cannot listen to it. If there is no bhikkhu with the ability to recite the Pāṭimokkha in the wat, the senior bhikkhu should send a young bhikkhu to learn it elsewhere, in detail or in brief, according to his ability. If this attempt proves unsuccessful, it is prohibited to reside for the Rains in that wat. An explanation of this matter is that if bhikkhus can go to make sangha-uposatha with bhikkhus in another wat, then they may stay in their own wat for the Rains-residence.

The great Sāvakas in ancient times held the sangha-uposatha in high regard. Phra Mahākassapa Thera, for example, travelled a great distance to make the sangha-uposatha. In order to do this, he had to cross a river so that all his robes were soaked. Phra Mahākappina Thera thought that when everything had been done in the Sāsana (i.e. become an Arahant), one need no longer go to the meeting to make Uposatha. The Exalted Buddha spoke to him, however, warning him that the tradition should be observed and that kāya-sāmaggi should be kept, so he

accepted that instruction and practiced accordingly.

Pavāraṇā

For bhikkhus who have completed the three months of the Rains-residence, there is the allowance of Lord Buddha for them to make pavāraṇā instead of Uposatha on the full moon of the first Kattika month.

The preliminary duties of pavāraṇā resemble those of Uposatha but in the pubbakiccaṃ there is no bringing of purity. The pavāraṇā of the sick bhikkhus is brought instead. The words with which a sick bhikkhu gives his pavāraṇā are as follows:

*pavāraṇaṃ dammi, pavāraṇaṃ me hara, mamatthāya
pavārehi*

which is translated, 'I give my pavāraṇā. May you convey my pavāraṇā. May you pavāraṇā instead of me.' These are the words of a sick bhikkhu who is senior (to the other), but if he is junior, he should use *haratha* in place of *hara* and *pavāretha* in place of *pavārehi*. The translation should be understood according to the suitability of the meaning. The bhikkhu who is entrusted with another's pavāraṇā may make pavāraṇā in his place in the sick bhikkhu's order of Rains. How should pavāraṇā of the sick bhikkhu be conveyed to the saṅgha? This will be shown below.

Pavāraṇā-day is usually the fifteenth. If the saṅgha does not pavāraṇā on that day, it can be postponed by one lunar fortnight. This should then fall on the fourteenth. Or, the saṅgha can be reconciled on any day which will be a sāmaggi-day. Therefore, as for the Uposatha, there are three days for pavāraṇā. In the motion it is simply said *ajja pavāraṇā*, which means the ordinary day (on the fifteenth). The number of bhikkhus entering the meeting should be at least five since they can make pavāraṇā as an act of the saṅgha. More than this in number, of course, may also do so. The number of bhikkhus required for this is one more than in the case of the Uposatha. It is understood that when one bhikkhu makes pavāraṇā, the other four bhikkhus

make a quorum of the sangha. If there are four, three, or two bhikkhus, they should make pavāraṇā as an act of a gaṇa. If there is only one bhikkhu, he should make pavāraṇā by adhiṭṭhāna, an act of puggala.

When bhikkhus will pavāraṇā as an act of the sangha, the motion should be made to the sangha and then pavāraṇā. Pavāraṇā is for giving an opportunity to all bhikkhus to warn each other.

The tradition has been laid down for each bhikkhu to make pavāraṇā usually three times. If there is some obstacle and bhikkhus cannot do this, they should recite it twice or once, or, if they are equal in Rains, they should recite it together at the same time. How should bhikkhus make pavāraṇā? A bhikkhu should make an announcement concerning this to the sangha by means of a ṇatti (motion). The method of composing the ṇatti should be known as follows:

- 1) If they will pavāraṇā thrice, the ṇatti should be as follows:

*suṇātu me bhante saṅgho ajja pavāraṇā paṇṇarasī
yadī saṅghassa pattakallī saṅgho tevācikaṃ pavāreyya*

which is translated as, 'Venerable sirs, may the sangha listen to me. Today is the pavāraṇā on the fifteenth and if there is complete preparedness of the sangha, the sangha should pavāraṇā three times.' This is called *tevācika-ṇatti*. When this motion has been made, each bhikkhu must pavāraṇā three times and (in this case) it is not suitable to reduce it.

- 2) If bhikkhus want to pavāraṇā twice, they should compose the ṇatti as above but they should end with the words, *saṅgho dvevācikaṃ pavāreyya*, translated as 'the sangha should pavāraṇā twice'. This is called *dvevācika-ṇatti*. In this case, bhikkhus may make pavāraṇā twice or more than that, but it cannot be reduced.

- 3) If bhikkhus want to pavāraṇā once, the ṇatti should end with *saṅgho ekavācikaṃ pavāreyya*, translated as 'the sangha should pavāraṇā once'. This is called *ekavācika-ṇatti*. In this case, bhikkhus may pavāraṇā once or more than that, but it is

not proper for bhikkhus who are equal in Rains to pavāraṇā together and at the same time.

4) If it will be arranged for bhikkhus with equal Rains to pavāraṇā together, the ṇatti should end with *saṅgho saṃmānassikkāṃ pavāreyya*, translated as 'the sangha having equal Rains should pavāraṇā together'. This is called *samānavassikkā-ṇatti* and in this case, bhikkhus equal in Rains can pavāraṇā together, once, twice, or three times.

The above four patterns mention particular circumstances. If bhikkhus do not mention these circumstances, they should compose a ṇatti to cover all circumstances, ending with *saṅgho pavāreyya*, translated as 'the sangha should pavāraṇā'. This is called *sabbasaṅganikā-ṇatti*. In this case, bhikkhus can pavāraṇā as many times as they wish, but it has been prohibited for bhikkhus equal in Rains to pavāraṇā together. I understand, however, that it can be done.

Regarding the ten antarāya or emergencies (see Uposatha), if even donors come to make merit or there is a 'dhamma-listening' throughout the night until dawn, these can be included here and may also be a cause for there being an obstacle (to making pavāraṇā).

When the ṇatti has been made, the bhikkhu who is the Thera should be wearing his robe covering the left shoulder and he should squat down and make añjali, speaking his pavāraṇā to the sangha:

*saṅgham āvuso pavāremi diṭṭhem vā sutena vā
parisaṅkāya vā vadanu maṃ āyasmanto anukampam
upādāyā passanto paṭikkharissāmi, dutiyampi āvuso...
tāliyampi āvuso saṅgham pavāremi...paṭikkharissāmi*

which is translated, 'Sir, I pavāraṇā to the sangha. With what you have seen, with what you have heard, with what you have suspected, may all of you depending on compassion instruct me. Seeing it, I shall make amends. I pavāraṇā to the sangha for the second time...for the third time...I shall make amends.' Bhikkhus apart from him should pavāraṇā in order of Rains, one by one,

unless it is arranged that bhikkhus having equal Rains should pavāraṇā together. In any case, the word *bhante* should be used by them in place of *āmisso*.

When there is the occasion to convey the pavāraṇā of a sick bhikkhu, the conveying bhikkhu may make pavāraṇā in his place in the order of Rains when the turn of the former comes around. An example of the words to be spoken are as follows:

*āyasmā bhante uttaro gilāno saṅgham pavāreti
 dīlhenū vā sutena vā parisāṅkāya vā vadantu taṃ
 āyasmanto amukampam upādāya passanto patik-
 karissati. dutiyampi bhante...: tatiyampi bhante
 āyasmā uttaro gilāno saṅgham pavāreti...patik-
 karissati*

which is translated, 'Sir, the venerable Uttara is sick. He makes pavāraṇā to the saṅgha. With what you have seen, with what you have heard, with what you have suspected, may all of you depending on compassion, instruct him. Seeing it, he will make amends. Venerable Uttara is sick. He makes pavāraṇā to the saṅgha for the second time...for the third time...seeing it, he will make amends.' If the conveyer is senior (to the sick bhikkhu) he says *uttaro bhante bhikkhu* in place of *āyasmā bhante uttaro*. When the name is otherwise, it should be changed accordingly. The pattern here should be understood according to what is suitable.

According to the original tradition, bhikkhus squatted down until all the bhikkhus had finished their pavāraṇā. When old Theras cannot endure this, they may faint and fall over. The Exalted Buddha allowed them to sit down when they had made their pavāraṇā. This manner of letting bhikkhus squat until all had finished their pavāraṇā reveals to us that in ancient times the saṅgha making pavāraṇā did not consist of many bhikkhus and they therefore could make pavāraṇā in that posture. If there are many bhikkhus in the vat, it is certain that bhikkhus near to the end will not be able to bear it. I know that some

groups of bhikkhus go to pavāraṇā in other places by themselves, while some groups go to other wats to join with the saṅgha there. The former is not a good practice for it is as though the saṅgha were broken into two groups, while the latter practice does not accord with reason. To pavāraṇā, each bhikkhu requesting the others to instruct him, is for those who live in the same group and who know each other. In my opinion, if the squatting position becomes an obstacle so that they cannot sit like that, each bhikkhu should make pavāraṇā once, or an arrangement should be made for all bhikkhus equal in Rains to pavāraṇā at the same time, which will be better than the two ways mentioned above. When the saṅgha will do this, they should first make an announcement to inform the saṅgha of the cause of the obstacle and then they should compose the ṇāṭṭi informing them as to how pavāraṇā should be done.

If there are bhikkhus in that meeting who cannot pavāraṇā because their Rains-residence has been broken or because they received upasampadā after the Rains-entry day, and their number is not greater than the bhikkhus who can pavāraṇā, even though the former are four in number, they should inform them of their pārisuddhi when the bhikkhus who have the right to pavāraṇā have finished their pavāraṇā. If their number (with no right to pavāraṇā) is large, the Pāṭimokkha should be recited. When their Pāṭimokkha is finished, the other bhikkhus (who have the right to pavāraṇā) should pavāraṇā in the presence of the saṅgha which has listened to the recitation of the Pāṭimokkha. It is prohibited for the two groups to compose two ṇāṭṭi as an act of the saṅgha and as an act of a gaṇa on the same day.

The lunar day for pavāraṇā cannot be brought forward within the three months of the Rains-residence, but it can be postponed for a fortnight or for one month. If the lunar day for pavāraṇā will be postponed, an announcement must be made to the saṅgha so that it knows the cause, and Uposatha can be done instead. When the appointed day comes around, the saṅgha can then pavāraṇā. The causes which may arise for the postponing of

pavāraṇā have been set forth in Pāli: firstly, there are bhikkhus who come to join in the pavāraṇā with the purpose of creating trouble for this or that bhikkhu, which may become a cause for dispute; secondly, bhikkhus who are living together happily will separate after pavāraṇā and then wander on pilgrimage to other places. At present, however, there is no group of the sangha who will move elsewhere (as in this last case). Therefore, this cause for postponement is mentioned here briefly so that the subject of pavāraṇā can be known.

Where there are less than five bhikkhus in a vat, they are prohibited to have sangha-pavāraṇā. If there are four or three, they should meet and one bhikkhu should make a motion as follows:

*suyantu me āyasmanto aṅga pavāraṇā paṇḍarasi
yadāyasmantānaṃ pattakallaṃ mayam aññamaññaṃ
pavareyyāma*

which is translated: 'Sirs, may you listen to me. Today is pavāraṇā-day on the fifteenth. If there is complete preparedness of the venerable ones, we should pavāraṇā to each other.' If there are three bhikkhus, *āyasmantā* should be used in place of *āyasmanto*, then they should pavāraṇā in the order of Rains. As there are few bhikkhus, it is clearly understood that they should pavāraṇā for the full three times, saying as follows:

*ahaṃ āvuso āyasmante pavāremi...paṭikkarissāmi.
dutiyaṃpi āvuso...tatiyaṃpi āvuso āyasmante
pavāremi...paṭikkarissāmi*

This is to be said by the senior bhikkhu. If the bhikkhu is junior, *bhante* should be used instead of *āvuso*. If there are two bhikkhus, they simply pavāraṇā without composing a *ñatti*, as follows:

*ahaṃ āvuso āyasmantaṃ pavāremi...vadatu maṃ
āyasmā amikampaṃ upādāya, passanta paṭikkarissāmi*

This is called *gaya-pavāraṇā*. If a bhikkhu stays by himself, he should prepare that place and wait for another bhikkhu to come until he is sure that no one will come. He should then

adhittāna as follows:

ajja me pavāraṇā

translated as, 'Today is my pavāraṇā.' This is called puggala-pavāraṇā.

As has already been mentioned, there are three days for pavāraṇā, the fourteenth, the fifteenth, and the sāmaggī-pavāraṇā. There are three causes (lit. makers)—the sangha, the gaṇa, and puggala. As with the Uposatha, there are three ways of doing it—pavāraṇā to the assembly, pavāraṇā to each other, and determining in the mind by oneself.

Explanations apart from these should be understood as in the case of Uposatha.

CHAPTER XVIII THE WRONG WAY OF BEHAVIOUR

In this chapter, the conduct which is outside the way of a samana, called *uppathakiriya*, will be explained. It can be divided into three classes: *anācāra*, *pāpasamācāra*, and *anesanā*. Conduct which is not good and proper together with various sorts of playing are grouped under *anācāra*. Low and vile conduct is grouped under *pāpasamācāra*. Improper modes of livelihood are described under *anesanā*.

Playful and wrong conduct (*anācāra*)

I

- 1) Childish playfulness is explained in Pāli as playing with things such as little houses (of dolls, puppets, etc.), with small vehicles, with little boats, with small bows; or playing as to manner, such as playing at measuring sand, whistling, imitating the blind and the lame, etc.
- 2) Wild playfulness is explained in Pāli as tumbling over, wrestling, boxing, racing like elephants or horses, and throwing something in play.
- 3) Gambling, that is, there is gain and loss, victory and defeat, right and wrong. In Pāli it is explained as games of chess, draughts, childrens' games played with nuts, backgammon (throwing dice), games like polo, and guessing games.
- 4) Play which causes damage, that is, play which harms

others. There is an example in Pāli of burning the forest for amusement.

5) Play making a loud noise. An example given in Pāli is that of preaching the Dhamma with a long drawn-out sound like singing. To chant the Dhamma and to preach a sermon in a joking way are included under this heading.

All of the playing mentioned above are the cause of dukkaṭa if there is no higher āpatti.

II

It is forbidden to make garlands of flowers. The cause for this was the making of garlands to give to women. It later became a tradition (not to do this kind of thing). Six kinds of *pupphanikāṭi* [various methods of making garlands and other decorations] are explained in Pāli so that it will be known how to make up these flowers. The explanation is given below.

1) *gantimaṇṇ*—Threading flowers or fixing them to a container, that is, flower arranging. One takes jasmine flowers and so on and places them on pieces of banana leaf which have been cut to the shape of the flower and then secures them by piercing them with thread, many together, to make up a single row, such as a pendant with a tassel of flowers at the end. Various kinds of flowers are fixed on the banana leaf and arranged in many patterns called 'variegated colours' for making the pendants. 'Fragrant colours' (the name of a garland made up of many small flat pieces joined together with a cluster of pendants of many colours) is also counted in this heading.

2) *gopphimaṇṇ*—Threading flowers into many rows and then joining them into a group. For example, threading them in many rows and then gathering them to become a tassel to be hung displaying the terminal flowers, to be hung without (terminals), and many flowers on one thread.

3) *vedhimaṇṇ*—A chain of flowers (such as picum (Minus-opselengi) flowers) or flowers (such as jasmine) pierced along a wooden skewer. The first are flowers threaded through the middle as in the case of some flower decorations and some

garlands, such as the (tubular) flowers of the Indian Cork Tree (*Millingtonia hortensis*) or *kannikāra* flowers (*Nyctanthes* spp); and the second having the tubes of the flowers skewered on a piece of wool, such as when gardenias are bound to sticks to form a hemispherical ornament, or the same of night-blooming flowers.

4) *vethimāṃ*—Piercing the stalks of flowers on a skewer and then binding or tying them in place.

5) *purimāṃ*—Threading circles of flowers as in making garlands, that is, the flowers are pierced through the middle or through their stalks and the garland then tied together.

6) *vāyimāṃ*—A network of flowers with many spaces in between.

These six *pupphavikati* give the methods of how to thread the flowers, some of them being complete with only one process, such as the hemispherical ornament of night-blooming flowers, while others must be completed with more than one process: as with the garland, the flowers first being pierced and then joined in a circle.

Bhikkhus did not know how to thread flowers and therefore the explanations which they gave (in the commentary) were difficult to understand. From the *Atthakathā* until the "*Pubbasikkhāvaggaṇā*" innumerable *āpatti* are laid down for bhikkhus who string flowers, there being an *āpatti* even for binding handfuls of lotuses or hanging networks of flowers around the Dhamma-seat. I wish to lead (the students of Vinaya) to have a correct understanding, so for this reason I have explained here the six methods of making up flowers as found in the Pāli.

III

There is another subject: Bhikkhus are prohibited from studying or speaking on *tiracchāna-vijjā* (animal-like knowledge). What is this *tiracchāna-vijjā*? This is a matter which should be explained. It was the tradition of the sectarian teachers to esteem and raise up only their own sect while looking down on the sects of other teachers as being vile and low, saying

that they were a great loss (for those who followed them), besides calling (their opponents' knowledge) 'tiracchāna-vijjā'. They prohibited study and speaking (of others' beliefs). This caused the people professing those sectarian beliefs to know only one path. They did not use their wisdom extensively so that they came to have stunted knowledge. In the Buddhasāsana, this kind of study is also prohibited and this may have happened in the Buddha time or later but I will not give my ideas on this. The Buddhasāsana corrects the Brahmin religion. The bhikkhus at a later time were prohibited from studying Brahminism and they therefore had a narrow knowledge, even in Buddhism itself, because they were without comparative knowledge. The explanation of tiracchāna-vijjā seems to cover all general subjects which are not related to the Dhamma of bhikkhus. I shall explain it by the only way for practice which is sufficient and proper in the present time.

- 1) Knowledge of enchantments making men and women love each other.
- 2) Knowledge for making this or that person fall into disaster.
- 3) Knowledge for using spirits or showing various kinds of magic.
- 4) Knowledge of prediction, such as knowing beforehand lottery results.
- 5) Knowledge leading to self-delusion (alchemy), such as transmuting mercury to gain the supernatural, as in the transmutation of silver and copper into gold.

These knowledges are tiracchāna-vijjā because they are knowledge of doubtful things which are deceptive or deluding, not being true knowledge. A teacher of this is a deceiver and a pupil is one who practises to deceive, or he is just a foolish, deluded person.

Vile and low conduct (pāpasaniācāra)

I

This comes about due to the association with laymen which is not a proper association and one who does it is called 'a cor-

ruptor of families', as already explained in the thirteenth saṅghādisesa. There are many classifications, as follows:

1) Giving presents to families as laymen do, explained in Pāli as the giving of flowers and fruits, etc.

2) Cultivating a flower garden and even threading the flowers to please laymen.

3) Showing the manner of flattering them when entering their families, as when a bhikkhu speaks flattering words to them in many ways, picks up the children in his arms, etc.

4) A bhikkhu lowers himself to serve them by going here and there, doing this and that apart from religious duties. But of course, he may accept their affairs if they concern religious duties. For example, if they wish to make donations in a (dāna) ceremony, then a bhikkhu may invite other bhikkhus for them, or, they may wish to listen to Dhamma so a bhikkhu can help them by inviting another bhikkhu to preach. In such cases there is no fault for a bhikkhu. For a bhikkhu to follow laymen to many places in order to serve them is also low conduct. The business of one's mother or father, or of persons who prepare to be ordained, called *paṇḍupalāsa* (lit., yellow leaves—ready to fall off the tree), or of one's own *veyyāvaccakara* (steward, supporter, pupil) can be done by him even though these are apart from religious duties. And even though a bhikkhu can undertake such matters, still he must select which are suitable duties to assist.

5) Accepting an invitation as a doctor to cure sickness in a family, that is, he becomes the family doctor. This matter will be discussed below. Here it should be understood as lowering himself to serve them.

6) Accepting things for (temporary) storage which are not suitable, as accepting articles from a thief, or prohibited things. Accepting things for storage is prohibited in every case so that bhikkhus do not bind themselves with responsibility for those things. When we see it as *pāpasamācāra*, perhaps it should be things which have been mentioned above.

The *pāpasamācāra* already mentioned have no higher *āpatti*

and there is dukkata for all of them. Apart from this, they are the cause for the sangha inflicting punishment in any of these three ways: the punishment of 'blaming' called *tajjanīya-kamma*, punishment by degrading from authority called *niyāsa-kamma*, and the punishment of expulsion from the vat called *pubbājanīya-kamma*.

II

There are many actions related to aggression and destruction of householders, as follows:

- 1) Trying to destroy their gains.
- 2) Trying to cause decline for them.
- 3) Trying to make it impossible for them to live there so that they must leave that place.
- 4) Scolding and disparaging by insinuation.
- 5) Inciting a quarrel so that there is disunity between them.
- 6) Speaking in a depreciating way as though the householders were vile men [speaking coarse words to them].
- 7) Accepting invitations which are proper for him to accept but then not seeing them through himself.

Vile and low conduct such as this, besides having *āpatti* according to base, is also the cause for punishment by the sangha, called *paṭisāraṇīya-kamma*, that is, making the bhikkhu reflect upon his past faults and causing him to beg the forgiveness of the householder whom he has wronged.

A bhikkhu who is complete in good conduct does not lower himself to become the intimate of a family in the same way as a low man may do. He is not aggressive or destructive but shows a heart of loving-kindness and conducts himself in a moderate way, thus causing good faith and reverence to arise in them towards himself. He is then called *kulapaśādako* (one in whom families have faith). He is the splendour of the Sāsana. The Exalted Buddha esteemed Phra Kāluḍāyi as foremost (*etadagga*) in this respect. It is suitable for bhikkhus in these later times to take him as their example.

Bhikkhus who are not strict lower themselves to become vile men but bhikkhus who are over-strict are not interested

in showing mettā in helping householders in various ways, being as laymen have said, showing their dissatisfaction in the original story of the thirteenth saṅghādisesa training rule, 'with a frowning face'. Therefore, bhikkhus who study and practice the Vinaya should select a good conduct which should be followed, as described above.

Improper livelihood (aneśanā)

This is seeking a living in a way which is improper and this may be divided into two classifications:

1. Searching for a living in a manner which is lokavajja, that is, thought of as a fault in the world.
2. Searching for a living in a manner which is panna-ttivajja, that is, faulty according to the disciplinary rules.

Getting a living in an evil way, such as committing robbery or deceiving others to make them believe, and other actions which are blamable in the way of the world, are called lokavajja. This is shown in Pāli through an example: a bhikkhu boasts about superior human states (uttarimanussadhammā) either directly or indirectly; or a bhikkhu acts as a go-between for a man to a woman or vice versa because of livelihood; or searching for a livelihood in a way which is forbidden in bhikkhu tradition. This is illustrated in Pāli as *viññatti*, that is, asking from a person whom it is not suitable to ask, or asking at an unsuitable time. There is another aspect of searching for a living which is prohibited and included in the latter, being collected here under several headings:

1) Making *viññatti*, as explained in the last paragraph. Laymen who are not relatives and who have not given pavāraṇā are, at ordinary times, persons whom a bhikkhu should not ask. At a time when a bhikkhu's civara are lost or snatched away, a bhikkhu can ask only for an uttarāsanga and an antaravāsaka. In a time of sickness, a bhikkhu can ask for food and medicine. As regards requisites in the lodging, according to the sixth training-rule of saṅghādisesa, it seems that a bhikkhu is allowed to ask for them but he should

be one who knows moderation. In respect to these things, the Exalted Buddha has not allowed bhikkhus to ask at an ordinary time, but only when they should ask (as in the cases just cited) and then it is not unsuitable to ask the laymen mentioned above. Fellow Dhamma-friends, that is, bhikkhus and sāmaṅgeras, laymen such as mother and father, and those who give pavāraṇā, these are the persons who may be asked. It will not be viññatti to do so.

2) Seeking for gains with (other) gains, that is, giving a little but hoping for much in return.

3) Using money by investment to gain interest. Various sorts of trade, for example.

4) Seeking for a living by giving medical treatment. This matter is an example of earning a living by means of knowledge, or which has no investments of money, but it is not examined in this way (by the commentators). It has been understood in a very narrow sense and has been greatly blamed. Medical treatment should, however, be considered by a person who is interested in its moderate practice. I shall therefore explain it here.

The prohibition against medical treatment comes in the Vinītavatthu of the third pārājika as follows: first a barren woman tells a bhikkhu who comes to a family, that is, he is supported by a family, 'Please help me and give me medicine so that I can have a child.' Or again, a woman has often conceived children and asks a bhikkhu to make up a medicine to prevent conception. In these two cases, bhikkhus accepted and made up medicines according to their wishes, and taking that medicine, those women died. The Exalted Buddha judged that the bhikkhus doing this were not pārājika but were dukkaṭa. According to these accounts, bhikkhus take upon themselves the burden of a woman having or not having a child, and this goes too far, being beyond what is good. As far as the cure of disease is concerned, bhikkhus who are not skilled but who are reckless in curing others, may make up medicine for the sick which may either be suitable or unsuitable—a great danger to those

who are ill. In order to prevent this latter case, in countries where the work of doctors has progressed, it is forbidden for a man who has no doctor's credentials to practice as a doctor healing sick people. It is therefore suitable for a bhikkhu to fall into dukkaṭa, for whatever the cause, according to the Vinitavattu.

Later on in the Vibhanga of Saṅghādisesa in the thirteenth training-rule, the word pāpasamācāra is explained further. The work of medical treatment is also arranged under pāpasamācāra.

The Atthakathā-Ācariya described the meaning of making up medicine in the Vinitavattu of the third pārājika training-rule. Bhikkhus are prohibited to make up medicines for people in general, except for fellow Dhamma-friends, parents, persons who care for the parents, his own veyyāvaccakara (steward), paṇḍupalāsa (applicants for ordination), and relatives on both sides of the family, but this does not include relatives through marriage. It is allowed for bhikkhus to make up medicine for these persons. It is also allowed for bhikkhus to make up medicines for the parents of their upajjhāya and ācariya, and their relatives through marriage, and bhikkhus can make up medicines for these people for the sake of their upajjhāya and ācariya and for their own relatives. A bhikkhu can make up medicine for a traveller entering the wat who has been sick before or who becomes sick in the wat, but he should not hope for any reward.

Returns which a bhikkhu can get from his practice of medical treatment upon prohibited persons are repulsive to bhikkhus who practice strictly, as is explained in many Atthakathā.

Though it is looked down on and so greatly blamed, yet there are bhikkhus who still practice it. That it is because they find difficulty in earning a living cannot be correct. Furthermore, they can get offerings which people give them out of good faith due to their assistance, and then bhikkhus bring those offerings to help strengthen the sāsaṇa. Such a bhikkhu may also persuade people whom he cures and heals to have faith in the sāsaṇa and so gets the name of one

who upholds the sāsana. This is also a correct way of teaching the sāsana in the present time. I understand that in a country where the work of doctors has not spread widely, each community needs to have a doctor. In the community of bhikkhus it is just the same. When a bhikkhu knows how to practise as a doctor, householders are sure to ask him to help them and then a bhikkhu cannot break the kindness of his heart. He accepts to help them with a heart of mettā. This is a cause for them having good faith in that bhikkhu so that they give requisites and other things to him as an expression of their gratitude.

I should like to propose a question for the Vinaya experts' judgement: a bhikkhu knows the medicine for curing bubonic plague and one which gives a quick result. Now, a villager is sick with this plague and his companions come to request that bhikkhu to make up that medicine, but both the sick person and those who make the request are among the people whom it is not allowed for bhikkhus to prescribe to. What can that bhikkhu do? Will he stay firmly within the Vinaya and break the kindness of his heart, thinking, 'Whether he dies or not, that's his affair' or will he make up that medicine out of kindness to preserve the sick man's life? Which is better? I do not understand this, for in the Vinaya it is the person with the hard-heart who is praised.

Again, it is the bhikkhu who receives aid from householders with his piṇḍapāta food and so on. When the time comes for the bhikkhu to render assistance in return, is it for him to have a hard-heart? I understand that the Vinaya will advise bhikkhus to do just this.

A bhikkhu makes up medicine out of kindness and he does not receive compensation for the cost of the medicine, for the cost of curing, nor the cost of any reward. Things which bhikkhus receive are presents made from the good faith of the donors. If it is thought that these are requisites which a bhikkhu gets by wrong livelihood, then I should like to propose one question: a Dhamma-expounding bhikkhu receives an invitation

to go to preach a sermon. From the beginning he knows that he will receive gains, and it is correct for him to get requisites when he has given a sermon. So, will this be wrong livelihood or not? The reply may be that this is not earning a living because there is no fixed limit for his reward, for it depends on the donor how much is given, and the layman does not think that things which he gives a bhikkhu are the price for services rendered. Sometimes donors give much, sometimes little. It is not wrong livelihood because the Dhamma which the bhikkhu preaches to them is Dhamma for inducing them to practise well and gain a good fruit. The answer will be the same for a bhikkhu who is a doctor and this will not be earning a living because he does not receive any compensation for the cost of the medicines or the cure, or any reward at all. Things received after a sermon are given impulsively which seems to show that they are truly requisites given in exchange, but the things which a bhikkhu can receive from his medical practice are given by laypeople only when the time comes (of recovery, etc.). To heal the diseased is to help relieve suffering, to help across dangers, to overcome sufferings and to help life, giving bodily happiness to them, as Dhamma gives happiness to the practicer. Therefore, this is not a wrong way of getting a living.

Prohibiting medical treatment is an obstacle, a great obstacle, to the teaching of the sāsana. Among bhikkhus who practise Vinaya strictly, however, it is difficult to find those who know how to cure others.

This explanation is enough to draw a conclusion. The understanding of many Ācariyas is overstrict and should be relaxed as follows:

- a) The medical treatment which has been prohibited in the Vinitavallhu of the third pārājika training-rule should have the penalty of dukkaṭa for it is practice outside the correct and proper way, as already mentioned above. A bhikkhu who makes up medicine, knowing very little about doctoring but who still accepts to cure people,

giving medicine which is sometimes suitable and sometimes not, will also fall into dukkaṭa.

- b) Medical treatment prohibited as a kind of pāpasamācāra in the Vibhanga of the thirteenth saṅghādisesa training-rule, means that a bhikkhu lowers himself for a family so that they use him as a servant to run errands (not by invitation but by order) to cure some sickness in the family.
- c) Medical treatment prohibited as anesanā is described in all the Aṭṭhakathā as curing disease in order to get compensation, both for the medicine and for the cure, in this way seeking out gains.

5) In the ceremony for *parilla* (protection), that is, making holy water and the sacred thread, the blowing of a charmed formula onto a person by a bhikkhu is also prohibited. It is allowed only to recite the parilla, but this also occurs later and is not found in Pāli. Whether it should or should not be done can be known from the case mentioned under medical treatment.

Offerings which a bhikkhu gains through anesanā and those gained by pāpasamācāra are called objectionable and ugly things. They are not pure. When a bhikkhu seeks his living by the gain of such offerings, he is *micchā-ājīva*, translated as 'earning a living in the wrong way'. A bhikkhu who seeks his living in this way is called *alajjī*, 'one who has no shame'. He is detestable to *lajjī*-bhikkhus, 'those who have shame'. The latter do not associate with him either in material things or in Dhamma, that is, they do not accept or eat things which a shameless bhikkhu gives, nor do they enter saṅgha-kāmma with him. Their detestation is like this—just enough for the cause. Relating to the (āpatti) of nissaggiya, it is held that a shameless bhikkhu can 'infect' others, such as when a bhikkhu having shame hangs up his civara on a line which does not belong to a shameless bhikkhu, but one of the latter has hung his civara up there first, or a bhikkhu having shame sits on a seat which was sat upon before by a shameless bhikkhu, so it is regarded that the contamination of the shameless bhikkhu

can infect the civara of the bhikkhu having shame. If the line or the seat belong to a shameless bhikkhu, hanging things on the line or sitting on the seat may be regarded as only using together. It is too extreme, however, for a bhikkhu having shame to regard things not belonging to a shameless bhikkhu as contaminated. The bhikkhu attached (to such extremes) makes trouble for himself. Association with a shameless bhikkhu is prohibited, meaning eating and sleeping in close friendship, in order to prevent the shameless bhikkhu from leading the other in the wrong way. If a bhikkhu having shame associates with a shameless bhikkhu out of the kindness of his heart, with the aim to induce the alajji into the right way of conduct, this is allowed.

Bhikkhus who seek a living without violating the traditions of bhikkhus gain offerings in the right way. They should know how to make use of those offerings properly and not do anything with them which will make the donors' faith decline. If a bhikkhu accepts things given to him for the support of the sāṁa, but he does not use them and gives them to a layman in order to help him, this may cause the donors to decline in faith. Food which bhikkhus do not eat (that which is leftover) is called *adāmaḥḥapīṇḍapāta* and it is prohibited for them to give it to other laymen except parents. It is the responsibility of bhikkhus to look after their parents, so it is allowed for a bhikkhu to give it to his mother and father. The robes of a saṁa also can be given to the parents. In this matter it should not be understood that bhikkhus are advised to be miserly and to keep everything they get. This is wrong understanding. To distribute things among fellow Dhamma-friends is suitable as well as giving to laymen who work in the waḥ, or those who help with a bhikkhu's work. They should be given to such people as the cost of food and as the cost of labor, or they should be given the things which a bhikkhu has received so that they can be used and not be wasted, for this will be proper. This is a matter which should be well-understood and the way well-practised regarding things given, so as to uphold good faith.

CHAPTER XIX

THE FOUR TIMELY SUPPORTS

Things which can be swallowed are called *kālīka* because they have a limit within which they can be used temporarily. They can be classified into four kinds:

1. Things which may be consumed within a certain time, from dawn until noon, are called *yāvakālīka*.
2. Things which may be consumed within a certain time, for one day and one night, are called *yānakālīka*.
3. Things which may be consumed within a certain time, for seven days, are called *sattāhakālīka*.
4. Things which may be consumed without time limitation are called *yāvajīvika*.

The name 'kālīka' may perhaps only refer to three kinds, from one to three above. Since this subject should be covered entirely, however, the things which are not arranged within *kālīka* are therefore called *yāvajīvika*, translated as 'things for use all one's life', (that is, until the item to be consumed is finished or the consumer of the item is no longer in existence), so that altogether there are four kinds.

Limited up to noon (*yāvakālīka*)

Things which can be consumed as food are arranged under *yāvakālīka*, as, for example, the five kinds of *bhojana* (softer foods): 1) grain of various species which has been boiled or

cooked; 2) *kummāsa*, sweets made of flour, beans or sesamum seeds, and which will go bad after only one night; 3) *sattu* or dry sweets which do not go bad quickly; 4) fish; and 5) flesh. Fresh milk and sour milk are included in bhojana. In other places, apart from the five kinds of bhojana, foods called *khādaniya* which have to be bitten and then chewed, such as fruits, and tubers as those of the yam, are included in *yāvakālika*.

Plants which can be made the basis of bhojana are of two kinds, called *pubbaṅga* and *aparāṅga*. Various kinds of grain, plants which bear grain by nature, are known as *pubbaṅga*, meaning 'that which should be eaten before'. This is given as seven varieties in Pāli: 1) *sālī* or wheat; 2) *vihī* or ordinary rice; 3) *yava* or glutinous rice; 4) *godhūma*, a wild grain resembling darnel; 5) *kaṅgu* or millet; 6) *varako* or tear grass (Job's tears); and 7) *kuḍrūsako* (dictionary definition--'a sort of grain'). Various kinds of beans and til-seed (sesamum) are called *aparāṅga*, meaning 'things which should be eaten after', but in Pāli it is not divided into groups. These two groups of plants are the basis for cooked grain and the two kinds of sweets.

'Fish' includes various kinds of water animals such as prawns (or shrimps), shellfish and crabs. There are no kinds which are prohibited because of their nature.

'Flesh', that is, of some kinds of bipeds and quadrupeds, is prohibited by its nature. Human flesh is strictly prohibited and is a base for *thullaccaya*. Blood is also included under flesh. The flesh of elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and hyenas, these nine kinds are the base of *dukkāṭa*. The kinds of flesh which are eaten by most people, apart from those just mentioned, are not prohibited by their nature, but they are forbidden if they are raw and if they have not been completely cooked through in a fire. Even though flesh is suitable (*kappiya*), to be eaten by its nature, and even though it has been cooked, yet if it is the flesh of animals which have been killed to offer as bhojana to bhikkhus and

sāmaṇeras—this kind of flesh being called *uddissamaṇisa*, meaning 'specified flesh', it is also prohibited and is the base of dukkaṭa. The flesh of animals which have been slaughtered to sell as meat for the people, however, is called *ḥavattamaṇisa*, translated as 'flesh which exists already'. The flesh of animals which have been slaughtered for their meat to be used for food by one person or by a group of people, apart from fellow-Dhamma-friends, or specially for the butcher himself, is not called *uddissamaṇisa*. If people cook such meat and offer it to a bhikkhū, he will not be āpatti for accepting and eating it. Flesh which is *uddissamaṇisa* is not the basis for āpatti for a bhikkhu who eats it but who does not know (that it is *uddissamaṇisa*). If the flesh is not *uddissamaṇisa*, but a bhikkhu, thinking that it is, or being doubtful that it is, eats it nevertheless, he becomes dukkaṭa. Flesh which is pure in three respects, that is, bhikkhus do not see, do not hear, and do not suspect that it has been killed for them, may be eaten without penalty. Fish should be understood in the same way as flesh above.

In the time of the Buddha there arose a question from bhikkhus eating fish and flesh. The matter raised was this: Phra Devadatta requested the Exalted Buddha to prohibit bhikkhus from eating fish and flesh, but he did not give any reason for this. He came to consider this matter as he seemed averse from eating fish and flesh because to do so (in his view) supported the killing of animals, so that bhikkhus seemed to compromise with the killers. The Exalted Buddha, however, did not agree and allowed fish and flesh which were pure in the three respects as mentioned above and which bhikkhus can eat. The Exalted Buddha disagreed with Phra Devadatta in that this does not support the killing of living beings (*pāṇātipāta*), or perhaps it is too extreme for bhikkhus to hold this view, this matter is not clear. Because they depend on almsfood which donors offer to them, if they are choosy, they will have trouble getting food. When it is regarded that (eating fish and flesh) supports *pāṇātipāta*; that is, as there are eaters so there are killers, this may well be regarded as an extreme! Therefore,

the Exalted Buddha limited this to what was suitable among bhikkhus (allowing those bhikkhus to be vegetarians who wished to). Phra Devadatta regarded this ruling of the Exalted Buddha as a cause for breaking away from the Master. I understand that Phra Devadatta's view has been followed to the present, so that we find the practice of eating only vegetarian food in the northern group (uttaranikāya).

Among things for 'biting and chewing', some are *bijaḡāma*, such as fruit with seeds which can germinate, and roots (bulbs, tubers) which can be planted again. The way in which a bhikkhu eats fruit is that he peels it and then 'bites and chews' it, so there is an allowance for an anupasampanna to make it allowable or *kappiya* beforehand by touching it with fire, by drawing a knife over it, or by picking at it with the fingernail. Young plants and fruits which have seeds which can be expelled, however, need not be made *kappiya* like this. If a bhikkhu wants an anupasampanna to make a thing allowable, he is advised to say, 'Make it allowable'.*

Those things which are pure food are really *yāvakālika* but there are other things which by themselves are not food, though when they are mixed with other things (which are food), they do become food. An example of the latter is vegetables. If they are only mixed with other things to become food, then they are *yāvakālika*. If they can be used in another way, mixed with other things, they (such as vegetables) are included with those other things. I understand that it is suitable to arrange them under the things with which they are mixed, since it difficult to subdivide them into what is food and what is not.

When things which are *yāvakālika* go beyond their time limit and a bhikkhu swallows them, he must receive the *āpatti* of

* In some wats there is a dialogue in Pāli about this, the bhikkhu saying to the anupasampanna *KĀPPIYAM KAROHI*—(Make it allowable), and the latter replying *KĀPPIYAM BHANTE*—(It is allowable, Venerable Sir) while 'spoiling' it in one of the ways mentioned above. He then offers it to the bhikkhu.

pācittiya according to the *Vikālabhojana* training-rule (Pācittiya 37). When a bhikkhu has received offered food and kept it for one night and then eats that food on a following day, he must receive the āpatti of pācittiya according to the *Samudhikāra* training-rule (Pācittiya 38).

At first, it seemed to be the Exalted Buddha's purpose to allow bhikkhus to go seeking for food to eat on that day. He saw afterwards that there were difficulties, as shown by the Pāli in the case of bhikkhus journeying along a difficult way. The Exalted Buddha allowed them to seek provisions such as raw grain, beans, salt, sugar from the sugar-cane, oil and butter, according to what was needed. Apart from this, he made another allowance, saying, 'People who have good faith in bhikkhus may entrust money (lit., silver and gold) into the hand of the *kappiyakāraka* (lit., the maker of what is allowable, i.e. the steward) and order him to purchase allowable things for bhikkhus.' Bhikkhus may be glad at the things which are kappiya having been bought by the kappiyakāraka with that money. This is not regarded as the bhikkhu being glad at the money. This matter is called *Mendakāmyāta*, an (expanded) translation being 'the allowance named after the rich man Mendaka who gave this in the first place'. In the *Pubbasikkhāvaggāna*, however, this was called *Mendakapaññatti*. Bhikkhus should not request suitable things from the kappiyakāraka in excess of the money deposited with him.

When the allowance was made for seeking provisions for a journey, it was also allowed to seek provisions for a vat. This matter can be seen in the allowances of the four *kappiyabhūmi* (suitable places) for storing various things. These kappiyabhūmi are called: *ussāvanantikā*, *gouisādikā*, *gahapalikā*, *sammalikā*.

Ussāvanantikā means 'the suitable place which is announced so that all bhikkhus will know about it'. It is a kuṭi which they have determined as a kappiyakuṭi. A building for storing suitable things, that is, a kitchen building (existed) from the first times (of the saṅghā). At the time of constructing it, many bhikkhus helped to raise the posts, or set the walls in

place and said three times: *kappiyakuṭiṃ karoma*, 'We make a store for allowables'.

Gonisādikā is translated as 'the suitable place resembling where cows enter', and is explained as a place which is not fenced in and is classified into two kinds: the wat which is not fenced called *āramagonisādikā*, and a kuṭi not fenced around called *vihāragonisādikā*. According to the explanation above, this may be a place which cows can enter. I admit that I do not yet understand this and cannot come to a definite conclusion as to how this is a kappiyabhūmi. One thing that I have thought of is that this is a small kitchen made without enclosing the posts but setting the walls on cross-beams so that it can be lifted and placed elsewhere. Will this have been a gonisādikā?

Gahapatikā is translated as 'the house of a householder'. It is the house of a layman and not the lodgings of a bhikkhu. It has been explained that the kuṭi which has been made by laymen and offered to bhikkhus for them to use as a kappiyakuṭi is also included in this section.

Sammalikā is translated as 'the suitable place determined upon by the sangha'. It is the kuṭi which the sangha selects as the kappiyakuṭi and announces this by *ñattidutiyakamma*. In Pāli, the bhikkhus are advised to select a kuṭi near to the edge of their boundary because it should be a private place. I understand that it is possible to use a kuṭi where bhikkhus have lived, but when it has been used as a kappiyakuṭi, it is not suitable to use it as bhikkhu-lodgings afterwards. If bhikkhus want to change that kappiyakuṭi to become a bhikkhu-lodging again, it must be given up as a kappiyakuṭi first. The other kinds of kappiyakuṭi are the same in this respect.

Yāvakālīka which are kept in the lodgings of bhikkhus are *antovaṭṭha*, translated as 'existing inside', even though they are possessions of the sangha. If these are cooked in that place, they are called *antopakka*, translated as 'cooked inside'. And if they are cooked there by a bhikkhu himself, they are called *sāmapakka*, translated as 'cooked by himself'. These three cases are the bases of dukkaṭa and it is prohibited to eat them.

Yāvakālīka which are kept in the kappiyakuṭi are not antovut-
tha, and cooked there they are not antopakka, but if they are
cooked there (in the kappiyakuṭi) by a bhikkhu himself,[•]
they will be sāmapakka—and this is prohibited. But it is allowed
to warm up the food which others have cooked.

These kappiyabhūmi, or allowable places, were allowed by
the Exalted Buddha for storing food and as proper places for
cooking food, just as householders have a kitchen, but some
bhikkhus do not understand the purpose of the Exalted One in
this matter. When they make a kuṭi, they determine this a
kappiyabhūmi, doing this for nearly every lodging. A bhikkhu
who enters to stay in such lodgings keeps food and cooks there.
This is the cause of the lodgings having a bad smell while the
smoke touches everything there. It is objectionable for people
who go there.

Limited to one day (yāmakālīka) .

Pāna is a drink which is squashed from fruit, and is called
yāmakālīka. There are eight varieties explained in Pāli:
ambapānaṃ—mango-juice, *jambupānaṃ*—roseapple-juice or jumbo-
lan-juice, *cocapānaṃ*—juice from bananas with seeds, *mocapānaṃ*—
juice from bananas with no seeds, *madhukapānaṃ*—juice from
the fruit of *Bassia latifolia* (lit. the honey tree), *muddihapanam*
—persimmon-juice or grape-juice, *sālukapānaṃ*—lotus-root-juice,
phārusakapānaṃ—marian-plum-juice or lychee-juice.

As to the way of making these juices, the ripe fruit should
be peeled or cut open and the flesh removed and bound up in
a cloth and then squeezed hard so that the juice comes out,
leaving the (remains of the) flesh in the cloth, after which suf-
ficient water should be added, mixing in other things such as
sugar or salt according to taste. Other kinds of fruit juice
need not have water added except madhuka, translated literally
as 'honey tree juice' which when pure is not suitable (for
use), but when mixed with water is suitable (for use).
If it is pure 'honey tree fruit', perhaps it is full of mucilage
and so difficult to squash. Fruit for making pāna should be

fresh and it is prohibited to cook it over a fire. If it is made by anupasampanna (with fresh fruit) it is allowable for drinking in vikāla (after noon-time). If it is made by a bhikkhu himself, it will be the same as yāvakālika because the bhikkhu has received the whole fruit. Other things for mixing in, such as sugar and salt, are prohibited for use if they have been received by a bhikkhu for one night (see the section below on Mixing of the Kālika). When we are concerned with the real meaning, this pāna means that juice which is made by anupasampanna from things belonging to the anupasampanna himself to offer to the bhikkhus.

Why is it prohibited to use pāna which has been cooked over a fire? I requested someone to boil fruit to test this matter. In pāna which has been cooked over a fire, the nutritive essence (vitamins) is lessened, like fresh juice from the sugar-palm warmed over a fire. But mango juice from a ripe fruit is also very thick like a liquid paste. If it has been prohibited, regarding it like fresh palm-sugar boiled on the fire, then it may be regarded as (a kind of) sugar (phāṇiṭa) not allowed in Pāli. If it mentioned about mango juice or other juices made from ripe fruit and which are very thick, perhaps this may be proper as it is liquid food. As far as the former case is concerned, the Great Standards (Mahāpadesa) are the measure for reference, because what accords with the allowable has not yet become phāṇiṭa—which will be mentioned in the sattāhakālika. As far as the latter case is concerned, in Pāli it is not prohibited to use boiled water. Bhikkhus can drink fresh water or boiled water and their essence (oja) will spread through their bodies in the same way. It should be understood that pāna is the Exalted Buddha's extra allowance only from some fruits (lit., bases) and even if they are cooked (boiled), it is not objectionable (to drink them).

Yāmakālika, when it has passed one night, is prohibited for drinking and one who drinks it is dukkaṭa. I understand that fruit juice has a sweet taste to it, or it is mixed with sugar,

so that after one night it becomes alcoholic, almost a fermented drink.

Limited to Seven Days (sattāhakālīka)

Five kinds of medicines are arranged under the heading of *sattāhakālīka*: ghee (clarified butter), butter, oil, honey, and molasses. They are called *bhesajja* or medicine because they cure jaundice or debilities which increase greatly in the autumn season. The explanation of the five kinds of medicine should be known from the third *sikkhāpada* of *Pattavagga* in the *Nissaggiya* chapter. Ghee and butter are things which cannot be made by a *bhikkhu* himself but it is allowed specially regarding 'oil' for a *bhikkhu* to receive the fat of animals and then run it down to become clarified dripping (lit., oil). However, he should receive it, run it down, and filter it between dawn and noon, for then it can be used. If it is done outside that time or overlapping the times, it is prohibited to consume it as it will be the base of *dukkata* for each of the above actions in *vikāla*. If the three actions were done in *vikāla* then there are three bases of *dukkata*. Doing two actions, such as receiving it in the morning but running it down and filtering it in the afternoon, there will be *dukkata* in two respects. If a *bhikkhu* only filters in the *vikāla* then there is *dukkata* in only one respect. There are five kinds of animal fat (as allowed by the Buddha) which are named in Pāli: bear-fat, fish-fat, shark-fat, pig-fat, and donkey-fat. By this allowance it should be regarded that the Exalted Buddha allowed the fat of animals the flesh of which is not allowable, as well as the fat of animals having allowable flesh, with the exception of human fat.

The oils which are pressed out of plants which are arranged in *yāvakālīka* due to their nature, such as til-seed (*sesamum*), if a *bhikkhu* presses them himself, they become *yāvakālīka* and from the noon of that day it is prohibited to drink them. The oils pressed from plants which are *yāvajivika* by their classification, such as mustard, are allowed to be pressed by *bhikkhus* themselves. As far as the running-down of animal

fat is concerned, I should prefer to understand that it is pāna or oil which is received by the bhikkhus in the form of fat or plants and which is already finished within the correct time. They should be used throughout the time of that object. This matter, however, is understood too narrowly because it is understood that only animal fat is allowed. This subject should be dealt with under the Great Standards which will be mentioned below.

Honey is a thing which is not made by people themselves so there is no need to mention it here.

Sugar-cane juice is a thing which can be made by anupasampanna filtering off the sediment, after which it can be used in vikāla. If a bhikkhu makes it himself by receiving the whole sugar-cane, it will be like yāvakālīka and so prohibited for use in vikāla, but it is allowed to receive fresh sugar-cane juice and boil it over the fire. So there is a question here between the Ācariyas as to whether fresh sugar-cane juice is yāmakālīka or sattāhakālīka. Most of them have come to the conclusion that it is sattāhakālīka. I understand that sugar-cane juice which is called phāṇīta is included in sattāhakālīka because it is hard or a thick liquid after having been boiled. It cannot become fermented liquor. Fresh sugar-cane juice, however, may become fermented and so should be included in yāmakālīka. If it is not understood like this, then bhikkhus may indeed drink fermented liquor! A bhikkhu who is not sick should dissolve hard phāṇīta as a drink but a sick bhikkhu can take it as a solid.

Sattāhakālīka which is not made by a bhikkhu, if he receives it in the morning, can be eaten with the food on that day but from the vikāla of that day it cannot be eaten with food. If bhikkhus consume it as medicine then they can use it throughout the sattāhakālīka. When it has passed seven days, it is nissaggiya (to be forfeited) and a bhikkhu is pācittiya for drinking it, as said in the third sikkhāpada of the Pattavagga in the Nissaggiya chapter. If a bhikkhu consumes medicines which are nissaggiya, he is dukkaṭa.

For All One's Life (yāvajīvika)

Things which can be used as medicine apart from the three *kālīka* are called *yāvajīvika*. There are various kinds explained in Pāli as follows:

1) Plant roots called *mūlabhesajja*, such as *haliddam*—turmeric, *singaveram*—ginger, *vacam*—sweet flag (*Acorus calamus*), *vacattham*—a sedge or flag with fragrant leaves, *atibisam*—pig-lily (an araceous plant of offensive odour), *kathukarohiṇi*—galanga or galangale (*Alpinia* and *Kaempferia* spp. of the Ginger family), *usiram*—elephant grass (*Typha elephantina*=*khus-khus*, an Indian grass of fragrant root), *bhaddamuttakam*—pig's root or nut grass.

2) Decoctions called *kasāva-bhesajja*, such as *nimbakasāvo*—decoction of the neem (*Azadirachta indica*), *kuṭajakasāvo*—decoction of (*Wrightia tomentosa* or *W. antidysenterica*), *paṭolakasāvo*—decoction of (*Gymnopetalum cochinchinense* or *Trichosanthes integrifolia*), *pakkavakasāvo*—decoction of (*Tinospora cordifolia* or *Strychnos* spp., especially *S. nux-vomica*), *nallamūlakasāvo*—decoction of *Acacia* (*A. tomentosa* and *A. siamensis*).

3) Tree-leaves called *paññabhesajja*, such as *nimbapaññam*—neem-leaves, *kuṭajapaññam*—leaves of *Wrightia* spp., *paṭolapaññam*—(as above), *gulasipaññam*—tulsi or holy basil, or ordinary basil, *kappāsikapaññam*—leaves of the cotton plant.

4) Fruits called *phalabhesajja*, such as *vilangam*—(*Ardisia littoralis*), *pippali*—long peppers, *maricam*—chili peppers, *haritaki*—yellow myrobalan, *vibhetakam*—bastard myrobalan, *amalakam*—emblic myrobalan, *goḥaphalam*—wormwood (*Artemisia vulgaris*).

5) Resins called *jatubhesajja*, such as *hiṅgu*—assafoetida, a kind of resin from the hiṅgu tree (*Ferula* spp.), *hiṅgujalu*—the same resin but placed over the fire for a long time to extract the resin from the leaves and stalks of hiṅgu, *hiṅgusipāḥikā*—the same resin but heated over the fire to extract it from the leaves, or it is mixed with other things. These three are *mahāhiṅga* or assafoetida. *Takkam*—the resin from the tips of a tree. *lakkaḍḍi*—the same resin but run out of the leaves of

that tree, *lakḥapaṇṇi*—the same resin but extracted by heating the leaves, or it is derived from the stalk. These last three kinds are not known to me. *Sajjulasani* is gum benjamin.

6) Salts called *loṇabhesajja*, such as *sāmuḍḍihani*—sea-salt, *kalalonāni*—black salt [perhaps this is epsom salt?], *siṇḍhavanī*—rocksalt, meaning salt which crystallizes upon high ground and is collected by people for cooking, being white in colour, *ubbidāni*—salt derived from salt-bearing soil which is heated for the purpose of extracting it, *vilāni*—this is a kind of salt derived from many things cooked together and is red in colour.

Other kinds of roots, decoctions, leaves, fruits, resins, and other sorts of salts which are not food, that is to say, they are not used as food but only as medicine, are arranged under *yāvajivika*.

In Pāli, these kinds of medicine are allowed but words are added at the end to say that if there is a reason (sickness) he can take them; if a bhikkhu takes them when there is no reason (he is not sick), he is dukkaṭa. For *yāmakālika* and *sallāhakālika*, however, there is no such condition in Pāli. The story about the allowance of *pāna* is that Keniya the Jaṭila thought that many famous ascetics who abstained from food in the *vikāla* still drank *pāna* so perhaps the Exalted Buddha might drink it, and with this in mind he made *pāna* and offered it to him. The Master accepted it, drank it, and told the bhikkhus that they might also drink of it. Thus he allowed the bhikkhus to drink *pāna*. Among the bhikkhus perhaps there was no reason for all bhikkhus to drink it, meaning that there is no condition attached to this case. However, in the *Vibhanga* (the original commentary included in the Pāli) of *Samīdhikā-raka* training-rule, the eighth of the *Bhojanavagga* in the *Pācittiya* chapter, for eating and swallowing as food there are dukkaṭa in three respects. Regulations regarding the things which people like to eat (such as honey, etc.) are not observed strictly, so why should this *yāvajivika* be observed strictly when it is uninteresting? If there is no reason, who will wish to consume it? I understand that because *yāvajivika* can be kept

beyond a time limit, there is no āpatti for bhikkhus who take it. Perhaps it has been seen as the way for bhikkhus to receive āpatti so there is a limitation on the cause for its use by bhikkhus, but this is overstrict. This is a matter which the Vinaya-experts should consider, and whether or not it comes from the Exalted Buddha's mouth.

Mixing of the Kālika

Some kinds of kālika may be mixed with other kinds so that there is a limitation of time for its temporary use based on the time-allowance of the kālika having the shortest 'life'. For example, powdered medicines are yāvajivika having no time limits but when they are mixed with honey as a solvent or base, the honey having a seven-day limit, that medicine becomes a seven-day medicine as well. Spices such as cardamoms, cloves, celery-seed, and cinnamon which are yāvajivika, when cooked with rice and coconut-milk become yāvakālika.

Sattāhakālika and yāvajivika which a bhikkhu has accepted and kept for one night must not be mixed with yāvakālika. For example, it is prohibited to use sugar which has been accepted for one night for eating with (baked) cakes (made of coconut-milk and flour). In the Sattasatikakhandaka in the Cullavagga scripture dealing with the Second Council (saṅgāyana), it was affirmed as a pācittiya for a bhikkhu to eat food which is sammidhi (stored up by him overnight). If this is the case with pāna for drinking, can it be used or not? This cannot be clearly understood. I have found that it is yāvakālika because it has been stored for one night. It is dukkata for a bhikkhu who takes it, not a pācittiya, but what the reason is here for awarding āpatti, I do not understand. If it accords with this it may be dukkata.

CHAPTER XX

ARTICLES WITH VARIOUS OWNERS

Belongings of the Sangha

Articles which have been presented to all bhikkhus and not to any one bhikkhu, or those which are received by bhikkhus, or those which are in the care of bhikkhus, for the communal use (*sādhāraṇa*) of bhikkhus, are called things belonging to the saṅgha. There are two kinds of these sangha articles: *Lahubhaṇḍā*—light articles, and *garubhaṇḍā*—heavy articles. *Piṇḍapāta* (almsfood), medicines, and requisites which can be used personally, that is, bowl, robes, waistband, needle, penknife, and tazor, are arranged under *lahubhaṇḍā*. They can also be given away.

There is the Exalted Buddha's allowance for the sangha to appoint one bhikkhu or several bhikkhus as officials having the duty to distribute these *lahubhaṇḍā* to the bhikkhus. The bhikkhu who has the duty to distribute food and so on, receiving the invitations of donors and arranging to send bhikkhus to them, is called *bhattuddesaka*. A bhikkhu who has the duty to distribute *civara* is called the *civarabhājaka*. A bhikkhu who has the duty to distribute medicine and small requisites is called the *appamattaka-visajjaka*. The method of distribution is thus: if there is food and robes in plenty, enough for distribution to everyone, then the distributor should do this. If there is only a little and not enough to distribute all round, he should distribute

in order of Rains and stop when that article is finished, remembering (the name of the last bhikkhu) so that when there is more for distribution he can carry on in order from there down to the last (in Rains order) and then begin again in the same way. It is not said how medicine should be distributed, but one may conclude that when it is *sattāhakālika*, it should be distributed in the same way as food. When the medicine is *yāvajivika* it can be kept and distributed to any sick bhikkhu according to what is needed. Small requisites are the same, for if a bhikkhu requires any of them, the distributor who has the appointment from the saṅgha may distribute them to him.

There are articles which cannot be used up or finished up and must be kept for a long time. They may be furnishings in a lodging or the lodging itself, and so on, including the kuṭi and the land on which it stands. These things are arranged under *garubhaṇḍa*, being things which cannot be distributed. They should be kept as communal property. Even though they have been distributed, yet they are not really distributed as they are things to be returned or things for which a substitute is needed. A distributing bhikkhu who distributes them is *thullaccaya*. *Garubhaṇḍa* are explained in Pāli in five groups, being altogether 25 articles, as follows:

1st group. Land and anything which is built in the wat, classified by name into two: *ārāmo*—anything which is built in the wat, and so on, to the trees; *ārānavatthu*—the land on which the wat (monastery) is established.

2nd group. Land and anything constructed as *vihāra*, classified by name into two: *vihāro*—the kuṭis where bhikkhus live; *vihāravatthu*—the land where kuṭis are established. I do not understand why this group is separated from the first group.

3rd group. Articles which are furnishings in the lodging, classified by name into four: *mañco*—bed, *piṭṭham*—bench, *bhisi*—mattress, and *bimbohanam*—pillow.

4th group. Metallic things which include vessels and tools, classified by name into nine: *lohakumbhū*—metal pots, *lohahhanakam*—metal basins, *lohavārako*—metal buckets (used to plant small trees),

lohakathākam—metal pans, *vāsi*—large knives or machetes, *pharusu*—axes, *haṭṭāri*—adzes for trimming and smoothing wood, *kuddālo*—mattocks or spades for digging the soil, *nikhādanam*—gimlets, wimbles or drills for drilling or boring wood. 'Metal' here means the elements which are smelted from ore. Copper, brass, iron, and tin are included in metals. This group should be divided into two, one for vessels and one for tools, but this will make more than five altogether. It should be understood that this group means things which are usually made of metal.

5th group. Materials for making *senāsana* or lodgings, and articles made of wood and clay, are classified by name into eight kinds: *valli*—liana such as rattan, *velu*—bamboo, *muñjam*—a kind of grass, *Hymenachne myuros*, *pabbajam*—another kind of grass translated as Johnson grass or Aleppo grass, *tiñam*—grass, *matikhā*—clay, *dārubhaṇḍam*—articles made of wood, *matikhābh-aṇḍam*—articles made of earthenware. These materials are things which can be used, such as bamboo for posts, roofs and walls, rattan or liana used for tying; the kinds of grass used for thatching the roof or for filling in the walls. But the first two kinds of grass, muñja grass and Johnson grass, I do not agree that they are usable. I understand that the grasses which are usable are: *Arundo donax* (a kind of reed) or *Sorghum holopense* (a grain-producing grass), etc. Clay is for plastering the walls and the floor. These things are either given by others, or the sangha searches for them in order to make a kuṭi, or they are planted on the land within the wat and tended there for making kuṭis. They are garubhaṇḍa. This does not, however, refer to creepers and grass which grow as weeds in the wat and which the sangha does not protect. Wooden articles means things like boxes, cupboards, or sets of shelves. Articles of earthenware include pitchers, waterbutts, and basins. Sets of cups and sets of glasses which have been introduced later can be included among the things made of earthenware. This group should be divided into two, one for materials and one for articles.

The above arrangement of the groups is according to the Pāli, but if they are arranged according to my idea, they will

be as follows:

1st group. Land and buildings mentioned in the first two groups above, being altogether four things.

2nd group. Furnishings of four kinds for the lodgings such as bed, etc.

3rd group. Metal vessels of four kinds together with the articles of wood and clay, altogether six things.

4th group. Tools of five kinds such as large knives.

5th group. Materials of six kinds such as lianā, etc.

If it is not allowable to re-arrange these, then the third group which includes metal vessels and kinds of tools will number nine items. The fourth group should remain the same while the fifth group will be wood and clay and the things made from them.

The prohibition against distributing garubhanda means that they must not be given to other people or distributed among themselves, thus alienating ownership of them. However, selling inferior things in order to change them for good things can be done, as, for example, selling many earthenware things in order to get a bed or a bench, even though the latter are only one or two things. Selling things which are not useful to get useful things when both are garubhanda can also be done but it is not right to sell garubhanda to gain lahubbhanda for distribution among themselves, unless it is during a time of famine; then it is allowed to sell inferior things for the sake of food while having the intention to protect the lodgings. Selling garubhanda for the advantage of the sangha, as mentioned above, is called *phātikanma* and is allowed by the Exalted Buddha. It is allowed in the *Atthakathā* to exchange land with other land having buildings on it, having seen that it will profit the sangha.

Lodgings in a deserted wat, both *sambhārima* (movable) such as bed and bench taken elsewhere by bhikkhus, and *asambhārima* (immovable) such as the doors and windows of kuṭīs, if demolished by bhikkhus for re-erection in another wat still belong to the sangha, and (in both cases) it is allowed. If a bhikkhu takes them for personal use and then that deserted wat is re-

constructed, it is said that they must be returned by him to that wat.

Kalpāna land, i.e. paddyfields, plantations, and other lands which the owner donates in order to gain interest for the support of the saṅgha, are called at present *dharaṇi-saṅgha* (Thai pronunciation: torani-song). In the Pāli which explains *garubhāṇḍa*, it does not mention (this land), but in the Pāli of *Bhesajakkhandaka* it is mentioned, but not clearly, by saying that of crops which are planted on the saṅgha's land, the owner should give a part (to the saṅgha) and use the rest himself. This is a paddyfield or plantation for which a person pays rent to the saṅgha. Such paddyfields and so on can be included in the *ārāṇavattū* and are also *garubhāṇḍa* and whether produce from that land is called rent or not, it does not matter. If the donor does not specify (the use to be made of that produce), whatever *paccaya* (requisites) required by *bhikkhus*, it is proper to obtain them from that *paccaya*. However, if the donor does specify that it is limited to some particular place, it must be brought only for that place (and cannot be used elsewhere). If the steward of the saṅgha takes care of and cultivates himself that *kalpāna*-land and does not let it to tenants for rent, then he must pay wages to the workers and caretakers out of the crop produced there according to what is suitable. The workers and caretakers have a right over the crops produced there according to what is proper for them to receive. There is another way, for the *Bhesajakkhandaka* mentions that in planting the saṅgha's crops upon the land of another, part of it must be given to the landowner while the saṅgha takes the rest. It is probable that in the case of the paddyfields or plantations of other people which are rented by the steward of the saṅgha for the benefit of the saṅgha, he should pay rent to the owner of that land, but I have never heard of even one case of this! There is only the case of persons who rent saṅgha land.

Belongings of the Cetiya

These things are given by donors for the worship of the

cetiya: for example, the articles presented to Phra Geow Morakot (the Emerald Buddha), or to Phra Buddhajinarāja in Pissuloke Province. In Pāli there is a reference to these belongings of the cetiya included in the Vibhanga Pāli of the training-rule dealing with diverting the goods of the saṅgha. This is the first reference to it, but it may be supposed that (this matter of cetiya belongings) did not occur in the Buddha-time but probably arose later when sacred cetiyas in the Buddhasāsana were already established. It is not mentioned how the things of the cetiya should be classified, apart from regarding them as belonging to each individual cetiya, in the same way as the belongings of each group of the saṅgha. And it is prohibited to divert the belongings of one cetiya to another which is an offence of dukkata. It is as though they should be compared with the saṅgha's things classified under lahubbhaṇḍa and garubbhaṇḍa. For example, it would be suitable to regard oil used for illumination during worship, or oil for cooking given to the caretaker, as lahubbhaṇḍa. Things which are garubbhaṇḍa should be kept or sold for funds, or they may be changed with other garubbhaṇḍa which last longer and bring greater benefit, or they may be used for the repair of that cetiya, or they may be permanent structures belonging to that cetiya. Interest derived from kalpana fields (paddyfields, etc. of which their owner dedicates only the benefits to the saṅgha) should be known as under belongings of the saṅgha.

Personal Belongings

These things are given by donors to a bhikkhu to be his own, or a bhikkhu has sought for them and taken them as his personal possessions. Even things which the saṅgha has distributed, their ownership is given to a bhikkhu and they are also personal things. A bhikkhu who is the owner of such things has the right to give them up, or to give them away, just as he likes. The point here is that one should not cause the faith of the donor to decline. What sort of things should a bhikkhu have as his personal belongings? This should be known from Chapter

XII dealing with the way of using the requisites. In Pāli, a bhikkhu is allowed to have all kinds of metal instruments except those which kill; all things made of wood are allowed except āsandi (chaise longue), pallāṅka (couch), a wooden bowl, and wooden sandals; all kinds of earthenware except a foot-scraper shaped like a lotus-pod—which may be understood as a vessel with bumps on the bottom surface—and an earthenware pot is prohibited for use in the place of the bowl. Other things which are not prohibited or which cannot be included under the things which are prohibited, a bhikkhu can have as personal belongings.

Things which are prohibited for a bhikkhu to have as personal belongings are clearly indicated in Pāli: silver, gold, killing instruments, and unallowable (akappiya) requisites. At first things made of pure metal or of alloyed metal such as bronze were prohibited but in Pāli it is mentioned only that a bhikkhu should not collect such things. However, there is another place in Pāli which revokes this as mentioned above, that is, the Exalted Buddha allowed all kinds of things made of metal except killing instruments, so bhikkhus can have other things made of metal. In other words, we may understand from the Pāli that the prohibitions against bhikkhus collecting things of pure metal or alloys means a prohibition against bhikkhus collecting such things for play.

In Pāli there is a Sutta which gives the precepts of bhikkhus, such as: bhikkhus do not accept gardens, paddy-fields and other sorts of land; slaves; draught animals, such as elephants, horses, cows, buffaloes and other livestock, such as goats, sheep, hens, pigs, and so on, to rice-paddy. The Dhamma-arranging Ācariyas explained these matters in the Vinaya—that these things should not be received by bhikkhus and that if they are accepted then the accepting bhikkhu is dukkaṭa. This kind of dukkaṭa-āpatti is called *Pālimuttakadukkaṭa*, translated as a dukkaṭa-āpatti outside Pāli. As the Pāli of that Sutta explains that a bhikkhu abstains from pāpātīpātā (destruction of living beings), abstains from musical instruments, abstains from handling instruments for trapping land animals and from those trapping aquatic animals

and from every kind of musical instrument, they are all anāmāsa (not to be touched) being unsuitable things for bhikkhus (see Ch. XIV under Cariyāvatta).

Articles belonging to bhikkhus and sāmaṇeras who have died have the saṅgha as owner, that is, they are the inheritance of the saṅgha. Among those things, bowls and robes are allowed by the Exalted Buddha to be given to the bhikkhu who has been a nurse (and looked after the bhikkhu who has died). Belongings which remain and which are lahubhaṅḍa should be shared. A sāmaṇera who acts as nurse should receive a share equal to that of bhikkhus. Things which are garubhaṅḍa, however, must be kept as the saṅgha's belongings. In this way, a bhikkhu who is seriously ill, wishing that some particular bhikkhu might receive his effects, should offer the ownership of those things, while he is yet alive, to that bhikkhu. This differs from the layman making a will. A will which is made by the owner expresses his desire that when he has died things mentioned in his will should be given to one or many persons as stated. If the owner does not die, those things mentioned in his will still belong to him and he may make a new will to revoke the previous one. But in the Vinaya, if a bhikkhu makes such a will, when he dies his things must belong to the saṅgha. Bhikkhus who receive his will cannot take his belongings. Therefore, the sick bhikkhu should offer their ownership to their recipients. Having offered ownership in such a way, if he recovers from that illness, his former things still belong to the recipients. The former owner has no right to give those things (already given to the other) to yet other bhikkhus, but this matter should not be difficult since the recipient practicing properly (*sāmicīpaṭṭi*) should return those things.

The rules for the inheritance of things from a dead bhikkhu are rather strict. The procedure (for disposal of effects) by way of the saṅgha does not lead the owner to see its benefits, for the cremation is the task of those who should see to this. Because of this, there are few bhikkhus who decide to give up their belongings to the saṅgha, while most give them to other

with the sleeping-cloth, are not limited as to number (and may be used) in sufficient numbers. It is allowed to determine these cloths for use at any time. The cloth for covering boils or wounds, however, may be determined only at the time of sickness. It is allowed to determine only one rains-cloth during the four months of the rainy season. These last two items must be given up when the respective times for them have passed. Requisites which are limited by size (but not clearly in the case of antaravāsaka) can be determined only one at a time. When there is no limitation as to size, many may be determined. This is my observation.

The words for determining one requisite, taking the saṅghāṭi as an example, are:

imam saṅghāṭim adhiṭṭhāmi

meaning: 'I determine this saṅghāṭi', or 'I determine this as a saṅghāṭi.' For adhiṭṭhāna in the case of other requisites, the word *saṅghāṭim* may be changed with the following:

<i>uttarāsaṅgam</i>	- for the upper robe
<i>antaravāsakam</i>	- for the lower robe
<i>nīsīdanam</i>	- for the sitting-cloth
<i>kaṇḍupapīchādīm</i>	- for the skin-eruption covering-cloth
<i>vassikasātikam</i>	- for the rains-cloth
<i>paccalṭharāṇām</i>	- for the sleeping-cloth
<i>mukhapūchanacolam</i>	- for the cloth for wiping face and mouth
<i>parikkhāracolam</i>	- cloth which is for other requisites.

The words for determining many cloths together, taking the sleeping-cloth as an example, are as follows:

imāni paccalṭharāṇāni adhiṭṭhāmi

meaning: 'I determine these cloths for sleeping on', or 'I determine these as cloths for sleeping on.' To determine other cloths as requisites, the word *paccalṭharāṇāni* should be changed with the following:

mukhapuñchanacolāni — for cloths for wiping face and mouth
parikkhāracolāni — cloths which are for other requisites.

There are two kinds of *adhittāna*: to determine with the body, or to determine with words. The first means using the hands to grasp the requisites or to stroke the requisites which are to be determined, making one's mind firm according to the words of the *adhittāna* as given above. Determining by words is done by pronouncing those words even though not touching the requisites with the body. This can be divided into two categories: determining within forearmlength, or outside the forearmlength. Articles within two forearmlengths and one *vidatthi* (handspan) or one forearmlength* should be determined as within the *hatthapāsa* pronouncing the words according to its formula, but articles beyond this should be determined as outside the *hatthapāsa*, pronouncing the words according to its formula. This means that in the latter case, *imāni* (this) should be replaced by *etāni* (that) and *imāni* (these) by *etāni* (those).

If a bhikkhu wishes to determine requisites but they are of the sort limited to one only and the old one belonging to him still exists, he must first relinquish the latter. The relinquishment of previous requisites is called *paccuttharāna*, or revoking the determination. The formula for relinquishing a *saṅghāṭi* is as follows:

imāni saṅghāṭiṇi paccuttharāmi
 meaning: 'I relinquish this *saṅghāṭi*.' The relinquishment of other requisites should be made according to their names. If they are requisites which can be used for wearing they should be dyed a proper colour and a *bindu* or mark made upon them

* The article to be determined cannot be beyond the distance of two forearmlengths and one handspan. The forearm is measured from the hip bone, this being one forearmlength. The second forearmlength begins approximately from the knee. The article can therefore be touched by the hand. (Editor's note).

2) He knows that the owner of that thing which is taken will be satisfied.

3) The owner is still alive.

Though a person from whom a bhikkhu takes on trust fulfills the above factors, if the articles are things to which the owner is attached, or their cost is great, when a bhikkhu takes them the owner may be sorry or have regrets. If the owner will be offended then a bhikkhu should not take on trust. When a bhikkhu will take something on trust he must do so while the owner is still alive. A dead bhikkhu's things belong to the sangha and cannot be taken on trust. Even the articles of a dead layman are the inheritance of his heirs and also cannot be taken on trust. Taking on trust is not regarded as avahāra (stealing) in the adinnādānā training-rule (Pārājika II) and is mentioned in the section on anāpatti. If, however, a bhikkhu takes on trust and it does not agree with the above factors, it is proper for him to return it to the owner. A bhikkhu who will take on trust from another should so practise that it agrees with the above factors.

CHAPTER XXI VINAYAKAMMA

The Method of Confessing Āpatti

Among the āpatti which have already been made with volition, there is one kind which cannot be cured, that is, pārājika. A bhikkhu who has committed this should admit this and then leave the bhikkhu-hood, or the sangha must expel him from the bhikkhu-hood. Among the kinds of āpatti which can be cured, each of them must be cured in its particular way. The method for expiating garukāpatti (heavy offences), that is, saṅghādisesa, will not be mentioned in this volume because a bhikkhu by himself cannot expiate it but must receive instructions from knowledgeable (bhikkhus). Only the methods for expiating the lahukāpatti (light offences) will be mentioned here.

A bhikkhu who has the volition to make an āpatti and who then covers up that action due to the power of the biases (*āgati*—greed, aversion, delusion, and fear) concerning himself or others, is called *alajjī*, meaning shameless. Therefore, bhikkhus should not transgress in āpatti, or if they have already been made, they should be confessed.

To confess lahukāpatti is to open one's faults to other bhikkhus. The method of confessing is given in the Pāli of the Uposatha-kkhandaka of the Mahāvagga: a bhikkhu who has done some āpatti should go to another bhikkhu wearing his robe covering

his left shoulder, squat down and join the palms of his hands reverently, saying:

*āhami āvuso itthamāman āpattiṃ āpanno taṃ
pañidesemi*

translated as: 'Venerable friend, having fallen into an offence of such a name, I confess it.' The acknowledger should say *passasi*, 'Do you see?' The confessing bhikkhu should answer *āma passāmi*, 'Yes, I see.' The acknowledger should say *āyatim samwareyyāsi*, 'You should restrain yourself in future.' By the uttering of just these words the āpatti are already confessed. If a bhikkhu doubts about some āpatti, he should speak as follows:

*āhami āvuso itthamānāya āpattiyā vematiho yadā
nibbenatiho bhavissāmi tadā taṃ āpattiṃ pañikkharis-
sāmi*

translated as: 'Venerable friend, I doubt about an offence of such a name but when I shall be free of doubt, then I shall make amends for that offence.' There are no words given as to how the acknowledger should reply. According to the above method, the āpatti was confessed in the residence of one bhikkhu. The acknowledger should be selected by the confessing bhikkhu from amongst those who are living with him in *sāmvāsa* (community). It is prohibited to confess āpatti outside of *sāmvāsa* or with a bhikkhu who, although in *sāmvāsa*, is subject to be excluded (even for some period of time).

In the Nissaggiya chapter of the Mahāvibhaṅga scripture it is said that one can forfeit belongings to a sangha, a gaṇa, or to an individual. The method of relinquishing to the sangha is that the bhikkhu who is nissaggiya should enter the sangha wearing his robe covering his left shoulder, squat down and join his palms speaking then the words of forfeiture according to the established formula and then confess his āpatti. An able bhikkhu should then acknowledge that āpatti. In this way forfeiture has been done to the sangha but confessing his āpatti has been done in the residence of an individual, which means outside the *hatthapāsa* of the sangha. However, a formula was

laid down in the *Althakathā* being the words for establishing one's *bhikkhu* to receive *āpatti*, as follows:

*saṅātu me bhante sangho ayaṃ ilthamāmo bhikkhu
āpattiṃ saratī vivarati udānikaroti deseti yaḍi
saṅghassa pattakallaṃ ahaṃ ilthamāmassa bhikkhuno
āpattiṃ paṭiggāḥeyyāmi*

translated as: 'Venerable friend, let the sangha listen to me. This *bhikkhu* of such a name remembers, reveals, clarifies, and announces his *āpatti*. If there is the complete preparedness of the sangha, I should acknowledge the *āpatti* of the *bhikkhu* of such a name.' In this way that *āpatti* is confessed and acknowledged in the residence of the sangha. This means that it is done in the *hatthapāsa* of the sangha. When there is an easier way, who will wish to do this by the more difficult way? Even forfeiting (articles) to an individual is to turn away from the method of forfeiting to the sangha. To confess *āpatti* in the sangha may be done perhaps, only to forfeit things which are *nissaggiya* and can only be relinquished through the sangha.

The words for confessing *āpatti* which are used at present are according to the *Uposathakhandaka* but the following words in the vocative case are added, *bhante* and *āvuso*, adding further the words for making a vow. Suppose that a *bhikkhu* should confess one *pācittiya āpatti* and he confesses it in the residence of a *bhikkhu* junior to him, he should say:

ahaṃ āvuso pācittiyāṃ āpattiṃ āpāmo taṃ paṭidesemi

The acknowledger then says:

passatha bhante

The confessant replies:

ahaṃ āvuso passāmi

The acknowledging *bhikkhu* should say:

āyatāṃ bhante saṃvareyyātha

The translation of these sentences should be known from the above. The confessant should then say:

sādhu sūlhu āvuso saṃvarissāmi

translated as: 'It is well indeed, venerable friend, I shall be restrained.'

When āpatti having the same base are transgressed, for example, having many extra robes for more than ten days is a nissaggiya pācittiya for each robe, they are called āpatti having the same base and the same name. These can be confessed together at the same time by using the word *sambahulā*, meaning 'many'. A bhikkhu can say this as follows:

*ahaṃ āvuso sambahulā nissaggiyāyo pācittiyāyo
āpattiyo āpanno tā paṭidesemi.*

For, āpatti involving two things, one should use the word *dve*, 'two', in place of *sambahulā*, but when there are three or more things then *sambahulā* must be used.

Āpatti having the same name but different bases such as dukkaṭa because of not being restrained with the eyes, and another because, though not ill, one has opened an umbrella to enter an inhabited area, and another because of sitting on a cushion stuffed with kapok—this is called having different bases. These can be confessed together and at the same time by using the word *nānāvallukāyo*, translated as 'with different bases'. This case can be said as follows:

*ahaṃ āvuso sambahulā nānāvallukāyo dukkaṭāyo
āpattiyo āpanno tā paṭidesemi.*

If only two bases are transgressed, the number of āpatti are also two and so the words *dve nānāṃ thukāyo* should be used. If the number of āpatti is more than two, the words *sambahulā nānāvallukāyo* should be used. Though the āpatti of dubbhasita (wrong speech) arises from many different ways of teasing, yet it is said that it has the same base and does not arise from different bases so it should be confessed as many āpatti having the same base.

In confessing āpatti it is not clearly mentioned that the confessant must tell the base (the nature of the offence) to the acknowledger but there is a prohibition against confessing and acknowledging sabhāgāpatti (see below), so it is suitable to tell

the base to the other bhikkhu (first in one's own language), unless a bhikkhu confesses āpatti in the residence of a bhikkhu who has just finished confessing his own āpatti. However, even here the basis should be spoken of (in one's own language) as it is a good way to practise.

Āpatti with the same base when transgressed by two or more bhikkhus is called *sabhāgāpatti*, translated as 'āpatti of the same kind' and it is prohibited to confess and acknowledge it. That āpatti should be confessed in the residence of another bhikkhu (who has not fallen into it). If the whole saṅgha has *sabhāgāpatti*, it is explained that one bhikkhu must go to confess elsewhere and the rest of the bhikkhus should confess in his residence (when he returns), or confess one after another (to those who have confessed already). If it can be done like this, it is good; but if not, when Uposatha-day comes a bhikkhu should announce that matter in the saṅgha according to the formula laid down in Chapter XVII on Uposatha. Once this announcement has been made, the Uposatha can be carried out. If there are bhikkhus who have confessed and acknowledged *sabhāgāpatti* together, it is regarded as though that āpatti has already been confessed but it is a dukkaṭa for the confession of the confessant and a dukkaṭa for the acknowledgement of the acknowledger.

Āpatti should be confessed according to its name, base, and number. Confession of āpatti using the wrong name cannot be done. If there is a mistake in the base and the number, confessing many āpatti as few, this cannot be done, but confessing few āpatti as many can be done. For example, one or two āpatti (have been done) but a bhikkhu uses the word *sambhulā*, and āpatti having a single base but he uses the word *nānāvattlukāyo*—this can be done. Āpatti having different names cannot be collected together for confession at the same time. Bhikkhus should confess one by one and it is prohibited for many bhikkhus together (at the same time) to confess āpatti in the residence of one bhikkhu. This matter is impossible because the āpatti which many bhikkhus will confess will not be the same. And it is prohibited to confess in the residence of four or five bhikkhus who live outside the *simā*.

This means that it cannot be made the duty of the sangha.

Now, for a bhikkhu who does not know Pāli, I shall explain the formula and the way of using the Pāli words.

The names of single āpatti should be said thus: *thullaccayaṃ āpattiṃ nissaggiyaṃ pācittiyaṃ āpattiṃ*, *pācittiyaṃ āpattiṃ*, *dukkhaṃ āpattiṃ*, and *dubbhāsitaṃ āpattiṃ*, according to the āpatti. When there are many āpatti it should be said thus: *thullaccayaṃ āpattiyo*, *nissaggiyaṃ pācittiyaṃ āpattiyo*, *pācittiyaṃ āpattiyo*, *dukkhāya āpattiyo*, *dubbhāsīlayo āpattiyo*. Add the words *ve* or *sambahulā* for āpatti having one base and add *nānāvatt* for different bases.

The words used by a senior bhikkhu are *āvuso*, *passasi*, and *sāmvareyyāsi*. A more junior bhikkhu uses *bhante*, *passatha*, and *sāmvareyyātha*.

I should like to express my idea here that the formula of confession used in the present is composed according to the Pāli of the Uposathakkhaṇḍaka but the names of the āpatti are nouns according to the laws of grammar and are used according to gender, as in the Pāṭimokkha *nissaggiyaṃ pācittiyaṃ*. But in the Vibhaṅga and Khaṇḍaka we find *āpatti thullaccayassa* and *āpatti dukkatassa* translated as 'offence of thullaccaya' and 'offence of dukkata'. The composition of the sentence (of confession) probably should be: '*Ahaṃ āvuso pācittiyaṃ āpanno tāni paṭidesemi*', or '*Ahaṃ āvuso sambahulāni nānāvattluḅkāni pācittiyaṃ āpanno tāni paṭidesemi*'. In the Pāli of the Uposathakkhaṇḍaka only general words are used and the formula is laid down thus: '*itthannāmaṃ*'. When the name of the āpatti is mentioned it should be used according to the gender of the name.

The āpatti called Pāṭidesaniya ('which should be confessed') have clear words given for their confession in the text of the Pāṭimokkha:

gārayhaṃ āvuso dhammaṃ āpajjimi asappāyanti
pāṭidesaniyaṃ taṭṭidemi

translated as: 'Venerable friend, I have committed a blamable dhamma which is unbecoming and should be confessed.' That

I confess.' Pāṭidesaniya is not a way now for bhikkhus to commit āpatti and therefore the words for confessing it are not in the formula to be used.

A bhikkhu who commits āpatti but who does not admit that he is āpatti is known in the language of the Vinaya as 'one who does not see āpatti', or he admits that he is āpatti but he does not confess it and so he is called 'one who does not make amends'. In these two bases the Exalted Buddha allowed the sangha to inflict the punishment of ukkhepaniya-kamma. Such a bhikkhu is barred from saṁvāsa and from eating and sleeping along with other bhikkhus. That bhikkhu is called *nikkhitako*, translated as 'one who is left outside (the sangha)'. If any bhikkhu associates with him, he is pācittiya according to the ninth training-rule of Sappānavagga in the Pācittiya chapter. When that bhikkhu consents to see that āpatti or consents to make amends, the sangha can make an announcement to end that kamma thus allowing him to enter the group and to be a member of the sangha as before.

Determining (*adhittāna*)

Some requisites are allowed to a bhikkhu as his personal possessions, it being prohibited to have them in excess of the allowed number, or for longer than the time limitation. If a bhikkhu wants to keep these requisites as his personal possessions, he must make *adhittāna* regarding them, this being translated as 'determining for use'. The requisites which must be mentioned by name in making *adhittāna* are as follows: saṅghāṭi, uttarāsaṅga, antaravāsaka—together called the three robes, in each case making *adhittāna* according to the appropriate name, being one of each only. Only one bowl (*patta*) can be determined for use. Only one cloth for sitting on, called *nisidāna*, can be so determined. However, cloth for sleeping on (sheet), called *paccattharaṇa*, the cloth for cleaning the face and round the mouth called *mukhapuṭṭhana*, the cloth for requisites such as for filtering water, the bowl-bag, shoulder-bag, wrapping-cloths, are all called *parikkhāraṇa* (little requisites). All the above, beginning

bhikkhus. If those belongings become the things of the sangha, this is because they have not been offered by their owner in time, such offering is not correct according to strict practice. And this is not offering. To offer making a condition: 'If I die, let such belongings fall to such-and-such a bhikkhu', or 'When I have died let him take those things' is not offering the ownership while still alive. When a bhikkhu offers using the present tense and without making conditions: 'I give these requisites to you', or he mentions the names of those things, this is the correct way of giving the ownership. To offer in this way near to the time of death is called 'offering requisites'. I have met with one case of a sick bhikkhu who offered his requisites to another but that was not done correctly. This required a judgement to the effect that this was not done properly but I who judged this matter had to help give the cost of cremation out of pity for him.

Nowadays, the law of the land (in Siam) supports the Vinaya rules, that is, it is prohibited for a layman to contend in court over a dead bhikkhu's will. Suppose that one bhikkhu makes a will leaving his things to a layman when he dies. According to the Vinaya those things belong to the sangha, but according to the law of the land that will can be accepted. When the case is brought to the court, judgement should be given according to the law of the land. If the disciplinary rules may be understood in a way that is slightly relaxed so that if an owner makes such a will or offers to other persons but the offering was not done correctly according to strict practice, his also may be regarded as showing his desire to offer his belongings to others, so it should be accepted—thus corresponding with the law of the land. There should be no reluctance to conclude whether it was an offering or not an offering. If the sangha receives his effects and if his cremation is the task of the sangha, this will be proper. In such a case, if belongings of the dead bhikkhu should be used for his cremation, whatever remains over belongs to the sangha; this will be more proper.

Articles belonging to bhikkhus who leave and go elsewhere,

or who disrobe, abandoning them no longer wishing to keep them, such things belong to the saṅgha. This may be compared with the case of building construction called *navakamma*. When a bhikkhu finishes some construction and, leaving it, goes elsewhere, or disrobes, it belongs to the saṅgha.

Personal articles, that is to say, the private possessions of a bhikkhu, are allowed to be taken (from their owner) on trust, so that it is called in Pāli *vissāsa*, but that trust must fulfill certain factors regarded as 'well-taken'. There are five factors for *vissāsa* in Pāli, that is:

- 1) The taker is a bhikkhu who has been seen (by the owner).
- 2) He is a bhikkhu with whom the owner has associated.
- 3) He is a bhikkhu with whom the owner has spoken.
- 4) The owner is still living.
- 5) He knows that the owner of that thing which is taken will be satisfied.

The *Atthakathā*, however, leaves out (2) and (3) including them in the first factor, so that there are only the factors (1, 4, and 5). This is correct because a friend with whom one associates is more familiar than one who has been seen. When a bhikkhu takes a thing on trust from another bhikkhu who has merely seen him, he can also take on trust from an associate. If a *saddhivihārika* lives in the residence of his *upajjhāya*, but the latter has never spoken, allowing him to take certain things, can the *saddhivihārika* take on trust from him one candle and a box of matches or not? If he can, to take such things on trust does not relate to the third factor on speaking. A bhikkhu enters to shelter in the plantation of an owner who has never seen him but the owner invites him to consume fruit as he likes. Now can that bhikkhu take on trust from the owner or not? If he can, then this case of taking on trust does not relate to the first two factors. It can be seen that reducing three factors to one is correct. Therefore, the factors for *vissāsa* should be understood as follows:

- 1) He is a person who has been seen, or with whom the owner has associated, or has spoken:

according to the formula in the eighth training-rule of Surāpānavagga in the Pācittiya chapter, and after this determined. The words for making the mark are:

imam bindukappam karomi

meaning: 'I make the mark with this dot.'

I have been told that some groups of bhikkhus determine atirekacivara as small requisites (parikkhāracola) and do not share them, this matter being based on a judgement by Phra Candragocaraguna [Candaramisi Yin], the Lord Abbot of Wat Makutaksatriyārāma who was my Ācariya. He said that cloth can be determined as parikkhāracola if it is not large enough to wear. His judgement agrees perfectly with the nature of the real requisites. But I do not see the correct method with those who determine atirekacivara as parikkhāracola. Robes for wearing above and below and which can be called parikkhāra are only the three robes, the skin-eruption covering-cloth, and the rains-cloth, while cloths which are parikkhāracola refer to, for instance, the water-filtering cloth, the bowl-bag, and the shoulder-bag. If bhikkhus can determine atirekacivara as parikkhāracola, then there is no difference between the three robes and the parikkhāracola. In this case of atirekacivara, then, the method of sharing is better than that of adhiṭṭhāna. My view is that the cloth which is to be determined as parikkhāracola must be cloth which is not used for wearing above or below, then the determination will be successful. For example, suppose that one bhikkhu relinquishes an old and worn out uttarāsanga and then determines a new uttarāsanga; thinking that he will not wear that old robe again, then he may determine it as a sleeping-cloth. But if he wishes to wear that old robe again, then he should share it. The cloth which is parikkhāracola should be dealt with like this but such cloth is not large, so the judgement of my Ācariya should be corrected (in this matter).

Cloth requisites having (various) colours and designs, apart from robes for wearing above and below prohibited for such

robes, can be used. I understand that the case in which bhikkhus must determine cloth refers directly to cloth which can be used for wearing above and below, or that which is cut from old robes which have been worn already.

It is explained that requisites which have been determined by name as mentioned above, will cease to be determined due to the following nine factors: by giving to another, by being snatched away by thieves, by a friend taking it on trust (*vissāsa*), by the owner becoming a bad man, by the owner disrobing, by the death of the owner, by change of the owner's sex, by relinquishing from determination, and by having a hole in it.

In the original story of the first *pārājika*, 'turning into a bad man' seems to mean that the bhikkhu disrobes, but in this place there is another factor on disrobing and so it must mean that a bhikkhu has broken his bhikkhuhood in some way—by *pārājika* or by going over to another religion. The case of sexual change means that a man becomes a woman, as in the story of the *Vinitavattu* of the first *pārājika*, but perhaps there is no one who will believe this now.* If this is interpreted to accord with present ideas, change of sex could be taken to mean, for example, a bhikkhuni who loses interest in the state of being a bhikkhuni and so reverts to the state of a laywoman. (In the Thai language, the same word is used for the sex of a person and the state of being a bhikkhu). But if a bhikkhu does this, how should he be counted? It is said that he is still a bhikkhu and can still be accounted *upasampanna*. I see that if such a bhikkhu still has desire for his bhikkhuhood he can still be regarded as *upasampanna*. If he loses his interest, and takes up the life of a layman staying at home, even though he is not *pārājika* but later returns as a bhikkhu, will he be allowed by the *sangha* to

* But partial, if not complete, sex-changes are well-known in the present time, as well as operations and medicines which can bring about partial sex-changes. (Translators' note).

do this or not? If this is not allowed then he will be the same as the bhikkhuni.

The factors which cause a break in adhiṭṭhāna can now be considered again. Among the nine factors there are five with which we should be concerned: by giving to another, by being snatched away by a thief or by being stolen, by a friend taking it on trust, by relinquishing from adhiṭṭhāna, by having a hole in it.

With regard to those requisites which have a limitation that one only may be determined, if one of the first four factors above occurs, then a bhikkhu may determine a new robe which will not be a second robe (i.e. will be one of his three robes). The fifth factor applies to the three robes and to the bowl. The hole in the three robes is said to be the same size as the fingernail of the small finger. It must be a real hole without any threads across it, being at least one handspan in from the edge of the under-robe along the breadth, or at least four inches in from the length of the under robe; or it is at least eight inches in from the length of the under-robe; or it is at least eight inches in from the edge of the breadth in the case of the upper-robe and one handspan from the edge on the length (uttarāsanga and saṅghāṭi). As regards the hole in the bowl, it is said that it must be large enough for a millet grain to pass through. The extent of the hole and its place in the three robes is enough for us to understand that when the robes are put on such a hole may well be seen. If a bhikkhu thinks that it can be used and thinks that it does not break adhiṭṭhāna, and if a bhikkhu still wears that robe when it passes beyond ten days from the occurrence of the hole, must he then receive nissaggiya-pācittiya or not? I think that the real meaning of breaking adhiṭṭhāna is directed at the determining of new cloth and is not directed at robes already worn which became nissaggiya-pācittiya. If a robe has a hole but can still be worn, then that robe is still determined for use.

If a bhikkhu wants to determine new robes then he must relinquish the old robes beforehand. Robes which have been burnt by fire and so have large holes, larger than a mere spot of a hole, when worn by a bhikkhu cannot cover the body completely, so if a bhikkhu wants to determine new cloth perhaps he may not have to relinquish the old. When it cannot be worn further it is counted as breaking *adhittāna*. With regard to the bowl, however, if there is a hole through which a millet grain may pass, perhaps a new bowl cannot be requested. If a bhikkhu sees that his bowl has a hole so that food cannot remain in it, this is called breaking *adhittāna*, that is to say, a new bowl can be determined without relinquishing the old one. The remaining four factors when a bhikkhu who is the owner does not stay in bhikkhthood, need not be explained.

Dual Ownership (*vikappa*)

The kind of robe which is called *atireka-civara* (extra-robe) and its size, as laid down for dual ownership (*vikappa*), is explained in the original training-rule of *Civaravagga* in the *Nissaggiya* chapter and in Chapter XII of this work on *parikkhāra-paribhoga* in the section dealing with *civara*. The meaning of *vikappa* and how it should be done has been explained in the *vikappa-sikkhāpada*, the ninth of *Surapānavagga* in the *Pācittiya* chapter. The kind of bowl which is called *atireka-patta* (extra-bowl) and how many kinds of bowl there are together with sizes, has already been mentioned in the first training-rule of *Pattavagga* in the *Nissaggiya* chapter and in Chapter XII in the section dealing with bowls. Here, the words for *vikapping* robes and bowl will be gathered together.

The words for *vikappa* in the presence of and within forearmlength for one robe are as follows:

imāni cīvarāni tuyham vikappemi
 meaning: 'I *vikap* (share) this bowl with you.' For many robes *imāni cīvarāni* is used in place of *imāni cīvarāni*. For one bowl:

imam pallam tuyham vikappemi
 and for many bowls, *ime palle* in place of *imam pallam*. Out of
 forearmlength, *elan* should be used in place of *imam* and *elan* in
 place of *imani* and *ete* in place of *ime*. When vikappa is made
 with a bhikkhu more senior than the vikapping bhikkhu,
ayasmalo should then be used in place of *tuyham*.

The words for vikappa in the absence of (the bhikkhu with
 whom it is shared) for one robe within forearmlength are as
 follows:

imam civaram itthanamassa vikappemi

meaning: 'I vikap this robe to one of such a name.' If the
 vikappa is made with a bhikkhu named Uttara his name should
 be spoken thus: *uttarassa bhikkhuvo* or *ayasmalo uttarassa* in
 the place of *itthanamassa*, according to what is suitable when
 the receiver is junior or senior. For the vikapping of many
 robes, for one bowl, for many bowls, in forearmlength or
 outside it, one should make the appropriate changes by
 comparing with the formula of vikapping 'in the presence of'.

If a bhikkhu wishes to use robes which are vikapped already,
 he must request the receiver to relinquish them beforehand,
 for if he does not do this and uses them, he is *pacittiya* under
 the *vikappa-sikkhapada*. The words for relinquishment of
 one robe by the senior bhikkhu within forearmlength are as
 follows:

*imam civaram mayham santakam paribhujja va visajjehi va
 yathapaccayam va karohi*

If the relinquishing bhikkhu is the junior, he should say:

*imam civaram mayham santakam paribhujjatha va visajjetha
 va yathapaccayam va karotha*

The latter formula has the same meaning as the former but
 uses a more respectful way of address. Both are translated:
 'This, my civara, you may use, or you may relinquish, or you
 may do as you please with it.' The words which should be
 used are changed according to name, number, and the place where

the article is put. For these changes one should see the words used in *vikappa*. And how do the ideas of many *Ācariyas* differ regarding this method of *vikappa*? This has been mentioned already in the *vikappa-sikkhāpada*.

In the case of the bowl which has been *vikapped* already, there is no rule that before using it one should first get the receiver to relinquish it. It should be used as a *vikappa-patta*, but if a *bhikkhu* wishes to determine it, he should get the receiver to relinquish it first.

CHAPTER XXII MISCELLANEOUS ITEMS

The Four Great Standards (Mahāpadesa)

There are some articles which are found only in certain places while the things which are produced by man are many and varied according to the degree of development of the various arts among human beings. It is the same with the ways in which things are done. Because of this, the belongings of people in one place will differ from those elsewhere, besides which there is change in the course of time according to what is popular and fashionable. The peoples of different countries come into contact with each other and seeing each others' articles and the ways of doing things, these come to increase. A bhikkhu born after the Buddha-time is sure to see many things and methods differing from those mentioned in the scriptures. Now the Master was possessed of Wisdom whereby he had far-sightedness and so laid down the principles for deciding what agrees with Dhamma and what agrees with Vinaya. Here, however, only the principles for agreement with Vinaya will be explained. These principles are called the *Mahāpadesa*, being translated as 'The Great Standards'. These standards are four in number, as follows:

- 1) "Whatever things are not prohibited as unallowable but agree with things which are unallowable, being opposed to things which are allowable—such things are unsuitable.

- 2) Whatever things are not prohibited as unallowable but agree with things which are allowable, being opposed to things which are unallowable—such things are suitable.
- 3) Whatever things are not allowed as allowable but agree with things which are unallowable, being opposed to things which are allowable—such things are unsuitable.
- 4) Whatever things are not allowed as allowable but agree with things which are allowable, being opposed to things which are unallowable—such things are suitable.

I shall take an example which agrees with one of the above in some respects. Opium is not prohibited as an unallowable thing because in the Buddha-time it was not much used nor popular in Jambudipa (India), but alcohol was known and used and so was made a prohibited thing for bhikkhus. Both opium and alcohol, however, are substances which can dull the nerves and make their users addicted to them so that the addict must increase the quantity to be used from time to time. They are alike in being sources of disease and they reduce the strength of the body, being the roots of many kinds of evil. Therefore, opium can be counted with alcohol so that it is not suitable for bhikkhus to use it.

Alcohol, although it is a prohibited thing, can be used for purposes other than intoxication, as when mixed in food to prevent it becoming nauseating, or to give it a good taste, so it is allowed (in these cases). Opium mixed in medicine such as Chlorodin, a medicine for curing diarrhoea, does not have the usual purpose for using it and in this case it does agree with alcohol which is allowed when mixed with other things. It is therefore a suitable thing for the time of sickness and should be used as a medicine.

The Exalted Buddha allowed the sweet water from the sugar-cane which had been solidified over a fire, this being called *phāṇita*. The sweet water from other kinds of plants, such as from the sugar-palm or from the coconut-palm, are not spoken of in the Pāli and so must be counted among the things which have not been allowed, but as they have a sweet

taste, giving benefits in the same way as the sugar-cane, therefore they can be counted with the latter. Other kinds of sweet water are also suitable. Now, the sweet water (or molasses) of the sugar-cane is prohibited for keeping beyond seven days and when kept longer than this is unallowable, so sugars derived from other sources are also unallowable (kept beyond this limit).

These Mahāpadesa are very important principles in the Vinaya. If bhikkhus understand them thoroughly, they can practice well and in a suitable way though they see many kinds of things and many different methods of work around them.

Special Allowances Made by Lord Buddha

In some cases among the established rules, the Exalted Buddha made special allowances for exceptional circumstances. Here we shall not speak of those exceptions which are found to every training-rule but only of the real principles in a few cases. They can be seen as follows!

1) For the time of a bhikkhu's sickness the Exalted Buddha allowed the four *mahāvikaṭa* medicines which are urine, excrement, ashes [fire] and earth. They are allowed to a bhikkhu who is bitten by a snake and even though they have not been formally offered, they can be taken without that bhikkhu being āpatti.

Clear rice-water (from boiling rice), which may be understood as the water from soupy rice having no particles in it, as well as clear soup from boiled meat also without particles, are allowable items for those sick bhikkhus for whom food is necessary in vikāla. Clear rice-water and clear soup from boiled meat are not clearly mentioned in Pāli as for the time of vikāla but this may be understood since in the time of kāla rice and meat may be taken anyway, so why should there be a special allowance for these two (soupy) things? It is because they are specially allowed for taking in the vikāla. There are other kinds of things which are allowed for sick bhikkhus but I cannot translate their names, or in some cases I can translate

them but they are explained in other ways, so I shall stop at this point.

2) It is allowed by the Exalted Buddha for a bhikkhu who usually vomits food up into his throat (or mouth) for him to swallow it down again without being *āpatti* under the *Vikālabhojanā-sikkhāpada*. Another example of this matter should be a bhikkhu who swallows blood from bleeding in his mouth without being aware of it. It is regarded that this *āpatti* is *acittaka* (without intention). A bhikkhu should confess *thullaccaya* if he swallows human blood. But if he is not aware of this then it seems to go beyond reason to regard (his action) in an incorrect way. He will get only annoyance. If a bhikkhu has pain from an abscess in his mouth from which comes pus and blood, then certainly he should receive a special allowance.

3) The Exalted Buddha made allowances concerning time (*kāla*). For example, he allowed bhikkhus to fry down fat in order to obtain dripping but a bhikkhu must finish every operation, including filtering, in the morning before noon. In the *Pubbasikkhāvappanā*, this matter is arranged under the fat-oil which is allowed by the Exalted One. This means that even though the flesh of an animal is of an unallowable kind, its fat is allowable. This is correct to one way of understanding.

4) There are Lord Buddha's allowances concerning region or *desa*. For example, he allowed a sangha numbering five bhikkhus to give *upasampadā*; he allowed bhikkhus to take a bath at any time; he allowed them to use new sandals having four layers—all allowances for the outlying countries (*paccanta-janapada*).*

* The 'Middle Country' was very roughly the Ganges valley and lands around. It was the scene of Lord Buddha's tours. All around it was the 'Outlying Country' (or rather, countries). One reference (*Vin* I. 196; see 'Book of the Discipline', Vol. IV, p. 266), gives the borders of the Middle Country at that time as follows (summary in 'Life of the Buddha' by the late Royal Author): "In the East it is bordered by the city of Mahāsāla; in the South-east by the river Sallavati; in the South by the town of Setakappikā; in the West by the town of Thūna; in the

5) Lord Buddha has made allowances in the case of medicine. For example, he allowed oil mixed with alcohol to be taken in small amounts in which the colour and taste (of the latter) do not appear. And he allowed bhikkhus to use garlic mixed in medicine, but it is not allowed to be taken as food (in vikāla). This is an example for other cases when something is to be used for medicine, for if bhikkhus know how to have a broad attitude, they will find it easy to nurse bhikkhus who are sick.

Requesting Protection

It is a tradition of bhikkhus not to take laypeople to court. This is due to the disciplinary rule of the bhikkhuni having the penalty of saṅghādisesa. It is suitable for samāṇas who live in peace to have no mind to quarrel with others. The understanding of many Ācariyas in later times, however, is too forced—until people can even come and ill-treat bhikkhus, and bhikkhus cannot bring that case to an official's notice in order to receive protection by naming the wrong-doer. This method is called requesting protection by mentioning the name. If that official then punishes the wrong-doer, it is said that the informing bhikkhu is *bhaṇḍadaya*, that is, he must forfeit money (equal in amount) to the fine of the wrong-doer. Then if that bhikkhu requests an official to get damages from a wrong-doer, and if that official does his bidding, it is said that that bhikkhu must receive a *pārājika*. This is more severe than the original rule of the bhikkhunis! It is allowed only for a bhikkhu not to mention the wrong-doer's name, this being called requesting protection without mentioning the name. Then, if an official inflicts punishment on the wrong-doer, or he seizes the (stolen) belongings of a bhikkhu and returns them to him, it is said that a bhikkhu has no *āpatti* and that he can receive the things returned to him. Request for protection not mentioning the name can succeed at a time and in a country where bhikkhus are esteemed. At other times, such as the present, it will not

North by the town of Usivādhaja. The identification of these names with modern places is not clear. Possibly Thūna—Sthāneśvara and Usivādhaja—Usiragiri, a mountain in the north of Kāṅkhal.

succeed. To agree with the judgement given above (that a bhikkhu who names a wrong-doer must receive punishment) will mean that he is excluded from receiving any protection from the law of the country. Whatever things he has do not belong to him nor does he have the right over them, so whoever wants to can bully that bhikkhu or snatch his things away, just as he likes. This seems to be the judgement of a person who is not familiar with this matter.

In the anāpattivāra of the First Saṅghādisesa training-rule of the bhikkhunis, exceptions are given: for instance, if a bhikkhuni is dragged away by many persons, or if she requests protection, or if she does not mention the name, then she will not be āpatti. In the case of a bhikkhuni dragged away by many persons, it is explained that a bhikkhuni is accused by others, so she is summoned to the court or seized and taken there being thus the defendant. She may plead to release herself from guilt. In the case of a bhikkhuni requesting protection, it is explained that a bhikkhuni is bullied by others or disturbed by them, so she can request protection from the country, even though she mentions the name of the wrong-doers, and still not be āpatti. In the case when a bhikkhuni does not tell that person's name, the explanation is that a bhikkhuni is hurt by someone but does not know who has done it, so she can inform or file a report to an official, or else her belongings have been stolen but she does not know who is the thief in which case she can give a description of those things to an official, not being āpatti. The Althakathā-Ācariyas understand the last two cases in Pāli (requesting protection and not mentioning the name) as the same; that is to say, requesting protection is not mentioning the name, after which they explain superfluously. If the arrangers of the Pāli mean this, they should have explained that it is requesting protection without mentioning the name, so property can be received back because a bhikkhu still has the right over those things, so no āpatti occurs to him. A bhikkhu who intends to steal the things which others have entrusted to his care, as long as the owners have the right

over those things it is not regarded as avahāra (stealing) for a bhikkhu. In the present case it is the same, for a bhikkhu still has the right over things and so can receive them back.

The gist of these different cases mentioned above is, in brief, that a bhikkhu does not wish to quarrel with others and does not seek for some trivial cause on which to bring a lawsuit. If he can be patient he should remain calm and say nothing. When there is some necessity he can be the defendant in order to release himself from fault. When a bhikkhu is pressed so that he can bear it no longer, he should make a request for protection and he can also mention the name; or in the case when he is hurt by someone but he does not know who it was, he can inform or make a report to officials; or in the case when his belongings have been stolen but he does not know by whom, he can give their description. There is no āpatti for acting in this way.

The Four Ways to Decline (vipatti)

In Pāli, the ways for bhikkhus to decline are classified into four: *silā-vipatti*—decline in precepts, *ācāra-vipatti*—decline in conduct, *diṭṭhi-vipatti*—decline in view, and *ājīva-vipatti*—decline in livelihood. The decline called *silā-vipatti* means to transgress *pārājika* or *saṅghādisesa* which are heavy āpatti. Decline of conduct called *ācāra-vipatti*, means to transgress *lahukāpatti* or the lighter offences from *thullaccaya* down to *dubbhāsita*. Wrong view regarding Dhamma and Vinaya is called *diṭṭhi-vipatti* under which are arranged some āpatti repeating the above. Decline in the way of leading one's life is called *ājīva-vipatti*. Some āpatti have been arranged due to the transgression of livelihood. The four declines are classified like this so that they can be the way of self-control for bhikkhus to practise purity of moral precepts, conduct, view, and livelihood. In this way bhikkhus will not become impure. However, this does not cover a wide enough range of meaning to prevent the decline of bhikkhus, in the same way as the Pāli of the *Sīlaniddesa*

explains that a bhikkhu has moral precepts, as follows: that a bhikkhu is restrained in the moral precepts in the Pātimokkha, being perfect in conduct and resort. Even though an āpatti is a small one, he should fear it and train himself rightly in the rules of training.

If the phrase 'a bhikkhu perfect in conduct and resort' means that a bhikkhu is not āpatti as regards decline of conduct, then it will repeat the phrase that a bhikkhu restrains himself in the moral precepts according to the Pātimokkha. But if this phrase means perfection of conduct which is part of the abhisamācāra not coming in the Pātimokkha, it may be possible but it is not completely in context with the word 'resort'. I understand that the phrase 'perfect in conduct and resort' means the kind of behaviour and places which do not involve āpatti but are not suitable for bhikkhus who live having a restrained manner. Others who saw them (doing such things and going to such places) would feel averse to such bhikkhus. I shall give an example as follows: suppose that a bhikkhu wishes to evade the training-rule on sitting in a secret place with a woman, so he stands in a secret place with her and therefore will not be pācittiya under this training-rule, but one cannot say that there is no decline in such a case. I understand that this case is one of *ācāra-vipanno* or decline in conduct being the black way opposed to the term *ācāra-sampanno*—perfect conduct in the Pāli of the Silaniddesa. A bhikkhu, though he does not wish to drink alcohol, yet goes to a bar to see someone. Such an action by a bhikkhu is objectionable and not proper for one who abstains from alcohol for that place is *gocara-vipanno*—a wrong resort for bhikkhus. This is the black way opposed to *gocara-sampanno*—perfect in resort. A bhikkhu who has the habit of not considering carefully, though he is not yet alajji, may think (like this): 'Whatever is not āpatti can be done.' Therefore he tries to find ways of evading transgressions leading to āpatti, for which reason there is much advice given in the scriptures about what is āpatti and what is not. I think that

bad conduct for which āpatti cannot be received should also be arranged under decline of conduct. The view about Dhamma and Vinaya differing from that of other people being the cause of *vivādāhikaraṇa* (legal process regarding contention) and being considered as wrong view is *ditthivipatti* or decline in view. The livelihood which is got in a blameable way, without however being āpatti, has been illustrated in the *vinitavattu* (accounts relating to the training), the Second Pārājika training-rule: a bhikkhu speaks *musā* or falsehood saying that he will convey something from one person to another, that is, taking it from one who trusts him to a third party, but instead he takes it for himself. It is said that he does not commit *ava-hāra* (stealing) because the owner gives that thing to the bhikkhu. He should receive only *pācittiya* for speaking a lie. At present, an example would be as follows: some bhikkhus who are not invited nevertheless go to a place where there is an invitation, mixing there with bhikkhus who have been invited. The donor knows that the number of bhikkhus exceeds his invitation, or perhaps he knows the names of the extra bhikkhus but he offers *dāna* to them as well. This case, I think, should be arranged under *ājivavipatti* or decline in livelihood.

Bhikkhus who hold their precepts in the highest esteem, having *haji* or shame and who wish to study how to practice, should keep themselves pure from the four declines mentioned above.

Wrong Resort (*agocara*)

Persons or places to whom or to which bhikkhus should not go are called *agocara* or wrong resort, and are divided into six sorts: prostitutes, widows, spinsters, bhikkhunis, sex-aberrants (*paṇḍaka*), and taverns.

'Prostitutes' means women who live by all kinds of sex, either openly or in secret, staying alone or in groups—all are called prostitutes. A bhikkhu who associates and is familiar

with such prostitutes, going to see them frequently, becomes repulsive to bhikkhus who live with him. Moreover, a woman prostitute can lead him into her power. There is the story of one Thera named Sundarasamudra, a son of a rich family who had faith to renounce (household life) and who was also happy to practice the brahmacariya. His mother and father tried to find a way to get him disrobed out of the brahmacariya but nothing succeeded. One prostitute, however, volunteered to get him disrobed. She followed that bhikkhu and established a house in the town where he lived. At first, she offered piṇḍapāta at the time when that bhikkhu walked for alms. When they had become well-known to each other just by frequently receiving and offering alms, she invited him to take food in the house. At first she arranged for him to take food in an open place but later that woman arranged for children to play (near at hand) and to stir up dust. Making this an excuse, she invited the bhikkhu to have his food within a room. Then she displayed every kind of voluptuousness trying to incite sexual passion in that bhikkhu so that he knew that she wanted him to become a layman, after which he escaped from that place. That bhikkhu had mindfulness and was steady in the Dhamma of bhikkhus and therefore he was able to escape from that danger. However, it is not prohibited absolutely (to go to) prostitutes, for a bhikkhu may receive an invitation from one of them and go in the regular way, as for example, when bhikkhus went to have food at the house of Madame Sirimā, but in this case a bhikkhu should be mindful and careful not to lose self-control.

A 'widow' means a woman whose husband has died, or a woman divorced from her husband. A 'spinster' is a single woman without a husband and living alone. If a bhikkhu becomes intimately acquainted with these two kinds of women in an irregular fashion or at the wrong time, he will also become repulsive to bhikkhus who live with him. This is also a danger to the brahmacariya. But this does not mean

that such kinds of women with whom a bhikkhu should not associate cannot be known to him. He may be acquainted with them and go to see them in regular fashion, or he can receive support from them but he should behave in a good and moderate way. As an example of this, there was one bhikkhu who established his residence in Mātikagāma in the state of Kosala and got to know the mother of the chief there and got support from her. He obtained all convenience there and was thus successful in practising samānadhama to perfection. There is no fault in associating in this way.

A bhikkhuni is also a brahmacarini and thus a single woman. Bhikkhus, though they are friends practising Dhamma together with her, should only associate with her in proper ways. Lord Buddha established many disciplinary rules for bhikkhus due to the association of bhikkhus with bhikkhunis in order to establish them in a suitable way.

Pandaka here means a man who has already been castrated. It is reported that in the royal palaces of China and Turkey in past times they employed pandakas of this kind (eunuchs) to enter and leave the royal apartments. This kind of person is called in China 'khantee'. These pandaka are beloved of ordinary men (in the way of sensual pleasures) and therefore repulsive to bhikkhus. It is seen in the Saṅghādisesa training-rules relating to women, that pandaka are the base of thullacaya, following after woman (being the base of saṅghādisesa). If a bhikkhu is very friendly with a pandaka, he is repulsive to those who are his friends in the Dhamma.

A 'tavern' is the place for selling alcohol, even the works for distilling it being known by this name. A bhikkhu who goes into a tavern may cause others to understand that he is entering to drink spirits. To drink alcohol is a defilement or blemish for a samāna and he will be repulsive to those who see him or hear about him. Opium houses or opium factories are places which have sprung up in later times but they are also included here. They are also agocara for bhikkhus.

A bhikkhu going to the persons or places mentioned above, having a manner which is not good or proper, being repulsive to others, is called *gocaravipanno*, meaning 'having decline in resort'. A bhikkhu who abstains from these six wrong resorts, if he would go to see persons or places, should select suitable persons and suitable places, going there in a regular fashion and at a proper time, not going frequently, but returning in time and behaving in a way which is not repulsive, due to his wanderings, to other bhikkhus who are his friends in Dhamma (all this being called *gocarasampanno*, meaning 'perfect', which is one of a pair with good conduct. In the Silaniddesa they are together called *ācāragocarasampanno*, translated as 'a person having good conduct and resort', this being paired with *sīlasampanno*, translated as 'perfect in moral conduct'. Bhikkhus who are perfect in moral precepts and perfect in good conduct and resort adorn the Sāsana for its increasing prosperity for a long time.

(The translators request the co-operation of readers in reporting errors that they may find in this book. The Thai text is difficult in some places and the modes of expression are sometimes very terse). Translators' note.

GLOSSARY

A

- Abhisamācāra**— belonging to the good conduct; belonging to the practice of the lesser ethics; to be practiced; belonging to what is the least expected of good conduct; proper.
- Ācāragocarasampanno**— a person having good conduct and resort.
- Ācārasampanno**— one who is complete in good manners; perfect in conduct.
- Ācāravipanno**— decline in conduct.
- Ācāravipatti**— decline in conduct.
- Ācariya**— teacher.
- Ācariyamatta**— trans. as 'ācariya class'; a bhikkhu suitable to be an ācariya.
- Acittaka**— without intention.
- Adhikamāsa**— extra, additional month.
- Adhiṭṭhāna**— determining; decision.
- Adhiṭṭhāna-uposatha**— the Uposatha of only one bhikkhu.
- Adhivāra**— extra day.
- Āgantuka-vatta**— the duties of a visiting bhikkhu.
- Āgati**— a wrong course; prejudiced, biassed.
- Agocara**— wrong resort.
- Ājivavipatti**— decline in livelihood.
- Alajji**— one who has no shame.
- Āṇā**— realm, order, command, authority; realm of authority of the Buddha.
- Anācāra**— playful and wrong conduct.
- Anānāsa**— things which are not suitable to be touched.
- Anāmatṭhapindapāta**— food which bhikkhus do not eat; that food which is left over.
- Anesanā**— improper livelihood.
- Añjali**— respectful gesture with the hands held together in prayer position.

Antaravāsaka— lower robe worn around the waist.

Antarāya— an obstacle or danger, an emergency.

Antevāsi— an attendant; a pupil; one who lives with his master.

Antevāsika— see antevāsi.

Anumodanā— lit., 'being glad with'; appreciation; rejoicing; transference of merit.

Anupasampanna— those without upasampadā.

Aparanna— lit., 'things which should be eaten after'; various kinds of bean and tilseed (sesamum seed).

Āpatti— offence.

Appamattakā-visajjaka— bhikkhu who has the duty to distribute medicine and small requisites.

Arahanta— one who has achieved final emancipation.

Araññikavatta— forest-dwellers' duties.

Āsāṭha— the constellation by which entrance into the Rains-residence is determined with regards to the full moon.

Asamhārima— immovable objects.

Āsana— a seat; sitting down.

Āsandi— similar to a stool.

Ātīrekacivara— surplus or extra robes; exceeding the three robes.

Ātīrekapatta— extra alms-bowl.

Āttha— meaning; purpose; welfare; gain; need; want.

Ātthakathā— the commentaries to the original Pāli Scripture.

Āvahāra— theft or stealing.

Āvāsa— abode, dwelling, rest-home.

Āvuso— lit., 'one who has long life'; way of addressing a junior bhikkhu; equivalent of our way of addressing a brother or friend.

Āyasmā— lit., 'one who has long life'; an honorific placed before a name; equivalent to our way of address 'Venerable'.

B

Bhāṇḍadaya— lit., 'dividing possessions'; a bhikkhu who must forfeit money equal to the fine of a wrong-doer who is punished through that bhikkhu's actions.

Bhante— lit., 'the venerable one who has developed'; way of addressing a senior bhikkhu; equivalent to our way of address 'Venerable Sir' or 'Reverend sir'.

Bhattuddesaka— bhikkhu in charge of distributing invitations and distributing food.

Bhāva— the state of existence.

Bhāvanā— meditation, mental development.

Bhesajja— medicine.

Bhikkhu— a Buddhist monk.

Bhikkhuni— a Buddhist nun, now extinct in Theravāda.

Bhojana— food, softer food.

Bijagāma— seed-kingdom; fruit with seeds that can germinate and roots, bulbs and tubers which can be replanted.

Bindu— mark.

Brahmacarinī— a bhikkhuni.

Brahmacariya— the pure life, the holy life, celibate life.

Buddhasāsaṇa— the teaching of the Buddha: Buddhism; the Buddhist religion.

C

Cariyavatta— good manners which should be practiced.

Cetiya— shrine, stupa, pagoda.

Chanda— consent.

Civara— a bhikkhu's robes.

Civarabhājaka— a bhikkhu who has the duty to distribute robes.

D

Dāna— giving.

Desa— region; district; country.

Desanāgāmini— āpatti which can be corrected by confession.

Dhamakaraka— water filter or strainer.

Dhamma— doctrine, nature, truth, the Norm, morality, good conduct.

Dhammadesanā— a sermon on Dhamma.

Dhammantevāsika— a pupil who learns Dhamma.

Dhammayuttika-Nikāya— lit., 'adhering to Dhamma'; the division of the Saṅgha to which 5% of Thai bhikkhus belong.

Dharmī-Saṅgha— see kalpana land.

Dhutanga— ascetic practices.

Ditthivipatti— decline in view.

Dubbhāsita— wrong speech.
 Dukkata— wrong action.
 Dukkha— suffering; unsatisfactoriness; frustration; pain.
 Dvevācīkāñatti— the motion to have the Saṅgha pavāraṇā twice or more than that.

E

Ekavācīkāñatti— the motion to have the Saṅgha pavāraṇā once or more than that.
 Etadagga— lit., 'one who excels in that', meaning one who is excellent in some aspect of Dhamma-Vinaya.

G

Gaṇa— a group.
 Gaṇabhojana— eating in a group (see Pacittiya. 32).
 Gaṇthimāṇ— flower arranging; threading flowers or fixing them to a container.
 Garubhaṇḍa— heavy articles.
 Garukāpatti— heavy offences.
 Gimha-utu— the hot season.
 Gocaragāma— houses for collecting alms.
 Gocarasampanno— perfect in resort for bhikkhus.

Gocaravipanno— wrong resort for bhikkhus.
 Gopphimāṇ— threading flowers into many rows and then joining them into a group.

II

Haṭṭhapāsa— within a forearm's distance.
 Hemanta-utu— cold season.
 Hiri— shame.

J

Jambūḍīpa— lit., 'the country of the rose apples', i.e. India.
 Jatubhesajja— resinous medicines.

K

Kāla— time; allowable time.
 Kālika— temporal; time.
 Kalpana Land— paddy-fields, plantations, etc. donated to give interest to the Saṅgha.
 Kalyāṇaputhujjana— a noble ordinary man.
 Kammavācā— formal announcement; the text or word of an official act.
 Kapok— a fiber used for stuffing pillows, etc.
 Kappiya— allowable.

Kappiyabhūmi— suitable places.

Kappiyakārika— lit., 'the maker of what is allowable', i. e. the steward.

Kasāvabhesajja— medicines which are decoctions.

Kaṭhina— the cloth annually supplied to the monks for the making of robes in the final month of the rainy season.

Kattika— constellation of the Pleiades.

Kāyasāmaggi— personal concord.

Khādaniya— harder foods; those things which must first be bitten and then chewed.

Khandhaka— division, chapter in the Vinaya.

Kicca— duty; that which ought to be done; that which is to be performed.

Kiccavatta— the duties which should be done.

Kulapasādako— one in whom families have faith.

Kusala— skilful; wholesome.

Kuṭi— hut, cabin; residence of a bhikkhu.

L

Lahubhaṇḍa— light articles.

Lahukāpatti— light offences.

Lajji— one who has shame.

Lokavajja— that which is thought of as a fault in the world.

Loṇabhesajja— medicines which are salts.

Lūkhapamāṇa— concerned with plain things.

M

Mahānikāya— lit., 'large group', or 'great group'; refers to the division of the Saṅgha to which 95% of Thai monks belong.

Mahāpadesa— great standards

Mahāvikaṣa— the four great medicines of urine, excrement ashes and earth;

Majjhima— middle; one in the middle; a monk of more than five but less than ten rains.

Mañca— a bed.

Mettā— loving-kindness.

Micchā-ājīva— earning a living in the wrong way; wrong livelihood.

Mukhapuñchana— face flannel for wiping the mouth.

Mūlabhesajja— plant roots which are medicines.

Musā— wrong speech, false speech.

N

Nānāsamvāsa — those who have Dhamma as the cause of living separately.

Ñattlikamma — a motion.

Navaka — new ones; referring to newly-ordained monks or novices having from one to five Rains.

Navakamma — new work or building construction.

Nidāna — source, cause, origin; occasion; foundation.

Nigaṇṭha Ascetic — a member of the Jain order.

Nikāya — a group.

Nisidana — a sitting cloth.

Nissaggiya — what ought to be forfeited or abandoned.

Nissaya — support, protection; that upon which anything depends, dependence.

Nissayācariya — the teacher who gives dependence.

Nissayamuttaka — one released from dependence.

Nissayantevāsika — a pupil who takes dependence.

Niyasakamma — punishment by de-grading from authority.

O

Ojā — juice, or nutritive essence.

Ottappa — fear of evil, fear of wrong-doing.

Ovāda-pāṭimokkha — advice, exhortation, instruction.

P

Pabbājanīyakamma — the punishment of expulsion from the wat.

Pabbajjā — going-forth; taking up the life of renunciation of a monk.

Pabbajjācariya — the teacher for the going-forth of a novice.

Pabbajjantevāsika — a pupil going-forth as a novice.

Paccantajanapada — outlying countries.

Paccaya — requisites.

Pacchimikāvassūpanāyikā — the day for entering the last period of the Rains.

Paccattharāṇa — bed-sheet.

Paccuttharāṇa — revoking the determination.

Pācittiya — offence requiring expiation.

Pādūkā — a type of sandal having heels.

Pakatatta — a real bhikkhu.

Pālimuttaka — non-canonical literature.

Pālimuttaka-dukkaṭa -- a dukkaṭa āpatti outside the Pāli canon.

Pallaṅka -- a couch.

Pāna -- a drink squeezed from fruit.

Pandaka -- a sex-aberrant such as a eunuch.

Paṇḍupalāsa -- lit., 'yellow leaves ready to fall off the tree'; persons to be ordained.

Paṇṇabhesajja -- medicines from tree leaves.

Paṇṇattivajja -- that which is faulty according to the disciplinary rules.

Pāpasamācāra -- vile and low conduct.

Pārājika -- that which defeats; one who has committed the gravest transgression against the bhikkhu discipline.

Paramparabhojana -- eating a meal in one place having already accepted an invitation to eat at another (*see* Pācittiya 33).

Parikamma -- service, doing service; arrangement, preparation.

Parikkhāra -- requisite; accessory; equipment; utensil.

Parikkhāracola -- little requisites.

Parinibhāna -- the passing of the Buddha into Nibhāna upon the breaking up of his physical body.

Pārisuddhi -- purity.

Pārisuddhi-uposatha -- the Uposatha of three bhikkhus.

Parisupattihāpaka -- one who has an assembly to take care of him; one who uses an assembly.

Paritta -- protection.

Parivāsa -- probation.

Paṭhama-bodhikāla -- in the early time of the enlightenment.

Paṭidesaniya -- that which should be confessed.

Pāṭipada -- the first of the waning moon.

Paṭisāraṇiyakamma -- a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone; reconciliation.

Paṭissava-dukkāṭa -- a wrong-doing by accepting an invitation/agreement and then not abiding by it.

Paṭṭa -- alms-bowl.

Pattādhārako -- lit., 'thing which holds the bowl'; bowl-stand.

Pattamaṇḍala— lit., 'a circle for the bowl'; a bowl-lid.

Pavāraṇā— a ceremony at the end of the Rains-retreat; an invitation to admonish.

Pavattamaṃsa— flesh which exists already; meat from animals already slaughtered.

Phalabhesajja— fruits which are medicines.

Phāṇita— treacle; molasses; a kind of sugar.

Phātikamma— selling heavy articles (*garubhaṇḍa*) for the advantage of the Saṅgha.

Piṇḍapāla— the morning alms-round, alms-food.

Piṭha— stool.

Pubbakāraṇa— the duties which should be done before (the recitation of the *Pāṭimokkha*).

Pubbakarāṇa-pubbakicca— the preliminary duties which should be done before.

Pubbakicca— the duties which should be done before the *Pāṭimokkha*.

Pubbanna— lit., 'that which should be eaten before'

various kinds of plants which bear grain by nature.

Puggala— a person.

Pupphavikati— various methods of making garlands and other decorations.

Purimaṇi— threading circles of flowers as in making garlands.

Purimikāvassūpanāyikā— the day for entering the first period of the Rains-residence.

S

Sabbasaṅgahikā-ñatti— the motion to have the Saṅgha *pavāraṇā* without mentioning the particular circumstances.

Sabhāgāpatti— bhikkhus who have transgressed the same disciplinary rule and have the same *āpatti*.

Saddhā— faith; confidence.

Sādhāraṇa— for communal use.

Saddhivihārika— a co-resident and attending monk; a bhikkhu who takes dependence upon another, especially concerned with the relation between the *upajjhāya* and the bhikkhus he has ordained.

Saddhivihārikavatta— the duties which the upajjhāya should perform for his saddhivihārika.

Sāmaggi-uposatha— concord Uposatha.

Samāṇa— ascetic, recluse.

Samapadhamma—duties of a recluse; dhamma for the recluse, namely concentration-insight meditation practice.

Samānasamivāsa— those who have the Dhamma as the cause of living together.

Samānāsānika— those who have the same level of āsāna; bhikkhus are considered to be of the same age (in bhikkhuhood) if they are one, two, or three Rains residences senior or junior to oneself.

Samānavassikā-ñatti—the motion to have the Saṅgha having equal Rains pavaraṇā together.

Sāmaṇera— a novice monk.

Sambhoga—eating together.

Samhārima— movable objects.

Samīkamma— proper act; homage.

Samīcipaṭipatti—practicing properly.

Sammatissimā - authorized boundary; the agreed upon boundary.

Samivāsa— doing saṅghakamma together.

Saṅgāyana— a council.

Saṅgha— an assembly; the Buddhist Order.

Saṅghakamma— an act performed by an order of bhikkhus.

Saṅghārāma— a dwelling place of the Saṅgha.

Saṅghāṭi— the upper-robe of a bhikkhu of double thickness.

Sannidhi— (food) which is stored up by a bhikkhu overnight.

Sarabhañña— a chanting style of limited range in which the Pāli is not distorted, so as to be understandable.

Sāsana— teaching or instruction.

Sati— mindfulness; awareness; memory.

Sattāka— a special allowance of the Buddha allowing bhikkhus to be out of the vat for seven nights at most during the Rains-residence due to some pressing business.

Sattāhakālīka -- that which can be consumed for seven days.

Sattāha-karaṇīya--the seven days which can be done (see sattāha).

Sattakamma-- an application of the knife; incision; operation.

Sāvaka -- disciple.

Sekhiya -- training-rules.

Senāsana -- lodging, sleeping-place.

Senāsana-gahāpaka -- the lodgings distributor.

Silasampanno -- one who is complete in moral conduct.

Silavipatti -- decline in precepts.

Simā -- boundary.

Sugata -- lit., 'the well-gone one'; a title of the Buddha.

Sutapada -- lit., 'words which have been heard'; that part of the Pāṭimokkha which is not chanted due to some emergency.

Sutta -- a discourse (lit., thread) of the Buddha or one of his disciples.

T

Tajjanīyakamma -- the punishment of 'blaming'.

Tepācīkā-ñatti-- the motion to have the Saṅgha pavāraṇā three times.

Thera -- elder; a bhikkhu of more than ten Rains-residences.

Theyyasaṁvāsa -- communion by theft.

Thullaccaya -- a grave offence.

Ticivara -- lit., 'the three robes'.

Tiracchānavijjā -- animal-like knowledge.

Titthiya -- an adherent of a non-Buddhist teacher.

U

Uddesa -- a section of the Pāṭimokkha.

Uddesācariya -- the teacher who speaks on Dhamma.

Uddissamaṁsa -- specified flesh.

Ukkhepaniyakamma -- an act of ostracism; an act of suspension.

Ukkhitako -- one who is left outside the Saṅgha.

Upāhana -- a type of sandal having no heel.

Upajjhāya -- Preceptor.

Upajjhāyamatta -- upajjhāya class; a bhikkhu suitable to be an upajjhāya, that

is, he has more than ten Rains-residences.

Upajjhāyavatta -- the duties which the saddhivihārika should perform for his upajjhāya.

Upasampadā -- higher ordination of a Buddhist monk.

Upasampadācariya -- the teacher for the acceptance as a fully ordained bhikkhu.

Upasampadantevāsika -- a pupil at the acceptance as a bhikkhu.

Uposatha -- fortnightly observance day; the observance of eight precepts; the bi-weekly recitation of the Pāṭimokkha by a chapter of bhikkhus.

Uposathaghara -- the uposatha-building which is the principal building of a monastery. It is prohibited to have more than one.

Uposathasāṅghakamma -- the act or observance of the recitation of the Pāṭimokkha by a chapter of bhikkhus.

Uttaranikāya -- northern group; Mahāyāna Buddhism

Uttarāsāṅga -- the upper robe of a bhikkhu which is of single thickness.

Uttarimanussadhammā -- superior human states.

Uthāna -- standing up to welcome.

V

Vaccakuṭi -- a latrine.

Vajjaniya -- disqualified; fit to be avoided or shunned.

Vandana -- (pañcanga-) lit., 'showing reverence with the five points', that is, the forehead, the two forearms, and the two knees; prostrating.

Vassa -- rains.

Vassāna-utu -- rainy season.

Vassāvāsa -- Rains-residence.

Vassūpanāyikā -- the lunar day marking the entrance into Rains-residence.

Vattasampanno -- one who completes the duties.

Vatthikamma -- binding piles in the anus; using an enema.

Vatthu -- lit., 'ground'; object, real thing, property, substance.

Vāyimaṃ -- a network of flowers with many spaces in between.

Vedhimaññ-- a chain of flowers or flowers pierced along a wooden skewer.

Vethimaññ-- piercing the stalks of flowers on a skewer; binding or tying them in place.

Veyyāvaccakara-- a steward, pupil, supporter.

Vibhaṅga.-- distribution, division, distinction, classification.

Vidatthi-- a hand-span measured from the tip of the middle finger to the tip of the thumb.

Vidhivatta-- the way in which things should be done.

Vihāra-- abode, dwelling place; especially referring to those areas of a monastic compound housing a Buddha image.

Vikāla-- out of time; after noontime.

Vikappa-- to share robes.

Vinaya-- code of monastic discipline.

Vinayakamma-- an act of the code of the monastic discipline.

Vinayakathā-- an explanation of the Vinaya.

Viññāvatthu-- the principles for the judging of an offence.

Viññatti asking from a person whom it is not suitable to ask, or asking at an unsuitable time.

Viriya -- effort, diligent effort.

Vissāsa-- on trust; taking something on trust; confidence; intimacy.

Vitikkama-- transgression; going beyond; the breaking of a tradition.

Vivādādhikaraṇa-- a legal process regarding contention.

Vuṭṭhānagāmini-- leading to rehabilitation, meaning saṅghādisesa.

Vuṭṭhānavidhi-- the process of rehabilitation for saṅghādisesa.

Y

Yāmakālīka-- things which may be consumed only in the period of one day and one night.

Yāvakālīka-- things which may be consumed only in the period from dawn until noon of the same day.

Yāvajīvika-- things which may be consumed without time limitations.

Yojana-- unit of measure equal to approximately ten miles or 16 kilometres.

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THE ENTRANCE TO THE VINAYA VINAYAMUKHA

Volume Three

of

Somdet Phra Mahā Samāṇa Chao
Krom Phrayā Vajirañāṇavarorasa
10th Saṅgharāja of the Ratanakosin Era
of Siam



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To the late Venerable Author who so
willingly gave of himself for the
betterment of the Buddhasāsana and for
the welfare of the Thai people.

SANKHĀRĀ ANICCĀ

VIPARINĀMADHAMMĀ
SANTATIPAṬIBADDHĀ

SANKHĀRĀ DUKKHĀ

TAM KUTETTHA LABBHĀ

SANKHĀRĀ ANATTĀ

YATHĀPACCAYAM PAVAT-
TANTI

Conditions (of mind and body) are unstable,
things sure to deteriorate,

bound about in continuity.

Conditions (of mind and body) are dukkha,

what else could be expected of them?

Conditions (of mind and body) are ownerless,

going on according to supporting factors.

Somdet Phra Mahā Samāṇa Chao

Krom Phrayā Vajirañāṇavarorasa

FOREWORD

This present volume of the Vinaya of the Buddhist monk is the third and final volume of the three volume Thai set entitled "The Entrance to the Vinaya". Unlike volumes one and two, which deal with the Pāṭimokkha discipline and the rules outside the Pāṭimokkha respectively, this third volume deals with the management of the saṅgha itself, and covers such matters as establishing boundaries of new monasteries and uposatha-halls, selecting officers, settling various types of disputes, etc., and also includes the necessary Pāli passages to be chanted on each occasion, all of which will prove essential as Buddhism gains a firmer foothold around the world and new monasteries and sanghas are established in foreign countries.

Translation of this third volume was begun some eight years ago by Jotamano Bhikkhu (Michael C. Shameklis) and Mr. Suchin, and was then completed by Varapañño Bhikkhu (Paul Breiter). Checking of the translation was done mostly by Khantipālo Bhikkhu. On behalf of the Mahāmakut Foundation, I would like to extend my thanks to all those who worked so diligently on this project to bring it to its successful conclusion.

Somdet Phra Nāṇasamvara

Director

Mahāmakut Rājavidyālaya Foundation

17 November 2524

Wat Bovoranives Vinara

Bangkok

Translators' Note

The square brackets [] used in the text are the explanations of the Venerable Author. The parentheses () are explanations of the translators due to the brevity of the original and to overcome difficulties of translating Thai idioms. Footnotes are by translators unless otherwise stated. The translators request the co-operation of readers in reporting errors that they may find in this book. The printing errors are regretted and the reader is asked to first make corrections as per the ERRATA page 397.



The Late Supreme Patriarch

His Royal Highness Prince Vajirañāṇavarorasa

Whose profound knowledge and experience in the Pāli Canon, the Commentaries and other sacred books has been unanimously recognised by the Buddhist Order of Thailand.

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INTRODUCTION

In this book I have selected the traditions, methods and duties related to Vinaya which should be known by a *Thera* (senior monk) and collected them together. A Thera who knows Vinaya to this level is able to direct the carrying out of duties properly, so that juniors in (their) activities can depend on him and can be confident that he is maintaining (the Lord's) Teachings. The Teacher said that the Dhamma-Vinaya practice of Arahant disciples is called "*Bhandāgārika-Pariyatti*", which means "the learning of a bhikkhu who is like a treasurer".

Anyone who establishes a group will naturally have regular activities to be done for that group. The bhikkhu-sangha is the same—for instance, getting volunteers to share responsibility in the work of the sangha, settling disputes and rebuking wrongdoers, and so on. Such duties must have someone who is in charge of them or who delegates responsibility for them. A senior bhikkhu, that is, a Thera, must be in charge so it is appropriate that he take an interest in this kind of Vinaya. Otherwise he will not be able to direct the work connected with these duties. The Compiling Ācāriyas give an example of someone who does not know a cow, how then could he guard a herd of cows? How could a bhikkhu who does not know Vinaya have self-restraint? And lack of Vinaya knowledge is sure to lead to inefficient government of the sangha in the provinces.

The matters selected for collection in this volume are spe-

The Entrance to the Vinaya

cifically the topics which should be known (by a Thera). They can be divided into two parts: the main points and the *kammavācā* (recitations) relating to them. The main points are arranged to be read, while the *kammvācā* are for use as required, having been specially chosen because they are in use or because it seems that they could be needed. These subjects are drawn principally from the Mahāvagga, the Culavagga, and the Parivāra,¹ and from some other places, but are not arranged in the same order as in those texts. The principle used in arranging them has been ease of understanding and convenience for learning.

When compiling them at first, I did not think that I would include matters relating to the bhikkhunis as they had disappeared long ago, while detailed knowledge regarding it is not necessary. It would be enough to know, I felt, what was related at the beginning of the Ovāda-Vagga (the third section in the Pācittiya-Chapter in Vinayamukha Volume One). After I had finished what I intended to compile, I felt it was still incomplete, and so decided to include the matter of the bhikkhunis. It is not, however, included with the main subject matter but is separated into a supplement because in future this will become a textbook for the First Level Dhamma-Students Course. When this topic is excluded from the main matters, it need not be in the textbook, so students need not be burdened with the knowledge of something which is no longer in use, while those who want to know about it can read it.

I wish to dedicate the merits obtained from the efforts in compiling Vinayamukha Volume Three to the succession of

1. Translated by I.B. Horner as Parts 4, 5 and 6 respectively of "The Book of the Discipline" in the "Sacred Books of the Buddhists" series, Pali Text Society, London.

Introduction

Teachers who have maintained and passed down the Buddha-Sāsana, including my Upajjhāya and Ācariya, whose teaching has given me the understanding of Dhamma and Vinaya needed to compile this book.

Krom-Vajirañāṇavarorasa
Wat Bovoranives Vihāra

9th October B.E. 2462 (C.E. 1919)

CHAPTER XXIII

SANGHAKAMMA

(Acts of the Sangha)

How saṅghakamma arose has already been explained in the chapter on Upasampadā in Volume One. In this (present) chapter I shall classify the types of saṅghakamma in detail.

Saṅghakamma can be classified into four types: *apalokanakamma* (giving notice), *ñattikamma* (by motion), *ñattidutiyakamma* (by two pronouncements) and *ñatticatutthakamma* (by four pronouncements).

Apalokanakamma (kamma giving notice)

The kamma done by informing each other in the midst of the sangha without *ñatti* and *anusāvanā*, that is, the motion and announcement for the consultation and approval of the sangha, is called *apalokanakamma*, which is of five kinds:

- a) *nissāranā*: dismissing *sāmaṇeras* (novices) who speak in dispraise of the Blessed One as (stated) in the 10th *sikkhāpada* of *Sappāṇavagga* in the *Pācittiya* chapter;
- b) *osāranā*: accepting into the community again such *sāmaṇeras* whose behaviour has improved;
- c) *bhaṇḍūkamma*: requesting permission to shave the heads of applicants for ordination, which that *bhikkhu* himself will do;

d) *brahmadanda*: announcing the imposition of "not admonishing or not advising" an obstinate bhikkhu, such as was imposed on Channa Bhikkhu after the Paṇinibbāna of the Great Teacher;

e) *kammalakkhana*: an example is found amongst the bhikkhunīs—bhikkhus made obscene gestures towards the bhikkhunīs, and the bhikkhuni-order as permitted by the Lord Buddha¹ was able to prohibit bhikkhunīs from making añjali to those bhikkhus.

The Atthakathā-Ācariyas (compilers of the Commentaries) give examples of *apalokanakamma* from amongst the bhikkhus, for instance, announcing the distribution of food in the eating hall, announcing the distribution of robes and other things, etc. There is no formal pattern or formula laid down in Pāli, as in other kamma, for the performing of *apalokanakamma*. It appears that they were composed for particular occasions. At present, *apalokanakamma* is used when giving surplus robes to bhikkhus who have received kaṭhina-cloth, when distributing robes to visiting monks during the robe season, and distributing food which is insufficient in portions (to be distributed among all bhikkhus).

The method of performing *apalokana* is not very different from that of *ñatti*. I understand that it should be an easily performed kamma, that is, requiring the convening of a quorum of bhikkhus;² it need not be done within a *simā*; it is not necessary to bring *chanda* (consent); it is not necessary to sit within a forearm's length of one another. According to this it deserves its name, for if bhikkhus ever used *apalokana* in

-
1. All bhikkhunīs no matter how old or young in Rains had to pay respect to any bhikkhu. (Translator's Note).
 2. Four bhikkhus are required to make a quorum or a sangha. (Translator's Note).

distributing food in the eating hall, as mentioned by the At-thakathā-Ācariyas, then my understanding is correct.

Ñattikamma (kamma by motion)

Kamma involving only *ñatti* without the chanting of the *anusāvanā* is called *ñattikamma*. There are nine categories:

- a) *osāraṇā*: calling into the midst of the sangha those applicants for ordination who have been examined with regards to the obstacles to ordination;
- b) *nissāraṇā*: the motion to dismiss and exclude from settling legal processes the incompetent Dhammakathika (Dhamma-preacher) who groundlessly opposes a case;
- c) *uposatha* (recitation of the Pātimokkha);
- d) *paṭvāraṇā* (performing the invitation to admonish);
- e) the declaring or announcing of various subjects, such as announcing oneself or another for questioning the applicant regarding the obstacles to ordination, announcing oneself or another to ask or answer questions concerning Vinaya;
- f) returning to the original owner robes, alms-bowl, etc., which are *nissaggiya*;
- g) accepting the āpatti of a confessing bhikkhu in the sangha³;
- h) the motion dealing with the postponement of *paṭvāraṇā*;
- i) *kammalakkhana*: other aspects of kamma of which the At-thakathā-Ācariyas have given as an example, declaring the initial step in settling a dispute through the *tinavat-thāra-kavinaya* method.

3. Here, it should be included as an aspect of announcing, but in the Parivāra Scripture it is given separately as *paṭiggaha* (the acceptance). (Author's Note from the Thai text).

Ñattidutiyakamma (kamma by two pronouncements)

The kamma performed by reciting the *ñatti* and the chanting of the *anusāvanā* is called *ñattidutiyakamma*—the kamma which is completed in two pronouncements (*ñatti* and *anusāvanā*), of which there are seven:

- a) and b) *nissārānā* and *osārānā*: an example is given (in the Pāli) as announcing the condemnation of Vaddhalicchavi whose behaviour disgraced the (Buddha-)sāsana, called 'over-turning the alms-bowl'; and announcing the cancellation of such condemnation of Vaddhalicchavi who had realized his error and who again behaved properly, called 'righting the alms-bowl';
- c) announcing various subjects, such as *simā* (boundary) and declaring a bhikkhu to carry out work on behalf of the sangha, etc.;
- d) bestowing various things, such as kaṭhina-cloth, and the civara of dead bhikkhus and sāmaṇeras to those who nursed them during their illness;
- e) declaring the cancellation of the Kaṭhina-privileges, etc.;
- f) announcing a plot of land where a kuṭi will be built for bhikkhus;
- g) *kammalakkhaṇa*: which is explained (in Pāli) as *ñattidutiyakamma* which is to be recited at the end of settlement of disputes through *ṭiṇavattthārakavinaya*.

Ñatticatutthakamma (kamma by four pronouncements)

The kamma performed by reciting the *ñatti* and the triple recitation of the *anusāvanā* is called *ñatticatutthakamma*—the kamma which is completed in four pronouncements (one motion and three announcements), of which there are seven:

- a) and b) *nissāraṇā* and *osāraṇā*: which are explained (in Pāli) as the saṅgha performs seven kinds of kamma; *tajjanīyakamma*, etc., punishing a bhikkhu who behaves improperly, and forgiving that bhikkhu who again behaves properly;
- c) declaration: such as declaring a bhikkhu to instruct the bhikkhunis;
- d) designating the undergoing of *parivāsa* and *mānatta* to a bhikkhu who is saṅghādisesa⁴;
- e) *niggaha* (censure, blame, reproach): a bhikkhu who is undergoing *parivāsa* or *mānatta* and commits another saṅghādisesa, must undertake them from the beginning;
- f) *samaṇubhāsanā*: announcing the prohibition against bhikkhus holding to wrong views, as stated in the saṅghādisesa (training-rules) with the 'triple declaration', and in the 8th training-rule of the *Sappānavagga* in the Pācittiya chapter;
- g) *kammalakkhaṇa*: which is given in Pāli as *upasampadā*, and *abbhāna* or the rehabilitation of a bhikkhu who is saṅghādisesa when the practice of *parivāsa* and *mānatta* has been completed.

The kamma which requires the chanting of the *anusāvanā* three times is regarded as important, allowing bhikkhus who participate as members of the saṅgha sufficient time to deliberate about the matter.

The saṅgha which performs these four kinds of kamma is determined by the number which is called *vagga*. A saṅgha comprised of four bhikkhus is called *catravagga*, of five is called *pañcavagga*, of ten is called *dasavagga*, of twenty is called *visativagga*, thus making four *vagga*. In the *campey-yakhandhaka* of the *Mahāvagga* (Vinaya Piṭaka), there is one

4. This should be more correctly grouped in *niggaha*. (Author's Note)

other kind of sangha mentioned consisting of more than twenty bhikkhus, called *atirekavīsativagga*, but it has no prescribed function beyond that of the *visativagga-saṅgha*, which will be explained below.

With the exception of the following four kamma, *pavāraṇā*, giving the kaṭhina-cloth, *upasampadā*, and *abbhāna*, all kamma can be performed by a *caturavagga-saṅgha*. In the *campeyyakhandhaka*, however, one does not find any mention of giving the kaṭhina-cloth. *Pavāraṇā*, giving the kaṭhina-cloth, and *upasampadā* can be performed in countries outside the Middle Country⁵ by a *pañcavagga-saṅgha*. Inside the Middle Country, *upasampadā* must be performed by a *dasavagga-saṅgha*. *Abbhāna* can only be performed by a *visativagga-saṅgha*. Kamma which requires only four bhikkhus (as a quorum) can certainly be validly performed by numbers greater than that.

I understand that in *pavāraṇā*, giving the kaṭhina-cloth, and *upasampadā*, which require a *pañcavagga-saṅgha* in countries outside the Middle Country, one of the participants cannot be counted as completing the number. In *pavāraṇā*, one bhikkhu will be the one who is making the *pavāraṇā*. In giving the kaṭhina-cloth, one bhikkhu will receive that cloth. In *upasampadā*, one bhikkhu will be the *upajjhāya*. In doing such as this, it can be called a *caturavagga-saṅgha* which is performing such kamma. In announcing a bhikkhu to carry out saṅgha-business, it requires at least five bhikkhus, including the bhikkhu who is announced. The Pāli does not include the foregoing kamma in the kamma able to be performed by a *pañcavagga-saṅgha*. So there is a discrepancy. In announcing a bhikkhu to carry out the business of the saṅgha, the person selected already and agreed upon becomes from the beginning

5. Roughly, the Gangetic Valley. See Vinayamukha Volume II, footnote: pp. 173-174.

a *kammārahapuggala* (a person suitable for carrying out the business of the saṅgha). While he is performing *pavāraṇā* (inviting the other bhikkhus to criticize him) each bhikkhu is not included in the quorum. In the giving of the kaṭhina-cloth, initially it is not known who the receiver will be; as consultation is required beforehand. In *upasampadā*, the *upajjhāya* is not selected outside (the *simā*). He is selected inside (the *simā*). According to present-day tradition, though, the *upajjhāya* is chosen outside beforehand, he is again selected inside. The selection of the *upajjhāya* outside, however, seems to have been practised in the Buddha's time. There is an instance of Venerable Sāriputta receiving the Buddha's order to give *upasampadā* to *Rādhabrahmaṇā*. May the Vinaya experts come to a decision on this matter.

Bhikkhus who participate, making up a quorum of the saṅgha to perform such kamma, are called (in Pāli) 'kamma-participants'. They must be normal bhikkhus, that is, they cannot be those who are expelled from the saṅgha by *ukkhepanīyakamma*; they are *samānasamvāsa* (of the same communion) and in communion with the other bhikkhus⁶. The determining of the number of bhikkhus, for example, as four, means that four is the minimum number involved. The number cannot be less than four, but can be more. If a bhikkhu who is expelled or who is *nānāsamvāsa* (of different communion) is included to make up the quorum, as, for example, a kamma requiring four bhikkhus including such a monk, as mentioned above as the fourth, it is not a kamma and it is prohibited to carry it out. Bhikkhus not included in the quorum and who do not join in that kamma, but who live within the same *simā*, are those who should give *chanda* (consent). The saṅgha performs kamma for the benefit of a bhikkhu

6. For instance, they have not been suspended.

and that bhikkhu is not counted in the quorum of that sangha.. He need not give *chanda*, but should participate in that kamma himself.

Kammavipatti (defective kamma)

Kamma in which the order of performance has been laid down, must be done in accordance with that order, as allowed by the Buddha. As a consequence, it is regarded as correct, as being not defective. A kamma which is defective is invalid even though it has already been performed. It may be invalid according to substance (*vattu*), to *simā*, to the persons concerned (*parisa*), and to announcement (*kammavācā*).

A kamma defective through substance can be illustrated by the ordination of one who is under twenty years of age, as well as of an unsuitable person (*abhabbapuggala*—crippled, various kinds of diseases, etc.); or by the determination of a *simā* which overlaps or is superimposed on another *simā*; or (kamma) which is performed wrongly, for example, (bhikkhus perform) kamma which must be done in the presence of those concerned but is performed in their absence, or a kamma which must be performed by questioning and answering but which is done without this, or (they perform) a kamma which must be done with agreement (*patinā*) but which is done without it.

A defect through *simā* should be understood as kamma done in a defective *simā*, a matter to be discussed in Chapter XXIV.

Kamma defective through *parisa* (participants) can be seen in the following examples. In the kamma which should be performed by a *caturavaggasaṅgha*, a *pañcavaggasaṅgha*, a *dasavaggasaṅgha* or a *visativaggasaṅgha*, the participating bhikkhus making up the quorum cannot be less than the prescribed number. It will be defective kamma if three bhikkhus recite

the Pāṭimokkha and determine a *sīma*, four bhikkhus perform *pavāraṇā* and receive the kaṭhina-cloth, eight bhikkhus perform *upasampadā* in the Middle Country, 16 bhikkhus chant the *abbhāna* for ending the *saṅghādisesa-āpatti* of a bhikkhu; or the *saṅgha* is complete according to prescribed number but there are more within the same *simā* who should give *chanda* but it has not been conveyed (to the *saṅgha*); or any of those present oppose the kamma being performed by the *saṅgha*: for example, in giving *upasampadā* to an applicant, one or many bhikkhus object to his *upasampadā* and do not accept him into the group.

The bringing of *chanda* has already been explained in Volume II, Chapter XVII dealing with *uposatha*.

In the *Parivāra* book, kamma defective through *kammavācā* (by pronouncements) is divided into two, by *ñatti* and by *anusāvanā*; but it divides the details of each into three which are the same: not mentioning *vatthu*, not mentioning *saṅgha*, not mentioning *puggala*. Here I shall explain them together. In *kammavācā* it is necessary to mention *vatthu*, that is, persons, things and business, related, as, for example, in *upasampadā-kamma* where it is necessary to mention the name of the applicant; in giving the kaṭhina-cloth, it is necessary to mention the kaṭhina-cloth; in determining the *simā*, it is necessary to mention that matter. It is necessary to mention the *saṅgha* which performs that kamma, as, for example, the *saṅgha* will give ordination to such-and-such an applicant, the *saṅgha* will give the kaṭhina-cloth to such-and-such a bhikkhu, the *saṅgha* determines the *simā*. It is also necessary to mention the *puggala*, as, for example, in giving *upasampadā* it is necessary to mention the name of the *upajjhāya*; in giving the kaṭhina-cloth it is necessary to mention the name of the bhikkhu who will receive it. (If the above-mentioned are not done, this is) not mentioning *vatthu*, not mentioning *saṅgha*, and not men-

tioning puggala. In [chanting] the kammavācā, [the chanter] does not recite the ñatti or recites it later. In the kammavācā which has anusāvanā, [the chanter] omits the anusāvanā or recites it at the improper time. By doing so, it is defective kamma through kammavācā.

In the tradition of chanting kammavācā, it is necessary to recite the ñatti to inform the sangha of the proposed subject and then to recite the anusāvanā for consulting with and approval of the sangha. If the anusāvanā is chanted before and the ñatti afterwards, this is defective kamma through kammavācā.

In the phrase 'to omit the anusāvanā', even though it is chanted, it is incomplete in kammavācā which has the chanting of the anusāvanā three times [that is, it is chanted less than three times], or it is not complete because words or phrases are left out, or they are pronounced wrongly, as for example, using the wrong word or letter in place of the correct word or letter. This is also included [in defective kamma through kammavācā].

The sangha which performs these four saṅghakamma should avoid these four defects, so that the kamma which is performed is performed successfully.

The Method of Pronunciation

A bhikkhu who chants the kammavācā should know the groups of letters (in the Pāli alphabet) and the place of articulation of each of them, and he should know how to pronounce them. Thus he will be able to chant the kammavācā correctly and smoothly. The method of pronunciation is a part of [Pāli] grammar and those who wish to know this should refer to [Pāli] grammar books already published.⁷ Here I shall

7. See, for instance, Warder 'Introduction to Pāli'. The method of pronunciation has been set out as a table for easier understanding.

speak about those aspects related directly to kammavācā. The Atthakathā-Ācariyas recommended that bhikkhus who chant the kammavācā pay attention to the ten aspects of the [Pāli] alphabet, namely *sithila* (non-aspirated), *ghanita* (aspirated), *digha* (long), *rassa* (short), *garu* (stressed) *lahu* (unstressed), *niggahita* (nasal), *vimutta* (open), *sambandha* (euphonic), and *vavatthita* (separated).

Unaspirated consonants are called *sithila* and consist of the first and third consonants of the five groups:

k, g; c, j; t, ḍ; l, d; p, b.

Consonants which are aspirated are called *ghanita* and consist of the second and fourth consonants of each of the five groups:

kh, gh; ch, jh; ṭh, ḍh; th, dh; ph, bh.

Long vowels are called *digha* and consist of: *ā, ī, ū, e, o.*

Short vowels are pronounced with half the length of a long vowel and are called *rassa* and consist of: *a, i, u.*

Long vowels are *garu*, stressed. Short vowels are called *lahu*, unstressed. However a short vowel joined with a (final) consonant [called *samyoga*] is *garu*, eg. *buddharakkhitatherassa nakkhamati*. A short vowel without a conjunct (final) consonant is *lahu*, eg. *buddharakkhitatherassa nakha-*⁸*mati*. Letters with *niggahita* are stressed, eg. *saṅgham, upasampadam*. In the Parivāra Commentary it is explained that the letters which are closed by closing the mouth keeping the lips together and forcing the sound out through the nose are called *niggahita*. This explanation seems to refer to sounding the *niggahita* as a final nasal *m*, or *m̃*.⁹

Sounds which are open are called *vimutta*, eg. *sunātu me, esā nātti*. Words that are joined are called *sambandha*, eg. *tunha'ssa* or *tunhi'ssa*. Separated words are called *vavatthita*, eg. *tunhi assa*.

8. *kh* (etc.) is one consonant.

9. see also p 100 and chart p. 395

The Atthakathā-Ācariyas give the following examples of wrong pronunciation:

1. In the words *sunātu me* one pronounces *t* as *th*, ie. *sunāthu me*; or eg. *Pattakallāṃ esa ñatti* as *paithakallāṃ esa ñatthi*. This is pronouncing *sithila* as *dhanita*.
2. In the words like *bhante saṅgho*, *bh* is pronounced as *b*, *gh* as *g* ie. as *bante saṅgo*. This is pronouncing *dhanita* as *sithila*.
3. In words where the sound is open eg. *sunātu me*, if the sound is closed and nasalized ie. *sunāntu me*; or eg. *esa ñatti* becomes *ésam ñatti*; this is pronouncing *vimutta* as *niggahita*.
4. If words with closed sound and nasalization, eg. *pattakallāṃ* are pronounced as open and not nasalized eg. *pat-takallā*; this is pronouncing *niggahita* as *vimutta*.

These four wrong kinds of pronunciation are regarded as causing defective *kamma* through *kammavācā*. The other six kinds of wrong pronunciation, pronouncing *digha* as *rassa*, *garu* as *lahu*, and vice-versa, and unclear pronunciation of *sambandha* or *vavatthita*, are regarded as not spoiling the *kammavācā*. Bhikkhus who will chant *kammavācā* should pronounce each letter correctly according to the nature of its pronunciation, protecting the tradition handed down and not allowing it to become extinct.

In summary, this part of the Commentary teaches that pronouncing words or letters incorrectly so that the meaning is spoiled cannot be done. Mispronunciation which does not destroy the meaning can be used, but such usages cause bhikkhus of some groups to accuse those of other groups whose pronunciation differs from their own, of giving ordination with defective *kammavācā*, and that the person ordained is not ordained in accordance with the Buddha's allowance.

It is a fact that a non-native speaker of a language has a different accent from a native-speaker. Chinese, Europeans and Indians speaking Thai are examples. How odd it is!

Hearing the sound, not seeing the speaker, one can tell the nationality of that person. But even in our own language, the same words are pronounced differently: for example, the accents of Bangkok and Nakorn Si Thammarat (in the South). Such variation is not confined to the Thai language, for English and other languages have the same tendency.

The ability to speak a foreign language means the ability to make oneself understood and to understand what has been said. We accept Chinese, Europeans and Indians as Thai speakers when we have understood what they have said and when they understand what we have said. We praise them as 'clear speakers of Thai' when they speak similarly to those where they are living.

A dead language is one with no current speakers of it to be found, such as the Magadha language which is now known as Pāli. This gives rise to many different ways of pronunciation. One should listen to the chanting of Mahānikāya bhikkhus, Dhammayuttika bhikkhus, Rāmaṇṇa bhikkhus, Burmese bhikkhus, Sinhalese bhikkhus—how different they sound! Those who study Vinaya realize the tendency of the language to differ from how it was normally spoken. They will not be proud of their own way of pronunciation and will know how to pay respect to the bhikkhus of other groups in a manner which is proper.

CHAPTER XXIV

SIMA (Boundary)¹

The Great Teacher allowed the sangha having preparedness to perform Uposatha, Pavāraṇā, and all other Sanghakamma. How is the preparedness of the sangha determined? This is defined easily by assembling together in one place. Any number of bhikkhus living in the same place must meet together and perform that sanghakamma. How, then, does one consider what 'living in one place' means? It is difficult to de-

1. This chapter is complex and difficult. For ease of reference, current practice in Thailand with regards to simā is briefly outlined here.

a) Well-established monasteries, when wishing to build an Uposatha-hall, apply to the authorities requesting that the area for the hall and its surroundings be declared "visuṅgāmasimā" by Royal Decree (see pps. 42-43). If this is granted, the chanting to give up ticvara-avippavāsa and samānasāvāsa-simā (pps. 270-274) is done. Large round stone balls are buried, usually four along each long side of the hall and one in the centre and noted as nimitta (pps. 274-275). Finally the chanting to determine samānasāvāsa-simā and ticvara-avippavāsa (pps. 275-278) is done: it is then a determined Baddhasimā.

b) Monasteries or sangha-residences without such a formally-determined boundary most often perform sanghakamma in one of their main buildings: if any reference to the simā occurs in some sanghakamma, the word "abaddhasimā" or just "simā" may be used.

c) The "simā limited by water" (udakukkhepa, pps. 44-48) has been used on special occasions, particularly when doubt has arisen about the validity of sanghakamma.

Other types of simā discussed are seldom, if ever, used in the present, so the general reader may perhaps refer to this chapter selectively.

termine if it extends to living in one kuṭi, in the same compound, in the same monastery, in the same district, or in the same city. This must be determined by a known boundary, which is called simā. There are two kinds of simā: the boundary determined by the sangha itself, called *baddha-simā*, which means a bounded area; and an area determined by the civil authorities, or areas determined in other ways, called *abaddha-simā* which means an unbounded area. Simā is an important factor in sanghakamma. Though the other factors of saṅghakamma are complete, if it is defective through simā, it is invalid. This is a strict regulation which I understand is for the protection of the sāmaggi (concord) of the sangha. Concord is the main strength of a group. Lacking concord, the group will not be stable.

Now I shall explain these two simā respectively.

BADDHA-SIMĀ

Area of the Simā

[The Lord Buddha] allowed the sangha to determine the area as it wishes, but that area is limited by a minimum and a maximum size. It is prohibited to determine a simā which is so small that it cannot accommodate twenty-one bhikkhus sitting within a forearm's length of each other, and it is prohibited to determine a simā which is larger than three yojana.² Simā which are smaller than or larger than these are defective and cannot be used.

Why did he prohibit a simā which is so small that it cannot accommodate twenty-one bhikkhus? This is easily understood

2. For this and other measurements, see "The Entrance to the Vinaya", Volume I, Chapter X.

because the sanghakamma which requires the largest number of bhikkhus, twenty, is abbhāna, the chanting to stop the saṅghādisesa-āpatti of a bhikkhu. In counting that (guilty) bhikkhu, the number is twenty-one. A simā which is too small is not large enough for the performing of abbhāna.

Why (did he) prohibit a simā which is larger than three yojana? I understand that it is beyond what can be looked after. But if someone asked the question as to why the sangha wished to determine a simā of so large an area, it is difficult to answer. Apparently, there must be some worthwhile benefits for the sangha [to wish] to do so. What benefits? It could be understood that such enlargement expands the area of not being separate from the three civara—but this seems insufficient. It would be more beneficial if it is a way to expand the area of nissaya (dependence). At present, that area is limited to each monastery, causing difficulty for the bhikkhu who gives nissaya when it is necessary to stay further apart. Supposing those wats were within the same simā, and the area of nissaya was expanded accordingly, it would certainly be a little more convenient. However, three yojana stretches the area of nissaya too far. If that area is land claimed by the sangha from the civil authorities, they hold the rights over things coming from that land. For example, their permission must be asked to cut the timber on that land or mine the ore, as is done at present. These examples are appropriate, but in the Lord Buddha's time it was not meant in this way. If these were meant, they were surely limits laid down later. I request the Vinaya-experts to look into this.

The area which the sangha determines as a simā should be seen as the area of ownership, in the same way as the area for the construction of kuṭis in the 6th and 7th Saṅghādisesa training rules. However, the formula for determining the simā

as land for not being separated from the three civara, called *ticivara-avippavāsa*, suggests that this is not so. In that formula, villages and their compounds are excepted. It is explained that the area determined as that *simā* by the sangha has villages within it. When the sangha determines that *simā* as the land for not being separated from the three civara, the sangha excepts those villages and their compounds. The area outside those villages and compounds is the *ticivara-avippavāsa*, and that would be forested area unclaimed by anyone.

There are examples in the *Mahāvamsa*, the historical chronicle of Sri Lanka. It is said that King *Devānampiyatissa* allowed the sangha to determine the area of *Anurādhapura* as a *simā* so that he would be able to remain within the sangha land. In Pāli it speaks of many monasteries (*āvāsa*) within the same *simā*. According to the above-mentioned examples, it is understood that the sangha does not hold ownership rights to the area which it determines. It is determined as an area for the performance of religious duties, such as religious missions do at the present. In those countries that give permission, they can carry out their business in their own section, being unconcerned with politics. The sangha in those days would have been the same. These examples agree with the *gāma-simā* and *niḡama-simā* in the section on *abaddha-simā*, which I shall explain below. As time passed, the area of *baddha-simā* has gradually become limited until it has become claimed land and one must receive permission from the kingdom.

Nimitta (boundary marks)

It is the tradition that the determined area must be marked by various objects. In determining the area of the *simā*, (the Lord Buddha) allowed the area to be marked off with mater-

ials called *nimitta*, which means 'mark'. The Pāli mentions eight kinds of materials which can be used as *nimitta*: a) hills, b) rocks, c) groves of trees, d) trees, e) ant-hills, f) paths, g) rivers, and h) bodies of water. The marking of the *simā* with *nimitta* could be such as: in the east it extends from such-and-such a river to such-and-such a lagoon; in the south, from such-and-such a hill to such-and-such a range of rocks; in the west, to such-and-such a path; in the north, to the edge of such-and-such a grove. The use of these six kinds of *nimitta* suggests that in those days the areas of *simā* were large. *Simā* can be marked with these six objects as *nimitta*.

Rocks, trees, ant-hills, ponds or wells, are also permanent things, but they are smaller than the six mentioned above. I understand that they are used as *nimitta* of *simā* located on mountains or in jungles which cannot be marked by groves or hills. Moreover, they are used in areas where larger objects are not available.

The Atthakathā-Ācariyas give these eight *nimitta* which can be explained as follows: a) and b) three kinds of *hills*—an earth hill, a rock hill, and hill of rock and earth mixed. These three can be used as *nimitta*. Pure *rocks* or rocks mixed with ore can both be used. They are not as large in size as an elephant, but they are of the size of a large cow- or buffalo-head and are one piece of rock. The minimum size to be used is equal to 32 stalks of sugar-cane.

A heap of stones, small rocks heaped up into a hill or something similar, cannot be used. A rock ledge, a range of rocks, and a pinnacle-shaped rock rising high above the ground can be used. The Commentators prohibited from use rocks which are bigger than an elephant as *nimitta* because they judged such rocks to be *hills*, to be named as hills, not rocks, when being determined. The smallest size rock which can be used is limited

to 32 stalks of sugar-cane [bound together] and which weigh about five chang,³ which seems to be too small.

c) and d) Regarding groves of trees, they suggest the use of trees with hard heartwood: teak and (Thai) Sāla (*Pentacme siamensis*), and similar kinds of hardwood trees, that is, having hard heartwood. They did not give examples of these, but the banyan and mango seem suitable. Groups of four or five such hardwood trees can be used. Trees with a hard bark covering but a pithy inside such as Palmyra palms and coconut palms, were prohibited from use. Palmyra palms, however, are long-lived and are used in marking off the boundaries of fields, and perhaps may be used. A single tree comparable to a grove may be used. In this same section, the Commentators explain that a living hardwood tree which is only eight inches high, the stalk of which is like a needle, is suitable, but that it must have grown in the ground or been transplanted already; if it is still in a pot, even though appropriate in size and type, it cannot be used. They allow such small trees, although they can grow larger! I consider this to be careless (because such objects do not have the permanence necessary to be a nimitta) and not a sufficient indication.

e) *Paths*. A footpath or a cart-track still in use can be used as a nimitta. A path of the length of two or three villages can be used. Paths which split from the main path and which join up again a short distance later and disused paths are prohibited from use.

f) *Ant-hills*. The Commentators have given the minimum size to be used as eight inches, even though built on that day. Its shape is equal to a bull's horn. This statement is also careless.

3. One chang=600 grammes, so the rock would weigh about three kilogrammes.

g) I shall explain *rivers* below in the *udakukkhepa-sīmā* in the section on *abaddha-sīmā*.

h) *Water* means the still water in lagoons, marshes, ponds or wells. In the old commentary called the *Andhaka-Atthakathā* it is prohibited to take the water in a deep well in which a pulley or something similar is used to draw out water as a *nimitta*. It is explained that in such wells the amount of water is very little and they can go dry. The *Ācariya* who composed the Commentary on the *Mahāvagga* opposes that explanation as unsuitable, calling it only the author's own opinion. He himself explained still water as even that in a wallow dug by pigs in a children's playground, or even water which is brought by pot and poured into a pit which was dug that moment. If that water can remain until the end of the chanting of the *kammavācā*, however small an amount remains, this can be used. But in that place, he added, it is proper to construct a pile of rocks or a sand-hill or an earthen-hill, or a fixed rock, or a wooden pole as a marker. I am amazed that the *Ācariya* who composed the *Mahāvagga*-commentary dared to contradict a reasonable view so strongly and shamelessly, while (himself) comparing *vinaya-kamma* with playthings. He completely misunderstands the flavour (or the passage); it is quite disturbing.

These objects are limited to being *nimitta* on one side only, and are prohibited from being used on another side. For example, the same path or the same river encircling the *sīmā*, on many sides if determined as *nimitta* on one side, is prohibited from being determined again on another side. However, they are used in marking a country's borders: after consideration, I can see no objection—these objects may be used either similarly or differently from the rest. Other objects, besides these eight kinds, are prohibited from use as *nimitta* and though

they are used, they are not counted as nimitta.

These nimitta are not clearly limited as to how many but inferences can be drawn. There must be at least three in order to be used. There is no maximum limit. If there are only two the (boundary) lines will not meet—this cannot be done. A simā which has three nimitta has the shape of a triangle, with four nimitta is quadrangular. There are various four-sided shapes. Simā with many nimitta are of various shapes. Below are drawings to illustrate this.

Simā with three nimitta are triangular in shape, like this:

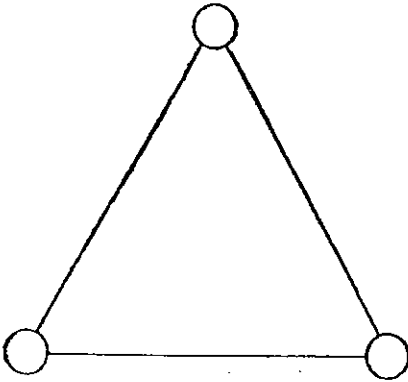


Diagram 1. Equilateral triangle

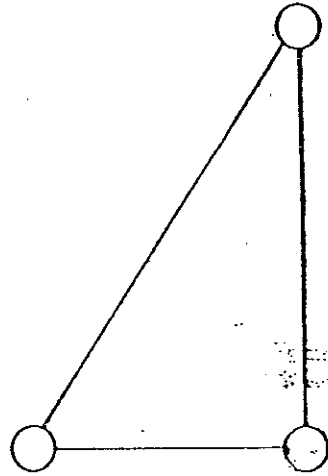


Diagram 2. Right-angled triangle

In the Pāli of the Parivāra Scripture, it is stated that the determined simā which is incomplete in nimitta, having a shadow as a nimitta, or without any nimitta at all is, a defective simā (simā-vipatti).

The simā which is incomplete in nimitta, having only one side with nimitta and which cannot be linked to the other

Simā with four nimitta are quadrangular in various shapes, such as these:

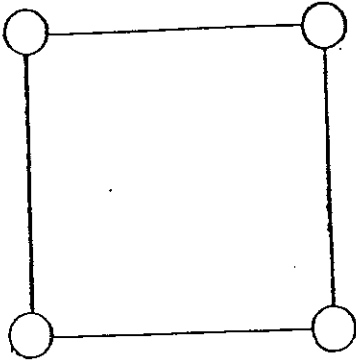


Diagram 3: square

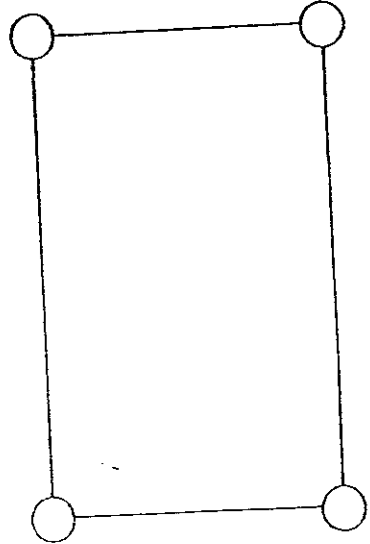


Diagram 4: rectangle

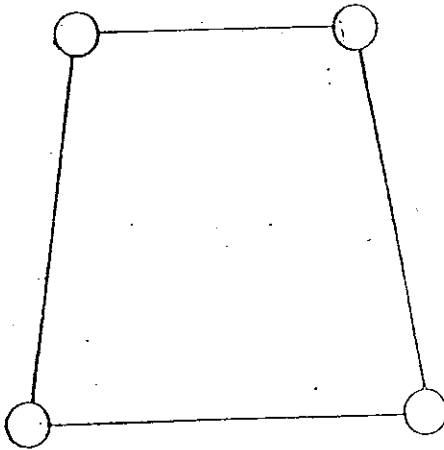


Diagram 5: tapering quadrilateral

Simā with six nimitta have various shapes, as follows:

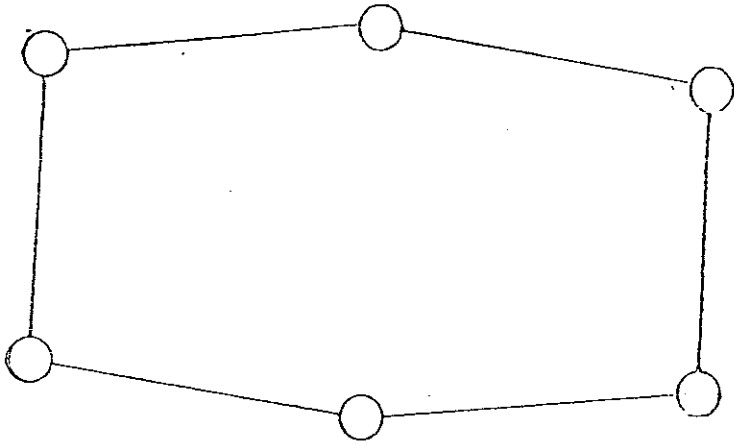


Diagram 6: drum-shaped

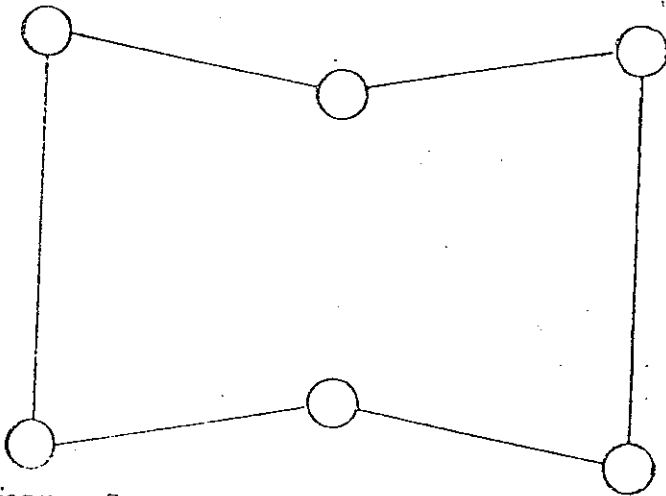
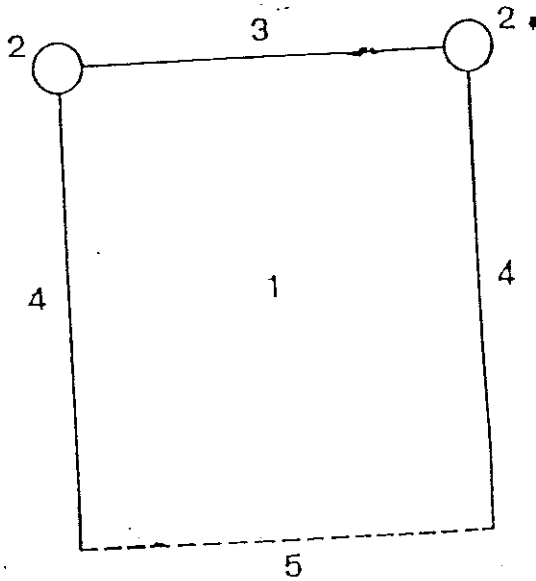


Diagram 7: shaped like a small two-faced drum.

sides; cannot be used. The following is an example:



- Diagram 8.
1. Area of simā
 2. Nimitta
 3. Line between the nimitta
 4. Lines with no completing nimitta
 5. Missing line

It is explained that the space between the two nimitta can be joined together as marked in (3). The space outside may continue as a straight line as can be seen in (4) but where they terminate cannot be fixed, so the opposite side as shown in (5) cannot be found. Such is the simā which is incomplete in nimitta—even though having more than two nimitta, yet if the lines are incomplete, it cannot be used.

In the Atthakathā, however, the explanation (of incomplete simā) is concerned with the method of outlining it. Noting the nimitta in succession, beginning from the east and continuing.

to the north, but stopping there without returning to re-note the nimitta in the east, is called incomplete in nimitta. I would compare their view to the incomplete scattering of sand in a circle. This explanation is not worth following as it is only approximate, but through repeated practice it has become a tradition. If we make a mistake, it will be regarded as a defective simā. The Commentators have explained further that those other materials which properly should not be determined as nimitta, such as a tree with hard bark but pithy inside, a stump, a pile of soil or a pile of sand (if) found inside the space of that simā, can be determined as khaṇḍha-nimitta (subsidiary-nimitta). This latter explanation is reasonable. One should take their explanation to mean this: It is decided to determine a square simā but other materials are taken as nimitta between, then that area is called lacking nimitta. The shape of the simā is changed from the proposed original shape until it is not usable. I will give the following diagram to illustrate:

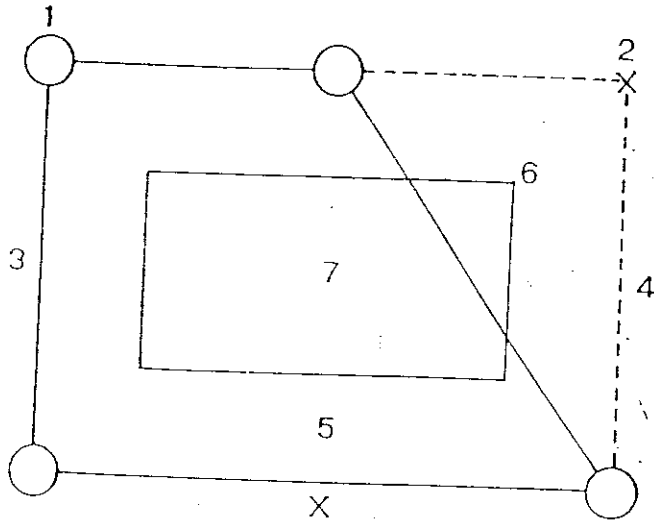


Diagram 9: Simā of changed shape (defective)

1. Usable nimitta
2. Unusable nimitta
3. Linked boundary of simā
4. Excluded boundary
5. Actual area determined as simā
6. Area cut off
7. Uposatha hall.

The simā with a shadow as a nimitta: the Atthakathā Ācariyas explain it as taking any shadow, such as the shadow of a hill, etc., as a nimitta. I disagree with them. One way to interpret it is to take a line as a nimitta. Why is the term *chāyā* (usually shadow) translated as line here? I shall explain by way of the following diagram:

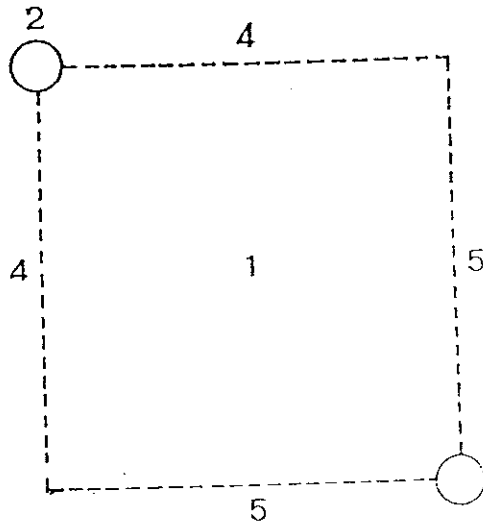


Diagram 10:

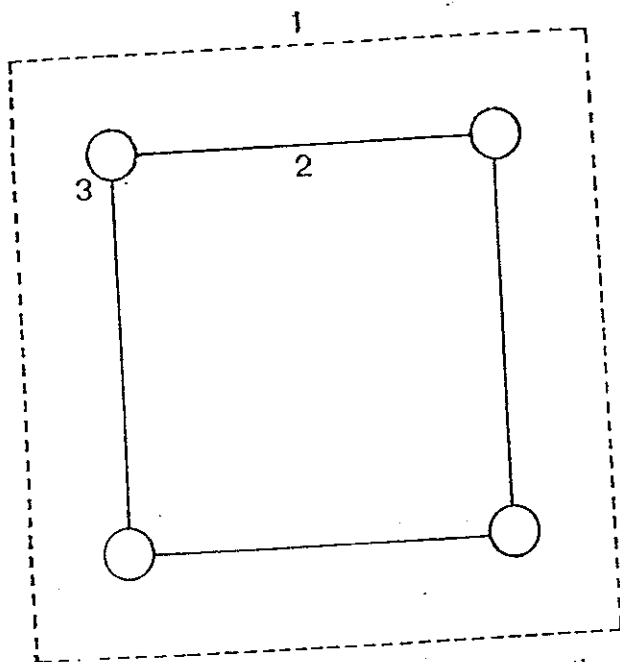
1. Area of simā
2. Eastern nimitta
3. Western nimitta

4. Lines which can be determined from the eastern nimitta
5. Lines which can be determined from the western nimitta.

According to this diagram, the nimitta are set diagonally opposed, but are not incomplete nimitta because the lines can be drawn to intersect indirectly. How far do the lines of the two sides drawn from the eastern nimitta extend? It can be determined that they will be extended to the point of intersecting the western nimitta as shown in (4). Both the lines from the western nimitta can also be understood to extend to the point of intersection with the eastern nimitta as shown in (5). In short, one nimitta is used as a marker for two sides. It is a real nimitta for one side but for the other side it is only the extended line of that nimitta. Perhaps this is called having a shadow as a nimitta? Khandha-nimitta, as explained by the Atthakathā-Ācariyas is a shadow nimitta according to my view. They correctly explain that it is a defective simā, because the nimitta are not clear. Let the Vinaya-experts consider further how to settle this.

Simā without nimitta: the explanation of the Atthakathā-Ācariyas is that when determining (the simā) the nimitta were not fixed or their directions were not noted at all. It does not seem possible to determine a simā without first fixing the boundary. If the area has been fixed but the ceremony of noting the directions is not performed, it will not exactly differ from the Pāli, as the Pāli only instructs to fix the nimitta, without specifying the procedure—it appears that what is wanted is a true determination. I understand this to mean taking objects within the boundary-line as the nimitta—by doing so the line falls outside the nimitta and is cut off at all points, as illustrated in this diagram:

Diagram 11: Nimitta taken within the boundary line.



1. Originally intended lines
2. Now lines
3. Nimitta

It is regarded as defective *simā* because the line originally proposed cannot be seen. May the Vinaya-experts look into this.

The sangha which will determine the boundaries of a *simā* is not allowed to determine boundaries overlapping or superimposed on a previously determined *simā*. By doing so, the *simā* which is determined later will be defective and will not be regarded as a *simā*. Allowance is given for an interval or space in between (two *simā*) called *simantarika*.

For convenience in the practice related to *simā*, the sangha is allowed to give up a previously determined *simā*. The area which has been given up as a *simā* can be added to other plots of land, new boundaries can be drawn as desired, and a

new simā determined. All that can be understood is that the customs of those times relating to claiming and transferring Crown Land were followed for convenience of practice. However, so many Commentators have elaborated so much on overlapping simā that the subject is confused, giving rise to disputes and problems in the practice relating to simā, as I shall explain later under *simāsankhara*.

The simā which the sangha is allowed to determine is called *samāna-saṁvāsa-simā*, which means the area of common saṁvāsa (communion). Bhikkhus who stay in this area have the privilege of participating in the *uposatha*, *pavāraṇā* and sangha-kamma together. It is the boundary of their concord. All bhikkhus living in this simā meet as a sangha or bring the consent of the bhikkhus who cannot enter the meeting. This is called the sangha in concord. They have the power to perform the four kinds of kamma as explained in Chapter XXIII.

This samāna-saṁvāsa-simā is allowed to be determined once again as the *ticivara-avippavāsa* (allowing the bhikkhus to be without the three robes in that area) excepting villages and their compounds located within that simā. When such a determination has been made, bhikkhus who stay without the ticivara in that simā are not regarded as staying without them. It can be understood that the simā suitable to be determined as ticivara-avippavāsa were simā without villages or village compounds situated within them. If it is a simā covering the area of villages or their compounds, or located within the area of villages, such simā should not be determined, but it has become traditional. I understand that because of the words in the kamma-vācā for determining "excepting villages and their compounds", we should understand it as follows: when the sangha determines a samāna-saṁvāsa-simā covering villages and their compounds as ticivara-avippavāsa-simā, whatever

area is forest, that area can be used as an area of avippavāsa (can be without ticivara), and whatever area contains villages or village compounds, that area cannot be used as an area of avippavāsa. In my opinion it is similar to the area of *nadi-pārasīmā* which will be explained later.

Determining a Simā

Here I shall explain the procedure of determining the simā according to present-day tradition.

It is the tradition that when a simā will be determined, the chanting to give up a previous simā must be performed first, just as if that area were really a simā. It is explained that if this is not done and if that area really were a simā, or it overlaps a previous simā, the determination will be valueless.

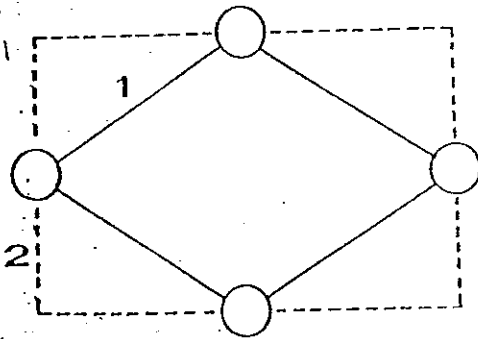
The area which will be determined as a simā must have the permission of the kingdom (or authorities, if the government is not a monarchy) to be *visuṅgāma*, which means that it is separated from the area of villages. Why this is done I shall explain later under *gāma-sīmū* in the section of *abaddha-sīmā*. If in Pāli there were a further statement that a simā loses its status when there is no sangha occupying it, it would not be necessary to give it up beforehand. Since there is no such statement, it is necessary to do so. When the sangha will chant the giving-up formula, there must be a meeting of the bhikkhus living in that area or their consent must be brought, according to the procedure of sanghakamma. The assembly for the chanting of the relinquishing formula proceeds area by area until it is complete. I have heard that in former times, the head of that ceremony used a bamboo lattice with spaces big enough to accommodate each monk, linking them together within a forearmlength throughout the area. On the occasions when I have witnessed these ceremonies until I became the

leader of the ceremony, the bamboo lattice was not used. Bhikkhus sat in rows leaving a space in between each other, according to the area to allow twenty-one bhikkhus to sit at each point. The (former) way of giving up that *simā* goes beyond what is reasonable until it becomes *attakilamathāmyoga* (self-torment). If the chanting to give up is done once at the centre, such as in the Uposatha-hall, and then at each corner, corresponding to the *nimitta*, it will be suitable, once at each place. This is more reasonable. If it is a *mahā-simā*, chanting can be done near the centre and repeated covering each place, because it is possible to know if that area used to be a monastery or not. It is then done as a formality.

The sangha should chant to give up the *ticivara-avippavāsa* first, then chant to give up the *sāmāna-samvāsa-simā*. The chanting to give up can be done in advance or on that day. If it seems that it cannot be finished on that day, it must be done before.

The material to be used as *nimitta* must be prepared before. At present it is common to use stones because they are more convenient than other materials. The size, according to the Commentary, is rather small. I prefer stones of larger size, large enough so that they are difficult to move. At present round stones are used placed in a pit and after the pit is filled in, a pillar or an arch-like structure is built over the *simā*-stone. Round stones roll about easily which I do not like, but they are frequently used. Placing them in pits is reasonable. If, after some time has gone by and that monastery is deserted, such *nimitta* may still remain in place, and indicate the extent of the old *simā* boundaries. *Nimitta* above ground can be too easily moved from the area, but the original objective was for them to be visible objects like the city markers called 'stone pillars'. Ancient monasteries in Kam Phaeng Phet and Sukhothai cities used very large *simā*-markers fixed on the

ground. I excavated at Wat Mahā Dhātu at Sukhothai, and found no nimitta-objects under the simā-markers. This means that they used the simā-marker itself as the nimitta. This agrees with the old tradition. According to the opinion of Somdet Phra Mahā Samaṇa Chao Krom Phrayā Pavaresvari-yālaṅkarāṇa, my preceptor, the nimitta stones should be set on the ground, not under the ground. They must be visible at the time of pointing them out. If trees were used as nimitta, they must be of the prescribed kind and big enough so that they cannot be moved to another place and planted there. If ponds or wells are to be used as nimitta, they should be those from which people normally draw water. These nimitta must be fixed as to direction. It is not necessary to be complete in eight directions. There must be sufficient to be linked together in the desired manner. It is common to use eight. According to my opinion, the mahā-simā should be complete in eight nimitta. Small simā should be complete in four, one at each corner, except if the arrangement does not agree with the compass points, and it is wished to mark in each compass point. Such simā must then have eight nimitta. If this is not done, the shape will be that of a diamond, as shown in the following diagram:



1. Lines between the nimitta
2. Originally proposed lines

Diagram 12: Diamond-shaped simā

When determining the *simā*, there must be a meeting of bhikkhus living in that area, that is, within the *nimitta*, or their consent must be brought if they cannot attend, according to the procedure of *saṅghakamma*. The *saṅgha* should tell all *sāmaṇeras* or monastery attendants to prevent other bhikkhus from entering that area during that time. When everything is ready, the *saṅgha* should first note (point out) the *nimitta*. Noting the *nimitta* is perhaps not so important. It is not clearly stated in the Commentaries or Sub-Commentaries how it is to be done. The words for noting are found only in the *Vimativinodanī*. I was previously advised and have observed that senior bhikkhus perform it as follows: every member of the *saṅgha* need not go there. They should delegate only four bhikkhus to complete a *saṅgha*; those remaining are to wait in the *Uposatha*-hall. One bhikkhu points out the *nimitta*, beginning in the east and proceeding in order (clockwise). When noting the *nimitta* in whichever direction, they will stand within the *simā* facing the *nimitta*, leaving sufficient space so that the *nimitta* can be seen, and say the words of noting (pointing out) according to the direction. I will use the east as example: "Puratthimāya disāya kiṃ nimittam?" which means, "What is the *nimitta* in the eastern direction?" Anyone can answer, a specific bhikkhu among them or a householder. I have observed the determining of the *simā* of Royal monasteries. His Majesty the King and members of the Royal Household responded together. The response indicating that a stone is the *nimitta* is: "Pasāṇo bhante," which means "A stone, Venerable sir." For a tree the response is: "Rukkho bhante," which means "A tree, Venerable sir." The bhikkhu who points out the *nimitta* should respond specifically: "Eso pasāṇo nimittam" which means "That stone is a *nimitta*", or: "Eso rukkho nimittam" which means

"That tree is a nimitta", according to the kind of nimitta. These are the main points of importance in specifying the nimitta called 'noting'.

The nimitta are noted progressively until the last one. For instance, if it involves eight nimitta, (the last one to be noted is) in the northeastern direction where they ask: "Uttarāya anudisāya kiṃ nimittam?" which means "In the northeastern direction, what is the nimitta?" If they stop at this point, it is regarded as an incomplete nimitta as stated above. They must continue around, and once again point out the nimitta in the eastern direction: "Puratthimāya disāya kiṃ nimittam?" as was initially done, and then return to the Uposatha-hall.

Following that, one bhikkhu who is clever in chanting the kammavācā and able to recite, not being hoarse, will chant the kammavācā in determining the area inside the nimitta as a samāna-saṃvāsa-simā with a ṇatti-dutiyakammavācā according to the formula in the Uposathakkhandhaka in the Mahāvagga, which I shall treat in a separate chapter, in the section on *kammavācā*. At the completion of the anusāvanā, that is, at the words: "So bhāseyya", the area inside the nimitta—explained as reaching down to the water supporting the earth (down to the liquid magma)—has become the samāna-saṃvāsa-simā. It is the area of the same saṃvāsa and the same uposatha, and the places where the nimitta are fixed indicate the areas outside the simā. The point of limiting the depth of the simā will be seen, for instance, if a pool is dug within that simā. Monks who are in the pond have the same saṃvāsa. They have the privilege to participate in the meeting or to bring their consent. It is also the tradition to chant the determining of the samāna-saṃvāsa-simā as the ticivara-avippavasā. It does not have the advantages it used to, and can be done or not done as desired.

All activities, namely relinquishing (the previous *simā*), noting the *nimitta*, and the chanting to determine (the new one) must be done within the *simā*. If these have been done outside the *simā*, that *kammā* is defective (*kamma-vipatti*), and so that *simā* (if used) will also be defective (*simā-vipatti*). Presumably this is the cause of the old tradition that a stone *nimitta* is buried in the middle of the Uposatha-hall, to signify that the *saṅgha* has already determined that area. The Pāli Commentaries and Sub-Commentaries say nothing about this, but otherwise, I see no purpose in burying the stone there. The custom to determine the *simā* while standing probably derives from the term "ṭhito", which can mean "standing", "located", or "remaining there". I think that this term is taken from the Pāli of the Parivāra showing the features of a defective *simā*: "*bahisīme ṭhito sīmaṃ sammannati*"⁴ here meaning "standing", translated as "standing outside the *simā*, he determines the *simā*."

The author of the *Atthakathā* suggests determining a two-section *simā* (inner and outer), a process which may be summarized as follows. In performing *saṅghakamma* (*bhikkhus*) must be called to the meeting, or send consent: for this, a large *simā* is inconvenient, so a smaller *simā* is determined as the inner one, leaving a suitable *simantarika* (space between the *simā*), further explained as not wider than the forearms-length and one handspan, and not narrower than four fingers' width. Then, the large *simā* can be determined as the outer one. There can be many such small *simā* called *khaṇḍasimā*, having the *simantarika* surrounding them, just as an island is surrounded by water. The large *simā* is called *mahāsīmā*. An example is given below.

4. Book of the Discipline, Volume VI, page 361. (Vinaya, Parivāra 8/540 of the Royal Thai Edition.)

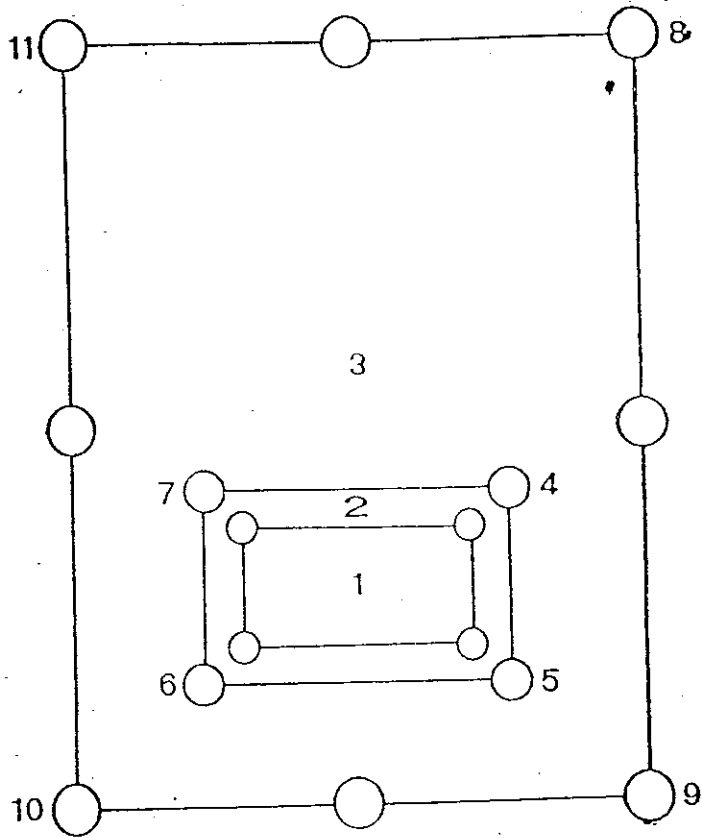


Diagram 13: Mahāsīma containing khaṇḍasīmā and simantarika.

1. *khaṇḍasīmā*. 2. *simantarika*. 3. *mahāsīmā*

4-7 inner nimitta of *mahāsīmā* in the Eastern (4), Southern (5), Western (6) and Northern (7) quarters.

8-11 outer nimitta of *mahāsīmā* in the Eastern (8) Southern (9), Western (10) and Northern (11) quarters.

(The sangha) should stay within whichever *simā* is being determined. First the *khaṇḍasīmā* is determined according to

the procedure already explained. Then, when determining the mahāsimā, the nimitta fixed at the simantarika are noted first. How to point them out is problematical. For the nimitta of the mahāsimā, the alternating method is: in the Eastern quarter, take (note of) nimitta (number) 8 as in the East, nimitta 4 as in the West; then, in the Western quarter the arrangement is the same. Take nimitta 6 as in the East, nimitta 10 as in the West. The consecutive method is: in the Eastern quarter take (note of) both Eastern nimitta, and in the Western quarter take (note of) both Western nimitta. The Commentator (of the Parivāra) does not mention this. The Sub-commentator in the *Vimativinodanī* counts alternately. He suggests that when determining nimitta number 6 of the simantarika in the Western quarter of the khaṇḍasimā, stand behind the nimitta facing the East and say: "Puratthimāya disāya kiṃ nimittam?" "What is the nimitta of the Eastern quarter?" I learnt the following explanation from Phra Candagocaraguṇa (Candaramsi Yim), the Lord Abbot of Wat Makutaṅkasiyārāma, my Kammavācā-Ācariya, when I stayed to learn Vinaya with him. He said that the Theras (Elders) of the Dhammayuttika-Nikāya determined the (diagonally) opposite nimitta. For example, to determine nimitta 4 of the simantarika in the Eastern quarter of the khaṇḍasimā, stand behind the Western nimitta of the khaṇḍasimā facing the East. Aim at determining nimitta 4 and say: "Puratthimāya disāya kiṃ nimittam?" Noting the opposite (corner) like this can be done, because in former times when fixing a large simā, it was inevitable that wherever (one stood) one would be separated from the noted nimitta⁵. I take his explanation

5. That is, in both cases it might be difficult or impossible to see the nimitta.

to mean that the Theras of the Dhammayuttika-Nikāya count the nimitta in the Eastern quarter as being determined all together, and likewise in the Western quarter⁶ they note its nimitta all together. After the passing away of my Ācariya, I participated in determining an inner and outer simā like this at Wat Makuṭaksatriyārāma itself. Somdet Phra Mahā Samāna Chao Krom Phrayā Pavaresvariyaḷāṅkaraṇa, my Preceptor, presided over the sangha. Somdet Phra Sangharāja (Pussadeva Sā) noted the nimitta and announced the kammavācā. He followed the above procedure as given by my Ācariya.

Determining a two-section simā is only difficult regarding noting the inner nimitta of the mahāsimā; after that it is not difficult and should be done by the method already explained—after the outer nimitta have been noted, the determination of the mahāsimā is chanted. The areas of the two simā are different and are said not to overlap. Simantarika is not *baddhasimā* but is regarded as *gāmasimā*.

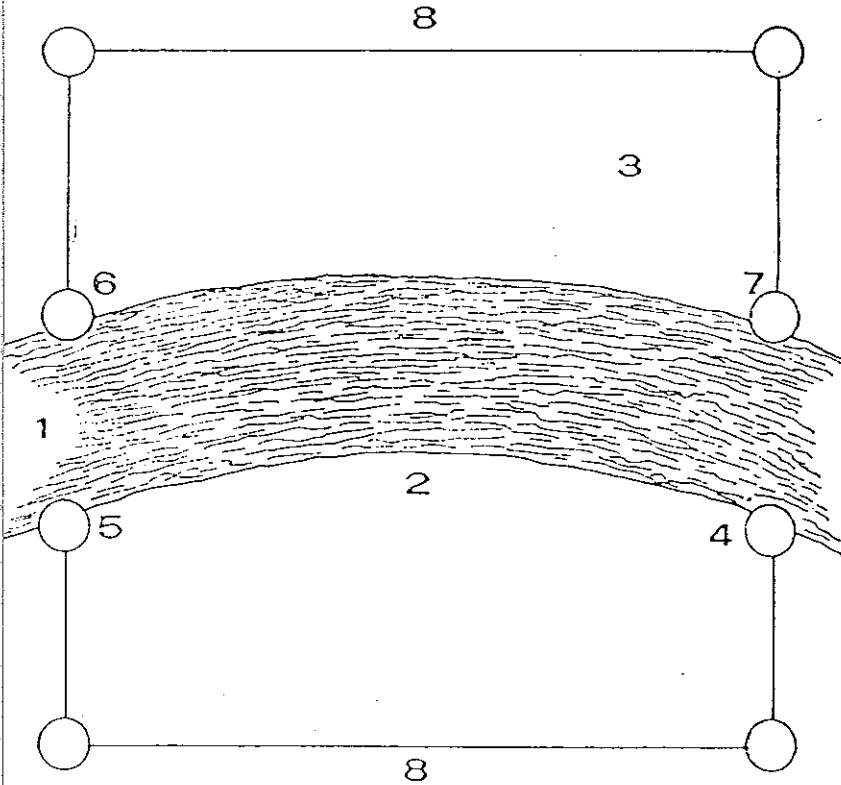
I am not at all convinced of the usefulness of determining a two-section simā. Formerly it would have been of benefit as the mahāsimā would have embraced many monasteries. Those staying within a mahāsimā are regarded as staying within the same simā. They would derive the desired benefits: for example, the area of nissaya and gains (lābha) are shared by all living in that simā; the property of the sangha could be stored in one place, and distributed among them; and saṅgha-kamma can be conveniently carried out.

The *baddhasimā* at present is of three kinds, namely: simā fixing only the area of the Uposatha-hall, which is called *kaṇḍasimā*; simā fixing the entire monastery called *mahāsimā*; and two-section simā.

6. Perhaps it is intended to ask about both (e.g. Eastern) nimitta in succession while standing at the same place.

In the Mahāvagga, another kind of simā is mentioned, called *nadipārasimā*, meaning the simā of the river-bank, that is, the simā is fixed to cover both banks with the river in the centre, as shown in the following diagram.

Diagram 14: Simā of the river-bank



1. River
2. Inner bank
3. Outer bank
4. Nimitta of the upper inner bank

5. Nimitta of the lower inner bank
6. Nimitta of the lower outer bank
7. Nimitta of the upper outer bank
8. Line connecting the nimitta.

(This is the procedure the Commentators recommend). Determine the nimitta of the inner bank beginning from the upper nimitta (4); then circle around until the lower inner nimitta (5) is reached; then note the lower nimitta (6) of the outer bank; then continue around to the upper nimitta (7) of the outer bank; and finally go back to (and re-determine) the upper nimitta 4 of the inner bank. Such a determination joins the two banks together in the same *simā* and excludes the river itself, just as the area of the same district can cover two shores.

If there is an island in the river it can be included within the *simā* if desired. Having determined nimitta 5, determine the nimitta at the lower end of the island. Then (cross) to determine nimitta 6, and continue circling around. Having determined nimitta 7, determine the nimitta at the upper end of the island. Finish by repeating the determination of (the first) nimitta (4). By this means, the land on the island falls within the *simā* also.

This *nadipārasimā* is a special allowance for villages with regular boat traffic and a wharf, or a permanent bridge. This *simā* is no longer determined. I mention it here only for completeness, for I see no value in it. Why would anyone determine it, when all that will be gained are difficulties? There are certainly benefits in determining a large *simā*, which I have already discussed. To determine a *simā* bridging both banks of a river has the purpose to extend those advantages to the sangha living on the other bank. Let the vinaya-experts consider this.

ABADDHASIMĀ

Gāmasimā (district simā)

If the sangha itself does not determine the simā as stated above, the area of sāmaggi (concord) is fixed as within the legal boundaries of the village or town where the sangha lives. This is called *gāmasimā* or *nigamasimā*. (The bhikkhus) living there have the same *samvāsa* (communion) and the same uposatha.

The term "house/village⁷" here is meant in both its narrow and broad senses. It can mean the living-place of one family, or one, two, three or more houses: all are called "houses" as in the expression "Mr. Kaew's house". When the houses form a group, it is called a village, perhaps called "Kaew's-house". In this case the Atthakathā-Ācariyas suggest that the area within which the headman collects taxes should be taken to be the village. So "Kaew's-house" can be specified either as the area with the same simā or as the headman's district (Tambol).

The term *nigama* includes many villages together, such as many headmen's villages collected into an administrative district.

In this way, the area of a village and of *nigama* are not the same. But in the Pāli they are not differentiated. When the area of the village has already been allowed, why is the area of *nigama* mentioned? Moreover, the Atthakathā-Ācariyas add the area of the city, too. I have investigated this and have found two meanings. It depends on the agreement of the sangha, that is to say, whether the simā is fixed as village

7. The author uses the one Thai term throughout—"bahn"—which has both meanings. It has been translated as the context demands.

or nigama, with the aim of the convenience and benefits to be had from the large simā. Secondly, the area can be used as a nigama if the sangha there are of the same group and are not too many to be summoned to a meeting. If there are many groups and it seems that a contracted area will be more convenient, the gāmasimā is used.

Visuṅgāmasimā

The Atthakathā-Ācariyas describe a certain area within a village which the King decrees as a separate village, or as a section separate from the village, and gives it to someone. As that area is separated from the gāmasimā, it is called *visuṅgāmasimā*. Both *visuṅgāmasimā* and the normal gāmasimā are similar to *baddhasimā*, except that they are not to be determined as *ticivara-avippavāsa*. The Atthakathās point out that the *visuṅgāmasimā* should be understood as follows: In ancient times the King would grant a certain area to a person who had served the country—such as a warrior—to administer that group of people in times of peace. The owner of the land had the privilege to collect taxes, but the portion to be returned to the King is not known. In time of war, the King drafted the owner of the land and his subjects to form a battalion to fight for him. This tradition was still practised in the Buddha's time as can be seen from the *Soṇadaṇḍa Sutta* (*Dīgha-Nikāya*, *Silakkhandavagga*). Brahmin Soṇadaṇḍa received Campā city as *brahmadāya* from King Pasenadi of Kosala, and ruled over it. The term "*brahmadāya*" literally means "given by brahma", here meaning royal gifts for some reason such as a general reward. The tradition in Siam is that the King appoints members of the Royal Family as *krom* (Lords) with the power and privilege to appoint a *chao krom* (Councillor), a *palat krom* (Under-secretary), and a *samuhabanji* (Accountant).

The King himself appointed men as ministers and directors of Departments. All of these were granted so many *rai* of fields under cultivation, such as ten thousand *rai* or one thousand *rai*, according to their rank or status. This is called *sakdinā*. Such appointed Lords can make use of those men liable for conscription who are under their control, but they have to pay money to the government according to their rank and the number of their subjects. The royal permission to hold *sakdinā* no longer follows this original model, but has evolved to be a measure of status and a scale of fining appropriate for transgressors, or the holder himself, when he does wrong. Nevertheless, the custom does seem to have originated from the ancient tradition.

The visuṅgāsimā is comparable to the present practice of granting exclusive rights to forests or mines to reputable people or companies. The Commentator's interpretation is widely accepted and has come down as a tradition. A King who is a Buddhist Patron wishing to assist the sangha issues a decree to make the site for a *wat* (monastery) a visuṅgāsimā, according to the royal tradition, also being the royal permission to build a *wat*. However, this royal permission is granted specifically for the precincts of the Uposatha-hall, which amounts only to a few square metres. This seems to be playing about and is objectionable to those who observe *inaya* very strictly. Besides being trifling, the government is not supposed to fix the area and the sangha is able to expand the monastery as it likes, which is too lax. The current tradition is that the King grants the total area of the monastery, which is better. The area of visuṅgāsimā is not secure, in the same way as the government may take back the concession for a forest or mine. Such areas of visuṅgāsimā should not be left like that, but should be determined as *baddhasimā*.

Sattabbhantarasiṃā (seven bows' length siṃā)

It is said that in uninhabited forests, the sangha limits the area of concord with a radius of seven *abbhantara*, beginning from the edge of the sangha itself. The diameter is therefore fourteen *abbhantara*. One *abbhantara* is twenty-eight forearm-lengths or seven *wah* (1 *wah*=2 metres) in length. Seven *abbhantara* are therefore forty-nine *wah* (nearly 100 metres). The Atthakathā-Ācariyas say monks who dwell within this *araññasimā* (forest siṃā) enjoy advantages, (but) they may not stay apart from their *ticivara*—which contradicts the Vibhaṅga on the second *sikkhāpada*, *Civaravagga* of the *Nissaggiya Chapter*⁸—and that *ticivara-avippavāsa* is limited only to a specially determined *baddhasimā*. I do not understand how this is possible.

Udakukkhepa (limited by water)

The surface of a body of water cannot be determined as a *siṃā*, but it is said that an area of concord can be limited to within the radius measured by the distance water can be thrown by an average man. This is called *udakukkhepa* (limited by water). The Pāli describes three kinds of water-bodies: *nadī*—rivers; *samudra*—seas; and *jātasava*—confined bodies of water.

River means water which flows, which has a current and is not stagnant. The Atthakathā-Ācariyas describe the characteristics of a river as follows: In the rainy season, it rains every fortnight, every ten days, every five days; after the rains the river dries up. Such a river is not regarded as a true river. Certain rivers do not dry up throughout the four

8. See "The Entrance to the Vinaya", Volume 1, page 86 ff.

months of the rainy season and remain deep enough to wet the *antaravāsaka* of a properly-dressed bhikkhuni crossing that stream anywhere. This is regarded as a true river. According to the Commentator's above statement, rivers which rise in the highlands and flow down to the distant ocean, are full of water in the rainy season only. In summer they are dried up to the extent that boats have to be pulled through the remaining water, or people have to dig into the river-bed itself to find water, as seen in the River Ping in Thailand beyond Pak Nam Po. This is also called "river". The Commentator's standards are reasonable because people still think of it as a river and it is still a means of public transport. Canals, however, which are dug to connect an area to the river, or to connect one river to another, are not regarded as rivers, but as *gāmakhetta* (village boundaries). When the stream widens the canal banks until it no longer appears man-made, such as the canal in Pakret, Nondaburi, it can be included as a river. A canal which has not been widened in this way is still counted as a canal dug by men such as Klong Lat Luang in Phra Pra Daeng and the Bhasee Charoen Canal in between the Bangkok Yai Canal and the Nakorn Chaisee River. However, the Bangkok Yai Canal which is the old river bed can be included in "river".

The area of concord on water is limited by the distance water can be splashed. I have experimented with this. It covers approximately a distance of three *wah* (or about six metres). It is much narrower than the area of *sattabbhantara-sīmā*. I understand that it was limited in accordance with the national traditions of the day. The law gives rights to owners of houses built on the riverbank, such as this country's current tradition to collect fees from boats or rafts moored there. That right is limited within the distance that water

can be splashed from the bank. Beyond that it is a public waterway and the law prohibits anyone from having rights over it. The fixed area of the seven *abbhantara* for the forest is perhaps the same. Buildings in the forest without a surrounding fence possibly are limited by the area of that building itself.

Samudra means salt water beyond the estuary of a river which we call the sea. If between two enclosing banks, it is called a gulf, whether small like Luk Island Gulf, or as large as the Gulf of Siam: that which is situated between the shore and an island, such as that between Ngob Peninsula and Chang Island in Trat Province: that with one bank becoming open ocean beyond that, such as that at Nakorn Sri Thammarat and Pattani (provinces) and the area beyond the Vietnamese Peninsula: all these are called *samudra*. The sea boundaries are at present limited by International Law. I have learnt that it is limited out from the shoreline to a distance of three miles, or between 120 and 135 *sen* (1 *sen* = 20 *wah*). Within this area, the country has ownership privileges.⁹ Beyond this, the sea becomes international waters, but the islands in these waters belong to the country. In the Vinaya the limits on the sea by *udakukkhepa* are perhaps related to the river limits because the cities where Buddhism first spread in India do not touch the sea. Perhaps sea laws did not exist at that time. Therefore, the limits of the river area are used in regard to the sea. However, it is advisable to measure the shoreline from where the water is at its lowest at low tide.

Jālasava means naturally confined water, called lakes, lagoons or sea-lakes. They cannot easily be divided up as to shape or size as they have different names in different places—but probably two types (should be distinguished). One is

9. This is now (1977) being extended.

round and ringed by large trees, like Jom Lake at Rājaburi. Another is long, like Torng Lahng Lake in Nakorn Sawan. The first is genuine *jātasara*, the second is a clogged-up river. That is, the course has changed until the silt blocks a section of it off from the new course. Sea-lakes are explained as a part of the sea that a silt bank has sealed off from the sea outside, like the sea-lake at Pattalung. The flowing current of a river distinguishes it from the still-water lakes and lakes and lagoons called *jātasara*.

Saṅghakamma performed on these three kinds of water-surfaces can be performed on a boat or raft moored to a pole or anchored; that boat or raft must be at least as far off-shore as the distance water can be splashed and must not be moving. It is allowed to perform saṅghakamma on a platform built out over the water. The area of concord is one water-splashing distance all around the saṅgha's edge.

Can uposatha and saṅghakamma be performed with the status of udakukkhepa (determined) when the river-bed is sandy and at its deepest point must be dredged to allow boats to pass? Sandbanks not covered at highwater are counted as the bank if close to the bank, or as islands if distant from it and should be counted as *gāmakhetta* (in the village boundaries) and cannot be determined as udakukkhepa. When the river still covers the surface of a sandbank, especially during the rainy season, still having the nature of a river, still a public waterway not subject to ownership, that bank's surface can be determined as udakukkhepa. The Atthakathā-Ācariya's explanation regarding sandbanks perhaps refers to a case like this. If the boundary is expanded according to *laddhupāta*, the distance a ball of clay can be thrown, the limit around houses and their compounds without boundary-markers, it will be suitable for dry places. The distance of *laddhupāta* is

certainly further than that of *udakukkhepa*, and should be used.

Bodies of water that people have blocked off, like a river dam, a weir, an area of the sea where fish-traps are built, or swamps or lagoons walled up for irrigation by farmers, may not be used as the area of *udakukkhepa*; if *kamma* is to be performed nearby, they must be avoided by the breadth of one *udakukkhepa*. When the original (earth)-surface has been raised until there is no longer any water and only traces remain to be seen, it loses its old status (and cannot be used as *udakukkhepa*).

Gāmasīmā, *sattabbhantarasīmā*, and *ukakukkhepa* are members of the same class, called *abaddhasīmā*, each being limited as has been explained.

SIMĀSANKARA

Most Teachers understand the prohibition on determining overlapping *simā* much too widely, explaining it as intermingling of *simā* in many different ways. The essential is summarized as follows:

- 1) Because there is nothing in the Pāli about a *baddhasīmā* losing its nature by itself, without the *saṅgha* relinquishing it, they say that even when deserted, ownerless, and with nothing left to indicate it as a *simā*, it still has not lost its nature and is certainly still a *baddhasīmā*. If a later *saṅgha*, not knowing about it, determines a new *simā* overlapping the original one, the new one will be defective. If a river's current has cut away the earth within the *simā* until it collapses and becomes part of the river course, that area of the river must still be a *baddhasīmā*. Were a later *saṅgha*, not knowing about it, to come and determine that part of the river as *uda-*

kukkhepa and perform kamma there, and a bhikkhu in a boat strayed into the area (of the original baddhasimā), even though he were not to enter the boundary of udakukkhepa, that kamma is still spoilt. This interpretation of the Teachers is based on the previously-explained point that the baddhasimā reaches down to the "water" (of magma) underground. Therefore, a later sangha should first chant the relinquishment in all places, as mentioned before, so that no problems arise: this is an appropriate safeguard.

I have never heard of a sangha chanting relinquishment for a body of water, which is not counted as a simā, before determining it as udakukkhepa according to its characteristics. This may be because it is not practical, or else because it is agreed that a simā eroded by a river has lost its characteristics by natural forces, but this last is only speculation. I once saw a real example of an eroded simā at Wat Yai Wung in Samut Songkram when my boat stopped there. The villagers said that that place was part of the original Uposatha-hall grounds when the river followed a different course. I saw that the river had eroded the banks almost up to the Uposatha-hall. This is one difficult matter regarding simā.

2) Many Teachers cite the first *Mahāpadesa* (Great Standard)—that unprohibited things that accord with unsuitable things, and differ from suitable things, are themselves unsuitable—in relation to this: trees growing in two baddhasimā, such as a khaṇḍasimā and a mahāsimā, with branches touching, or a banyan tree growing in one whose aerial roots go down to the ground in another simā. They define those simā as overlapping, and say the sangha cannot perform kamma in one until those branches or roots have been prevented from touching, or else must meet together with the sangha of the other simā—whose chanda may not be brought, as chanda is not

brought from those of another *simā*. This is the opinion of the *Atthakathā-Ācariyas*. It became the subject of disagreement between later teachers. Is there a similar fault regarding trees or banyan-roots growing in a *gāmasimā* and a *baddhasimā*? The Sub-commentator of the *Vimativinodani* holds that there is no fault. He explains that when a *gāmasimā* is the "dwelling-place" of a *baddhasimā*, (the latter) is a dependent *simā*; and when a *baddhasimā* depends on a *gāmasimā*, it "rests on" it—these two kinds do not overlap. Otherwise, why would a *baddhasimā* be determined when the Exalted Buddha's permission has already been given (that is, to take the village as the *simā*)? From this, there is no fault in the case of the trees or banyan-roots touching two *simā*, invoking *Mahāpadesa* number four—anything for which permission has not been given that accords with the allowable, and differs from the unallowable, is itself suitable. Since then the Sub-commentator's (in the *Vimativinodani*) opinion has received general approval—if it isn't taken like that, it will cause great problems. If a tree causes overlapping, why has no one mentioned electricity wires—I suppose because trees are "things" but electricity poles and wires aren't.¹⁰

3) Because of the previous point, the commentators recommend that when *sanghas* of two groups will perform *sanghakkamma* at the same time, they must be separated. If in a forest, there must be a separation of at least one *abbhantara*, or if on water, of at least one *udakukkhepa*. As these distances are the radius of each group, so the total separation between the edges of the two groups must be three *abbhantara* or three *udakukkhepa*. If this were all, there would be no real dif-

10. It has been heard that in Burma the electricity wires are disconnected if a *sanghakkamma* will be performed. This leads one to think of the air which flows into the *simā*. Should it too be disconnected?

ficulty, but if they extended their explanation to gāmasimā as well, problems would arise—but they don't, so that's that!

4) For doing sanghakamma on water—a river for example—the Commentators prohibit tying the boat or raft to a pole or tree on the bank. If that is done, they say that the udakukkhepa overlaps the gāmasimā, pointing out that the characteristics of those simas are *visabhāga*, not compatible. I heard that this point gave rise to a large *vivāda* (contention) in Sri Lanka. Not so long ago, one group of the sangha performed sanghakamma on water, on a boat or raft moored in front of a bridge coming from the bank. There was a gangplank from the bridge to the place of sanghakamma, which was taken away at the time of performing the sanghakamma so that the place was separated from the bridge, but they were still within water-splashing distance. An opposing group of bhikkhus called it *simāsaṅkhara*. Both opinions found support and could not be reconciled. I understand that if the boat or raft is tied to a pole or tree on the bank, they are most likely within udakukkhepa of the bank, and so kamma performed there does not fulfil the characteristics of udakukkhepa—being near a bridge is the same—but that it is not *simāsaṅkhara*. This follows the supposition that householders on the bank have rights over the water as far as one udakukkhepa offshore, according to the custom of those times. So the area of performing kamma within udakukkhepa must be another udakukkhepa offshore—that is, two altogether. A bridge coming from the bank is for this purpose the same as the bank, and requires the same separation. Performing kamma near or far from sections of water that people have blocked off should be understood in the same way.

For ease of understanding, the prohibition on determining a *simā* overlapping or touching on an already determined *simā*

may be compared with the rights of the owners of adjacent blocks of land. If a dispute arises, the court will decide in favour of the first (earliest) owner, who has legal rights. Just as that late-comer's claims do not stand, so the determination of a sangha whose *simā* overlaps an earlier one is declared invalid by the Great Teacher. Why haven't the various Teachers kept sight of this spirit? Stretching the meaning of overlapping to include intersecting tree branches or drooping banyan-roots is not worth calling intermingling. The custom in those days was to make a separating strip between Mr. Red's field and Mr. Black's, to avert lawsuits between the two owners: giving permission for a *simantarika* in between (two *simā*) is just the same. With this understanding of the prohibition against determining overlapping or adjoining *simā*, one should be able to work out what is or is not *saṅkara* correctly following the Lord Buddha's explanation.

CHAPTER XXV.

Selecting Officers of the Sangha

People coming together and establishing a group will naturally have common affairs (which may be called the business of the group) arising. Those groups must select people within the group to have responsibility for those affairs, such as the general director, the one who arranges living places, the one storing and looking after food, the treasurer, the one who sees to cleanliness, and other matters. In the *Bhikkhu-sangha* of course there will likewise be such business arising. The Teacher has made allowance to select and to appoint bhikkhus as officers for such areas of responsibility, that is, to divide responsibilities of different types. A bhikkhu proper for selection as an officer is one complete in four qualities: 1) he is not swayed by desire, 2) not swayed by aversion, 3) not swayed by delusion, and 4) not swayed by fear. This, along with the specific factor of understanding the doing of those duties, together makes five. In selecting a bhikkhu who possesses these five qualities for any duty, he should be asked beforehand if he agrees to accept the responsibility. Then the appointment should be recited in the sangha to make him the officer, by *ñattidutiyakammavācā*. The bhikkhu thus selected then has a free hand to perform those duties in the name of the sangha. One bhikkhu may perform many types of duties.

The sangha should select related affairs, and then should appoint one bhikkhu to take those duties together. Officers which the sangha should appoint by the Lord Buddha's allowance are divided in this way:

1. Robes Officer

The person receiving cloth is called *cīvarapaṭiggāhaka*; the person storing cloth is called *cīvaranūḍāhaka*; the person distributing cloth is called *cīvarabhājaka*. There are words for the appointment of each one. I consider that one bhikkhu could be appointed to receive the three duties in one kammavācā.

A bhikkhu who is robes officer should refrain from the four *agati* (biases, as listed above). He should know the types of cloth which are or are not proper to receive. Cloth which a *dāyaka* (donor) gives to the sangha should be received by the officer who has the duty to do that. If a bhikkhu does not have the duty to receive cloth for that sangha, or the cloth is given as *pāṭipuggalika*—for a specified bhikkhu—then it is not proper to receive such cloth. Whatever type of cloth, whatever amount, whether it has been received or not, he should know about it. Cloth which a donor gives with the words, "I give (offer) it in the *śimā* or for the *śimā*"; "I give it according to the rules of the sangha"; "I give it to the sangha"; "I give it to the sangha who have spent Rains-residence (here)"—(in all these cases) it is considered as being given to the sangha. Cloth which a donor gives to a bhikkhu who has received food from him, or to a bhikkhu who lives in his *senāsana* (lodging), or to a bhikkhu who has been supported by him in other ways, or specifically for certain bhikkhus—(in these cases) it is considered as being *pāṭipuggalika*. The act of receiving here refers to receiving on behalf of the sangha.

As for cloth which a donor gives to a bhikkhu who uses the donor's offerings, but which has not been given personally, asking for help in its distribution, it should be received as a duty (to perform).

Furthermore, he should know cloth which is proper to store and not proper to store. Cloth which a donor gives as cloth pledged for the Rains before the season of Pavāraṇā, which is called *accehacīvara*, should be kept until Rains-residence is completed, and then distributed to bhikkhus who have spent the Rains. Cloth which a donor gives which is not sufficient to be distributed should be stored until more is received and there is enough to distribute all around. Cloth given by donors which is sufficient to distribute to all, which is not *accehacīvara*, should not be stored but should be distributed at once. The amount of cloth, whether it is stored, not stored, or distributed immediately, should be known.

Also, he should know which cloth is proper to distribute and which cloth is not proper to distribute. Cloth which a donor gives without special stipulations in amount sufficient for overall distribution, is proper to distribute. Cloth which donors give as *kāṭhina* cloth, or as principal requisites for a *senāsana*, is not proper to distribute. The amount of cloth and whether or not it has been distributed, should be known.

The bhikkhu distributing cloth should take note of the boundary, the time, the objects, the individuals, and various specifications in the following way:

1. *The boundary area* is normally determined as the entire *āvāsa*. Donations to the sangha in any *āvāsa* should be given to all the bhikkhus who reside together in that *āvāsa*. It is the same when donors give in some other place specifically for the sangha in that *āvāsa*. This is based on the phrases "donors giving in the *simā*", and "giving to the

sangha". If the sangha in two or more āvāsa make a common rule, it is allowed for those āvāsa. to share gains evenly; that is, when material gains accrue in one āvāsa, the sangha in the other āvāsa also receive a share. It should be distributed to all the bhikkhus who live in the boundary area of that rule. An area of rule like this is called *samānalābhasīmā*, meaning a boundary having common gains. All the āvāsa established in the area of rule like this are the same as if they were together as one āvāsa. Making a rule like this is a method to help āvāsa having few material gains. This is covered by the phrase "donors giving according to common rule".

2. *The time* is normally the *cīvarakāla* (robe-time), or that which is expanded throughout the entire winter season by virtue of having spread kaṭhinā, or beyond that. If it is *cīvarakāla*, it should be distributed only to bhikkhus who have spent the Rains there, whether or not they have spread the kaṭhina also. This is based upon the phrase "donors giving to the sangha who have spent the Rains-residence". If it is desired to have *āgantuka* (newcomers, or all who have not spent Rains in that place) receive shares as well, *apalokana* must be done to request consent of the sangha who have spent the Rains. If it has passed the *cīvarakāla*, it should be distributed to *āgantuka* as well.
3. *The object* (vatthu) is the cloth. Mostly it is *vassikasātikā* and *vassāvāsika* cloth. Are they the same or different? Those different are of what type among the six kinds of cloth (allowable materials)? Good or bad, cheap or expensive? (Suitable for) what type of robe among the *ticivara*? How much is there of the different kinds? If there is enough to distribute as robes, it should be distributed thus, distributing

the good articles, articles of value, from the *sanghathera* (senior bhikkhu) downwards in order (of Rains). If there is enough to distribute of equal value, then it should be distributed in that way. If there is not enough to go round, then it is better to store it for the time being, rather than cutting or tearing it up into little pieces, which would be of little value to those receiving it. If there is one robe or only a few robes, it is proper to make *apalokana* in order to give it to a bhikkhu who takes on duties of the sangha, or to a bhikkhu who is in need.

4. *The individuals* refers to *sahadhammika* (those living together in the Dhamma) who receive what is distributed, differing in that they are bhikkhus or sāmaṇeras. Bhikkhus receive full shares, sāmaṇeras receive shares. If it cannot be shared out like that, such as when there is (just) enough to give one robe for each person, then to distribute evenly is proper.
5. Different *specification* are such as cloth which donors give as kaṭhina cloth, (in which case) the sangha should give it to one bhikkhu in order to spread kaṭhina. It should not be combined for distribution with other cloth. It is the same for cloth which is given along with the kaṭhina cloth. The *ticivara* of a bhikkhu or the *dvicivara* (two robes) of a sāmaṇera who has died should be given to the sangha, to the bhikkhus and sāmaṇeras who have been sick-nurses.

Food Officer

One having the duty to distribute food is called the *bhattudesaka*. The person distributing *yāgu* (gruel) is called *yāgubhājaka*; the person distributing fruit is called *phalabhājaka*; the person distributing hard foods (chewable things) is called

khajjābhājaka. There is a formula for appointing each one. I consider that for a bhikkhu taking on all four duties, the appointments can be made in the same *kammavācī*.

In Lord Buddha's time Ven. Dabbamallaputa Thera was in charge of these affairs. As the matter is reported, he received appointment as *bhattuddesaka* to distribute soft foods, not apparently being appointed to distribute other kinds. Considering the matter, it does not seem worth dividing the duties; but the words for appointing do exist. It seems that it means that there are officers who are assistants, such as in a kitchen where work must be divided to make main courses and to make sweets; but does the food officer have that much work? It is problematical. If it is necessary to send bhikkhus to eat in homes, many thousands in one day, as is related in the *Atthakathā*, then arranging in that way is correct. But it is not likely that anyone would consider that many, and there are not likely to be enough bhikkhus to send out in that way.¹ In these times in Siam there are still tens of thousands of bhikkhus, all of whom eat every day, yet they separate for offering and receiving without any need for a *bhattuddesaka* with so much work to do as in the *Atthakathā*. Compared with the managing of cloth, where also there are words for different appointments, it can be surmised that the Pāli words are not arranged clearly enough to be understood. When all those duties are brought together and one bhikkhu is appointed by a single *kammavācī*, it should become clearer and get rid of some confusion.

The bhikkhu who is the food officer should refrain from

1. When one sees the great stone 'canoe' or trough (Pāli) in Anurādhapura, Sri Lanka, and realises how many thousands of bhikkhus were fed from it, in those circumstances the Commentator's explanations are reasonable. The present situation is different.

the four biases. He should know which food is proper to distribute and which food is not. Food which has no specification is proper to distribute; food which has specifications is not proper to distribute. Saying that something is proper to distribute or not refers to overall distribution. Food with specifications is such as the food of four types said in the Pāli to have been kinds that the woman lay-supporter Visākhā requested Lord Buddha's permission to donate: a) *āgantukabhatta*, food given specially for newly-arrived bhikkhus; b) *gamiyabhatta*, food given specially for bhikkhus going travelling; c) *gilānabhatta*, food given specially for sick bhikkhus; d) *gilānuṭṭhā-kabhatta*, food given specially for bhikkhus nursing the sick; or such as *kuṭibhatta*, which is food given for a bhikkhu who lives in a kuṭi that the donor has built, which is related in the Atthakathā. These types of food should be distributed only to those bhikkhus in that specification, and should not be distributed to bhikkhus outside that. Also, when food has been distributed in Rains order but has not reached everyone, those who have received it and those who have not should be noted.

There are two types of distributing. One is distributing food which has been brought and given; the second is receiving an invitation and sending monks to the donor's house. To say that the bhattuddesaka 'distributes' in the latter case means that he 'points to' or 'specifies' the food.

Categories of food in Pāli are of seven types: i) *saṅghabhatta*—food given to the sangha; ii) *uddesabhatta*—food dedicated to the sangha; iii) *nimantana*—an invitation, or the food received at the place of invitation; iv) *salākabhatta*—food given by lots; v) *paṅkhika*—food given once in a fortnight; vi) *uposathika*—food given on the Uposatha day; vii) *pāṭipadika*—food given on the pāṭipada day (first day of the waning or

waxing moon).

- i) *Saṅghabhatta* refers to things brought or sent to be given to the sangha in the ārāma, sufficient for overall distribution. Food of this type accruing at whatever time should be commonly distributed at that time. It is not necessary to distribute it in order. It should be distributed down to the sāmaṇeras in even proportions. Food which is made for the sangha with monastery funds is called *vihārabhatta* in the Atthakathā; it should be distributed as is saṅghabhatta.
- ii) *Uddesabhatta* refers to things given to the sangha but not sufficient for overall distribution. It may be brought or sent to the monastery, or monks may be requested to go to receive it from the (donor's) house. This kind of food should be distributed from the sanghathera down. At whatever point it is finished, that should be noted. When more is received, it should be distributed from that point to those who have not yet received it. Having distributed down to the end of the line (or roster), the distribution should begin again at the head of the line. (The food of) a donor who gives every day is *nityabhatta*. To arrange a separate roster for that donor is proper. In this way, the food of that donor should be distributed separately, from the beginning of the line (order of seniority) all the way down to the end, and returning again. Food which is not from one single person, but from several taking turns and giving regularly is the same as *nityabhatta*, and a separate arrangement can likewise be made.
- iii) *Nimantana* refers to the invitation of a donor to go and eat at his home. As to it being an affair of the sangha, it should be seen as inviting the Exalted One at the head of

the Bhikkhu-sangha to eat at a house. The sangha in such cases is not clearly specified whether all the bhikkhus or only a certain number. There are examples of going as a guest: when King Bimbisāra, the sovereign of Magadha invited (the Lord Buddha) to go to eat at his palace; the time when the Lord Buddha went to Rājāgaha, being the first occasion after His Enlightenment; and when Cunda-kammāputta made an invitation to eat at his house on the day of the Parinibbāna—from these it can be surmised that the entire sangha is meant. On occasions when He was residing at a place, it looks as if it were that way. It fits in with the matter related in the Dhammapada-Commentary, that when Lord Buddha resided at Rājāgaha, the attendant doctor Jivakakomārabhacca made an invitation to eat at his house. He asked Ven. Mahāpanthaka, the bhattuddesaka, as to the number of monks. He told him, but omitted Ven. Cūḷapanthaka, who had been expelled from the residence. The Teacher went there, and having arrived, He remarked that there was still one bhikkhu missing. So doctor Jivaka had an invitation sent to him. For invitations like this, the bhattuddesaka is the one who makes the appointment for the bhikkhus to go—he is not the person distributing the food. Donors give *dakkhinodaka* (water of donation) to the Teacher as a symbol of offering the food and then immediately serve the monks. If the donors do not invite all, setting a number of five or ten bhikkhus, the roster should be consulted as with uddesa-bhatta. With that which is puggalika, the bhikkhu specified in the invitation is in charge and it is not the concern of the bhattuddesaka. But he (i.e. the bhattuddesaka) may take it as his duty to help with the invitations.

iv) *Salākabhatta* refers to saṅghabhatta which the donors come to give: different people, different arrangements, different things. It is most likely to be given in a time and place when fruits are ripening.² These things should be distributed by lots, as in this method: the name of the owner of the food is written on a slip of paper, one slip per owner. They are rolled or folded up and mixed together, and then all the bhikkhus pick in order of Rains; or, representative numbers may be written on the things (i.e. the food) and (corresponding) numbers given (for the bhikkhus) to pick. A bhikkhu getting the (lot) ticket of a donor should be given the things of that donor. If the number of things exceeds the number of bhikkhus, but is not enough to distribute all around one more time, extra tickets should be distributed to bhikkhus who are there downwards, or to bhikkhus who render assistance to the saṅgha, such as bhikkhus who are officers doing the business of the saṅgha, and to bhikkhus who instruct other bhikkhus. Sāmaṇeras should receive equal shares but should not receive an extra share. Customarily, before the lots are distributed, the bhikkhu who is bhattuddesaka does apalokana saying that he will distribute according to lots, and may it be shared out in equal proportions reaching the novices also. Even if this is not done, it will be all right, because the bhattuddesaka has a free hand in these affairs, and sāmaṇeras are people who are proper to receive a share—but such conduct lends dignity to the proceedings. In an ārāma where there are

2. In the Commentaries the meaning seems to be different, that is, donors leave tickets (salāka) at a monastery which are then collected by whichever bhikkhus pick them up; they go then to the donor's house and receive the alms-food which has been prepared in lots corresponding to the tickets.

few bhikkhus and many houses, they are likely to invite bhikkhus from other ārāmas to join in.

v), vi) and vii) *Pakkhikabhatta*, *uposathikabhatta* and *paṭipadikabhatta* are (special) occasions of sanghabhatta or uddesabhatta. Different names are given to signify the lunar day on which it is offered. Distribution is the same as the distribution of those two types of food. It differs only in that on the lunar day on which there is much, a separate order can be made for that lunar day. If there is not much, it is more convenient to bring it all together and distribute in a single order.

There are still three types of things classified separately from these seven kinds of food: *yāgu*, fruit and hard foods.

Yāgu is rice gruel, for eating to line the stomach before it has reached the time to take food, as coffee is used in the present. This kind of *yāgu* is watery to the point of being something which can be drunk or sipped and the act of consuming it is called drinking. It is not something which one could eat to become full, like soupy rice with pork, this latter kind being called *bhojayāgu*, being in principle, food. Having received an invitation to eat at one place, it is prohibited to eat beforehand, (Pacittiya 35), but this first type of *yāgu* is not prohibited. There is a story told of how it began in the Lord Buddha's time. A certain Brahmin of the city of Andhakavinda was the person who originally offered it. From that story it seems that it was eaten cooked with honey. The Teacher, in giving *anumodanā* (rejoicing at the donor's meritorious action), proclaimed the merits of *yāgu*, saying that it relieves hunger and thirst, helps wind to pass, cleans the urinary tract, and dissolves raw food. In the *Upajjhāyavatta* it is said, having drunk *yāgu*, (he) then goes for *pindapāta*³. Perhaps the taking of

3. In Sri Lankā, *yāgu* (Sinhalese: *kenda*) is often offered in the early

yāgu is the reason for bhikkhus taking food both in the early morning and before noon, eating the morning meal in place of yāgu, and the second meal as the normal. If there is someone offering it they are likely to give it every day, such as the lady Visākhā gave (it as) *dhwayāgu* (permanent yāgu) or arranging for it to be made by the monastery (as a thing of the Wat) and distributed by the monastery itself. The manner of distributing it is not mentioned. It seems likely that a list of the names of the bhikkhus and sāmaṇeras would be sent to the donor or person arranging it so that they could distribute or send it directly. Otherwise, they would probably supervise its ladling out.

Fruit should be seen as things grown in the garden of the Wat which the Wat steward cares for, or hires someone to do this, and then gives him a portion, or it is things which donors send to be given, or give permission to go and pick; such as the mangoes in the royal garden of King Bimbisāra. It does not refer to fruit which is given along with bhatta; this type of fruit should be distributed, a portion each to the sangha. With some types of fruit the amount can be counted; like mangoes, mangosteen and custard-apples. They should be counted and evenly distributed. If there is much, the sāmaṇeras should receive a half-share. If there is insufficient for each to eat his fill, he should distribute full portions (that is, it is unnecessary to cut the fruit up). Some types of fruit which are small are difficult to count, such as longan and *mā-fy*. They may be distributed in whole clusters, and bananas may be distributed by the bunch, except when there is not morning before offering an early morning meal. It is salty and thin, being compounded of rice, herbs and coconut oil. It is uncommon now for bhikkhus to go for piṇḍapāta in Sri Lankā, but if they did, it would be drunk before going.

enough to go around. Some kinds of large fruit such as jack-fruit should be cut up into pieces or the edible parts picked out, and distributed according to whether there is much or little. If there is so little that distributing all around does not serve a purpose, such as one longan per person, a roster should be established and reasonable shares distributed.

As to things which are *bitten and chewed*, fruits have already been classified into a separate group; this refers to roots such as tuberous roots (potatoes) and taro roots. Perhaps it refers here to sweets made in pieces, such as sweetmeats and rice-cakes. These things should be counted by pieces for distribution.

The tradition of bhikkhus is to go among the houses to receive alms-food to eat, and to eat one time. The taking of yāgu to line the stomach in the early morning is likely to come about once a *kappiyakūṭi* (pantry) is established in the Wat. The distribution of fruits and hard foods would come about when there are gardens and orchards in the Wat. Perhaps it was for this reason that the Ven. Dabbamallaputta did not receive appointment in these three matters.

3. Lodgings Officer

The person having the responsibility for distributing dwellings to bhikkhus to stay in is called *senāsanagāhāpaka*. The person who arranges dwellings is called *senāsanapaññāpaka*. There are separate formulas for each appointment. I see that one bhikkhu receiving both duties may be appointed by a single *kammavācā*.

In Lord Buddha's time the Ven. Dabbamallaputta Thera also held this office. It is told that he received the appointment to be *senāsanagāhāpaka* but it does not appear that he was appointed as *senāsanapaññāpaka* also. How the duties of

the latter differ from those of the former is still unclear.

Senāsana which should be distributed for staying in are of two types: 1) kuṭis which should be distributed for staying in as separate buildings or separate rooms, and 2) beds which should be distributed to take as (one's) place in āvāsa where many bhikkhus live together in one large kuṭi, like the living quarters of soldiers and students. I went to inspect the sangha in Uttaradit Province in B.E. 2457, and I found in some wats in the Lab Lae District that there were only two large kuṭis, both long and broad, built facing each other with a verandah in between. Inside, the floor was raised up as a sleeping place, (with) places arranged in rows. The sangha from the Abbot down, lived in the same kuṭi, many bhikkhus to a kuṭi⁴. In the Lord Buddha's time or in the time of compiling the scriptures, the floor of the senāsana was earth, so a bed was a desirable thing. As for the kuṭis in the Wats in the Lab Lae District, they had floors made of boards so a bed was not necessary. I understand that the senāsanagāhāpaka refers to the person distributing the kuṭis to be held as separate buildings or rooms. Senāsanapaññāpaka refers to the person distributing beds to be held as sleeping places⁵. Perhaps the latter came about afterwards, so that the Ven. Dabbamalla-putta did not receive appointment in this matter.

The lodgings officer should consider fully: if there are enough kuṭis to go round, they should be distributed to be held as separate buildings; but if in the whole area there are not enough, the senāsana should be reduced to separate rooms; and if the kuṭis are spacious, the senāsana should be reduced to the space of a bed or the space of a sleeping place, as is

4. This is also common now in Burma.

5. See the Venerable Author's remarks in the Appendix, Kammavācā Section I.

called living 'piled together'. In the Lord Buddha's time or the time of compiling the scriptures, giving bed-spaces as lodgings had certainly already come about, because in the *senāsanavatta* the etiquette is taught that when living in the same *kuṭi* as a senior *bhikkhu*, when opening or closing a window, reciting or explaining Dhamma, one should ask leave of the senior *bhikkhu* first.

It is related in the Pāli that there are three occasions for giving a *senāsana* to stay in: 1) *purimiko*—giving it on the day of entering the Rains; 2) *pacchimiko*—giving it on the latter day of entering the Rains; 3) *antarāmuttako*—giving it in the period beyond that. If one surmises that *pacchīmikāvas-sūpanāyika*, the latter day of entering the Rains, refers to entering the Rains in the year which has the *adhikamāsa* (added month),⁶ according to the conclusion of Somdet Pra Mahā Samāṇa Chao Krom Prayā Pavaresvariyālaṅkarana, my *Upajjhāya*, then there are only two occasions for distributing lodgings: *vassūpanāyiko*, giving on the day of entering Rains, and *tabbinimutto*, giving at a time beyond that⁷. Giving in care of on the day of entering Rains means giving it to be held as a dwelling place during the entire time of Rains-residence. It is not proper to move a person holding (a dwelling) in that time. Giving in the time beyond that is explained in the Pāli as giving in care of after *Mahāpavāraṇā* day onwards for the purpose of spending Rains again. The *Atthakathā* explains, amplifying the meaning, that it is giving in care of specially, not to be moved. In this way it becomes holding for a longer time than when entering the Rains. Giving in care of temporarily and able to be moved, which is called in the *Atthakathā* itself giving in care of in the *utuhāta*,

6. Present practice in Thailand is that the "Second Rains-entry" may be done in any year when there is a proper reason.

7. This is discussed more fully in Volume II, pages 85-86.

does not exist. The *senāsanagāhāpaka* has hardly any duties! When a visitor comes and there are extra *senāsana*, then he has the job to allot one. I understand that the explanation in the Pāli means that a *bhikkhu* who will stay until entering the next Rains, is given (a *senāsana*) outside of the Rains. A *bhikkhu* who will travel on to another place is one who has lost the impediments due to the *āvāsa* (*āvāsapālibodha*),⁸ and it is not necessary to give him (a *senāsana*) to take care of. This allotment should not be more prolonged than that at the time of entering the Rains. Thus it should be understood that it is a changeable allotment. The person who holds it in that time may be moved. In this way it will be in line with the following Pāli, which specifies *bhikkhus* whom it is proper to move outside of Rains-time:

- a) A *bhikkhu* who renders assistance to the sangha.
- b) A *bhikkhu* who has restored that *senāsana*. The sangha permits him to remain for a determined period of a year.
- c) A *bhikkhu* who is *bhaṇḍāgārika* (store-keeper).

In giving *senāsana* to hold, the status of the person holding it should be determined: for a start, is he one who renders assistance to the sangha or not? Is he one who is studying, or doing work in a special area? Which people does he rely on or which people rely on him? He should be given lodgings proper to his status. An important person should be given a sizeable *senāsana*, even including the surrounding area. A lesser person should be given a smaller *senāsana*. One who renders assistance to the sangha should be given a *senāsana* which makes doing that work convenient. Those who study and do the same kind of work, and those who are in mutual dependence, should be given *senāsana* near to each other

8. See below page 90 (footnote).

or in the same group. It is related that Ven. Dabba-mallaputta Thera arranged all the bhikkhus to hold *senāsana* in groups according to the business they were engaged in, such as: having the bhikkhus who discussed the Vinaya living as one group, the bhikkhus discussing the Suttas living as another group, the bhikkhus discussing the Abhidhamma living as one group, the bhikkhus practising meditation living as one group, the bhikkhus who were expounders of Dhamma living as one group, and the bhikkhus who were not engaged in any kind of business established as one group.⁹ Arranging dwellings according to common interests in this way will naturally lead to the contentment of those people holding (those dwellings).

The Pāli mentions sick bhikkhus with diarrhoea who dirtied the *senāsana*—they were given lodgings in a separate place. Following this indication, a sick bhikkhu with a disease which may be contagious should be given a place to live separately; he should not live mixing (in close quarters) with other bhikkhus. But a comfortable *senāsana* should be chosen, suitable to the illness of the sick person.

4. Ārāma Officer

The person responsible for directing people doing the work of the Wat is called the *ārāmikapesaka*. The person managing *sāmaṇeras* is the *sāmaṇerapesaka*. The person overseeing *navakamma* or construction, is called *navakanūmika*. The words for appointment are of different types. In this case, the duties are divided into two: caring for the *ārāma* and overseeing *navakamma*. The bhikkhu who has the duty to take care of

9. Translated literally this last group was "allocated lodgings in the the same place to the bhikkhus 'who lived indulging in animal-talk and playing about' saying, 'These revered ones will live according to their pleasure'." (Bhikkhu-vibhanga, Saṅghādisesa VIII).

the ārāma, having workers under his control, should probably receive appointment as *ārāmikapesaka*. In an ārāma without workers, sāmaṇeras must be used, so he should receive appointment as sāmaṇerapesaka.

Monastery workers are called ārāmika: they may be *lek wat* or they may be hired workers. *Lek wat* are people whom the governor of the region sends to be under the jurisdiction of a monastery, being exempted from conscription to do government work. The sangha might use them to do the work of the Wat from time to time, the same as the government would use them to do government work. However many months or days in the year those people would be conscripted for government work, they might be used to do monastery work for an equal time. There is a story related that these ārāmika already existed in the Lord Buddha's time. King Bimbisāra went forth and saw Ven. Pilindavaccha Thera making a dwelling-place, and he had the desire to give ārāmika as helpers. So the Elder went to ask Lord Buddha what should be practised, and He gave His permission to receive (them). King Bimbisāra gave five hundred ārāmika, a whole village to that Wat; their village received the name Pilindavacchagāma from the name of the Elder. In Siam in later times His Majesty the King gave ārāmika like this for royal monasteries,¹⁰ but not so many. For these people there is a government department with a director, a deputy director, and a chief secretary as superintendents. There is a departmental registrar who keeps a list of the population. Sons must be *lek wat* following their fathers. The department can register others as well.

The number of ārāmika for one Wat is not limited, but there are not many because they are used for heavy work, or because they must spend more money to avoid conscription

10. All this refers to affairs more than sixty years ago and does not apply now.

than *lek som*, that is, those registered under a supervisor. It is difficult to find volunteers. The members of the group are unhappy about it and try to avoid registration and try to buy their way off (the lists of) the department. One *lek wat* department will usually have many names on its list, many dozen altogether, but those who would be desirable to call are extremely few, usually less than twenty at the most. As for the sangha, they also are not happy to use conscripted people, leaving it to the government department to direct them. Since the government stopped appointing local supervisors who had rounded up those liable for service in their area, the *lek wat* have been released from the supervision of the *Wat*, so this group of *ārāmika* is not counted as existing any more.

Hired employees are people who work according to their own preference as they desire wages. The *ārāmikapesaka* could use them.

It is not clear from Lord Buddha's allowance to appoint an officer for using *sāmaṇeras* what work they would be used for. I should guess that they might be used for work which *bhikkhus* cannot do, such as cutting grass, working the soil, planting trees and cooking. The *bhikkhu* who is appointed *sāmaṇerapesaka* could probably muster the *sāmaṇeras* in the *āvāsa* for work, no matter whose disciples they might be. Employing them thus should be part of taking care of the *āvāsa*. Cooking would depend on (the needs of) the place, so it is included under this officer. In the present there are temple boys who work in place of novices, and are called together in the same way, so appointing a *sāmaṇerapesaka* is not done now. It is mentioned here so that the original way of doing things may be known.

The *navakammikabhikkhu* has the duty to oversee construction projects having a lay donor as the owner, and restoration of things falling apart and decaying in the monastery. If a

donor is doing any kind of construction work in the ārāma, it is the business of the sangha to choose a bhikkhu who understands the work and submit that construction to him, making him the overseer. For instance, when the lady Visākhā was building the original ārāma at Sāvathī, the Teacher chose the Ven. Mahāmogallāna to be the *navakammādhītthāyī*, the person directing that construction, as is told in the Dhammapada-Commentary. This is not called 'appointing'; it is called 'submitting navakamma' but the manner of it is like appointing. That bhikkhu should be requested beforehand to receive (that duty), while his duties resemble those of the ārāmika-pe-saka. Thus I have arranged this matter under this officer. It is the duty of the navakammika bhikkhu to determine what can be done to accomplish the work quickly, to do it well, and without great expense.

In an ārāma where there is little work it is convenient to have one bhikkhu take on the duties together. In an ārāma where there is much work, it is appropriate to divide the duties between different bhikkhus.

5. The Storekeeper

The person responsible for the storehouse containing the belongings of the sangha is called the *bhaṇḍāgārika*, and the person who distributes small articles to the bhikkhus is called *appamattaka-visajjaka*. There are separate formulas of appointment. It is proper to give both duties to a bhikkhu in one kammavācā.

The bhikkhu who is *bhaṇḍāgārika* should know which things are proper to store and which things are not. Whatever things are *garuḥhaṇḍa* (see Vinayamukha Volume II, Chapter 29), that is, heavy articles, he should store for the use of the sangha. Allowance is made to appoint *viḥāras*, that is, certain

kuṭis, as buildings for storing. Whatever things are *lahubhanda* (see the same reference), that is, light articles, have officers for their separate categories, and these become the business of those officers. Things other than these become the business of the *bhaṇḍāgārika*.

There are small articles which should (really) be given out to (all the) *bhikkhus*, like medicines for combating illness, but which are (actually) not things that all *bhikkhus* need; they are things which only a sick *bhikkhu* should want. Such a sick *bhikkhu* would want medicine which is specific for his illness; he would not want medicines of other kinds. Thus medicines are things which should not be generally distributed; they should be given specifically to the *bhikkhus* who need them.

The *Atthakathā-Ācariyas* arrange the following things as 'small articles': needles for sewing robes, folding razors, shoes, waistbelts, bowl straps, cloths for straining water, water filters, leftover scraps of cloth big enough to make into a panel of a *civara*, and the five medicines.¹¹ Also other things which will be worn out by use should be seen as small articles, adapting the principle of the *Atthakathā*. The officer appointed to distribute small articles should know these classes of what should be distributed and what should not.

In the Pāli of the *Senāsanakhandhaka* there are another two appointments: 1) appointing a person to receive the *sāṭikā* cloth, called the *sāṭiyagāhāpaka*; and 2) appointing a person to receive bowls, called *pattagāhāpaka*. I do not yet clearly understand what the duties of the persons receiving these appointments are. Is the *sāṭiyagāhāpaka* the person distributing *vassikasāṭikā* cloth or not? If he is, the *civarabhājjaka* could distribute it. Why is it necessary to have (this officer)? It

11. Ghee, fresh butter, oil, honey, and sugar; see *Nissaggiya Pācittiya* 23.

would be like the *bhattuddesaka* and the *yāgūbhajjaka*. If not, I cannot imagine (what he would do). The *pattagāhāpaka* has been mentioned in the second rule of the *Paṭavagga*, *Nissaggiya Pācittiya* Chapter. He is the person appointed to change the bowls. He takes the bowl which was forfeited as a result of asking for a new bowl when the damage to the old bowl amounted to fewer than five mends. That of the *bhikkhu* who has given it up is offered to the *Sanghathera*. (If he accepts), his bowl is taken and offered to the next *Thera*. Doing it this way, the bowl of the newest *bhikkhu* (*saṅgha-nāvaka*) is received and given to the forfeiting *bhikkhu*.¹² If the *pattagāhāpaka* here has the same job as the *pattagāhāpaka* in that rule, it is not necessary to appoint him. If not, it should be understood that the person giving bowls which belong to the *sangha* to *bhikkhus* who need them is like a person giving out small articles. But how is it that he is not called *bhajjaka*, a person who distributes, or *visajjaka*, one who gives out, but is called *gāhāpaka*, one who makes receive? The *senāsanagāhāpaka* refers to the person who distributes *senāsanas* for *bhikkhus* to live in. Those *senāsanas* are belongings of the *sangha*. The *pattagāhāpaka* of the twenty-second training-rule refers to the person exchanging bowls but they are not given free. I beg to entrust these two types of appointment to the *Vinaya* experts for further consideration.

It is stated in the *Atthakathā* that in appointing the *senāsanagāhāpaka* it is not proper to appoint only one *bhikkhu*, but two should be appointed. Each would give (dwellings) to the other to hold. In a large *vihāra* it is proper to appoint more than that.

12. See the remarks of the venerable Author in Volume I, *Nissaggiya Pācittiya* 22.

Explaining according to this opinion, if there is only one *senāsanagāpaka*, he would not receive a *senāsana* from the *saṅgha*; he would just be going and taking a dwelling on his own. If this is the proper way, then why does the Pali say to appoint a single *bhikkhu*, and regarding other officers, not advise appointing several, but advises having them distribute cloth and food to themselves? It is their right to distribute (to themselves). Is that not just as dangerous as taking a dwelling (which one gives oneself)? Appointing many *bhikkhus* with equal freedom in the same duties amounts to saying that it is not necessary to have an officer. In a large *āvāsa* with many groups of *kuṭīs*, these should just be assistants to the *senāsanagāhāpaka*. It may be his business to order them as those assistants are under him. This way will accord with the (original) methods of administration. May the Vinaya experts consider, please.

Bhikkhus in the early period were pleased to take on the duties and burdens of the *saṅgha*, Ven. *Dabbamallaputta* Thera being an example. It is told that he considered that having lived the Holy Life to completion he should take on the business of the *saṅgha*. He respectfully asked this of the Teacher, who approved and the *saṅgha* appointed him as *bhattuddesaka* and *senāsanagāhāpaka*. This should be an example for later *bhikkhus* at a time when there are few who take an interest (in the work of the *saṅgha*). If they will still help to do the work, things will run smoothly. There is even the saying of the Lord Buddha that to whatever extent the *bhikkhus* will volunteer to do the work of the *saṅgha*, progress for all can be expected and degeneration will not occur.

General Notes

1. Ven. Somdet Phra Nāṇasaṃvara has explained that the selection of *saṅgha* officers by *saṅghakamma* is now tacitly

replaced because of the appointment of abbots, who delegate these duties.

2. These officers, (the Editor notes), or the principal ones among them, might still be required if fairly large wats became established in predominantly non-Buddhist countries where the system of Wat government through Abbots as in Thailand, which is upheld there by Civil Law, might not operate.

CHAPTER XXVI

KATHINA¹

Kathina is a type of sanghakamma which derives its name from the wooden frame on which cloth for sewing was spread or stretched out. There is Lord Buddha's allowance to expand the (time) limits for making robes. Normally the time for making robes is only at the end, the last month, of the rainy season. If the *kathina* has been spread (here this has the technical meaning that the full ceremony has been done), that limit extends throughout the entire cold season. *To spread the kathina* is a phrase derived from the technique of spreading material on the frame. Bhikkhus were probably not skilled in sewing robes, so it was necessary to do it in that way. From this it can be seen that the making of robes for bhikkhus is an important affair. One's *sāhadhammika* (Dhamma-companions) would help on that occasion. Many allowances are given, as is clearly seen in many of the training-rules.

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1. Central to the translation of this chapter are the terms *grahn*, *doh*, and *palibodha*. The translations "spreading", "breaking up" (literally, splintering) and "impediments—those concerns which prevent the breaking up of the *kathina*" are based on the understanding that throughout it is the wooden frame being symbolically referred to. The cloth is spread on it, the thought (concern) to make further robes "impedes" its actual physical "breaking up", the symbolic completion of all stages of the process. The flavour of the imagery seems worth retaining, despite the awkwardness from their frequent repetition.

The alternatives that have been used include "formal making"; "withdrawal/removal/abeyance (of privileges)".

Permission is given to spread the kathina in the last month of the rainy season. A bhikkhu who will spread the kathina must have spent the whole three months of the Rains-residence unbroken in one *āvāsa* (monastery) with five or more bhikkhus. Spreading the kathina means that when cloth accrues to the sangha in that time, being enough to make any of the *ticivara*, the sangha agrees to give it to one bhikkhu for this purpose. The bhikkhu who receives that cloth makes a robe out of it on that same day and then comes to inform the bhikkhus who gave that cloth for their *anumodanā* (rejoicing at the donor's meritorious action), which they then give.

The cloth which is the material (*vatthu*) for kathina may be new cloth, or it may resemble new cloth such as cloth washed clean; it may be old cloth, or it may be *paṃsukula* cloth, or cloth "thrown away by the shops", which any person, whether they are layman or *sahadhammika*, has given to the sangha. All these things may be used. It is prohibited to use cloth over which rights are not held, such as borrowed cloth, or cloth which is acquired in a wrong manner—by hinting or indirect speech, and cloth which is *nissaggiya*. Even cloth which has been acquired in a proper way, but which has been stored overnight, may not be used as the kathina cloth.

Cloth "thrown away by shops" seems to mean *paṃsukula* cloth (ownerless, found cloth). I am not yet certain. I see that there ought to be separate definitions for these two kinds of cloth, but certainly it is not cloth which is bought from a shop, because I have seen it referring to inferior things.² As to cloth acquired by hinting, examples are given in the *Atthakathā*, such as saying "this cloth is good, we could probably spread kathina with this cloth". Speaking indirectly is illus-

2. Perhaps "off-cuts" are meant?

trated by saying, "It is proper to give kāṭhina cloth; the donors would certainly make much merit". As for myself, I understand that hinting means going to the extent of suggesting that they come to give (cloth) by *viññatti* (intimation). Even though the Atthakathā calls these both hinting and speaking indirectly, I see them all as speaking indirectly.

Cloth which is nissaggiya is explained as such because it is not yet completed when the sun rises, and so is the same as cloth stored overnight, but this does not fit the meaning of nissaggiya. It would be more appropriate to explain that cloth which a bhikkhu has forfeited to the sangha as nissaggiya under any rule is not suitable to be used as the kāṭhina cloth. May the Vinaya experts investigate this.

The sangha which will give the kāṭhina cloth must have at least five members, because one must be appointed to receive the kāṭhina cloth, leaving four to form a sangha. More than five bhikkhus is acceptable; fewer than five is unacceptable. The Atthakathā-Ācariyas allow for a bhikkhu who spends the second period for the Rains (in that place) to complete the group, and for a bhikkhu who spent the Rains in another place to come and recite kammavācā. The bhikkhus who spent the first Rains would receive the privileges, but the other bhikkhus would not. As for myself I understand that the Pāli words "the kāṭhina is not properly spread if a bhikkhu who lives outside the *simā* gives anumodanā", prohibit bringing other bhikkhus to complete the group or to recite kammavācā.³

What characteristics make a bhikkhu proper to receive the kāṭhina cloth from the sangha? The Parivāra explains that a bhikkhu having eight qualities is one proper to spread that

3. Others may, and often do, come to join the ceremony but they do not count towards the quorum or receive the kāṭhina privileges of that monastery. But it is understood differently in Sri Lanka.

kāṭhina. Those eight qualities are:

- He knows the *pubbakaraṇa* (prior duties), as will be explained.
- He knows the technique of spreading.
- He knows the *mātikā*, the main grounds for the breaking up of the kāṭhina.⁴
- He knows the *palibodha* (impediments), those concerns which prevent the breaking up of the kāṭhina, as will be explained.
- He knows the breaking up of the kāṭhina.⁴
- He knows the kāṭhina privileges.⁵

The Atthakathā-Ācariya who compiled the Mahāvagga Commentary explains that the kāṭhina cloth should be given by the sangha to a bhikkhu with an old robe. If there are many (such) bhikkhus, it should be given to the bhikkhu with the most Rains. If there are many bhikkhus with equal Rains it should be given to a bhikkhu who is a *mahāpurisa* (great man). My explanation is that it should be given first to the most virtuous, then downwards, depending on being able to do the task successfully. Taking the essence of the Atthakathā's explanation, the first consideration in selecting the bhikkhu should be the ability to meet the standard. If there are many, then other conditions should be considered as contributing to the standard, such as having an old robe, or many Rains, or being virtuous, until finally selection is made. The custom in

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4. This refers again to the wooden frame used to spread the robes on. It is left intact while there is still desire to make kāṭhina robes, and then it is symbolically "broken up". This breaking up, then, is what is "impeded" by the "concern" or desire to make further robes.
5. The other two qualities, not given here, are that he knows the renouncing (of the robe to be replaced) and the determining (of the newly-made robe). These are added only in the Parivāra, as is explained on the page below.

the present time is for the sangha to give it to the bhikkhu who is abbot or to an old bhikkhu who is worthy of praise. This can be considered as doing it according to the way of the Atthakathā.

Giving the kāṭhina cloth is to be done by *nāttidutiyakamma-vācā*, as will be explained later on. However, it is the custom to announce the words of consultation and agreement as to which bhikkhu it will be given to, and to first *apalokana* (give leave) regarding the rest of the cloth⁶ given along with the kāṭhina cloth, and then to recite the *kammavācā*. The consultation and *apalokana* were done at first in the Thai language. The Mahānikāya still does this, the Dhammayuttika does it in Pāli.

The bhikkhu who has received the kāṭhina cloth from the sangha should complete the *pubbakaraṇa* on that day. The business which should be done at the beginning of the spreading is called *pubbakaraṇa*, consisting of seven factors:

- 1) washing the cloth;
- 2) measuring the cloth;
- 3) cutting the cloth;
- 4) tacking or stitching the cut cloth;
- 5) sewing it into a robe;
- 6) dyeing the robe which has been sewn;
- 7) making the *bindukappa* (marks for discolouring and identification).

Washing the cloth may be seen as referring to an old cloth, but it should not be omitted. In the present time new cloth is likewise washed beforehand.

6. The present custom in the Dhammayutikanikāya is that a length of unmade white cloth is given, and possibly a set or sets of made-up robes in addition to that.

Measuring the cloth is measuring whether or not it will be enough for a saṅghāṭi or an uttarāsaṅga or an antaravāsaka. If it is enough for any of them, then whatever type is desired should be cut. If it is not enough for a saṅghāṭi, then one of the other two robes should be chosen. If it is not enough for even an uttarāsaṅga, then it must be cut as an antaravāsaka. Also, the time should be carefully considered. Whatever kind of robe can be made within the determined time, not exceeding a day, that kind of robe should be made.

Having estimated the cloth as to time, then it should be cut. If not (done) like this, it may be cut incorrectly. Cutting the cloth is deciding to cut a robe with five *khaṇḍa* (sections) or more than that. It must have *maṇḍala* and *addhamāṇḍala* and other characteristics proper to a robe. It is prohibited to make it into other kinds of requisites.

In *tacking* with long stitches the sections of cloth are laid side by side and sewn with stitches just tight enough to keep the cloth from shifting. When the sewing is finished, the long stitches are taken out. *Stitching* is the needlework to seam the pieces of cloth together. Both these ways are given in the text as *bandhana* (binding).

Sewing here means rolling over and sewing down the protruding seams, which is called hemming.

In *dyeing* it should be given a colour which bhikkhus can use. It is prohibited to use so little dye that insufficient colour is produced.

Making the kappa is making an identification mark by any of the three kinds of colours (things)—green, mud-colour or dark brown—on a section of the robe, with a circular shape, and not smaller than the back of a bedbug.

If the *pubbakaraṇa* with these seven factors is not complet-

ed on that day, then the work is not accomplished. (That is, the kaṭhina-cloth has not been "spread".)

In later times there has been the custom of using cloth that has already been sewn as the kaṭhina cloth. As to when this came about and the explanation for it, I have not yet thoroughly searched for the references. I have found it said in the Mahāvagga Commentary that, "When the sangha has given the kaṭhina cloth, if the parikamma⁷ of that kaṭhina cloth has already been accomplished, that is good." If not, then none of the bhikkhus, not even those who are theras or *bahus-suta* (learned), may be exempted from taking part in the work. All the bhikkhus together should complete the washing, sewing and dyeing. Whether the words "if the parikamma of that kaṭhina cloth has already been accomplished, that is good" refer to cloth which is bought already sewn, or whether they mean that that bhikkhu who receives the cloth should work hard to finish it by himself, depends on (one's) judgement. There are those who rule that this kind of (already prepared) cloth should be seen as *kāladāna* (a gift given at a special time) rather than (as the base for) (kaṭhina) *ānisamsa* (privileges)—that is one way to take it. If it is explained as (the base for) *ānisamsa*, it would conflict with the proper characteristics that have been and will be given.⁸

The original Pāli of the Mahāvagga says only this to indicate the completion (of the work): "The kaṭhina is properly spread if the bhikkhus who live in that *simā* give *anumodanā* for that kaṭhina". It should be seen that *anumodanā*

7. Parikamma literally means "preparatory work".

8. This means that some Teachers, including the Venerable Author, feel that kaṭhina privileges may not be claimed if a ready-made robe is used for "spreading"—but that others, including Thailand's Mahānikāya at present, take the privileges after "spreading" with a ready-made robe.

means approving the giving of that kaṭhina cloth. However, the Parivāra explains that the spreading ceremony continues on to a further point, summarized as follows: *

When the seven-fold pubbakaraṇa has been completed, and the kaṭhina cloth has been made into any kind of robe, the (owner's) original robe of that type should be renounced (*pac-cuddharana*) and the new one determined (*adhilthāna*) by name: then the ceremony of spreading the kaṭhina is done using that name. If it is a saṅghāṭi, the chanting is: *imāya saṅghāṭiyā kaṭhinam attharāmi*, meaning "I spread the kaṭhina with this saṅghāṭi". If it is an uttarāsaṅga, it is: *iminā uttarāsaṅgena kaṭhinam attharāmi*, meaning "I spread the kaṭhina with this uttarāsaṅga". If it is an antaravāsaka, the chanting is: *iminū antaravāsakena kaṭhinam attharāmi*, meaning "I spread the kaṭhina with this antaravāsaka".

What should be done with that robe at the time of the spreading (ceremony) is not explained, but it might be surmised from the words of spreading—"this robe"—that it means that it is with the person or within hatthapāsa. The way it is done now is to hold it in the hand or stroke it at the moment of speaking the words of spreading.

After that, the bhikkhu who has spread the kaṭhina should approach the sangha with his uttarāsaṅga arranged over one shoulder, make añjali and say: *attham bhante saṅghassa kaṭhinam, dhammiko kaṭhinatthāro, anumodatha*, which means "Venerable sirs, the kaṭhina cloth of the sangha is spread, the spreading of the kaṭhina cloth (accords with) dhamma [that is, all procedures have been properly done]; may you all please approve" (*anumodanā*). Those bhikkhus should arrange their uttarāsaṅgas over one shoulder, make añjali, and say: *attham āvuso saṅghassa kaṭhinam, dhammiko kaṭhinatthāro, anumodāma*", which means "So, friend, the kaṭhina cloth of the sangha is spread, the spreading of the

kathina cloth (accords with) dhamma; this we approve.”

In the Parivāra it says further that the bhikkhu who spreads the kathina should approach many bhikkhus, meaning a gaṇa (group), or he should approach a single bhikkhu, and say the same words. It differs only in that in the case of one bhikkhu, he says *anumodāhi* for *anumodatha*, according to the grammar of the language. The words of anumodanā are also the same, differing only in that the individual bhikkhu says *anumodāmi* for *anumodāma*.

In the present the kathina is spread before the sangha. It is not specified to kneel at the time of approving and informing as it is in other affairs, but it is done kneeling. The words *approach a gaṇa*, *approach a single bhikkhu* ought to be specially explained as meaning to approach bhikkhus assembled in a meeting, or to approach those not meeting together three, two or one at a time. However, one question remains concerning a gaṇa spreading kathina, which will be dealt with further on.

Further, in the Mahāvagga there are two statements: “The kathina is not properly spread if bhikkhus living outside the simā give anumodanā for that kathina”; and “the kathina is properly spread if the bhikkhus who live in the simā give anumodanā for that kathina”. The Atthakathā-Ācariyas amend the phrase “living outside the simā” to be “living outside the vicinity (*upacāra*) of the simā”. Whether these two statements mean that those who approve the kathina cloth must be those who spent the Rains in that same simā, or that they must do the ceremony of anumodanā inside the simā, is not clear. I understand that it means the former, but the anumodanā has usually been done in the simā or its vicinity to accord with the way of the Atthakathā.

This finishes the ceremony of spreading the kathina. One

bhikkhu considered as a *puggala* (individual) has spread the *kāṭhina*, and all the bhikkhus who gave *anumodanā*, here counted as the *sangha*, are said to have spread the *kāṭhina* (also).

However, the *Parivāra* poses the question: does the *sangha*, or a *gaṇa* or a *puggala* spread the *kāṭhina*? It is answered that the *sangha* does not spread *kāṭhina*, the *gaṇa* does not spread *kāṭhina*; the *puggala* spreads the *kāṭhina*. However, because the *sangha* has approved, because the *gaṇa* has approved, and because the individual has spread it, it is said that the *sangha*, the *gaṇa* and the individual have spread the *kāṭhina*. *Sangha* here means (a group of) five or more bhikkhus including the person (physically) spreading the *kāṭhina*. *Puggala* means the person doing it, as has been explained. As for *gaṇa*, how many bhikkhus are meant? If one goes by the normal standard, it must be understood as less than five bhikkhus. If this is correct, a *gaṇa* might receive and give the *kāṭhina* cloth also. Perhaps for this reason the *Atthakathā-Ācariyas* are led to assume that a *gaṇa* might add bhikkhus who spend the latter Rains, or bhikkhus who spend the Rains in other *simā* or *āvāsa*, to be the *gaṇapūvaka* (one who completes the quorum).⁹ Yet this cannot be done in the analogy they offer: that the *sangha* does not recite *Pāṭimokkha*, the *gaṇa* does not recite *Pāṭimokkha*; an individual recites *Pāṭimokkha*. However, because of the concord of the *sangha*, because of the concord of the *gaṇa*, and because of the recitation of the individual, it is said that the *sangha*, the *gaṇa*, and the individual have recited the *Pāṭimokkha*. As to how a *gaṇa* could do *Uposatha* by reciting *Pāṭimokkha*, there is Lord

9. This method is widely practised in Sri Lankā where in many places there is only a single bhikkhu spending the Rains.

Buddha's allowance clearly stated that the gaṇa should do Uposatha (just) by informing of purity¹⁰. Given this, then, there is a way to understand that the phrase "sangha or gaṇa" refers to either the full quorum, or less than that, of bhikkhus, in each āvāsa, in the same sima, with common saṁvāsa, meeting to do Uposatha and sanghakamma together. Therefore, it should mean the same (in the case of) all the bhikkhus from different āvāsa in the same simā, having the quorum to be a sangha or just a gaṇa, meeting to receive the kāṭhina cloth. Otherwise, the word gaṇa is only coupled with the word sangha for the sake of melodious speech, as is called *siliṭṭhavaṇa*, or as is called in Thai, *speaking from habit without looking at the meaning*. This is seen in the phrase "two or three" in the Sahasseyya-sikkhāpada and the phrase "with five or six words" in the Dhammedesana-sikkhāpada, *Musāvādavagga* of the Pācittya chapter: the maximum having been determined, the lesser amount is not meaningful. Whatever is appropriate here, I wish to leave to the judgement of the Vinaya experts.¹¹

When donors give other things in addition to kāṭhina cloth,

10. That is, the gaṇa may not recite Pāṭimokkha.

11. What this difficult passage seems to imply is:

- a. the Parivāra passage "it is said that the gaṇa has spread the kāṭhina" is using the word "spread" in the sense of "has become eligible for the privileges", referring to the case of bhikkhus who give anumodanā when not in a sangha-meeting. (As discussed on page 85).
- b. this should not be taken to mean that earlier sanghakamma (receiving, giving, etc.) could be performed by a gaṇa.
- c. the Atthakathā-Ācariyas, however, have taken it to mean this, and to make this more feasible have suggested ways of adding to the gaṇa to complete a quorum.
- d. the analogy to the Pāṭimokkha is not apt, because there the gaṇa may not make a full recitation of the Pāṭimokkha.

who should receive them? This matter is elucidated in the Atthakathā, saying that if it is cloth, and if the remaining robes [the two from his ticivara that will not be replaced by the kaṭhina robe] of the bhikkhu who spreads the kaṭhina are old as well, it should be given to him by apalokana (agreement) until he has enough. Any left over from that should be distributed to the remaining bhikkhus in the order (they received) Rains-cloth, which is called *vassāvāsika*; or else by seniority from the theras down.

It is prohibited to distribute (the additional gifts) if they are *garubhaṇḍa* (heavy articles), unless the donors have specified them for the bhikkhu who spreads the kaṭhina. (They do this) by saying: *yena amhākaṃ kaṭhinam, gahitam, tasseva dema*, which means "whatever bhikkhu receives this kaṭhina cloth of ours, we give (these also) that bhikkhu"; in this way the sangha is not chief. If they do not specify, just giving and finishing the matter at that, the sangha is chief. What was said in the Atthakathā should then be taken as the standard.

All the bhikkhus who have spread the kaṭhina then receive five privileges:

- a) they may go out without having to take leave, as laid down in the sixth rule of the Acelakavagga in the Pācittiya chapter;
- b) they may journey without having to take the complete set of robes;
- c) they may eat *ganabhojana*;
- d) they may keep as many *atireka-civara* (extra robes) as they please;
- e) cloth which accrues in that place belongs to all of them. Also the *civara-kāla* (lime for making up and

receiving robes) is extended over the whole four months of *hemanta* (the winter season).

The first four of these privileges I have explained in the training-rules concerning these matters in Volume I.¹² I will explain (here) only the fifth. A bhikkhu who lives as part of a sangha will have rights to receive material gains which that sangha distributes evenly. If there were no kāṭhina privileges, when cloth accrues it would have to be distributed evenly, including *āgantuka* (new arrivals) who have come to reside after the Rains. If there is too little to distribute, it must be distributed in order (of seniority). An *āgantuka* who had more Rains would receive it before the bhikkhus who live there. Lord Buddha's allowance in this kāṭhina privilege makes gains of cloth to be specially for those regular residents who have spread the kāṭhina. If there is not enough to distribute all round, they will receive shares. If there is enough, then the visitors will receive likewise, because of the generosity of the residents who have given *apalokana* (leave). They do not receive it due to any rights. Other things, such as food, are not restricted; visitors should receive shares also. This privilege is not allowed for possessiveness in regard to gains, nor to confer power upon the residents. They should practise in accordance with Lord Buddha's intention and use this power as a means to build friendship with *āgantuka*.

The limit of the *civarakāla*, which was said to be extended throughout the whole four months of the winter season, is fixed by (lasts as long as) the *palibodha*¹³ (impediments), those

12. For (a), see page 162; (b), see page 86; (c), see pages 149-151; (d), see page 83.

13. The *palibodha* are the things which stop the lapsing of the privileges.

concerns which prevent the breaking up of the kaṭhina (removal of the kaṭhina privileges). Whenever no impediments can be found, the limit ends at that time. The last month of the rainy season is the time for replacing robes for bhikkhus. This limit is extended for the convenience of bhikkhus who cannot find cloth within the original limit.

There are two (kinds of) impediments: *āvāsapalibodha*, the residence-impediment, and *cīvarapalibodha*, the robes-impediment.

A bhikkhu still living in that āvāsa or leaving with the determination to return is said to still have āvāsapalibodha.¹⁴ If he leaves that āvāsa, giving up his business there and not intending to return, he is said to have ended āvāsapalibodha.

A bhikkhu who has not yet made his robe or who has not finished it, or who has lost it during the making but has not given up hope of getting another robe, is said to still have cīvarapalibodha.¹⁵ If when he has finished making his robe (s), or is only part-finished and then ruins, loses, or burns it, and gives up hope of getting another robe, he is said to have ended cīvarapalibodha.

While these two palibodha, or even one of them, still remain, one retains the kaṭhina privileges and the limit of the cīvarakāla continues for that period. If both are lacking together, the kaṭhina privileges are finished and the cīvarakāla is ended, being called "breaking up the kaṭhina". This meaning is expressed in the words *ubbhāro* and *uddhāro* which combine into the kaṭhina vocabulary as *kaṭhinuddhāro*, *kaṭhi-*

14. His continued membership in the sangha of that residence continues his right to share its common kaṭhina privileges.

15. The lapsing of the privileges is "impeded" until hope is abandoned or the robe is completed.

nubbhāro, which means "dismantling the wooden frame".

As well as this, the sangha may agree to break up the kāṭhina in the remaining interval (in which the privileges might be held); the purpose of this is not explained, and I myself do not understand it.¹⁶ Furthermore, when the time limit is up, the kāṭhina "breaks up by itself".

The two palibodha would be cut off one at a time, not together. Sometimes āvāsapalibodha is cut off first, sometimes cīvarapalibodha is cut off first. The breaking up of the kāṭhina is determined by the second palibodha being cut off. In the Pāli, the breaking up of the kāṭhina is divided into eight grounds. This is called the *mātikā* for breaking up of the kāṭhina. It is explained essentially as follows:

- 1) A bhikkhu, having spread kāṭhina and finished his robes, leaves thinking not to return. This is breaking up of the kāṭhina by leaving. Here cīvarapalibodha is cut off first, āvāsapalibodha afterwards.
- 2) A bhikkhu, having spread kāṭhina, has not yet made a robe or has not yet finished it, and leaves not thinking to return. He makes robes outside of the *simā*. This is breaking up of kāṭhina by finishing the robes. Āvāsapalibodha is lost first, cīvarapalibodha afterwards.
- 3) He resolves that he will not make robes. This is breaking up of kāṭhina by resolve.
- 4) The robe which he is making is ruined or lost. This is breaking up of kāṭhina by ruining or losing.

16. In many forest wats in Thailand, the sangha agrees not to take the kāṭhina privileges at all; the senior monks recommend that practising these rules strictly all year will be good for training in mindfulness.

5) A bhikkhu leaves not thinking to return. He has the desire to get cloth and make robes later on, but cannot find any. This is breaking up of kaṭhina by giving up hope.

6) A bhikkhu has spread kaṭhina and he leaves thinking to return, and having made robes outside the simā, he hears news that in that āvāsa the kaṭhina has been broken up. This is breaking up of kaṭhina by hearing news. It does not involve the two palibodha.

7) Having finished the robes he (keeps on) thinking to return, until it passes the time of breaking up of the kaṭhina. This is breaking up of the kaṭhina by exceeding the bounds. In the Pāli the word simā is used. This leads to the understanding that the kaṭhina breaks up when he goes out from the simā; but as he has not yet made robes, the kaṭhina is not yet broken up. Therefore, I see that this wording probably refers to determining the end of kaṭhina privileges and robe time. We may call it the time limit, so I translate it in this way.

8) He finishes the robes and thinks to return. He returns in time for the breaking up of the kaṭhina, and his kaṭhina breaks up together with (that of) all the (others who have spread) kaṭhina.

I have given much consideration to Lord Buddha's allowance concerning kaṭhina: what purpose is intended by setting a one-day limit for finishing the robe? I see in one way that it was Lord Buddha's wish to have the company of bhikkhus in harmony; making robes in those times was a large and difficult task, as has already been mentioned. If it must be completed within that day, they must help energetically to get

it accomplished—since this matter concerns (the difficult task of making) robes, the limitation (of time) was thus laid down in that way. If this conclusion is correct, then in using a previously-made robe as the material for kāṭhina, not very much co-operation is needed, and it goes against Lord Buddha's intention. However, in these times little value is found in it. Other than this I do not see its purpose. I would like to entrust it to the Vinaya experts for further consideration.

CHAPTER XXVII PABBAJJA AND UPASAMPADA

PABBAJĀ

This word may refer to ordination in general, including upasampadā as well; or it may refer specifically to ordination which is the *pubbapayoga* (preliminary) to upasampadā, including ordaining only as a *sāmaṇera*. The Pāli uses it as a pair together with upasampadā in the time before permission was given for *sāmaṇera* ordination. In the first period of (Lord Buddha's) Enlightenment, those who wished to lead the Holy Life in the Dhamma-Vinaya, from Ven. Aññakoṇḍañña Thera on, spoke words requesting pabbajjā and upasampadā together. At the time when it was allowed that the *sāvaka* (disciples) give ordination by Going to the Triple Refuge, the allowance was made for pabbajjā and upasampadā together. The way to understand this is that pabbajjā is of a pair with upasampadā, yet they mean separate things, so that each disciple received both.

Giving ordination by Going to the Three Refuges may be divided into two parts: giving the robes (to put on) is one part, being the giving of pabbajjā; taking the Three Refuges is the second part, being the giving of upasampadā. The per-

son wishing to enter the Dhamma-Vinaya is received with the words: "Come, O bhikkhu, the Dhamma is well-expounded; lead the Holy Life for making an end to suffering". If the candidate has already attained Arahatsip, like Yasà, the words "for making an end to suffering" are omitted, using only the words "lead the Holy Life". These words may likewise be divided into two parts. The words "Come, O bhikkhu" are one part, giving permission to claim the status (of one ordained) and (thus) conferring pabbajjā. The words "lead the Holy Life for making an end of suffering" are the other part, giving permission to practise Dhamma-Vinaya and (thus) conferring upasampadā.

The Atthakathā-Ācariyas explain that as soon as he is received his original status vanishes. Bowl and robes supplied by supernatural power will equip him immediately. These words I interpret as meaning that one who is originally an ascetic did not change those robes which he wore, for how would he obtain robes? The recognition given to his original status may be counted as conferring pabbajjā. As for one who comes as a layman, such as Yasa and the thirty noble youths, they would have to put on robes first, then permission is given for them to hold the status of an ordained person. Abbreviating the essence of these two matters, let us say that granting the status is giving pabbajjā, and permitting one to practise Dhamma is giving upasampadā. This explanation is comparable to saying, born with both a physical body (*rūpa-kāya*) and a Dhamma-body (*Dhamma-kāya*) which has been adapted from the word *dvija*, the fact of being twice-born among the Brāhmins, referring to physical birth and then to being received as a Brāhmin. Even in the giving of upasampadā by *ñatticatutthakamma*, before giving permission it is

necessary to give *sāmaṇera-pabbajjā*, first shaving the hair and beard and putting on robes, and then reciting the *kammavācā* for *upasampadā*. The former is also the giving of *pabbajjā*.

I do not insist that *pabbajjā* has a meaning different from *upasampadā*, or that it has been of a pair with *upasampadā* from the very first (time of) Enlightenment. Perhaps it might be a way of repetitive speaking to make the request firm. Or perhaps it might be words added through carelessness in later times. However, the mode of granting the status and admission to Dhamma-practice would most probably be like that. It is only a matter of whether or not they will be considered different. Dividing it in this way is acceptable everywhere. This way of *pabbajjā* is the *pubbapayoga* of *upasampadā*.

After ceasing to give *upasampadā* by *tisaraṇagamana* (Going to the Three Refuges), the allowance was made for ordination as *sāmaṇera* by *tisaraṇagamana*, at the time when it was seen proper to allow young boys to be received into a monastery; but they were not allowed to live as monk's boys, as in the present. They had to take the status of ordained people, called *sāmaṇera*, which means "the *samaṇas*' pupils". The story is told that Prince Rāhula was the first to receive the Lord Buddha's permission to ordain as a *sāmaṇera*. The Teacher did not perform it himself but had Venerable Sāriputta ordain him. This ordination is called *pabbajjā*. A child fit to receive *pabbajjā* in those first times had to be at least fifteen years of age, but since that time there has been no age limit. Merely knowing how to chase a crow is acceptable; but a child of this size I consider too small. It seems like a sarcastic remark! The original limit is well-

founded, because a child aged fifteen is strong enough to be trained. Although a person is of age limit but the parents have not given permission, or they come under one of the other prohibitions, which will be dealt with in the section on upasampadā, he is one who should not yet receive pabbajjā.

As to the method of giving pabbajjā, the upasampadā by tisaraṇagamana which has been abandoned, was then permitted. In the Pāli it is only said that the pabbajjāpekkha should be made to shave hair and beard, then to put on the yellow robes. Arranging the robe over one shoulder, he prostrates at the feet of all the bhikkhus, and then kneeling and holding his hands in añjali, he is ordered by saying *evaṃ vadehi*, ("you should speak in this way"), to say the Going for Refuge, thus:

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

Merely by this method that boy is said to have the standing of a sāmaṇera.

This pabbajjā should be done methodically (*kiccalakkhaṇa*), letting the bhikkhus who live there be aware of it. It should not be done secretly as if it were stealing someone's child and taking him to ordain. In those days the bhikkhus had to

complete it themselves, from shaving the hair onwards. Thus there is Lord Buddha's allowance for the sangha to meet and announce the request to do *bhaṇḍūkamma*, which is the shaving of the hair as a preliminary. The words for announcing are not mentioned in the Pāli. The Atthakathā explains the method of announcing saying that that bhikkhu should bring all the bhikkhus living in that *simā* to meet together, lead the *pabbajjāpekkha* to that place, and announce *sanghaṃ bhante imassa dāra-kassa bhaṇḍūkammaṃ āpucchāmi* three times, twice, or once being acceptable, and meaning "Venerable Sirs, I announce the *bhaṇḍūkamma* of this child to the Sangha". He may announce *imassa samaṇakaraṇaṃ āpucchāmi* or *ayaṃ pabbajjītukāmo*. The former means "I announce the making of this child into a *sāmana*"; the latter means "This (child) wishes to ordain". If it is known where all the bhikkhus are living, then it is permissible to go and tell them at their residences, by the former method. The *pabbajjāpekkha* need not be taken along; junior (young) bhikkhus or *sāmaṇeras* may be sent to announce it in his place. The words of announcing *eko bhante pabbajjāpekkho atthi, tassa bhaṇḍūkammaṃ āpucchāmi* means "Venerable sir(s), there is a person seeking *pabbajjā*; I announce his *bhaṇḍūkamma*".

Even though all have not been informed but thinking that they have, as *pabbajjā* is not an important matter, once he is ordained it is settled.

For one who has recently shaved his head, having hair only two inches long or shorter than that, nothing need be done with shaving. It is not necessary to announce the *bhaṇḍūkamma*. He may be ordained at once. In the time of the Atthakathā, before shaving the hair it was the custom to teach the *taca-pañcakakammaṭṭhāna* to the *pabbajjāpekkha*, having him note the five (body) parts: *kesū, lomā, nakhā,*

duntā, tato as being unclean things, or as being distinct characteristics.

In giving the robes to wear, the upper robe should be arranged over one shoulder. At the time of the Atthakathā there were traditional words submitting oneself to be received which I understand could be said thrice, twice, or only once. At the time of compiling the Anuṭikā named Vimativinodani they sometimes used the words of request *sabbadukkhaniissaraṇa-nibbānasacchi-karaṇatthāya imaṃ kāsavaṃ gaheva pabbajetha maṃ bhante anukampaṃ upādāya*, meaning "Venerable sir, may you please take these robes and ordain me for the realization of Nibbāna which is the escape from all suffering (*dukkha*)."¹ The difference depends on whether the robes are in the hands of the pabbajjāpekkha or of the one giving the ordination.

When there is the custom of requesting and then returning the robes in this way, the one giving ordination may put the robes on (the applicant) himself following the original custom, or order bhikkhus, sāmaṇeras, or upāsaka to put them on him; or the candidate may be told to put them on himself. It is stated that those robes are called "given by bhikkhus", which is only to say that he should not just put them on by himself, as he likes (i.e. without any kind of ordination procedure).

As to prostrating at the feet of all the bhikkhus, the meaning can be clarified in this way: the original custom was to give ordination in the presence of all the bhikkhus. They did not

1. "Sabbadukkhaniissaraṇanibbānasacchikaraṇatthāya etaṃ kāsavaṃ datva pabbajetha maṃ bhante anukampaṃ upādāya," meaning "Venerable Sir; may you please give me those robes and ordain me for the realization of Nibbāna which is the escape from all suffering."

have to sit in *hatthapāsa* as a sangha or have enough members to constitute a sangha. Also, bhikkhus in that time sat on seats with their feet down, so that he had to prostrate to their feet. Having announced *bhaṇḍīkamma* to the meeting of the sangha, having led him outside to shave his hair, put on the robes, and led him back in to prostrate to the feet of all the bhikkhus, he should then kneel, make añjali, and receive the Going for Refuge. In the time of the Atthakathā the words ordering him to repeat the giving of *saraṇagamana* did not use exclusively the Pāli *evaṃ vadehi*—"you should speak in this way", but sometimes used the words *yamahāṇi vadāmi taṃ vadehi*, "you should speak the words which I speak".

The Atthakathā-Ācariyas consider the giving of *saraṇagamana* to be important, and say that it must be pure, with precisely correct procedure on both sides, both the one giving and the one receiving, unlike *upasampadā* which need only be pure in respect to the person reciting *kammavācā*. Perhaps it is due to this factor that they say the *upajjhāya* himself may give it, or the *ācariya* may give it. They recommend that when the *niggahita* is being pronounced as "ñ" (each) clause should be pronounced (with the words) joined together, starting with *Buddham saraṇam gacchāmi*. If the *niggahita* is pronounced as "ṇi" it should be spoken divided word by word, commencing *Buddham saraṇam gacchāmi*. Either way is acceptable.

For what reason do they advise dividing it word by word when the *niggahita* is pronounced as "ṇi"? I have researched this matter thoroughly; one way to see it is that in the Sanskrit language the *niggahita* is pronounced separately in each word and at the end of each word as "ṇi". But when all the words

come together as a sentence, then it cannot remain as "m̄". It must be changed to a *vagganta*,² that is, the last letter of the group to which the following belongs, as when *Buddhani saraṇaṇi gacchāmi* is pronounced *Buddhan saraṇaṇ gacchāmi*. because "s" is *dantaja* (dental)², so the *niggahita* (before it) must be pronounced "n"; "g" is *kaṇṭhaja* (guttural)², so it must be pronounced "ṅ". When saying it word by word, it's certainly easier to only pronounce the *niggahita* as "m̄". I cannot yet see any other reason for it.

If Going for Refuge is accomplished by making a statement that can be readily understood, called *tādatthavijānanani*, as when leaving the training (disrobing), then pronouncing it word by word is not acceptable. If not (done) with that particularity, then it is acceptable. As to the reason for their giving the choice of using "m̄", I understand that they are being accommodating to the Southern school, who pronounce "ṅ" and the Northern school who pronounce "m̄". Perhaps in their time they were used mixed together, so they see both types as usable.

In the time of the Atthakathā a new sāmaṇera would request the training-rules (*sikkāpada*) of a sāmaṇera immediately following the Going for Refuge, saying the Pāli, starting with *pāṇātipātā veramaṇi, adinnādānā veramaṇi*. After that time, the words of undertaking (the precepts) were added, starting with *pāṇātipātā veramaṇi sikkhāpadāni samādiyāmi*, and finishing with *imāni dasa sikkhāpadāni samādiyāmi*.

The way of pabbajjā in Siam follows the way in the time

2. The classification of consonants and method of pronunciation is found in the section on phonetics at the end of Chapter XXIII, and in the attached table (pages 10-12). For *vagganta* see especially Note 1 to the Table.

of the Atthakathā and the succeeding times. The pabbajjāpek-kha has his head shaved without the announcing of *bhaṇḍūkamma*. I know of just one occasion when (*bhaṇḍūkamma*) was performed, when His Majesty King Ramma V (Cula-longkorn) took pabbajjā at the time of his upasampadā. Even if *bhaṇḍūkamma* has not been done, it is proper to give pabbajjā before the sangha; it will accord with the Pāli method as well as making it felt that it is the way it should be done by the pabbajjāpekkha.

Having brought the robes with him, the pabbajjāpekkha takes them and approaches the upajjhāya. He speaks the words in the style of the Anuṭikā Vimativinodani perhaps with some introductory words or modifications according to the customs of the sect and monastery.

After the upajjhāya has spoken on the *taca-ṇāṇcakkama-maṭṭhāna*, put the *angsa* (shoulder-cloth) on him and given the robes into his hands, telling him the way to put them on, then other persons, bhikkhus or laymen, put them on him, and he comes back to receive the saraṇagamana. Usually the ācariya is the one who gives it; sometimes the upajjhāya does it himself. Having first led him to say the words of homage, then the words are spoken ordering the pabbajjāpekkha to reply *āma bhante*. Then at that time saraṇagamana is given.

Previously he would be made to receive saraṇagamana in both ways. Some would pronounce the niggahita as "ii" first, some would pronounce it as "i" first, and then say it the other way, according to the method suggested in the Atthakathā. At the present time the Dhammayuttika Nikāya has abandoned pronouncing the niggahita as "ii" and uses only "i". The saraṇagamana is concluded by saying

saraṇagamanaṃ or *saraṇagamanaṃ niṭṭhitaṃ*, the new *sāmaṇera* answering *āma bhante*. Then he takes the ten precepts, some saying the words of undertaking, some saying only as much as is in the Pali.

The bhikkhu who gives pabbajjā must have at least ten Rains (*vassa*), the same as a bhikkhu who is an upajjhāya giving upasampadā, and one who is an ācariya giving nissaya. As to the bhikkhu who gives the Refuges, a limit has not been set. Those with less than ten Rains can do so.

Since the practice of ordaining *sāmaṇeras* by *tisaraṇagama* in this way arose, the pabbajjā which is the *pubbapayoga* of upasampadā has also adopted the custom of receiving *saraṇagamana*, so that they follow the same pattern.

A *sāmaṇera* ordained while not of the age for upasampadā, should be allowed to take upasampadā when he reaches the proper age; he need not disrobe and then go through the ceremony of pabbajjā again as the *pubbapayoga* of upasampadā. If it is doubtful whether he has kept the first five training rules in purity, then he need take only the Refuges and precepts again.

Upasampadā

This topic has been dealt with generally in Chapter I. Here I will explain specifically upasampadā by *ñatticatutthakamma* as it is done in the present.

Vatthu-sampatti (perfection of the person)

A person whom the sangha will receive for upasampadā and admit to the group of bhikkhus must be a male, fully twenty years of age, and not an *abhabbapuggala*, that is, one who is absolutely prohibited.

Restrictions as to age

Age is determined from the time of conception. If, someones age is not known for certain, then the time in the womb until birth should be counted as at most nine months, for in the textbooks of pre-natal care it is explained that normally pregnancy lasts about two hundred and seventy days until birth and if it occurs sooner than that the child often does not survive. So even if one counts less than that there is no question.

In determining the twenty years, it is not proper to count the year of birth as the first and the year of upasampadā as the twentieth, as ordinary people count age. This way of counting causes a falling short of many months. For instance, a person born in the second lunar month (which falls near the end of the Thai year) counts one year—actually it is much less than three months because he may be born on the first day (of that month), therefore falling short by more than nine months. Then, taking Upasampadā in the waxing part of the eighth month (which falls in July, just before the Rains) is only three months and some days, with a shortfall of another eight months and more. The total shortfall is between seventeen and eighteen months—adding time in the womb, it is still not enough. Furthermore, according to the Atthakathā, it is not proper to count twelve months by the lunar calendar as a full year: by that reckoning during nineteen years there will be an additional seven *adhikamāsa* (intercalary) months which must be added to make the faster-progressing lunar calendar agree with the solar calendar.³

3. The essential points are: one year should be counted twelve (solar) months after the date of birth. The earliest that upasampadā can be given is nineteen years and three months, counting nine months in

When time is counted by the lunar calendar, it cannot go at one stretch for more than three years without the *adhikamāsa*. The seasons would go completely out of line. The time of spending the Rains would not remain constant, with the rainy season shifting into the hot season and the cold season. For this reason, upon reaching the year with *adhikamāsa*, there is Lord Buddha's allowance to arrange according to local custom, so that the day of entering Rains is postponed by one month. Siamese astrology places the extra month after the eighth (lunar) month, calling it eighth also, adding the designations "former" and "latter". It is ingenious as it lets the people know that it is a month which cannot be counted. So it is proper to count one complete cycle, that is, a year, begun in the second lunar month, when the next second lunar month is reached. Nineteen complete years and three full months at the least, excluding the seven *adhikamāsa* in that period, and adding nine months for the time in the womb, is a full twenty years.

If months are counted by the solar calendar, which has more days, not needing to add the *adhikamāsa*, one complete year is always twelve months. It is not inconsistent like the complete year of the lunar calendar which has sometimes twelve, sometimes thirteen months, and leads those who do not know astrology astray.

The *upasampadā* of a person who is not twenty years of age cannot stand. A *bhikkhu* who knows (about the applicant's age) and acts as *upajjhāya*, that is, the one leading him into the *sangha* for *upasampadā*, is guilty of *pācittiya*. Those other *bhikkhus* who meet as a *sangha*, are guilty of *dukkata*. Not knowing, or judging wrongly, there is no *āpatti*, but that

the womb to make the full age of twenty years from conception.

person's upasampadā does not stand. Suppose that that person, having received upasampadā and continuing in the monkhood for a long time until he has enough Rains to be a thera and an upajjhāya giving upasampadā, afterwards discovers that he was not yet of age when he was ordained, what is to be done? If it is necessary to pull down what he has already done, it will cause much trouble. It is not the proper course at all. Because of that the Atthakathā-Ācariyas explain in the training-rule⁴ that an offence falls upon the bhikkhus who *knowingly* give upasampadā to those under twenty years of age. In the Sappānavagga of the Pācittiya-Chapter it states that those already ordained (by that upajjhāya), other than that person (the upajjhāya himself), are said to be ordained, except if he is the final member completing a sangha. That person (the upajjhāya) having become aware should re-ordain. The words of the Atthakathā-Ācariyas are well-founded, because the giving of upasampadā is done as an act of the sangha. However, they make an exception when that person completes a sangha. They compare with the Pāli which says that when a person who is *antimavattlu*⁵ completes a sangha, the kamma which it performs is not acceptable. It is similar to and comparable with this example if that person is also a kammavācā-ācariya reciting kammavācā for upasampadā.

By the old tradition, a person born at the end of the year would be given upasampadā on reaching his twenty-second year. This is quite good. If the person is not able to count his age, it will not matter. Comparing those others who hurry to ordain in their twentieth year from birth, the former way

4. Pācittiya 65. See "Entrance to the Vinaya", Volume I, page 178.

5. "The last thing"—the worst offence, meaning one guilty of pārājika who should not be in communion.

is better than the latter. If the person is not able to count, he may err, making difficulty for those who ordain afterwards. A person fit to receive upasampadā in his twentieth year should be a special man; in the Pāli, Kumāarakassapa is given as an example. Also suitable are laypeople of high rank, whose ordination will render assistance to the Sāsana, cause faith to arise, and give them satisfaction in being ordained. In time their character may change, so in such cases it is proper to hurry ordination in the twentieth year.

One further matter: it is not proper if a person in that situation has unreliable upasampadā—he should ordain once more to make it more stable, which is called *daḥikamma*. It used to be done in the time when upasampadā was done carelessly, which was a cause for dissatisfaction among those who are critical. It is explained that it does not overturn (*ukkoṭana*) the original act, because it has not been cancelled; it is merely a repetition.

Abhabbapuggala (disqualified persons)

A person who has reached the proper age, but who is an *abhabbapuggala*, that is, one who is not suitable for ordination is absolutely prohibited ordination. Though this kind of person is ordained it is false and not acceptable. People like this are prohibited to ordain for their entire lifetime. As for a person under twenty, he is prohibited only temporarily. Having reached the determined age he may ordain.

The abhabbapuggala are prohibited in some cases because of abnormality of gender, some because of behaving wrongly in Dhamma-Vinaya, and some because of behaving wrongly towards their parents.

Those abnormal in gender are: *paṇḍaka*, and *ubhatobyañjanaka* which means a person with both sexes. It is difficult

to understand what kind of person 'paṇḍaka' refers to. It probably should be understood according to the indications given in the Pāli and the Atthakathā, that it refers to a man having strong lust, transgressing what is good conduct in sexual matters, and enticing other men to behave similarly; a man who has been castrated; one of indeterminate sex from birth. This latter type may be a genuine male, but with skin covering the male organs. If that skin is cut off, they will be normal men, able to have children.

As to the reason for prohibiting upasampadā to a paṇḍaka, I understand that this type of person is a cause of disturbance to others in sexual matters, as has been explained under *Agocara* in Chapter XXII.

Ubhatobyañjanaka is extremely difficult to understand. The Atthakathā-Ācariyas explain that there are two, both female and male. Whatever type of ubhatobyañjanaka the person is, that type of sexual organ will normally be found. When transgressing⁶ by taking the role of the other sex, the other kind of organ will appear. I still do not see how to understand what kind of person is meant, other than having heard that the ubhatobyañjanaka said to be a male is a man by birth but has the other kind of organ appearing in outline. One who is a female should be known by the opposite token. This explanation sounds a little clearer than that of the Atthakathā, but whether or not it is true I cannot say. If it refers to a person who has the traits and temperament opposite to their own sex, such as a man having female traits like not having whiskers and having voice, behaviour and temperament like a woman—this makes more sense. If such a person is living in the group, outsiders may think that there is a woman disguised as a bhikkhu living among them.

6. Ajjhācāro: transgression, excess, offence.

Those persons behaving wrongly towards the Sāsana are explained as of seven types:

- 1) a person who kills an Arāhant;
- 2) a person who molests bhikkhunis, meaning one who rapes a bhikkhuni;
- 3) a person "living in communion by theft" (literally, who "steals the status"), which is called in Pāli *theyyasānvāsa*;
- 4) a bhikkhu who goes over to another religion;
- 5) a bhikkhu who has committed a pārājika offence and left the sangha;
- 6) a bhikkhu who creates a schism of the sangha;
- 7) a person who harms the Teacher to the point of shedding His blood.

A person living in communion by theft is one who takes the status of a bhikkhu by himself with the intention to impersonate, and who joins the group of bhikkhus, as is related regarding those of other religions who joined the group of bhikkhus in King Asoka's reign. If it is only taking on the status for other reasons, such as to escape danger, this is not considered "stealing the status".

A bhikkhu who goes to another religion refers in particular to one who goes over while still a bhikkhu. A layman going over, or a bhikkhu disrobing and then going over, is not considered an abhabbapuggala.

A person creating a schism of the sangha refers to a bhikkhu who is of the same saṃvāsa having split off from the sangha and then having formed a separate group, Devadatta being an example. Classifying a bhikkhu who creates a schism of the sangha as a disqualified person means that even

if that bhikkhu has a change of heart and returns, asking to rejoin the group, it is absolutely prohibited to re-admit him. Devadatta himself is said to have had a change of heart, and went to request pardon from the Teacher, but was not re-admitted into the group; the story goes that he had not yet had an audience when the earth swallowed him up.

Persons behaving wrongly towards their parents are those who kill their mother or father.

This rule also prohibits animals, citing the case of a *nāga*, for example, transforming itself into a human being and coming for upasampadā. I have previously explained that those who will take upasampadā must be persons who are males—animals not being persons, these words show that they may not ordain, so I have not specified them in this group.

Disqualified persons, when known to be such from the beginning, should not be received for upasampadā. If such a person has unknowingly been given upasampadā, he should be expelled when it is found out. The question is asked in the Pāli: if it is prohibited to give upasampadā, may pabbajjā be given? There is the answer that pabbajjā was allowed for persons not yet twenty years of age, still children, not being disqualified persons, and as the pubbapayoga of upasampadā. If these persons are considered to have been prohibited from taking upasampadā, the giving of pabbajjā, which is the preliminary of upasampadā, should not be done. Also, at the end of the Pāli prohibiting upasampadā for these persons, and excluding one who has committed pārājika, it is stated that he should be expelled if he has taken upasampadā. Expulsion here means taking away his status. It is used in expelling sāmaṇeras as well. This clearly indicates that it includes prohibition of pabbajjā. As for one who has committed pārājika, at the end of the Pāṭimokkha (Pārājikuddesa) it says that he is not in saṃ-

vāsa (communion) with the bhikkhus as he was previously.

A person, having passed the determined age for upasampadā, who is prohibited from taking upasampadā again, should not be given pabbajjā which is the pubbapayoga for it. It is told in the original story of the pārājika rule that the group of Vajjiputta (bhikkhus), who had committed pārājika, approached Venerable Ānanda, admitted their wrongdoing in violating the training-rule, and promising to restrain themselves in the future, asked for assistance in approaching the Teacher for permission to ordain (pabbajjā-upasampadā) again. He declared that it was not a situation for removing the training-rule which had already been laid down. Based on those persons' (case), permission is not given.

The Atthakathā-Ācariyas, for their part, take the Lord Buddha's words of prohibition "upasampadā should not be given" as being a prohibition specifically in that matter (that is, upasampadā), not explaining it to include prohibition of pabbajjā. This is a loophole for this type of person, called *parisādīsako*, those who spoil the assembly, to come and take pabbajjā again, bringing even more shame on the group than those persons having an abnormal body who are prohibited from taking pabbajjā again. When I was still a youth, I saw some old sāmaṇeras.⁷ I asked some other persons why it was that they did not ordain as bhikkhus. I was told that they had once committed pārājika and that their upasampadā would not stand; but that raises a further point that should be explained to the questioner—what (offences) caused those sāmaṇeras' decline?

7. Still found in Sri Lanka where the explanation of their status is sometimes as above, that they do not want to undertake all the bhikkhu's precepts.

Temporary disqualification

There are further persons who may not ordain, other than the abhabbapuggala categories, but who are not absolutely prohibited. They are prohibited because of having unsuitable characteristics. If already ordained they, need not be excluded; there is only dukkata awarded to the bhikkhus giving ordination. In this latter group of prohibited persons, some are prohibited pabbajjā, some prohibited upasampadā.

Those persons prohibited from receiving pabbajjā are arranged as eight types:

1) Persons with *contagious, incurable or chronic* diseases. Five types of disease are specified here: *kutthani*—leprosy; *gando*—this has been translated as boils, but I wish to translate it as abscess diseases, such as smallpox and chicken-pox, even including measles in this term; *kilāso*—ringworm and intestinal worms being included here; *soso*—consumption or bronchial asthma with similar symptoms; *apamāro*—epilepsy. These five diseases are brought up for questioning before giving upasampadā. *Pāparogo*, diseases which are the result of bad deeds, which the Atthakathā explains as chronic diseases, such as haemorrhoids and swollen testicles. Diseases which are the result of sexual activity should be included here also. *Pakkhahatātā*, being one who becomes numb in a part of the body, refers to paralysis. Persons with these diseases, once recovered and back to normal, may be received for pabbajjā.

2) A person *lacking limbs* (body parts), such as: lacking a hand, a foot, or both; lacking fingers or toes; lacking the fork of the hand or of the foot, which the Atthakathā explains as lacking thumb or big toe; lacking sinews.

- 3) Persons with *deformed limbs*—a person with a webbed hand, the fingers not being separated but being connected by skin; a hunchback; a dwarf; a person with goiter; with club-foot; a person different from the rest (in a negative way), in Pāli called *purisadūsako*, one who spoils the group, with examples given in the Atthakathā as abnormally tall or short, black or white⁸, thin or fat, with too big or stunted a head. In this group, those who have been cured, such as a person with a webbed hand having the connecting skin cut out, are freed from prohibition.
- 4) *Physically handicapped* persons. Included are purblind persons, specifically those with cataracts; the lame, having distorted hands, feet, toes or fingers; incapacitated persons, being those with crippled feet or legs not able to walk normally but having to hobble. The blind, dumb and deaf; those both blind and dumb, both blind and deaf, both dumb and deaf, or blind, dumb and deaf.
- 5) *The feeble*. That is, those old and infirm [unable to work]; a weak person; those called in Pāli *chimmīriyāpatho*, a person not able (to take all of the four) postures. I understand this last type to mean having a nervous disorder or weakness of the joints, less severe than paralysis.
- 6) A person with *obligations*. That is, a person whose parents do not consent; one who is in royal service, a government worker under the King's protection—the present-day equivalent is a government worker holding a position and receiving a salary or allowance; a debtor; a slave. Should persons of this group become free of their obligations—that is, a son who

8. Obviously the meaning here is that their blackness or whiteness is abnormal, possibly the result of skin diseases.

receives his parents' consent, a government worker permitted by the King or this superior officers, a debtor freed from debt or a freed slave—then they may be ordained.

7) Persons marked by *severe punishments*. Included are: one who has been whipped and has scars on his back; one who has been tattooed to signify guilt, as in the former practice of tattooing the face of one who had committed a *pārājika* offence. Not included in this group are persons tattooed with the identification mark of a group, such as potential conscripts in former times, and soldiers after that.

8) *Disturbers of the peace*. Included are notoriously evil robbers, called in Pāli *dhajabaddho coro*—"a flag-flaunting thief"; a prisoner escaped from jail; a wrong-doer not protected by the law, (so that) whoever may kill or harm him is not held to be at fault—in Pāli these are called *likhitako*, meaning "one who has been written about"—that is, there are notices stating that wherever he is encountered, there he should be killed.

As these persons are prohibited *pabbajjā*, they are thus also prohibited *upasampadā*, for not having *pabbajjā* how could they receive *upasampadā*?

Those persons prohibited from *upasampadā* are: persons without an *upajjhāya*, or having someone other than a *bhikkhu* as an *upajjhāya*, or taking a *sangha* or *gaṇa* as *upajjhāya*; persons without a bowl, without robes, or with neither bowl nor robes; persons who borrow a bowl, robes, or both.

For what reasons are these persons prohibited at the level of *upasampadā* but not at that of *pabbajjā*? I understand that (it is because) shortcomings are found in the preliminary duties (*pubbakicca*) of *upasampadā*. Before a person can take

upasampadā he must take an upajjhāya, and must be seen to have bowl and robes complete—so (in these cases) upasampadā is prohibited. A person who will take pabbajjā as a sāmaṇera must likewise have an upajjhāya and a complete (set) of bowl and robes. If there is no upajjhāya, there is no one to give the robes. The robes cannot be lacking—if they were, pabbajjā would not be accomplished. A sāmaṇera without a bowl and robes to use will be inconvenienced! In other places it is found that a sāmaṇera having the use of a bowl, yet lacking an upajjhāya and (his own) bowl and robes may not yet take pabbajjā; so by the same explanation he is said to be barred from all (stages) including pabbajjā.

A candidate for upasampadā free of the prohibitions explained above is called *vatthu-sampatti* (perfection of the material or qualities) and may validly ordain.

Parisa-sampatti (perfection of the assembly)

The sangha which will receive respectable youths (literally, “sons of families”) for ordination has a fixed number. In the Middle Country of Jambūdīpa at the Lord Buddha's time, it was ten bhikkhus, called *dasavagga*. In the Outer Countries beyond that area it is five bhikkhus, called *pañcavagga*. These are the minimums. Fewer than this is not acceptable, being *parisa-vipatti* (defect of the assembly). Just the determined number or greater than that is acceptable, considered as *parisa-sampatti*.

Simā-sampatti (perfection of the boundary)

The upasampadā must be performed within a simā correct as to characteristics, which have been explained in Chapter XXIV. If within that simā there are bhikkhus who do not

attend the sanghakamma, their *chanda* (consent) must be brought, according to the method explained in Chapter XVII. If that is not done, it is said to be doing kamma as a *vagga* (a part of a sangha), and is not acceptable as it is considered *simā-vipatti* (defect of the boundary). Doing it in a *simā* with incorrect characteristics, it must be suspected that there may be bhikkhus living in the *simā* who do not send their consent, (so it could be) performing kamma as a *vagga*. When all the bhikkhus meet together within the *simā* sitting in *hatthapāsa*, or the consent of all who do not come is sent, it is called "preparedness for doing kamma". This is considered as *simā-sampatti*, perfect as to the *simā*.

The Parivāra classes not conveying *chanda* under *parisa-vipatti*, taking it as being concerned with the condition of the bhikkhus. It should not be seen in that way. On consideration, it can be clearly seen that the *simā* is considered defective just because the consent of the bhikkhus living in the boundary of concord (*sāmaggī*) has not been conveyed, on the understanding that they live outside the limit. Should the establishment of a *baddha-simā* and the fixing of an *abaddha-simā* have been improperly done, that *simā* is not valid and the original boundary of concord remains. If the consent of all (within the original boundary) is not brought, that kamma is spoilt. For ease of understanding I have explained it under *simā-vipatti*.

Pubbakicca (preliminary duties)

Before *upasampadā* there are preliminary duties which should be done, called *pubbakicca*. These are: giving *pabbajjā*; requesting *nissaya* (dependence); taking an *upajjhāya*; giving the Pāli name of the *uṇṇasampadāpekkha*; announcing the name

of the upajjhāya; telling (teaching the names of) the bowl and robes; ordering the upasampadāpekkha to go and stand outside; appointing a bhikkhu to question the upasampadāpekkha concerning the *antarāyikadhamma* (obstructing, circumstances); calling the upasampadāpekkha into the sangha; having him request upasampadā; and appointing a bhikkhu to question him about the *antarāyikadhamma* in the midst of the sangha.

Regarding these duties, *giving pubbajjā* should be done when the upasampadāpekkha comes as a layman. If he is already a sāmaṇera, it need not be done. *The giving of the Pāli name* of the upasampadāpekkha is for answering when asked about (his) name, and for announcing it in the *kammavācā*. In the time when Buddhism was still established in Jambūdīpa, the name did not have to be given because they had Pāli names already. The original name was used when replying. Telling the name of the upajjhāya was not done because it was already known. Citing the upajjhāya in the *kammavācā* may have been done by giving the first name, the clan name, or in these days the family name.

When the Sāsana spread to other countries, where people had names in their own languages, it became necessary to give the Pāli name of the upasampadāpekkha and to tell the name of the upajjhāya. When giving upasampadā had become so widespread that it was being done in sanghas which did not know Pāli, even changing the case-endings for names in the *kammavācā* to accord with Pāli grammar was difficult. Later Ācariyas thus set down a method for *kammavācā-upasampadā* using the (one) name, taking the model from the *Anuṭikā* called *Vimativinodani*, which gives the example of an upasampadāpekkha named Nāga, an upajjhāya named Tissa, and the recitation (using those names). The name of every

upasampadāpekkha was given as Nāga; whatever the upajjhāya's name may have been, the convention was established at that time that the name Tissa was recited. After upasampadā, the name of the new bhikkhu would then be changed to something else. Ācariyas who are strict are likely to find fault with the fact that the persons' given name is not used, holding that this is the same as not specifying the name. But seeing that it has been in use until it has become the model, I am still more satisfied (with this method) than with giving and reciting the name in a confused way. However, in these times, those capable of using cases (correctly) in upasampadākamma will (naturally) give the Pāli names of the upasampadāpekkha and use it and the Pāli name of the upajjhāya in the recital.⁹

Telling (the names of) the bowl and robes is their presentation, and it is identical with giving the yellow robes to put on. When *tisaraṇagamanūpasampadā* was given, bowl and robes had to be complete. This is one of the factors making a person fit to receive upasampadā. This point is also asked about in the questioning, and specified in the kammavācā. To one who says that this is not specified in the Pāli, it can be said: "he should first be made to take an upajjhāya; having taken an upajjhāya, the bowl and robe should be told". It follows from this that the bhikkhu who has him take an upajjhāya is the one who tells him about the bowl, and it is customary for the Kammavācā-Ācariya to do this.

Ordering (him) to go and stand outside is determined as being at a distance of at least twelve forearm-lengths from the edge of (the group) in hatthapāsa. What is the reason for this? Because the initial questioning should be done outside. The limit

9. Since the Venerable Author wrote this, this capability has become more widespread, so that the use of "Nāga" and "Tissa" has been completely abandoned in Thailand. It was still current in Laos.

of twelve forearms-lengths I surmise as being the reckoning of *leddhupāta*, the distance a clod of earth can be thrown, as the vicinity (*upacāra*) of the sangha. Beyond that is called 'outside'.

Appointing a bhikkhu as the person *who initially questions* the upasampadāpekkha on the antarāyikadhamma is outlined in the Pāli. It says that the bhikkhu who will do the questioning may appoint himself or may be appointed by another. Traditionally, he appoints himself. The actual questioning about the antarāyikadhamma might well be done before pabbajjā, but doing it at the time of giving upasampadā as an act of the sangha, including the preliminary questioning, seems to be the orderly way. The words for appointment are not very important; the one who will do the questioning may well appoint himself. How, then, should another appointing him be understood? One way to look at it is that the questioner appointing himself is the same as his requesting the permission of the sangha to do the questioning. One bhikkhu appointing another to do the questioning is the same as the sangha ordering him to do it.

As to the point raised, "Are you a human being?", if it is understood that a nāga (snake) might transform itself into a human and come to request upasampadā, as is related in the Pāli of the Mahākkhandhaka, there is no problem. Otherwise, why is it brought up? In one way it could be surmised that the word *manussa* refers to common people who live in villages and cities, and not to savages who eat the flesh of humans, who must be taken to be *yakkhas*, not to uncivilized forest and mountain dwellers. The question "Are you a human being?" might be taken to mean whether or not has he reached the age of twenty, but there is already a question about age. It thus leads to the literal understanding that it means, does he have

normal male sexuality, not being one who is castrated.¹⁰

Asking permission *to call the upasampadāpekkha to come to the sangha* is set down clearly in the Pāli, saying that the one who questions him is the one who asks permission.

It is the custom that the sangha can receive for ordination only those who request it voluntarily. Forcing a person to seek ordination if he does not willingly want it cannot be done. It is for this reason the upasampadāpekkha must request ordination.

For *questioning in the midst of the sangha* on the antarāyika-dhamma, a Pāli formula is given only for a questioner to appoint himself. It is probably the same as for the (preliminary) questioning.

If these preliminary duties, other than pabbajjā, should be deficient in some ways, it is not counted as vipatti.

Kammavācā-sampatti (perfection of the act)

When these pubbakicca have been completed, the kammavācā for upasampadā should be recited, the motion being put once and the anusāvanā recited three times. This is called *ñatticatullhakamma*, meaning a kamma complete with four *vācā* (pronouncements), including the *ñatti* (motion). Kamma in which anusāvanā is recited three times is important kamma. It is to give the assembled bhikkhus time to consider whether or not they will give their consent. This custom is still used in the parliaments of European countries in inspecting legislation. This kammavācā must be recited according to rule to be acceptable, being then considered as *kammavācā-sampatti*. Not reciting it according to rule, or making omissions, is considered *kammavācā-vipatti* and is not valid.

10. But perhaps this last suggestion relates more to "purisosi"? The idea that manussa means a civilized being is reasonable.

Should any bhikkhu raise an objection, while the kammavācā is being recited, that kamma is not successfully accomplished. If they are silent throughout until the recitation reaches *so bhāseyya*—which means “those persons should speak”—at the end of the third anusāvanā, then that upasampadā is counted as accomplished.

In the Parivāra, objection is classified as *parisa-vipatti*. It may be taken like that if it is seen to concern the condition of the bhikkhus. On further consideration, it is not a defect of the company, nor is it a defect of the kammavācā, but a defect *regarding* the kammavācā; therefore it is explained here for ease of understanding.

The Pāli says that a single bhikkhu recites the kammavācā, but the old custom in Siam is to have a pair recite it. The following may be the reasons:

- a) other kinds of reciting, such as *bhāṇavāra*,¹¹ are done by a pair of bhikkhus.
- b) a single reciter might make omissions, but in reciting together, the same omissions would probably not be made, thus counterbalancing each other. A single bhikkhu making a mistake might founder.
- c) in cases of upasampadā in pairs, one bhikkhu recites kammavācā for one upasampadāpekka.

As to the bhikkhus reciting kammavācā, a single one may do it from the point of appointing himself preliminary questioner up to reciting upasampadā, or the sections may be shared. It is only in one kamma, such as reciting upasampadā, that

11. This is a ceremonial recitation of a set of scriptures, in which two pairs of bhikkhus alternate to keep the chant going continuously for long periods of time.

a single bhikkhu must recite it in its entirety; the ñatti and anusāvanā may not be separated. The present custom, however, is that the same bhikkhu recites it from the beginning all the way through to the end.¹²

When there are many upasampadāpekkha, allowance has been made to take upasampadā together, two or three at a time, but there should only be a single upajjhāya. There is no allowance for more than that. I understand that it is because four or more bhikkhus constitute a sangha. How this is to be done is not explained in the Pāli, but because the original names are specified in the kammavācā, it may be understood that they take upasampadā by a single kammavācā. The Ācariya who compiled the Vimativinodanī gives a model. The names are given together, using the adjectives, pronouns and verbs in the plural, as in the model for "doing upasampadā-kammavācā for two or three persons in the section on kammavācā (at the end of this book). No model, however, is given for the questioning outside and in the midst of the sangha on the antarāyikadhamma. It seems as if these would be done one person at a time. The questioning on the antarāyikadhamma, if it is to be done in earnest, should be (done in) that manner.

For convenience, the method of giving upasampadā has been reduced to the point where the names are standardized, the upasampadāpekkha being called Nāga and the upajjhāya Tissa, while the persons reciting kammavācā do it as a pair. Dividing the pair who recite, each to be Kammavācā-Ācariya for one upasampadāpekkha; chanting together in the way done for a single person; doing the preliminary and

12. Each section of the process of upasampadā is a separate kamma. Half a section may not be recited by one bhikkhu, half by another; but they may recite it together in its entirety. Now it is always a pair, the main purpose being to provide a check.

actual questioning together—these may be done.

Pacchima-kicca (duties done after)

The upasampadā completed, the *pacchima-kicca* (duties done after) should be done according to Lord Buddha's allowance. These are called *anusāsana* (admonition). These duties include:

- (a) measuring the sun's shadow at that very moment;
- (b) recording the time of the season;
- (c) recording the part of the day;
- (d) telling the *saṅgīti*;
- (e) telling the four *nissaya*;
- (f) telling the four *akaraniya*

(a) In Lord Buddha's time determining the time exactly was done by *measuring the sun's shadow*. The shadow was divided into two parts. From sunrise until midday the shadow progressively shortens. This part is *hāyamānacchāyā*, meaning "the time in which the shadow decreases". From midday until sunset the shadow progressively lengthens. This part is called *vaddhamānacchāyā*, meaning "the time in which the shadow grows". When it was desired to determine the time, such as the moment of a child's birth, a person would go out and stand in the sunlight. Having marked the place where he stood and the place of the (his head's) shadow, he would then measure in steps the number of 'feet', foot touching foot, and count them. This sun-shadow system only tells whether it is early or late morning or afternoon on sunny days and cannot be used at night. At night the time might be determined by a planet straight overhead. This system has been used. Birth-horoscopes and auspicious moments are exactly defined by the constellations reaching each third or ninth part of each house of the zodiac, and which refers to noting the planets and their

positions. However, this method is not mentioned in the Pāli, perhaps because most bhikkhus did not know how to use it, or because upasampadā was only performed in the daytime, so that mention is made only of measuring the sun's shadow.

Upasampadā is an important affair, the time of which should be noted. Bhikkhus hold that they have then been born into a noble birth. Venerable Angulimāla, the former robber, used his noble birth in making a *saccādhittihāna* (asseveration of truth), giving protection to pregnant women. For that reason it is ordained that the shadow should be measured and recorded for determining seniority among bhikkhus who ordain on the same day. In the present, telling the time by a clock is more accurate and more convenient, and as it can be used at all times. The clock is now used as an instrument of measurement to replace the sun's shadow.

(b) *Recording the time of the season.* This includes telling the month, the fortnight and the day of the season. In the present, the (year in the) Buddhist Era is also told.

(c) *Recording the part of the day.* Literally, this means the watch—but among bhikkhus the watch is only counted at night, not during the day. This is like the tradition in this country when time is reckoned by the lunar calendar. By this explanation, morning, noon and afternoon should be included. As this is done by clock-time, it is not recorded in the present.

(d) *Telling the saṅgīti.* I am still not certain what is (to be) told. The Atthakathā explains that reciting together is called saṅgīti. In the Pāli this word can mean either collecting the Dhamma-Vinaya into a standard text (as in the Councils) or the sense that it has here in this section. This indicates a possible translation of saṅgīti as *collecting together*. Telling "collect-

-ed together", then, is telling other unspecified matters, such as the simā or āvāsa in which the upasampadā is done, the upajjhāya, kammavācā-ācariyas, and the number (of bhikkhus constituting) the sangha.¹³

All these matters the upajjhāya notes on a palmyra leaf, or a piece of paper, called a *chāyā-form* (chāyā—shadow). The name given replacing Nāga is likewise called the chāyā, explained as the name in the form telling the chāyā, noted down sometimes in Pāli (spelling), sometimes in Thai, depending on the inclination and ability of the person giving it.

(e) *Telling the four nissaya*. This is telling the way to seek the four requisites and other gains. This matter is not to be told before upasampadā.

(f) *Telling the four akaraṇiya*. This is telling the important things which must not be done, as they would exclude one from being a samaṇa. If a new bhikkhu is ignorant of these matters, he is not allowed to go off on his own without another bhikkhu being sent along.

These anusāsana to be told when the upasampadā is complete may be chanted by the upajjhāya or by the kammavācā-ācariya. In upasampadā for many persons, (it is proper to) wait until the last one is finished and then to instruct them together. They may be chanted in the sangha meeting-place or outside, whatever is convenient. After that, these matters should be taught and explained so that the meaning is clear. The purpose will thus be accomplished.

13. In the present, the assembled sangha express their approval by chanting verses of anumodanā together at this point. Perhaps this is also part of saṅgīti: (a) this is how it is interpreted (at least implicitly) now; (b) it fits the usual meaning of saṅgīti; and (c) that it is analogous to kaṭhina, where this is the final stage of the procedure.

CHAPTER XXVIII

THE WAY OF SETTLING VIVADADHIKARANA Cases Arising from Disputes

Vivādā (disputes or contentions) which become legal processes (*adhikarāṇa*), together being called *nivādādhikarāṇa*, are specifically disputes concerning Dhamma-Vinaya. In the Pāli they are divided into nine pairs, thus:

- 1) disputing that this is Dhamma; this is not Dhamma.
- 2) that this is Vinaya; this is not Vinaya.
- 3) the Tathāgata has said this; the Tathāgata has not said this.
- 4) the Tathāgata has practised this; the Tathāgata has not practised this.
- 5) the Tathāgata has laid down this; the Tathāgata has not laid down this.
- 6) this is āpatti; this is not āpatti.
- 7) this is light āpatti; this is heavy āpatti.
- 8) this is an āpatti with remainder; this is an āpatti with no remainder.
- 9) this is a serious āpatti; this is not a serious āpatti.

In all the textbooks they are further called *atthārasabhedakavavatthu*, meaning the eighteen causes of division. Two sides must take opposite stands to give rise to a *vivādādhikaraṇa*, so for each case there is a pair of *bhedakaravavatthu* (causers of division), as arranged above.

Both sides may start a dispute with good intentions, or with bad intentions. A person who starts a dispute with concern for Dhamma-Vinaya is said to act with good intentions. The person who starts a dispute out of pride, persisting even when he knows he is wrong, is said to act with bad intentions. Those who act with good intentions are explained in the Pāli as having a mind of *alobha*, *adosa*, *amoha*. Those who act with bad intentions are said to be characterized by six pairs of faults:

- 1) a person who is liable to anger; a person who bears anger—meaning one who becomes angry easily and gets over it with difficulty.
- 2) a person who is ungrateful, *akātaññū*; one who is without deference (haughty to superiors).
- 3) a person who is by nature jealous and envious; one who is by nature stingy.
- 4) a person who is boastful; one who is deceitful.
- 5) a person with evil desires; one with wrong views.
- 6) a person who holds only to his own views, and who is divested of them with difficulty.

Collectively, these constitute a person with a mind of *lobha*, *dosa* and *moha*. These faults and virtues are given as *vivādāmūla*, the roots of arguments.

In the course of time there have been major matters of *vivādādhikaraṇa* arising which are worth relating here, as follows.

The Bhikkhus of Kosambi

In the middle or late part of Lord Buddha's life, when He had gone to reside at Ghositārāma in the city of Kosambi, there were two bhikkhus who were teachers of groups living there, one a Vinaya-expert, one an expounder of Dhamma, and each having a large following.

One day the Vinaya-expert went to the toilet (*vaccakuḷi*) after the Dhamma-expounder, and found water left over in the washing vessel. Upon returning he asked if he had left rinsing water there. The Dhamma-expounder confirmed this. This conduct is prohibited in the *vaccakuḷivatta*, but it is not said to be *āpatti*. Perhaps because of this the Dhamma-expounder considered that for doing this he was not *āpatti*. As for the Vinaya-expert, he held that disregarding a prohibition is *āpatti*—in this case, *dukkata*, so he considered that such conduct is *āpatti*. The disciples of each followed (their own) teacher's view. This became the first stage of a *vivādādhikaraṇa*, classified under the sixth *bhedakaravatthu*. Following that, the followers of the Vinaya-expert found an opportunity to perform *ikkhepanīyakamma* (an act of suspension) to punish the Dhamma-expounder for not seeing his *āpatti*. I understand that it was to separate his followers from him and to reduce his power. Otherwise it was to prevent other bhikkhus from joining his faction. However, the desired result was not attained. The followers of the Dhamma-expounder felt that their teacher was suspended unrighteously (not by Dhamma), while the faction of the Vinaya-expert who had performed that *kamma* felt that it had been done righteously (by Dhamma). Thus another level of *vivādādhikaraṇa* arose, under the second *bhedakaravatthu*.

The Great Teacher, having heard of this, went forth to

the residence of the bhikkhus doing that kamma and explained to them the harm of doing ukkhepaniyakamma too easily. He urged them to contemplate beforehand what kind of person the bhikkhu is whom they wish to suspend. If he is seen to be *bhussuta* (an eminent scholar), respected by many, with a large following, and that his suspension will divide or provoke division in the sangha, then fearing such division, ukkhepaniyakamma should not be performed against him. After that He went on to the residence of the bhikkhus who supported the suspended Dhamma-expounder and explained to them the harm of being stubborn and of not admitting āpatti. He urged them to consider what kind of persons those bhikkhus were who felt that he was āpatti. If they saw that they were *bhussuta* and maintainers of Dhamma-Vinaya, they should think that probably they would not be under the influence of any of the *agati* (biases), nor would they have suspended spitefully for not seeing āpatti. Thus, fearing division, they should agree to confess āpatti, although it was (just) others' belief (that they had fault).

Having thus arbitrated between them but achieving no success, He wearied of them, and went to reside in Rakkhitavan Forest near Pāri'eyyaka Village. Having stayed as long as He chose, He went from there to reside at the city of Sāvatti. The laypeople of the town of Kosambi found fault with those bhikkhus because the Teacher having left, it was their loss also—so they agreed not to pay respect to those bhikkhus. When they came to the houses, they would not give alms-food, desiring to have them go away, disrobe, or else return to the way of practice pleasing to the Teacher. Those bhikkhus, having been treated thus, were not able to bear it, came to their senses, and agreed to go to Sāvatti to settle that *adhikaraṇa*.

Upon arriving, the Dhamma-expounder agreed that leaving water in the rinsing vessel was *āpatti*, and that his suspension by the faction of the Vinaya-expert was done by Dhamma, and he explained this to his followers. Thus the *vivādā-dhikaraṇa* was settled by mutual agreement: the sangha did not arbitrate. The Teacher then ordered the sangha to revoke that *kamma*, and for both sides to meet. Even sick bhikkhus had to attend, not being allowed to send *chanda*. One bhikkhu was made to recite an announcement of concord (*sāmaggi*) of the sangha by *ñattidutiyakammavācā*, and after that they were to do *Uposatha* and recite the *Pāṭimokkha*.

The Pāli giving this story does not specify those two group-leading bhikkhus, and does not specify the subject as left-over rinsing water. It merely relates that one, *bahussuta* bhikkhu had committed an *āpatti* and did not see it as an *āpatti*. The story that has been related here about the other bhikkhu who saw that it was *āpatti* is based on the *Dhammapada Commentary*, but the body of the story follows the Pāli. There is a doubtful matter here, that as the Teacher was "The Master and Teacher of Dhammā", that is, He himself being the Lord of the Buddha-sāsana, he might well have arbitrated as to whether or not it was an *āpatti*. Even those bhikkhus would not have been so stubborn as to not readily come to respect the Lord Buddha's word. Looking at the pride of both those groups of bhikkhus, it does not seem at all like a matter which would occur in Lord Buddha's time. May the Vinaya experts investigate.¹

The Ten Practices of Vesāli

One hundred years after the Parinibbāna of Lord Buddha,

1. But perhaps there is a difference between the Indians of those days and the Thais of the present time.

the group of Vajjiputta bhikkhus, Vajjians who had set up residence in the city of Vesāli, also referred to as Pācina, the East, practised Vinaya in a lax manner and differently from the rest of the sangha. These ten points are brought up in the body of the story:

- 1) There is the rule prohibiting a bhikkhu from eating harder or softer foods that have been stored overnight. A bhikkhu who violates it is pācittiya-āpatti. The Vajjiputta bhikkhus held that salt which has been received and kept overnight may be used with food. Salt is *yāvajivika* (usable throughout life). Having received and stored it, may be consumed at times, not being āpatti on account of *sannidhi* (storing). The Vajjiputta bhikkhus took stored salt and ate it mixed with food that was not *sannidhi*. The question arose, was it proper or not? This matter is called in short *the practice concerning the horn for salt*, it being explained that in those times bhikkhus stored salt in the horns of animals.
- 2) There is the rule prohibiting bhikkhus from eating harder and softer food in the *vikāla* (wrong time), violators being pācittiya-āpatti. In the Vibhanga of this training-rule it is explained that from sunrise until midday is *kāla*; outside of that is *vikāla*. The Vajjiputta bhikkhus held that while the sun's shadow had passed beyond (its shortest point) by only two finger-breadths, food may still be taken. This matter might be concerned with the time told by the shadow called *madhyama* (mid-point), which when averaged out is called *samphutha* (median-point), by astrological methods. This is another question which arose, called briefly *the practice concerning two finger-breadths*.
- 3) There is the rule prohibiting a bhikkhu who has eaten and refused further offered food, from eating other harder

or softer foods which are not left over in that day: the bhikkhu who violates being pācittiya-āpatti. The Vajjiputta bhikkhus held that while intending to enter a village, food which is not left over may be taken. This is another question which arose, called briefly *the practice concerning going among the villages*.

4) There is the custom that for all the āvāsa established within a single simā, all the bhikkhus living in those āvāsa should meet to do Uposatha in the same place. It is explained that in earlier times the sangha did not establish simā especially for one āvāsa as in the present. Simā were established enclosing many āvāsa; the intention of this has been dealt with in Chapter XXIV, concerning simā. All the bhikkhus living in separate āvāsā but in the same simā must meet together to perform Uposatha, just as in the present in a large monastery with bhikkhus' kuṭīs (divided into) groups, they all meet to perform Uposatha in the same Uposatha-hall. They cannot split up and perform Uposatha in different groups. The Vajjiputta bhikkhus held that the separate āvāsa could do Uposatha separately. It is possible that the Vajjiputta bhikkhus initiated the establishment of *khaṇḍasimā* inside a *mahāsimā*; or else, perhaps they originated establishing a simā particularly for one āvāsa. This is another question which arose, called briefly *the practice concerning āvāsa*.

5) It is the custom of bhikkhus doing sanghakamma that all who live within the same simā must meet together, or convey the consent of all those who do not come. The Vajjiputta bhikkhus held that before all the bhikkhus had come, they might go ahead and do the sanghakamma. If bhikkhus came after, they should be told and asked for their assent. Perhaps this led to the practice that if that recital of Pāṭimokkha is interrupted by the arrival of bhikkhus, equal in num-

ber to or fewer than those already meeting, then it is not necessary to begin again, letting the newly-come bhikkhus listen from then on. This is another question which arose, called in brief *the practice concerning assent*.

6) The Vajjiputta bhikkhus held that any custom which has been practised by an Upajjhāya or Ācariya is proper to be practised. This is another question which arose, called in brief *the practice concerning what is customary*.

7) The Vajjiputta bhikkhus held that fresh milk which has changed from the state of being milk but is not yet *dadhi* (curds) and is *anativitta* (not left over), may be drunk by a bhikkhu who has eaten and refused (further offered) food. Other bhikkhus held that it was not proper. It seems as if the Vajjiputta bhikkhus felt that only thick food is the base of āpatti. This is another question which arose, called briefly *the practice concerning the unchurned*.

8) The Vajjiputta bhikkhus held that drink (*surā*) which was weak enough not to cause the drinker to become intoxicated, but which had a slight alcoholic taste, might be taken. This is another question which arose; there is no abbreviated name for it.

9) There is Lord Buddha's allowance to determine for use only one *nisidana* (sitting-cloth). The body of the *nisidana* is two handspans long, one and a half in width, and a border of one handspan is added, using the Sugata-measurement. This matter has been dealt with in the Pācittiya Chapter, in the seventh sikkhāpada of the Ratana-vagga. The Vajjiputta bhikkhus held that a *nisidana* without a border might be used. Whether they meant that a *nisidana* not having a border should have measurements not exceeding the body of a *nisidana*, or equal to the measurements of a cloth with the border added, is the point. Other bhikkhus held that a *nisida-*

na greater than the prescribed size of the original nisidana must have a border, in order to be determined as a special requisite other than an *alireka-civara*: or they meant that even though it is a nisidana and the measurements do not exceed the body of the original nisidana, it is (nevertheless) necessary to have a border. This is an angle which should also be investigated. This is another question which arose; no abbreviated name is found.

10) The Vajjiputta bhikkhus held that money is allowable. In the body of the story it is not explained what their way around it was. It seems to be the greatest violation of the rules, not being questionable.

Among these ten subjects there are many that depart from what has been practised, but there are some which I still cannot judge, and some that are certainly violations, but they all might well depart from what had been practised.

At that time Venerable Yasakākaṇḍakaputta from Pāthā² was travelling among the Vajjis and came to Vesāli. When staying at the residence of the Vajjiputta bhikkhus he observed that they practised those ten matters differently from other bhikkhus.³ Upon returning from Vesāli he brought news of this to the chief Theras of Pāthā and other places, requesting consultation about those ten points. He received the conclusion of those Theras that all were improper. Thus he persuaded the bhikkhus of Pāthā and Southern Avanti to dispute the ten points. In their faction were Venerable Revata, a keen exponent of Dhamma-Vinaya at that time, and Venerable Sambhūtasānavāsi. They agreed that they would go to settle this

2. This is Pāvā in P.T.S. Editions.

3. Those bhikkhus had carried out a formal act against Ven. Yasa, and desired to suspend him—thus giving urgency to the resolving of the points.

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adhikaraṇa at Vesāli where it had arisen. When they had arrived there, Venerable Sabbakāmi Thera; a senior bhikkhu in that place, also brought his point of view to bear on the matter. These Elders settled the adhikaraṇa in the following way. There was a meeting of the bhikkhus of the East and those of Pāthā. Each side chose four bhikkhus, whose names are specified in the story. From the bhikkhus of the East, the Venerables Sabbakāmi, Sālha, Khujjasobhita and Vāsabhagā-mika; from the bhikkhus of Pāthā, the Venerables Revata, Sambhūtasāṇavāsī, Yāsakākandakaputta and Sumana. These were to be a committee of the sangha meeting to settle the adhikaraṇa by *ñattidutiyakammavācā*. The committee of the sangha assembled at Vālikārāma. Venerable Revata was the person who brought up the ten practices and questioned the Venerable Sabbakāmi on them one at a time. Venerable Sabbakāmi answered that every one was improper, citing the origination of the rules and the various *āpatti* given to bhikkhus who violate them, (which can be) briefly explained thus:

1) Storing salt in a horn and then taking it out to eat mixed with bland food he judged as not allowable. It was ruled upon at the city of Sāvattī, coming in the Vibhaṅga of the training-rule (*Pācittiya* 38), declaring it to be *pācittiya* for eating stored food.

2) Taking food while the shadow was still within two finger-breadths (of midday point) he judged as not allowable. It was prohibited at Rājagaha, coming in the Vibhaṅga (to *Pācittiya* 37). He declared it *pācittiya* for taking food in the *vikāla*.

3) A bhikkhu who has eaten and refused food and then intends to enter the village to take food which is not left

over, he judged this not allowable. It was prohibited at Sāvattī, coming in the Vibhanga (to Pācittiya 35). He declared it pācittiya for eating food not left over.

4) He judged that having the bhikkhus from many āvāsa within the simā split up to do Uposatha separately was not allowable. It was prohibited at Rājagha, coming in the Uposatha-Saṃyutta (of the Mahāvagga, Chapter 2). He declared it dukkaṭa for violating Vinaya.

5) He judged that it was not allowable to perform sangha-kamma when all the bhikkhus have not yet come together, with the intention of asking for the assent of any bhikkhus who come later. It was prohibited at Campā, coming in the Vinayavattu of the Campeyyakkhandhaka (Chapter 9 of the Mahāvagga), declaring it dukkaṭa for violating Vinaya.

6) Following the customary practices of Upajjhāyas and Ācariyas he judged as sometimes allowable, sometimes not allowable.

7) When fresh milk has changed from the condition of being milk but is still not yet *dadhi* (curds) or sour milk, he judged that it is not allowable for a bhikkhu who has eaten and refused food to drink that milk if it is not left over. It was prohibited at Sāvattī, coming in the Vibhanga (to Pācittiya 35). He declared it pācittiya for eating food which is not left over.

8) Drinking weak liquor with a slight alcoholic taste but not-intoxicating he judged as not allowable. It was prohibited at Kosambī, coming in the Vibhanga (to Pācittiya 51). He declared it pācittiya for drinking *surāmeraya*.

9) A nisidana without a border he judged as not allowable. It was prohibited at Sāvattī, coming in the Vibhanga (to Pācittiya 89). He declared it pācittiya with cutting up.

10) Gold and silver (or 'money') he judged to be not allow-

able. They were ruled upon in Rājagaha, coming in the Vibhaṅga (to Nissaggiya 18). He declared it to be pācittiya to receive gold and silver.

At the finish of the judgement on all the practices, Venerable Revata announced to the sangha that those practices which it had judged and found to be against Dhamma and Vinaya were departing from the Teacher's instruction. They took a vote and announced the conclusions once more. Taking a vote here might be understood as having the assembled bhikkhus privately give their conclusions one at a time, after Venerable Sabbakāmi had explained. All those conclusions—or their majority—were brought together and the judgements were announced. Then the committee of the sangha announced those judgements in the midst of the sangha once more for everyone's knowledge.

The vivādādhikaraṇa on that occasion was settled by the sangha itself by arbitration, (and so) would be arranged under the second pair. However, there is no further mention found as to whether it was settled completely or to what extent.

The Schisms Settled by King Asoka

In the reign of King Asoka the Great from B.E. 222-234, vivādādhikaraṇa arose in the sangha of Wat Asokārāma, the royal monastery in the city of Pātaliputta, because of different views concerning Sāsana-Dhamma. The matters involved are not specified. For twelve years the sangha did not hold Uposatha together. The Composing Ācariyas explain that members of other religions disguised as bhikkhus entered the sangha and taught their own creeds as being Buddhism. If that was actually the case, the management of the sangha in that time was very loose. Anyone taking on the appear-

ance of a bhikkhu could stay (among the sangha) not as in Lord Buddha's time, when a bhikkhu who was a stranger was questioned, and allowed to stay if his answers were credible. It should not be like that at all! I understand that the bhikkhu-sangha itself gave ordination to those of other religions too easily, not first making them practise *tillhiyaparivāsa* (probation for those of other religions) according to Lord Buddha's allowance—or making them practise it but accepting them too quickly. That group got the bhikkhu's status (so to speak by) disguising themselves and started teaching their own beliefs to harm Buddhism, and this they continued to do to some extent later on; or perhaps they determined to ordain having true faith but did not discard their original views and practised confusedly as is natural for a *puthujjana* (ordinary person) who changes his religion or creed. Otherwise, perhaps there was a contention of ideas arisen in the sangha itself, as in the two previous stories, each faction labelling those who had ideas different from their own as a different religion—just as later they are called *micchādiṭṭhi* (wrong views).

At that time the King followed the Buddhist faith and was a patron of the Sāsana. Perhaps the *vivādādhikaraṇa* went on for twelve years because the groups that started the dispute had prominent leaders—like the Vinaya-expert and the Dhamma-expounder in the story of the dispute among the bhikkhus of Kosambi—and the matter of contention was only the beliefs held by the bhikkhus' factions. As for the royal government, it stayed neutral for twelve years without getting involved. Perhaps that schism spread to the lay-supporters also, until the peace of the administration had been destroyed by incessant strife. Finally, the government became involved and brought peace. The Compiling Ācariyas explain that Venerable Moggaliputtatissa Thera gave King Asoka the

Great his view that the All-enlightened Buddha was *vibhajjavādī*, translated literally as "one who explains analytically", meaning one who teaches Dhamma divided into different aspects, in a way suited to the disposition of the person taught. My conclusion is that the meaning of the term *vibhajjavādī* is "one who teaches Dhamma analysed into parts", such as analysing the physical body (*rūpa-kāya*) into the four elements, dividing *nāma* into *citta* and *cetasika*, separating *nāma-rūpa* into the five *khandha*, six *āyatana*, eighteen *dhātu*, and so on, in order to get rid of *ghana-sañña*, that is, perception 'all-of-a-lump', or in order to understand fundamental Dhamma profoundly. King Asoka arranged the bhikkhus into groups according to views, and called them for questioning a group at a time. Any group having views different from those of Venerable Moggaliputta was disrobed. Only those groups having views compatible with those of Venerable Moggaliputta were allowed to remain.

Since the view of *vibhajjavādī* was held to be correct, all different views were (false, such as):

- the view that beings were created by God, not as separate entities naturally coming together;
- the view that in this body an eternal *ātmā* (soul) governs, which is not changeable, being that which experiences feeling but which does not experience (kammic) results from its own doorways (of the six senses); at death only the body breaks up, the *ātmā* is not extinguished and goes to be conceived in another body; and
- the short-sighted view that death is the ending of dukkha; that having died, all is done with, (such a person) not considering the cause-effect that brought him to be or what will happen in future.

In short, King Asoka the Great supported the ideas of Venerable Moggaliputta and ordered that those groups of bhikkhus with alien views be disbanded.

The vivādādhikaraṇa on that occasion comes under the first pair: it was settled by the power of the government.

Companies of the sangha which split by schism to become large sects are the *Uttaranikāya* (Northern Sect) and *Dakkhīnanikāya* (Southern Sect)—those great sects further split into smaller sects. This is due to vivādādhikaraṇa. When they cannot be reconciled, different groups holding to different views, they become *nānāsambhāsa* (of different communion) from each other, and from that they form into different sects.

Vivādādhikaraṇa is an extremely bad thing: it brings schism of the sangha, forming different sambhāsa and different nikāya in this way. From that, deterioration which is the result of loss of harmony will inevitably follow. Because of that the Teacher and the Sāvaka strove to prevent its arising, and to settle it when it had arisen by arbitrating as to which side was wrong and which was right.

The Teacher's way of preventing vivādādhikaraṇa is exemplary. By Dhamma, He continually taught the Ovāda-Pāṭimokkha, the heart of the Sāsana, at meetings of the sangha. By Vinaya, He established the practice of doing Sangha-Uposatha by the recitation of Pāṭimokkha every fortnight, which would lead to questions and answers on certain matters of Vinaya first. The example set by the Sāvaka was to perform a *saṅgāyana* (Sangha-council) on Dhamma-Vinaya, establishing it as a model to be done from time to time, right down to the time of recording the texts.

Settling Vivādādhikaraṇa

He gave two methods for settling vivādādhikaraṇa which had arisen: *sammukkhāvīnaya* and *yebhuyyasikā*. These are called

adhikaraṇa-samatha, or for short *samatha*, meaning the way of settling *adhikaraṇa* (legal processes).

Sammukhāvinaya

Sammukhāvinaya means "the method of settling in the presence of". There are three types of settlement by this method: by agreement (of the parties), by arbitration, and by the power of the sangha.

Vivādādhikaraṇa is settled by *mutual agreement* thus: either party accepts that their own position is wrong, and that of the other side correct, such as the *vivādādhikaraṇa* between the factions of the Vinaya-expert and the Dhamma-expounder. *Sammukhāvinaya* in this *adhikaraṇa* is said to depend on four factors: 1) *sanghasammukhatā*, being in the presence of the sangha; 2) *dhammasammukhatā*, being in the presence of Dhamma; 3) *vinayasammukhatā*, being in the presence of Vinaya; 4) *puggalasammukhatā*, being in the presence of the individuals.

Sanghasammukhatā means this: the bhikkhus who have assembled have a quorum as a sangha, the chanda of those whose chanda should be brought is brought, and those who are present together do not object. *Dhammasammukhatā* and *vinayasammukhatā* refer to using Dhamma, Vinaya and *Satthū-sāsana* (the Teacher's Instruction) as instruments for settling *adhikaraṇa*.

Puggalasammukhatā is the disputing pair being present face to face. I choose to understand that *sanghasammukhatā* implies that the sangha which judges is not involved in the *adhikaraṇa*. Even though either faction may have enough members to constitute a sangha, they are parties to the dispute, and so constitute *puggalasammukhatā*. This will be clearly seen in the *adhikaraṇa* later on.

Vivādādhikaraṇa is settled by *arbitration* thus: the two-disputing parties together choose one, two, three or more Theras to be the arbitrators. A person who is chosen to do it by himself should consider fully, and many bhikkhus doing it should first consult as to whether or not they might be able to settle it. If they feel that they might not, then they should not accept (appointment). If they consider that they might, they should first have the ones choosing them proclaim that they will truthfully relate the matter of the adhikaraṇa, and will agree to accept the judgement that is proper by Dhamma, Vinaya and Satthusāsana, so that that adhikaraṇa will be properly settled. If this is accomplished, then they should accept (the appointment); otherwise they should not accept. As for those who are choosing, they should first agree that those whom they choose will arbitrate only for this period of time. This being done, they should make the proclamation and assign (the case). Otherwise, they should not choose those persons.

An adhikaraṇa which the appointed person has judged is considered finally settled. Because of this, the Pāli of the Samathakkhandhaka (gives the story of) disputing bhikkhus who were not satisfied with the decision of the appointed arbitrators, whether a sangha, a gaṇa or a puggala, and then chose someone else—until finally they brought the matter before the Teacher who decreed that the matter was irrevocably decided.

Sammukhāvinaya in this adhikaraṇa sometimes comprises four factors, sometimes omitting sanghasammukhatā to be three factors. In the matter which has been related, more than three bhikkhus are called *sambahulā*, many bhikkhus, and is not considered a sangha. Lesser numbers of bhikkhus are designated according to the amount. Following from this,

sanghasammukhatā should not be (a factor) in this *adhikaraṇa*. Otherwise, many *bhikkhus* acting must be seen as sometimes being the work of a *sangha* and sometimes as the work of individuals.

Vivādādhikaraṇa is settled by the authority of the *ˆsangha* thus: the community of *bhikkhus* knows that there are some groups of *bhikkhus* who practise *Dhamma-Vinaya* differently from that which has been kept to. Not approving, they decide to meet as a *sangha*. They judge those contentious matters as to how they are against *Dhamma*, *Vinaya* and *Satthusā-sana*, and do not sanction them. They prevail upon that doctrine by the authority of the *sangha*, as did the *sangha* of *Pāṭhā* and the East when settling the ten practices which the *Vajjiputta bhikkhus* initiated. Alternatively, even though disputing *bhikkhus* may not have submitted an *adhikaraṇa* for judgement, those matters seen as wrong may be arbitrated by the power of the *sangha*, bearing in mind *Dhamma-Vinaya*. There was an instance when *Ariṭṭha Bhikkhu* contradicted the Teacher, saying that he mistakenly taught sensual desires as a danger to *bhikkhus*, differing from what is upheld by *bhikkhus* everywhere. When he would not give up that view, the *sangha* ruled that he was wrong with a recitation of *samanubhāsana*, and gave *pācittiya* for not giving up that view. When the *samanubhāsana* had been completed, they performed *ukkhepanīyakamma* as well.

In this *adhikaraṇa*, *sammukhāvinaya* is sometimes comprised of three factors by omitting *puggalasammukhatā* and sometimes it has all four factors. *Sanghasammukhatā* in this *adhikaraṇa* refers to a *sangha* genuinely (neutral) in arbitration, agreeing with my conclusion which was explained previously.

In these four factors of *Sammukhāvinaya*, *Dhammasammu-*

khatā and Vinayasammukhatā are explained together in a single *niddesa* (designation). It should be understood that in a dispute on Dhamma it is seen as Dhammasammukhatā, in a dispute on Vinaya it is seen as Vinayasammukhatā. In such an *adhikaraṇa* there are only three completing factors: it is when speaking of them all together that there are four. The determining of the factors seems to be inefficient. If there is *vatthusammukhatā*, being in the presence of the subject, the matter of dispute, it must be brought up and put in place of Vinayasammukhatā for completeness. This is because Vinayasammukhatā might be included in Dhammasammukhatā, as *Vinayavādi* is entered under *Dhammavādi*. If *vatthusammukhatā* were to be included in Dhammasammukhatā, the explanation might be that in a decision by Dhamma it is necessary to bring up and listen to the subject for investigation. It does not seem to fit. If it were to be included in *puggala-sammukhatā*, the explanation might be that in speaking about the disputants, the matter of dispute is also spoken of. This (too) is not plausible. Also, the order of arrangement seems to be confused. If it is arranged like this—*sanghasammukhatā*, *puggalasammukhatā*, *vatthusammukhatā*, *dhammasammukhatā*—it would follow in order well. It may be explained that the *sangha* having met, the *puggala* who are the disputants are called, the matter (*vatthu*) of dispute is related, and when it has been investigated *judgement* (according with Dhamma) is given.

Vivādādhikaraṇa settled by *sammukhāvīnaya* complete with four factors, or only three by omitting *sanghasammukhatā*, are both acceptable. One who brings it up for discussion again is *pācittiya*. If it is complete with four factors and one who has given his *chanda* to the *sangha* then criticizes it, he is *pācittiya* also. Perhaps this is the reason that when a *gaṇa*

or puggala decide the *adhikarāṇa*, nevertheless another word is not used in place of *sanghasammukhatā*, thus leaving it incomplete.

The sangha may see that *vivādādhikarāṇa* which it has the duty to decide is not convenient for judgement. The reason given in the Pāli is that there is a clamour and speeches cannot be heard. The sangha may then choose a few bhikkhus from the group to decide separately. This method is called *ubbāhikā*, meaning "an action which is taken aside", referring to chosing and separating off. In the Pāli of the *Samathakknahdhaka*, it is recommended to choose bhikkhus possessed of ten factors as a *gaṇa*, by *nāttidutiyakammavācā*. In the story of the ten practices, the sangha of Pāthā and the East chose a sangha.

Those ten factors possessed by bhikkhus are as follows:

- 1) having sila;
- 2) of wide learning;
- 3) who uphold the Pāṭimokkha;
- 4) who are firm, not loose, in Vinaya;
- 5) who are able to explain so that the disputing pair understand and have faith;
- 6) who are adept at settling arisen *adhikarāṇa*.

They know:

- 7) what are *adhikarāṇa*,
- 8) the causes for the arising of *adhikarāṇa*,
- 9) the stopping of *adhikarāṇa*, and
- 10) they way to stop *adhikarāṇa*.

If it is settled in this way, *sammukhāvinaya* in this *adhikarāṇa* is said to be complete with three factors, omitting *sanghasammukhatā*. It seems to be that once the sangha has set up a committee it is done with it, the same as when the

disputants together set up an arbitrator as pleases themselves.

However that committee which the sangha selects may decide, it should be proclaimed in the sangha in order to receive the approval of the sangha at one more level. It is thus completed by the power of the sangha, as in the matter of the ten practices, by sammukhāvinaya complete in four factors. The Pāli regarding this *adhikaraṇa* explains clearly that if the committee which the sangha sets up is unable to reach a decision, it should re-submit that *adhikaraṇa* to the sangha. This points out that the committee acts on behalf of the sangha. However they have made their decision, they should thus inform the sangha.

In this committee, if there is a bhikkhu who does not have a broad view of the meaning, but takes only the letter and protests groundlessly, the committee may proclaim it by *ñatti* and remove him from the group. How is it that that committee established by the sangha may remove (members) by itself and get rid of them like that? Doesn't this destroy its righteousness? It is a matter which the Vinaya experts should investigate.

Yebhuyyasikā

When an *adhikaraṇa* brought up in the sangha is unlikely to reach unanimous agreement, then it may be decided by a method which is called *yebhuyyasikā*. *Yebhuyyasikā* means an action which accords with the majority. Judgement according to this method is thus: the sangha should appoint a bhikkhu endowed with five qualities to be the distributor of voting tickets, by *ñattidutiyakammavācā*. Those five qualities are: not to be biassed by desire, aversion, delusion or fear, and to know which votes are or are not taken. The methods

of voting are three: secret, telling in a whisper and openly. Anyone may be chosen for this purpose. If the vote being done openly will lead to easy accomplishment, not losing the quality of being by Dhamma (righteousness), that way should be used. If it is seen that those voting will vote following each other so that it will not be by Dhamma, then it should be by whispering or by secret vote.

The votes (tickets) are of different colours, such as white to mean that it is judged to be by Dhamma or correct, and black to refer to a judgement that it is not Dhamma or wrong. The bhikkhu who has received appointment as the ticket-distributor should ask each bhikkhu's opinion: then he should have them draw a ticket of the colour which indicates that opinion, either openly, by whispering or secretly. Then he counts the votes for each opinion according to those tickets which were taken. Whichever side has the majority of votes has the matter arbitrated in their favour.

Yebhuyyasikā can only be used to arbitrate between two sides, such as: is it Dhamma or is it not Dhamma, wrong or correct. The size of the majority which should be taken as the standard in arbitration is not clearly specified in the Pāli. It leads to the understanding that it is up to the sangha to make a *ñatti* at the beginning concerning how great a majority is proper to be accepted, with regard to the size of the sanghā and to the importance of the *adhikaraṇa*. In the *Atthakathā* it is stated that a majority of one is acceptable, it being the duty of the ticket-distributor to sort out the judgements given so as to accomplish the matter by Dhamma. If the voting is not (done by) Dhamma, such as the voters taking tickets different from their judgement, then it is stated that it should be so proclaimed and a new vote taken.

Voting is to be used in small matters which do not have

far-reaching effects, those that are likely to be easily concluded without much consideration. To use it to support an idea which is not Dhamma, or to divide the sangha into groups, is not proper. In matters which are appropriate, to run the vote in a way which is contrary to precedent, when all the bhikkhus are not yet together, or when they do not all vote according to their judgements, is unacceptable.

Yebhuyyasikā is like the action which is called in English "vote" at present, differing only in the way in which it is done. "Voting" in the present, when it is to be open, uses an action to express (the judgement), such as raising hands or standing up. That which is done privately uses tickets likewise, but the voters drop them in the slots of boxes which indicate their judgements. Perhaps the original way was like this. Therefore there is the term calling the votes for the side not agreeing or not assenting "the black vote". This adhikarana is settled by two samatha, sammukhāvinaya complete with four factors, and yebhuyyasikā.

Here there is the question arising: if an adhikarana which has been settled, either just by sammukhāvinaya or with yebhuyyasikā as well, should in fact have been decided wrongly, should it be considered as settled or not? The answer is that it is settled, but settled in a way that is not Dhamma. It is said to be settled by action *with the appearance of sammukhāvinaya*. May it be brought up for discussion again or not? It may, when there is a proper occasion.⁴ For this reason adhikarana should not be held to stubbornly and spread about widely.

Violent vivādādhikarana, whenever they arise, and which

4. This would probably depend on how wrong it is; a direct violation of the rules could clearly not be followed and would have to be rectified.

cannot be settled, will inevitably cause the sangha to split into sects. Bhikkhus who respect the Teacher and Dhamma-Vinaya should respect the sangha, who are the officers who maintain Dhamma-Vinaya. They should consider the judgments and opinions of the sangha to be prudent standards which they should believe in and follow, in order to preserve *ditthisāmaññatā*, unity of opinions. If they will only heed their own ideas, there is no doubt that they will split into sects every time: harmony should be the main objective. There is Lord Buddha's instruction conferred on the bhikkhus of Kosambi, that the group who were accused of *āpatti* should fear schism and agree to confess that *āpatti* [which they did not see as *āpatti*, although the majority of the others did] by trusting the others.

Venerable Ānanda Thera practised excellently according to those words of Lord Buddha. There is the story related in the *Pañcasatikkhanda* that at the time of the first Saṅgīti all the Elders gave *āpatti* to him on many subjects, some due to his negligence at the time of the Parinibbāna, some due to things he did which did not please them. An example is that when the Teacher was near to final Nibbāna, he gave his allowance that when he had passed away, if the sangha so desired, it might abolish some of the lesser training-rules. He (Ānanda) did not think to ask just which those little rules were. Also he assisted the case of the Lady Mahāpajāpati Gotamī until the Teacher finally gave permission for women to ordain as bhikkhunis. He considered that on account of these matters which had occurred he was not *āpatti*, but he agreed to confess out of faith in the Elders. His practice should be a model for all bhikkhus in preserving harmony and for the longevity of Dhamma-Vinaya.

I consider *kammavācā* relating to this Chapter to be out of

use, so I have not included it here. Those who wish (to know it) should look in the Samathakkhandhaka, Cullavagga, in the section on vivādādhikarāṇa⁵

5. "Book of the Discipline". Volume 5, Chapter 4. (S.B.B. Volume XX).

CHAPTER XXIX THE WAY OF SETTLING ANUVA- DADHIKARANA (Cases Arising From Accusation)

Anuvāda means accusations considered to be *adhikaraṇa*, together called *anuvādādhikaraṇa*. Specifically, it is *anuvāda* about *āpatti*, separated into four *vipatti* (ways of decline).¹

Silasāmaññatā, that is, persons of the same morality, is an important factor of concord. When a *bhikkhu* of bad *silā* comes into the *saṅgha*, it is the duty of *bhikkhus* who have *silā* to get rid of him. Lord Buddha compared this with a wonderful quality of the great ocean: when a corpse has fallen into the great ocean, the waves will naturally throw it up onto the shore. In this way, should one *bhikkhu* accuse another of *āpatti*—sometimes it is done with good intentions, sometimes with bad intentions—*anuvādādhikaraṇa* arises. A person accusing out of concern for Dhamma-Vinaya is said to act with good intentions. A person who accuses because he wishes ill

1. Decline of precepts, conduct, view, livelihood (See *Vinayamukha* Vol II, pp. 176-178).

to the other is said to act with bad intentions. In the Pāli it explains that the virtues and demerits which are the bases of vivādādhikaraṇa are also the bases of anuvādādhikāraṇa. But it also adds body and speech which are not normal, which I do not understand.²

Those adhikaraṇa which bhikkhus may raise up for discussion should be grounded. "Grounds" here does not refer to matters where the truth or appearance of truth is on one side only. It refers to a matter which one has seen oneself; a matter which one has heard oneself, or someone has told one of, and which one believes to be true; a matter which lacks these two factors, but which one suspects due to conditions, such as hearing that belongings of a certain person have disappeared and seeing goods of that type in the residence of a certain bhikkhu.

A bhikkhu who will bring up a legal case should first contemplate, and only raise it if it is seen to be complete with five factors. They are:

1. it is a proper occasion;
2. it is a true matter (or he is certain that it is so);
3. it is an affair which is of use;
4. there will be bhikkhus whom he has met and associated with who will join as a faction according to Dhamma and Vinaya;
5. it will not be the cause of difficulties leading to schism of the sangha.

One more consideration is that a bhikkhu who wishes to accuse another person should be established in five dhamma, which are:

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2. Perhaps an accusation might be made referring slanderously to disfigurements of body or abnormal speech.

1. he is one who speaks at the proper time, not at the wrong time;
2. he is one who speaks truly, not falsely;
3. he is one who speaks politely, not harshly;
4. he is one whose speech is useful, not useless;
5. he is one who speaks with a heart of *mettā*, not speaking with hatred.

Also, he should keep five dhamma in his heart: compassion, seeking welfare, sympathy, removal of āpatti, and thinking that Vinaya is important.

Considering one's own standing and seeing that it is complete with these factors, then it is proper to accuse another. In whose presence should one accuse? In the story of Mettiya and Bhummajaka Bhikkhus, the Lady Mettiyā Bhikkhuni was made to accuse Venerable Dabbamallaputta Thera. She accused him in the presence of the Teacher. Having received the accusations, he ordered a meeting of the sangha to interrogate Venerable Dabbamallaputta. When he had denied it, he gave credence to (the denial) and ordered that the Lady Mettiyā be expelled and that those two bhikkhus should be dealt with. By analogy from this story, the accusation should be done in the presence of the *sanghathera*.

Accusation is called *codanā* (literally, "reproof" or "censure"). It is said that it may be done by bodily action or by speech. Accusing by bodily action is to act in a disrespectful manner towards a bhikkhu; for instance, in paying respects (*abhivāda*) in order, on reaching that bhikkhu just omitting him and passing straight on to the bhikkhu who is sitting below him. This type of action is only a cause for questioning—it is considered the *pubbapayogā* (preliminary) of *codanā* by speech. In the present, filing a letter of accusation is accusing

by bodily action, being an accusation accomplished immediately. Codanā by speech is speaking words of accusation, as done in that age that did not yet use letters. It is stated that it may just specify the subject (*vatthu*), or it may only specify the āpatti. Specifying just the *vatthu* is an accusation accomplished at once, because the āpatti can be inferred. Specifying only the āpatti is insufficient, because it will be necessary to investigate the *vatthu* also for judgement to be possible.

According to the Mahāsaṅgāma section of the Parivāra, we find that a sangha, a gaṇa or a puggala may decide *adhikaraṇa*. To follow this, the sanghathera should give consideration: if he sees that it is a small matter, he may decide it by himself; if it is a matter not extremely important, he should submit it to a gaṇa to judge, as an *ubbāhikā* (committee); if it is a matter of significance, he should assemble the sangha to decide. Here I will explain specifically arbitration by the sangha, with details of cases.

Once the sanghathera has received the accusation, he should have the sangha meet, and call the accuser and the defendant to appear together.

The Cūḷasaṅgāma section of the Parivāra states that a bhikkhu who comes to arbitrate is like one who goes to war. Assembling with the sangha he should be humble. He should know his place to sit so as not to crowd his elders or to obstruct his juniors. He should sit on a seat which is proper. He should not speak of various matters but should maintain silence. Bhikkhus who enter the sangha-meeting, whether accuser, defendant or witnesses, should follow this procedure.

Following that, the accuser should ask leave of the defendant according to the proper procedure, and relate the accusation before the sangha. The words to ask leave are:

karotu me āyasmā okāsaṃ ahantaṃ vatthukāmo, meaning "May you give me leave, I wish to speak to you about that matter". Not asking leave beforehand but accusing straightaway is dukkaṭa. The words of giving leave are not given. Saying *karomi āyasmato okāsaṃ*, meaning "I give you permission" is acceptable.

In the Upālipaṇcaka section of the Parivāra it is stated that a bhikkhu who asks should not be given leave if he is endowed with five factors:

1. he is not pure in bodily behaviour;
2. his way of speech is not pure;
3. his livelihood is not pure;
4. he is dull, not clever;
5. being questioned he is not able to answer the matter asked about.

One more group of five factors is:

1. he is *alajji* (unconscientious);
2. he is a fool;
3. he is not *pakatatta* [that is, he is not a regular bhikkhu, being one practising *vuttāna*, getting out of saṅghādisesa āpatti, or undergoing some other form of kamma imposed by the sangha];
4. he is intent on decline;³
5. he is not intent on removal of āpatti.

When he is one endowed with the five opposite factors in both these types, then it is proper to give leave. I understand that the "factors of the Dark Faction" as given in the Parivāra (describing those with the opposite factors) are the character-

3. Explained in the Commentaries as intent on decline of the sāsanā.

istics for dropping the accusation without first needing to hear the complaint. (This may involve) both types, a selection of those that are appropriate, or a mixture (of them).

There are indications in the section on *Amūlḥavinaya*, for instance, in the *Samathakkhandhaka* of the *Cullavagga*, that lead to the understanding that many bhikkhus may jointly accuse. In such a case those characteristics for dropping the accusation may be used specifically against such bhikkhus with those characteristics: it is proper to give leave to the remaining bhikkhus.

In the story of the Lady *Mettiyā Bhikkhuni* accusing Venerable *Dabbamallaputta Thera*, when the Teacher had had the sangha assembled, he then brought up her accusation and asked the Venerable *Dabbamallaputta* if he could recall having transgressed as she accused. By comparison with this, the sangha may tell the points made by the accuser to the defendant. In the present it is most appropriate for those who are judging to read a letter of accusation from the accuser for the defendant to hear.

The sangha should be aware of which matters are proper to investigate and which are not, thus: if the defendant will not agree to give leave, they should investigate the character of the accuser as to whether or not he has those traits which (suffice to) drop the accusation against the defendant. If it is seen that he does have an important trait—just the factor of not being a regular bhikkhu is itself enough—the accusation should be dismissed. Other than that they should weigh the matter. If it seems that he has many detrimental behaviour traits, the accusation may be dismissed. If they are unimportant factors—such as being dull, not clever, or not being able to answer when questioned—then it should be recommended to the defendant that he give leave.

If the defendant agrees to give leave from the first, the characteristics of the accuser should be considered as to whether or not they are those of the Dark Faction:

1. he is one endowed with five qualities: he is unconscientious (alajji); he is a fool; he is not a regular bhikkhu; he is intent on decline; and he is not intent on removal of āpatti.
2. he is one whose bodily behaviour is not pure; one whose speech is not pure; one whose livelihood is not pure; one who is dull, not clever; one who makes strife and quarrels.

A bhikkhu endowed with these qualities (also) may not suspend Uposatha or Pavāraṇā. If he is seen to have these traits, then it is not proper to let him raise adhikaraṇa. The accuser should be prohibited, saying, "Do not make disorder, confusion, competition and dispute", and then the accusation should be dismissed.

If the accuser does not have† those characteristics, his accusation should be investigated as to whether or not it is well-grounded. If the accuser alleges that he has himself seen, heard, or has been reliably informed, or if the accuser has noticed suspicious conditions regarding the defendant, these are held to be grounds and that matter should be investigated. Without these three conditions, it is held to be ungrounded and the accusation should be dismissed.

If the sangha sees that the accusation should be investigated, a bhikkhu capable of being the investigator should be chosen to do the questioning. A bhikkhu who is proper to be chosen has the following characteristics:

1. he is one who has sila, has wide learning, is one

- who upholds the Pāṭimokkha, and is able to explain so that the disputants understand and have faith.
2. he is one of pure bodily conduct, of pure verbal conduct, of pure livelihood, expert and learned, and able to explain the matter which is questioned about.
 3. he knows the vatthu (matter), the source, the laying-down, the words coming later, and he knows the sequence of the connecting words (in all cases, of the training-rules).
 4. he knows Dhamma, Vinaya, and their sequence; he is adept in *thāna* and *athāna*, that is, causes which are possible and impossible; he is adept in the meaning and the letter in the beginning and the end [where they are compatible or contradictory]; he is adept in judging.

The bhikkhu that the sangha chooses to be the investigator should be one who gives weight [respect] to the sangha, not one who gives weight to individuals. He should be one who gives weight to *saddhamma* (true dhamma), not to worldly things. He should be one who will (decide) according to the force of the case, not one who is seeking an assembly (a company of followers). He should be one who knows his place to sit, and should sit upon his seat with his eyes lowered to a plough's length (in front of him), give attention to the facts, and not get up from his seat to go anywhere. He should not follow a wrong course. He should not speak with wandering words [or gesticulating arms]. He should not speak without reflection. He should limit his speech. He should not speak heedlessly or carelessly. He should not hold enmity, nor be provoked, nor become furious. He should be one who is patient towards others. He should be one who has a heart of mettā, who thinks with kindness, (hoping for) good results, one who

has *karuṇā* (compassion), and one who endeavours for benefit. He should know himself, and he should know others.

He should observe the accuser and the defendant so as to (assess) what kind of persons they are. If they are nervous, he should speak to make them cheerful. If they are afraid, he should speak comfortingly. If they are fierce, he should restrain them. If they are unclean [by their conduct], he should eliminate it. If they are upright, he should be gentle. He should not follow a course through desire, hatred, ignorance or fear, (the four *āgati*). He should make himself balanced, both as to Dhamma and as to individuals. When questioning, he should question at the right time, not out of time; with true words, not with false words; with polite words, not with harsh words; usefully [about the case], not with useless words; with a heart of *mettā*, not with hatred [such as being inclined to believe that the defendant has done wrong or that the accuser is making a false charge]. He should not be one who whispers in the ear, nor should he glance about. He should not wink or raise his eyebrows. He should not stretch his neck. He should not make movements [signals] with his hands or point with his fingertips.⁴ At the moment of questioning he should note the matters which both sides relate, not missing anything. He should not insert things which they have not said. He should use words which go to the heart of the matter properly. By these indications he should know if the person who is accusing is with Dhamma (righteously), or without it; he should know if the person who is accused is with Dhamma or without it. If (the latter) when asked admits his guilt, action should be taken according to the acknowledgement.

A bhikkhu who is the investigator, being endowed with

4. So, generally he should not behave like a lawyer in court!

these traits, is said to be one who acts according to the instructions of the Teacher. He is loved, admired, respected and praised by all the learned *brahmacārī*.

There is a further strange matter. It is prohibited to ask about upajjhāya, ācariya, saddhivihārika, antevāsika, those with the (same) upajjhāya, those with the (same) ācariya; and it is not allowed to ask about birth, name, ancestry, *āgama* or area of study, family, and country of birth, because like or dislike might arise on knowing about these things, and lead to the four *āgati*. This usage is opposite to present practice, having different intentions. In the present it is desired to know the background of the accuser, defendant and witnesses, as a yardstick to assess their credibility. The bhikkhu who investigates should know how to select only questions relevant to the case, and should omit unnecessary matters. It is good if done like this.

The bhikkhu who investigates should inquire into the defendant's case. This action of inquiring is called *sāraṇā*, meaning "making remember". The accuser himself (may) ask: "Can you remember, sir, being guilty of āpatti to this extent?" This follows from the asking of leave: "I wish to speak to you". This is called in the Pāli the accusation: so asking leave is an initial act of the accusation. The phrasing of the question is the same as Lord Buddha's questions to Venerable Dabbāmalāputta. I understand that it is the words by which the accuser leads the defendant to state his case. Otherwise, it is the investigator having the accuser interrogate right from the first: this is likewise considered to be *sāraṇā*.

The defendant should be established in two kinds of Dhamma: (speaking) according to the truth, and not through resentment.

If the defendant makes *paṭiññā* (a declaration), that is, he confesses, the sangha should consider whether or not the declaration of the defendant is (according to) Dhamma. If it accords with the accounts, the causes and the effects, then it should be held to be (by) Dhamma, and action should be taken according to the declaration. In this way *anuvādādhikaraṇa* is settled by *sammukhāvinaya* (a verdict in the presence of) with *paṭiññātakaraṇa* (a verdict according to admission).

Sammukhāvinaya in this *adhikaraṇa* is complete with four factors—*saṅghasammukhatā*, *dhammasammukhatā*, *vinayasammukhatā*—as were explained before in Chapter XXVIII, "The Way of Settling *Vivādādhikaraṇa*"—and *puṅgalasammukhatā*, which refers to the face-to-face presence of the disputants. A further factor, *vattusammukhatā*, refers to the initial announcing of the accusation.

Paṭiññātakaraṇa is "according to the admission"—but in the *Samathakkhandhaka* (of the *Cullavagga*), *paṭiññātakaraṇa* is listed as a way of settling only for *āpattādhikaraṇa*. In this way, under which *samatha* should it be listed when a defendant has confessed by the first of the *Aniyata* rules? If it means that *anuvādādhikaraṇa* will be properly settled when the defendant confesses *lahukāpatti* (a light offence), it will fit here (under *anuvādādhikaraṇa*).

If the declaration of the defendant does not sound plausible but there is no evidence that sounds better, then action should be taken according to the *paṭiññā* in the same way. If they have not considered this provision, *Vinaya* experts might mistakenly consider that the declaration of the defendant must always be taken as the authority.

If the declaration of the defendant is not (by) Dhamma, that is, it does not accord with the accounts, the causes and the effects, or (acknowledges) too light a share (of responsibility),

but there are credible and well-founded statements by witnesses that the defendant has done more serious wrong than he declares, then the defendant should be dealt with according to that testimony. This follows the latter guideline in the Aniyata rules, which will naturally prevent the misunderstanding which has been mentioned. In this way anuvādādhikaraṇa is settled by sammukhāvinaya with *tassapāpiyasika* (giving a penalty to one who has committed a fault). The latter method will be explained later on.

If the defendant makes a denial, the investigator should question the accuser about the defendant's actions, about *vipatti* (which way of decline), *āpatti* (which category of offence) and *acchācāra* (which transgression) concerning that matter. He should question about the characteristics (literally shape, complexion, size) of the person who did it, and about his posture and actions while he was doing it. He should question about the time, specifying year, month and time of day. He should question about the place and direction (quarter) in which it was done, as is relevant to what the accuser says he saw and heard himself. He should question about the name of the informer, the information and the reason(s) for informing, together with the time and place of informing, relevant to the accuser's statements about his informant. He should question about the conditions seen or heard which gave rise to suspicion together with the characteristics which have been mentioned, relevant to that which made the accuser suspicious. The method of questioning the defendant is not explained, but he should be questioned along those lines, starting from where he was on the day and time accused. This will give clear indications as to truth and falsehood, by understanding the questioning and having the astuteness to observe cleverly.

There is one important matter lacking in the investigation

of anuvādādhikaraṇa, which is that it does not mention referring to the witnesses when the disputants are giving opposing stories, as happened with Mettiyā Bhikkhuni and venerable Dabbamallaputta—there is only choosing to believe one side. However, I have found an indication that there may be (referring to witnesses) as well. The latter part of the Aniyata rules says: "or he should be dealt with under whichever rule that woman lay-follower whose word can be trusted should say". The trustworthy woman lay-follower mentioned here is a credible and well-grounded witness, and dealing with the bhikkhu by that rule means that even if he does not admit (guilt) he should be dealt with according to that testimony. If it is understood in this way, it is correct by legal procedure. This is better than taking it to mean that when the woman comes to tell that she has seen that bhikkhu doing some kind of violation, that bhikkhu is immediately dealt with according to that. This (would be) like when someone comes to a mother to accuse her child of being naughty, and she immediately punishes the child.

In addition to this there is the Pāli of the Codanākanda of the Parivāra saying:

*"If the seen corresponds with the seen,
If the seen is in agreement with the seen;
Seeming to support each other but they do not match,
That person is suspected uncertainly.
Following his paṭimā (declaration of purity)
Uposatha should be performed with him."*

After this the same things are said regarding "the heard" and "the understood". The Mahāsaṅgāma section says the same, only substituting "Pavāraṇā" for "Uposatha".

I understand that these words explain the characteristics

for credibility of evidence.

a. *If the seen corresponds with the seen:* for instance, if the accuser relates having seen the defendant transgressing in such-and-such a manner, and his witnesses' testimony accords with this regarding conditions such as day, time and place, with no divergencies—testimony like this has credibility.

b. *If the seen is in agreement with the seen:* if the testimony of the accuser's witnesses is essentially the same, but diverges regarding unimportant details—this type of testimony similarly has credibility.

c. *Seeming to support each other, they do not match:* if the testimony of the accuser and his witnesses is divergent on essentials, or the testimony of a witness is not consistent from the beginning to the end—this type of testimony should not be credited with truth.

The testimony of the defendant and his witnesses should be evaluated in the same way, and also whether the testimonies of one side support or cancel each other. Even when the evidence is straightforward, the testimony on the defendant's side agreeing with that of the accuser's side, and vice versa, just the same standards of credibility should be followed. (When) this last standard (c) is joined to the following standard ("*that person is suspected uncertainly*"), (it means that) that evidence is not credible. Perhaps these words are what has led the Vinaya-experts to understand that chief credibility should be given to the defendant's *paṭiññā*, because there is no mixing (common ground) with the first two characteristics. If that were so, why explain all three standards—they would be of no use—they are explained to help know how to select the credible. There are two ways to explain why those two first standards should not be mixed in:

1. These words are composed as a *gāthā* (verse) which must

use few words to encompass the meaning. Only explaining the joining of the last standards will reveal that the joining of the first two standards (*a* and *b*) means the opposite—that the *paṭiññā* should not be followed and *Uposatha* should not be held with him—because the first two standards are separate from the last, and point out their own meanings.⁵

2. Perhaps the text that was originally used, such as we now call “the Royal Edition” omitted the case from that section, and so the texts reproducing it likewise omitted it. (This is suggested) because at one place in that *gāthā* there are only one and a half stanzas not the full two stanzas.

Further, these words are arranged following the questioning of the accuser, which leads to the understanding that they are to weigh the accuser’s words only. The accusation being shaky, the beginning and end not agreeing, fits the characteristics of non-credibility. This supports the understanding that chief credibility should be given to the defendant’s *paṭiññā*. Truly, the accusation should be weighed by the same standards, (but) that is not clearly ordered. Also, when the accuser’s replies to questioning are shaky, this is a correct basis (for non-credibility), as words which agree are easily understood.

What method was used in former times when the defendant denied the accusation? The method now is to interrogate the witnesses and weigh the testimony of the two sides. This is more righteous than only listening to the defendant’s *paṭiññā* or choosing to believe one side: it is not contrary to *Dhamma*, to *Vinaya* or to *Satthusāsana*. If we are not to disparage *Dhamma-Vinaya*, we should credit (the former teachers) also

5. The explanation of the *Atthakathā* seems to resolve this contradiction. Essentially it says that all parties observed the same things (for instance, entering a place with a woman—so (a) and (b), but the defendant denies that any offence took place—and so, they “do not match”.

with knowing how to interrogate witnesses as a measure of truth and falsity. I understand that the word *savacaniyaṃ*, which means "being one with words which should be spoken", or the word *savaniyaṃ*, meaning "words that should be listened to", which are arranged after the word *sāraṇā* (making remember) in the *cūlasaṅgāma* section of the *Parivāra* specify examining witnesses or testimony.⁶

The *Atthakathā* on *Saṅghādisesa* Rule 9, known as the *Aṃbhāgiyasikkhāpada*, relates how the bhikkhus judged the accusers, Mettiya and Bhummajaka Bhikkhus, and the defendant Venerable Dabbamallaputta, in the first case of malicious accusation of *Pārājika*. They questioned the accusers as to where and when they had seen the transgression of the defendant. The reply was that he was seen at the foot of Vulture's Peak, at alms-round time. The defendant was asked where he was at that time, and he replied that he was "pointing out food for" (sending to an invitation) the bhikkhus of *Veluvana*. On being asked who saw him, he cited the bhikkhu-saṅgha who were interrogating, who testified in agreement with him. This

6. This, and the next pages, refer to a sequence of terms given in this section (Book of the Discipline, Volume VI, page 266). Here the words referred to are given in their sequence and checking back to this note when they appear may make the Venerable Author's meaning clearer.

- Codanā (accusation, reproof; censure) is for the sake of *sāraṇā*.
- Sāraṇā (making remember) is for the sake of *savacaniyaṃ*.
- Savacaniyaṃ (giving witness—literally, being one with words that should be spoken) is for the sake of (removing) *palibodho*.
- (Removing) *palibodho* (difficulty in deciding—literally, "impediments", so the uncertainties that make a decision difficult) is for the sake of *vinicchayo*.
- Vinicchayo* (judgement, decision) is for the sake of *santiraṇaṃ*.
- Santiraṇaṃ* (considering—by the saṅgha) is for the sake of *thānāthānagamaṇaṃ* (is it well-founded or ill-founded?)

is correct examination of witnesses. (As to) the accuser not examining witnesses—in that story they had none, but it can be assumed that by the time of compiling the Atthakathā, examining witnesses had probably come into use. Even though Venerable Dabbamallaputta was an Arahant, the witnesses were still examined: this is the proper method of investigation. The Atthakathā-Ācariyas have explained the meaning of this section most appropriately.

Given that, once he has questioned the accuser and defendant, the investigator should have the disputants call their witnesses and examine those of both sides. From that he should weigh the testimony by the standards (given), make a judgement, and announce it to the sangha. Weighing the evidence seems (to mean) the same as the word *palibodho*, which can be translated as "concern" or "indecision". It follows *savacaniyam* or *savaniyam* and precedes *vinicchayo* (judgement, decision) in that section of the Parivāra.

The sangha should look into the accusation, the defendant's case, and the testimony for both sides. If it sees that the evidence of the accuser and his witnesses are divergent, the defendant's *paṭiññā* should be accepted and the case dismissed. If it is clear that the accuser brought up an unfounded *adhikaraṇa*, he should be given the appropriate *āpatti*. In this way *anuvādādhikaraṇa* is settled only by *sammukhāvinaya* (verdict in the presence of).

If it is seen that the evidence of the defendant and his witnesses are divergent, they should not be credited and the defendant should be dealt with according to the accusation or the situation, as suits the degree of credibility given to the evidence of the accuser and his witnesses. In this way *anuvādādhikaraṇa* is settled by *sammukhāvinaya* and *tassa-ṭhāpiya-siyasikā* (giving a penalty to one who has committed a fault).

That section of the Parivāra (lists the following): The considering of the sangha is (found) in the word *santiraṇā*, which should be translated exactly "to think carefully". The making of a judgement is (found) in the word *thānā-thānagamanāṃ*, which means "well-founded or ill-founded", that is, probing to see whether it is or is not possible. These two words being arranged following from the word *vinicchayo* is strange: it leads to the understanding that will be explained. It fits with the words there "the sangha is for the sake of investigation and acceptance", explained as having the duty to investigate and accept.

As to the judgement (*vinicchayo*) of the investigator, a comparison should be seen in the investigation of a case by a Royal Commission.⁷ When the judge has investigated, he submits his judgement. There is a royal prerogative to remake that judgement, either confirming it or altering it according to his own consideration, as the King sees proper. In other *adhikaraṇa* it is clearly explained that the sangha gives the *āpatti* to the defendant. The disputant whose case the sangha accepts, being either the accuser or the defendant, is established as being one who speaks the truth.

If some of the *bhikkhus* who meet as the sangha do not agree with the judgement which the sangha accepts, they may give their conflicting view. This is called *diṭṭhāvikkammaṃ*, which means "clarification of views". The proper procedure for *diṭṭhāvikkammaṃ* is thus:

1. clarify views concerning *āpatti*.
2. clarify views concerning *āpatti* which are *desanāgāminī* (which may be corrected by confession).
3. clarify views concerning *āpatti* which have not yet been confessed.

7. Literally, "a court with special orders".

4. not clarify views as four or five bhikkhus together.
5. not clarify views by merely thinking.
6. clarify views in a place which is of the same *samvāsa* (communion).
7. clarify views in the presence of persons established in the same *simā*.
8. clarify views in the presence of persons who are regular bhikkhus.

These points show that the judging goes according to the majority viewpoint, according to *yebhuyyasikā*. It lets those who do not agree give their differing opinions concerning the giving of *āpatti* when the one dealt with has not yet confessed, but it does not let them express themselves four or five bhikkhus together, which would create a dissenting sangha. It lets them express themselves as individuals, to one of the assembled bhikkhus with the characteristics already explained, so that it will not be verbal disputing in the sangha. When they have spoken in a normal voice, it is considered heard. I understand that *ditthāvikamma* differs from *paṭikkosanā*, the latter referring to genuine disputing: *ditthāvikamma* is only giving one's own views of disagreement, without disputing. Speaking in the sangha like this does not seem to be out of order.

In the *Samathakkhandhaka*, *Cullavagga*, *tassa-pāpiyasikā* is spoken about as being a method of *samatha*, and *tassa-pāpiyasikā-kamma* is spoken about as being a method of *niggaha* (rebuke). By this distinction we understand that giving fault to the defendant who has transgressed but does not admit to it refers to *tassa-pāpiyasikā*—which means action taken in the case of that person who is bad. Doing *niggaha* increases the punishment of the defendant, called *tassa-pāpiyasikākamma*,

which means kamma done due (to his being) *tassa-pāpiyasikā*. It should be done to a defendant who, upon being questioned about *āpatti* in the midst of the sangha, changes his⁸ story—having denied he then admits, having admitted he denies, speaking obliquely to make the matter which he is questioned about ambiguous, speaking serious falsehoods. This is one way of *niggaha*: I shall wait to explain it in the chapter which deals with those methods.

If an *anupāsampanna* (one without bhikkhu ordination) should come and state that he has seen Bhikkhu so-and-so doing such-and-such a violation, that bhikkhu may be called to come for questioning. That *anupāsampanna* should not be appointed as accuser, because he does not have common *sarivāsa* (with the bhikkhu). He may be made a witness for questioning according to the declaration of the defendant or according to the investigation made. We understand that if the defendant has done an actual violation, he may be given *āpatti* according to the situation.

For this kind of case in the present time, the courts of the kingdom appoint an official as the officer responsible to hear them. He is called the officer who takes care of prosecution, called for short the officer of prosecution, or the public prosecutor.

The Vinaya gives one method of questioning, as has been related, in the first part of the *Aniyāta* rules. One other type is found in the method of doing *niggaha*, which says: "That bhikkhu to whom *niggaha* will be done should first be accused, then made to remember (have him give his case), then *āpatti* should be given: then a capable bhikkhu should announce it to the sangha". Also in other sections there is mention of the sangha accusing individuals—this fits in. When the sangha

8. From this it appears to be analogous to a "contempt of court" penalty in the Western legal system.

accuses there must be an individual, that is, one bhikkhu accusing in the name of the sangha. This is identical with the public prosecutor. I surmise according to these points that if the person accused has a fault not amounting to niggaha, it may be investigated by questioning. If after that he has fault amounting to niggaha, then a bhikkhu should be appointed to accuse in the name of the sangha.

As to the question, if there is fault amounting to pārājika, by what method should it be investigated, the answer is: in the first Aniyata rule, the first part clearly specifies that it may be investigated by questioning, because (for doing) *nāsana* (expulsion) it is not necessary to announce to the sangha by *kammavācā*.

As to the question, if the bhikkhu whom the sangha appoints as accuser (prosecutor) does not agree with the sangha, (but) acts according to the command of the sangha, is this not making an unfounded accusation? The answer is, it is the duty of the sangha to question in order to have a basis in fact first, and then select and appoint a bhikkhu who agrees. If they have no basis, they should not act.

As to the question, in the case where a person not of common *saṁvāsa* gives a statement (of accusation), may the sangha appoint a bhikkhu to be prosecutor in its name or not? The answer is, it may, because it acts in regard to what is serious. Yet the sangha must first question the defendant and witnesses to find if it is grounded likewise. Thus there is investigation twice, an unnecessary waste of time.

In *adhikaraṇa* which the sangha has judged, may the faction which is not pleased appeal to another sangha or not? According to the third rule of the *Sappāṇavagga*, *Pācittiya* Chapter, an accuser, a defendant, or a sangha, knowing that *adhikaraṇa* has been judged by Dhamma (righteously) by that sangha,

if (they) bring it up for new judgement, will be guilty of Pācittiya. So it (means that it) may not be appealed. However, if it is seen that it is not (done by) Dhamma, to revive it is not āpatti, and it may be appealed.

The appealing mentioned in vivādādhikaraṇa was merely requesting another sangha to judge again, and was completely dismissed upon reaching the Teacher. However, this is not a precedent, because it was shifting it from the sangha, asking sometimes a gaṇa, sometimes a puggala, to judge. It is not stated if they had similar authority (to a sangha), other than the Teacher alone. It seems to have been (just) travelling about asking for a (more favourable) decision. Having appeals will be appropriate in the present. If the person investigating the appeals sees that the original judgement was (according to) Dhamma, he must dismiss the appeal, which means not reviving the original. If he sees that it was not Dhamma, he should bring it up for new judgement.

There remain a further two methods of settling anuvādāhikaraṇa without having to investigate:

1. Sativinaya

The defendant is one fully mindful, explained (to mean) that he is an Arahant, and the sangha sees that there is no basis for the defendant to commit a violation as accused. Reciting kammavācā to announce this fact is called giving *sativinaya*, and the accusation is dismissed. From then on, even if he is accused by another person with that type of āpatti or a similar type, it need not be investigated: the adhikaraṇa is (considered) settled by *sativinaya*. In the first instance *sammukhāvinaya* is arranged along with it. *Sativinaya* means "the method of settling by mindfulness".

The settling of anuvādādhikaraṇa by *sativinaya* was first

allowed by Lord Buddha. The occasion was when Venerable Dabbamallaputta was the victim of Mettiya and Bhummajaka Bhikkhus instigating Mettiyā Bhikkhuni to unfoundedly accuse him of *silaviṭṭhi* (decline in morality).

The method of doing it was thus: Venerable Dabbamallaputta was made to approach the sangha and to speak the words requesting sativinaya. Then the sangha recited an announcement of giving sativinaya to him by *ñatticatutthakam-mavācā*.

The characteristics for giving sativinaya are thus: the bhikkhu is one who is pure, not guilty of *āpatti*; someone accuses him; and he requests sativinaya.

This method has probably been used only once. Now it is something which cannot be used,⁹ but it is named in the *Pāṭimokkha*, so I have said enough about it to make it known.

2. Amūḥavinaya

The defendant is accused with a matter done at a time when he was insane. Even if he actually did it, there is no *āpatti*. If there is a person who does not cease to accuse him, the sangha may wish to determine the period of time in which the defendant was insane, so that persons may not bring up accusations relating to matters done then. *Kammavācā* announcing this matter is recited, called giving *amūḥavinaya*, and all accusations are dismissed. From then on, if anyone accuses him about things which he did during that period, it need not be investigated: the *adhikaraṇa* is settled by *amūḥavinaya*. In the first instance *sammukhāvinaya* is also counted as performed. *Amūḥavinaya* means "a verdict for one who

9. However, it could have a use in a non-Buddhist country where the Sangha laws of Thailand do not hold, if ever a great Acharn was accused and the accusation pressed by the accuser.

has recovered from insanity". If the original reading were *mūlḥavinaya*, it would mean "a verdict based on insanity", which would fit the meaning.

Lord Buddha gave the first allowance for settling *anuvādādhikaraṇa* by *amūlḥavinaya* when Gaggā Bhikkhu recovered from insanity. He was accused by other bhikkhus with things which he did when he was still mad. The method of doing it is the same as for *sativinaya*, differing only in the words to request it and to recite the announcement.

The characteristics for giving *amūlḥavinaya* are thus: the person who is accused has formerly been insane, and he cannot recall at all that he has committed such *āpatti*; or he recalls it as in a dream; or he is still insane. This last point might seem plausible if the exceptions (are made) that it may be given without being requested and without requiring (his) presence.

This method seems unnecessary in the present,¹⁰ but it too is mentioned in the *Pāṭimokkha* so I have likewise explained it here sufficiently to be known.

When *anuvādādhikaraṇa* has arisen and haste is not made to settle it, it will cause deterioration of *sīlasāmaññatā* (having the same moral code) and *sāmaggī* (concord). It is a path leading to breaking up into different *sainvāsa* and eventually different sects. The bhikkhu who is head of the sangha should endeavour to settle it quickly. The accusing side should respect the judgement of the sangha, and not stubbornly cling to their own view. The defendant's side should have *samaṇasāññā* (the way that bhikkhus think), and should fear or respect the sangha's command. They should give their case straightforwardly, not saving themselves by false words. Prac-

10. Here again, it could have some use outside of Buddhist countries where there is no delegation of power to Abbots.

tising straightforwardly is a virtue of the Sāvakas, as is praised *ujjupatīpanno bhagavato sāvakasaṅgho*, meaning "the Exalted One's sangha of disciples who are of upright practice". Even if it is a fault which cannot be cured (that is, *pārājika*), one should confess aiming to be pure as an *anupasampanna*, which is better than declaring oneself a *samaṇa* leading as it will only to constant remorse. Even in matters where one does not see oneself at fault, one should follow the example of Venerable Ānanda Thera in the story which was told at the end of last chapter. One should obey and practise according to the judgement of the sangha. This will lead to continuing progress in Dhamma-Vinaya.

I have not set down *kammavācā* related to this chapter. Those who wish to know should look in the *Samathakkhandaka* of the *Cullavagga*.

CHAPTER XXX¹ THE WAY OF SETTLING APATTADHIKARANA (Cases Arising From Apatti)

Bhikkhus must right all āpatti which they have committed: that is, they must get rid of them. This is also considered as one type of *adhikaraṇa*, collectively called *āpattādhikaraṇa*. They may sometimes be settled in the presence of an individual, sometimes only in the presence of a sangha. All *lahukāpatti* (light offences) are settled in the presence of individuals; the offender may confess the āpatti to an individual, and it is settled. The methods of confessing different āpatti have been explained in Chapter XXI, on the subject of *Vinayakamma*. In that section *āpattādhikaraṇa* is settled by *sammukhāvinaya* and *paṭiññātakaraṇa*. *Sammukhāvinaya* is comprised of three factors: the presence of Dhamma, the presence of Vinaya and the presence of individuals. The presence of individuals refers to the bhikkhu who has offended and the bhikkhu who receives (the confession) being together. *Paṭiññātakaraṇa* refers to the confession of āpatti.

Those āpattādhikaraṇa (which may be) settled only in the presence of a sangha are the *garukāpatti* (heavy offences) which one is freed from by *vuṭṭhānavidhi* (the method for getting out of), as well as light āpatti which are confessed by the method of *tiṇa-vatthāraka*. In this chapter I shall explain specifically only āpattādhikaraṇa which are settled in the presence of the sangha.

The Way of Settling Garukāpatti

A bhikkhu who has committed a heavy āpatti must follow the practice regarding those āpatti and undergo the *vatta* (discipline) called *mānatta*, meaning to count [nights]. After six nights the sangha recites the settling of the āpatti, called *abbhāna* (rehabilitation), which means, calling to enter [the group]. However, if he has concealed it for any number of days, he must practise the discipline called *parivāsa* (undergoing probation), which means living out that many days beforehand, after which he may then practise *mānatta*.

If at any stage from *parivāsa* on, but before having been rehabilitated (given *abbhāna*), he should commit that or another kind of *garukāpatti*, he must go back and start *mānatta* or *parivāsa* anew. This is called *paṭikassanā*, which means the act of going back to the beginning of the āpatti. *Parivāsa*, *mānatta*, *paṭikassanā* and *abbhāna* together are called *vuṭṭhānavidhi*, meaning the means for removal of āpatti: A *catuvagga-sangha* (having four members) may give *parivāsa*, may give *mānatta* and may do *paṭikassanā*; as for *abbhāna*, only a *visativāgga-sangha* (with twenty members) may perform it. However, it is not proper to take a bhikkhu who is in the process of practising *vuṭṭhānavidhi* as the member completing the quorum, such as being the fourth of a *catuvagga-sangha* or the twentieth of a *visativāgga-sangha*.

: Vuṭṭhānavidhi for an āpatti which was not concealed is thus: the bhikkhu who has committed *saṅghādisesa-āpatti* should approach the sangha, arrange his robe over one shoulder, and having prostrated to the feet of the bhikkhus senior* to him, kneel with his hands in añjali and speak the words requesting mānatta appropriate to the āpatti which he has committed. If he has committed a single āpatti, he should request it for a single āpatti. If he has committed two or more, he should make a combined request for the amount of those āpatti. If he has committed (āpatti with) different bases, he should combine those bases in his request regarding those āpatti. Then a capable bhikkhu should recite an announcement to the sangha to give mānatta to that bhikkhu, by *ñatticatutthakammavācā*. When the third *anusāvanā* has been completed, mānatta has been given by the sangha, and that bhikkhu is called *mānattacāriko*, which means "one who practises mānatta". He is no longer in the state of being *pakatatta* (a regular monk). On contemplating the words I feel that it should rather be *mānattacāri*, because it is of primary derivation. *Mānattacāriko* is likely to follow (accord with) *pārivāsiko*, which is of secondary derivation.¹ (It should be known that all *kammavācā* in *vuṭṭhānavidhi* use *ñatticatutthakamma*.)

A bhikkhu doing mānatta must practise the *vatta* (duties) for mānatta, which I will explain, for a period covering six days and six nights. That practice need not be done all at once. When there is an appropriate reason, it may be postponed, which is called "putting aside the *vatta*". When he will continue the practice, he undertakes the duties again.

1. Pali grammar is analysed as having "roots" full words composed directly from them ("of primary derivation"), then further words composed from them by additions of suffixes, etc. Here the suffix "-iko" would make the word of secondary derivation, with the sense of "performer of".

The method of putting aside the duties is thus: he should approach one bhikkhu, arrange his robe over one shoulder, kneel with his hands in añjali, and say: *mānattaṃ nikkhipāmi*, which means "I put aside mānatta", or *vattaṃ nikkhipāmi*, which means "I put aside the duties". By speaking either of these phrases mānatta is considered suspended. However, the Atthakathā uses the method of reciting both. First the words putting aside vatta are spoken, then the words putting aside mānatta, thus: *vattaṃ nikkhipāmi mānattaṃ nikkhipāmi*, three times. Undertaking the vatta (again) is called "taking up the duties". It should be done in the presence of one bhikkhu in the same manner, saying *mānattaṃ samādiyāmi*, which means "I take up mānatta", or saying *vattaṃ samādiyāmi*, which means "I take up the duties". Saying either of these is said to be the undertaking of mānatta. However, the method following the Atthakathā uses both. The words undertaking mānatta are spoken first, then the words for taking up the duties: *mānattaṃ samādiyāmi vattaṃ samādiyāmi* three times, reversing the (order of) the words for putting aside. It is explained that vatta must be put aside first, then mānatta is put aside: mānatta must be undertaken first, then vatta is undertaken. This explanation is not found in the Atthakathā. (The nights of) the period of suspension of mānatta may not be counted as nights of mānatta practice. The nights added on (to those completed before suspending) must be counted from when mānatta has been taken up, only taking those complete in the day and the night.²

There are four other factors which prevent the counting of

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2. This opinion of the Venerable Author is now taken as a strict way to practice. By this, the duties not being practised on any part of a day or night would prevent the "night" of that day being counted.

nights, called *ratticcheda*, which means breaking the nights of mānatta:

- 1) *sahavāso*, living together;
- 2) *vippavāso*, living apart;
- 3) *anārocānā*, not announcing;
- 4) *ūne gaṇe caranāṃ*, practising in an incomplete group.³

Sahavāso is living under the same roof with a pakatatta bhikkhu. *Vippavāso* is living in a place such as an āvāsa without a sangha living there. *Anārocānā* is not announcing every day that one is practising mānatta, and not informing a pakatatta bhikkhu who has not been informed that day. *Practising in an incomplete group* is practising in a place such as an āvāsa not having enough pakatatta bhikkhus to complete a sangha, that is, less than four bhikkhus—but the custom in use is to have not less than five bhikkhus, I suppose thinking that too many is better than too few.

Of these four factors, I see *vippavāso* and practising in an incomplete group as identical. *Vippavāso* is probably carried over from the *ratticcheda* for *parivāsika* bhikkhus, which refers to living without even one pakatatta bhikkhu. The three latter factors are determined by twice the distance a ball of clay can be thrown, called *leddupāta*, from the fences of an enclosed āvāsa, and from a suitable vicinity of an āvāsa which is not enclosed. If a mānatta bhikkhu does or breaks (respectively) any of these four factors, the night of that day cannot be counted.

According with this, after the sangha has finished reciting

3. Horner (E.D.V, p.52) has "going about in an incomplete group", which fits the extra clause that a mānattacārika must travel with a sangha—this interpretation cuts out the need (below) to identify this with *vippavāso*.

the giving of mānatta, the *mānattacārika* should announce his practising of mānatta to the sangha, and then if he will not practise it there, put aside mānatta in the presence of one bhikkhu. However, what has been practised following the Atthakathā is to first take up mānatta before the sangha, announce it, and then put it aside in the presence of that sangha. The place chosen for the practice of mānatta should be suitable for the important duty of announcing. If it is practised in an āvāsa with many bhikkhus, or with bhikkhus coming and going often, it is difficult to inform all. Therefore an āvāsa having few bhikkhus—but enough to form a sangha—should be chosen to practise in, one with little coming and going of other bhikkhus which can be known about easily enough. In addition to this there must be a kuṭi in which he can live alone.

When he has arrived at that place, he should take up mānatta on the day before the day(s) which he intends to count, because that day on which he takes it up is not full and cannot be counted. When he has lived completing six nights he should live (in mānatta) for one or more additional nights just in case there are any incomplete days that he may not know of.

There is a rule forbidding a *mānattacārika* bhikkhu from being glad at (consenting to) regular bhikkhus (doing the following duties towards him): paying respect, rising to receive him, paying respects by añjali, *sāmicikamma* (doing the proper duties), giving (preparing) a seat, giving a place to sleep, washing the feet, setting up a footstand, setting out a tile for wiping the feet, receiving bowl and robes, and rubbing the back at the time of bathing. One violating these is *dukkāṭa*. Allowance is given for *mānattacārika* bhikkhus to do these things amongst themselves according to seniority in

Rains, and allowance is given for Uposatha, Pavāraṇā, Rains-cloth, giving and receiving food. These five things *mānattacārika* bhikkhus are allowed to do in order of Rains, even with *pakatatta* bhikkhus.

The Atthakathā explains that in the doing of *pārisuddhi-uposatha*, *mānattacārika* bhikkhus may inform of their purity in order of Rains, and they may Pavāraṇā similarly. It is proper for them to receive a share of Rains-cloth according to their turn by Rains. *Mānattacārika* bhikkhus having expectations for food on a particular day, as their turn for *uddesabhatta* has arrived, may ask for it to go to the other bhikkhus who follow them in the list: they themselves may receive (it) on a later day. They may receive *sanghabhatta* according to order of Rains.

More vatta for *mānattacārika* bhikkhus are laid down in the same section as being duties proper to practise. *Dukkata* is not explicitly given, but the Atthakathā-Ācariyas give *dukkata* to transgressors on the basis of neglecting the duties, called *vattabheda*. The tradition is the same as (for) the *abhisamācārikavatta* of *pakatatta* bhikkhus. They are arranged into groups, thus:

1) He should not give *upasampadā*; should not give *nissaya*; should not have *sāmaṇeras* attend him; should not receive appointment to instruct bhikkhunis; if he has been appointed, he should not instruct them.

2) For whatever *āpatti* the sangha is giving *mānatta*, he should not commit that same *āpatti*, or similar *āpatti*, or *āpatti* worse than that.

3) He should not criticize that *kamma*; he should not criticize the bhikkhus who did that *kamma*; he should not suspend the Uposatha or Pavāraṇā of regular bhikkhus; he should not give testimony; he should not initiate *anuvādādhikaraṇa*; he

should not cause other bhikkhus to give him leave to accuse them; he should not accuse other bhikkhus; he should not make other bhikkhus give testimony; he should not help bhikkhus disputing in *adhikarāṇa*.

4) He should not go or sit in front of *pakatatta* bhikkhus; he should be satisfied with the last seat, the last sleeping-place, and the last dwelling [that is, one which is inferior and the last to be given out].

5) He should not have a *pakatatta* bhikkhu as a *puvamaṇa*, (one) leading in front, or as a *pacchāsaṇa*, (one) following behind, when going to a family (such as when going for alms); he should not undertake the forest-dweller's *dhutaṅga*; he should not undertake the *dhutaṅga* to eat (only) alms-food; and he should not have food sent to him on account of that situation, thinking "may they not know about me".⁴

6) If he is an *āgantuka* [going to another *āvāsa*], he should announce [that he is practising *mānatta*]; if an *āgantuka* comes, he should announce (to him); he should announce at the *Uposatha*; he should announce at *Pavāraṇā*; he should announce every day; if he is sick, he should have a messenger announce.

7) He should not go out from the *āvāsa* or the place which is not an *āvāsa* having bhikkhus, to go to an *āvāsa* or a non-*āvāsa* where there are no bhikkhus, or where there are bhikkhus but they are of different *saṃvāsa*—excepting when he goes with a *saṅgha*, or when there is danger. He should (only) go to an *āvāsa* or a non-*āvāsa* where there are bhikk-

4. In practice, this means:

- (a) he should go for alms on the regular occasions.
- (b) he should not refuse food offered once back at the temple.
- (c) he should go behind any regular bhikkhus going for alms with him (but not attend on them), and in front of any *sāmaṇeras*.

khus of the same saṃvāsa, and which he knows he can arrive at within that day.

8) He should not live under the same roof, in an āvāsa or a non-āvāsa, with pakatatta bhikkhus.

9) Upon seeing a pakatatta bhikkhu enter, he should rise from his seat and invite him to sit; he should not sit on the same āsana with a pakatatta bhikkhu; when (the other) sits on a low seat, he (the mānattacārika bhikkhu) should not sit on a high seat; when (the other) sits on the ground, he should not sit on a seat; he should not walk caṅkama⁵ on the same path as a pakatatta bhikkhu; when a pakatatta bhikkhu walks caṅkama on a low path, he should not walk on a high path; when a pakatatta bhikkhu walks caṅkama on the ground, he should not walk on a caṅkama-path.

10) With regard to the following: a bhikkhu on parivāsa, a bhikkhu who should be sent back to begin (probation or mānatta) again, a bhikkhu deserving mānatta, a bhikkhu senior to him practising mānatta, a bhikkhu deserving abbhāna: he should not live under the same roof (with any of these), in an āvāsa or a non-āvāsa; he should not sit on the same āsana; if that other sits on a low seat, he should not sit on a high seat; if that one sits on the ground he should not sit on a seat; he should not walk caṅkama on the same path; when that one walks caṅkama on a low path he should not walk on a high path; when that one walks caṅkama on the ground he should not walk on a caṅkama-path.

The first group in essence forbids performing the duties of a therā; even if he is a therā with the right to do those things, he must temporarily refrain.

The second group is to make him cautious. According to the nature of a wrongdoer undergoing any kind of kamma,

5. This refers to walking meditation, sometimes done on a prepared path.

he should not commit faults of that type, or of similar or worse types. Other āpatti which are similar are other saṅghādisesa but with different bases. Worse āpatti are pārājika.

The third group prohibits exercising the rights of a pakatatta bhikkhu.

These three groups are arranged together in the Pāli as a single group.

The fourth group prohibits exercising rights in proper order of Rains.

The fifth group prohibits exalting oneself, and makes one beware of that happening.

The sixth group makes one expose oneself. If all the bhikkhus are sitting together as a group, such as in a meeting-place, that may be done by announcing for all to know on a single occasion, using the words appropriate to a saṅgha or a gaṇa. If the bhikkhus are dispersed, he must go around to inform them at their residences until he has let them all know. He should inform them in Thai or another language as well as the Pāli, which the bhikkhus who are being informed can understand. The boundary within which he should inform has been explained already at the end of the section on ratticcheda. Not informing all the bhikkhus in that area every day, except bhikkhus of different saṁvāsa, is not only *vaṇabheda* but also ratticcheda, and the night is lost for (that) one day.

Is *anarocanā*, not announcing, *acittāka*⁶ or *sacittaka*⁶? (Various) Ācariyas have different ideas; the conclusion that it is *acittaka* is in the majority. According to the conclusion of that

6. Sacittaka defines faults that only become such if the bhikkhu's intention is a factor. An acittaka fault comes about by its commission regardless of whether there is or is not intention. Hence, "without intention" and "intentional".

side, if a bhikkhu passes through the area of informing going on to some other place, even if at night with the mānattacārika bhikkhu knowing nothing about it, they will only allow that it is not vattabheda, but they hold it to be ratticcheda and so recommend practising (extra days) to provide for that. I personally agree with the side that concludes that it is *sacittaka*. According to the conclusion of this side, if he does not inform because it is beyond his capability, it is neither vattabheda nor ratticcheda. Being beyond his capability is such as when a bhikkhu passes, entering the area going right on to another place, without the mānattacārika bhikkhu knowing at all, or knowing after it has occurred. Saying that it is not vattabheda itself shows that it is not ratticcheda: as the vatta have not been "broken", how then could the night be "broken" (lost)? They bring up for comparison leaving an āvāsa during the Rains because of danger: it is not āpatti but the Rains-residence is broken. I see a difference. In that case there is the determination to go—there is intention—but āpatti is not given because there is an appropriate reason. As for (this case of) not announcing, it occurs because he is not aware—there is no intention.

Informing at the Uposatha and Pavāraṇā comes under daily announcing. I understand that it is carried over from parivāsikavatta, because a parivāsika bhikkhu does not have to inform every day: for them it is laid down as informing paka-tatta bhikkhus who have not yet been informed, and informing at Uposatha and Pavāraṇā. As for mānattacārika bhikkhus, they must inform every day, even to bhikkhus who have been told already. If the above two practices did not differ, on reaching Uposatha-day and Pavāraṇā-day, one should announce at the meeting for Uposatha or Pavāraṇā, still needing to inform any bhikkhu who will leave before the

time of performing Uposatha or Pavāraṇā. Otherwise, one must announce again at the meeting. May the Vinaya-experts investigate how this may be done properly.

As to ordering a messenger to inform, only another bhikkhu may be ordered.

The seventh group prohibits vippavāsa, living apart from a saṅgha. Āvāsa means a monastery. A place which is not an āvāsa refers to a place such as a forest established as a meeting-place. Danger is said to be the ten types of danger explained in Chapter XVII in the section on Uposatha. This section can be compared with the matter of Rains-residence being broken because of danger. Violating the vatta in this group is also ratticcheda.

The Pāli divides this group into three:

- 1) prohibiting going to a place where there are no bhikkhus;
- 2) there are bhikkhus but of different saṁvāsa;
- 3) allowing to go only to places having bhikkhus of the same saṁvāsa.

Each single section is (further) divided by three points: an āvāsa, a place not an āvāsa, and combining both places, the place he goes from and the place he goes to.

The eighth group prohibits *sambhoga* (here living together),⁷ with pakatatta bhikkhus. This is also ratticcheda.

The ninth group has him perform the proper duties towards pakatatta bhikkhus and prohibits sambhoga. Here the two prohibitions—not sitting on the same āsana and not walking caṅkama on the same path—are the prohibitions of sambhoga: the others are to have him perform the proper duties. The area (within which) sitting on an āsana and walking

7. See also page (244), footnote 1.

cankama is held to be higher is fixed at being less than twelve forearm-lengths apart.

The eighth and ninth groups in the Pāli combine together as one.

The tenth group prohibits sambhoga with bhikkhus who are practising *vuttānavidhi* along with him, but there is a provision for performing the proper duties towards them all. I do not understand. It may well have been carried over from the provisions referring to pakatatta bhikkhus. Also, the points which prohibit those actions (sambhoga) do not have him do (them) specifically for bhikkhus senior to him who are practising mānatta along with him. This means that it allows sambhoga with bhikkhus practising mānatta with him who are junior. I do not understand this either, because when it has been done it is not vattabheda only for the seniors: the juniors cannot escape (vattabheda). In this way how may they do it together? It is not (according to) Dhamma as is the doing of the proper duties in the Buddha's allowance which specially allows them to be done by two bhikkhus together, with neither the person doing nor the person receiving being guilty of āpatti. May the Vinaya-experts investigate please.⁸

In the time of putting aside mānatta, it is said that these vatta need not be practised. This clause invites agreement, because there are the words for putting aside vatta—once put aside they need not be practised. However, if while a thera bhikkhu is practising but has not yet completed the time fixed for mānatta, and he wishes to be an upajjhāya giving upasampadā, he will break the nights (ratticcheda). Putting aside vatta and losing a day in order to do that busi-

8. In practice, the proper duties are done according to seniority between bhikkhus practising the various stages of *vuttānavidhi* together.

ness could not be said to be proper. As for announcing, it is clear that once the vatta are put aside, it need not be done.

It should be further considered as to how far putting aside vatta applies. My conclusion is that it should apply only to vatta which when violated cause ratticcheda, and vatta which prohibit other types of sambhoga related to living together. It is truly like that: putting aside the vatta is allowed because even if they are still practised the nights cannot be counted. Also, bhikkhus deserving mānatta and abbhāna who do not need to count nights still have vatta to practise.

The Atthakathā-Ācariyas recommend that: "A bhikkhu who practises mānatta who is unable to practise in the āvāsa where he lives, should put aside vatta, and at the time just before dawn he should go with four to five bhikkhus, more than two *leḍḍupāta* from the fencings of a vihāra which is fenced or from a place similar to fencing for a vihāra which is not fenced, staying away from the main paths. They should sit in a place sheltered by bushes or a wall, (and he) should undertake the vatta, and announce it before the dawn... when the sun has risen, he should put aside vatta". By practising mānatta like this, they would allow the night to be counted. In this way it seems that there should not be ratticcheda and vatta for it at all. Ratticcheda and vatta both indicate that the practice is for a full six days and six nights. The allowance given for putting aside vatta is to stop and suspend it at a time when (although) having practised (the duties) the night could not be counted. Allowance is given to take up the vatta again in order to continue the practice. The matter is made clear in the original story that at that time in the city of Sāvatti there was a large bhikkhu-saṅgha assembled. The mānattacārika bhikkhus were not able to

settle their *mānatta*. They informed (the Exalted One) of this, and he gave allowance to undertake *mānatta* later.⁹

A *mānattacārika* bhikkhu who has practised for the complete time fixed is *abbhānāraho*, one deserving rehabilitating. He should request *abbhāna* in the presence of a *visativagga-sangha*. As long as the *sangha* has not yet given *abbhāna*, he must still practise the *vatta*:¹⁰ only *ratticcheda* has no effect, that is, it does not cause the nights to be broken. Of those *vatta*, every aspect of the announcing is removed, and when going anywhere having only one *pakatatta* bhikkhu going along is sufficient. If he must go out from the *āvāsa* where he practised *mānatta* in order to request *abbhāna* in another *āvāsa*, he should put aside *vatta* with the words *vattān nikkhipāmi* first and then go. When he has arrived, he should undertake *vatta* and immediately request *abbhāna*. However, the practice which has been followed is for him to act as if he were still practising *mānatta*. Having put aside *mānatta*, arrived at the *āvāsa* where he will request *abbhāna*, taken up *mānatta* again and announced it, he then requests *abbhāna*. Following that, one bhikkhu should recite the announcement to the *sangha* to give *abbhāna* (to) that bhikkhu by *ñatticatutthakammavācā*. When the third *anusāvanā* is completed, that bhikkhu has been rehabilitated by the *sangha*. He is one free of that *garukāpatti*, once again being a *pakatatta* bhikkhu as he originally was.

Concealed Āpatti

The *vuṭṭhānavidhi* for *āpatti* which have been concealed is

9. The author is thus implying again that only when *mānatta* has been practised for an unbroken twenty-four hour period (from dawn to the next dawn), can "a night" be counted.
10. Unless, as is often practised, both *mānatta* and the duties are suspended after completion of sufficient countable nights of *mānatta*.

as follows: a bhikkhu who has committed a saṅghādisesa-āpatti and deliberately concealed it should first live in *parivāsa* (probation) for the number of days it was concealed. Then he should practise the procedure for mānatta. When he has practised mānatta, he should request abbhāna from the saṅgha.

The characteristics of concealing āpatti are explained by the Atthakathā-Ācariyas in ten factors, arranged as five pairs, thus:

1. he is āpatti, and knows that he is āpatti;
2. he is pakatatta, and knows that he is pakatatta;
3. there is no danger, and he knows that there is no danger;
4. he is able (to announce it), and he knows that he is able;
5. he desires to conceal (that he is āpatti), and conceals (it).

1. A bhikkhu transgresses some garukāpatti and knows that it is garukāpatti. If he still has doubts and is still not certain, it does not fulfil the characteristics. When his doubt ends it fulfils the characteristics. In this case whether or not that āpatti is to be considered concealed should be judged according to the following conditions.

2. He is pakatatta—the saṅgha has not performed *ukkhhepanīyakamma* (suspension) against him—and he knows that he is pakatatta. This fulfils two more characteristics. If he has been suspended, and despite wishing to, he does not have the opportunity to inform the bhikkhus, it does not yet fulfil the characteristics.

3. If there are none of the ten kinds of danger that were explained in Chapter XVII in the section on Uposatha, and he knows that there is no danger, this fulfils another two char-

acteristics. If there is any kind of danger, even if he does not inform when a night has passed, it still does not fulfil the characteristics.

4. If he is able, such as not being too ill to go to inform; if the way he would go is by boat and there is a boat; if there is a fellow bhikkhu suitable to be informed living in a place that can be reached in that day—and he knows that he is able: thus are two more characteristics fulfilled. If he is ill, not having the strength to walk to the place of the bhikkhu who lives nearest; or the way he must go is by boat, such as being on an island, and there is no boat; or the journey would exceed a day: it does not yet fulfil the characteristics.

5. When he is complete in these eight preliminary factors, has the desire to conceal it, neglects his responsibility (to inform) and conceals it beyond that day determined by the dawn breaking, thus the ten characteristics are completed, and there is genuine concealment. Even if he first thinks to conceal it but informs a bhikkhu that very night, not going beyond the day, it is not concealment.

It is only set down that the bhikkhu who will receive the announcement be *samānasamvāsa*: there is no tradition as to his being senior or junior. If there is such a bhikkhu who can be informed, but he does not announce (to him), there is concealment. Embarrassment or fear because he is an upajjhāya or ācariya, (and thus) not daring to inform, is no valid excuse. A bhikkhu of different *samvāsa* and a bhikkhu who is under suspension are not persons appropriate to receive the announcement.

Living in *parivāsa* for *garukāpatti* which have been concealed is of these kinds:

There are three kinds of parivāsa: *paṭicchanna-parivāsa*, *samodhāna-parivāsa*, and *suddhanta-parivāsa*.

Paṭicchanna-parivāsa (probation for concealment) is for a single āpatti which has been concealed for a fixed, countable number of days—such as one āpatti concealed for five days. The days are counted to be specified in the request for parivāsa. Fewer than fifteen days are counted in days; fifteen days are counted as a *pakkha* (fortnight); more than one but less than two pakkha are counted in days; two full pakkha are counted as a month; a remainder of days or pakkha are counted as one month plus that many days or plus a pakkha. It is recommended that more than a pakkha be counted as *atirekapakkha* (additional fortnight), and more than a month be counted as *atirekamāsa* (a further month).

Samodhāna-parivāsa (concurrent probation) is divided into three: *odhānasamodhāna*, *agghasamodhāna*, and *missakasa-modhāna*.

Odhānasamodhāna (combined-concurrent) is for more than one āpatti which have equal days of concealment, such as committing two āpatti and each time concealing for five days. In this case parivāsa is requested combining āpatti and nights together, in order to live (in parivāsa) only five days. This might be called *sāmaññasamodhāna* (equal concurrence). The Atthakathā-Ācariyas explain that it is for offences committed while doing *vuṭṭhānavidhi* having their days of concealment combined with the original āpatti.

Agghasamodhāna (concurrence of longest time) is for more than one āpatti with unequal days of concealment—such as committing āpatti three times, once concealing it for three days, once for five days and once for seven days. In this case parivāsa is requested combining the āpatti and days together, and living in parivāsa equal to the longest time, in

this example seven days.

Missakasamodhāna (mixed-concurrent) is for āpatti of different bases—such as *sañcetanikā*, *kāyasamsagga* and *dullhulavācā*¹¹—whether the days of concealment are equal or not.

Suddhanta-parivāsa (purifying probation) is for āpatti committed and concealed many times, until the number of āpatti and of nights of concealment cannot be remembered at all, or only some amounts can be remembered. In this case parivāsa is requested combining together the amount of āpatti and nights, and (the bhikkhu) lives in parivāsa until it is seen that he is pure. It is divided into two: 1) *cūlasuddhanta-parivāsa*, for amounts of āpatti and nights which can be remembered in part; 2) *mahāsuddhantaparivāsa*, for amounts of āpatti and nights which cannot be remembered at all.

In this case, how will it be known how many nights (probation) are needed for him to be pure? If he cannot remember the amount of āpatti, it does not matter, for they may be combined together as *sambahulā* (many). A person who cannot recall the amount of nights at all should estimate how long it was from the time of upasampadā that he had not yet committed garukāpatti. This estimates the beginning. Going back just to when he did not commit any further (āpatti) is the reckoning of the end. He should live in parivāsa equal to the time in between those two parts.

Whatever type of parivāsa is suitable to the āpatti which has been concealed should be requested in the presence of the sangha. A capable bhikkhu should recite an announcement to the sangha to give the type of parivāsa

11. These are the first three saṅghādisesa offences, respectively "intentional" (omission of semen), "bodily contact" (with a woman), and "lewd speech".

requested to that bhikkhu, by *nātticatutthakammavācā*. Upon completing the third *anusāvanā*, that bhikkhu is *parivāsiko*, meaning "one who is living on probation". That *parivāsika* bhikkhu should inform the sangha that he is practising *parivāsa*. If he will not practise it in that *āvāsa*, he should put aside *parivāsa* in the presence of one bhikkhu, and upon reaching the *āvāsa* where he will practise it, he should undertake *parivāsa*. The way in use according to the *Atthakathā* is: having undertaken *parivāsa* in front of the sangha, announce it; having announced it, it is put aside.

The words for putting aside *parivāsa* are thus: *parivāsam nikkhipāmi*, meaning "I put aside probation", or *vattam nikklupāmi*, meaning "I put aside the duties". Saying either is acceptable. The words for undertaking *parivāsa* are: *parivāsam samādiyāmi*, meaning "I take up probation", or *vattam samādiyāmi*, meaning "I take up the duties". Saying either is acceptable. The usage following the *Atthakathā* is saying the two combined, as in *mānatta*.

There are only three *ratticcheda* for a *parivāsika* bhikkhu:

1. *sahavāso*, living together;
2. *vip̄pavāso*, living apart;
3. *anārocanā*, not announcing.

Sahavāsa is the same as for *mānattacārika* bhikkhus. *Vip̄pavāsa* is living in *parivāsa* in a place without (any) *pakatatta* bhikkhus. Having even one *pakatatta* bhikkhu living there is acceptable. *Anārocanā* is the same as that of *mānattacārika* bhikkhus, only he need not inform every day. After any bhikkhu who had not been informed previously has been informed once, he need not inform him again throughout the time he lives in that *āvāsa* or that non-*āvāsa*. However, on

reaching Uposatha-day or Pavāraṇā-day, he must inform at the end of the Uposatha or Pavāraṇā. Further, if any bhikkhu leaves that āvāsa or non-āvāsa, goes to another place, and then returns, he must inform him again.

There is the ruling prohibiting parivāsika bhikkhus being glad at receiving (consenting to) the duties commencing from "paying of respects" from pakatatta bhikkhus. There is Lord Buddha's allowance just to do those proper duties mutually, and for (the rights) commencing from "to perform Uposatha and Pavāraṇā with the sangha". These are the same as the prohibitions and allowances for mānattacārika bhikkhus.

The vatta for parivāsika bhikkhus are the same as for mānattacārika bhikkhus, differing only in that they need not inform every day; and they may have only one pakatatta bhikkhu escort them to another place—they need not go with a sangha as mānattacārika bhikkhus must. In living together, sitting together, walking *caṅkama* together: in doing these things on a higher level, just as it is not vattabheda for a mānattacārika bhikkhu senior in Rains, so it is not (vattabheda) for a parivāsika bhikkhu who is senior. However, when it is done with mānattacārika bhikkhus, even if they are junior, it is vattabheda, the same as mānattacārika bhikkhus not being allowed to (sit, etc., higher than) parivāsika bhikkhus.¹²

A bhikkhu living in parivāsa for a fixed number of days may come to feel that number of days which he requested and the sangha determined for him is still less than it should be. For instance, when requesting *agghasamodhāna* he assumes that the āpatti which was concealed the longest was only so for seven days, so his request and the sangha's

12. This would create an unworkable situation, with all *vuttānavidhi* bhikkhus having to avoid each other. Its resolution in practice has been explained in the footnote to page 183.

granting follow that: then when he is living in parivāsa the thought comes to him that the āpatti which was concealed longest was so for ten days. In this case he need not go back to request parivāsa from the beginning again: he may request to increase the days to the full amount, such as, in this example, requesting to add three more days—but he may not increase (his period of) living (in parivāsa) by himself—he must request the sangha to recite to give him the increase.

To be done properly, living in parivāsa should be done in excess to cover (any) days which are deficient, the same as with living in mānatta.

A bhikkhu who has completed his time living in parivāsa is *mānattāraha*, meaning "one deserving mānatta". He should request mānatta from the sangha. While he has not yet (commenced) practising mānatta he still must practise vatta. Vatta for a mānattāraha bhikkhu are the same as for a parivāsika bhikkhu, except for all points related to announcing. However, the Siamese edition of the Pāli of the *Pārivāsikakkhandhaka*, Cullavagga, says that he must also announce—and announce every day. This is not found for *abbhānāraha* bhikkhus and *mūlāya-pāṭikassanāraha* bhikkhus (those deserving sending back to the beginning). None of the editions of other countries give these: I see that it is excessive.

A mānattāraha bhikkhu who will request mānatta in another āvāsa should put aside vatta with the words *vattam nikkhipāmi*. When he has arrived at that āvāsa, he should take up vatta with the words *vattam samādiyāmi* and should immediately request mānatta from the sangha without needing to announce. According to what has been practised, having put aside parivāsa, it is taken up in front of the sangha: having informed, he then requests mānatta.

If there are more garukāpatti which have been committed

without concealment, he should combine them together and request *mānatta* at one time.

Following that the sangha should give *mānatta* to him by the method which has been explained, differing only in the *kammavācā*, which must be appropriate to the matter.

The whole practice of *mānatta* up to the reciting of *abbhāna* should be understood in the way already explained.

In the *Samuccayakkhandhaka* of the *Cullavagga* it is explained that if two bhikkhus commit a *saṅghādisesa āpatti*, one concealing it and the other not, *parivāsa* is given to the bhikkhu who concealed. When he has lived in *parivāsa*, *mānatta* may be given to both of them together.

Vuṭṭhānavidhi for *antarāpatti*, *āpatti* committed whilst practising *vuṭṭhānavidhi*, is as follows: at the following times—whilst practising *parivāsa*, or having lived in *parivāsa* being *mānattāraha*, or practising *mānatta*, or having practised *mānatta* being *abbhānāraha*, but not yet being rehabilitated—if at any of these times he commits *garukāpatti* again, concealed or not concealed, it is called *antarāpatti*. He may not continue practising the original *vuṭṭhānavidhi*, but must go back to practise that *vuṭṭhānavidhi* from the beginning again, called *mūlāya-ṭṭhānavidhi* which means “going back to the beginning of *āpatti*”. At this time that bhikkhu is called *mūlāya-ṭṭhānavidhi*, which means “one deserving sending back to the beginning of the *āpatti*”. He should request the sangha to recite the sending back to the beginning, then request *parivāsa* or *mānatta* according to what has occurred, which is:

1) If he commits unconcealed *antarāpatti* while practising *mānatta* for a concealed offence, or at the time of having completed *mānatta* he is *abbhānāraha*, he should request *ṭṭhānavidhi* (sending back): when the sangha has recited *ṭṭhā-*

kassanā, he should request mānatta for that antarāpatti.

2) If he commits unconcealed antarāpatti while living in parivāsa or when having lived in parivāsa he is mānattāraha, he should request paṭikassanā: when the sangha has recited it, he should live in parivāsa from the beginning again. When that is finished, he should request mānatta for the original āpatti and the antarāpatti combined together.

3) If he commits unconcealed antarāpatti when having lived in parivāsa and practising mānatta, or having practised mānatta he is abbhānāraha, he should request paṭikassanā. When the sangha has recited paṭikassanā, he need not live in parivāsa again. He should request mānatta for the antarāpatti as in the first example.

4) If he commits antarāpatti and conceals it—either whilst living in parivāsa, or when having lived in parivāsa he is mānattāraha, or when practising mānatta, or when having practised mānatta he is abbhānāraha—he should request paṭikassanā. When the sangha has recited paṭikassanā, he should request *samodhāna-parivāsā* for the antarāpatti combined with the original āpatti.

One bhikkhu should recite the announcement to the sangha by nātticatutthakammavācā, sending that bhikkhu back to the beginning (of the) āpatti, and give parivāsa or mānatta to him according to what has been requested, and rehabilitate him when he has finished practising mānatta.

There is a question: if he commits antarāpatti and conceals it—when he is practising mānatta for a concealed offence, or when having practised mānatta he is abbhānāraha—what should be practised?¹³

The answer is: it should not be like that. If that should come about, I see that it is proper to request parivāsa for the

13. The same situation as in 1) except that he conceals it.

antarāpatti first: when he has lived in parivāsa, he should request paṭikassanā, and then request mānatta for that antarāpatti.¹⁴

The duties for a bhikkhu who has committed antarāpatti, until the sangha has performed paṭikassanā, are the same as the duties for mānattāraha bhikkhus. Once the sangha has done paṭikassanā, living in parivāsa or practising mānatta is done according to the (procedure for that) section.

This vuṭṭhānavidhi must be done with correct procedure from beginning to end. If it is done improperly in between, it is "ruined" and is invalid. It must be newly done from the point where it was done incorrectly.

A bhikkhu practising but not having finished vuṭṭhānavidhi who declares himself to be *anupāsāmpaṇṇa*, and then takes upasampadā again, must continue the practice to complete the number of days still remaining. He has committed garukāpatti but has not yet cleared himself of it when he disrobes: when re-taking upasampadā, he must practise (complete) vuṭṭhānavidhi. A bhikkhu is mad, a bhikkhu who is ill to the point of delirium or so much agitation that he does not have self-control, and a bhikkhu who is suspended, are the same.¹⁵

A bhikkhu who committed garukāpatti, practised vuṭṭhānavidhi from the beginning to the final stage, abbhāna, is said to be one who has "come out of" that āpatti, returning to be pakatatta as he originally was. In this way āpattādhikaraṇa is settled by sammukhāvinaya and paṭiññātakaraṇa. Sammukhāvinaya in this section is complete with four factors:

14. That is, he need not repeat the probation which he has completed for the earlier offences.
15. That is, they break off the practice and take it up from the same point when they are "normal" again.

sanghasammukhatā, dhammasammukhatā, vinayasammukhatā, puggalasammukhatā. Sanghasammukhatā here means: the sangha being in a state of preparedness together to do the kamma, having a sufficient number (of bhikkhus), having brought the chanda of bhikkhus whose chanda should be brought, and there being no objections in the assembly-place. Accomplishing (the matter) by Dhamma and Vinaya, with proper procedure and no violation of the standard, is dhammasammukhatā and vinayasammukhatā. Performing it in the presence of the person practising vuṭṭhānavidhi is puggalasammukhatā. His declaration that he committed such āpatti in the beginning of the requests for parivāsa and mānatta is paṭiññā-takarāṇa.

The Method of Settling Lahukāpatti by Tīṇa-vatthārakavinaya

The confessing of lahukāpatti by the method of *tīṇa-vatthā-raka* is (used for) offences which need not be investigated as to who has done how much wrong in the past. This is cut off and ended. The translation is: "as if covered over with grass". It should be used when quarrelling breaks out among many bhikkhus, each behaving in a manner unfitting for a monk, and blaming each other. If they charge each other with their respective āpatti and must confess, that adhikaraṇa will become heated. It can be compared with worldly cases: when an insurrection arises in some kingdom, a great many of the populace are involved. When it has been quelled, if the government arrests all those people and investigates their guilt, it must arrest and punish a great many people, which might cause further disorder to flare up. Briefly, a great number of people have broken the law until there are too many to punish. In a situation like this the government proclaims pardon for all who have done wrong. However, concerning bhikkhus

a comparable matter has not yet been seen. On consideration it should be seen like this: at some time the sangha has followed bad practice until it has become customary, or has handed it down from (its) Ācariyas, for instance, it was brought up in the Second Council that the Vajjiputta faction held that the customs which upajjhāyas and ācariyas had practised are all appropriate. Later on, the sangha comes to feel that this is deterioration in practice and wants to start afresh. However, it would be too much to clear up all the old matters which had been wrongly done, so the shorter method is used: *tiṇa-vatthāraka*, getting back to good practice from the beginning. This method is likely to have been used after Lord Buddha's time. In His time it was probably used in receiving bhikkhus who had split off from the original group when they returned to it. Such a group of bhikkhus appears only in the story of Devadatta's followers.

The settling of *āpattādhikaraṇa* by the method of *tiṇa-vatthāraka* is like this: all the bhikkhus should meet together in one place. One capable bhikkhu should recite the announcement to the sangha by *ñattikamma* to settle that *adhikaraṇa* by the method of *tiṇa-vatthāraka*. Then one bhikkhu from a faction of bhikkhus should seek approval from his side by *gana-ñattikamma* to be the representative confessing his own and his faction's *āpatti* by *tiṇa-vatthāraka*. The other side(s) should do the same as that, then the separate sides should recite the announcement to the sangha by *ñattidutiyakammavācā*, (the approved bhikkhus) confessing that *āpatti* representing their own factions and themselves, in the midst of the sangha by the method of *tiṇa-vatthāraka*. By these actions, those bhikkhus have become free of those *āpatti*—except for *āpatti* which are serious, *āpatti* connected with laypersons, and excepting those who express disagreement and those who were

not present. The Atthakathā-Ācariyas explain serious āpatti as pārājika and saṅghādisesa. Āpatti dealing with laypersons is abusing laypersons and having received their promise about something according with Dhamma, but not fulfilling (their part of) it which is called *paṭissava*. The former point is proper because one who commits pārājika is out of communion, and one who commits saṅghādisesa has *vuṭṭhānavidhi* which he must practise with regard to the saṅgha. In the latter point, abusing a layperson refers to things spread about which become the cause for *paṭisāraṇīyakāmma* (an act of reconciliation) to be done. This example leads us to see that (those) āpatti dealing with laypersons refer to those which are the causes for certain kinds of kamma being done. As has been mentioned, abusing a layperson is the cause for *paṭisāraṇīyakamma* being done; improperly associating with laypersons is the cause for *niyasakamma*¹⁶ (stripping of status) being done; and corrupting families is the cause for *pabbājanīyakamma* (an act of banishment) being done.

As to *paṭissava*, I do not see that it is a severe enough offence to be included in this point.

In this case āpattādhikaraṇa is settled by sammukhāvinaya and tīṇa-vatthāraka. Sammukhāvinaya in this section is explained as being complete with four factors, but puggalasammukhatā is explained as referring to the person confessing and the person receiving being face to face. This seems to be copied from the confessing of āpatti of individuals—puggala-sammukhatā might be omitted. Tīṇa-vatthāraka refers to the

16. Some editions, including that of the Pāli Text Society, call this kamma nissayakamma, which would mean "an act of dependence". Both are plausible descriptions of the act, which involves reducing the status of a bhikkhu to that of one newly ordained, making him live dependent on (take nissaya from) another bhikkhu. See page 212.

action of one bhikkhu announcing to the sangha and confessing āpatti representing his side and himself. The action of dissolving āpatti in this way is compared to covering over with grass.

When a bhikkhu has committed an āpatti but refuses to admit it or to confess it, this can cause the ruining of silasāmaññatā. When (bhikkhus) do not share the same sila, there will be suspicion and loss of sambhoga as well. It is the way to the breaking-up of concord. The Teacher thus laid down the punishment of doing *ukkhhepaniyakamma* for not admitting that one is guilty of āpatti on one count, and for not agreeing to confess āpatti on another count. It should be understood that the breaking-up of concord is extremely harmful: that is why He left such preventative measures. Thus, bhikkhus should be established in *lajjīdhamma*, they should desire purity. Not committing āpatti which should not be committed, and fully confessing any āpatti which have been committed, leads to having common sila with all companions in the Holy Life: practising like this leads to the firm establishment of Dhamma and Vinaya.

As to kammavācā relating to this Chapter, I shall explain specifically that connected with vuṭṭhānavidhi; that for tiṇavattthāraka should be sought in the Samathakikhandhaka of Cullavagga by those who desire to know.

Here, I should explain enough about kammavācā for vuṭṭhānavidhi as an outline.

The Samuccayakkhandhaka of the Cullavagga gives examples of the kammavācā for vuṭṭhānavidhi. Two different examples are given. The first example is that which was done for Venerable Udāyī. It does not specify the (category-) name of the āpatti¹⁷, but it specifies the base¹⁷. It does not substitute

17. In the example given, the (category-) name is "saṅghādisesa"; the

a *personal pronoun*¹⁷ for the āpatti, but uses the *adjectives*¹⁷ (or, key words) of the āpatti in every place.

The latter example does not specify the name of the bhikkhu as in the examples for other types of kammavācā. It specifies the (category-) name of the āpatti, but does not specify the base. It substitutes the personal pronouns for the āpatti. In the places using the pronouns, the key-adjectives are not used.

The Atthakathā-Ācariyas state that they may be used together. This statement is correct, because by specifying the base the (category-) name is indicated. It is true that specifying the (category-) name of the āpatti does not indicate the base, but it (the base) does not have to be specified as well in confessing āpatti. Also, saying the personal pronouns will refer back to the āpatti originally mentioned. The full meaning can be understood without using the key-adjectives each time, and the language is improved also. These examples, then, are two ways of speaking according to what (their subject-matter) is concerned with. They are not given in full but only composed for comparison giving sufficient outline to be built on: some words not given in the Samuccayakkhandhaka have to be newly composed. For ease of understanding, the student should know that these types of kammavācā are not dead formulas, but ought to be changed according to the prac-

base is "intentional emission of semen" which are also the adjectives used to refer to this āpatti in brief; and the personal pronouns are "I" or "he". So the first example starts with: "This monk Udāyin fell into one offence, the intentional emission of semen..." The latter starts with: "This monk of this name fell into several offences of saṅghādisesa... He is asking..."

tice of the bhikkhu. In (different) types of speaking it is similar: the important thing is not to leave out the facts of the matter—then it will be usable.

CHAPTER XXXI
KICCADHIKRANA
(Cases Concerning
Duties)
And The Methods
of Settling Concerned
With Niggaha
(Rebuking)

Actions which should be done by a meeting of the sangha, being variously *apalokanakamma*, *ñattikamma*, *ñattidutiyakamma*, *ñatticatutthakamma*, are together called *kiccādhikarāṇa*, according to the conclusion of the Compiling Teachers. Looking only at *kiccādhikarāṇa* it may well be seen in that way, but looking at the actions which comprise their settlement, it does not sound as plausible as did the actions of settling the three previous *adhikarāṇa*. *Kiccādhikarāṇa* which fit plausibly with those ways of settling are seen to refer to doing *niggaha* (rebuking), sometimes to bhikkhus, sometimes to laypersons. The settling of *kiccādhikarāṇa* refers to the removal of that *niggaha*, at the time when the person rebuked has returned to proper behaviour. The four types of *kamma* have been

explained in Chapter XXIII. In this chapter I shall explain both the methods of niggaha and how to remove it.

Niggaha is "applying pressure to, coercing": it is a resource of the leader of a group. It is of a pair with *paṅgaha*, commendation. Without these two things leadership is not possible: even in a sangha group they are also desirable as resources. It is said that they are the intended result of laying down the rules of training also, found in the phrase *ḍammaikkūnaṁ paṅgalānaṁ niggahāya pesānaṁ bhikkhūnaṁ phasviharāya*, which means "for the control of unsteady men, for the comfort of well-behaved bhikkhus". When there is a bhikkhu or a layperson who behaves wrongly and deserves rebuke, the Teacher has given his allowance for the sangha to perform niggaha against that person.

Six kamma have been allowed and will be explained here, by which the sangha may impose niggaha on a bhikkhu.

1. Tajjanīyakamma (act of censure)

If there is a bhikkhu who makes quarrels and disputes, and causes *adhikaraṇa* to arise in the sangha, by himself or by inciting other bhikkhus, when the sangha sees that he deserves rebuking, it should do this kamma to him.

The method of performing it is thus: that bhikkhu should first be accused, then he should be made to give his case, and *āpatti* should be given to him. Then a capable bhikkhu should make the announcement to the sangha explaining that matter, and the fact that the sangha is doing that kamma to him, by *nātticatutthakamma*. Just by this the sangha has done that kamma to him. If it is to be done, it should be done with the characteristics of an act (according to) Dhamma.

The Pāli of the Kammakkhandhaka¹ explains the characteristics of an act (done according to) Dhamma, thus:

1. It is done in the presence of that bhikkhu; it is done only after having first questioned; it is done according to *paṭiñṇā* (his acknowledgement).
2. It is done because he has committed āpatti; that āpatti is *desanāgāmini* (one that can be confessed); and it has not yet been confessed.
3. It is done having accused first; it is done after having let the defendant give his case; it is done after giving āpatti.
4. It is done (according to) Dhamma; the sangha doing it is complete.

Kamma which is done according to these characteristics is considered to be (by) Dhamma, (by) Vinaya, and to be well settled.

As to the clause "done according to *paṭiñṇā*"—if it means that it may be done (only) when that bhikkhu has admitted it, it is not likely to be done easily. If it just means investigating to get the truth, it will be enough. The word *paṭiñṇā* can mean just that, opposite to the word *paṭisedha*. Making it firm is *paṭiñṇā*: evading (turning away from, equivocating)—that is *paṭisedha*. This holds good for all meanings. Understanding it specifically as the action of the person answering is too narrow. In this case itself, it appears that the Teacher ordered the sangha to meet, and ordered the questioning of other bhikkhus concerning the actions of Paṇḍuka and Lohitaka Bhikkhus. When they affirmed that it was true, He ordered the sangha to perform *tajjanīyakamma* against them at once,

1. Chapter Four of the Cullavagga—the main reference for the first five of these acts.

only having their (the defendants') case heard first. This is one angle which the Vinaya experts should consider.

The Pāli goes on to say that when a bhikkhu is complete with three factors, if the sangha so desires it may perform *tajjanīyakamma* against him. There are three groups of three factors, explained thus:

1. He is one who makes strife, makes quarrels, makes disputes, makes uproar and makes *adhikaraṇa* in the sangha—this is one factor. He is a fool, not clever, has many *āpatti* and is of improper manners—this is one factor. He is one who socializes with laypeople improperly—this is one factor.
2. He is one with decline of morality, decline of conduct and decline of views.
3. He defames the Buddha, defames the Dhamma, defames the Sangha.

These three (groups of) factors need not all be fulfilled. Only a single group of factors may be brought up as a cause for performing *tajjanīyakamma*. That *kamma* may be done specifically to one bhikkhu, or together to up to three bhikkhus at a single time.

Of these factors, causing *adhikaraṇa* to arise in the sangha, being one with many *āpatti*, and socializing improperly with laypeople, are the chief points of group 1)—the other words outside of these are only for reinforcement.

A bhikkhu against whom *tajjanīyakamma* is performed must practise these duties:

1. He should not give *upasampadā*—that is, he should not receive (appointment) as an *upajjhāya* in that *kamma*. He should not give *niṣṣaya* (dependence). He should not have *sāmaneras* serve him—that is, he should not ordain *sāmaneras*.

He should not receive appointment to instruct bhikkhus—even if he has already received appointment he should not instruct them.

2. For whatever āpatti the sangha is doing tajjanīyakamma, he should not commit that same āpatti, similar āpatti, or āpatti which are worse. He should not criticize that kamma, and he should not criticize the bhikkhus who did that kamma.

3. He should not suspend the Uposatha or the Pāvāraṇā of regular bhikkhus. He should not give testimony;² he should not initiate anuvādādhikarana; he should not cause other bhikkhus to give him leave to accuse them; he should not accuse other bhikkhus; he should not make other bhikkhus give testimony; he should not help bhikkhus disputing in adhikarana.

Tajjanīyakamma means kamma which the sangha should do to a bhikkhu who should be reprimanded, referring to blaming him. On the first occasion the sangha performed it against two bhikkhus named Paṇḍuka and Lohitaka, who are said to have been of the "group of six" (*chabbaggiya*) bhikkhus.³

If the sangha sees that the censured bhikkhu is behaving properly, giving up his arrogant ways and making amends, they should settle that tajjanīyakamma.

The method of settling is thus: that bhikkhu should approach the sangha, arranging his uttarāsaṅga over one shoulder, prostrate at the feet of the bhikkhus senior to him, kneel with his hands in añjali, and request settlement of that kamma three times. Then a capable bhikkhu should make the announcement to the sangha explaining that matter, and saying that

2. See page 165-167 and footnote: the same list occurs at page 182-184.

3. Frequently referred to as those whose misbehaviour caused disciplinary rules to be laid down. The others were: Assaji and Punabbasuka (see pages 213 and 217); and Mettiya and Bhummajaka (referred to frequently in connection with accusing Ven. Dabbamallaputta Thera).

the sangha is settling that kamma, by *ñatticatutthakamma*. Just in this way the sangha has settled that kamma, and that bhikkhu is free of it.

The characteristics for settlement of the kamma are strict practice of the duties.

2. *Niyasakamma* (an act to strip status)⁴

A bhikkhu with many *āpatti*, or one who socializes improperly with laypeople, is one to whom it is proper to do *niggaha*. The sangha should perform this kamma against him, making him take *nissaya*⁵ again. Even a *majjhima* bhikkhu beyond *nissaya*, or even a *thera*, an *upajjhāya*, and an *ācariya*—once this kamma is performed against him, must go back to take *nissaya* again, even if it is in the residence (under the authority) of a bhikkhu who is junior to him.

The method of doing it, the duties to be practised, the characteristics of doing it as *Dhamma*, the characteristics causing its performance and settlement, and the method of settling that kamma, are the same as for *tajjanīyakamma*, differing only in the *kammavācā* used to explain the matter according to the circumstances.

Niyasakamma means kamma which the sangha should do to strip a person of status, or, the taking away of status. On the first occasion the sangha performed it against *Seyyasaka Bhikkhu*.

3. *Pabbājanīyakamma* (an act of banishment)

If there is a bhikkhu whose corrupting of families and improper behaviour has caused a bad report, if the sangha sees fit to do *niggaha*, it should perform this kamma against him, driving him out from the *āvāsa*.

4. About this word, see note on page 203.

5. *Nissaya* means the state of living under the guidance of an Elder, usually mandatory only for the first five years as a bhikkhu.

The whole method of doing it up to the settlement is the same as for tajjanīyakamma. It differs only in the kammavācā, and by increasing the characteristics which are the causes for doing it by another four groups:

1. playing about exuberantly;
2. bad manners;
3. "wiping out" the rules (deliberate violation of the rules);
4. wrong livelihood

—all these being by way of body, by way of speech or by way of the two together.

Pabbājanīyakamma means kamma which the sangha should do to a bhikkhu who should be driven away. On the first occasion the sangha did it against two bhikkhus, Assaji and Punabbasuka.⁶ These two bhikkhus are also said to have been in the "group of six" bhikkhus.

4. Paṭisārāṇiyakamma (an act of reconciliation)

When an "evil-mouthed" bhikkhu reviles laypeople with faith in the Buddhasāsanā, such as donors who support the sangha with the four requisites, this causes those who do not yet have faith not to have faith, and causes those who already have faith to become otherwise. If the sangha sees fit to do niggaha, it should perform this kamma against him, forcing him to go and seek forgiveness from them.

The method of doing it is the same as for other kamma, differing only in the kammavācā—and in that if he is not able to go by himself, one bhikkhu should be appointed to go along as an *anudūta* (escort). The method of appointing the escort is to first ask that bhikkhu to do it, then announce to the sangha by *ñattidutiyakamma*. The duties of the escort are

6. The story behind the thirteenth Saṅghādisesa rule.

that when that bhikkhu cannot accomplish the asking for forgiveness on his own, he should help him to speak for himself or in the name of the sangha. When they have agreed, he hears the (confession of) āpatti in the presence of the laypeople, who then give forgiveness.

The characteristics which are the causes for this kamma to be performed are explained in the Pāli of the Kammakkhandhaka as two groups, each group having five (factors), thus:

1. He endeavours for that which is not gain, not benefit, and the non-residence (that is, he makes them uncomfortable) of laypeople; he vilifies them and makes insidious comparisons; he incites them to break apart.
2. He defames the Buddha, defames the Dhamma, defames the Sangha, to the laypeople; he speaks oppressing and bullying them; he does not keep promises to them which are in accord with Dhamma.

The defaming of the Triple Gem is held up as a cause for punishment because once his disrespect reaches speaking disparagingly there will be no more growth for him in the Sāsana. How could one who disparages like that think that the Word of the Teacher and the Sāvaka is something which he should practise? Thus naturally he will not attain *Sāmaññaphala*, that is, the results of (being a) monk according to the Dhamma. Also, speaking to laypeople like that is taking what is inside and revealing it outside, (being something) which a man of integrity should not do. Performing kamma against the person who disparages is proper. As for asking for forgiveness, I see that it should be done towards the Triple Gem, not to the laypeople.⁷

7. But see the original story behind the establishment of this procedure where it is shown that Sudhamma Bhikkhu did apologize to the layman.

As to the latter factor, the Atthakathā-Ācariyas explain that it is, for instance, not going after having accepted an invitation to spend Rains, or doing other similar things. Is it proper to give this much punishment for just this? If he accepts and then fails to go, if his deception is detrimental to them, he should be rebuked accordingly. If there are yet other explanations, may the Vinaya experts investigate.

Other characteristics, duties, and the method of settling are the same as for other kamma.

Paṭisāraṇiyakamma means kamma which the sangha performs against a bhikkhu who should be made to return (to apologize). The first occasion on which the sangha performed it, was against Sudhamma Bhikkhu, who had reviled the householder Citta.

5. Ukkhepaniyakamma (an act of suspension)

If there is a bhikkhu who having committed āpatti refuses to admit that it is āpatti, called "not seeing āpatti"; or who has evil views and does not agree to give them up—this is a way to the ruination of *sīlasāmaññatā* or *diṭṭhisāmaññatā* (having morality or views in common). If the sangha sees fit to rebuke him, it should use this kamma against him which has three items for whichever item (is involved) according to his case, and remove him from *sambhoga* (common life) with the sangha. The three items are: because of not seeing āpatti, because of not reconciling āpatti, or because of not giving up wrong (evil) views.

The way to do it, the characteristics for the kamma being (done by) Dhamma, and the characteristics which are the cause for doing it, are the same as for *tajjanīyakamma*.

Citta. Only asking forgiveness of the Triple Gem does not carry the weight of asking a layman to forgive when it is done in his presence.

As for the duties in this kamma, one part is the same as (in) other kamma, and one more part is added. In the Pāli of the Kammakkhandhaka (the extra factors) put in are inserted in groups of five factors, a final group of eight which is the same as for other kamma.⁸ Here, to make the meaning easy to see, I will explain only the added part, being as follows:

3. He should not be glad at (consent to others doing): paying respect, rising to receive him, paying respects by añjali, sāmicikamma, giving (preparing) a seat, giving a sleeping-place, giving foot-washing water, setting out a footstand, setting out a foot-wiping tile, receiving (his) bowl and robes, and rubbing (his) back while bathing. They are divided into two groups with one factor more in the latter group.

4. He should not harass pakatatta bhikkhus (with accusations of) the decline of morality, of conduct, of views, and of livelihood. He should not cause bhikkhus to break from each other.

5. He should not "bear the flag" of laypeople or of other sects—these two mean that he should not dress as they do; he should not associate with those of other sects; he should associate with bhikkhus; and he should train in the training of a bhikkhu.

6. He should not live under the same roof as pakatatta bhikkhus in an āvāsa, a non-āvāsa, in an āvāsa or a non-āvāsa. Upon seeing a pakatatta bhikkhu he should rise from his seat. He should not be aggressive—that is, drive away—pakatatta bhikkhus either from within or from outside a vihāra.

8. Referring to the section on duties for tajjanīyakamma on pp. 210-211: groups 1) and 2) there are here the same, the groups here numbered 3) to 6) are inserted, and the group of eight points that is there group 3) here becomes 7).

However, when this kamma is performed for not giving up evil views, the duties are explained in the same way as they are for other kamma in the Pāli of the Kammakkhandhaka with nothing added. A bhikkhu against whom the sangha performs this kamma on this count is prohibited sambhoga and pācittiya is given to bhikkhus who violate this. It is explicit in the ninth rule of the seventh section of the Pācittiya Chapter (No. 69) in the Paṭimokkha: so it can be clearly seen that the Pāli of the Kammakkhandhaka is in error here.⁹

The characteristics and method of settling the kamma are the same as for other kamma, differing only in kammavācā.

Ukkhepaniyakamma means kamma which the sangha should perform against a bhikkhu who should be removed. A bhikkhu to whom the sangha does this kamma is called *ukkhittako*, which means a person whom the sangha has removed. He may not have sambhoga, enter saṁvāsa, and live together with all the bhikkhus. It is explained that his rights as a bhikkhu have been temporarily cut off.

Performing this kamma is a severe type of punishment. The first occasion of the sangha performing it was against Channa Bhikkhu for not seeing and not reconciling āpatti, and against Aritṭha Bhikkhu for not renouncing evil views.

In the cases of these bhikkhus who were *ādikammika* (the first offenders)—the Bhikkhus Assaji and Punabbasuka to whom pabbājaniyakamma was done, and Aritṭha Bhikkhu against whom ukkhepaniyakamma was performed for not renouncing evil views—they did not behave submissively and disrobed, so those kamma were not settled. As for the other (first-offender) bhikkhus, they behaved submissively and the sangha settled those kamma.

9. Because the Kammakkhandaka, as quoted here, does not mention eating and sleeping together.

The characteristics which are the causes for doing *tajjaniya-kamma*, *niyasakamma*, *pabbājanīyakamma*, and the three instances of *ukkhepanīyakamma*, are explained in the same three groups with three factors in each group, but there is no explanation of the differences in the initial grounds for the various *kamma*. If the causes are fulfilled, then it may be surmised that if a *bhikkhu* is guilty of having those characteristics, it is up to the *saṅgha* to decide which *kamma* to perform. That is, where the original base (form of penalty) is heavy, it may be lightened; where it is light, but he has already been punished without being chastened, it may be made heavier. There is no conflict when these explanations refer to *tajjaniyakamma*, *niyasakamma* and *pabbājanīyakamma*: if the base is to be changed, only the *kammavācā* need be adapted to fit the case. There would seem to be a conflict if they refer to *ukkhepanīyakamma*, because there are also conditions that go with (it) given. Unless it must have these conditions without fail, why would it be called *ukkhepanīyakamma*? Also, types of *kamma* differ much according to seriousness. May the *Vinaya* experts please investigate.

In this section those who study *Vinaya* should further notice that *ukkhepanīyakamma* on account of not renouncing evil views should be done for *āpatti* which are *desanāminī* (rectifiable by confession), as perhaps has been mentioned in the Pāli of the *Kammakkhandhaka*.¹⁰ In the *Pāṭimokkha* punishment is thus prescribed for a *bhikkhu* who has such views. If the *saṅgha* recites *samaṇubhāsana* and he does not renounce them, then he is only *pācittiya*. This is different from other *samaṇubhāsana*, after which *saṅghādisesa* follows. It cannot be said that this is a light punishment. Being difficult to

10. Where it is defined as an invalid act if done regarding a *parājika* or *saṅghādisesa āpatti*—in the *tajjaniya* section.

admonish is lighter (less serious) than this, and also this point might well be entered under being difficult to admonish. Furthermore, pabbājanīyakamma is the preliminary (punishment): if the one to whom it is done is disorderly, then samaṇubhāsana is recited to compel him to stop. If he does not act in accordance, he is given saṅghādisesa. For one not renouncing evil views, after reciting samaṇubhāsana to compel him but he does not stop and is given pācittiya, then ukkhepanīyakamma should be performed.

6. Tassa-pāpiyasikākamma (an act against an evil person)

In Chapter XXIX I have explained that *tassa-pāpiyasikākamma* should be done to a bhikkhu who is the defendant in anuvādhikaraṇa who, when questioned about āpatti in the midst of the sangha, keeps on changing his story. Having denied, he then admits; having admitted, he then denies. He speaks obliquely, to make the matter about which he is questioned ambiguous. He speaks serious falsehoods, which further increase his guilt. If a bhikkhu is like that and the sangha sees fit to give punishment in addition to the āpatti which he has committed, they should perform this kamma against him by the method which has been explained in tājjanīyakamma, but the kammavācā should be adapted to fit the case. Also, the factors which are necessary to make this done by Dhamma, and the other faults which make a bhikkhu suitable to have this performed against him, should be known according to tājjanīyakamma.

A bhikkhu against whom tassa-pāpiyasikākamma is performed must practise the same duties as a bhikkhu under tājjanīyakamma.

The method of settling this kamma is not explained in the Pāli of the Samathakkhandhaka, where this kamma originates.

In causing punishment of this kind, when the person being punished returns to good behaviour, it is the tradition to settle the punishment as in other kamma, so this kamma should be similar. Perhaps it is not explained thus because the Compiling Ācariyas were careless (overlooking it), because its explanation is separated in a different Khandhaka, and it is only for one kamma. Otherwise, it was taken out later on, thinking that when it has been done it has not been settled. As for pabbājanīyakamma and ukkhepanīyakamma for not renouncing evil views done to the original offenders and not settled, the method of settling is still given. If the sangha has done this kamma and intends to settle it, it should do it by the method of settling tajjanīyakamma, but should adapt the kamavācā to fit the case.

Tassa-pāpiyasikākamma means kamma which should be done by the sangha because that bhikkhu is an evil person. On the first occasion the sangha performed it against Upavāla Bhikkhu.

Tajjanīyakamma is to be performed against a bhikkhu who intends to bring a false accusation against another bhikkhu: it is said that he initiates adhikaraṇa in the sangha. *Tassa-pāpiyasikākamma* is to be performed against an accused bhikkhu who intends to conceal his bad behaviour by giving a false case.

Overturning the Bowl and Righting the Bowl¹¹ (or, Ostracism and Reinstatement)

For rebuking a layperson there is the allowance for the sangha to do the kamma called *overturning the bowl*, which is not associating with (him).

An upāsaka endowed with any one of eight kinds of fault

11. This symbolises making it impossible for him to put gifts into the bowls of the sangha, and reversing that.

is one who should be ostracized. (They are:) he endeavours for that which is not gain, endeavours for that which is not benefit, and endeavours for the non-residence of bhikkhus; he vilifies them and makes insidious comparisons; he incites bhikkhus to break apart; he defames the Buddha; he defames the Dhamma; he defames the Sangha.

To do this kamma the sangha should meet, and one bhikkhu should announce to the sangha explaining his fault and that the sangha is overturning the bowl against him, by *nāttidutiya-kamma*. From then on it is prohibited for bhikkhus to associate with him: they do not accept almsfood, do not accept invitations, and do not accept offerings from him. However, no punishment is laid down for a transgressor. If that occurs, punishment ought to be given on the basis of improper association with laypeople.

If the person who is ostracized gives up that wrongdoing and returns to good behaviour, the sangha should settle that kamma, (which is) called *righting the bowl*. It should be done thus: that person should approach the sangha, arrange his robe¹² over one shoulder, prostrate to the feet of all the bhikkhus, kneel with his hands in *añjali*, and request reinstatement. One bhikkhu should announce the righting of the bowl to the sangha by *nāttidutiya-kamma*.

At the time of reciting *kammavācā*, should that person be in or out of *hatthapāsa*? This is a tricky question. A person to whom the sangha does kamma is called *kammāraho*, which means a person deserving kamma. If that *kammāraho* is a bhikkhu, it should be done with him in *hatthapāsa*—there is no question here. Where he is not a bhikkhu—(for an) *upāsampadāpekka*, it is done with him in *hatthapāsa*. A bhik-

12. In India down to the present time laypeople wear two white cloths, the name of which in those days was simply *civara* (robes).

khuni who has already ordained in the bhikkhuni-sangha ought to be the same. This is because the kammavācā for her upasampadā says *ayam*, "this person", as it does in the kammavācā appointing oneself to question the upasampadāpekkha about the *antarāyikadhamma* in the midst of the sangha, and kammavācā for the ordination of a bhikkhu. I would suppose that a layperson whom the sangha will reinstate should be in hatthapāsa. The Compiling Ācariyas explain that having requested, he is then made to leave hatthapāsa. I translate their words as: have him retreat out of hatthapāsa, kneel with his hands in añjali facing the sangha. The import is the same, just that it sets him apart from hatthapāsa: not letting him stay near. Righting the bowl is not in itself important, and there is no need to hold to it meticulously. Once done it is over and done with. Both ostracism and reinstatement could probably be done without him present, and the kammavācā does not clearly specify that it must be done in his presence. If the word *ayam* can also refer to one who is present outside hatthapāsa, it should be understood like that for a bhikkhuni receiving upasampadā from the bhikkhu-sangha. However, if the sangha were to place the upasampadāpekkha outside of hatthapāsa like that, for questioning on the antarāyikadhamma and reciting kammavācā for upasampadā, I fear there would be objections. I bring up the *kammāraha* of this kamma and set up the question in order to bring the Vinaya experts to consider also about other *kammāraha* who are not bhikkhus.

Once the sangha has righted the bowl, the bhikkhus may again associate with that person. They may receive almsfood, accept invitations and accept offerings from him.

On the first occasion of the sangha performing this kamma, it was done against Vaḍḍha the Licchavi, the person whom

Mettiya and Bhummajaka Bhikkhus instigated to falsely accuse Venerable Dabbamallaputta Thera of seducing his wife.

When the sangha will rebuke a bhikkhu or a layperson, by performing these kamma, or by a punishment of the sangha comparable to these kamma, it should be established in *mattaññutā*—as persons who know moderation; *kālaññutā*—as persons who know the right time; *puggalaññutā*—as persons who know the (characters of) individuals. Having considered carefully, it should then act. It should not use the power which is conferred here as a way of breaking concord, as did the bhikkhus of Kosambi, a matter explained in Chapter XXVIII.

CHAPTER XXXII SCHISM AND CONCORD OF THE SANGHA

There is the saying in the Pāṭimokkha that: "When the sangha, being in concord and agreement and without dispute, holds undivided recitations [that is, hears the Pāṭimokkha together], then it lives in comfort." Not only this, but the concord of the sangha is the basis for the Sāsana being firmly and long established. For this reason the Teacher and the Sāvakas were extremely alert against breaking up of the sangha, as mentioned in Chapter XXVIII, which dealt with the method of settling vivādādhikaraṇa. A person who breaks up a sangha in concord is said to be one who does great evil, the base of the worst kind of Kamma: he will fall into hell for the duration of a kalpa. This refers to the person who brings about division by depending on his own views, opinions and likings. As for one who follows another through belief, but does not depend on his own views and the rest: this punishment is not (predicted) for him. This shows that it is held to be a severe evil, equivalent to the punishment of one who lays waste to his country in the present—he is one who is likewise accursed. It is further stated for emphasis that a bhikkhunī, a probationer, a male or female novice, or a male or female lay-supporter cannot break up the sangha—they can.

only endeavour to do it. Only a bhikkhu who is pakatatta, who is *samānasamvāsa*—of the same communion and living in the same *simā*—is able to break up the sangha.

There are two ways in which the sangha can become divided, thus:

1. There are differing views expressed concerning Dhamma-Vinaya, to the point at which *vivādādhikaraṇa* arises.
2. Practice is not the same, some in greater, some in lesser matters, to the point where mutual dislike arises.

While those two sides have not yet separated to do Uposatha, Pavāraṇā and Sanghakamma separately, it is still only considered to be *saṅgharāji*, dissension in the sangha. Once they have divided to do Uposatha, Pavāraṇā and Sanghakamma separately, it is considered to be *saṅghabheda*, schism of the sangha. The Pāli of the *Saṅghabhedakkhandhaka*¹ states that (there being) two factions of bhikkhus, neither faction reaching four in number, or one side reaching (four) but the other side having fewer, and (then) adding on the person who announces the drawing of lots for a count of views as one more—this is only *saṅgharāji*, not yet reaching *saṅghabheda*. Once there are four bhikkhus on each side, and the ninth bhikkhu announcing, then it is *saṅghabheda*. It is explained that when the two sides separately do not have the quorum to be a sangha-group, they could not separately do Uposatha, Pavāraṇā and Sanghakamma: or if one side has the complete number, then (naturally) only one side could do it, so they have not yet separated to do it, and it is only *saṅgharāji*. Once both sides have the quorum to complete a sangha, so that each could do Sangha-Uposatha, Sangha-Pavāraṇā and Sanghakamma separately, then it is *saṅghabheda*. In conclusion, it is agreed that the sangha is

1. Cullavagga, Chapter VII.

divided by the separate doing of Uposatha, Pavāraṇā and Sanghakamma.

The Pāli of the Parivāra states that there is schism of the sangha in five ways:

1. by kamma, referring to Sanghakamma;
2. by *uldesa*, referring to reciting Pātimokkha;
3. by speaking *voḥāra*, perhaps referring to making *ñatti*;
4. by *anusāvanā*, referring to announcing by *kamma-vācā*;
5. by distribution of voting tickets, referring to taking a tally to arbitrate.

The matter is further explained as laying down various duties which all bhikkhus should practise towards each other. When those bhikkhus no longer do those duties, it is only *saṅgharāji*, not reaching *saṅghabheda*. Lord Buddha prescribed regulations for Uposatha, Pavāraṇā, Sanghakamma and other large and small kamma within the *simā*, (but when) bhikkhus make cliques and unite as (separate) groups and then separate to do Uposatha, Pavāraṇā, Sanghakamma and large and small kamma within the *simā* (ignoring those regulations)—this is *saṅghabheda*.

There are stories of the sangha breaking apart which should be related here, as follows:

1. In Lord Buddha's time, Devadatta and the bhikkhus who formed his faction broke off from the Teacher's group to establish a new group. There is a long story related in the *Saṅghabhedakkhandhaka*: I will cut it down and relate only that which is connected with this matter. Devadatta had already become estranged from the Teacher, until (Lord Buddha) ordered the sangha to proclaim in the city of Rājagaha that

formerly Devadatta's nature was of one kind; now it is of another kind. In whatever way Devadatta acts, by body or speech, it should not be seen that the Buddha, the Dhamma and the Sangha are thus: it should be seen that it is only Devadatta himself who is thus.

On one occasion he approached the Teacher, and submitted five items, asking that:

1. a bhikkhu who holds to the practice of dwelling in the forest should keep to it for his entire lifetime—if he enters a village, he is at fault;
2. a bhikkhu who holds to the practice of receiving *piṇḍapāta* should keep to it for his entire lifetime—if he accepts an invitation (to eat in a house), he is at fault;
3. a bhikkhu who holds to wearing rag-robcs should keep to it for his entire lifetime—if he receives *civara* from a householder, he is at fault;
4. a bhikkhu who holds to living at the foot of a tree should keep to it for his entire lifetime—if he enters a roofed place, he is at fault;
5. bhikkhus should not eat meat or fish for their entire lifetimes—eating them, they are at fault.

The Teacher did not permit these. He ruled that any bhikkhu who wishes: may live in the forest or may live in a village; may (only) receive *piṇḍapāta* or may accept invitations; may (only) wear rag-robcs or may accept the *civara* of a householder. He gave his allowance to only live at the foot of a tree for eight months (of the year—excluding the Rains residence). Also (those who wish may eat) fish and meat pure in three respects, which are, that it has not been seen, heard or suspected that creatures were killed specially for oneself or one's *sahadhammika*.

On one Uposātha day Devadatta announced to the sangha that any bhikkhu who agreed with those five items should draw a ticket, that is, cast a vote. The bhikkhus who did so became a group, three or four of whose names are specified, along with five hundred Vajjiputta bhikkhus whose names are not specified. He led them to Gayāsisa District and set up a separate group. The Teacher ordered Venerable Sāriputta and Venerable Moggallāna to follow after those five hundred bhikkhus and bring them back. In the Sanghabhedakkhandhaka the story ends here. In the Dhammapada Commentary the story continues that Devadatta became ill, vomiting blood, on account of that group of bhikkhus whom he led there going back to the Teacher's residence. The thought arose that he had done wrong, and he had the remainder of his faction lead him to ask forgiveness of the Teacher: but before he had yet had an audience he died. The bulk of the story seems complicated and unclear, as well as amplifying the matter. I prefer to understand that once Devadatta was refused on the five items, he led a none-too-large group of bhikkhus to Gayāsisa District and set up as a separate group. The Teacher ordered the sangha to announce that it was not responsible for the behaviour of Devadatta in the city of Rājagaha. After this I would mention Devadatta harbouring a grudge and establishing himself as an enemy of the Teacher. The fact that he went as far as attempting to harm the Lord fits the story. Whatever the case, that Devadatta made schism within the group is a story which all believe, so I have related it here.

2. In Lord Buddha's time, the sangha of Wat Ghositārāma in the town of Kosambi divided up into two groups. In that period the groups did Uposatha and Sanghakamma separately. That split was temporary—afterwards they were able to enter

into concord. I have related this story in Chapter XXVIII, concerning the method of settling vivādādhikaraṇa, so in this section I have only mentioned it in brief.

3. After Lord Buddha's Parinibbāna the sangha of Wat Asokārāma at Patālīputta fell out of harmony. The different groups did not do Uposatha together, but whether they just stopped altogether or divided and did it in other places is not related clearly in the books. Finally, King Asoka the Great dispersed all other groups and left intact only those whose views agreed with Venerable Moggalliputtatissa Thera. This story has likewise been related in Chapter XXVIII. In this section I have thus shortened it and related only this much.

4. At the time when the Buddhasāsana had arisen on the Island of Lanka, in the reign of King Vattagāmaṇiabhaya, that King lost the capital city to the Tamils. He went forth and concealed himself, rallied the troops until his power returned, and fought and took back the city. At that time when he was in concealment he built Abhayagirivihāra and invited Tissa Thera to live there. His generals who were his councillors also built a monastery, and invited the monks of Tissa Thera's group. These various people supported them luxuriously with requisites. The bhikkhus of Mahāvihāra criticized the bhikkhus of Abhayagirivihāra as corrupters of families. Finally schism occurred and they could not come together for the entire time until the sangha in Lanka declined.

The sangha which has broken apart and is not able to return to harmony, passing (the schism) down from one ācariya to the next, forms into a different *nikāya*. On the large scale the different *nikāya* are the *Uttaranikāya*, the Northern Sect, and the *Dakkhīṇanikāya*, the Southern Sect. However, the *Uttaranikāya* call themselves "Mahāyāna"; which means "(having) the great vehicle", and call the *Dakkhīṇanikāya* "Hina-

yāna", which means "(having) the inferior vehicle". The Uttaranikāya use Sanskrit texts, and the Dakkhiṇanikāya use Magadhese texts (Pāli).

As to the origin of these two nikāya, there is a theory which should be tested that they had the same group, the same texts, and followed the same succession of ācariyas for about one hundred years after Lord Buddha's Parinibbāna, and then the succession was broken, it being explained that the different factions did not recognize each other. There are clues for surmising that they may have broken apart at the time of the Second Council. The references in our Dakkhiṇanikāya texts to the Vajjiputta bhikkhus seem to be referring to the Uttaranikāya. Yet those matters of accusation of being against Vinaya do not seem to be so dangerous (as to form a major schism). Coming down to later times, when the different groups became established in places foreign to the original lands, those two nikāya became very far apart both in the texts and in the language for chanting, all the way to garments and customs—just compare for instance, Vietnamese monks with Thai monks.

Once those two nikāya of the sangha moved to live in widely separated foreign lands, even if they were originally of the same nikāya, their practice and creeds naturally came to differ in the course of time, until finally they spoke different languages and could not understand each other. This reached the point where the intonations used in speaking Pāli differed: such as ours in Thailand, those of Sri Lanka, Burma and the Mons, for example. Each group holds that their way is better than that of the other groups. Even though they have contact with each other, they are not united as a single group, and minor nikāya arise out of them, determined according to nationality, such as *Siam-nikāya*, *Maramma-nikāya* [the Burmese] and *Ramañña-nikāya* (the Mons). As for (Sri)

Lanka, nikāya are not found according to nationality. The sangha there had completely vanished, and that which was established newly all came from other nikāya.

In these national nikāya, some nikāya would thrive at certain times, until other nikāya would take them as a model to be followed, such as the sangha in Lanka of the Mahāvihāra group who were well-versed in the texts. They were once recognized (as authoritative) by other nikāya, and some bhikkhus from those nikāya would request entry to their group by taking new ordination or re-ordination. When the sangha of the Sri Lankan groups came to an end, (the ordination, customs, etc.) from nikāya of other places were taken over. They took over (traditions) from us and from Burma. Those who joined these (new) nikāya inevitably separated into still other nikāya according to the nationality. This is one reason for there being different nikāya among a single nationality. A nikāya which takes the methods of another nikāya and practises far from the original nikāya will make further differences in its methods until they are separate nikāya. These call themselves by names different from the nationality, such as our *Mahānikāya* and *Dhammayuttikanikāya*; the Burmese *Culaganthi* and *Mahāganthi*; and the *Upālivāṃsa*, *Marammāvaṃsa* and *Rāmaṇavaṃsa* of Lanka.²

The sanghas not in saṃvāsa together, that is (not performing) Uposatha and Sanghakamma together, are *nānāsaṃvāsa* (different communions) from each other. The Pāli of the Kosambikkhandhaka explains two bases for being *nānāsaṃvāsa*:

2. Now more frequently known as Siam Nikāya, Amarapura Nikāya, and Rāmaṇā Nikāya. The two Burmese nikāya mentioned are no longer known by those names and instead one now finds the Sudhamma Nikāya (the largest group), the Shwegyin Nikāya (rather corresponding to Dhammayuttika) and the small Dvāra Nikāya.

1. they make themselves nānāsaṁvāsa;
2. the sangha acting together removes them from saṁvāsa.

The first type is such as some from one nikāya going and requesting to join another nikāya, or breaking from the group because of vivādādhikaraṇa. The latter type is only in (cases of) being prohibited by the sangha from entering saṁvāsa: Uposatha and Sanghakamma are not performed separately.

Sanghas which are nānāsaṁvāsa from each other may be established in the same simā, separately performing Uposatha, Pavāraṇā and Sanghakamma, neither side causing the kamma of the other side to deteriorate. The story is related in the Kosambikkhandhaka that at the time when the sangha of Wat Ghositārāma at Kosambi broke apart, the sangha of the Dhamma-expounder's faction, to whom ukkhepaniyakamma was performed, remained performing Uposatha and Sanghakamma in the simā of that Wat. The faction of the Vinaya-expert, who performed the ukkhepaniyakamma against the Dhamma-expounder, went to do Uposatha and Sanghakamma outside of the simā. When the Teacher heard of this, he ruled that if the separate sides performed Uposatha and Sanghakamma in that simā, it would be correct according to the procedure by nātti and anusāvanā which he had laid down. The kamma of both those factions would not cause decline to the Dhamma while it would be proper to their condition because those two factions were nānāsaṁvāsa in relation to each other. This indicates that at the time when one faction of the sangha is doing Sanghakamma, and one or many nānāsaṁvāsa bhikkhus enter the simā, that kamma need not be begun again. Bhikkhus living in the simā to whom ukkhepaniyakamma has been done are the same—they do not bring that kamma to deterioration.

When two factions of the sangha can enter into harmony.

such as the sangha of Wat Ghositārāma, the state of being *nānāsaṁvāsa* will be ended. A sangha which is in harmony as one group is said to be *samānasaṁvāsa*, with Dhamma as its instrument for living together in equality. The Kosambikkhandhaka explains two bases for being *samānasaṁvāsa*:

1. making themselves *samānasaṁvāsa*;
2. the sangha settles the *ukkhapaniyakamma* and receives (the suspended ones) back into *saṁvāsa* as before.

The first type refers to the sangha being able to enter into harmony, or those bhikkhus who have broken from the group returning to enter the group as before. The latter is accomplished solely by one faction of the sangha.

Once they are in *samānasaṁvāsa* they may not divide to perform Uposatha and Sanghakamma in the same *simā*. They each have rights to enter meetings or to send *chanda*. If they divide to do it, the *kamma* deteriorates and is not usable.

As soon as they have entered into *samānasaṁvāsa*, then *saṅghasāmaggi*, the complete togetherness of the sangha will naturally come about. There are two ways for the sangha to enter into *sāmaggi*:

1. *vivādādhikaraṇa* is settled by mutual agreement, or by agreeing to accept the judgement of another faction of the sangha, or of certain bhikkhus;
2. *āpattādhikaraṇa* is settled by a verdict of *tiṇa-vatthāraka*, that is, by (mutual) compromise, not delving into each others' faults.

The Pāli of the Kosambikkhandhaka explains *saṅghasāmaggi* thus: should the sangha not judge a matter, or not go to the roots to attain *saṅghasāmaggi*, the spirit is lost, there is only the letter, and it is not (by) Dhamma. When the sangha gets

down to the roots in judging a matter, then if saṅghasāmaggi is achieved, there is both the spirit and the letter, and it is (by) Dhamma. The first type refers to smoothing over or choosing to unite: it is not firm and enduring and it is likely to deteriorate again. The latter type refers to investigating and then judging, with the approval of both sides. Whatever the case, saṅghasāmaggi is naturally accomplished by the goodwill of the bhikkhus who are in factions. The phrase, "it is not (by) Dhamma", does not seem to have much weight—if that were not the case, Lord Buddha's allowance for a verdict by *ṭiṇa-vatthāraka* could not be used. Also it would lead those bhikkhus to not get along well until they had first settled the original matter. However it is looked at, it does not support saṅghasāmaggi at all.

One who creates saṅghabheda is severely criticized. Furthermore, one who brings about saṅghasāmaggi is praised: the one who is the leader in bringing them together finds these blessings—having united a divided sangha he has made *brahmapuñña*, highest merit, and will enjoy happiness in heaven for an entire kalpa. The benefit of brahmapuñña is appropriate: as to being born in heaven, it is a benefit inferior to that which one gone forth should strive for, which is Liberation. That is the completion of the Holy Life. Perhaps it is put like this just to contrast with falling into hell for the duration of a kalpa—but heaven too is a goal of the Holy Life!

Saṅghasāmaggi should be performed with *kiccalakkhaṇa* (the proper procedure). For that reason the method has been laid down, thus: all the bhikkhus of both sides should meet together; the chanda of bhikkhus should not be brought (they should all come in person); one or many bhikkhus should recite the announcement of the concord of the sangha, by *kammavācā* according to the procedure given for sāmaggi following the

settling of vivādādhikaraṇa, or after the verdict by tiṇa-vatthāraka. After that, Sāmaggi-Uposatha should be done, reciting the Pāṭimokkha. Those two procedures have been explained respectively in Chapter XXVIII, the method of settling vivādādhikaraṇa in the section dealing with the division amongst the bhikkhus of Kosambi, and in Chapter XXX, the method of settling āpattādhikaraṇa, in the section on settling lahukāpatti by a verdict of tiṇa-vatthāraka. Kammavācā for the first procedure comes in the Kosambikkhandhaka of the Mahāvagga.³ For the latter procedure it comes in the Samathakkhandhaka of the Cullavagga.⁴ Those who so desire should look for them in those places.

In sanghasāmaggi which does not fit either of these criteria, merely doing Uposatha together should be sufficient. There is an example for comparison. Venerable Sāriputta and Venerable Moggallāna, having brought back the group of bhikkhus who had followed Devadatta, requested permission for giving new upasampadā to all of them. This seems to be like the method of receiving into the group, such as has been done when one nikāya receives bhikkhus of other nikāya into their tradition. The Teacher prohibited this, only ordering them to confess thullaccaya āpatti. It is not stated that the entering into saṁvāsa was done in any special way. Those bhikkhus probably entered into saṁvāsa on an ordinary occasion. If more of a *kiccakalakkhana* than this is desired, then a special Sāmaggi-Uposātha should be done. The receiving of bhikkhus of other nikāya into the group by the doing of Uposatha together will be most proper, being an adaptation of the procedure as laid down.

A united sangha may easily be divided: having divided it will come into concord with difficulty. For that reason the

3. Book of the Discipline, Part 4, Chapter X.

4. Book of the Discipline, Part 5, Chapter IV.

Teacher cautioned (bhikkhus) to fear schism greatly following their own hearts, as has been related in Chapter XXVIII on the method of settling vivādādhikaraṇa in the section concerning the division amongst the bhikkhus of Kosambi. One further explanation (is that) concord should be the main objective: there should not be dogmatic holding to views. If there is a way to reach compatibility, that way should be practised. In this way there will be adornment of the Dhamma-Vinaya: that practice will be for the thriving and long establishment of Dhamma-Vinaya.

CHAPTER XXXIII

MISCELLANY

1. Leaving the Training

A bhikkhu who has tired of the practice of the *Brahmacariya* and wishes to return to the state of being a layman may do this by taking leave of the training, which is (done by) proclaiming himself as a person different from the bhikkhus in their presence, thereby renouncing the status of a bhikkhu and taking that status which he has proclaimed. It is allowed to do this even in front of persons other than bhikkhus.

These words of proclamation should be clear enough for persons listening to know that he is giving up the state of being a bhikkhu and taking another status. In the Vibhanga of the first Pārājika rule the *vatthu* (subjects) are explained, called in the Atthakathā the *khetta* (domain) which should be cited in the proclamation, thus:

1. Taking leave of the Buddha, the Dhamma and the Saṅgha; the training (*sikkhā*), *Vinaya*, *Pāṭimokkha*, *uddesa*; *upajjhāya*, *ācariya*, *saddhivihārika*, *antevāsika*, *samānupajjhāyaka*, *samānācariyaka* and *sabrahmacārī* (these last five refer to fellow-practisers of the Holy Life).

In these *vatthu*, the *sikkhā*, *Vinaya*, *Pāṭimokkha* and *uddesa* are clear enough. Saying words to take leave of any of these four *vatthu* will achieve the understanding that one is taking leave of the state of being a bhikkhu. The other

vatthu are not clear enough, so to use other words which include them is good.

2. Proclaiming oneself to be a layperson (householder), a lay-supporter, a temple-attendant, a novice, one of another sect, or to be a disciple of another sect.
3. Denying (renouncing) the state of being a samāṇa, the state of being a "Son of the Sakyans".
4. Demonstrating non-desire for or non-concern with any of the vatthu which are the domain of taking leave.

Using other words which are synonyms for these vatthu may similarly bring about understanding. The proclamation must be done as *kiccalakkhaṇa*, thus:

1. It must be done with *the determination to actually leave* the training. If one only speaks in play or memorizing the words, or saying it in giving a discourse on Vinaya, it is not counted as leaving.
2. *Proclaiming with decisive words*: not pondering, not as hypothetical words, not citing what has been or what will be in the future. How does one proclaim decisively? (Examples of) such proclaiming are: *sikkhami paccakkāmi*, "I take leave of the training", or *gihīti maṃ dhāretha*, "You should all know me to be a layman".

The former words use the manner of present speech, which means that it is done at that time. The latter words use the imperative. What are pondering words? (Those) such as: *yannūnāham sikkhami paccakkheyyam*, "Oh, how if I were to leave the training?"; *yannūnāham gihī assam*, "Oh, how if I were to be a layman?"

What are hypothetical words? (Those) such as: *sace sikkhami paccakkheyyam anabhirati me paṭipassambheyya*, "If I

leave the training, my unhappiness will be appeased"; *yadi gihī assaṃ sukhaṃ jīveyyāṃ*, "If I should be a layman, I would be happy".

What are the words citing what has been? For instance, *sikkhaṃ paccakkhāsiṃ*, "I left the training", *gihī ahoṣiṃ*, "I became a layman". What are words citing what will be in the future? For instance, *sikkhaṃ paccakkhissāṃ*, "I shall leave the training"; *gihī bhavissāṃ*, "I shall be a layman". If one only speaks in these ways, one will not have taken leave.

3. *Speaking the declaration oneself*--if another person declares in one's place it is not acceptable.

Giving indication by way of bodily action, that is, just taking off the robes and dressing like a layperson, is not considered taking leave. There is the rule-giving only dukkaṭa for this; perhaps for this reason, indication by bodily action is prohibited. It may be compared with going over to another religion. For merely dressing like (a member of) another sect, there is the rule giving only thullaccaya-āpatti. Going to live in the residence of another sect and holding status as such is considered to be entering another sect, falling from bhikkhuhood. If a bhikkhu has taken up the state of a layperson and gone to live in a house, it seems that it should be interpreted as declaring oneself a layperson by bodily action. In truth, it must be thus. Supposing that person returned to the wat, put on the robes, and took the status of a bhikkhu again, certainly no one would agree to take him into the group again.

These words are illustrated in a story of the Dhammapada Commentary, in the Yamaka-vagga, relating that Venerable Mahākāla, originally a *Kuṭumbī* [a rich person], ordained out of faith. Venerable Cullakāla, his younger brother, ordained

following him. There was the custom that when the Teacher had accepted the invitation for a meal at any house, when the determined day arrived, one bhikkhu would go to that house in the morning to direct the arranging of seats. The former wives of Venerable Cullakāla planned to catch their husband and devised the scheme of inviting the Teacher and the sangha to eat at their house, and requested Venerable Cullakāla to go and direct the arranging of seats. Upon his arrival those women took hold of him, took off his robes, made him dress like a layperson, and sent him back to lead the Teacher and the Sangha there.

Cullakāla voluntarily took the status of a layperson. The Sangha (then) behaved towards Cullakāla as they would towards a layperson, and Cullakāla returned to live in the household. The stories in the Dhammapada Commentary are difficult to interpret. Seen superficially this story could be like that; but should there actually be a bhikkhu like that, probably it would have to be decided that he had declared himself to be a layman following this story. If this is accepted, then indicating clearly by bodily action should be acceptable. Furthermore, bodily action which might be done in place of verbal declaration—writing a letter declaring oneself to be a layperson—should certainly be acceptable.

4. It must be declared by a *normal person*, not one insane, not one whose mindfulness is impaired by delirium or intensely painful feelings until he does not know what he is doing. The person(s) receiving the declaration should be normal likewise. If the person intending to disrobe is of these three types, it is unacceptable.
5. The person receiving the declaration *understands those words readily*.

Declaring in a language which the person receiving does not understand is unacceptable. Because of this point the declaration is (here) made in the Thai language also. Furthermore, towards whatever person the declaration is made, that person must understand it. If that person does not understand it, even though some other person understands, it is unacceptable.

A declaration complete with intention, with the (right) tense, with a (complete) sentence, with the individual and with this way of making the person who hears understand, is *kiccalakkhana*.

The words of declaration used in the present time are two phrases together: *sikkam paccakkhāmi, gihīti maṃ dhāretha*—"I take leave of the training, may you hold me to be a layman." When he has taken the status of a layman, he declares himself a layman gone for Refuge for life once again, and undertakes the precepts to strengthen him further.

It is the duty of the upajjhāya and of the ācariya to make sure that their pupils who have tired of the *Brahmacariya* leave the training by the (correct) procedure. Doing thus is called "leaving properly", so I have explained it in this volume.

Even though there is the custom for leaving the training, bhikkhus in earlier times generally practised the *Brahmacariya* throughout (their lives). The thought to keep on striving: *anivatti bhavissāmi brahmacariya-parāyano*—"I shall not turn back from the final goal of the *Brahmacariya*"—was deeply impressed on their hearts, thus becoming their footing in the *Buddhasāsana*, leading to the arising of faith in the populace and a splendid embellishment of the *Sāsana*. Those bhikkhus who do not practise the *Brahmacariya* throughout (their lifetimes), leaving the training, are called those who turn back, lacking in determination, called *hināyāvattati*, which means "returning to be lower persons": they will not be praised.

The words of criticism that they deteriorate in the ways of both householders and *samaṇas* is in some respects true, because those persons being ordained for a long time miss chances to set themselves up in the ways of householders. When they discontinue their practice of the Brahmācariya, they end their progress in the ways of *samaṇas*. All the bhikkhus who strive in the ways of *samaṇas* should reflect upon this matter: they should not feel that leaving the training is a thing to be done lightly, because the changing of one's state of being is no trouble-free business.

For *sāmaṇeras* there are no words for taking leave or for proclaiming. A *sāmaṇera* who desires to leave his state of being, upon removing the robes and taking up another status, is considered to have done the *kiccalakkhaṇa* and disrobed. To say the words *sikkhami paccakkhāmi*, "I leave the training", would seem to be a good *kiccalakkhaṇa*. However, the word *gihī*—"layman"—refers to an adult having a house and family. It does not sound right for a child to declare himself thus, so this word should be removed.

2. *Nāsanā* (Expulsion)

Forcing a person to give up his status because he is not suitable to hold it is called *nāsanā*, which means "sending to ruin". There are three types of person for whom allowance is given to do *nāsanā*:

1. a bhikkhu guilty of a final matter (*antimavatthu*) who still declares himself to be a bhikkhu;
2. a person who should not be ordained but who has received ordination from the sangha; and
3. *sāmaṇeras*.

A bhikkhu who has committed any of the four *Pārājika*

offences can no longer have saṁvāsa with the sangha. He is one who is condemned for his entire lifetime. There is no way to remedy it. He must get out of the group. This is the only way for him. If that person does not give up his status on his own but declares himself a bhikkhu, once the sangha knows of this, it should expel him from the group.

Persons whose higher ordination will not stand have been specified in Chapter XXVII, dealing with Pabbajjā and Upasampadā. Should this type of person come for upasampadā and should the sangha unknowingly give upasampadā to him, it will be *vattuvipatti* (defect of the material, that is, the candidate). That upasampadā is not valid and he is not a bhikkhu according to Lord Buddha's rules. Whenever it becomes known, they should expel him.

Allowance is given to expel a sāmaṇera endowed with ten factors. They are: he is on who takes life; one who steals; does not practise the Brahmācariya—he indulges in sexual intercourse; lies; takes intoxicants; he defames the Buddha, defames the Dhamma; defames the Sangha; has wrong views; and harms bhikkhunis, that is, rapes them.

The refraining from the first five factors are training rules for sāmaṇeras. If any of these are violated, the Atthakathā-Ācariyas state that the Going-for-Refuge is ended—we say that Sila is broken. All the rights of a sāmaṇera are lost, only the status remains. I prefer to translate it (as meaning) that he is established in a condition for which nāsanā should be done to him. If he is one who is full of fault and without restraint, it is stated that he should be driven away. If he transgresses in haste and then realizes his fault, desiring to be established in restraint again, it is stated that nāsanā need not be done. Saraṇa and sila should be given again. That some persons should be driven away but nāsanā not be done

to others is proper, because only a sāmaṇera endowed with those ten factors is one who has set up the conditions for expulsion to be proper. Nāsanā need not be done in all cases, because it is just an allowance of Lord Buddha, not his absolute command, as for doing nāsanā to a person with invalid ordination. Also, the wording of the first five factors indicates that it refers to doing them frequently. A sāmaṇera acting thus hastily (not habitually), and not brutally, does not fit the criteria. As to the statement that the Going-for-Refuge is finished and the rights as a sāmaṇera lost, this is on the strong side. If it is said only that sila is broken, as we do, with the explanation that he is a sāmaṇera of bad sila, and he is then made to undertake the precepts again, it is sufficient to give the feeling that he has settled the matter, like the confessing of āpatti by bhikkhus. This will be enough. If that sāmaṇera of bad sila does not undertake the precepts again, then he is one to whom nāsanā should be done, as a bhikkhu who does not resolve his āpatti is one whom the sangha should remove from saṃvāsa. Nāsanā may be done to that sāmaṇera to prevent sāmaṇeras from neglecting their duties.

The story of the tenth training rule of the Sappāṇa-vagga of the Pācittiya (No. 70) relates that (Lord Buddha) ordered the sangha to expel Kaṇḍaka Sāmaṇera, who misrepresented the teachings, saying that they taught what was not true. In that case of nāsanā he was not made to give up his status; he was just driven out of the residence, and this rule was laid down making a pācittiya offence for a bhikkhu who associated with him. The Atthakathā-Ācariyas call nāsanā with these characteristics *daṇḍakammanāsanā*, which means "bringing about ruination by punishment", but *daṇḍakamma* is a lighter punishment, as will be explained next. If it is called *sambhoganāsanā*, which means "bringing about ruination by not 'shar-

ing¹ together", it will fit the story.

The Atthakathā-Ācariyas further classify *saṁvāsanāsanā*, causing one's fall from *saṁvāsa*, referring to the doing of *ukkhepaniyakamma*, removing from *saṁvāsa*. A bhikkhu to whom *ukkhepaniyakamma* is done is not removed (from *saṁvāsa*) at all: behaving properly, the sangha can settle that *kamma* and receive him into *saṁvāsa* again. It does not come to "ruination", and so calling it *saṁvāsanāsanā* is not accurate. *Nāsanā* with these characteristics should be seen as, for instance, with a bhikkhu named as guilty of *Pārājika*; the sangha prohibits *saṁvāsa* absolutely and does not receive him again. This type of example is not, however, found in the textbooks; it is just that it has been used up to the present.

These points indicate that there are three types of *nāsanā*:

1. *liṅganāsanā*, causing to fall from the status (i.e. of a *samaṇa*);
2. *sambhoganāsanā*, causing to fall from "sharing"¹ together;
3. *saṁvāsanāsanā*, causing to fall from *saṁvāsa*.

3. Daṇḍakamma

When a *sāmaṇera* does wrong but the fault does not warrant *nāsanā*, Lord Buddha's allowance is given to do *daṇḍakamma*. The Pāli of the *Mahākkhandhaka*, *Mahavagga*² specifies five wrong-doings of *sāmaṇeras* which are the causes for *daṇḍakamma* being done. They are:

1. endeavouring for that which is not gain of bhikkhus,
2. for that which is not benefit of bhikkhus,

1. N.B. *Pācittiya* 70 prohibits living with, eating with, and being served by a *sāmaṇera* under *nāsanā*.

2. B.D. Part 4, Chapter 1.

3. for the non-residence of bhikkhus,
4. slandering and disparaging bhikkhus,
5. inciting division amongst bhikkhus.

The Atthakathā-Ācariyas state that when a sāmaṇera violates the final five training-rules, *daṇḍakamma* should be done. Not taking interest in the duties which should be practised is also a basis for doing *daṇḍakamma*. To summarize, as a bhikkhu is dealt *apatti* for wrongdoing(s), just so is a sāmaṇera dealt *daṇḍakamma* for wrongdoing.

The doing of *daṇḍakamma* as explained in the Pāli refers to restrictions, that is, prohibiting entry or prohibiting exit. Restricting by prohibiting entry is specially explained as referring to barring, which is allowed only for some areas. A sāmaṇera who has lived in or gone to a certain place may be prohibited from going to that place: it is prohibited to bar him from all monasteries. As to confining by prohibiting exit from a determined place, I feel that it may be done likewise. The Pāli ought to have spoken about this also, but it is not clear. It may be known by the case told of the *Chabbaggiya* (Group of Six) bhikkhus restricting a sāmaṇera, as will be explained further. Restricting entry to a large area is a severe punishment. As for restricting by not allowing exit, when it is determined over a wide area, a light punishment, but determining a narrow area is heavy punishment. Because of that, one may be restricted to the whole of the ārāma, but should not be confined to a room so small that the person confined has no ease. Furthermore, it is prohibited to do *daṇḍakamma* by not allowing one to take food, which is certainly a proper prohibition. The Atthakathā-Ācariyas cite the words of the Dhamma-compiling Ācariyas, that using (a sāmaṇera) to haul water, carry firewood, or carry sand, for example, may be done, and they recommend that it should be done

only for teaching a lesson, it should not be done as a torment. It is prohibited to inflict a cruel daṇḍakamma, such as making (him) lie on a slab of hot stone, carry heavy objects such as stones or bricks on his head, or making him immerse himself in water. This is a proper prohibition. Other similar matters which indicate cruelty on the part of the person doing the punishment should not be done.

Daṇḍakamma in the present time is done by giving (extra) duties proper to him. Whose duty is it to give daṇḍakamma to sāmaṇeras—is it the duty of the sangha or of the one who superintends them? The Pāli does not make this clear, but only has a story for comparison. That story says that the Chabbaggiya bhikkhus did not inform upajjhāyas first before restricting sāmaṇeras. When the upajjhāyas could not see their sāmaṇeras, they went looking for them. The bhikkhus informed them that the Chabbaggiya bhikkhus had restricted them. When the matter became known to the Exalted One, he laid down the ruling that if the upajjhāya is not told beforehand, restriction should not be done. If a bhikkhu should do this, he is dukkaṭa.

According to this story, it is the duty of the one superintending them. The Atthakathā-Ācariyas state that if accusation is made three times that the sāmaṇera has done wrong and the upajjhāya does not perform punishment, then it is proper for them to do it themselves. In this way it would seem that there is no law in superintending them. I prefer that the sangha should be requested to do it, as it naturally has greater power than the upajjhāya. It may inflict punishment on anyone's sāmaṇera. If a sāmaṇera commits the five factors (actions) mentioned in the Pāli, he has severe fault, and it would seem that giving punishment ought to be the business of the sangha. As for violating the final five train-

ing-rules, or neglecting the duties, it is correct that the one in charge of them gives it. Finally, the person concerned may himself ask to be dealt with in order to settle (appease) his own remorsefulness on account of his wrong-doing. There is a story related about an ordained person outside of the Buddha-Sāsana doing *daṇḍakamma* to himself. When he had done something in violation of the conduct of his group, or even less than that but still condemning himself, he would carry sand up from the shore to dump it on the land to an amount which he had determined. *Daṇḍakamma* by using (*sāmaṇeras*) to do work is likely to have taken its example from this story.

If *sāmaṇeras* can sometimes do it like this to settle their distress over violating the five final *sikkhāpada*, or for neglecting the duties to be done, can they not do it by themselves? By comparison with the confessing of *āpatti* by themselves of *bhikkhus*, it should be permissible, but the doing of *daṇḍakamma* is spoken of as being the duty of other persons. That the person concerned should request his seniors to punish him is a good practice which fits both the letter and the spirit.

Should *daṇḍakamma* only be done to *sāmaṇeras* or may it be done to *bhikkhus* as well? The Pāli does not mention doing it to *bhikkhus* at all, because there are already methods of punishing *bhikkhus*. The *Atthakathā* says that it is proper to do *daṇḍakamma* to (one's) *saddhivihārika* and *antevāsika* (pupils), the same as it is done to *sāmaṇeras*. *Daṇḍakamma* has come to be done to *bhikkhus* also following this indication from the *Atthakathā*.

4. *Paṇāma* (sending away)

Cutting off one who behaves wrongly, not associating with

him, is called *paṇāma*, which means to drive out. Allowance is given to do it to *sahadhammika*, and to laypersons; it may be done as an act of the sangha or as an act of an individual.

Doing *ukkhepaniyakamma* to a bhikkhu on account of not seeing āpatti, or for not resolving āpatti, or for not renouncing evil views, and removing him from sambhoga, was explained in the section on niggaha and its settlement in Chapter XXXI, Kiccādhikaraṇa. Essentially, it is "sending away" bhikkhus as an act of the sangha. The ostracism of an upāsaka possessed of the eight faults, as explained in that chapter, should be seen as "sending away" a layperson as an act of the sangha.

There is yet one more kind of "sending away" (done to) bhikkhus as an act of the sangha, called *brahmadanda*, which means "high punishment". This is doing *apalokana* as an agreement to not admonish, speak to, or teach the bhikkhu whose name is specified. Whatever he may do is to be left to appear as his own doing.³ This kamma was ordered done to Venerable Channa when Lord Buddha was about to attain Parinibbāna. It was the Exalted Buddha's means to make Venerable Channa become conscious of his faults. I have heard that this Channa was his former servant, and had accompanied him when he made the Great Renunciation. After he had ordained as a bhikkhu, he held himself up as the Teacher's old associate. He was a stubborn monk, and did not listen to the admonitions of his fellow Brahmacāri. He is the person named by the Dhamma-arranging Ācariyas as the *ādikammika* (first offender) of the twelfth Saṅghādisesa rule, because of being difficult to admonish and difficult to teach; and he was the person to whom the first *ukkhepaniyakam-*

3. That is, monks should not respond to him.

ma was done, for not seeing āpatti, and once more for not resolving āpatti. When the Teacher had attained Parinibbāna the sangha did brahmadāṇḍa to him. As soon as he knew (of it), sorrow arose at being cut off by the sangha and finally it caused him to faint. From that point on he returned to good practice, until he had attained Arahantship. He then requested the sangha to settle that kamma. It does not appear that the sangha did apalokana to settle that kamma. Venerable Ānanda merely replied to Venerable Channa that due to the fact of his becoming an Arahant, the brahmadāṇḍa was settled of itself.

Following the story it might be understood that brahmadāṇḍa was laid down to perform specifically against Venerable Channa: but the Parivāra arranges it under apalokanakamma, which is as if to say that it is allowable to do it to other bhikkhus as well. This is a kamma which is opposite to the methods which the sangha uses as explained in the twelfth Saṅghādisesa. There, the sangha holds admonishing and speaking as important, because it is the way for progress of the company (of bhikkhus), and goes so far as to recite *samanu-bhāsana* to the bhikkhu who has not taken notice. It is compelling to obey by mandate of the sangha. Here, (however,) he is cut off at once with no admonition. Accordingly, it should be understood that first they should try admonishment until at last compelling (ordering) him to comply. When this does not succeed, they should then perform brahmadāṇḍa or ukkhepaniyakamma to cut him off from the group. Cases for ukkhepaniyakamma are clear: as for brahmadāṇḍa, it is still hazy. When a bhikkhu is under brahmadāṇḍa, may he enter saṃvāsā with the sangha or not? Other than not speaking (to him), in what other ways should other bhikkhus behave towards him? In short, how is it different from ukkhepaniya-

kamma? May the Vinaya-experts please look into this kamma.

Driving Sāmaṇera Kaṇḍaka out from the group and from the status may be included in "sending away" as an act of the sangha. However, the words *should be expelled* are used. I understand that it was not intended to receive him back into the group again, so it is arranged in the section on nāsanā.

For *saddhivihārika* and *antevāsika* possessed of the factors of fault, the upajjhāya and ācariya ought to "send them away" as an act of an individual. The ways in which they become deserving of "sending away", and the method of doing it, have been explained in Chapter XIII, [Volume 2] dealing with nissaya.

In these various kinds of "sending away", when the person to whom it is done behaves well, there is Lord Buddha's allowance to settle it.

Niggaha is a resource of leadership which cannot be totally done without, as explained in the beginning of Chapter XXXI. The Teacher thus conferred power, in some cases on the sangha, in some cases on individuals, to (perform) nāsanā, to perform daṇḍakamma, and to "send away", in addition to the methods of niggaha as explained in that chapter.

APPENDIX BHIKKHUNIS

In Chapter VII [Volume I], in the beginning of the third Vagga of the Pācittiya-Chapter, I explained about the beginning of the *bhikkhunis*. In this section I will explain the method of upasampadā for bhikkhunis which has been laid down.

Ordination For Women

A woman who intends to take upasampadā as a bhikkhuni must take pabbajjā as a *sāmaṇerī* first. Upon reaching a full eighteen years of age she should request the *sikkhāsammatti* (training agreement) from the bhikkhuni-sangha, thus determining to keep six *sikkhāpada* (training rules) for two years; this is the prerequisite (*pubbabhāga*) of upasampadā. This is the method of requesting and giving the *sikkhāsammatti*: the *sāmaṇerī*, who is called in the Pāli *Kumāribhūtā*, meaning "that young lady", should approach the bhikkhuni-sangha, arrange her robe over one shoulder, prostrate at the feet of all the bhikkhunis, kneel with her hands in añjali, and state: "I am a young lady of the lady so-and-so (the *ṇavattini*)¹, aged eighteen years; I request the agreement to train in the six dhamma for two years." She should repeat this request three times. A capable bhikkhuni should make the pronouncement to the sangha to establish that *sāmaṇerī* in the training, by *nāttidutiyakammavācā*. When that is finished, she

1. See below, page 255.

should be led to undertake the six rules, from *pāṇātipātā veramaṇī* to *vikālabhojanā veramaṇī*. She starts by saying: "I undertake to refrain from killing living creatures, for two years without violation". Just this much completes the *sikkhāsammatī*. From then on that *sāmaṇerī* receives the title *sikkhamānā*, which means a lady in training. If she violates any one of these six rules within those two years, she must begin all over again to keep them for another two years. She must again request establishment in the training from the *bhikkhuni-sangha* in the way already explained.

When she has kept the six rules without breaking them at all for two full years, she is said "to be trained". Having that condition, she should approach the *bhikkhuni-sangha* and request *vuṭṭhānasammatī* (agreement as to ordination)—that is, request permission to take *upasampadā*. The words of request are: "I am a young lady of the lady so-and-so, fully twenty years of age, having trained in the six dhamma for two years; I request *vuṭṭhānasammatī* from the sangha". One *bhikkhuni* should (then) announce to the *sangha* to give *vuṭṭhānasammatī* to that *sikkhamānā*, by *ñattidutiyakamavācā*. When she has received the agreement as to ordination, then she may take *upasampadā*.

The *Bhikkhuni-Vibhaṅga* gives another way for requesting and giving agreement as to the training and as to ordination. It uses the phrase "I am a *sikkhamānā*" in place of the phrase "I am a young lady" in every place, right from the start of requesting *sikkhāsammatī*, training, and omits the age also. According to the *sikkhāpada* in the *Bhikkhuni-Pāṭimokkha* which forbids giving *upasampadā* both to *sikkhamānā* and to *kumāribhūtā* who have not yet trained in the six dhamma for two years, or have trained without (formal) agreement of the *sangha*, it would seem that *sikkhamānā* means those

already past the (minimum) age of upasampadā, and *kumāri-bhūtā* means those not yet old enough for upasampadā—but this is not explained. As for the Vibhaṅga of the seventh rule of the Kumāribhūtavagga, the eighth of the Pācittiya-Chapter, in the Bhikkhunī Vibhaṅga itself the term “sikkhamānā” is explained as one who is training in the six dhamma for two years, understood as sikkhamānā from the receiving of sikkhāsammāti until its completion, but not yet having received upasampadā. I understand that the Bhikkhunī-Pāṭimokkha rule prohibiting giving upasampadā to a kumāri aged less than twenty intends to fix the (minimum) age of one who receives upasampadā: the rule following that prohibits a person who is of age but has not yet trained for the fixed time, or has fulfilled it but has not yet received vuṭṭhanāsammāti. As for the sikkhāpada prohibiting giving upasampadā (to a sikkhamānā who has not yet trained—it refers to one who has received sikkhāsammāti but whose training has not yet fulfilled the fixed time. The rules after that lay down the way of practice for one who has fulfilled that training. My conclusion is that the first request should use the word “kumāri”; after that the word “sikkhamānā” should be used. In the first request, if the age is less than that for upasampadā, the age should be told also, until it is reached. In the first request, if the age is already reached (twenty), it need not be told.

• The ruling on keeping the six sikkhāpada for two years before upasampadā will naturally prevent women who are pregnant or still suckling children from taking upasampadā, so that they will not give birth and take care of children when they are bhikkhunīs.

As for women married for less than a full twelve years, they may not yet take upasampadā. Because of that, they may request sikkhāsammāti after ten years (marriage), so that

the completion of their training will complete twelve years, and then they may take upasampadā.

A sikkhamānā who has trained completing two years and has received vutthānasammāti must take one bhikkhuni as *pavattinī* in the upasampadā, just as one who takes upasampadā as a bhikkhu takes an upajjhāya. In the case of bhikkhunis, they are not called *upajjhāyā* and *saddhivihārini*. The upajjhāyā is called *pavattinī*, which means "one who practises" or "one who goes"—which I don't understand. The saddhivihārini is called *sakajjivī*, which means a co-resident.

The bhikkhuni who will receive (appointment) as pavattinī must first have completed twelve Rains and received vutthāpanasammāti (agreement to ordain) from the bhikkhuni-sangha. The bhikkhuni-sangha who will appoint her should consider the nominated bhikkhuni. If she is capable and conscientious, she may be agreed on. If she is lacking in any way, she should not be agreed on. The method of giving agreement is thus: the bhikkhuni who will receive appointment should approach the bhikkhuni-sangha in a respectful manner, as has been explained, declare that she is of such a name and has twelve full *vassa*, and request the agreement to ordain others. One bhikkhuni should move that the sangha give *vutthāpanasammāti* to her by *ñattidutiyakammavācā*. In the Bhikkhuni-Pāṭimokkha there is a rule giving Pācittiya to a bhikkhuni who, on being prohibited from being pavattinī giving upasampadā, first agrees then finds fault afterwards.² I understand that if the bhikkhuni-sangha sees that she is not suitable, it might prohibit a bhikkhuni who has already received vutthāpanasammāti from acting as pavattinī again, by removing the vutthāpanasammāti, or by suspending it. However, in the

2. Refer B.D. Part 3, Page 387 (Pāc. LXXVI).

Vibhaṅga of that rule it is stated that they prohibit when she first comes to request, which does not fit the words of prohibition in that rule.

A bhikkhuni who has received vuttāpanasammāti may not be pavattini giving upasampadā every year. She must refrain in alternate years, and in years when she is (pavattini), she may not give upasampadā in the same year to two persons. She may give it to only one. By this, if there are ten pavattini for a group, upasampadā may be given to only five persons per year.

The method of giving upasampadā is thus: it should be done in the bhikkhuni-saṅgha first. The upasampadāpekkhā should take an upajjhāyā first. Here ordination is the same for her as it is for bhikkhus. Then she should be told (the names) of the bowl and robes. There are five robes for a bhikkhuni:

1. *saṅghāti*;
2. *uttarāsāṅga*;
3. *antaravāsaka*;
4. *saṅkacchika*, which means a robe encircling the arm-pits; and
5. *udakasātika*, the bathing cloth.

There are words telling (the name of) each cloth.

Then she should be told to go and stand outside. The saṅgha should agree on one bhikkhuni by nāttikamma to go out and examine the upasampadāpekkhā. The examiner may appoint herself, or another person may appoint her. That bhikkhuni who has received appointment should go out to the upasampadāpekkhā and inform her that at this time she must give the facts according to the truth. When they ask in the midst of the saṅgha concerning things which have occurred, if they

are so, she should state that they are so; if they are not so, she should state that they are not so. Do not be embarrassed: do not be shy. She should inform her that this is how they will examine her.

When she has examined her (outside the sangha), that bhikkhuni should approach the sangha and make known that that upasampadāpekkhā has been questioned, and request permission to call her in by *ñattikamma*. Then the upasampadāpekkhā should arrange her robe over one shoulder and approach the sangha, prostrate at the feet of the bhikkhunis, kneel holding her hands in *añjali*, and request upasampadā three times. The words to request are the same as for a male upasampadāpekkhā, only changing the title to *ayye* in place of *bhante*. The sangha should appoint one bhikkhuni to ask about the *antarāyikadhamma*, those matters which are brought up for questioning, that is, the eleven obstructing circumstances peculiar to a woman³: plus five concerned with illness—leprosy, boils, ringworm, consumption and epilepsy—together making sixteen, plus the qualities of birth [as human], and sex [as female]; plus four concerned with being independent—a free woman, one free from debt, not in government service, having permission of parents and of husband: concerned with being of the required age; plus concerned with having her bowl and robes complete, together making eight: plus the name of the candidate and of the *pavattini*, altogether making twenty-six. Those extra to that which is asked of a male upasampadāpekkhā are the first eleven factors, and also asking about the husband's permission. As to this latter, I see it as being for questioning a married woman who has passed beyond her parents' control, instead of asking about parent's permission.

Then a bhikkhuni who is capable should move that the

3. These eleven are translated at B.D. Part 5, Page 375.

sangha ordain that person, by *ñatticatutthakaminavācā*. The words of announcement are essentially the same as *kammavācā* to ordain a bhikkhu, changing certain phrases and changing gender as is proper to grammar and sex.

A *sikkhamānā* who has taken *upasampadā* in the bhikkhuni-sangha thus is *ekato-upasampannā*, one who has one-sided *upasampadā*. She should seek *upasampadā* from the (side of the) bhikkhu-sangha once more to become a bhikkhuni of full standing.

Then at once all the bhikkhunis should lead the lady who has taken *upasampadā* in the bhikkhuni-sangha to the bhikkhu-sangha. She should arrange her robe over one shoulder, prostrate at the feet of the bhikkhus, kneel with her hands in *añjali*, and request *upasampadā*. "Your reverences, I am of such name, I am the *upasampadāpekkhā* of the lady of such a name, I have already taken *upasampadā* in one side, I am already pure in the bhikkhuni-sangha. I beg for *upasampadā* from the sangha: may the sangha raise me up out of compassion." She should ask like this three times. A capable bhikkhu should announce to the sangha by *ñatticatutthakaminavācā*: "Venerable Sir, may the sangha listen to me. This lady of such a name is the *upasampadāpekkhā* of such-named lady. She has ordained on one side, she is pure in the bhikkhuni-sangha. The lady of this name requests *upasampadā* from the sangha: she has such-named lady as *pavattinī*. If there is complete preparedness of the sangha, the sangha may give the lady of such a name *upasampadā*, with such-named lady as *pavattinī*. This is the motion. Venerable Sir, may the sangha listen to me... This lady of such a name requests *upasampadā* from the sangha: she has such-named lady as *pavattinī*. The sangha is giving the lady of such a name *upasampadā*, having such-named lady as *pavattinī*. If the *upasampadā*

of the lady of such a name, having such-named lady as pavatini, is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable should speak. I make this announcement for the second time... I make this announcement for the third time... This lady of such a name has been given upasampadā by the sangha, having such-named lady as pavattini: it is agreeable to the sangha, therefore it is silent. Thus do I hold it."

At that moment the sun's shadow should be measured; the reckoning of the season should be told; the part of the day should be noted; all the miscellaneous matters should be told; the bhikkhunis should be ordered to tell of the three *nissaya* and the eight *akaraṇīya*. Bhikkhunis are prohibited from living (away from a monastery with bhikkhus) in the forest so that the *rukkhamūlasenāsana nissaya* (the tree-root dwelling support) should be omitted, leaving three. As they have eight *pārājika* offences, the things never to be done are increased by another four.

For this method of upasampadā in the (side of the) bhikkhu-sangha, it is not absolutely necessary for the person receiving upasampadā to come herself. If there is (any kind of) danger and she is not able to come, there is Lord Buddha's allowance to send a messenger to come in her place. That messenger must be a capable bhikkhuni. A type of *sahadhammika* other than a bhikkhuni may not be appointed as messenger. Danger as explained in the Pāli is danger from (fierce) robbers which an upasampadāpekkhā who had to travel a long distance from one town to another would face. Illness is likewise considered a danger. The way of appointing a messenger is not explained in the Pāli: it mentions only her duties. That bhikkhuni who is the messenger should approach the sangha, arrange her robe over one shoulder, prostrate at

the feet of the bhikkhus, kneel with her hands in añjali, and speak the proxy request for upasampadā: "Venerable Sir, the lady of such a name is the upasampadāpekkhā of such-named lady. She has ordained in one side: she is pure in the bhikkhuni-sangha. The lady is not able to come on account of some danger. The lady of such a name requests upasampadā from the sangha. May the sangha raise her up out of compassion." She should request in this way three times. Then, a bhikkhu who is capable should announce to the sangha according to the gist of that matter, to give upasampadā to that lady with ñatticatutthakammavācā by the above method. When the upasampadā is concluded, the shadow should be measured, the reckoning of the season should be told, and so on: and the bhikkhunis should be ordered to tell the three nissaya and the eight akaraniya to that new bhikkhuni.

Practice of Bhikkhunis

The mutual duties of the *sahajivini* and *pavattini* are not explained as they are for the *upajjhāya* and the *saddhivihārīka* of the bhikkhus. It is only said that it is the duty of the *sahajivini* to follow the *pavattini* who gave her upasampadā for two years, and it is the duty of the *pavattini* to take care of the *sahajivini* herself, or endeavour to see that she receives assistance, for two years, and to lead her to travel (away) for at least five or six *yojanas*⁴. If either side does not perform these duties, they are *pācittiya*. From this we infer that bhikkhunis take nissaya for only two years (in which) the *sahajivini* must herself serve her *pavattini*.

Bhikkhunis have five *civara*, as already mentioned. Three

4. In the original training-rule (Nun's *Pācittiya* 70), she is to be withdrawn from her husband's locality so that he cannot take her back forcefully.

of the robes need no explanation. The *saṅkacchika* I understand to be a cloth for tying up the breasts, referring perhaps to tying across the chest. Entering an inhabited area without this cloth, she is *pācittiya*. There is a prohibition against a bhikkhuni bathing naked, so she must have the *udakasātika* as well. Whether or not she must take it with her wherever she goes is not stated.

The measurements for *civara* are probably the same sizes as for bhikkhus, because it is likewise prohibited to use robes exceeding the *sugata* measurements. The way of wearing the robes is probably the same as for bhikkhus, because they share the same *sckhiyavatta* (seventy-five training rules), but it seems unlikely that bhikkhunis would follow the bhikkhus' way of putting on two robes together to enter the inhabited areas. Putting on the *uttarasanga* over one shoulder to bind the *saṅkacchika* and then putting on the *sanghāṭi* covering both shoulders seems to be more secure, and proper for a woman. Otherwise, their *saṅkacchika* could unfold like 'tab-eng marn' (a style of wearing an upper cloth used by ladies in Ayuddhayā times): that is, pull the cloth going under the armpits from the back to the front, and then pull the ends apart until the cloth goes over the (front of) the shoulder and is knotted round the back (of the neck).

These five robes must be changed at least every five days: if one is used beyond that, (she) is *pācittiya*; strangely enough not being *nissaggiya*. Is it possible that the being-together-with the three robes at dawn of bhikkhus from some groups (*gaṇa*) is derived from this *sikkhāpada* of the bhikkhunis?

Bhikkhunis become guilty of *āpatti* by breaking *sikkhāpada*, just as bhikkhus do. Their rules are the same as for bhikkhus in some sections, called *sādhāraṇa-sikkhāpada*. They differ in some sections which are called *asādhāraṇa-sikkhāpada*. *Āpatti*-

categories have the same seven names as those of bhikkhus. Rules giving āpatti stronger than dukkaṭa, excepting thullaccaya, come together in the Pāṭimokkha, which the bhikkhuni-sangha should meet to recite every fortnight, as does the bhikkhu-sangha.

There are eight rules for bhikkhunis which are *mūlacheda* (cutting off at the root). Four are the same as for bhikkhus, but the first rule uses different expressions as is proper for the gender. Four are *asādhāraṇa*. Counting in order in the Pāṭimokkha they are thus:

5. Having lust and pleasure at touching or fondling a lustful man, below the collar-bone and above the knees.
6. Knowing that a bhikkhuni is guilty of pārājika and concealing the matter and neither accusing by oneself nor informing the group.
7. Joining as a faction (of followers) to a group of bhikkhus whom the sangha has removed from saṁvāsa according to Dhamma and Vinaya, and not giving up even when the bhikkhuni-sangha prohibits it to the point of reciting *samanubhāsana*.
8. Having lust and pleasure at holding hands, or at holding the edge of the saṅghāṭi of a lustful man, and standing together with and talking together with him; going to an appointed place, and being glad that the man comes according to appointment, and going to a concealed place together and lying down for *asaddhamma*.⁵

In this latter rule, it might be understood that it is doing one thing until it is close to pārājika: for instance, holding hands and holding the border of the saṅghāṭi are teasing and

5. Literally, "what is not true Dhamma". According to the Commentary, this implies "physical contact".

enticing. Standing and speaking together enticingly [in the way of sexual matters], going to an appointed place or agreeing with a man to have him come to a concealed place, going together into a concealed place, and lying down, are in the vicinity of true *pārājika*. One more way I look at it is that those eight actions might be summarized into two sections:

1. Being pleased at having a man hold hands or hold the edge of the *saṅghāṭi*, standing together and speaking together enticingly, and going to an appointed place with him.
2. Arranging to have him come, going to a concealed place, lying down with him.

As for the Vibhanga of this rule, it seems to mean that doing all eight actions together will be *pārājika*, following the term *aṭṭhavatṭhukā*, which means "having eight parts". In the body of the rule called the *mātika*, there is the particle *vā*, "or", linking every action, indicating the doing of any one action is *pārājika*, but at a brief glance some of those actions should not be dealt with to the point of *pārājika*. Therefore, I explained in the beginning that it should be understood that it is doing (these things) until reaching the vicinity of *pārājika*.

Bhikkhunis are *upāsampanna* in their own group, but they are *anupāsampanna* among bhikkhus. Because of that, even though they take *upasampadā* before (are senior to) a bhikkhu, they must greet him respectfully, rise to receive him, salute him with hands in *añjali*, and do other kinds of *sāmicikamma* (properly respectful actions) as well, for example getting out of the way of a bhikkhu even if he has ordained after, just as an *upāsikā* (lay-woman) should do for a bhikkhu in that

situation. Furthermore, bhikkhunis may not join in kamma with the bhikkhu-sangha. For that reason bhikkhunis do not have rights to suspend the Uposatha and Pavāraṇā of bhikkhus, to give evidence, to initiate anuvādādhikaraṇa, to reprove (them) and to cause (them as) defendant to give testimony. These affairs, when a bhikkhuni has done them, are not considered done: such as if she accuses a bhikkhu of some āpatti, the bhikkhu-sangha does not have to investigate. However, bhikkhunis do have an allowance from Lord Buddha, that if any bhikkhu should act in an indecent way, by body or by speech, towards the bhikkhunis, the bhikkhuni-sangha may announce an agreement not to have the bhikkhuni-sangha pay respects to that bhikkhu. As for bhikkhunis themselves, if they act in that way towards the bhikkhus, the bhikkhu-sangha may impose *dandakamma* on bhikkhunis by confining them, not letting them enter into a determined area. After this, if they are still not chastened, they may be prohibited from listening to exhortation and thus will be prohibited Uposatha in their own group as well.

A group of bhikkhunis may not be established alone by themselves, just as sāmaṇeras must rely on the bhikkhu-sangha, in the following matters:

1. They must repeat upasampadā in the bhikkhu-sangha, as has been mentioned.
2. They must reside for the Rains in an āvāsa where there are bhikkhus.

I do not know the reason for this, unless it is for protection. In an isolated place with only women and with no external protection, it is as if the women there are living in the path of various dangers. If there are men living there also, they will naturally feel at ease. Persons with evil

intentions will naturally balk at acting. Perhaps it is because bhikkhunīs do not have separate āvāsa that their residence is not called āvāsa but is called *bhikkhunīpassaya*, which splits up as "*upassaya* of bhikkhunīs", the meaning of this being "the section where bhikkhunīs live". That *upassaya* of the bhikkhunīs should be a separated section, not mixed with that of the bhikkhus, the same as in wats which set up a residence for *mae chees*⁶ in the present.

3. They must ask about (the recital of) the Uposatha and go to hear *ovāda* (exhortation) from the bhikkhu-sangha every half-month.

The bhikkhu-sangha has Lord Buddha's allowance to agree on a bhikkhu as the one instructing bhikkhunīs. The bhikkhunīs should seek out that bhikkhu and listen on his exhortation. If there is no bhikkhu who has been agreed on and no capable person is found for new appointment, then the bhikkhu who recites Pāṭimokkha should announce to the bhikkhunīs that there is no bhikkhu agreed on to instruct the bhikkhunīs, so the bhikkhunī-sangha should behave properly by themselves.

As for going to receive *ovāda*, it seems as if it would not be necessary for all to go. Taking turns at going and remaining, they should probably go in a number completing a sangha, four or five bhikkhunīs, but it is brought down to only two or three. The procedure seems to be that they go and listen, remember it, and then come and explain it to each other once more, if they live in separate wats. If they live in the same wat, they should only leave out the person(s) watching the residence: outside of that they should all go to listen.

4. Having spent Rains, they must Pavāraṇā (invite admoni-

6. The white-robed, eight-precept nuns in Thailand.

- tion) in the bhikkhu-sangha also, when they have done Pavāranā in the bhikkhuni-sangha.
5. They must study Dhamma-Vinaya "on account of" bhikkhus that is they are to study from bhikkhus.
 6. Having committed a saṅghādisesa-āpatti, they must practise *mānatta* for one fortnight in both sides of the sangha.

How it is to be done is not explained. I would expect that they must request *mānatta* from the bhikkhuni-sangha first, then request it again in the bhikkhu-sangha. When both sides of the sangha have given *mānatta*, they then practise *mānatta* in an *āvāsa* having (at least) a *gaṇa* of bhikkhus; and then they must inform that they are practising *mānatta* both to the bhikkhuni-sangha and to the bhikkhu-sangha. This suggests that bhikkhunis need not live in *parivāsa* for *āpatti* which they have concealed.

7. When *adhikaraṇa* arises in the bhikkhuni-sangha, they must have the bhikkhu-sangha settle it and award punishment to the wrongdoer(s).

As for the carrying-out of punishments, the doing of *niggahakkamma* of various kinds, and making them confess *āpatti*, the bhikkhu-sangha who make the ruling submit it to the bhikkhuni-sangha to carry out.

A bhikkhuni who is tired of practising the Holy Life does not have the customs for leaving the training as for bhikkhus. Leaving the status of bhikkhuni and taking the status of *gihini*, a woman householder, she is finished with being a bhikkhuni. It is stated that if a bhikkhuni who has disrobed thus should take *upasampadā* again, it will not stand. There is a story related that one bhikkhuni did not take leave of the training but merely disrobed. That woman returned and

requested upasampadā from the bhikkhunis. That matter was put to the Exalted One and he ruled that there is no taking leave of the training for bhikkhunis; whenever the lady disrobed, she was then not a bhikkhuni. Following the story, the words (she) "was not a bhikkhuni", probably mean that it goes according to her new status. The Atthakathā-Ācariyas take this to the point of saying that taking upasampadā again, she is not a bhikkhuni. In this way, how will she differ from a bhikkhuni who goes over to another religion, which is clearly prohibited in the Pāli, saying that if she has come (again) she should not be given upasampadā?

For bhikkhunis who have died there is no clear ruling that their requisites become belongings of the sangha as for bhikkhus. There is a story told which goes in another direction, that a certain bhikkhuni on approaching death ordered that: "When I have passed away, my requisites should belong to the sangha". There is a ruling concerning this story that the bhikkhu-sangha does not have a free hand in regard to the requisites: those things are for the bhikkhuni-sangha. The legacies of *sikkhamānā* and *sāmaṇerī* are the same. Legacies of bhikkhus and sāmaṇeras go to the bhikkhu-sangha: the bhikkhuni-sangha has no power concerning their things.

Disappearance of the Bhikkhuni-Sangha

At what point the bhikkhunis disappeared is a question which should be investigated. Many stories of bhikkhunis are found in the Vinaya, related as the original stories behind the rules which were laid down concerning bhikkhunis, some for the bhikkhu-sangha, some for the bhikkhunis themselves. There is very little to be found in other places, such as in the Suttas⁷. To find long accounts such as that of the Lady

7. Except the Therīgāthā.

Dhammadinnā in the Cūlavedalla Sutta is difficult. As to bhikkhunis who are famous for having been extolled as the foremost (*etadaggathāna*), only thirteen names are mentioned. By these indications I understand that they existed temporarily, for no great length of time. The arising of the bhikkhunis probably came around the *Majjhima Bodhikāla* (Middle Enlightenment Period). At the time of Lord Buddha's Parinibbāna, bhikkhunis are not mentioned at all. That occasion was a major affair for Lord Buddha's followers. If there were still bhikkhunis, they probably would have appeared at Lord Buddha's cremation, or they would have had a share in the relics.⁸ By these indications, they probably disappeared in Lord Buddha's own days. One hundred years after Lord Buddha's Parinibbāna there is a story related about bhikkhunis, that Venerable Nanda Therī, the younger sister of King Kālāsoka, came to consult the King to let him know that the views of the Vajjiputta group were not Dhamma.

There is a lengthy story from the time of King Asoka, 236 years after Lord Buddha's Parinibbāna, that the lady Saṅghamittā, daughter of King Asoka the Great, ordained as a bhikkhuni. Her father sent her to Sri Lanka to establish the bhikkhuni-saṅgha there, at the same time when Venerable Mahinda Thera, the King's son, went to establish the Buddha-Sāsana there. Venerable Saṅghamittā Therī gave upasampadā to women of Lanka, having the Lady Anulā as their head, thereafter establishing the bhikkhuni-saṅgha.

As to these two stories, the story of Venerable Nandā Therī is not mentioned in the Pāli of the Sattasatikakhandhaka; it is found in the Mahāvamsa history (genealogy) of Sri Lanka, being a story put together in the time after the Attha-

8. This is the only evidence to support his conclusion, and all it says is that they were not mentioned as being at the cremation.

kathā. No clues are to be found—it just pops up! The story of Venerable Saṅghamittā Therī comes in the Atthakathā. It is not said that she went with bhikkhunīs of certain names, as Venerable Mahinda went with Theras who are named. It seems that she went alone⁹. There is one phrase which says that King Asoka the Great invited the Therī along with her retinue to board a boat. It is not specified clearly that her retinue were bhikkhunīs, or how many of them there were. If she went alone, how could she give ordination? Also, the Atthakathā-Ācariyas who relate the story did not consider that one bhikkhunī may not give upasampadā every year: in the year she gives it, she may not give it twice. One Therī as a pavattinī can only give upasampadā so many times. By those indications, these two stories cannot be taken as a factual basis. From then on, it is agreed that the bhikkhunīs disappeared¹⁰.

9. This conclusion seems unsupported in view of the fact, mentioned below, that Saṅghamittā Therī gave upasampadā to the ladies of Sri Lanka.

10. Later archeological evidence from Sri Lanka (in the form of land grants on copper plates, stone inscriptions, etc.) prove that the Bhikkhunī-sangha lasted up to about B.E. 1400-1500 (9th-10th century C.E.). And Chinese records state that the Bhikkhunī-sangha was established in China by bhikkhunīs invited from Sri Lanka about B.E. 900 (4th-5th century C.E.). The final demise of the Bhikkhunī-sangha probably occurred (in Sri Lanka—we have no indications for India) about B.E. 1400-1500 when there were a succession of disasters in that island. The Bhikkhunī-sangha restricted to cities, would be easy to eliminate. The status of the bhikkhunīs in China, Vietnam and Korea, needs further investigation.

KAMMAVACA SECTION I

A. KAMMAVĀCĀ ABOUT SIMĀ

1. Chanting to Give Up Ticivara-Avippavāsa

SUṆĀTU ME BHANTE SAṄGHO. YO SO SAṄGHENA
TICĪVARENA AVIPPAVĀSO SAMMATO, YADI SAṄGHAS-
SA PATTAKALLĀM, SAṄGHO, TAṀ TICĪVARENA
AVIPPAVĀSAM SAMŪHANEYYA. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. YO SO SAṄGHENA
TICĪVARENA AVIPPAVĀSO SAMMATO, SAṄGHO TAṀ
TICĪVARENA AVIPPAVĀSAM SAMŪHANATI. YASSĀYAS-
MATO KHAMATI ETASSA TICĪVARENA AVIPPAVĀSAS-
SA SAMUGGHĀTO SO TUṄHASSA, YASSA NAK-
KHAMATI SO BHĀSEYYA, SAMŪHATO SO SAṄGHENA
TICĪVARENA AVIPPAVĀSO. KHAMATI SAṄGHASSA:
TAŚMĀ TUṄHĪ, EVAMETAṀ DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If there is complete preparedness of the sangha, let the sangha give up the area for not living apart from the three robes that the sangha had determined. This is the motion [that is, the announcement for making known].

'Let the sangha listen to me, Venerable Sirs. The sangha is giving up the area for not living apart from the three robes that the sangha had determined. If the giving up of the area

for not living apart from the three robes is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. That area for not living apart from the three robes has been given up by the sangha. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

It was suggested to me by Phra Candragocarugūṇa (Candaraṇṣī Yim), my Kammavācā-Ācariya, that as the two words *samūhato so* were recited together in the conclusion¹ by knowledgeable teachers, it is possible to assume that it is a compound formed from *samūhato* and *eso*. This is because in the *anusāvanā* there is the word *etassa*, the two words *yo so*, and the two further words *saṅgho lam*, which are chanted together. Taking this point, his recommendation is well-founded. Looking especially at the formula for giving up *ticivara-avippavāsa*, the two words in those three places should be seen as able to be compounded. However, comparing with the formula for giving up a *samānasamvāsa-sīmā* that will be given after this, it ought not to be seen as compoundable: it only has the similar word *etiṣṣā*, which should be seen as a misreading in the *kammavācā* itself. Unlike Sanskrit, Pāli does not give set rules for forming compounds—it depends on the knowledge of the Ācariyas who arrange it. Therefore, the recommendation of my Ācariya could be useful.

2. Chanting to Give up Samānasamvāsa-Sīmā

SUNĀTU ME BHANTE SAṅGHO. YĀ SĀ SAṅGHENA
SĪMA SAMMATĀ SAMĀNASAMVĀSĀ EKUPOSATHĀ,

1. Each of those *kammavācā* can be divided into *ñatti* (motion), *anusāvanā* (announcement) and conclusion. All that follows after "so bhāsēyya" is termed the conclusion.

YADI SAṄGHASSA PATTAKALLAM, SAṄGHO TAM.
SĪMAM SAMŪHANEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. YĀ SĀ SAṄGHE-
NA SĪMĀ SAMMATĀ SAMĀNASAMVĀSĀ EKU-
POSATHĀ, SAṄGHO TAM SĪMAM SAMŪHANATI,
YASSĀYASMATO KHAMATI ETISSĀ SĪMĀYA SAMĀNA-
SAMVĀSĀYA EKUPOSATHĀYA SAMUGGHĀTO, SO
TUṄHASSA, YASSA NAKKHAMATI SO BHĀSEYYA.
SAMŪHATĀ SĀ SĪMĀ SAṄGHENA SAMĀNASAMVĀSĀ
EKUPOSATHĀ. KHAMATI SAṄGHASSA; TASMA TUṄHĪ,
EVAMETAM DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If there is complete preparedness of the sangha, let the sangha give up the boundary for having the same communion and one uposatha that the sangha had determined. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The sangha is giving up the boundary for having the same communion and one uposatha. If the giving up of the boundary for having the same communion and one uposatha is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. That boundary for having the same communion and one uposatha has been given up by the sangha. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The Pāli for this kammavācā has two misreadings. The first: *samānasamvāsā ekuposathā* translated as "having the same communion and one uposatha"—grammatically, this can be either the substantive of (what is referred to by) the word *sammata*, or adjectives of the word *sīmā*. This contradicts

the pattern of other kammavācā, where whatever (part of speech) it is, it stays as that throughout—as for instance, these same two words in the chanting to determine (a sīmā). The other place: in the conclusion, the word *saṅghena*, which is a type of agent (anabhihitakattā), excepting when there is a pronoun, when it is the third. In this kammavācā, it is the fourth, including the pronoun.

My Ācariya told me that knowledgeable Theras chant the two words *samānasamvāsā ekuposathā* specifically as the substantive of the word *sammalā*, and omit them when their usage is as adjectives of *sīmā*, comparing with the pattern to determine (the area of) *ticivara-avippavāsa*, and chant the word *saṅghena* as the third of the conclusion.

Thus, the chanting to abolish *samānasamvāsa-sīmā* according to the opinion of the Dhammayuttika Nikāya is as follows:

SUNĀTU ME BHANTE SAṄGHO. YĀ SĀ SAṄGHENA
SĪMĀ SAMMATĀ SAMĀNASAMVĀSĀ EKUPOSATHĀ,
YADI SAṄGHASSA PATTAKALLAM, SAṄGHO TAM
SĪMĀM SAMŪHANEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. YĀ SĀ SAṄGHENA
SĪMĀ SAMMATĀ SAMĀNASAMVĀSĀ EKUPOSATHĀ
SAṄGHO TAM SĪMĀM SAMŪHANATI. YASSĀYAS-
MATO KHAMATI ETISSĀ SĪMĀYA SAMUGGHĀTO, SO
TUNHASSA NAKKHAMATI SO BHĀSEYYA. SAMŪHATĀ
SĀ SAṄGHENA SĪMĀ KHAMATI SAṄGHASSA: TASMĀ
TUNHĪ, EVAMETAM DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If there is complete preparedness of the sangha, let the sangha give up the boundary for having the same communion and

one uposatha that the sangha had determined. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The sangha is giving up the boundary for having the same communion and one uposatha that the sangha had determined. If the giving up of this boundary is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. This (or That) boundary has been given up the sangha. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

3. Noting the Nimitta

In the *, say this: ** *** *kiṃ nimittam*, which means: "What is the nimitta in the *?"

[Example: In the East, say this: *puratthimāya disāya kiṃ nimittam*, which means: "What is the nimitta in the East?"]

*	**	***
East	PURATTHIMĀYA	DISĀYA
South-East	PURATTHIMĀYA	ANUDISĀYA
South	DAKKHIṆĀYA	DISĀYA
South-West	DAKKHIṆĀYA	ANUDISĀYA
West	PACCHIMĀYA	DISĀYA
North-West	PACCHIMĀYA	ANUDISĀYA
North	UTTARĀYA	DISĀYA
North-East	UTTARĀYA	ANUDISĀYA

Once again in the East, say this: *puratthimāya disāya kiṃ nimittam*, which means the same as before.

The point from the Atthakathā should be borne in mind, that it is necessary to continue around to re-note the first nimitta to complete the circle. Otherwise, they say the *simā*

is incomplete as to nimitta, and not usable. Carelessly failing to take note again will cause annoyance and criticism.

Taking a stone nimitta as an example, the reply is *pāsāṇo bhante*, which means "A stone, Venerable Sir".

Using other nimitta, say: "*pabbato...*" "a hill..."; "*vanam...*" "a grove of trees..."; "*rukkho...*" "a tree..."; "*maggo...*" "a path..."; "*vammiko...*" "an anthill..."; "*nadi...*" "a river..."; "*uddham...* (a body of) water...".

The words to specify the nimitta, taking a stone one as an example, are: *eso pāsāṇo nimittamudakam*, which means "that stone is the nimitta". Using other nimitta, say: "** nimittam*", "that * is the nimitta". *Eso pabbato*—that hill; *etam vanam*—that grove of trees; *eso rukkho*—that tree; *eso maggo*—that path; *eso vammiko*—that anthill; *esā nadi*—that river; *etam udakam*—that (body of) water.

4. Chanting to Determine Samānasamvāsa-Sīmā

SUNĀTU ME BHANTE SAṄGHO. YĀVATĀ SAMANTĀ
NIMITTĀ KITTITĀ, YADI SAṄGHASSA PATTAKALLĀM,
SAṄGHO ETEHI NIMITTEHI SĪMĀM SAMMANNEYYA
SAMĀNASAMVĀSAMĀ EKUPOSATHĀM. ESĀ NĀTTI.

SUNĀTU ME BHANTE SAṄGHO. YĀVATĀ SAMANTĀ
NIMITTĀ KITTITĀ, SAṄGHO ETEHI NIMITTEHI SĪMĀM
SAMMANNATI SAMĀNASAMVĀSAMĀ EKUPOSATHĀM.
YASSĀYASMATO KHAMATI ETEHI NIMITTEHI SĪMĀYA
SAMMATI SAMĀNASAMVĀSĀYA EKUPOSATHĀYA,
SO TUṄHASSA, YASSA NAKKHAMATI SO BHĀSEYYA.
SAMMATĀ SĪMĀ SAṄGHENA ETEHI NIMITTEHI SA-
MĀNASAMVĀSĀ EKUPOSATHĀ. KHAMATI SAṄGHAS-
SA, TASMĀ TUṄHĪ, EVAMETĀM DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. Whatever nimitta all around were specified, if there is complete preparedness of the sangha, let the sangha determine a boundary for having the same communion and one uposatha with those nimitta. This is the motion.

'Let the sangha listen to me, Venerable Sirs. Whatever nimitta all around were specified, the sangha is now determining a boundary for having the same communion and one uposatha with those. If the determining of a boundary for having the same communion and one uposatha with those nimitta is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. The boundary for having the same communion and one uposatha with those nimitta has been determined by the sangha. It is agreeable to the sangha, therefore it is silent. 'Thus do I hold it.'

In the conclusion the word *saṅghena* is here arranged as the third word. As there is no pronoun, then following the method used by the Dhammayuttika Nikāya it should be arranged as the second, thus:

... SAMMATĀ SAṅGHENA SĪMĀ ETEHI NIMITTEHI
SAMĀNASAMVĀSĀ EKUPOSATHĀ. KHAMATI SAṅ-
GHASSA, TASMĀ TUṅHĪ, EVAMETAM DHĀRAYĀMI.

The two words *etehi nimittehi* are arranged in this kam-mavācā following the word they refer to, which is *sīmā*. In the kam-mavācā for determining an *uposathamukkhā* (an entrance to an uposatha-temple), they are arranged in front of the word they refer to, thus:

SAMMATAM SAṅGHENA ETEHI NIMITTEHI UPOSA-
THAMUKHAM.

I am happier with the latter method, which seems the appropriate arrangement. It is hardly used and has not been

corrected or altered. It should be re-arranged like this:

... SAMMATA SAṄGHA ETEHI NIMITTEHI SĪMĀ SA-
MĀNASAMVĀSĀ EKUPOSATHĀ.

5. Chanting to Determine Ticivara-Avippavāsa

SUNĀTU ME BHANTE SAṄGHO. YĀ SĀ SAṄGHENA
SĪMĀ SAMMATA SAMĀNASAMVĀSĀ EKUPOSATHĀ,
YADI SAṄGHASSA PATTAKALLĀM, SAṄGHO TAM
SĪMĀM TICĪVARENA AVIPPAVĀSAM SAMMANNEYYA
ṬHAPETVĀ GĀMAṆCA GĀMŪPACĀRAṆCA, ESĀ ṄATTI.

SUNĀTU ME BHANTE SAṄGHO. YĀ SĀ SAṄGHENA
SĪMĀ SAMMATA SAMĀNASAMVĀSĀ EKUPOSATHĀ,
SAṄGHO TAM SĪMĀM TICĪVARENA AVIPPAVĀSAM
SAMMANNATI ṬHAPETVĀ GĀMAṆCA GĀMŪPACĀ-
RAṆCA. YASSĀYASMATO KHAMMATI ETISSĀ SĪMĀYA
TICĪVARENA AVIPPAVĀSASSA SAMMATI ṬHAPETVĀ
GĀMAṆCA GĀMŪPACĀRAṆCA, SO TUṄHASSA,
YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATA SĀ
SĪMĀ SAṄGHENA TICĪVARENA AVIPPAVĀSO ṬHAPETVĀ
GĀMAṆCA GĀMŪPACĀRAṆCA. KHAMATI SAṄGHAS-
SA, TASMĀ TUṄHI, EVAMETAM DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If there is complete preparedness of the sangha, let the sangha determine that boundary for having the same communion and one uposatha which it has already determined, to be the area for not living apart from the three robes, excepting (what is) a village and its surrounding area. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The sangha is determining that boundary for having the same communion

and one uposatha which it has already determined, to be the area for not living apart from the three robes, excepting what is) a village and its surrounding area. If the determining of this boundary as the area for not living apart from the three robes, excepting (what is) a village and its surrounding area, is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. The sangha has determined that boundary as the area for not living apart from three robes, excepting (what is) a village and its surrounding area. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

In the conclusion, the word *saṅghena* should be arranged as the third word, thus:

SAMMATĀ SĀ SAṄGHENA SĪMĀ TICĪVARENA AVIP-
PAVĀSO . . .

Re-arranging words incorrectly placed in the original procedure does not spoil the meaning, and can be used, as, for instance, it is in the ordination procedure *kammaṅvācā*. There, the word *āyasmato* is arranged after the name: at present it is used preceding the name as in other procedures.

B. KAMMAVĀCĀ FOR APPOINTING OFFICERS OF THE SANGHA

1. The Robes Officer

The way to appoint a *cīvarabhājaka* (distributor of cloth) will be given as an example of the specific appointments.

SUNĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAM, SAṄGHO ITTHANNĀMAM BHIKKHUM
CĪVARABHĀJAKAM SAMMANNEYYA. ESĀ ÑATTI.
SUNĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-

NĀMĀM̄ BHĪKKHUM̄ CĪVARABHĀJAKĀM̄ SAMMANNATI.
 YASSAYASMATO KHAMATI ITTHANNĀMASSA BHĪK-
 KHUNO CĪVARABHĀJAKASSA SAMMATI, SO TUṆHASSA
 YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATO
 SAṄGHENA ITTHANNĀMO BHĪKKHU CĪVARABHĀJAKO.
 KHAMATI SAṄGHASSA: TASMĀ TUṆHĪ. EVAMETAṀ
 DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If there is complete preparedness of the sangha, let the sangha appoint the bhikkhu of this name to be the person distributing cloth. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The sangha is appointing the bhikkhu of this name to be the person distributing cloth. If the appointment of the bhikkhu of this name to be the person distributing cloth is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. That bhikkhu of this name has been appointed to be the person distributing cloth by the sangha. The appointment is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The words *itthannāmaṃ*, *itthannāmassa*, *itthannāmo* (are different grammatical forms, all of which) mean "of this name": they should be changed according to the name of the bhikkhu receiving appointment. For instance, the name Khema should be changed to *khemam̄*, *khemassa*, *khemō*. If the person reciting is junior to the person receiving appointment, it is necessary to change the words *bhikkhum̄*, *bhikkhuno*, *bhikkhu* to *āyasmantam̄*, *āyasmato*, *āyasmā*, and to put them in front of the name, thus: *āyasmantam̄ khemam̄* instead of *khemam̄ bhikkhum̄*, *āyasmato khemassa* instead of *khemassa bhikkhuno*; and *āyasmā khemo* instead of *khemō bhikkhu*.

The other two appointments should (be known by) comparison with this model, only changing the words *civarabhājakaṃ/kassa/ko civarapaṭiggā-kaṃ/kassa/ko*, which mean "the person receiving cloth", or to *civaranidāka-kaṃ/kassa/ko*, which mean "the person storing cloth".

The appointment of a robes-officer covering all duties in a single kammavācā is thus:

SUṆĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAM, SAṄGHO ITTHANNĀMAM CĪVARAPA-
ṬIGGĀHAKAÑCA CĪVARANIDĀHAKAÑCA CĪVARABHĀ-
JAKAÑCA SAMMANNEYYA. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAM CĪVARAPAṬIGGĀHAKAÑCA CĪVARANIDĀHA-
KAÑCA CĪVARABHĀJAKAÑCA SAMMANNATI. YAS-
SĀYASMATO KHAMATI ITTHANNĀMASSA BHIKKHUNO-
CĪVARAPAṬIGGĀHAKASSA CA CĪVARANIDĀHAKASSA.
CA CĪVARABHĀJAKASSA CA SAMMATI, SO TUṆHAS-
SA, YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATO-
SAṄGHENA ITTHANNĀMO BHIKKHU CĪVARAPAṬIGGĀ-
HAKO CA CĪVARANIDĀHAKO CA CĪVARABHĀJAKO-
CA. KHAMATI SAṄGHASSA: TASMĀ TUṆHĪ, EVAME-
TAM DHĀRAYĀMI.

The translation may be known by close comparison.

2. The Food Officers

The way to appoint a *bhattuddesaka* (food-distributor) will be given as an example of the specific appointments.

SUṆĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA-

PATTAKALLĀM, SAṄGHO ITTHANNĀMAM̄ BHIKKHUM̄
BHATTUDESAKAM̄ SAMMANNEYYA. ESA ÑATTI.

SUNĀTU ME BHANTE SAṄGHO ITTHANNĀMAM̄ BHIK-
KHUM̄ BHATTUDESAKASSA SAMMATI, SO TUṄHASSA
YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATO
SAṄGHENA ITTHANNĀMO BHIKKHU BHATTUDESAKO.
KHAMATI SAṄGHASSA; TASMĀ TUṄHĪ EVAMETAṀ
DHĀRAYĀMI.

The appointment of a food officer with all other duties in-
cluded in a single kammavācā is like this:

SUNĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLĀM, SAṄGHO ITTHANNĀMAM̄ BHIKKHUM̄
BHATTUDESAKAṆCA YĀGUBHĀJAKAṆCA PHALABHĀ-
JAKAṆCA KHAJJABHĀJAKAṆCA SAMMANNEYYA.
ESA ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAM̄ BHIKKHUM̄ BHATTUDESAKAṆCA YĀGUBHĀ-
JAKAṆCA PHALABHĀJAKAṆCA KHAJJABHĀJAKAṆCA
SAMMANNATI. YASSĀYASMATO KHAMATI ITTHAN-
NĀMASSA BHIKKHUNO BHATTUDESAKASSA CA YĀ-
GUBHĀJAKASSA CA PHALABHĀJAKASSA CA KHAJ-
JABHĀJAKASSA CA SAMMATI, SO TUṄHASSA, YASSA
NAKKHAMATI SO BHĀSEYYA, SAMMATO SAṄGHENA
ITTHANNĀMO BHIKKHU BHATTUDESAKO CA YĀGU-
BHĀJAKO CA PHALABHĀJAKO CA KHAJJABHĀJAKO
CA. KHAMATI SAṄGHASSA TASMĀ TUṄHĪ, EVAME-
TAṀ DHĀRAYĀMI.

Any type that will not be used, such as distributor of *yāgu*,
should be omitted.

3. The Lodgings Officers

This is the way to appoint a *senāsānagāhāpaka* (dwellings distributor):

SUṆĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAṀ, SAṄGHO ITTHANNĀMAṀ BHIKKHUṀ
SENĀSANAGĀHĀPAKAMAṀ SAMMANNEYYA. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAṀ BHIKKHUṀ SENĀSANAGĀHĀPAKAMAṀ SAM-
MANNATI. YASSĀYASMATO KHAMATI ITTHANNĀ-
MASSA BHIKKHUNO SENĀSANAGĀHĀPAKASSA SAM-
MATI, SO TUṄHASSA, YASSA NAKKHAMATI SO
BHĀSEYYA. SAMMATO SAṄGHENA ITTHANNĀMO
BHIKKHU SENĀSANAGĀHĀPAKO. KHAMATI SAṄGHAS-
SA TASMĀ TUṄHĪ, EVAMETAṀ DHĀRAYĀMI.

It is not necessary to appoint a *senāsānagāhāpaka* (appointer of dwellings). If it should be, he would be appointed for an *āvāsa* where many bhikkhus stay together in a single kuṭi. Instead of *senāsānagāhāpaka*, the appropriate words should be substituted.

4. The Ārama Officer

This is the appointment of an *ārāmikapesaka* (supervisor of monastery workers):

SUṆĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAṀ, SAṄGHO ITTHANNĀMAṀ BHIKKHUṀ
SAMMANNEYYA ĀRĀMIKAPESAKAMAṀ. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAṀ BHIKKHUṀ ĀRĀMIKAPESAKAMAṀ SAMMANNATI.

YASSĀYASMATO KHAMATI ITTHANNĀMASSA BHIK-
KHUNO ĀRĀMIKAPESAKASSA SAMMATI, SO TUṆHAS-
SA, YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATO
SAṄGHENA ITTHANNĀMO BHIKKHU ĀRĀMIKAPĒSAKO.
KHAMATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAṀ
DHĀRAYĀMI.

It is not necessary to appoint a *sāmaṇerapesaka* (supervisor of *sāmaṇeras*). In the present, there are very few wats with sufficient *sāmaṇeras* to muster for work: their place has been taken by monastery boys.

5. Chanting to Give (Permission for) Navakamma (Construc-
tion)

SUṆĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAṀ, SAṄGHO ITTHANNĀMASSA GAHA-
PATINO VIHĀRAṀ ITTHANNĀMASSA BHIKKHUNO
NAVAKAMMAṀ DADEYYA. ESĀ ṆATTI.

SUṆĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMASSA GAHĀPATINO VIHĀRAṀ ITTHANNĀMASSA
BHIKKHUNO NAVAKAMMAṀ DETI. YASSĀYASMATO
KHAMATI ITTHANNĀMASSA GAHĀPATINO VIHĀRASSA
ITTHANNĀMASSA BHIKKHUNO NAVAKAMMASSA DĀ-
NAṀ, SO TUṆHASSA, YASSA NAKKHAMATI SO
BHĀSEYYA. DINNO SAṄGHENA ITTHANNĀMASSA
GAHĀPATINO VIHĀRO ITTHANNĀMASSA BHIKKHUNO
NAVAKAMMAṀ. KHAMATI SAṄGHASSA; TASMĀ
TUṆHĪ, EVAMETAṀ DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. If

there is complete preparedness of the sangha, let the sangha give the vihāra of the householder of this name to be the construction-work of the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The sangha is giving the vihāra of the householder of this name to be the construction-work of the bhikkhu of this name. If the giving of the vihāra of the householder of this name to be the construction-work of the bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, should speak. The vihāra of the householder of this name is given to be the construction-work for the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The words *itthannāmassa gahapatino* should be altered according to the name and status of the donor (literally, "the builder"). Examples are: *sudattassa gahapatino*, or *visākhāya upāsikāya*, or *sihassa kumāressa*, or *junhussa amaccassa*. The name and status of the bhikkhu are likewise to be altered.

This kammavācā has a passage that is not appropriate: "give the vihāra to be the construction-work". If it was *saṅgho itthannāmassa bhikkhuni itthannāmassa gahapatino vihārassa navakammādhiṭṭhāyī sammānati*, which means "the sangha appoints the bhikkhu of this name to be the overseer of the construction-work of the householder of this name"—this would be more appropriate. This would conform with the preliminaries, which is that he must be asked to accept first. All actions of carrying out those duties are called *navakammam adhiṭṭheti*, which means "directing the construction". Alternatively, it could be:

SANĠHO ITTHANNĀMASSA GAHAPATINO VIHĀRAS-

SA NAVAKAMMAM̐ ITTHANNĀMASSA BHIKKHUNO
DETI

which means "the sangha gives the construction-work of the vihāra of the householder of this name to the bhikkhu of this name", which is still better than the wording in the kamma-vācā. This kammavācā is not of a fixed pattern: therefore it is said that it can be done by *apalokana*.

6. The Storekeeper

This is the appointment of the *bhaṇḍāgārika* (responsible for the storehouse):

SUNĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAM̐. SAṄGHO ITTHANNĀMAM̐ BHIKKHUM̐
BHANDĀGĀRIKAM̐ SAMMANNEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAM̐ BHIKKHUM̐ BHANDĀGĀRIKAM̐ SAMMANNATI,
YASSĀYASMATO KHAMATI ITTHANNĀMASSA BHIK-
KHUNO BHANDĀGĀRIKASSA SAMMATI, SO TUṆHASSA.
YASSA NAKKHAMATI SO BHĀSEYYA. SAMMATO
SAṄGHENA ITTHANNĀMO BHIKKHU BHANDĀGĀRIKO.
KHAMATI SAṄGHASSA: TASMĀ TUṆHĪ, EVAMETAM̐
DHĀRAYĀMI.

The appointment of the *appamattaka-visajjaka* (the distributor of sundry articles) should be known by comparison, combined with the office of *bhaṇḍāgārika*:

SUNĀTU ME BHANTE SAṄGHO. YADI SAṄGHASSA
PATTAKALLAM̐, SAṄGHO ITTHANNĀMAM̐ BHIKKHUM̐

BHAṆḌĀGĀRIKAṆCA APPAMATTAKAVISAJJAKAṆCA
SAMMANNEYYA. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. SAṄGHO ITTHAN-
NĀMAM BHIKKHUM BHAṆḌĀGĀRIKAṆCA APPAMAT-
TAKAVISAJJAKAṆCA SAMMANNATI. YASSĀYASMA-
TO KHAMATI ITTHANNĀMASSA BHIKKHUNO BHAṆḌĀ-
GĀRIKASSA CA APPAMATTAKAVISAJJAKASSA CA
SAMMATI, SO TUNHASSA, YASSA NAKKHAMATI SO
BHĀSEYYA. SAMMATO SAṄGHENA ITTHANNĀMO
BHIKKHU BHAṆḌĀGĀRIKO CA APPAMATTAKAVISAJ-
JAKO CA. KHAMATI SAṄGHASSA; TASMĀ TUNHĪ,
EVAMETAM DHĀRAYĀMI.

These kammavācā for appointing officers of the sangha are a unique pattern, somewhat different from other responsibilities for work. If one pattern can be memorized, all will be able to be used. Many patterns are arranged for comparison and convenience of selection.

C. CHANTING TO GIVE THE KATHINA-CLOTH

SUṆĀT' ME BHANTE SAṄGHO. IDAM SAṄGHASSA
KAṬHINADUSSAM UPPANNAṀ, YADI SAṄGHASSA
PATTAKALLAM, SAṄGHO IMAM KAṬHINADUSSAM IT-
THANNĀMASSA BHIKKHUNO DADEYYA KAṬHINAM
ATTHARITUM. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. IDAM SAṄGHASSA
KAṬHINADUSSAM UPPANNAṀ, SAṄGHO IMAM KA-
ṬHINADUSSAM ITTHANNĀMASSA BHIKKHUNO DETI
KAṬHINAM ATTHARITUM. YASSĀYASMATO KHAMATI

IMASSA KAṬHINADUSSASSA ITTHANNĀMASSA BHIK-
 KHUNO DĀNAM KAṬHINAM ATTHARITUM, SO TUN-
 HASSA, YASSA NAKKHAMATI SO BHĀSEYYA. DINNAM
 IDAM SAṄGHENA KAṬHINADUSSAM ITTHANNĀMAS-
 SA BHIKKHUNO KAṬHINAM ATTHARITUM. KHAMATI
 SAṄGHASSA; TASMĀ TUNHĪ EVAMETAM DHĀRAYĀMI.

Translation: 'Let the sangha listen to me, Venerable Sirs. This piece of kaṭhina-cloth has accrued to the sangha. If there is complete preparedness of the sangha, let the sangha give this piece of kaṭhina-cloth to the bhikkhu of this name for spreading the kaṭhina. This is the motion.

'Let the sangha listen to me, Venerable Sirs. This piece of kaṭhina-cloth has accrued to the sangha. The sangha is giving this piece of kaṭhina-cloth to the bhikkhu of this name for spreading the kaṭhina. If the giving of this piece of kaṭhina-cloth to the bhikkhu of this name for spreading the kaṭhina is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak. The giving of this piece of kaṭhina-cloth to the bhikkhu of this name for spreading the kaṭhina is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The word *itthannāmassa* is changed according to the name of the bhikkhu. For instance, the name *buddharakkhita* is changed to *buddharakkhitassa*. If that bhikkhu is senior to the bhikkhu reciting, the word *āyasmato* is used in front of the name, and *bhikkhuno* is omitted: *āyasmata buddharakkhitassa*. Respectively, it will mean "to Buddharakkhita Bhikkhu" or "to Venerable Buddharakkhita".

There are further words in Pāli for the presentation of the kaṭhina, for consultation and agreement—but they are not a

Pāli pattern, and they are not fixed. Such words should be gathered in a book on kaṭhina procedure and therefore it is not given here.²

1. Laypeople Offering the Kaṭhina Cloth

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAM-
BUDDHASSA (three times)

IMAM BHANTE SAPPARIVĀRAM KATHINADUSSAM
SAṄGHASSA OṆOJAYĀMA. SĀDHU NO BHANTE SAṄGHO
IMAM SAPPARIVĀRAM KATHINADUSSAM PAṬIGGANHĀTU.
PAṬIGGAHETVĀ CA IMINĀ DUSSENA KATHINAM ATTHA-
RATU AMHĀKAM DĪGHARATTAM HITĀYA SUKHĀYA.

Bhikkhus reply: SĀDHU.

“Homage to the Exalted One, the Arahant, perfectly Enlight-
ened by Himself. (three times)

“Venerable Sirs, we present this kaṭhina-cloth together with
these additional things to the sangha. May the sangha receive
this our kaṭhina-cloth together with these additional things.
Having received them, may you spread the kaṭhina with this
cloth, for the long-term benefit and happiness of us all.”

2. Preliminary Consultation of the Sangha

i. FIRST BHIKKHU

IDĀNI KHO BHANTE IDAM SAPPARIVĀRAM KATHINA-
DUSSAM SAṄGHASSA KATHINATTHĀRĀRAHAKĀLEYEVA
UPPANNAM, IDISE CA KĀLE EVAM UPPANNENA DUSSENA
KATHINATTHĀRO VASSAM VUTTHĀNAM BHIKKHUNAM

2. As there is no such book in English, the translators have added the
formulas for apalokana (giving leave, agreement) traditionally used in
Dhammayuttika wats in Thailand.

BHAGAVATĀ ANUNŪNĀTO, YENA ĀKAṆKHAMĀNASSA SAṄGHASSA PAṆCA KAPPISSANTI: ANĀMANTACĀRO, ASAMĀDĀNACĀRO, GAṆABHOJANAM, YĀVADATTACĪVARAM, YO CA TATTHA CĪVARUPPĀDO SO NESAM BHAVISSATI, CATŪSUPI HEMANTIKESU MASESU CĪVARAKĀLO MAHANTIKATO BHAVISSATI. IDĀNI PANA SAṄGHO ĀKAṆKHATI NU KHO KAṬHINATTHĀRAM, UDĀHU NĀKAṆKHATI

Bhikkhus reply: ĀKAṆKHĀMA BHANTE.

"Now, Venerable Sirs, this kaṭhina-cloth together with these additional things have accrued to the sangha at a suitable time for spreading the kaṭhina: at such a time, the Lord has allowed the spreading of the kaṭhina with such accrued cloth by the bhikkhus who have spent the Rains together; when it is pleasing to the sangha, five privileges (may be taken): they may travel without taking leave, they may travel without the complete set of three robes, they may eat *gaṇabhojana* (and *paramparabhojana*), they may keep as many extra robes as they please, and cloth becoming available in that place belongs to all of them (who have spread the kaṭhina); and for them the robe-time is extended throughout the four months of the cold season. Is the spreading of the kaṭhina pleasing to the sangha, or is it not pleasing?"

Bhikkhus reply: "It is pleasing to us, Venerable Sir."

ii. SECOND BHIKKHU

SO KHO PANA BHANTE KAṬHINATTHĀRO, BHAGAVATĀ PUGGALASSA ATTHĀRAVASENEVA ANUNŪNĀTO, NĀNĀNĀTRA PUGGALASSA ATTHĀRĀ ATTHATAM HOTI KAṬHINANTI, HI VUTTAM BHAGAVATĀ NA SAṄGHO VĀ GAṆO VĀ KAṬHINAM ATTHARATI. SAṄGHASSA CA GAṆASSA

CA SĀMAGGIYĀ PUGGALASSEVA ATTHĀRĀ SAṄGHASSĀPI
 GAṆASSĀPI TASSEVA PUGGALASSĀPI ATTHATAṀ HOTI
 KAṬHINAM. IDĀNI KASSIMAM KAṬHINADUSSAM DASSĀMA
 KAṬHINAM ATTHARITUM. YO JIṆṆACĪVARO VĀ DUBBALA-
 CĪVARO VĀ YO VĀ PANA USSAHISSATI AJJEVA CĪVARA-
 KAMMAṀ NIṬṬHĀPETVĀ, SABBVIDHĀNAM APARIHĀPET-
 VĀ, KAṬHINAM ATTHARITUM SAMATTHO BHAVISSATI.

Bhikkhus make no reply.

“Venerable Sirs, the Lord has allowed the spreading of the kaṭhina only by an individual, for he said: ‘Not other than by the spreading of an individual is the kaṭhina spread’. Neither a sangha nor a gaṇa spreads the kaṭhina. With the concord of the sangha and of the gaṇa and by the spreading of the individual, the sangha, the gaṇa and the individual spread the kaṭhina. Now, to whom should we give the kaṭhina-cloth to spread? To whoever has an old robe, or a worn-out robe, or who will strive to finish the business of the robe this very day, without having any of the procedures incomplete, and who will be able to spread the kaṭhina.”

Bhikkhus make no reply.

iii. THIRD BHIKKHU

IDHA AMHESU ĀYASMĀ ITTHANNĀMO SABBAMA-
 HALLAKO BAHUSSUTO DHAMMADHARO, VINAYADHARO,
 SABRAHMACĀRĪNĀM SANDASSAKO SAMĀDAPAKO SAMUT-
 TEJAKO SAMPAHĀMSAKO, BAHUNNAM ĀCARIYO VĀ
 UPĀJHĀYO VĀ HUTVĀ OVĀDAKO ANUSĀSAKO. SAMATTHO
 CA TAṀ VINAYAKAMMAṀ AVIKOPETVĀ KAṬHINAM AT-
 THARITUM. MAṆṆĀMAHAMEVAM “SABBOYAM SAṄGHO

IMAM̄ SAPPARIVĀRAM̄ KAṬHINADUSSAM̄ ĀYASMATO IT-
THANNĀMASSA DĀTUKĀMO TASMIM̄ KAṬHINAM̄ ATTHA-
RANTE SABBOYAM̄ SAṄGHO SAMMADEVA ANUMODISSA-
TI" ĀYASMATO ITTHANNĀMASSEVA IMAM̄ SAPPARIVĀRAM̄
KAṬHINADUSSAM̄ DĀTUM̄, RUCCATI VĀ NO VĀ SABBAS-
SIMASSA SAṄGHASSA

Bhikkhus reply: RUCCATI BHANTE

"Of us here, the Venerable (*) is the senior, is learned, upholds Dhamma, upholds Vinaya; he teaches, incites and gladdens his fellow Brahma-farers; he is a teacher and a preceptor, preaching and teaching to many. He is capable of spreading the kaṭhina without causing that Vinayakamma to be spoilt. Thus do I understand it: 'This whole sangha is pleased to give this kaṭhina-cloth together with these additional things, to the Venerable (*); when he has spread the kaṭhina, the whole sangha in completeness will give anumodanā'. Is the giving of this kaṭhina-cloth together with these additional things to the Venerable (*) agreeable to the sangha gathered here, or is it not agreeable?"

Bhikkhus reply: "It is agreeable, Venerable Sir".

iv. FOURTH BHIKKHU

YADI ĀYASMATO ITTHANNĀMASSA IMAM̄ SAPPARI-
VĀRAM̄ KAṬHINADUSSAM̄ DĀTUM̄, SABBASSIMASSA SAṄ-
GHASSA RUCCATI, SĀDHU BHANTE SAṄGHO IMAM̄ KA-
ṬHINADUSSAPARIVĀRABHŪTAM̄ TICĪVARAM̄ YASSĀVĀSIKAṬ-
ṬHITIKĀYA AGĀHETVĀ ĀYASMATO ITTHANNĀMASSEVA

* The name of the bhikkhu is to be inserted, using the appropriate case-
ending as indicated in the Pāli.

IMINĀ APALOKANENA DADĀTU, KAṬHINADUSSAṂ PANA
 APALOKANENA DIYYAMĀNAMPINA RŪHATI. TASMĀ "TAM
 IDĀNI ÑATTIDUTIYENA KAMMENA AKUPPENA ṬHĀNĀRA-
 HENA ĀYASMATO ITTHANNĀMASSA DEMĀTI" KAMMAS-
 SANIṬṬHĀNAM KAROTU.

Bhikkhus reply: SĀDHU BHANTE

"As the giving of this kaṭhina-cloth and these additional things to the Venerable (*) is agreeable to the sangha gathered here, so indeed, Venerable Sirs, may the sangha by agreement give this set of three robes, which arose as part of this kaṭhina-cloth together with these additional things, to the Venerable (*) without regard to the order of seniority for receiving Rains-cloth: as to the kaṭhina-cloth, even if it were given by agreement it would not be proper. Therefore, may the sangha now make this resolution: 'This we now give to the Venerable (*) by unshakeable and well-founded motion and two announcements.'"

Bhikkhus reply: "It is well, Venerable Sir."

3. FORMAL ACT TO GIVE THE KAṬHINA-CLOTH

Next the "Chanting to give the Kaṭhina-cloth" is done by a pair of bhikkhus. (See Section C, pps. 241-242.)

4. SPREADING WITH THE KAṬHINA-ROBE

When the robe is finished, the bhikkhu spreading the kaṭhina replaces one of his set of robes with it, then spreads the kaṭhina with the new robe, thus: he faces the Buddha-image, recites the "NAMO..." passage three times, then says:

(*imāya saṅghāṭiyā / iminā uttarāsāṅgena / iminā
an'aravāsakena*) *kāṭhinaṃ attharāmi.*

'With this (saṅghāṭi / outer-robe / under-robe) I spread the
kāṭhina.'

5. ANUMODANĀ

He then turns to the saṅgha and says:

(a) *atthataṃ (bhante / āvuso) saṅghassa kāṭhinaṃ,
dhammiko kāṭhinatthāro anumodatta.*

'(Venerable, Sirs / Friends) the kāṭhina of the saṅgha has been
spread, rightly spread is the kāṭhina, may you thus all
acknowledge it.'

Then each monk replies one by one in turn

(b) *atthataṃ bhante (āvuso) saṅghassa kāṭhinaṃ,
dhammiko kāṭhinatthāro anumodāmi.*

'Venerable, Sir, the kāṭhina of the saṅgha has been spread,
rightly it is spread, thus I acknowledge it.'

Then the monk spreading the kāṭhina repeats again

atthataṃ (bhante / āvuso) saṅghassa . . . as above in (a).
and then the assembled bhikkhus reply together:

atthataṃ bhante saṅghassa . . . anumodāṃa. as above in
(b) but in the plural.

' . . . thus we acknowledge it.'

KAMMAVĀCĀ SECTION II

Various Formulas for Pabbajjā and Upasam- padā-Particular Fixed Formulas

A) FOR ONE APPLICANT

1. Taking Refuge

1. *Buddhaṃ saraṇaṃ gacchāmi.*
2. *Dhammaṃ saraṇaṃ gacchāmi.*
3. *Saṅghaṃ saraṇaṃ gacchāmi.*
4. *Dutiyampi buddhaṃ saraṇaṃ gacchāmi.*
5. *Dutiyampi dhammaṃ saraṇaṃ gacchāmi.*
6. *Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.*
7. *Tatiyampi buddhaṃ saraṇaṃ gacchāmi.*
8. *Tatiyampi dhamma . saraṇaṃ gacchāmi.*
9. *Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.*

Translation:

1. To the Buddha I go for refuge.
2. To the Dhamma I go for refuge.
3. To the Saṅgha I go for refuge.
4. For the second time, to the Buddha I go for refuge.
5. For the second time, to the Dhamma I go for refuge.
6. For the second time, to the Saṅgha I go for refuge.

7. For the third time, to the Buddha I go for refuge.
8. For the third time, to the Dhamma I go for refuge.
9. For the third time, to the Sangha I go for refuge.

2. Giving The Ten Precepts

1. PAÑĀTIPĀTĀ VERAMAÑĪ.
2. ADINNĀDĀNA VERAMAÑĪ.
3. ABRAHMACARIYĀ VERAMAÑĪ.
4. MUSĀVĀDĀ VERAMAÑĪ.
5. SURĀMERAYAMAJJAPAMĀDATTHĀNĀ VERAMAÑĪ.
6. VIKĀLABHOJANĀ VERAMAÑĪ.
7. NĀCCAGĪTAVĀDITAVISŪKADASSANĀ VERAMAÑĪ.
8. MĀLĀGANDHAVILEPANADHĀRAṆAMAṆḌANAVIBHŪ-
SANATTHĀNĀ VERAMAÑĪ.
9. UCCĀSAYANAMAHĀSAYANĀ VERAMAÑĪ.
10. JĀTARŪPARAJATAPAṬIGGAHAṆĀ VERAMAÑĪ.
(IMĀNI DASASIKKHĀPADĀNI SAMĀDIYĀMI.) (three
times)

There are words for undertaking them which may be added.

Translation:

1. Refraining from killing living creatures.
2. Refraining from taking what is not given.
3. Refraining from unchaste conduct.
4. Refraining from speaking falsely.
5. Refraining from intoxicants (such as those) distilled and fermented which are the occasion for carelessness.
6. Refraining from eating at the wrong time.
7. Refraining from dancing, singing, music and going to

see entertainments.

8. Refraining from wearing garlands, smartening with perfumes and beautifying with cosmetics.
9. Refraining from lying on a high or large sleeping-place.
10. Refraining from accepting gold and silver (money).
(I undertake these Ten Rules of Training.)

3. Telling (The Names Of) Bowl And Robes

1. AYANTE PATTO.
2. ĀMA BHANTE.
3. AYAM SAṄGHATĪ
4. ĀMA BHANTE.
5. AYAM UTTARĀSAṄGO.
6. ĀMA BHANTE.
7. AYAM ANTARAVĀSAKO.
8. ĀMA BHANTE.
9. GACCHA AMUMHI OKASE TIṬṬHĀHI.

Translation:

1. This is your alms-bowl.
2. Yes, Sir.
3. This is the outer robe.
4. Yes, Sir.
5. This is the upper robe.
6. Yes, Sir.
7. This is the under robe.
8. Yes, Sir.
9. Go to that place and stand there.

4. Appointing Oneself To Be The Examiner

SUṆĀTU ME BHANTE SAṄGHO (Itthannāmo) AYASMATO

(Itthannāmassa) UPASAMPADĀPEKKHO. YADI SAṄGHASSA
PATTAKALLĀM. AHĀM (Itthannāmam) ANUSĀSEYYAM.

In the bracketed words, "Itthannāmo" is to be replaced by the applicant's name in the nominative case; "Itthannāmassa" by the Upajjhāya's name in the genitive case; and "Itthannāman" by the applicant's name in the accusative case.

Translation: "Let the sangha listen to me, Venerable Sirs. This (name) wishes for the upasampadā from the Venerable (name of Preceptor). If there is the complete preparedness of the sangha, I shall examine (name of the applicant)."

5. The Examination (Outside The Sangha)

SUṄASI ITTHANNĀMA, AYANTE SACCAKĀLO BHŪTA-
KĀLO. YAM JĀTAM TAM SAṄGHAMAJJHE PUCCHANTE,
SANTAM ATTHĪTI VATTABBAṀ, ASANTAM NATTHĪTI VAT-
TABBAṀ, MĀ KHO VITTHĀSI, MĀ KHO MAṆKU AHOSI.
EVANTAM PUCCHISSANTI. SANTI TE EVARŪPĀ ĀBHĀDHĀ

Question

Answer

KUṬṬHAM

NATTHI BHANTE.

GANDO

NATTHI BHANIE.

KILĀSO

NATTHI BHANTE.

SOSO

NATTHI BHANTE.

APAMĀRO

NATTHI BHANTE.

MANUSSOSI

ĀMA BHANTE.

PURISOSI

ĀMA BHANTE.

BHUJISSOSI

ĀMA BHANTE.

ANANOSI

ĀMA BHANTE.

NASI RĀJABHAṬO

ĀMA BHANTE.

ANNUÑÑĀTOSI MATĀPITŪHI	ĀMA BHANTE.
PARIPUNNAVĪSATI VASSOSI	ĀMA BHANTE.
PARIPUNNANTE PATTACĪVARAM	ĀMA BHANTE.
KINNĀMOSI	AHAM BHANTE . . .
	NĀMA
KO NĀMA TE UPAJJHĀYO	UPAJJHĀYO ME BHAN-
	TE ĀYASMĀ
	NĀMA.

The word "*Itthannāma*" should be changed according to the name of the applicant.

Translation: "Listen, (name of applicant), this is the time for the truth, the time for what is factual. Whatever has occurred, that, in the midst of the sangha, will be asked about. Whatever is so, that should be told. Whatever is not so, that should be told. Do not be embarrassed! Do not be confused! They will ask you as follows: Do you have any diseases such as these :

Question	Answer
Leprosy	No, Sir.
Ulceration	No, Sir.
Ringworm	No, Sir.
Consumption	No, Sir.
Epilepsy	No, Sir.
Are you a human being?	Yes, Sir.
Are you a man?	Yes, Sir.
Are you a free man?	Yes, Sir.
Are you without debt?	Yes, Sir.
Are you exempt from government service?	Yes, Sir.
Have you been permitted	

by your mother and father?	Yes, Sir.
Are you fully 20 years of age?	Yes, Sir.
Have you the bowl and robes complete?	Yes, Sir.
What is your name?	Venerable Sir, I am named...
What is your Preceptor's name?	My Preceptor's name is Venerable..., Sir."

6. Calling The Candidate To Come In

SUNĀTU ME BHANTE SAṄGHO. (ITTHANNĀMO) ĀYAS-
MATO (ITTHANNĀMASSA) UPASAMPADĀPEKKHO. ANUSIṬ-
THO SO MAYĀ. YADI SAṄGHASSA PATTAKALLAṀ, (IT-
THANNĀMO) ĀGACCHEYYA.

Translation: "Let the sangha listen to me, Venerable Sirs. (The applicant's name) wishes for the upasampadā from Ven-
erable (the Preceptor's name). He has been examined by me. If there is the complete preparedness of the sangha, let (ap-
plicant's name) come here."

The word to call is "āgacchāhi", "Come here!"

7. Requesting Upasampadā

SAṄHAM BHANTE UPASAMPADAM YĀCĀMI, ULLUMPA-
TU MAM BHANTE SAṄGHO ANUKAM UPĀDĀYA. DUTIYAMPI
BHANTE SAṄHAM UPASAMPADAM YĀCĀMI. ULLUMPATU
MAM BHANTE SAṄGHO ANUKAMPAM UPĀDĀYA. TATI-

YAMPI BHANTE SAṄGHAM̐ UPASAMPADAM̐ YĀCĀMI. UL-
LUMPATU MAM̐ BHANTE SAṄGHO ANUKAMPAM̐ UPĀDĀYA.

Translation: "Venerable Sirs, I beg for Upasampadā. May the sangha raise me up out of compassion. For the second time, Venerable Sirs, I beg for Upasampadā. May the sangha raise me up out of compassion. For the third time, Venerable Sirs, I beg for Upasampadā. May the sangha raise me up out of compassion."

8. Appointing Oneself To Question About The Obstructing Circumstances

SAṄĀTU ME BHANTE SAṄGHO. AYAM̐ ITTHANNĀMO
ĀYASMATO ITTHANNĀMASSA UPASAMPADĀPEKKHO.
YADI SAṄGHASSA PATTAKALLAM̐, AHAM̐ ITTHAN-
NĀMAM̐ ANTARĀYIKE DHAMME PUCCHEYYAM̐.

Translation: "Let the sangha listen to me, Venerable Sirs. This person of this name wishes for upasampadā from the Venerable (name of Preceptor). If there is complete preparedness of the sangha, I will question (name of the applicant) about the obstructing circumstances."

9. The Questioning About The Obstructing Circumstances (in the midst of the sangha)

SUNASI ITTHANNĀMA. AYANTE SACCAKĀLO BHŪTA-
KĀLO. YAM̐ JĀTAM̐ TAM̐ PUCCHĀMI. SANTAM̐ AT-
THĪTI VATTABBAM̐. ASANTAM̐ NATTHĪTI VATTABBAM̐.
SANTI TE EVARŪPĀ ĀBĀDHA

Questioning "kuṭṭham̐". Answering "natthi bhante" (down to) questioning "ko nāma te upajjhāyo." Answering "upajjhāyo me

bhante āyasmā . . . nāma."

Translation: "Listen, (applicant's name), this is the time for the truth, the time for what is factual. Whatever has occurred, that I ask you. Whatever is so, that should be told. Whatever is not so, that should be told. Do you have diseases such as these?"

Questioning "Leprosy", answering "No Sir" (down to) questioning "What is your Preceptor's name?", answering "My Preceptor's name is Venerable . . . , Sir".

10. Kammavācā for Upasampadā

SUNĀTU ME BHANTE SAṄGHO. AYAM ITHANNĀMO
 ĀYASMATO ITHANNĀMASSA UPASAMPADĀPEKKHO
 PARISUDDHO ANTARĀYIKEHI DHAMMEHI. PARIPUN-
 NASSA PATTACĪVARAM. ITHANNĀMO SAṄGHAM
 UPASAMPADAM YĀCATI, ĀYASMATĀ ITHANNĀME-
 NA UPAJHĀYENA. YADI SAṄGHASSA PATTAKAL-
 LAM SAṄGHO ITHANNĀMAM UPASAMPĀDEYYA.
 ĀYASMATĀ ITHANNĀMENA UPAJHĀYENA. ESĀ
 NĀTTI

SUNĀTU ME BHANTE SAṄGHO. AYAM ITHANNĀMO
 ĀYASMATO ITHANNĀMASSA UPASAMPADĀPEKKHO
 PARISUDDHO ANTARĀYIKEHI DHAMMEHI. PARIPUN-
 NASSA PATTACĪVARAM. ITHANNĀMO SAṄGHAM
 UPASAMPADAM YĀCATI, ĀYASMATĀ ITHANNĀME-
 NA UPAJHĀYENA. SAṄGHO ITHANNĀMAM UPA-
 SAMPĀDETI, ĀYASMATĀ ITHANNĀMENA UPAJHĀ-
 YENA. YASSĀYASMATO KHAMATI ITHANNĀMASSA*

UPASAMPADĀ, ĀYASMATĀ ITTHANNĀMENA UPAJ-
JHĀYENA. SO TUṆHASSA. YASSA NA KHAMATI, SO
BHĀSEYYA.

DUTIYAMPI ETAMATTHAṀ VADĀMI. SUNĀTU ME
BHANTE SAṄGHO. AYAM ITTHANNĀMO ĀYASMATO
ITTHANNAMASSA UPASAMPADĀPEKKHO . . . SO
BHĀSEYYA.

TATIYAMPI ETAMATTHAṀ VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

UPASAMPANNO SAṄGHENA ITTHANNĀMO, ĀYAS-
MATĀ ITTHANNĀMENA UPAJJHĀYENA. KHAMATI SAṄ-
GHASSA. TASMĀ TUṆHĪ, EVAMETAṀ DHĀRAYĀMI.

The word "Itthannāmena" is changed according to the Preceptor's name. The word "Itthannāmassa" marked with an asterisk is changed according to the applicant's name. The same word without the asterisk is changed according to the Preceptor's name. The second and third announcements with "... " gaps should be recited in full as in the motion.

Translation: "Let the sangha listen to me, Venerable Sirs. This is the Upasampadāpekkha (who wishes for upasampadā, i.e. Sāmanera) of the Venerable Preceptor of this name and is free of the obstructing circumstances. His bowl and robes are complete. He of this name begs Upasampadā from the sangha with the Venerable of this name as Preceptor. If there is the complete preparedness of the sangha, let the sangha give Upasampadā to him of this name as Preceptor. If able of this name as Preceptor. This is the motion.

"Let the sangha listen to me, Venerable Sirs. This man of this name is the upasampadāpekkha of the Venerable Preceptor

of this name and is free of obstructing circumstances. His bowl and robes are complete. He of this name begs Upasampadā from the sangha with the Venerable of this name as Preceptor. The sangha is giving Upasampadā to him of this name with the Venerable of this name as Preceptor. If the Upasampadā of him of this name with the Venerable of this name as Preceptor is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

"A second time I speak about this matter. Let the sangha listen to me, Venerable Sirs. This is the Upasampadāpekkha of the Venerable Preceptor of this name. . . he should speak.

"A third time I speak about this matter. Let the sangha listen to me, Venerable Sirs. . . he should speak.

"By the sangha, Upasampadā has been given to him of this name with the Venerable of this name as Preceptor. It is agreeable to the sangha, therefore it is silent. Thus do I hold it."

B) UPASAMPADĀ FOR A PAIR OF APPLICANTS

1. Appointing Oneself To Examine

SUNĀTU ME BHANTE SAṄGHO. ITTHANNĀMO CA
ITTHANNAMO CA ĀYASMATO ITTHANĀMASSA UPĀJ-
JHĀYASSA UPASAMPADĀPEKKHA. YADI SAṄGHASSA
PATTAKALLĀM, AHĀM ITTHANNĀMAṆCA ITTHANNĀ-
MAṆCA ANUSĀSEYYĀM.

The questions are the same as before—they should be asked of each applicant separately.

2. Calling The Applicants To Come In

SUNĀTU ME BHANTE SAṄGHO. ITTHANNĀMO CA
ITTHANNĀMO CA ĀYASMATO ITTHANNĀMASSA

UPASAMPADĀPEKKHĀ ANUSIṬṬHĀ TE MAYĀ. YADI
 SAṄGHASSA PATTAKALLĀM, ITTHANNĀMO CA
 ITTHANNĀMO CA ĀGACCHEYYUM.

The word to call is "āgacchatha", "Come here!"

3. Requesting Upasampadā Together

SAṄGHAM BHANTE UPASAMPADĀM YĀCĀMA.
 ULLUMPATU NO BHANTE SAṄGHO ANUKAMPĀM
 UPĀDĀYA. DUTIYAMPI BHANTE SAṄGHAM UPASAMPA-
 DAM YĀCĀMA. ULLUMPATU NO BHANTE SAṄGHO
 ANUKAMPĀM UPĀDĀYA. TATIYAMPI BHANTE SAṄ-
 GHAM UPASAMPADĀM YĀCĀMA. ULLUMPATU NO
 BHANTE SAṄGHO ANUKAMPĀM UPĀDĀYA.

4. Appointing Oneself To Question About The Obstructing Circumstances

SUṆATU ME BHANTE SAṄGHO. AYAÑCA ITTHAN-
 NĀMO AYAÑCA ITTHANNĀMO ĀYASMATO ITTHAN-
 NĀMASSA UPASAMPADĀPEKKHĀ. YADI SAṄGHASSA
 PATTAKALLĀM, AHAṀ ITTHANNĀMAÑCA ITTHAN-
 NAMAÑCA ANTARĀYIKE DHAMME PUCCHEYYAM.

The questions are to be asked of each applicant separately.

5. Kammavācā For Upasampadā

SUṆATU ME BHANTE SAṄGHO. AYAÑCA ITTHAN-
 NĀMO AYAÑCA ITTHANNĀMO ĀYASMATO ITTHAN-
 NĀMASSA UPASAMPADĀPEKKHĀ, PARISUDDHĀ AN-
 TARĀYIKEHI DHAMMEHI, PARIPUNṆAMIMESAṀ PATTA-

CĪVARAM, ITTHANNAMO CA ITTHANNĀMO CA SAṄ-
GHAM UPASAMPADAM YĀCANTI, ĀYASMATĀ ITTHAN-
NĀMENA UPAJJHĀYENA. YADI SAṄGHASSA PATTĀ-
KALLAM, SAṄGHO ITTHANNĀMAṆCA ITTHANNĀMAṆ-
CA UPASAMPĀDEYYA, ĀYASMATĀ ITTHANNAMENA
UPAJJHĀYENA. ESĀ ṆATTI.

SUNĀTU ME BHANTE SAṄGHO. AYAṆCA ITTHAN-
NĀMO AYAṆCA ITTHANNĀMO ĀYASMATO ITTHAN-
NĀMASSA UPASAMPADĀPEKKHĀ, PARISUDDHĀ ANTA-
RAYIKEHI DHAMMEHI, PARIPUNṆAMIMESAM PATTACĪ-
VARAM, ITTHANNĀMO CA ITTHANNĀMO CA SAṄ-
GHAM UPASAMPADAM YĀCANTI, ĀYASMATĀ ITTHAN-
NĀMENA UPAJJHĀYENA. SAṄGHO ITTHANNĀMAṆ-
CA ITTHANNĀMAṆCA UPASAMPĀDETI, ĀYASMATĀ
ITTHANNĀMENA UPAJJHĀYENA. YASSĀYASMATO
KHAMATI, ITTHANNĀMASSA CA ITTHANNĀMASSA
CA UPASAMPADĀ ĀYASMATĀ ITTHANNĀMENA
UPAJJHĀYENA, SO TUṆHASSA. YASSA NA KHAMATI
SO BHĀSEYYA.

DU YAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO. AYAṆCA ITTHANNĀMO AYAṆCA
ITTHANNĀMO ĀYASMATO ITTHANNĀMASSA UPASAM-
PADĀPEKKHĀ. . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO. . . SO BHĀSEYYA.

UPASAMPANNĀ SAṄGHENA ITTHANNĀMO CA IT-
THANNĀMO CA ĀYASMATĀ ITTHANNĀMENA UPAJ-

JHĀYENA. KHAMATI SAṄGHASSA, TASMĀ TUṄHĪ.
EVAMETAM DHĀRAYĀMI.

C. ANUSĀSANA (ADMONITION)

1. PINDIYĀLOPABHOJANAM NISSĀYA PABBAJĀ, TATTHA TE YĀVAJĪVAM USSĀHO KARAṆĪYO. ATIREKALĀBHO: SAṄGHABHATTAM UDDESABHATTAM NIMANTANAM SALĀKABHATTAM PAKKHIKAM UPO-SATHIKAM PĀṬIPADIKAM.
2. PĀMSUKŪLACĪVARAM NISSĀYA PABBAJĀ, TATTHA TE YĀVAJĪVAM USSĀHO KARAṆĪYO. ATIREKALĀBHO: KHOMAM KAPPĀSIKAM. KOSEYYAM KAMBALAM SĀNAM BHAṄGAM.
3. RUKKHAMŪLASENĀSANAM NISSĀYA PABBAJĀ, TATTHA TE YĀVAJĪVAM USSĀHO KARAṆĪYO ATIREKALĀBHO: VIHĀRO AḌḌHAYOGO PĀSĀDO HAMMIYAM GUHĀ.
4. PŪTIMUTTABHESAJJAM NISSĀYA PABBAJĀ, TATTHA TE YĀVAJĪVAM USSĀHO KARAṆĪYO. ATIREKALĀBHO: SAPPI NAVANĪTAM TELAM MADHU PHĀNITAM.
5. UPASAMPANNENA BHIKKHUNĀ METHUNO DHAMMO NA PAṬISEVITABBO ANTAMASO TIRACCHĀNAGATĀYAPĪ. YO BHIKKHU METHUNAM DHAMMAM PAṬISEVATI, ASSAMANO HOTI ASAKYAPUTTIYO. SEYYATHĀPI NĀMA PURISO SĪSACCHIN-

NO ABHABBO TENA SARIRABANDHANENA JĪVITUM,
EVAMEVA BHIKKHU METHUNAM̄ DHAMMAM̄ PATI-
SEVIVĀ, ASSAMAÑO HOTI ASAKYAPUTTIYO.
TANTE YĀVAJĪVAM̄ AKARANĪYAM̄.

6. UPASAMPANNENA BHIKKHUNĀ ADINNAM̄ THEY-
YASANKHĀTAM̄ NA ĀDĀTABBAM̄ ANTAMASO TI-
NASALĀKAM̄ UPĀDĀYA. YO BHIKKHU PĀDAM̄ VĀ
PĀDĀRAHAM̄ VĀ ATIREKAPĀDAM̄ VĀ ADINNAM̄
THEYYASANKHĀTAM̄ ĀDIYATI, ASSAMAÑO HOTI
ASAKYAPUTTIYO SEYYATHĀPI NĀMA PAṆDUPA-
LĀSO BANDHANĀ PAMUTTO ABHABBO HARITAT-
TĀYA, EVAMEVA BHIKKHU PĀDAM̄ VĀ PĀDĀRA-
HAM̄ VĀ ATIREKAPĀDAM̄ VĀ ADINNAM̄ THEYYA-
SANKHĀTAM̄ ĀDIYIVĀ ASSAMAÑO HOTI ASAK-
YAPUTTIYO. TANTE YĀVAJĪVAM̄ AKARANĪYAM̄.
7. UPASAMPANNENA BHIKKHUNĀ SAÑCICCA PĀÑO
JĪVITĀ NA VOROPETABBO ANTAMASO KUNTHAKI-
PILLIKAM̄ UPĀDĀYA. YO BHIKKHU SAÑCICCA MA-
NUSSAVIGGAHAM̄ JĪVITĀ VOROPETI, ANTAMASO
GABBHAPĀTANAM̄ UPĀDĀYA, ASSAMAÑO HOTI
ASAKYAPUTTIYO. SEYYATHĀPI NĀMA PŪTHUSILĀ
DVIDHĀ BHINNĀ APAṬISANDHIKĀ HOTI, EVAMEVA
BHIKKHU SAÑCICCA MANUSSAVIGGAHAM̄ JĪVITĀ
VOROPETVĀ, ASSAMAÑO HOTI ASAKYAPUTTIYO.
TANTE YĀVAJĪVAM̄ AKARANĪYAM̄.
8. UPASAMPANNENA BHIKKHUNĀ UTTARIMANUSSA-
DHAMMO NA ULLAPITABBO ANTAMASO SUNNĀ-

GĀRE ABHIRAMĀMĪTI. YO BHIKKHU PĀPICCHO ICCHĀPAKATO ASANTĀM ABHŪTĀM UTTARIMANUSADHAMMĀM ULLAPATI, JHĀNAM VĀ •VIMOKKHAM VĀ SAMĀDHĪM VĀ SAMĀPATTĪM VĀ MAGGĀM VĀ PHALĀM VĀ, ASSAMAÑO HOTI ASAKYAPUTTIYO. SEYYATHĀPI NĀMA TĀLO MATTHAKACCHINNO ABHABBO PUNA VIRULHYĀ EVAMEVA BHIKKHU PĀPICCHO ICCHĀPAKATO ASANTĀM ABHUTĀM UTTARIMANUSSADHAMMĀM ULLAPITVĀ ASSAMAÑO HOTI ASAKYAPUTTIYO. TANTE YĀVAJĪVĀM AKARANĪYANTI.

There are further words traditionally used. (These may be found in "Ordination Procedure", Page 34.)

Translation:

The Four Supports

(Almsfood)

1. This Going-Forth has as its support almsfood. For the rest of your life you should make an effort with that. (These are extra allowances: A meal for the sangha (in general, i.e. not specifying individuals), a meal for specified (bhikkhus); (a meal by) invitation, a meal (given) by tickets, (a meal given) fortnightly, (a meal on) Uposatha day, a meal either on the day after the full moon or on the new moon day.

(Rag-robcs)

2. This Going-Forth has as its support rag-robcs. For the rest of your life you should make an effort with that. (These

are) extra allowances: (robes made of) linen, cotton, silk, wool, hemp, a mixture of these mentioned above.

(Tree-root dwelling)

3. This Going-Forth has as its support lodging at the root of a tree. For the rest of your life you should make an effort with that. (These are) extra allowances: a dwelling with a peaked roof, a pent-roofed building, a multi-storied building, a large flat-roofed building, a cave.

(Fermented urine as medicine)

4. This Going-Forth has as its support fermented urine as medicine. For the rest of your life you should make an effort with that. (These are) extra allowances: ghee, fresh butter, oil, honey, sugar.

The Four Things Never-to-be-done

(Sexual Intercourse)

5. When a bhikkhu has Upasampadā, he should not indulge in sexual intercourse, even with a female animal. Whatever bhikkhu indulges in sexual intercourse, he is not a samāṇa, not Sakyaputtiya (son of the Lord of the Sakya clan, that is, not a follower of the Buddha who came from the Sakya family). As a person with his head cut off could not become one to live with the (remaining) part of the body, so a bhikkhu, having indulged in sexual intercourse, is not a samāṇa, not a Sakyaputtiya. This should not be done by you for the rest of your life.

(Taking What Is Not Given)

6. When a bhikkhu has Upasampadā, he should not take with

thieving intention what has not been given, even if it is only a blade of grass. Whatever bhikkhu takes with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, he is not a samāna, not a Sakyaputtiya. As a withered leaf removed from its stalk can never become green again, so a bhikkhu, having taken with thieving intention what has not been given, worth either one Pāda or the equivalent of one Pāda or more than one Pāda, is not a samāna, not a Sakyaputtiya. This should not be done by you for the rest of your life.

(Depriving of Life)

7. When a bhikkhu has Upasampadā, he should not deprive a living being of life even if it is only a black or a white ant. Whatever bhikkhu deprives a human being of life, even in the manner of causing an abortion, he is not a samāna, nor a Sakyaputtiya. As a solid block of stone broken in two cannot be joined together again, so a bhikkhu, having purposely deprived a human being of life, is not a samāna, not a Sakyaputtiya. This should not be done by you for the rest of your life.

(Laying Claim To Superior Human States)

8. When a bhikkhu has Upasampadā, he should not lay claim to a superior human states, even (saying), 'I delight in lonely places.' Whatever bhikkhu, having evil desires, overwhelmed with covetousness, lays claim to a superior human state which is not, which is non-factual, (that is to say), concentration or freedom or collectedness or attainment, the Path or the Fruit, he is not a samāna, not a Sakyaputtiya. As a sugar-palm cut off at the crown is incapable

of further growth, so a bhikkhu having evil desires, overwhelmed with covetousness, having laid claim to a superior human state, which is not, which is non-factual, is not a samāna, not a Sakyaputtiya. This should not be done by you for the rest of your life.

D) Explanation

The fourmulas for pabbajjā and upasampadā that are not fixed, that is: requesting pabbajjā, the words of undertaking added to the giving of the precepts, the words added to the request for nissaya and to the *anusāsana*—these do not come in the Pāli. They are words put in according to the customs of sects and residences, to complete those affairs. Because there is no one fixed method for them, they are not set down in this section—only those that have a fixed method are here. The book “Ordination Procedure” should be consulted to know which may be altered, which should not, or which cannot be altered at all. As for kammavācā for upasampadā in pairs, the number has been changed following the way of the Vima-tivinodanī Sub-Commentary, which certainly follows the substance of the original Pāli. Because of this, the formulas in this section are not fixed. Those who wish (to use) the formulas which are not fixed should look for them in the methods of pabbajjā and upasampadā of those sects and residences, as they need.

KAMMAVACA SECTION III

Various Formulas for Vutthānavidhi for
Sañcetanikā Apatti

(The "Means of Removal" of The First Sañhādisesa Offence)

A) FOR ONE UNCONCEALED OFFENCE

I. Requesting Mānatta

AHAM BHANTE EKAM ĀPATTIM APAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI. AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM DUTIYAMPI BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI. AHAM BHANTE EKAM ĀPATTIM APAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM TATIYAMPI BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI.

2. Kammavācā To Give Mānatta

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
 BHIKKHU EKAM ĀPATTIM ĀPAJJI SAṄCETANIKAM SUK-
 KAVISATTHIM APAṬICCHANNAM. SO SAṄGHAM EKIS-
 SĀ ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISATTHIYĀ
 APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCATI.
 YADI SAṄGHASSA PATTAKALLAM, SAṄGHO ITTHAN-
 NAMASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAṄCETA-
 NIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA CHA-
 RATTAM MĀNATTAM DADEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
 BHIKKHU EKAM ĀPATTIM ĀPAJJI SAṄCETANIKAM SUK-
 KAVISATTHIM APAṬICCHANNAM. SO SAṄGHAM
 EKISSĀ ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISATTHIYĀ
 APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCATI.
 SAṄGHO ITTHANNĀMASSA BHIKKHUNO EKISSĀ ĀPAT-
 TIYĀ SAṄCETANIKĀYA SUKKAVISATTHIYĀ APAṬIC-
 CHANNĀYA CHĀRATTAM MĀNATTAM DETI. YASSĀ-
 YASMATO KHAMATI ITTHANNĀMASSA BHIKKHUNO
 EKISSĀ ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISATTHIYĀ
 APAṬICCHANNĀYA CHĀRATTAM MĀNATTASSA DĀ-
 NAM. SO TUṄHASSA. YASSA NAKKHAMATI SO BHĀ-
 SEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
 BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU EKAM
 ĀPATTIM ĀPAJJI SAṄCETANIKAM SUKKAVISATTHIM
 APAṬICCHANNAM. SO SAṄGHAM EKISSĀ ĀPATTIYĀ

SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHAN-
NĀYA CHĀRATTAM MĀNATTAM YĀCATI. SAṄGHO
ITTHANNAMASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑ-
CETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA
CHĀRATTAM MĀNATTAM DETI. YASSĀYASMATO
KHAMATI ITTHANNĀMASSA BHIKKHUNO EKISSĀ APAT-
TIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬIC-
CHANNĀYA CHĀRATTAM MĀNATTA SĀ DĀNAM, SO
TUṆHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI, SUṆĀTU ME
BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU
EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM SUKKAVISAT-
THIM APAṬICCHANNAM. SO SAṄGHAM EKISSĀ ĀPAT-
TIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCH-
ANNĀYA CHĀRATTAM MĀNATTAM YĀCATI. SAṄGHO
ITTHANNĀMASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑ-
CETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA
CHĀRATTAM MĀNATTAM DETI. YASSĀYASMATO
KHAMATI ITTHANNĀMASSA BHIKKHUNO EKISSĀ APAT-
TIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬIC-
CHANNĀYA CHĀRATTAM MĀNATTA SĀ DĀNAM, SO
TUṆHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

DINNAM SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHI-
YĀ APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM.
KHAMATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAM
DHĀRAYĀMI.

In comparison, the procedure used in the Atthakathā adds the kind of āpatti; that is, the word *saṅghādisesam* is placed before the word *āpattim*, but is not added before the word *āpattiyā*; and *ekissā* is changed to *tassā*. They recommend that specifying either the *vattu* (base), which is *sañcetanikā sukkavisatṭhi*, or specifying the (category-) name *saṅghādisesa*, or specifying both together—(all) can be used.

3. Undertaking Mānatta

MĀNATTAM SAMĀDIYĀMI, VATTAM SAMĀDIYĀMI.

This is said three times.

4. Informing (of Practising) Mānatta

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATṬTHIM APAṬICCHANNAṀ. SOHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM ADĀSI. SOHAM MĀNATTAM CARĀMI. VEDAYĀMAHAM BHANTE, VEDAYĀTĪTI MAM SAṄGHO DHĀRETU.

If informing three bhikkhus, he should say *āyasmanto dhārentu*; for two bhikkhus, *āyasmantā dhārentu*; for a single bhikkhu, *āyasmā dhāretu*—instead of *saṅgho dhāretu*.

These words of informing do not come in the Pāli: the Atthakathā-Ācariyas rely on various of the Pāli to compose them.

5. Putting Aside Mānatta

VATTAM NIKKHIPĀMI, MĀNATTAM NIKKHIPĀMI.

This is said three times.

6. Translation:

The Request: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, unconcealed. Venerable Sirs, I request six nights of *mānatta* for this one offence, the intentional emission of semen, unconcealed, from the sangha ... For the second time, I request ... For the third time ...'

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence, the intentional emission of semen, unconcealed. He requests six nights of *mānatta* for this one offence, the intentional emission of semen, unconcealed, from the sangha. If there is complete preparedness of the sangha, let the sangha give six nights of *mānatta* for one offence, the intentional emission of semen, unconcealed, to the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence ... unconcealed. He requested six nights of *mānatta* for this one offence ... unconcealed, from the sangha. The sangha is giving six nights of *mānatta* ... to the bhikkhu of this name. If the giving of six nights of *mānatta* ... to bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time ... a third time ...

'The sangha has given six nights of *mānatta* for one ... unconcealed, to the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The Undertaking: 'I undertake *mānatta*, I undertake the duties.'

The Informing: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, unconcealed. I requested six nights of mānatta for this one offence . . . unconcealed, from the sangha: the sangha gave me six nights . . . unconcealed. I am practising mānatta. Venerable Sirs, I inform you (of this): may the sangha hold me to have informed.'

The Putting Aside: 'I put aside the duties, I put aside mānatta.'

7. Requesting Abbhāna (Rehabilitation)

AHAM BHANTE EKAM APATTIM APAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM SAṄGHAM EKISSA APATTIYA SAÑCETANIKAYA SUKKAVISATTHIYA APAṬICCHANNAYA CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO EKISSA APATTIYA SAÑCETANIKAYA SUKKAVISATTHIYA APAṬICCHANNAYA CHĀRATTAM MĀNATTAM ADĀSI. SOHAM BHANTE CIṆNAMĀNATTO SAṄGHAM ABBHĀNAM YĀCĀMI.

AHAM BHANTE EKAM APATTIM APAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM SOHAM SAṄGHAM EKISSA APATTIYA SAÑCETANIKAYA SUKKAVISATTHIYA APAṬICCHANNAYA CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO EKISSA APATTIYA SAÑCETANIKAYA SUKKAVISATTHIYA PAṬICCHANNAYA CHĀRATTAM MĀNATTAM ADĀSI. SOHAM CIṆNAMĀNATTO DUTIYAMPI BHANTE SAṄGHAM ABBHĀNAM YĀCĀMI.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETA-
 NIKAM SUKKAVISAṬṬHIM APAṬICCHANNAM. SOHAM
 SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUK-
 KAVISAṬṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀ-
 NATTAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPAT-
 TIYĀ SAÑCETANIKĀYA SUKKAVISAṬṬHIYĀ APAṬIC-
 CHANNĀYA CHĀRATTAM MĀNATTAM ADĀSI. SOHAM
 CIṆṆAMĀNATTO TATIYAMPI BHANTE SAṄGHAM
 ABBHĀNAM YĀCĀMI.

8: Kammavācā for Abbhāna

SUṄĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
 BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM
 SUKKAVISAṬṬHIM APAṬICCHANNAM. SO SAṄGHAM
 EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISAṬṬHIYĀ
 APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCI.
 TASSA SAṄGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA
 SUKKAVISAṬṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM
 MĀNATTAM ADĀSI. SO CIṆṆAMĀNATTO SAṄGHAM
 ABBHĀNAM YĀCATI. YADI SAṄGHASSA PATTAKAL-
 LAM SAṄGHO ITTHANNĀMAM BHIKKHUM ABBHEYYA.
 ESA ÑATTI.

SUṄĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
 BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM
 SUKKAVISAṬṬHIM APAṬICCHANNAM. SO SAṄGHAM
 EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISAṬṬHI-
 YĀ APAṬICCHANNAM CHĀRATTAM MĀNATTAM YĀCI.

TASSA SAṄGHO EKISSĀ ĀPATTIYĀ SAṅCETANIKĀYA
 SUKKAVISATṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM
 MĀNATTAM ADĀSI. SO CIṆṆAMĀNATTO SAṄGHAM
 ABBHĀNAM YĀCATI SAṄGHO ITTHANNĀMAM BHIK-
 KHUM ABBHETI. YASSĀYASMATO KHAMATI ITTHAN-
 NĀMASSA BHIKKHUNO ABBHĀNAM, SO TUṆHASSA.
 YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUṆĀTU ME
 BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU
 EKAM ĀPATTIM ĀPAJJI SAṅCETANIKAM SUKKAVISAT-
 ṬHIM APAṬICCHANNAM. SO SAṄGHAM EKISSĀ ĀPAT-
 TIYĀ SAṅCETANIKĀYA SUKKAVISATṬHIYĀ APAṬIC-
 CHANNĀYA CHĀRATTAM MĀNATTAM YĀCI TASSA
 SAṄGHO EKISSĀ ĀPATTIYĀ SAṅCETANIKĀYA SUKKA-
 VISATṬHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀ-
 NATTAM ADĀSI. SO CIṆṆAMĀNATTO SAṄGHAM
 ABBHĀNAM YĀCATI. SAṄGHO ITTHANNĀMAM BHIK-
 KHUM ABBHETI. YASSĀYASMATO KHAMATI ITTHAN-
 NĀMASSA BHIKKHUNO ABBHĀNAM, SO TUṆHASSA.
 YASSA NAKKHAMATI SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUṆĀTU ME
 BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU EKAM
 ĀPATTIM ĀPAJJI SAṅCETANIKAM SUKKAVISATṬHIM
 APAṬICCHANNAM. SO SAṄGHAM EKISSĀ ĀPATTIYĀ
 SAṅCETANIKĀYA SUKKAVISATṬHIYĀ APAṬICCHAN-
 NĀYA CHĀRATTAM MĀNATTAM YĀCI. TASSA SAṄ-
 GHO EKISSĀ ĀPATTIYĀ SAṅCETANIKĀYA SUKKAVI-

SATTHIYĀ APAṬICCHANNĀYA CHĀRATTAM MĀNAT-
TAM ADĀSI. SO CIṆṆAMĀNATTO SAṄGHAM ABBHĀ-
NAM YĀCATI. SAṄGHO ITTHANNĀMAM BHIKKHUM
ABBHETI. YASSĀYASMATO KHAMATI ITTHANNĀMAS-
SA BHIKKHUNO ABBHĀNAM, SO TUṆHASSA YASSA
NAKKHAMATI SO BHĀSEYYA.

ABBHITO SAṄGHENA ITTHANNĀMO BHIKKHU. KHA-
MATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAM
DHĀRAYĀMI.

In the section relating the matter, the arrangement is *tassa saṅgho*, comparable with *tassa me saṅgho* in the request: but following the Pāli it is *saṅgho itthannāmassa bhikkhuno*. It seems that the arrangers dropped it from the section giving (*Mānatta*), which has the same form of speech.

9. Translation:

The Request: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, unconcealed. Venerable Sirs, I requested six nights of *mānatta* . . . from the sangha. The sangha gave me six nights . . . unconcealed. Venerable Sirs, I have practised *mānatta*: I request rehabilitation from the sangha.

. . . For the second time, I request . . . For the third time . . .'

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence, the intentional emission of semen, unconcealed. He requested six nights of *mānatta* . . . from the sangha. The sangha gave him six nights of *mānatta*. He has practised *mānatta*. He is requesting rehabilitation from the sangha. If there is complete pre-

paredness of the sangha, let the sangha rehabilitate the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence . . . unconcealed. He requested six nights of mānatta . . . from the sangha. The sangha gave him six nights of mānatta. He has practised mānatta. He is requesting rehabilitation from the sangha. The sangha is rehabilitating him. If his rehabilitation is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

' . . . I speak of this matter a second time . . . a third time . . .
'The bhikkhu of this name has been rehabilitated by the sangha. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

B) FOR MANY UNCONCEALED OFFENCES

1. Requesting Mānatta

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIM SAÑCETANIKĀYO SUKKAVISATṬHIYO
APATICCHANNĀYO. SOHAM BHANTE SAṄGHAM TĀ-
SAM ĀPATTINAM SAÑCETANIKĀNAM SUKKAVISAT-
THINAM APATICCHANNANAM CHĀRATTAM MĀNAT-
TAM YĀCĀMI.

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIM SAÑCETANIKĀYO SUKKAVISATṬHIYO
APATICCHANNĀYO. SOHAM DUTIYAMPI BHANTE SAṄ-
GHAM TĀSAM ĀPATTINAM SAÑCETANIKĀNAM
SUKKAVISATṬHINAM APATICCHANNANAM CHĀRAT-
TAM MĀNATTAM YĀCĀMI.

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESA ĀPAT-
TIYO ĀPAJJIM SAṅCETANIKĀYO SUKKAVISATṬHIYO
APATICCHANNĀYO. SOHAM TATIYAMPI BHANTE SAṄ-
GHAM TĀSAM ĀPATTINAM SAṅCETANIKĀNAM
SUKKAVISATṬHINAM APATICCHANNĀNAM CHĀRAT-
TAM MĀNATTAM YĀCĀMI.

2. Kammavāca to Give Mānatta

SUṆĀTU ME BHANTE SAṄGHO AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI SAṅCETANIKĀYO SUKKAVISATṬHIYO. SO SAṄ-
GHAM TĀSAM ĀPATTINAM SAṅCETANIKĀNAM
SUKKAVISATṬHINAM APATICCHANNĀNAM CHĀRAT-
TAM MĀNATTAM YĀCATI. YADI SAṄGHASSA PAT-
TAKALLAM, SAṄGHO ITTHANNĀMASSA BHIKKHUNO
TĀSAM ĀPATTINAM SAṅCETANIKĀNAM SUKKAVISAT-
ṬHINAM APATICCHANNĀNAM CHĀRATTAM MĀNAT-
TAM DADEYYA. ESĀ ṆATTI.

SUṆĀTU ME BHAMTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI SAṅCETANIKĀYO SUKKAVISATṬHIYO SO SAṄ-
GHAM TĀSAM ĀPATTINAM SAṅCETANIKĀNAM
SUKKAVISATṬHINAM APATICCHANNĀNAM CHĀRAT-
TAM MĀNATTAM YĀCATI. SAṄGHO ITTHANNĀMAS-
SA BHIKKHUNO TĀSAM ĀPATTINAM SAṅCETANIKĀ-
NAM SUKKAVISATṬHINAM APATICCHANNĀNAM CHĀ-
RATTAM MĀNATTAM DETI. YASSĀYASMATO KHAMATĪ

ITTHANNĀMASSA BHIKKHUNO TĀSAM ĀPATTĪNAM
 SAÑCETANIKĀNAM SUKKAVISATTHĪNAM APAṬIC-
 CHANNĀNAM CHĀRATTAM MĀNATTA SĀ DĀNAM,
 SO TUṆHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
 BHANTE SAṄGHO... SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
 BHANTE SAṄGHO... SO BHĀSEYYA.

DINNAM SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
 TĀSAM ĀPATTĪNAM SAÑCETANIKĀNAM SUKKAVISAT-
 THĪNAM APAṬICCHANNĀNAM CHĀRATTAM MĀNAT-
 TAM. KHAMATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAME-
 TAM DHĀRAYĀMI.

3. Informing (of Practising) Mānatta

AHAM BHANTE SAMBĀHULĀ SAṄGHADISESĀ ĀPAT-
 TIYO ĀPAJJĪM SAÑCETANIKĀYO SUKKAVISATTHĪYO
 APAṬICCHANNĀYO. SOHAM SAṄGHAM TĀSAM ĀPAT-
 TĪNAM SAÑCETANIKĀNAM SUKKAVISATTHĪNAM
 APAṬICCHANNĀNAM CHĀRATTAM MĀNATTAM
 YĀCIM. TASSA ME SAṄGHO TĀSAM ĀPATTĪNAM
 SAÑCETANIKĀNAM SUKKAVISATTHĪNAM APAṬIC-
 CHANNĀNAM CHARATTAM MĀNATTAM ADĀSI.
 SOHAM MĀNATTAM CARAMI. VEDAYĀMAHAM
 BHANTE, VEDAYĀTĪTI MAM SAṄGHO DHĀRETU.

Informing three; two or one bhikkhu(s), the final words
 should be changed as already related.

The translations are the same as for a single offence, except for the alterations to the forms of number and the addition of the (category-) name of the āpatti. Here, only the translation for informing will be given.

4. Translation:

Informing (of practising) Mānatta: 'Venerable Sirs, I have committed sanghādiseṣa āpatti, called "the intentional emission of semen", many times unconcealed. I requested six nights of mānatta for those āpatti called "...". I am practising mānatta. Venerable Sirs, I inform you (of this): may the saṅgha hold me to have informed.'

5. Requesting Abbhāna

AHĀM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIM SAṅCETANIKĀYO SUKKAVISATṬHIYO
APATṬICCHANNĀYO. SOHAM SAṄGHAM TĀSAM ĀPAT-
TINAM SAṅCETANIKĀNAM SUKKAVISATṬHINAM
APATṬICCHANNĀNAM CHĀRATTAM MĀNATTAM YĀ-
CIM: TASSA ME SAṄHO TĀSAM ĀPATṬINAM SAṅ-
CETANIKĀNAM SUKKAVISATṬHINAM APATṬICCHAN-
NĀNAM CHĀRATTAM MĀNATTAM ADĀSI. SOHAM
BHANTE CIṅNAMĀNATTO SAṄGHAM ABBHĀNAM
YĀCĀMI.

AHĀM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIM ... CHĀRATTAM MĀNATTAM ADĀSI.
SOHAM CIṅNAMĀNATTO DUTIYAMPI BHANTE SAṄ-
GHAM ABBHĀNAM YĀCĀMI.

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIṀ . . . SOHAM CIṆṆAMĀNATTO TATIYAM.
PI BHANTE SAṄGHAMĀ ABBHĀNAM YĀCĀMI.

6. Kammavācā for Abbhāna

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI SAṆCETANIKĀYO SUKKAVISATTHIYO APATIC-
CHANNĀYO. SO SAṄGHAMĀ TĀSAMĀ ĀPATTINĀM
SAṆCETANIKĀNAMĀ SUKKAVISATTHINĀMĀ APATIC-
CHANNĀNAMĀ CHĀRATTAMĀ MĀNATTAMĀ YĀCI. TASSA
SAṄGHO TĀSAMĀ ĀPATTINĀMĀ SAṆCETANIKĀNAMĀ
SUKKAVISATTHINĀMĀ APATICCHANNĀNAMĀ CHĀRAT-
TAMĀ MĀNATTAMĀ ADĀSI. SO CIṆṆAMĀNATTO SAṄ-
GHAMĀ ABBHĀNAMĀ YĀCATI. YADI SAṄGHASSA
PATTAKALLAMĀ, SAṄGHO ITTHANNĀMAMĀ BHIKKHUMĀ
ABBHEYYA. ESĀ ṆATTI.

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI . . . SO CIṆṆAMĀNATTO SAṄGHAMĀ ABBHĀ-
NAMĀ YĀCATI. SAṄGHO ITTHANNĀMAMĀ BHIKKHUMĀ
ABBHETI. YAŚSĀYASMATO KHAMATI ITTHANNĀMAS-
SA BHIKKHUNO ABBHĀNAMĀ, SO TUNHAŚSA. YASSA
NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAMĀ VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAṂ VADĀMI. SUṆĀTU ME
BHANTE SAṄGHO. . . SO BHĀSEYYĀ.

ABBHITO SAṄGHENA ITTHANNĀMO BHIKKHU. KHA-
MATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAṂ DHĀ-
RAYĀMI.

This model is used for more than three āpatti. For two or three āpatti, it is used stating the number: for two offences *dve*, for three offences *tisso* instead of *sambahulā*.

C. FOR ONE CONCEALED OFFENCE

Paṭicchannaparivāsa (Probation for Concealment)

For an offence concealed for five days, as an example.

1. Requesting Paṭicchannaparivāsa

AHAṂ BHANTE EKAM ĀPATTIṂ ĀPAJJIM SAṆCETA-
NIKAM SUKKAVISATṬHIṂ PAṆCĀHAPAṬICCHANNAM.
SOHAM BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ SAṆ-
CETANIKĀYA. SUKKAVISATṬHIYĀ PAṆCĀHAPAṬIC-
CHANNĀYA PAṆCĀHAPARIVĀSAM YĀCĀMI.

AHAṂ BHANTE EKAM ĀPATTIṂ ĀPAJJIM SAṆCETA-
NIKAM SUKKAVISATṬHIṂ PAṆCĀHAPAṬICCHANNAM.
SOHAM DUTIYAMPI BHANTE SAṄGHAM EKISSĀ ĀPAT-
TIYĀ SAṆCETANIKĀYA SUKKAVISATṬHIYĀ PAṆCĀHA-
PAṬICCHANNĀYA PAṆCĀHAPARIVĀSAM YĀCĀMI.

AHAṂ BHANTE EKAM ĀPATTIṂ ĀPAJJIM SAṆCETA-
NIKAM SUKKAVISATṬHIṂ PAṆCĀHAPAṬICCHANNAM.
SOHAM TATIYAMPI BHANTE SAṄGHAM EKISSĀ ĀPAT-

TIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHA-
PAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM YĀCĀMI.

2. Kammavācā to Give Paṭicchannaparivāsa

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNAMO
BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM
SUKKAVISATṬHIM PAÑCĀHAPAṬICCHANNAM SO SAṄ-
GHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKA-
VISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHA-
PARIVĀSAM YĀCATI. YADI SAṄGHASSA PATTAKAL-
LAM, SAṄGHO ITTHANNĀMASSA BHIKKHUNO EKISSĀ
ĀPATTIYĀSAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀ-
HAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM DADEYYA.
ESĀ NĀTTI.

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU . . . PAÑCĀHAPARIVĀSAM YACATI. SAṄGHO
ITTHANNĀMASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑ-
CETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬIC-
CHANNĀYA PAÑCĀHAPARIVĀSAM DETI. YASSĀYA-
SMATO KHAMATI ITTHANNĀMASSA BHIKKHUNO
EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ
PAÑCĀHAPARIVĀSASSA DANAM, SO TUṄHASSA.
YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

DINNO SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
EKISSĀ ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISATṬHIYA
PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSO.
KHAMATI SAṄGHASSA; TASMĀ TUṄHĪ, EVAMETAM
DHĀRAYĀMI.

3. Undertaking Parivāsa

PARIVĀSAM SAMĀDIYĀMI, VATTAM SAMĀDIYĀMI.
This is said three times.

4. Informing (of Practising) Paṭicchannaparivāsa

AHAM BHANTE EKAM ĀPATTIM ĀPAJIM SAṄCETA-
NIKAM SUKKAVISATṬHIM PAÑCĀHAPAṬICCHANNAM.
SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAṄCETANIKĀ-
YA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬICCHANĀYA PAÑ-
CĀHAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO
EKISSĀ ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISATṬHIYĀ
PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM A-
DĀSI. SOHAM PARIVĀSĀMI. VEDAYĀMAHAM BHANTE,
VEDAYATĪTI MAM SAṄGHO DHĀRETU.

For informing a gaṇa or an individual, changes should be made as already outlined.

5. Putting Aside Parivāsa

VATTAM NIKKHIPĀMI, PARIVĀSAM NIKKHIPAMI. This
said three times.

6. Translation:

The Request: 'Venerable Sirs, I have committed one offence,

the intentional emission of semen, concealed for five days. Venerable Sirs, I request five days of probation, for one offence, the intentional emission of semen, concealed for five days, from the sangha... For the second time, I request... For the third time, I request...

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence, the intentional emission of semen, concealed for five days. He requested five days of probation for one offence, the intentional emission of semen, concealed for five days, from the sangha. If there is complete preparedness of the sangha, let the sangha give five days of probation to the bhikkhu of this name for one offence... concealed for five days. This is the motion.

'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name... requested five days of probation from the sangha. The sangha is giving five days of probation to the bhikkhu of this name for one offence... concealed for five days. If the giving of probation for five days to this bhikkhu for one offence... concealed for five days is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time...

'I speak of this matter a third time...

'The sangha has given probation for five days to this bhikkhu for one offence... concealed for five days. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The Undertaking: 'I undertake probation, I undertake the duties.'

The Informing: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, concealed for five days. I requested five days of probation for this one offence, the in-

tentional emission of semen, concealed for five days, from the sangha. The sangha gave me five days of probation for one offence, the intentional emission of semen, concealed for five days. I am living on probation. Venerable Sirs, I inform you (of this): may the sangha hold me to have informed.'

The Putting Aside: 'I put aside the duties, I put aside probation.'

7. Requesting Mānatta

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAÑCĀHAPAṬICCHANNAM. SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ PAÑCĀHATICCHANNĀYA PAÑCĀHAPARIVĀSAM YĀCIM. TASSA ME SANGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM ADĀSI. SOHAM BHANTE PARIVUTTHAPARIVĀSO. SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ PAÑCĀHAPAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM . . . PAÑCĀHAPARIVĀSAM ADĀSI. SOHAM PARIVUTTHAPARIVĀSO, DUTIRAMPI BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ PAÑCĀHAPAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM . . . PAÑCĀHAPARIVĀSAM ADĀSI. SOHAM PARIVUTTHAPARIVĀSO. TATIYAMPI BHANTE SAṄGHAM EKISSĀ ĀPATTIYĀ

SAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬIC-
CHANNĀYA CHĀRATTAM MĀNATTAM YĀCĀMI.

8. Kammavācā to Give Mānatta

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM
SUKKAVISATṬHIM PAÑCĀHAPAṬICCHANNAM. SO SAṄ-
GHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKA-
VISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHA-
PARIVĀSAM YĀCI. TASSA SAṄGHO EKISSĀ ĀPATTIYĀ
SAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬIC-
CHANNĀYA PAÑCĀHAPARIVĀSAM ADĀSI. SO PARI-
VUTTHAPARIVĀSO SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑ-
CETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬIC-
CHANNĀYA CHĀRATTAM MĀNATTAM YĀCATI. YADI
SAṄGHASSA PATTAKALLAM, SAṄGHO ITTHANNĀ-
MASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀ-
YA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA
CHĀRATTAM MĀNATTAM DADEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU EKAM ĀPATTIM ĀPAJJI... CHĀRATTAM
MĀNATTAM YĀCATI. SAṄGHO ITTHANNĀMASSA
BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUK-
KAVISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA CHĀRAT-
TAM MĀNATTAM DETI. YASSĀYASMATO KHAMATI
ITTHANNĀMASSA BHIKKHUNO EKISSĀ ĀPATTIYĀ SAÑ-
CETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬIC-
CHANNĀYA CHĀRATTAM MĀNATTA DĀNAM, SO

TUṆHASSA, YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUṆĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUṆĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

DINNAM SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
EKISSĀ ĀPATTIYĀ SAṆCETANIKĀYA SUKKAVISAṬṬHIYĀ
PAÑCĀHAPAṬICCHANNĀYA CHĀRATTAM MĀNATTAM.
KHAMATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAM
DHĀRAYĀMI.

9. Informing (of Practising) Mānatta

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAṆCETANI-
KAM SUKKAVISAṬṬHIM PAÑCĀHAPAṬICCHANNAM.
SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAṆCETANI-
KĀYA SUKKAVISAṬṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA
PAÑCĀHAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO
EKISSĀ ĀPATTIYĀ SAṆCETANIKĀYA SUKKAVISAṬṬHIYĀ
PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM A-
DĀSI. SOHAM PARIVUTTHAPARIVĀSO SAṄGHAM
EKISSĀ ĀPATTIYĀ SAṆCETANIKĀYA SUKKAVISAṬṬHI-
YĀ PAÑCĀHAPAṬICCHANNĀYA CHĀRATTAM MĀ-
NATTAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPAT-
TIYĀ SAṆCETANIKĀYA SUKKAVISAṬṬHIYĀ PAÑCĀ-
HAPAṬICCHANNĀYA CHĀRATTAM MĀNATTAM ADĀSI.
SOHAM MĀNATTAM CARĀMI. VEDAYĀMAHAM
BHANTE, VEDAYĀTĪ MAM SAṄGHO DHĀRETU.

10. Translation:

The Request: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, concealed for five days. I requested five days of probation for this one offence... concealed for five days, from the sangha. The sangha gave me five days of probation. Venerable Sirs, I have lived on probation: I request six nights of mānatta for this one offence... concealed for five days, from the sangha. For the second time, I request... For the third time, I request...'

The Recitation: 'Let sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence, the intentional emission of semen, concealed for five days. He requested five days of probation for one offence... concealed for five days, from the sangha. The sangha is giving five days of probation... to the bhikkhu. He lived on probation. He requested six nights of mānatta for this one offence... concealed for five days, from the sangha. If there is complete preparedness of the sangha, let the sangha give six nights of mānatta for one offence... concealed for five days, to the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs. The bhikkhu of this name... has lived on probation. He requested six nights of mānatta... from the sangha. The sangha is giving six nights of mānatta for one offence... concealed for five days, to the bhikkhu of this name. If the giving of six nights of mānatta... to the bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time...

'I speak of this matter a third time...

'The sangha has given six nights of mānatta for one of-

fence... concealed for five days, to the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus, do I hold it.'

The Informing. 'Venerable Sirs, I have committed one offence, the intentional emission of semen, concealed for five days. I requested five days of probation for one offence... concealed for five days, from the sangha. The sangha gave me five days of probation... I have lived on probation. I requested six nights of mānatta for one offence... concealed for five days from the sangha; the sangha gave me six nights of mānatta for one offence... concealed for five days, from the sangha. I am practising mānatta. Venerable Sirs, I inform you (of this): may the sangha hold me to have informed.'

11. Requesting Abbhāna

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAÑCĀHATĪCCHANNAṀ. SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYA PAÑCĀHAPATĪCCHANNĀYA PAÑCĀHAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYA PAÑCĀHAPATĪCCHANNĀYA PAÑCĀHAPARIVĀSAM ADĀTI. SOHAM PARIVUTTHAPARIVĀSO SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYA PAÑCĀHAPATĪCCHANNĀYA CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYA PAÑCĀHAPATĪCCHANNĀYA CHĀRATTAM MANATTAM ADĀSI. SOHAM BHANTE CIṆṆAMĀNATTO SAṄGHAM ABBHĀNAM YĀCĀMI.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM, . . . CHĀ-
RATTAM MANATTAM ADASI SOHAM CIṆNAMĀNAT-
TO DUTIYAMPI BHANTE SAṄGHAM ABBHĀNAM YĀ-
CĀMI.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM . . . CHA-
RATTAM MĀNATTAM ADASI SOHAM CIṆNAMĀNATTO
TATIYAMPI BHANTE SAṄGHAM ABBHĀNAM YĀCĀMI.

12. Kammavācā for Abbhāna

SUṆATU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU EKAM ĀPATTIM ĀPAJJI SAṆCETANIKAM SUK-
KAVISATTHIM PAṆCAHAPAṬICCHANNAM. SO SAṆ-
GHAM EKISSĀ ĀPATTIYĀ SAṆCETANIKĀYA SUKKAVI-
SATTHIYĀ PAṆCĀHAPAṬICCHANNĀYA PAṆCĀHAPARI-
VĀSAM YACI. TASSA SAṄGHO EKISSĀ ĀPATTIYĀ
SAṆCETANIKĀYA SUKKAVISATTHIYĀ PAṆCĀHAPAṬI-
CCHANNĀYA PAṆCĀHAPARIVĀSAM ADASI. SO PARI-
VUTTHAPARIVĀSO SAṄGHAM EKISSĀ ĀPATTIYĀ SAṆ-
CETANIKĀYA SUKKAVISATTHIYĀ PAṆCAHAPAṬICCHAN-
NĀYA CHĀRATTAM MĀNATTAM YĀCI. TASSA SAṆ-
GHO EKISSĀ ĀPATTIYĀ SAṆCETANIKĀYA SUKKAVI-
SATTHIYĀ PAṆCĀHAPAṬICCHANNĀYA CHĀRATTAM
MĀNATTAM ADASI. SO CIṆNAMĀNATTO SAṄGHAM
ABBHĀNAM YĀCATI. YADI SAṄGHASSA PATTAKAL-
LAM SAṄGHO ITTHANNĀMAM BHIKKHUM ABBHEYVA-
ESĀ NATTI.

SUṆATU ME BHANTE SAṄGHO . . . SO CIṆNAMĀNAT-

TO SAṄGHAM̐ ABBHĀNAM̐ YĀCATI. SAṄGHO ITTHAN-
NĀMAM̐ BHIKKHUM̐ ABBHETI. YASSĀYASMATO KHA-
MATI ITTHĀNNAMASSA BHIKKHUNO ABBHĀNAM̐, SO
TUṄHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM̐ VADĀMI. SUṄĀTU ME
BHANTE SAṄGHO . . . SO BHASEYYA.

TATIYAMPI ETAMATTHAM̐ VADĀMI. SUṄĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

ABBITO SAṄGHENA ITTHĀNNAMO BHIKKHU. KHA-
MATI SAṄGHASSA: TASMĀ TUṄHĪ, EVAMETAM̐ DHĀ-
RAYĀMI.

13. Translation:

The Request: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, concealed for five days. I requested five days of probation for this one offence . . . , concealed for five days from the sangha. The sangha gave me five days of probation. I have lived on probation: I requested six nights of mānatta . . . from the sangha. The sangha gave me six nights of mānatta. Venerable Sirs, I have practised mānatta. I request abbhāna from the sangha

'For the second time, I request

'For the third time, I request

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name committed one offence, the intentional emission of semen, concealed for five days. He requested five days of probation for one offence . . . concealed for five days from the sangha. The sangha gave five days of pro-

bation to him. He has lived on probation. He requested six nights of mānatta from the sangha. The sangha gave six nights of mānatta to him. He has practised mānatta. He requested abbhāna from the sangha. If there is complete preparedness of the sangha, let the sangha give abbhāna to this bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs.... He has practised mānatta. He requested abbhāna from the sangha. The sangha is giving abbhāna to this bhikkhu of this name. If the giving of abbhāna to this bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time....

'I speak of this matter a third time....

'The sangha has given abbhāna to the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

D) COMBINING CONCEALED AND UNCONCEALED OFFENCES TOGETHER

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAÑCĀHAPAṬICCHANNAM. SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATṬHIYĀ PAÑCĀHAPAṬICCHANNĀYA PAÑCĀHAPARIVĀSAM ADAṬI. SOHAM PARIVUTTHAPARIVĀSO.

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM APATICCHANNAM. SOHAM

BHANTE SAṄGHAMĀ TĀSAMĀ ĀPATTĪNAM SAṄCETA-
 NIKĀNAM SUKKAVISAṬṬHĪNAM PAṬICCHANNĀYA
 CA APATĪCCHANNĀYA CA CHĀRATTAM MĀNATTAM
 YĀCĀMI SOHAMĀ DUTIYAMPĪ BHANTE SAṄGHAMĀ
 CHĀRATTAM MĀNATTAM YĀCĀMI SOHAMĀ
 TATIYAMPĪ BHANTE SAṄGHAMĀ CHĀRATTAM MĀ-
 NATTAM YĀCĀMI.

If there is more than one of either type of offence, plural speech should be used for that type. For more than one concealed offence, (he) should say: *paṭicchamaṇaṇca* instead of *paṭicchanṇāyaca*. For more than one unconcealed offence, (he) should say *apaṭicchamaṇaṇca* instead of *apaṭicchannāyaca*. If there are more than one of both types, (he) should say *paṭicchamaṇaṇca* *apaṭicchamaṇaṇca* instead of *paṭicchannāya ca* *apaṭicchannāya ca*. The word *tāsam* is specially for two offences: certainly the word *dvimam* can be used.

2. Kammavācā to Give Mānatta

SUNĀTU ME BHANTE SAṄGHO. AYAMĀ ITTHAN-
 NĀMŌ BHIKKHU EKAMĀ ĀPATTĪMĀ ĀPAJJI SAṄCETA-
 NIKĀMĀ SUKKAVISAṬṬHĪMĀ PAṄCĀHAPAṬICCHANNĀMĀ.
 SO SAṄGHAMĀ EKISSĀ ĀPATTIYĀ SAṄCETANIKĀYA
 SUKKAVISAṬṬHIYĀ PAṄCĀHAPAṬICCHANNĀYA PAṄ-
 CĀHAPARIVĀSAMĀ YĀCI. TASSA SAṄGHO EKISSĀ
 ĀPATTIYĀ SAṄCETANIKĀYA SUKKAVISAṬṬHIYĀ PAṄ-
 CĀHAPAṬICCHANNĀYA PAṄCĀHAPARIVĀSAMĀ ADĀSI.
 SO PARIVUTTHAPARIVĀSO AYAMĀ ITTHANNĀMŌ BHIK-

Kammavāca 10 615
KHU EKAMĀ ĀPATTIMĀ ĀPAJJI SAÑCETANIKAMĀ SUK-
KAVISATTHIMĀ APAṬICCHANNAMĀ. SO SAṄGHAMĀ
TĀSAMĀ ĀPATTINAMĀ SAÑCETANIKĀNAMĀ SUKKAVISAT-
THINAMĀ PAṬICCHANNĀYA CA APAṬICCHANNĀYA
CA CHĀRATTAMĀ MĀNATTAMĀ YĀCATI. YADI SAÑ-
GHASSA PATTAKALLAMĀ, SAṄGHO ITTHANNĀMASSA
BHIKKHUNO TĀSAMĀ ĀPATTINAMĀ SAÑCETANIKĀNAMĀ
SUKKAVISATTHINAMĀ PAṬICCHANNĀYA CA APAṬIC-
CHANNĀYA CA CHĀRATTAMĀ MĀNATTAMĀ DADEYYA.
ESA ÑATTI.

SUṄĀTU ME BHANTE SAṄGHO ... CHĀRATTAMĀ MĀ-
NATTAMĀ YĀCATI. SAṄGHO ITTHANNĀMASSA BHIK-
KHUNO TĀSAMĀ ĀPATTINAMĀ ... CHĀRATTAMĀ MĀ-
NATTAMĀ DETI. YASSĀYASMĀTO KHAMATI ITTHAN-
NĀMASSA BHIKKHUNO TĀSAMĀ ĀPATTINAMĀ ...
CHĀRATTAMĀ MĀNATTASSA DĀNAMĀ, SO TUṄHAS-
SA. YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAMĀ VADĀMI. SUṄĀTU ME
BHANTE SAṄGHO ... SO BHĀSEYYA.

ĀTIYAMPI ETAMATTHAMĀ VADĀMI. SUṄĀTU ME
BHANTE SAṄGHO ... SO BHĀSEYYA.

DINNAMĀ SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
TĀSAMĀ ĀPATTINAMĀ SAÑCETANIKĀNAMĀ SUKKAVI-
SATTHINAMĀ PAṬICCHANNĀYA CA APAṬICCHANNĀYA
CA CHĀRATTAMĀ MĀNATTAMĀ. KHAMATI SAṄGHAS-
SA; TASMĀ TUṄHĪ, EVAMETAMĀ DHĀRAYĀMI.

The kammavācā should be done (composed) after the pattern of the request.

3. Informing (of Practising) Mānatta

AHĀM BHANTE EKAM ĀPATTIṀ ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIṀ PAÑCĀHAPĀṬICCHANNAM. SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ PAÑCĀHAPĀṬICCHANNĀYA PAÑCĀHAPARIVĀSAM YĀCIṀ. TASSA ME SAṄGHO ... PAÑCĀHAPARIVĀSAM ADĀSI. SOHAM PARIVUTTHAPARIVĀSO.

AHĀM BHANTE EKAM ĀPATTIṀ ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIṀ APĀṬICCHANNAM. SOHAM SAṄGHAM TĀSAM ĀPATTĪNAM SAÑCETANIKĀNAM SUKKAVISATTHĪNAM PĀṬICCHANNĀYA CA APĀṬICCHANNĀYA CA CHĀRATTAM MĀNATTAM YĀCIṀ. TASSA ME SAṄGHO TĀSAM ĀPATTĪNAM ... CHĀRATTAM MĀNATTAM ADĀSI. SOHAM MĀNATTAM CARĀMI. VEDAYĀMAHAM BHANTE, VEDAYATĪTI MAM SAṄGHO DHĀRETU.

The informing should be done following the pattern of the request.

4. Translation

Informing (of Practising) Mānatta: 'Venerable Sirs, I committed one offence, the intentional emission of semen, concealed for five days. I requested five days of probation ... from the sangha. The sangha gave me five days of probation ... I

have lived on probation. Venerable Sirs, (furthermore) I committed one offence, the intentional emission of semen, unconcealed. I requested six nights of mānatta for these offences, ... concealed and unconcealed, from the sangha. The sangha gave me six nights of mānatta ... I am practising mānatta. Venerable Sirs, I inform you (of this); may the sangha hold me to have informed.'

The request and the kammavācā for abbhāna should be composed according to the matter.

E. CONCURRENT PROBATION

Agghasmodhāna-Parivāsa (Concurrent probation by (greatest duration). For offences concealed for one, three, five and seven days, as an example.

1. Requesting Agghasamodhāna-parivāsa

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJĪM, EKĀ ĀPATTI EKĀHAPAṬICCHANNĀ,
EKĀ ĀPATTI TĪHAPAṬICCHANNĀ, EKĀ ĀPATTI PAÑCĀ-
HAPAṬICCHANNĀ, EKĀ ĀPATTI SATTĀHAPAṬICCHAN-
NĀ. SOHAM BHANTE SAṄGHAM, TĀSAM ĀPATTI-
NAM, YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ, TASSĀ
AGGHENA SAMODHĀNAPARIVĀSAM YĀCĀMI.

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJĪM ... SATTĀHAPAṬICCHANNĀ. SOHAM
DUTIYAMPI BHANTE SAṄGHAM, TĀSAM ĀPATTINAM,
YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ, TASSĀ AGGHE-
NA SAMODHANAPARIVĀSAM YACĀMI.

... AHAM BHANTE SAMBHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJI ... SATTĀHAPAṬICCHANNĀ. SOHAM
TATIYAMPI BHANTE SAṄGHAM, TĀSAM ĀPATTĪNAM,
YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ, TASSĀ AGGHENA
SAMODHĀNAPARIVĀSAM YĀCĀMI.

2. Kammavācā to Give Agghasamodhāna-parivāsa

SUṄĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI, EKĀ ĀPATTI EKĀHAPAṬICCHANNĀ, EKĀ ĀPAT-
TI TĪHAPAṬICCHANNĀ, EKĀ ĀPATTI PAṄCĀHAPAṬIC-
CHANNĀ, EKĀ ĀPATTI SATTĀHAPAṬICCHANNĀ. SO
SAṄGHAM TĀSAM ĀPATTĪNAM YĀ ĀPATTI SATTĀ-
HAPAṬICCHANNĀ, TASSĀ AGGHENA SAMODHĀNA-
PARIVĀSAM YĀCATI. YADI SAṄGHASSA PATTAKAL-
LAM, SAṄGHO ITTHANNĀMASSA BHIKKHUNO TĀSAM
ĀPATTĪNAM, YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ
TASSĀ AGGHENA SAMODHĀNAPARIVĀSAM DĀDEYYA.
ESĀ ÑĀTTI.

SUṄĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU ... SAMODHĀNAPARIVĀSAM YĀCATI. SAṄ-
GHO ITTHANNĀMASSA BHIKKHUNO TĀSAM ĀPAT-
TĪNAM, YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ, TASSĀ
AGGHENA SAMODHĀNAPARIVĀSAM DETI. YASSĀYAS-
MATO KHAMATI ITTHANNĀMASSA BHIKKHUNO TĀSAM
ĀPATTĪNAM, YĀ ĀPATTI SATTĀHAPAṬICCHANNĀ.
TASSĀ AGGHENA SAMODHĀNAPARIVĀSASSA DĀNAM,
SO TUṄHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

DINNO SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
TĀSAM ĀPATTINĀM, YĀ ĀPATTI SATTĀHAPAṬICCHAN-
NĀ, TASSĀ AGGHENA SAMODHĀNAPARIVĀSO.
KHAMATI SAṄHASSA; TASMĀ TUNHĪ, EVAMETAM
DHĀRAYĀMI.

3. Informing (of Living on) Agghasamodhāna-parivāsa

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIṀ, EKĀ ĀPATTI EKĀHAPAṬICCHANNĀ,
EKĀ ĀPATTI TĪHAPAṬICCHANNĀ, EKĀ ĀPATTI PAṄCĀ-
HAPAṬICCHANNĀ, EKĀ ĀPATTI SATTĀHAPAṬICCHAN-
NĀ. SOHAM SAṄGHAM TĀSAM ĀPATTINĀM YĀ
ĀPATTI SATTĀHAPAṬICCHANNĀ, TASSĀ AGGHENA
SAMODHĀNAPARIVĀSAM YĀCIṀ. TASSA ME SAṄGHO
TĀSAM ĀPATTINĀM, YĀ ĀPATTI SATTĀHAPAṬIC-
CHANNĀ, TASSĀ AGGHENA SAMODHĀNAPARIVĀSAM
ADĀSI. SOHAM PARIVASĀMI. VEDAYĀMAHAM
BHANTE, VEDAYATĪTI MAM SAṄGHO DHĀRETU.

There is another pattern used for more than one offence.
It is: *yā āpattiyo sabbacirapaṭicchannāyo* (concealed for a long
time) *tāsam agghena*. It seems it could be used in the form-
ula given already, as *yā āpatti sabbacirapaṭicchannā-tāsam
agghena*. However, the method that has come to be used com-

bines both together, as *yā āpattiyo sabbaciraṭṭicchammāyo sat-
tāhapaṭicchammāyo tāsam agghena.*

4. Translation:

The Request: 'Venerable Sirs, I have committed many sanghādisesa offences, one offence concealed for one day, one offence concealed for three days, one offence concealed for five days, one offence concealed for seven days. Venerable Sirs, I request concurrent probation for those offences, with duration as for the offence concealed for seven days, from the sangha ... For the second time, I request ... For the third time, I request ...'

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name has committed sanghādisesa offences, one offence concealed for one day, one offence concealed for three days, one offence concealed for five days, one offence concealed for seven days. He requests concurrent probation for those offences, with duration as for the offence concealed for seven days, from the sangha. If there is complete preparedness of the sangha, let the sangha give concurrent probation for those offences, with duration as for the offence concealed for seven days, to the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs ... He requested concurrent probation ... from the sangha. The sangha is giving concurrent probation ... to the bhikkhu of this name. If the giving of concurrent probation ... to this bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time ...

'I speak of this matter a third time ...

'The sangha has given concurrent probation for those offences, with duration for the offence concealed for seven days, to the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The Informing. 'Venerable Sirs, I have committed many saṅghādisesa offences, one offence concealed for one day, one offence concealed for three days, one offence concealed for five days, one offence concealed for seven days. I requested concurrent probation for those offences, with duration for the offence concealed for seven days, from the sangha. The sangha gave me concurrent probation . . . I am living on probation. I inform you (of this), Venerable Sir: may the sangha hold me to have informed.'

5. Requesting Mānatta

AHĀM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJĪM, EKĀ ĀPATTI . . . SATTĀHAPAṬICCHAN-
NĀ. SOHĀM SAṄGHĀM TĀSAM ĀPATTĪNAM YĀ
ĀPATTI SATTĀHAPAṬICCHANNĀ TASSĀ AGGHENA
SAMODHĀNAPARIVĀSAM YĀCIṀ. TASSA ME SAṄ-
GHO . . . SAMODHĀNAPARIVĀSAM ADĀSI SOHĀM
BHANTE PARIVUTTHAPARIVĀSO SAṄGHĀM TĀSAM
ĀPATTĪNAM PAṬICCHANNĀNAM CHĀRATTAM MĀ-
NATTAM YĀCĀMI . . .

6. Kammavācā to Give Mānatta

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULĀ SAṄGHĀDISESĀ ĀPATTIYO
ĀPAJJI, EKĀ ĀPATTI . . . SATTĀHAPAṬICCHANNĀ. SO

SAṄGHAM̄ TĀSAM̄ ĀPATTĪNAM̄ YĀ ĀPATTI SATTĀ-
 HAPAṬICCHANNĀ TASSĀ AGGHENA SAMODHĀNA-
 PARIVĀSAM̄ YĀCI. TASSA SAṄGHO . . . SAMODHĀNA-
 PARIVĀSAM̄ ADĀSI SO PARIVUTTHAPARIVĀSO SAṄ-
 GHAM̄ TĀSAM̄ ĀPATTĪNAM̄ PAṬICCHANNĀNAM̄ CHĀ-
 RATTAM̄ MĀNATTAM̄ YĀCATI. YADI SAṄGHASSA
 PATTAKALLAM̄, SAṄGHO ITTHANNĀMASSA BHIKKHU-
 NO TĀSAM̄ ĀPATTĪNAM̄ PAṬICCHANNĀNAM̄ CHĀRAT-
 TAM̄ MĀNATTAM̄ DADEYYA. ESĀ ÑATI.

SUṄĀTU ME BHANTE SAṄGHO . . . YĀCATI SAṄGHO
 ITTHANNĀMASSA BHIKKHUNO TĀSAM̄ ĀPATTĪNAM̄
 PAṬICCHANNĀNAM̄ CHĀRATTAM̄ MĀNATTAM̄ DETI.
 YASSĀYASMATO KHAMATI. ITTHANNĀMASSA BHIK-
 KHUNO TĀSAM̄ ĀPATTĪNAM̄ PAṬICCHANNĀNAM̄
 CHĀRATTAM̄ MĀNATTASSA DĀNAM̄, SO TUṄHASSA.
 YASSA NAKKHAMATI, SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM̄ VADĀMI. SUṄĀTU ME
 BHANTE SAṄGHO . . . SO BHĀSEYYA.

TĀTIYAMPI ETAMATTHAM̄ VADĀMI. SUṄĀTU ME
 BHANTE SAṄGHO . . . SO BHĀSEYYA.

DINNAM̄ SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
 TĀSAM̄ ĀPATTĪNAM̄ PAṬICCHANNĀNAM̄ CHĀRATTAM̄
 MĀNATTAM̄. KHAMATI SAṄGHASSA; TASMĀ TUṄHĪ,
 EYAMETAM̄ DHĀRAYĀMI.

7. Informing (of Practising) Mānatta

AHAM̄ BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-

TIYO ĀPAJJĪM, EKĀ ĀPATTI... SATTĀHAPAṬICCHAN-
 NĀ SOHAM SAṄGHAM TĀSAM ĀPATTĪNAM YĀ Ā-
 PATTI SATTĀHAPAṬICCHANNĀ TASSĀ AGGHENA SA-
 MODHĀNAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO
 ... SAMODHĀNAPARIVĀSAM ADĀSI. SOHAM PARI-
 VUTTHAPARIVĀSO SAṄGHAM TĀSAM ĀPATTĪNAM
 PAṬICCHANNĀNAM CHĀRATTAM MĀNATTAM YĀ-
 CIM. TASSA ME SAṄGHO... CHĀRATTAM MĀNAT-
 TAM ADĀSI. SOHAM MĀNATTAM CARĀMI. VEDA-
 YĀMAHAM BHANTE, VEDAYATĪTI MAM SAṄGHO
 DHĀRETU.

8. Translation:

Informing (of practising) Mānatta: 'Venerable Sirs, I have committed many saṅghādiseṣa offences, one offence concealed for one day, one offence concealed for three days, one offence concealed for five days, one offence concealed for seven days. I requested concurrent probation for those offences, with duration for the offence concealed for seven days, from the saṅgha. The saṅgha gave me concurrent probation... I have lived on probation. I requested six nights of mānatta for those concealed offences from the saṅgha. The saṅgha gave me six nights of mānatta... I am practising mānatta. I inform you (of this): may the saṅgha hold me to have informed.'

The request for and recitation of abbhāna should be composed according to this outline. The request goes from the beginning until *chārattam mānattam adāsi*, and continues: *soham bhante ciṅṇamānatto saṅgham abbhānam yācāmi*. The recitation goes from the beginning to the same point, and continues: *so ciṅṇamānatto saṅgham abbhānam yācāmi*,

this being fitted into the pattern for kammavācā for abbhāna.

9. Requesting an Increase in Samodhāna-parivāsa

If the bhikkhu living on concurrent probation with duration as for the offence concealed for seven days comes to think that the offence concealed longest (was so) for ten days, he should request increased samodhāna-parivāsa for that offence concealed for ten days. He will live on probation for a total of ten days. He should speak (the request) from the beginning until *samodhāna-parivāsani adāsi*, and continues:

SOHAM PARIVASANTO ITARAMPI ĀPATTIṀ SARIṀ
DASĀHAPAṬICCHANNAM. SOHAM BHANTE SAṆ-
GHAM TĀSAM ĀPATTINAM YĀ ĀPATTI DASĀHAPA-
ṬICCHANNĀ TASSĀ AGGHĒNA SAMODHĀNAPARIVĀ-
SAM YĀCĀMI.

The translation of the added section is: 'I am living on probation, and have remembered an offence other than these that was concealed for ten days. Venerable Sirs, I request concurrent probation for those offences, with duration as for the offence concealed for ten days.'

The recitation and informing should be composed according to this outline. The formulas for mānatta and abbhāna should be modified accordingly.

Requesting Missakasamodhāna-Parivāsa (Mixed-Concurrent Probation). For offences of different names and of different lengths of concealment, as an example.

AHĀM BHANTE DVE ĀPATTIYO ĀPAJJIM EKĀM
 KĀYASĀMSAGGĀM DVĪHAPAṬICCHANNĀM EKĀM
 DUṬṬHULLAVACĀM CATŪHAPAṬICCHANNĀM. SOHĀM
 BHANTE DVINNAM ĀPATTĪNAM NĀNĀVATTHUKĀNAM
 YĀ ĀPATTI CATŪHAPAṬICCHANNĀ TASSĀ AGGHENA
 SAMODHĀNAPARIVĀSĀM YĀCĀMI

The translation is: 'Venerable Sirs, I have committed two offences, the one called "bodily contact" concealed for two days, the one called "lewd speech" concealed for four days. Venerable Sirs, I request concurrent probation for these two offences of different bases, with duration as for the offence concealed for four days, from the sangha.'

It is permitted by the Atthakathā-Ācariyas not to specify the base, speaking of them together as *nānāvattukāyo*, but the kind of offence must be specified. The request following this way is:

AHĀM BHANTE DVE SAṄGHĀDISĒSĀ ĀPATTIYO
 APAJJIM NĀNĀVATTHUKAYO EĀ ĀPATTI DVĪHAPAṬIC-
 CHANNĀ EĀ APATTI CATUHAPAṬICCHANNA. SO-
 HAM BHANTE SAṄGHĀM TĀSAM ĀPATTĪNAM NANĀ-
 VATTHUKĀNAM YĀ ĀPATTI CATŪHAPAṬICCHANNĀ
 TASSĀ AGGHENA SAMODHĀNAPARIVĀSĀM YĀCĀ-
 MI.

The translation is: 'Venerable Sirs, I committed two saṅghādisesa offences of different bases, one offence concealed for two days, one offence concealed for four days. Venerable Sirs, I request concurrent probation for those offences of different bases, with duration as for the offence concealed for four days, from the sangha.'

All formulas should be composed according to this outline.

F. SUDDHANTA-PARIVĀSA (PURIFYING PROBATION)

I. CULASUDDHANTA

1. Requesting Suddhanta-parivāsa

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJIĀ, ĀPATTIPARIYANTAM EKACCAM JĀNĀMI
EKACCAM NA JĀNĀMI, RATTIPARIYANTAM EKACCAM
JANĀMI EKACCAM NA JĀNĀMI, ĀPATTIPARIYANTAM
EKACCAM SARĀMI EKACCAM NA SARĀMI, RATTI-
RIYANTAM EKACCAM SARĀMI, EKACCAM NA
SARĀMI, ĀPATTIPARIYANTE EKACCE VEMATIKO EKACCE
NIBBEMATIKO, RATTIPARIYANTE EKACCE VEMATIKO
EKACCE NIBBEMATIKO. SOHAM BHANTE SAṄGHAM
TĀSAM ĀPATTINAM SUDDHANTAPARIYĀSAM YĀCĀMI.

AHAM BHANTE . . . RATTIPARIYANTE EKACCE VEMA-
TIKO EKACCE NIBBEMATIKO. SOHAM DUTIYAMPĪ
BHANTE SAṄGHAM TĀSAM ĀPATTINAM SUDDHANTA-
PARIYĀSAM YĀCĀMI.

AHAM BHANTE . . . NIBBEMATIKO. SOHAM TATIYA-
MPI BHANTE SAṄGHAM TĀSAM ĀPATTINAM SUDDHAN-
TAPARIYĀSAM YĀCĀMI.

2. Kammavācā to Give Suddhanta-parivāsa

SUṆĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU SAMBAHULA SAṄGHĀDISESA APATTIYO

ĀPAJJI, ĀPATTIPARIYANTAMĀ EKACCAMĀ JĀNĀTI EKAC-
 CAMĀ NA JĀNĀTI, RATTIPARIYANTAMĀ EKACCAMĀ
 JĀNĀTI EKACCAMĀ NA JĀNĀTI, ĀPATTIPARIYANTAMĀ
 EKACCAMĀ SARATI EKACCAMĀ NA SARATI, RATTIPARI-
 YANTAMĀ EKACCAMĀ SARATI EKACCAMĀ NA SARATI,
 ĀPATTIPARIYANTE EKACCE VEMATIKO EKACCE NIB-
 BEMATIKO, RATTIPARIYANTE EKACCE VEMATIKO
 EKACCE NIBBEMATIKO. SO SAṄGHAMĀ TĀSAMĀ ĀPAT-
 TĪNAMĀ SUDDHANTAPARIVĀSAMĀ YĀCATI. YADI SAṄ-
 GHASSA PATTAKALLAMĀ, SAṄGHO ITTHANNĀMASSA
 BHIKKHUNO TĀSAMĀ ĀPATTĪNAMĀ SUDDHANTAPARIVĀ-
 SAMĀ DADEYYA. ESĀ ÑATTI.

SUṄĀTU ME BHANTE SAṄGHO. AYAMĀ ITTHANNĀMO
 BHIKKHU . . . SUDDHANTAPARIVĀSAMĀ YĀCATI SAṄ-
 GHO ITTHANNĀMASSA BHIKKHUNO TĀSAMĀ ĀPATTĪ-
 NAMĀ SUDDHANTAPARIVĀSAMĀ DETI. YASSĀYASMATO
 KHAMATI. ITTHANNĀMASSA BHIKKHUNO TĀSAMĀ
 ĀPATTĪNAMĀ SUDDHANTAPARIVĀSASSA DĀNAMĀ, SO
 TUṄHASSA YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAMĀ VADĀMI. SUṄĀTU ME
 BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAMĀ VADĀMI. SUṄĀTU ME
 BHANTE SAṄGHO . . . SO BHĀSEYYA.

DINNO SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
 TĀSAMĀ ĀPATTĪNAMĀ SUDDHANTAPARIVĀSO. KHAMATI
 SAṄGHASSA; TASMA TUṄHĪ, EVAMETAMĀ DHĀRAYĀMI.

3. Informing (of Living on) Suddhanta-parivāsa

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-
TIYO ĀPAJJĪM, ĀPATTIPARIYANTAM EKACCAM JĀNĀMI
EKACCAM NA JĀNĀMI . . . RATTIPARIYANTE EKACCE
VEMATIKO EKACCE NIBBEMATIKO. SOHAM SAṄGHAM
TĀSAM ĀPATTĪNAM SUDDHANATAPARIVĀSAM YĀCIM,
TASSA ME SAṄGHO TĀSAM ĀPATTĪNAM SUDDHAN-
TAPARIVĀSAM ADĀSI. SOHAM PARIVĀSĀMI. VEDAYĀ-
MAHAM BHANTE, VEDAYATĪTI MAM SAṄGHO DHĀ-
RETU.

4. Translation:

The Request: 'Venerable Sirs, I have committed many sanghādisesa offences. I know the extent of some of the offences¹, of some I do not know; I know the extent of some of the nights¹, of some I do not know. I remember the extent of some of the offences, of some I do not remember. I remember the extent of some of the nights, of some I do not remember. I am doubtful about the extent of some of the offences, about some I have no doubt; I am doubtful about the extent of some of the nights, about some I have no doubt. Venerable Sirs, I request the purifying probation for those offences from the sangha . . .'

The Recitation: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name has committed many sanghādisesa offences. He knows the extent of some of the offences, of some he does not know . . . about some he has no doubt. He requests the purifying probation for those offences from

1. How many offences (against a particular rule) and how long they were concealed for.

the sangha. If there is complete preparedness of the sangha, let the sangha give the purifying probation for those offences to the bhikkhu of this name. This is the motion.

'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name has committed many sanghādisesa . . . He requested the purifying probation for those offences from the sangha. The sangha is giving the purifying probation for those offences to this bhikkhu of this name. If the giving of purifying probation for those offences to the bhikkhu of this name is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time . . .

'I speak of this matter a third time . . .

'The sangha has given the purifying probation for those offences to the bhikkhu of this name. It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

The Informing: 'Venerable Sirs, I have committed many sanghādisesa offences. I know the extent of some of the offences,² of some I do not know . . . I am doubtful about the extent of some of the nights, about some I have no doubt. I requested the purifying probation for those offences from the sangha. The sangha gave me the purifying probation for those offences. I am living on probation. I inform you (of this) Venerable Sirs: may the sangha hold me to have informed.'

5. Requesting Mānatta

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ APAT-
TIYO ĀPAJJIM . . SUDDHANTAPARIVĀSAMĀ ADĀSI.
SOHAM BHANTE PARIVUTTHAPARIVĀSO SAṄGHAMĀ

2. See note pg. 352.

TĀSAM ĀPATTĪNAM CHĀRATTAM MĀNATTAM YĀ-
CĀMI...

6. Kammavāca to Give Mānatta

SUṆĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU... SUDDHANTAPARIVĀSAM YĀCI. TASSA
SAṄGHO TĀSAM ĀPATTĪNAM SUDDHANTAPARIVĀSAM
ADĀSI. SO PARIVUTTHAPARIVĀSO SAṄGHAM TĀSAM
ĀPATTĪNAM CHĀRATTAM MĀNATTAM YĀCATI. YADI
SAṄGHASSA PATTAKALLAM, SAṄGHO ITTHANNĀ-
MASSA BHIKKHUNO TĀSAM ĀPATTĪNAM CHĀRATTAM
MĀNATTAM DADEYYA. ESĀ ÑATTI.

SUṆĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO
BHIKKHU... MĀNATTAM YĀCATI. SAṄGHO... MA-
NATTAM DETI. YASSĀYASMATO KHAMATI ITTHAN-
NĀMASSA BHIKKHUNO TĀSAM ĀPATTĪNAM CHĀRAT-
TAM MĀNATTASSA DĀNAM, SO TUṄHASSA YASSA
NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI...

TĀTIYAMPI ETAMATTHAM VADĀMI...

DINNAM SAṄGHENA ITTHANNĀMASSA BHIKKHUNO
TĀSAM ĀPATTĪNAM CHĀRATTAM MĀNATTAM. KHA-
MATI SAṄGHASSA; TASMĀ TUṄHĪ, EVAMETAM
DHĀRAYĀMI.

7. Informing (of Practising) Mānatta

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPAT-

TIYO ĀPAJJIM . . . SOHAM PARIVUTTHAPARIVĀSO SAṄGHAM TĀSAM ĀPATTĪNAM CHĀRATTM MĀNATTAM YĀCIM. TASSA ME SAṄGHO TĀSAM ĀPATTĪNAM CHĀRATTAM MĀNATTAM ADĀSI. SOHAM MĀNATTAM CARĀMI. VEDAYĀMAHAM BHANTE, VEDAYATĪTI MAM SAṄGHO DHĀRETU.

8. Requesting Abbhāna

— AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPATIYO ĀPAJJIM . . . MĀNATTAM ADĀSI. SOHAM BHANTE CIṆṆAMĀNATTO SAṄGHAM ABBHĀNAM YĀCĀMI . . .

9. Kammavācā to Give Abbhāna

SUṆĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU . . . PARIVUTTHAPARIVĀSO SAṄGHAM TĀSAM ĀPATTĪNAM CHĀRATTAM MĀNATTAM YĀCI. TASSA SAṄGHO TĀSAM ĀPATTĪNAM CHĀRATTAM MĀNATTAM ADĀSI. SO CIṆṆAMĀNATTO SAṄGHO ABBHĀNAM YĀCATI. YADI SAṄGHASSA PATTAKALAM, SAṄGHO ITTHANNĀMAM BHIKKHUM ABBHEYYA. ESĀ ṆATTI.

SUṆĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU . . . ABBHĀNAM YĀCATI. SAṄGHO ITTHANNĀMAM BHIKKHUM ABBHETI. YASSĀYASMATO KHAMATI ITTHANNĀMASSA BHIKKHUNO ABBHĀNAM, SO TUṆHASSA. YASSA NAKKHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI . . .

TATIYAMPI ETAMATTHAM VADĀMI . . .

ABBHITO SAṄGHENA ITTHANNĀMO BHIKKHU KHAMATI SAṄGHASSA; TASMĀ TUṄHĪ, EVAMETAM DHĀRAYĀMI.

The translation should be understood in the usual way.

II. MAHĀSUDDHANTA

1. The Request

AHAM BHANTE SAMBAHULĀ SAṄGHĀDISESĀ ĀPATIYO ĀPAJJĪM, ĀPATTIPARIYANTAM NA JĀNĀMI RATTIPARIYANTAM NA JĀNĀMI, ĀPATTIPARIYANTAM NA SARĀMI RATTIPARIYANTAM NA SARĀMI, ĀPATTIPARIYANTE VEMATIKO RATTIPARIYANTE VEMATIKO. SOHAM BHANTE SAṄGHAM TĀSAM ĀPATTINAM SUDDHANTAPARIVĀSAM YACĀMI . . .

2. Translation: 'Venerable Sirs, I have committed many saṅghādisesa offences. I do not know the extent of the offences, I do not know the extent of the nights; I do not remember the extent of the offences, I do not remember the extent of the nights; I am doubtful about the extent of the offences, I am doubtful about the extent of the nights. Venerable Sirs, I request the purifying probation for those offences from the sangha.'

The words from here onward should be composed according to this form.

G. MŪLĀYA-PATIKASSANĀ (SENDING BACK TO THE BEGINNING)

a) For an antarāpatti offence, not concealed, committed while practising mānatta for an unconcealed offence.

a. 1) Requesting Paṭikassanā

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM SAṄGHAM EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ ĀPAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO EKISSĀ ĀPATTIYĀ... MĀNATTAM ADĀSI. SOHAM MĀNATTAM CARANTO ANTARĀ EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SOHAM BHANTE SAṄGHAM ANTARĀ EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVISATTHIYĀ APAṬICCHANNĀYA MŪLĀYA PAṬIKASSANAM YĀCĀMI... SOHAM DUTIYAMPI BHANTE SAṄGHAM... YĀCĀMI... SOHAM TATIYAMPI BHANTE SAṄGHAM... YĀCĀMI.

a. 2) Kammavācā for Paṭikassanā

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SO SAṄGHAM EKISSĀ... APAṬICCHANNĀYA CHĀRATTAM MĀNATTAM YĀCI. TASSA SAṄGHO EKISSĀ... MĀNATTAM ADĀSI. SO MĀNATTAM CARANTO ANTARĀ EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM SUKKAVISATTHIM APAṬICCHANNAM. SO SAṄGHAM ANTARĀ EKISSĀ... APAṬICCHANNĀYA MŪLĀYA PAṬIKASSANAM YACATI. YADI SAṄGHASSA PATTAKALLAM, SAṄGHO

ITTHANNĀMAM BHIKKHUM ANTARĀ EKISSĀ . . . APA-
ṬICCHANNĀYA MŪLĀYA PAṬIKASSEYYA. ESĀ ÑATTI.

SUNĀTU ME BHANTE SAṄGHO AYAM ITTHANNĀMO
BHIKKHU . . . MŪLĀYA PAṬIKASSANAM YĀCATI. SAṄ-
GHO ITTHANNĀMAM BHIKKHUM . . . MŪLĀYA PATIKAS-
SATI. YASSAYASMATO KHAMATI ITTHANNĀMASSA
BHIKKHUNO ANTARĀ EKISSĀ . . . APAṬICCHANNĀYA
MŪLĀYA PAṬIKASSANĀ, SO TUṆHASSA. YASSA NAK-
KHAMATI SO BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

TATIYAMPI ETAMATTHAM VADĀMI. SUNĀTU ME
BHANTE SAṄGHO . . . SO BHĀSEYYA.

PATIKASSITO SAṄGHENA ITTHANNĀMO BHIKKHU
ANTARĀ EKISSĀ . . . APAṬICCHANNĀYA MŪLĀYA.
KHAMATI SAṄGHASSA; TASMĀ TUṆHĪ, EVAMETAM
DHĀRAYĀMI.

a. 3) Requesting Mānatta

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM . . . MĀNAT-
TAM ADĀSI. SOHAM MĀNATTAM CARANTO ANTA-
RĀ EKAM . . . APAṬICCHANNAM. SOHAM SAṄGHAM
ANTARĀ EKISSĀ . . . APAṬICCHANNĀYA MŪLĀYA
PAṬIKASSANAM YĀCIM. TAM MAM SAṄGHO ANTA-
RĀ EKISSĀ . . . APAṬICCHANNĀYA MŪLĀYA PAṬIKAS-
SI. SOHAM BHANTE SAṄGHAM ANTARĀ EKISSĀ

... APATICCHANNĀYA CHĀRATTAM MĀNATTAM
YĀCĀMI... SOHAM DUTIYAMPI BHANTE SAṄGHAM
... YĀCĀMI... SOHAM TATIYAMPI BHANTE SAṄ-
GHAM... YĀCĀMI.

The kammavācā to give mānatta, informing of it, and to give abbhāna should be composed according to this outline.

If (the antarāpatti) is committed when, having practised mānatta, he is *abbhānārāho*, in the request he should say: *soham cinnamānatto abbhānārāho* instead of *soham mānattam caranto*. The recitation is similar, substituting *so* for *soham*.

a. 4) Translation:

Requesting Paṭikassanā: 'Venerable Sirs, I have committed one offence, the intentional emission of semen, unconcealed. I requested six nights of mānatta for one offence, the intentional emission of semen, unconcealed from the sangha. The sangha gave me six nights of mānatta. While practising mānatta, I committed an intervening offence, called "the intentional emission of semen", unconcealed. Venerable Sirs, I request the "sending back to the beginning of the offence" for this intervening offence called... unconcealed from the sangha. For the second time, I request... For the third time...'

Reciting for Paṭikassanā: 'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name has committed one offence, called "the intentional emission of semen", unconcealed. He requested six nights of mānatta for one offence... unconcealed from the sangha. The sangha gave him six nights of mānatta... While practising mānatta, he committed an intervening offence, called "the intentional emission of semen", unconcealed. He requests the "sending back to the beginning of the offence" for the intervening offence...'

unconcealed, from the sangha. If there is complete preparedness of the sangha, let the sangha send this bhikkhu back to the beginning of the offence for this intervening offence... This is the motion.

'Let the sangha listen to me, Venerable Sirs. This bhikkhu of this name... He requests the "sending back to the beginning of the offence"... from the sangha. The sangha is sending this bhikkhu of this name back to the beginning of the offence... If the sending of this bhikkhu of this name back to the beginning of the offence for this intervening offence... is agreeable to the Venerable Ones, let them be silent. He to whom it is not agreeable, he should speak.

'I speak of this matter a second time...

'I speak of this matter a third time...

'The sangha has sent this bhikkhu back to the beginning of the offence for... It is agreeable to the sangha, therefore it is silent. Thus do I hold it.'

Requesting Mānatta: 'Venerable Sirs, I have committed one offence called... unconcealed. I requested mānatta... from the sangha. The sangha gave me mānatta... While practising mānatta, I committed an intervening offence, called... unconcealed. I requested the "sending back to the beginning of the offence"... from the sangha. The sangha sent me back to the beginning of the offence. Venerable Sirs, I request six nights of mānatta for the intervening offence... unconcealed from the sangha... Venerable Sirs, I request... for a second time... for a third time...'

Soham cinnamānatto abhānāraho means "I have practised mānatta and deserve rehabilitation".

b) For an antarāpatti, not concealed, committed while living on probation. For instance, for one pakkha (fortnight).

b. 1) Requesting Paṭikassanā

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAKKHAPAṬICCHANNAM. SO HAM SAṄGHAM EKISSĀ . . . PAKKHAPAṬICCHANNĀYA PAKKHAPARIVĀSAM YĀCIM. TASSA ME SAṄGHO . . . PAKKHAPARIVĀSAM ADĀSI. SOHAM PARIVASANTO ANTARĀ EKAM . . . APAṬICCHANNAM SOHAM BHANTE SAṄGHAM ANTARĀ EKISSĀ . . . APAṬICCHANNĀYA MŪLĀYA PAṬIKASSANAM YĀCĀMI . . .

b. 2) Kammavācā for Paṭikassanā

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNAMO BHIKKHU EKAM ĀPATTIM ĀPAJJI SAÑCETANIKAM SUKKAVISATTHIM PAKKHAPAṬICCHANNAM. SO SAṄGHAM EKISSĀ . . . PAKKHAPAṬICCHANNĀYA PAKKHAPARIVĀSAM YĀCI. TASSA SAṄGHO . . . PAKKHAPARIVĀSAM ADĀSI. SO PARIVASANTO ANTARĀ EKAM . . . APAṬICCHANNAM. SO SAṄGHAM ANTARĀ EKISSĀ . . . APAṬICCHANNĀYA MŪLĀYA PAṬIKASSANAM YĀCATI. YADI SAṄGHASSA PATTAKALLAM, SAṄGHO ITTHANNĀMAM BHIKK. JM ANTARĀ EKISSĀ . . . MŪLĀYA PAṬIKASSEYYA. ESĀ NĀTTI.

SUNĀTU ME BHANTE SAṄGHO. AYAM ITTHANNĀMO BHIKKHU . . . MŪLĀYA PAṬIKASSANAM YĀCATI. SAṄGHO ITTHANNĀMAM BHIKKHUM . . . MŪLĀYA PAṬIKASATI. YASSAYASMATO KHAMATI ITTHANNĀMASSA BHIKKHUNO ANTARĀ EKISSĀ . . . MŪLĀYA PAṬI-

KASSANĀ, SO TUṆHASSA YASSA NAKKHAMATI, SO
BHĀSEYYA.

DUTIYAMPI ETAMATTHAM VADĀMI . . .

TATIYAMPI ETAMATTHAM VADĀMI . . .

PATIKASSITO SAṄGHENA ITTHANNĀMO BHIKKHU
ANTARĀ EKISSĀ . . . MŪLĀYA. KHAMATI SAṄGHASSA,
TASMĀ TUṆHĪ, EVAMETAM DHĀRAYĀMI.

b. 3) Informing (of Living on) Probation

AHAM BHANTE . . . PARIVASANTO ANTARĀ EKAM
ĀPATTIM ĀPAJJIM SAṆCETANIKAM SUKKAVISATTHIM
APATICHANNAM SOHAM SAṄGHAM ANTARĀ EKIS-
SĀ . . . APATICHANNĀYA MŪLĀYA PATIKASSANAM
YĀCIM. TAM MAM SAṄGHO ANTARĀ . . . MŪLĀYA
PATIKASSI. SOHAM PARIVASĀMI. VEDAYĀMAHAM
BHANTE, VEDAYATĪTI MAM SAṄGHO DHĀRETU.

b. 4) Requesting Mānatta

AHAM BHANTE . . . MŪLĀYA PATIKASSANAM YĀCIM.
TAM MAM SAṄGHO . . . MŪLĀYA PATIKASSI. SOHAM
BHANTE PARIVUTTHAPARIVĀSO SAṄGHAM DVINNAM
ĀPATTĪNAM CHĀRATTAM MĀNATTAM YĀCĀMI . . .

The recitation to give mānatta, to inform (of practising)
mānatta and for abbhāna, should be composed according to
this outline.

If (the antarāpatti) is committed when having lived on pro-
bation and he is mānattāraha, in the request he should say:

soham parivuttharivāso mānattāraho instead of *sohavi*.

The translations should be known according to what has been given already, the only change in meaning being: the original offence was concealed for a fortnight, and the antarāpatti was committed while living on probation.

c) For an antarāpatti, not concealed, committed after living on probation while practising mānatta.

d. 1) Requesting Paṭikassanā

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAKKHAPATICCHANNAM . . . PAKKHAPARIVĀSAM ADĀSI SOHAM PARIYUTTHAPARIVĀSO SAṄGHAM . . . CHĀRATTAM MĀNATTAM YĀCIM. TASSA ME SAṄGHO . . . CHĀRATTAM MĀNATTAM ADĀSI. SOHAM MĀNATTAM CARANTO ANTARĀ EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM APATICCHANNAM SOHAM BHANTE SAṄGHAM ANTARĀ . . . MŪLĀYA PAṬIKASSANAM YĀCĀMI . . .

The kammavācā for paṭikassanā should be composed according to this outline. The request for mānatta and the kammavācā to give mānatta should be (composed by) comparison with the first pattern (a 1, pg. 357). The main matter of the case should be stated according to this outline.

The request and recitation for abbhāna should be composed according to the matter.

d) For an antarāpatti, concealed, committed while living on probation. For instance, the original offence concealed for one fortnight, the antarāpatti concealed for two days.

d. 1) Requesting Paṭikassanā

AHAM BHANTE EKAM ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM PAKKHAPAṬICCHANNAṀ . . .
 SOHAM PARIVASANTO ANTARĀ EKAM ĀPATTIM
 ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM DVĪHAPATĪCCHANNAṀ. SOHAM BHANTE SAṄGHAM AN-
 TARĀ EKISSĀ ĀPATTIYĀ SAÑCETANIKĀYA SUKKAVI-
 SATTHIYĀ DVĪHAPATĪCCHANNĀYA MŪLĀYA PAṬIKAS-
 SANAM YĀCĀMI . . .

Kammavācā for paṭikassanā should be composed according to this outline.

d. 2) Requesting Samodhāna-parivāsa

AHAM BHANTE . . . PARIVASANTO ANTARĀ EKAM
 ĀPATTIM ĀPAJJIM SAÑCETANIKAM SUKKAVISATTHIM
 DVĪHAPATĪCCHANNAṀ. SOHAM SAṄGHAM AN-
 TARĀ . . . DVĪHAPATĪCCHANNĀYA MŪLĀYA PAṬIKAS-
 SANAM YĀCĪM. TAM MAM SAṄGHO ANTARĀ . . .
 MŪLĀYA PAṬIKASSI. SOHAM BHANTE SAṄGHAM
 ANTARĀ EKISSĀ APATTIYĀ SAÑCETANIKĀYA SUKKA-
 VISATTHIYĀ DVĪHAPATĪCCHANNĀYA PURIMĀYA ĀPAT-
 TIYĀ SAMODHĀNAPARIVĀSAM YĀCĀMI . . .

The recitation for and informing (of living on) concurrent probation, the formulas for mānatta and for abbhāna, should be composed according to this outline.

PĀLI-ENGLISH GLOSSARY

A

- abaddha—simā—unbounded area (for sanghakamma)
abbhantara—lit: "bows length"; a measure of twenty-eight forearms
abbhāna—rehabilitation of a bhikkhu from a heavy offence
abbhānāraho—one deserving rehabilitation
abhabbapuggala—person absolutely prohibited (to ordain)
abhidhamma—analytic doctrine of Buddhist canon
abhivāda—paying respects
abhisamācārikavatta—duties for one training in "higher conduct"
acekacivara—lit: "hot haste robe"; cloth which is given and pledged for the rains before the Invitation season
acittaka—without intention
addhamandala—small panel in each section of a robe
adosa—non-hate
adhikamāsa—intercalary month; extra or additional month
adhikaraṇa—a legal case
adhikaraṇa-samatha—settling of a case or dispute
adhiṭṭhāna—determination; decision
agati—lit: "wrong course"; bias; prejudice
agocara—wrong resort
agghasamodhāna—concurrent probation; according to longest time of concealment
ajjhācāro—transgression; offence; excess wrong behaviour
akaraṇiya—things that should not be done
akataññu—a person who is ungrateful

- alajji—one who is shameless, without conscience
- alobha—non-greed
- amoha—non-delusion
- amuḥavinaya—verdict for one recovered from insanity
- anabhihitakattā—“agent which has not been mentioned” i.e.,
agent in instrumental case in passive sentence (gram.)
- anatiritta—food not left-over (from a bhikkhu’s meal)
- anārocanā—not announcing
- andhaka-atthakathā—old commentary incorporated into the
text of the Vinaya Pitaka
- aniyata—uncertain, not settled
- antaramuttako—period after the second rains-entering day
- antaravāsaka—lower robe worn around the waist (sabong)
- antarāpatti—offence committed during the time of rectifying a
previous offence
- antarāyikā-dhamma—circumstances which obstruct sanghamka-
ma
- antevāsika—a pupil; one who lives with his master; an atten-
dant
- antimavatthu—lit: “the last thing”; one guilty of pārājika
- anudūta—an escort
- anumodanā—lit: “being glad with”; rejoicing at others’ mer-
itorious actions
- anupasampanna—those without bhikkhu ordination
- anusāsanā—admonition (given to one newly ordained regard-
ing means of support and things never to be done)
- anusāvanā—proclamation, announcement
- anuṭikā—commentary on sub-commentary (sub-sub-commentary)
- anuvāda—accusation; blaming; censure
- anuvādādhikaraṇa—cases arising from accusations
- añjali—respectful gesture with hands together in prayer posi-
tion

- aññabhāgiyasikkhāpada—ninth Saṅghādisesa offence for accusing another bhikkhu of pārājika on unrelated or irrelevant grounds
- apalokana—giving notice
- apalokanakamma—action giving notice or asking leave, consultation and agreement
- apamāro—epilepsy
- appamattakavissajjaka—distributor of small articles and medicine
- araññasimā—forest simā
- asaddhamma—lit: “what is not true dhamma”; used to refer to sexual intercourse
- asādhāraṇasikkhāpada—training rules not mutually followed by different groups (eg. bhikkhus and bhikkhunīs)
- aṭhāna—lit: “no condition”, an impossibility; an impossible cause
- atirekacivara—surplus or extra robes (exceeding the monk’s three robes)
- atirekamāsa—a further month
- atirekapakkha—an additional fortnight
- atirekavisativagga—a group of more than twenty (bhikkhus)
- attakilamathānuyoga—self-torment
- atthakathā—lit: “talk on the meaning”; a commentary to Pāli works
- aṭṭharasabhedakaravatthu—eighteen causes of division
- aṭṭhavatthukā—having eight parts

Ā

- ācariya—teacher
- ādikammika—first offender
- āgama—area of study
- āgantuka—newcomer; guest

- āgantukabhaddha—food given specially for newly arrived bhikkhus
 ānisaṃsa—privileges; benefits
 āpattādhikaraṇa—cases arising from an offence
 āpatti—offence
 ārāma—temple
 ārāmika—temple worker; temple attendant
 ārāmikapesaka—person responsible for directing people doing temple work
 āvāsa—place of residence; abode; dwelling
 āvāsapalibodha—lit: “impediments due to residence”—meaning the desire to remain in or return to a monastery which prevents certain (eg. kaṭhina) privileges of those living there from lapsing—this or the “robes-impediment” still existing means that the kaṭhina privileges may extend throughout the cold season
 āyatana—sense organ

B

- baddhasīmā—bounded area (determined by the sangha)
 bahussuta—lit: “heard much”; one who is learned
 bandhana—binding; bondage
 bindukappa—discolouring mark (applied to bhikkhus’ robes)
 bodhikāla—enlightenment period
 brahmacariya—lit: “the god life”; the holy life; the pure life; celibacy
 brahmacāri—one leading a chaste life
 brahmadanda—punishment imposed on an obstinate bhikkhu of not speaking to, admonishing or teaching him
 brahmadāya—gifts given by royalty
 brahmapuñña—merit performed which results in heavenly rebirth

K

kammalakkhaṇa—lit: "characteristic of kamma"; a type of kamma common to all saṅghakamma

kammavācā—formal announcements used in acts of the saṅgha

kammavācāsampatti—perfection of kammavācā

kammavācāvippatti—defective kammavācā

kammārahapuggala—person suitable to carry out saṅgha business

kammāraho—a person deserving saṅgha action

kaṭṭhaja—guttural; when the throat is the place of articulation of a sound (gram.)

kappiyakuṭi—a building where it is allowable to store and cook food

karuṇā—compassion

kaṭṭhina—(a) wooden frame on which cloth is spread out for sewing; (b) cloth given to bhikkhus at the end of the rainy season for making robes

kaṭṭhina uddhāro kaṭṭhinubhāro—lit: "dismantling the wooden frame"; ending of kaṭṭhina privileges

kāla—time; the right time or period

kālaññutā—person who knows the right occasion

kāladāna—gift given at a special time

kāyasaṃsagga—bodily contact (with a woman)—a saṅghādisesa offence

kiccalakkhaṇa—the proper procedure; doing methodically

kilāso—ringworm; intestinal worms

kumārībhuta—lit: "that young lady"—a girl who approaches the bhikkhunisaṅgha in order to become a probationer

kuttham—leprosy

kuṭi—lodging; dwelling of a bhikkhu

kuṭiḍḍatta—food given for a bhikkhu who lives in a kuṭi the

donor has built

KH

khajjabhājaka—one who distributes hard foods
 khanda—aggregate; section or chapter
 khaṇḍa—section; bit
 khaṇḍasimā—small simā
 khetta—domain; field; plot of land

L

lahu—light; unstressed syllable (gram.)
 lahubhaṇḍa—light articles or goods
 lahukāpatti—light offence
 lajjidhamma—conscience; moral shame
 lābha—gain
 leḍḍhupāta—distance a ball of clay can be thrown
 likhitako—lit: “one written about”; a wrongdoer who is not
 protected by law, i.e. any person who harms him will be
 committing no wrong in the eyes of the state
 liṅganāsanā—causing one to fall from the state of a samāṇa
 lobha—attachment; greed

M,

madhyama—mid-point
 maggo—path; road; way
 Mahānikāya—lit: “large group”; refers to sect of sangha to
 which 95% Thai bhikkhus belong
 mahāpadesa—great standard
 mahāpurisa—great man (an epithet often applied to the Bud-
 dha)
 mahāsīmā—large simā

- mahāsuddhantaparivāsa—probation when the amounts of nights and offences can't be remembered at all
- Mahāvamsa—historical chronicle of Sri Lanka
- Mahāyāna—lit: "great vehicle", a name for the "northern sect" of Buddhists
- manussa—human being
- maṇḍala—part of a panel in robe
- mattaññūtā—one who knows the measure
- mānatta—lit: "counting the nights"; practice to rectify a saṅghādisesa offence
- mānattacāri—one who practices mānatta
- mānattāraho—one deserving mānatta (ie. who has completed probation)
- mātika—main grounds; table of contents
- mettā—loving-kindness
- micchādīṭṭhi—wrong view
- moha—ignorance; delusion
- mūlacheda—lit: "cutting off at the root"; separating completely or finally
- mūlāyapaṭikassanāraha—one who deserves to be sent back to the beginning (of the probation period)

N

- nadi—river
- nadipārasimā—simā fixed to cover both banks of a river, with the river in the centre
- navakamma—lit: "new work"; building construction
- navakammadhīṭṭhāyi—person directing a particular construction
- navakammika—person overseeing construction
- nāga—a serpent or Nāga demon playing a prominent part in Buddhist discourses

- nāma—name; consciousness and concomitant mental factors
 nānāsarivāsa—of different communion
 nāsana—expulsion
 niddesa—description; analytic explanation
 niggaha—rebuke; censure; blame; reproach
 niggahita—the pure nasal sound 'ṁ'; a humming sound produced when the mouth is closed but air escapes through the nose with voicing (gram.)
 nigamasimā—simā bounded by legal boundaries of many villages or towns
 nikāya—sect; group; collection
 nimantana—invitation to eat a meal; or invitation to collect alms food at a particular place
 nimitta—mark; sign; portent
 nisidana—a sitting cloth
 nissaggiya—what ought to be forfeited or abandoned
 nissaya—dependence; support; protection
 nissāraṇa—driving out; expulsion
 nityabhatta—food of donor who gives every day
 niyasakamma—the act of stripping of status

Ñ

- ñatti—motion; declaration
 ñattikamma—saṅghakamma by motion (ie. without announcement)
 ñattidutiyakamma—saṅghakamma by two announcements
 ñatticatutthakamma—saṅghakamma by four announcements

O

- oḍhānasamodhana—lit: "combined concurrent" probation for more than one āpatti, which have equal days of concealment

osāraṇā—reinstatement, restoration, rehabilitation (of a bhikkhu after exclusion from the Sangha)
 ovāda—exhortation; advice; instruction

P

pabbato—a hill; a mountain: rock
 pabbajjā—"going forth"; taking up of the ascetic life; novice ordination
 pabbajjāpekkha—one "going forth"
 pabbājaniyakamma—an act of banishment
 pacchāsamaṇa—one following behind, an attendant monk
 pacchimakicca—duties done after
 pacchimiko—the latter (or second) day of entering rains-residence
 pacchimakāvassūpanāyika—latter day of entering rains-residence
 paccuddharana—renouncing; relinquishing
 paggaha—commendation
 pakatatta—"regular" bhikkhu
 pakkha—fortnight
 pakkhahattā—paralysis
 pakkhika—food given once a fortnight
 palibodha—impediment; hindrance, obstacle (to the lapsing of certain privileges)
 paṇāma—sending away; driving out
 paṇḍaka—one of doubtful sexual gender; a eunuch
 pañcavagga—a sangha composed of five bhikkhus
 paññapaka—one who arranges
 parikamma—preparatory work
 parisa—an assembly

- parisadūsaka—one who spoils or disrupts the assembly
 parisasampatti—perfection of the assembly
 parisavipatti—defect of the assembly
 parivāra—retinue; followers; name of the last book of the Vinaya Pitaka
 pariṅvāsa—probation
 parivāsiko—one living on probation
 pattaḡāhāpaka—person to receive bowls
 paṭicchana-parivāsa—probation for concealment
 paṭikassanā—act of going back to the beginning of probation
 paṭikkosana—genuine disputing
 paṭimokkha—bhikkhus' disciplinary rules.
 paṭiññā—agreement; declaration
 paṭipuggala—receiving as an individual
 paṭisaraniyakamma—an act of reconciliation
 paṭisedha—evading; equivocating
 paṭissava—promise; assent
 pavāraṇā—performing invitation to admonish
 paṃsukula—lit: "from a dustheap"; ownerless (cloth)
 pācittiya—offence requiring confession
 pāparogo—diseases resulting from bad deeds (eg. venereal disease)
 pāṇḡjika—that which defeats—an offence when committed excommunicates a bhikkhu from the Sangha
 parisuddhi-uposatha—the Uposatha of either three or two bhikkhus
 pāsāṇo—stone
 paṭipadika—food given on the first day of the waxing or waning moon
 piṇḡapāta—alms-food; the morning almsround
 pubbakaraṇa—prior duties
 pubbakicca—preliminary duties

- pubbapayoga—preliminary undertaking
 puggala—individual; person
 puggalaññutā—one who knows the characteristics of individuals
 puggalasammukhatā—being in the presence of individuals (in order to settle a legal case)
 puresamana—one leading in front, with another (monk) to attend on him.
 purimiko—the first rains-residence entering day
 puthujjana—a common worldling

PH

- phalabhājaka—one who distributes fruit

R

- rassa—short; a short syllable (gram.)
 ratticcheda—breaking of the counting of nights (for mānatta)
 rukkho—tree
 rukkhamūlasenāsana—tree-root dwelling
 rūpa—materiality

S

- sabrahmacāri—an associate in the holy life
 saccādhiṭṭhāna—asseveration of truth
 sacittaka—with intention
 saddhamma—true dhamma; the good doctrine
 saddhivihārika—a co-resident; an attending monk; a bhikkhu who takes dependence on another (eg. bhikkhu and his preceptor)
 sahadhammika—those living together in the dhamma, eg. bhikkhus and sāmaṇeras

- sahajivini—a co-resident
 sahavāso—living together (under the same roof)
 salākabhatta—food given by lots
 samaṇabhāsanā—prohibition against bhikkhus who hold to
 wrong views
 samaṇasaññā—the way that bhikkhus think
 samānasamvāsasimā—area of common communion
 samānalābhasimā—boundary having common gains
 samānācariyaka—fellow practicer of the holy life
 samānupajjhāyaka—bhikkhu having the same preceptor
 sambahula—many
 sambandhā—connection; the euphonic joining of words
 sambhoga—lit: “eating together” (but including living with
 and being served by)
 samicikamma—doing the proper duties
 sammukhatā—being in the presence of
 sammukhavinaya—method of settling a legal case in the pre-
 sence of vinaya
 samōdhānaparivāsa—concurrent probation
 sampatti—perfection; completion
 samphutha—median point
 sannidhi—storing up; hoarding; food stored up overnight by a
 bhikkhu
 santiranam—considering; thinking carefully
 saṅgāyana—sangha council
 saṅgha—an assembly; the Buddhist Order
 saṅghabhatta—food given to the sangha
 saṅghabheda—schism in the sangha
 saṅghadisesa—an offence requiring a meeting of the sangha
 saṅghanavaka—newest bhikkhu in the order of monks
 saṅgharāji—dissension in the sangha
 saṅghasammukhatā—being in the presence of the sangha for

settling legal cases

- saṅghathera—most senior bhikkhu in the community
- saṅghāṭi—double thickness outer cloak of bhikkhu
- saṅgīti—collecting together
- saṅkacchika—robe for bhikkhunis which overlaps armpits
- saṅkara—overlapping
- sañcetanikā—intentional emission of semen (a saṅghādisesa offence)
- saṁvāsa—communion (ie. those bhikkhus who hold common saṅhakamma)
- saṁyoga—consonant construct (gram.)
- saraṇagamana—going for refuge (to Buddha, Dhamma and Sangha)
- sativinaya—method of settling by mindfulness, ie. reciting kam-mavācā to announce that the defendant is one who is fully mindful (eg. an arahatta)
- sattabbhantarasiṁā—area in forest for siṁā with radius of “seven bows’ lengths”. (seven addhantara)
- satthusāsana—instruction or doctrine of the Teacher (the Buddha)
- savacaniyaṁ—lit: “being with words that should be spoken”, ie. a witness
- savaniyaṁ—lit: “words that should be listened to”, ie. evidence
- sādharmaṇasikkhāpada—training rules mutually held or followed by different groups
- sāmaggi—concord; unity
- sāmaṇera—novice bhikkhu
- sāmaṇerapesaka—overseer of sāmaṇeras
- sāmaneri—novice bhikkhuni
- sāmaññaphala—results of leading the recluse’s life
- sāmaññasamodhāna—lit: “equal concurrence” used to describe

- probation given for offences concealed for the same length of time
- sāraṇā—lit: "making remember"; inquiring into the defendant's case
- sāṭikā—cloth; cloak
- sāṭiyagāhāpaka—person to receive sāṭikā cloth
- sāvaka—lit: "hearer"; a disciple
- senāsanagāhāpaka—person having responsibility to distribute dwellings to bhikkhus
- senāsanapañṇāpaka—arranger of dwellings
- sikkhā—training; study; discipline
- sikkhāpada—training rule
- sikkhamānā—female novice undergoing a probationary course
- sikkhasammati—training agreement
- siliṭṭhavacana—for the sake of melodious speech
- sithila—a non-aspirated sound (gram.)
- silasāmaññata—persons having common morality
- simantarika—interval or space between two simā
- simasampatti—perfection of the boundary
- simavipatti—defective boundary
- simā—boundary
- simāsaṅkara—overlapping boundaries
- soso—consumption or bronchial asthma
- surā—distilled liquor
- surāmeraya—distilled and fermented liquor

T

- tabbinimutto—lit: "a time beyond that" (after the first day of the rains-residence period)
- tacapañcakammattḥāna—meditation on the five parts of the body:

- tadattavijānanam—making a statement that can be readily understood
- tajjanīyakamma—act of censure
- tassapāpiyasikā—one who has committed a fault
- tassapāpiyasikākamma—giving a penalty to one who has committed a fault
- ticivara—three robes of a bhikkhu
- ticivara-avippavāsa—area for not being separated from the three robes
- tiṇavattārahāvinaya—lit: “as if covered with grass”, ie. a dispute settled by mutual compromise
- tisaraṇagamaṇa—going to the Triple Refuge
- tisaraṇagamanupāsampadā—ordination as a bhikkhu by going to the Triple Refuge
- tiṭṭhiyaparivāsa—probation period of four months given to former members of other sects before being allowed bhikkhu ordinations

TH

- ṭhāna—lit: “place” or “condition”; possible cause
- ṭhānāṭhānagamanam—well or ill-founded, ie. probing to see if possible or impossible
- theyyasaṁvāsa—lit: “living in communion by theft”, ie. one living in the Order with false bhikkhu status

U

- ubbāhikā—a committee
- ubhatobayanaka—person having characteristics of both sexes
- udaka—(a body of) water
- udakasāṭikā—bathing cloth
- udakukkhepasimā—simā limited by water
- uddesa—recitation (eg. of a section of the Paṭimokkha)

- uddesabhatta—food dedicated to a sangha (but not intended to meet the entire sangha's needs)
 ukkhepaniyakamma—an act of suspension
 ukkhittako—person whom the sangha has restored
 ukkoṭana—overturned
 upacāra—vicinity; preparative or preliminary action
 upajjhāya—preceptor
 upasampadā—bhikkhu or bhikkhuni ordination
 upasampadāpekkha—one taking bhikkhu or bhikkhuni ordination
 upāsika—female lay disciple
 uposatha—fortnightly recitation of the bhikkhus' disciplinary rules by a chapter of bhikkhus
 uposathamukha—entrance to the uposatha hall
 uposathika—food given on uposatha day
 utukāla—lit: "time of the season"; temporary time (for which lodgings are given)
 uttaranikāya—"northern sect" of bhikkhus later known as Mahāyāna
 uttarasaṅga—outer robe (ceewon)

V

- vacchkuṭi—toilet
 vaḍḍhamānacchāyā—lit: "time during which a shadow grows"
 ie. noon to dusk
 vaggā—a group; a chapter of a book
 vagganta—voiced nasal at the end of each of the five vaggā of consonants in the Pāli alphabet; each vagganta has two places of articulation, that of its own vaggā (either throat, palate, cerebral, teeth or lips) and the nose (gram.)
 vammiko—anthill
 vaṇa—a grove of trees

- vassa—rainy season; the period of rains-residence
vassāvāsika—order of seniority in a sangha from theras down
vassikasāṭikā—rains cloth
vassūpanāyiko—giving to the sangha on the day of entering
rains-residence
vattabheda—neglecting the duties
vatthu—substance; thing; object
vatthusampatti—perfection of the object (eg. person)
vavatthita—analysed; defined; separated (into words)
vācā—speech; pronouncement
vihajjavādi—one who teaches analytically (explaining into
parts)
vihārahatta—food made for sangha with monastery funds
vikāla—wrong time
Vimativinodani—sub-commentary to Vinaya commentary (Sa-
mantapāsadika)
vimutta—vowel sound made with open mouth (gram.)
vinayakamma—a formal act relating to disciplinary matters
vinayasammukhata—being in the presence of vinaya to settle
legal cases
vinicchayo—judgement; decision
viññatti—intimation; information
vipatti—defective
vippavāsa—living apart
visabhāja—not compatible
visajjaka—one who distributes
visuṅgāma—separated from the area of villages
vivāda—contention; dispute
vivādāmūla—causes of arguments
vivādādhikaraṇa—cases arising from disputes
visativagga—a sangha of twenty bhikkhus
vohāra | calling; expression; use; jurisprudence

vuṭṭhāna—getting out of saṅghadisesa offence
 vuṭṭhānavidhi—method for getting out of saṅghadisesa offence
 vuṭṭhānavidhi-apatti—further offence committed whilst rectify-
 ing saṅghadisesa offence
 vuṭṭhāpanasammati—agreement to ordain
 vuṭṭhānasammati—agreement as to ordination

Y

yakkha—a demon
 yāgu—rice gruel
 yāgubhājaka—distributor of gruel
 yāvajīvika—medicine which can be consumed without time
 limitations
 yebhuyyasikā—action which accords with majority wish
 yojana—unit of measure equal to appox. ten miles or sixteen
 kilometres

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 (*paññātakaraṇa*) 161-172,
 176, 200-201, 208-210
- "against an evil person" (*tassa-*
pāpiyasikā) 151, 167, 169-
 170, 219-220
- "by covering over" (*tiṇavattā-*
rakavinaya) 177, 201-205,
 203-235
- "by majority" (*yebhuyyasikā*)
 145-150, 151
- for one who is "mindful" (*sati-*
vinaya) 172-173
- "in the presence of" (*sammukh-*
āvinaya) 141-145, 148, 161,
 167, 173-174, 176, 200, 203-
 204
- "when no longer insane" (*amuj-*
havinaya) 166, 173-175
- Vesāh*, ten practices of 130-137
- Vikkā* (wrong time) 131, 135
- Vivada* (dispute, settlement of 125-
 150, 224

Consonants		
Place of articulation	<i>vaḅga</i> (belonging to)	
	unvoiced	
	non-aspirated <i>sithila</i>	aspirated <i>dhanila</i>
Velar (in throat)	<i>k</i> ṅ 3.	<i>kh</i> 3. ṅ
Palatal (flat of tongue touches ridge behind teeth)	<i>c</i> 2. ṣ	<i>ch</i> ṣ
Retroflex (tip of tongue touches behind ridge) 6.	<i>ṭ</i> ḍ	<i>ṭh</i> ḍ
Dental (tip of tongue touches teeth)	<i>t</i> n	<i>th</i> n
Labial (at lips)	<i>p</i> b	<i>ph</i> b

- Notes
1. The voiced nasal sounds, *ṅ*, *ṇ*, *ṁ*, *ṃ*, *ṅ*, *ṇ*, *ṁ*, *ṃ* into each other to be of the same class. *ṅ* becomes *ṅ* before *k*, *kh*, *g*, *gh*. See 'Pali Buddhist Texts' (Sarnath).
 2. *c* is pronounced like *ch* in English.
 3. *kh*, *gh*, *ch*, *th*, *ph* etc. are aspirated sounds, up-hill etc.
 4. The Thai characters for *ph*, *th*, *dh* are the same as in the Thai language.
 5. The tip of the tongue touches the ridge behind the teeth, producing a hollow sound.
 6. The tip of the tongue touches the ridge behind the teeth, producing a hollow sound.
5. Unvoiced sibilant *s*.
For a more detailed description see 'Introduction to Pali', Pali Text Society.

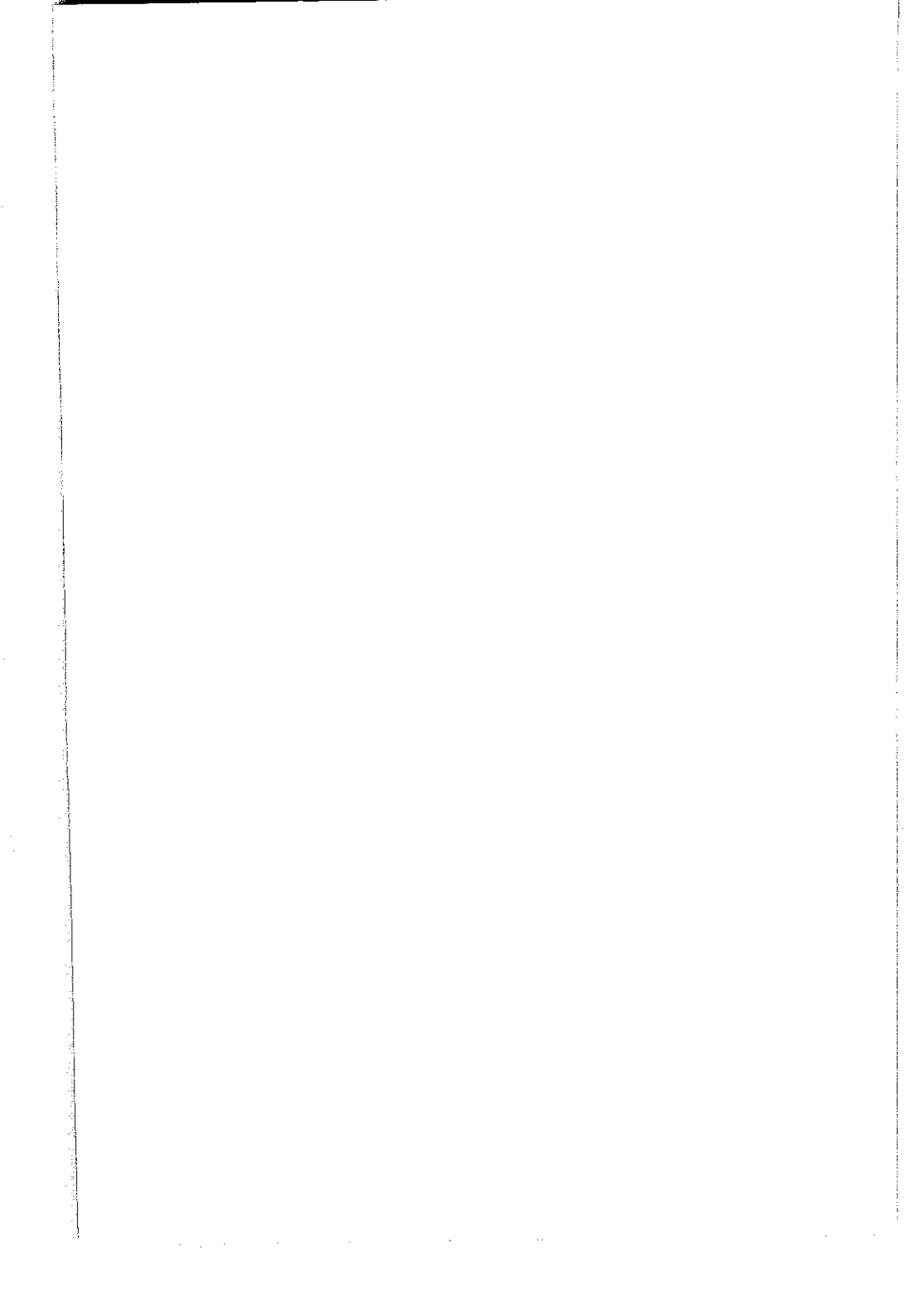
of Pāli Pronunciation

				niggahita
group of 5).		(vagganta)	avagga	(extras)
voiced				
aspirated sithila	aspirated dhanita	nasal 1.	semi-vowels and sibilant	pure nasal (no release from mouth)
g ṅ	gh ṅh	ṅ ṅ	h ṅh	ṁ
j ṅ	jh ṅh	ṅ ṅ	y ṅh	
d ṅ	dh ṅh	ṅ ṅ	r l ṅ ṅh	
d ṅ	dh ṅh	ṅ ṅ	l s 5. ṅ ṅh	
b ṅ	bh ṅh	m ṅ	v ṅh	

of each group of five, (*vagganta*) and *niggahita* change group as the following consonant. eg. ṅ, ṅ, ṅ, m, ṁ for a summary of Pāli *sandhi* see R.E.A. Johansson (Institute of Asian Studies Monograph Series) p. 15

ed like in cook-house, big-hat, church-hall, hot-house, added for interest, note their pronunciation is not the roof of the mouth giving a less projected somewhat

unciation of vowels and consonants see A.K. Warder y. pp. 1-4.



ERRATA

page		
	Contents under 'Chapter XXIV'	'Bbaddhasimā' should be 'Abaddhasimā'.
25	line 14	'square' should be 'rectangular'
28	diagram, note 2.	'Now lines' should be 'New lines'
41	paragraph 2, lines 5 and 8.	"Kaew's-house" should be "Kaew's-village"
42	para. 2, line 6	Interchange 'are' & 'they' to read 'except that they are'
42	para. 2, line 12	Change 'callect' to 'collect'
42	4th line from bottom	'Siam is' should be 'Siam was'
48	heading 'SIMĀSAṆ-KARA'	Change Ṇ to Ñ
57	heading 'Food officer'	Put '2.' before heading
64	para.2 lines 10 & 11.	The clauses 'If there is much', and 'If there is insufficient for each to eat his fill', should be interchanged.
67	para. 2 lines 12, 17, 19, 22.	'in care of' means 'it into the care of a bhikkhu'.
68	2nd to last line of 1st para.	Insert 'not' between 'is' and 'proper' to read 'whom it is not proper to move'.

page		
84	3rd to last line	Change <i>sanghassa</i> to <i>sanghassa</i> . *
88	para. 2, line 6	Should be 'to that bhikkhu'
97	2nd to last line	Interchange 'it' and 'if'
99	line 8, last word	Change <i>ni</i> to <i>ṇi</i>
100	para. 2, line 11	'is should' should be 'it should'
101	footnote	'pages 10-12' should be 'p. 395'
110	2nd line from bottom	Delete 'one'
114	8) line 7	'enounted' should be 'encounted'
122	last para. lines 1,2,4,	Change 'has', 'are', 'do' to 'had', 'were', 'did'.
144	line 20	Change 'It' to 'If'
145	line 11, 1st word	Should be 'Samathakkhandhaka'
145	note 10)	Change 'they' to 'the'
155	line 8,	} 'endowed' should be 'encumbered'
220	last line,	
243	line 15 and	
244	line 1	
161	beginning para. 3	Should have bold heading 'Paṭiññātakaraṇa'
178.	at top of page	Put bold heading 'Unconcealed Āpatti'.
178	footnote	Add 'are': 'full words are'
187	footnote	Change '244' to '245'
198.	Para. beginning <i>Vuttānavidhi</i>	Insert bold heading 'Sending back to the beginning'
201.	1st word 'sanghasam- mukhatā'	Change <i>ṇi</i> to <i>ṇ</i>

page		
216	note 6.	Delete the words 'a non- āvāsa, in an āvāsa'
241	para. 4 last line, last word.	Should be 'volume'
257	footnote	'at B.D.' should read 'in B.D.'
258	line 9	Should be 'standing'
Kammavācā		
273	Pāli line 7	<i>simām</i> should be <i>simam</i>
273	Pāli line 9	After <i>tunhassa</i> put <i>yassa</i>
273	Pāli last line	Change <i>tunhi</i> to <i>tunhi</i>
275	line 10	In <i>eso pāsāṇo nimittamuda-</i> <i>kaṃ</i> delete <i>udakaṃ</i>
277	line 2	Change <i>sammata saṅgha</i> to <i>sammata saṅghena</i>
277	line 14	Change <i>khammati</i> to <i>kha-</i> <i>mati</i>
280	Pāli lines 2 & 6	Add <i>bhikkhūṃ</i> after <i>it-</i> <i>thannāmaṃ</i>
281	line 3	Add <i>saṅgho</i> between <i>saṅ-</i> <i>gho</i> and <i>itthannāmaṃ</i>
281	line 4	<i>bhattuddesakassa</i> should be <i>bhattuddesakaṃ</i>
281	line 4	<i>sammati</i> should be <i>sam-</i> <i>mannati</i> and between <i>sammammati</i> and <i>so tunhas-</i> <i>sa . . .</i> put <i>yassāyasmato</i> <i>khamati itthannāmassa</i> <i>bhikkhuno bhattuddesakas-</i> <i>sa sammati</i>

page		
282	3rd to last line	Optionally interchange words <i>sammanneyya</i> and <i>ārāmikāpesakāṃ</i>
285	Pāli line 3	<i>bhaṇḍāgārikāṃ</i> should be <i>bhaṇḍāgārikāṃ</i>
289	line 3	<i>yāvadattacivaraṃ</i> should be <i>yāvadatthacivaraṃ</i>
289	line 5	<i>mahanti</i> should be <i>mahanti</i>
290	2nd to last line	Should be <i>ca tam tam vinayakammaṃ</i>
292	line 5	<i>sanīṭṭhānaṃ</i> should be <i>sanīṭṭhānaṃ</i>
292	para. 3	'pps 241-242' should be 'p. 286'
296	no. 3	<i>saṅghaṭi</i> should be <i>saṅghāṭi</i>
298	line 1	<i>matāpitūhi</i> should be <i>mā-tāpitūhi</i>
299	3rd to last line	<i>anukāṃ</i> should be <i>anukam-paṃ</i>
299	last line	<i>bhante</i> should be <i>bhante</i>
300	1st line	Change <i>saṅghaṃ</i> to <i>saṅghaṃ</i>
300	para. no. 8	Change <i>saṇātu</i> to <i>suṇātu</i>
303	line 15	Should be 'Preceptor'
304	line 2	<i>sanghassa</i> to <i>saṅghassa</i>
304	para. no. 4 & 5 line 1	Should be <i>suṇātu</i> not <i>suṇatu</i>
306	Admonition para. 1	Change first word <i>pindiyālopa</i> ... to <i>pindiyālopa</i> ...
306	para. 2, line 2 & para. 4, line 2	Last word <i>atīvekala-</i> should be <i>atīvekalā-</i>

page		
306	.. para. 2, line 4	<i>sanam</i> should be <i>sanam</i>
306	.. para. 4, line 3	Last word <i>phāni-</i> should be <i>phāni-</i>
306	.. para. 5, line 3, 1st word	Last <i>i</i> should be <i>i</i>
307	.. para. 7, line 9	Change <i>assamano</i> to <i>as-samano</i>
311	para. D.	'formulae' not 'fourmulas'
312	Pāli line 1	<i>āpajjim</i> not <i>apajjim</i>
313	Pāli 1st word	<i>suṇātu</i> not <i>sunatu</i>
313	line 2, 5th word	<i>sañcetanikaṃ</i>
313	4th line from bottom	<i>suṇātu</i>
314	line 3, 1st word	<i>itthannāmassa</i>
314	line 6, last word.	<i>āpat-</i>
315	para. no. 4, line 3	Put <i>saṅgham</i> before <i>ekissā</i>
317	Pāli, line 1, 4th word	<i>āpattim</i> not <i>apattim</i>
317	Pāli, line 6, 3rd word	<i>sukkavisatthiyā</i>
317	Pāli, 4th line from bottom	<i>paṭicchana-</i> should be <i>apaticchan-</i>
318	last line	<i>apaṭcchannaṃ</i> should be <i>apaṭcchannāya</i>
322	para. no. 2, line 3 and 13	Insert <i>apaṭicchannāyo</i> between <i>sukkavisatthiyo</i> and so ...
323	para. no. 3, line 8 & 9	Put <i>ā</i> in <i>chārattam</i> and <i>carāmi</i>
324	3rd line from bottom	<i>chārattam</i> not <i>charattam</i>
330	6th line from bottom	<i>dutirampi</i> should be <i>dutiyampi</i>
333	line 9	Should be 'Let the saṅgha ...

page		
334	last line	Change <i>abbānam</i> to <i>ab-</i> <i>bānam</i>
335	para. no. 12, 1st word of 1st and last lines	<i>sunātu</i>
335	para. no. 12, line 6	<i>yāci</i> not <i>yaci</i>
336	line 3 and line 9	<i>itthānnamassa</i> should be <i>itthannāmassa</i>
337	heading D)	Put the heading '1. Re- questing Mānatta'
339	para. 2, 1st word	<i>sunātu</i>
340	line 1	'kammavācācā' should be 'kammavācā'
340	line 5	<i>sukkhavātsatthim</i> not <i>sukka-</i> <i>visatthim</i>
341	last word	<i>yācāmi</i>
348	no. 9 heading	'Increase' not 'Increaae'
349	line 4	Insert <i>saṅgham</i> after <i>bhante</i> , before <i>dvinnam</i>
350	last line	<i>sambahulā</i> not <i>sambahula</i> and <i>āpattiyo</i> not <i>apattiyo</i>
353	para. no. 5, last word	<i>āpat-</i>
355	para. no. 9, line 5, last word	<i>saṅgham</i> not <i>saṅgho</i>
356	last line of The Request	<i>yācāmi</i>
361	para. b. 2), 1st word	<i>sunātu</i>
363	para. c)	Change 'd. 1)' to 'c. 1)'
364	para. d. 2), line 7	<i>āpattiyā</i> not <i>apattiyā</i>
364	last line, 1st word	Delete 'should'
380	8th to last line	Delete 'sangha council', put 'recital'
380	last 8 entries	change <i>ṇ</i> to <i>ṇi</i>

page

381	1st 2 and 5th entries	'ñ' not 'ṇ'
390	under N, Niggahita	put '12. 101'
345	after the Pāli Requesting Mānatta	} Add the note: 'Repeat twice more inserting <i>dutiyampi</i> and then <i>latiyampi</i> between <i>soham</i> and <i>bhanīe</i> '
349	after both Pāli passages	
354	after Pāli passage no. 5 (Requesting Mānatta)	
355	after no. 8, Requesting Abbhanā	
356	after no. 1, Request (Mahāsuddhanta)	
361	after b. 1), Requesting Paṭikassanā	
362	after b. 4), Requesting Mānatta	
363	after c. 1), Requesting Paṭikassana	
364	after d. 1), Requesting Paṭikassana	
364	after d. 2), Requesting Samodhāna-Parivāsa	

NOTE.

To help composing the Pāli for kammavācā it is suggested that the words *itthannāmo*, *itthannāmaṃ* etc. be marked (eg. by parentheses), as this word is not itself chanted but replaced by the monk's Pāli name. The case ending of the name (if masculine ending in *a*) changes according to the ending shown by the endings of *itthannām—o,—am,—aṅ* (*m* becoming *ñ* before palatal *ca*), *—assa,—ena,—a* etc. Also see bottom p. 279.

