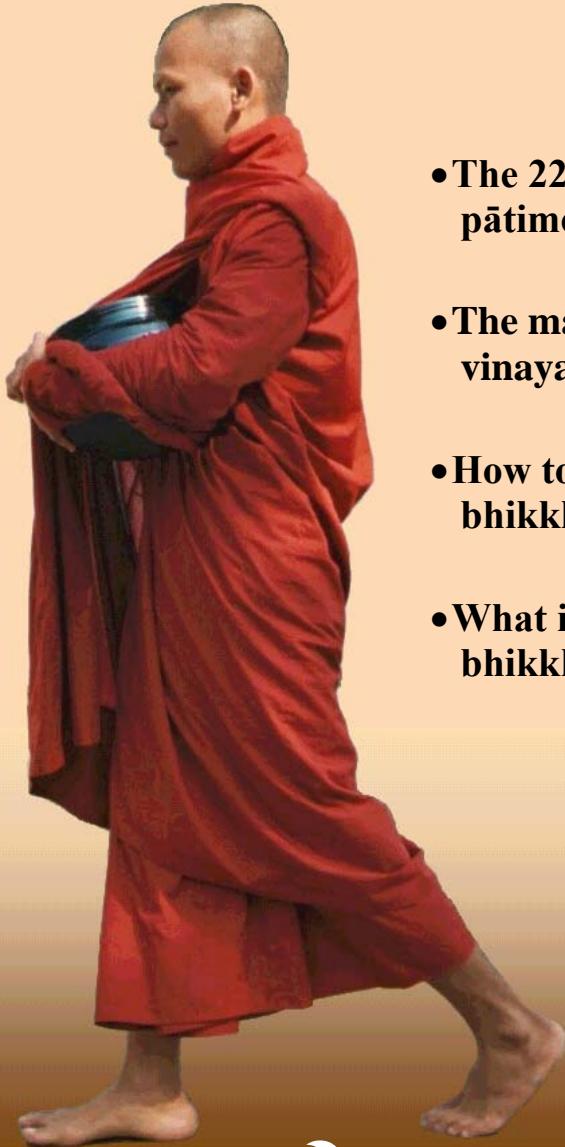


Venerable Dhamma Sāmi

The manual of the bhikkhu



- The 227 rules of pātimokkha
- The main points of vinaya
- How to become a bhikkhu?
- What is the bhikkhu's duty?

Venerable Dhamma Sāmi

The manual of the bhikkhu

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Preface

Presentation

This book gives helpful suggestions to every person willing to lead a monastic life under the best possible conditions. It expounds *all* the essential points that every *bhikkhu* (monk) is supposed to respect, while explaining all the common practices observed by the *saṅgha*, along with their corresponding terminology in Pali.

We hereby have at hand a summary of the 227 rules of the *pātimokkha* – which all *bhikkhus* are obliged to observe, as well as the points of the *vinaya* that are essential to know. The aim of this digest of the vinaya is to bring a clear and quick knowledge of these rules to people wishing to experience the monastic life and to all those who take a general interest into the Buddha's teachings.

One should keep in mind that virtue is the basis for the development of all practices leading to *nibbāna*, the liberation from all states of dissatisfaction. This virtue consisting in the training into right discipline is all too often neglected. Without this virtue, it is not possible to progress on this path.

Based on a very complete treatise dealing with the *bhikkhus'* discipline, “*The two hundred and twenty-seven rules of the pātimokkha*”, translated from Burmese language, and with a scrupulous respect for the canonical texts, this book has been edited to adapt the language, as far as possible, to a modern context (conversion of measurements in metres, weights in grams, Pali formulas in English, etc)

This book was conceived in a way to be an efficient tool for the *bhikkhus*:

- The key factors emphasised here are accuracy and clarity. It gives access to the main points of the *vinaya* that are essential for leading a correct monastic life, compiled in the most logical order.
- This book, which can be easily taken everywhere, is printed in a small format with narrow margins, and only contains the most useful information.
- The first sentence in bold of each rule of the *pātimokkha*, provides an understanding of the subject at a glance.
- The language used is both simple and thorough, making this book equally useful to people unfamiliar with the life of the *saṅgha* and to those who already have experienced it to some extent.
- The definitions of all the Pali terms – which are in italic – are grouped in a small glossary (apart from the formulas in brackets or between quotation marks) found at the end of the book.

The origin of the pātimokkha

During the first twenty years after Buddha's enlightenment, there were only found authentic monks endowed with a pure behaviour. No major fault was committed. Therefore, it was not necessary to establish restrictions concerning these faults. If a doctor prematurely operates on someone before an infection appears, the patient will be rather unhappy. Whereas if he operates on an infected wound, the patient will be rather thankful and grateful to the former. In the same way, only when faults gradually arose, when they were gradually committed, did Buddha accordingly define the prohibitions and the restrictions.

From those times on, by pointing out what is beneficial and what is not, Buddha started to admonish faults: « Do not do this, do not commit such acts, if you allow yourself to commit such faults, it will entail such consequence ». In this way, he progressively established the rules of the *vinaya* conduct.

Although they are exclusively meant for *bhikkhus*, more rules of the *pātimokkha* were established concerning the relationships of the monks with the laity than directly meant expressly for the *bhikkhus*. These rules are obviously designed for providing the *bhikkhus* with a framework that best befits the practice of renunciation and the training into concentration, and also for encouraging them to maintain a perfect conduct while facing all kinds of situations. In the *dhamma*, moral discipline is the pillar of all practices, of all actions. Within some authoritative commentaries, it is mentioned:

« The totality of the rules of conduct of *vinaya* is the condition of life in Buddha's teachings».

Those rules of conduct are very numerous. By summarising them in a concise shape, synthesising the main points, we do obtain 227 rules, which constitute the “contents” of the *vinaya*. The collection of these 227 rules constitutes that which is called in Pali the *pātimokkha*.

The Faults

When we deal with the faults committed by the *bhikkhus*, we sometimes refer to the seven kinds of *āpattis* (faults), or else **the eight categories of faults**. All possible faults are classified into **seven kinds**, according to their degree of gravity. In the classification of the *pātimokha*, there are **eight kinds** of faults, grouped according to the type (way of purification and degree of gravity). Within all categories, we find similar kinds of faults. However, some kinds of faults are absent from the eight categories expounded in the *pātimokha*.

The seven kinds of āpattis

A fault committed by a bhikkhu is called an *āpatti* in Pali. These *āpattis* are divided into seven kinds:

- | | |
|------------------------|---|
| 1. <i>pārājika</i> | Fault leading to the loss of the <i>bhikkhu</i> status. |
| 2. <i>saṅghādisesa</i> | Fault entailing a meeting that requires at least the presence of twenty <i>bhikkhus</i> for appropriate purification. |
| 3. <i>thullaccaya</i> | A serious fault. |
| 4. <i>pācittiyā</i> | Fault undermining <i>kusalas</i> . |
| 5. <i>pātidesanīya</i> | Fault entailing an oral confession. |
| 6. <i>dukkata</i> | Fault caused by a bad action likely to entail others' criticism. |
| 7. <i>dubbhāsita</i> | Fault caused by a bad speech likely to entail others' criticism. |

pārājika

According to *pāli* grammar, the term *pārājika* is divided as follows: “*parā + ji + ta*”. “*ji*” meaning “victory”. By adding the particle “*parā*”; “obstacle”, “*parājī*” is obtained, which means: “defeat, loss”. When the last particle: “*ta*” is added, the term becomes: “*pārājika*”, meaning: “that which leads to loss” or more precisely (in the *vinaya* context): offence entailing the loss of the *bhikkhu* status.

saṅghādisesa

In accordance with the *pāli* grammar, the term *saṅghādisesa* is divided as follows: “*saṅgha + ādi + sesa*”.

- | | | |
|-------------------|---|--|
| “ <i>saṅgha</i> ” | = | the community of <i>bhikkhus</i> |
| “ <i>ādi</i> ” | = | the beginning |
| “ <i>sesa</i> ” | = | the remaining (the middle and the end) |

This definition clearly means that the *saṅgha* must be present during all the procedures (at the beginning, the middle and the end) of purification of the fault. In the first place, in order to appease such a fault, it is compulsory to summon at least four *bhikkhus* meeting for the occasion (the minimum required number to consider that there is *saṅgha*). In accordance with all the rules of the procedure, assigned by the members of the *saṅgha*, the offending *bhikkhu* will be set apart from the community for a while (a minimum of six days added to the number of days during which the faults were not declared). Once the fault is expiated, the offending *bhikkhu* can join the *saṅgha* once more. But for this, at least twenty *bhikkhus* must organise a meeting during which the *kammavāca* will be recited to the offending *bhikkhu*.

Thus, that is why the presence of the *saṅgha* is necessary at the beginning, the middle and the end of the whole process of purification of the fault. Because of this, this fault is termed a “*saṅghādisesa*”.

thullaccaya

After the *pārājikas* and the *saṅghādisesas*, the other five kinds of faults can be purified by a *bhikkhu*, by means of the authoritative formula (*desanā en pāṭi*). It consists on fully revealing one's faults, assuming responsibility for them and following the step of not committing them ever again (refer to § “The desanā”, p.74). Among the kinds of faults that this formula allows to purify, the *thullaccaya* is the foremost.

“ <i>thula</i> ”	=	important
“ <i>accaya</i> ”	=	fault

A *thullaccaya* is therefore defined as an « important fault ».

pācittiya

A *pācittiya* is usually a fault committed deliberately, in this case *akusala* arises. But in any case a *pācittiya* is caused by letting oneself go (often owing to lack of attention).

pātidesaniya

Among the five kinds of faults that can be purified by means of the formula *desanā*, a *pātidesanīya* must be revealed separately, by verbally declaring it in the presence of at least four *bhikkhus*.

The term *pātidesanīya* is divided as follows: “*pāṭi + desanīya*”.

“ <i>pāṭi</i> ”	=	separated
“ <i>desanīya</i> ”	=	Admitting the fault

Thus, in the *vinaya* context, the definition of *pātidesanīya* is: “a fault that is separately admitted”.

So as to admit such a fault, the formula to be pronounced is:

« *gārayham āvuso dhammam āpajjim asappāyam, tam patidesemi* »

« Venerable, I fully disclose to you the improper fault that I have committed, which is likely to provoke negative criticism ».

dukkata

The term *dukkata* is divided as follows: “*du + kata*”.

“ <i>du</i> ”	=	that which is bad, evil
“ <i>kata</i> ”	=	action

Therefore, what we call a *dukkata* is a fault resulting from a bad action.

dubbhāsita

The term *dubbhāsita* is divided as follows: « *du + bhāsita* ”.

“ <i>du</i> ”	=	that which is bad, evil
“ <i>bhāsita</i> ”	=	speech

Therefore, what we call a *dubbhāsita* is a fault committed through offensive speech: harmful words, mockery, vulgar language, vain and foolish words.

The eight kinds of faults

The 227 rules of the *pātimokkha* are grouped into eight categories, according to the type of fault (the way of purification and degree of seriousness).

The pārājikas

They are the most serious faults in the *vinaya*. When a *pārājika* is committed, this leads immediately and automatically to the loss of the status of *bhikkhu*. The *bhikkhu* who commits this fault is no longer considered as such, even if he doesn't disrobe and his fault remains concealed from others' knowledge.

The samghādisesas

These faults are serious. When one of them is committed, it entails a long and complicated procedure leading, in a first stage, to a solemn acknowledgement of such a fault in the presence of four *bhikkhus*. Afterwards, the faulty *bhikkhu* will be subject to thirteen constraints lasting as much as the period during which his fault was not revealed, with six additional days. Among these constraints, the *bhikkhu* will have to remain apart from the other members of *samgha* at night, he won't be allowed to leave the monastery alone, he will have to declare his fault to all the *bhikkhus* whom he sees and hears, and he will even have to honour the *bhikkhus* who are newer than him by refusing all honour from them. By the end of this purging period, a minimum of twenty *bhikkhus* must meet around the faulty *bhikkhu* so as to reaccept him in the community. This reintegration is done by orally stating the specific formulas.

There is also a particular procedure allowing the faulty *bhikkhu* to avoid undergoing the constraints during the purging period.

A *bhikkhu* who has committed a *samghādisesa* but who disrobes immediately after, will have to follow the purging procedure of this fault as soon as he reintegrates the *samgha*.

Note: Apart from the *pārājikas* and the *samghādisesas*, all other faults, including those that are not listed in the 227 rules of the *pātimokkha*, can be purified by means of the formula of the *desanā*.

→ See chapter "The *desanā*", p.74.

The aniyatas

Unidentified faults. Faults that deal with an awkward situation, in which the witness knows that there was a fault, but is unable to identify it.

The nissaggiyas (or nissaggiya pācittiyas)

Faults entailing the forfeiture of an object obtained in an incorrect manner that entails a *pācittiya*.

The pācittiyas

Faults due to negligence.

The pāṭidesanīyas

Faults that cannot be purged by simply performing the *desanā* – as is the case with other rules. For purging them, it is advisable to reveal them by announcing them distinctly and by uttering the appropriate formula.

The sekhiyas

Points of training into the conduct. The *sekhiyas* concern the behaviour, the discipline and the dignity.

The adhikaraṇasamathas

The ways to proceed for settling disputes.

The eight categories of the 227 rules of the pātimokkha

1	<i>pārājika</i>	4 rules
2	<i>samghādisesa</i>	13 rules
3	<i>aniyata</i>	2 rules
4	<i>nissaggiya pācittiya</i>	30 rules
5	<i>suddha pācittiya</i>	92 rules
6	<i>pātidesanīya</i>	4 rules
7	<i>sekhiya</i>	75 rules
8	<i>adhikaraṇasamatha</i>	7 rules
total		227 rules

Note: the numbering of the *patimokkha* rules doesn't correspond at all with the chronology in which they were established. Besides, we can ascertain that they are classified under categories according to their degree of gravity, and also grouped according to the elements concerned (food, obtention of robes, etc.).

The figures used in the measurements could appear rather exaggerated, because they are calculated simply by quite inaccurate estimates based on the commentaries (*āṭhakathās*). Also, it might appear that in the Buddha's time, men were considerably taller than nowadays.

The 227 rules

The 4 pārājikās

pārājika 1 Not to have sexual intercourse. If a *bhikkhu* puts his sex in the sex, anus or mouth of a human being, man or woman – as well as in his own anus or in his own mouth –, an animal (male or female) or a dead body even if it is of the length of a sesame seed, he loses his status as a *bhikkhu* (for life).

Even if he does it while having his sex in plaster, in a condom, wearing the clothes of a layman, or being fully naked or not feeling any sensation (due to loss of tactile sensation on the sexual parts of the body for example), in the same way, he loses his status as a *bhikkhu*.

There are six cases when the *pārājika 1* is not committed:

1. When the *bhikkhu* is sleeping or in all other cases when he is not aware of the sexual intercourse when it takes place.
2. When the *bhikkhu* is not consenting (and doesn't experience any pleasure).
3. When the *bhikkhu* has fallen into unconsciousness or is in a state of insanity.
4. When the *bhikkhu*, being possessed by another spirit, can no longer control himself.
5. When the *bhikkhu* is afflicted by an unbearable pain.
6. When the *bhikkhu* has committed this action before the rules have been established.

Note: This rule is partly included within the third among the ten precepts.

pārājika 2 Not to steal. If a *bhikkhu*, with an intention of theft, takes away others' possessions, has at the time and on the spot of the theft a minimum value of a quarter of the currency used during the Buddha's time (1.06 grams of gold + 1.06 grams of silver + 2.12 grams of copper, so approximately 10 euros in 2002 – \$9,50), he loses his status as a *bhikkhu* for life.

If a *bhikkhu* takes possession of an object left behind by his owner or belonging to an animal, he does not commit the *pārājika 2*.

As soon as a *bhikkhu* takes an object with an intention of theft (even if he takes a single hair, even if at this particular moment he did not have the intention of taking it, or even if he afterwards abandons it), he commits the *pārājika 2*.

If a *bhikkhu* gets someone else to steal an object for him, he commits the *pārājika 2*.

If by common agreement, several *bhikkhus* decide that the one who will have the chance to steal an object will do it, and that only one *bhikkhu* conceals it, all *bhikkhus* commit the *pārājika 2*.

The *pārājika 2* is so subtle that a *bhikkhu* can commit it without even being aware of it.

If knowingly a *bhikkhu* smuggles or gets someone else to smuggle, through customs, a prohibited object (precious stones, drugs, etc.), if he lies to pay a smaller amount, travels without a valid ticket or if, out of mercy, he sets free an animal without his owner's consent, in all of these cases he commits the *pārājika 2*.

Several *bhikkhus* steal together something that they share. Each share is less than the critical sum (the quarter of the currency used in the times of Buddha, around 10 euros). However, by assembling all the shares that constitute the object of the theft, we do obtain a total value that exceeds this critical sum. All these *bhikkhus* have then committed the *pārājika 2*.

If a *bhikkhu*, either out of insanity, or owing to complete absentmindedness, or under the influence of an extremely painful disease, takes someone else's possession, he does not commit *pārājika* 2.

As soon as these five factors are present, the *pārājika* 3 is committed:

1. The stolen object belongs to a human being.
2. The *bhikkhu* knows that the object belongs to someone else other than himself.
3. The stolen object has a minimum value of 1.06 grams of gold + 1.06 grams of silver + 2.12 grams of copper (in the concerned region).
4. The *bhikkhu* has the intention to steal.
5. The theft is done.

Note: This rule corresponds with the second of the ten precepts.

pārājika 3 Not to commit murder. If, with an intention of murder, a *bhikkhu* kills a human being, if he deliberately hands to a person who wants to die, a weapon likely to kill (even by believing sincerely that he is doing a favour) and this person uses it to put an end to his life, or if he expounds to a sick person the advantages of death and under this influence, the sick patient dies by not taking the medicines or food that he needed for saving his life, he loses the status as a *bhikkhu* for life.

By ordering someone to murder someone else, by encouraging a woman to abort – and she follows this advise, by giving contraception to a pregnant woman who uses it successfully, or by requesting someone to murder an agonising person (even out the mere thought of relieving the suffering of the patient) and actually causing that person's death, in each of these cases, a *bhikkhu* commits *pārājika* 3.

By committing suicide, a *bhikkhu* commits *pārājika* 3 and thus passes away as a lay man.

If a *bhikkhu* asks a second *bhikkhu* to kill a person and the latter kills him or her, both *bhikkhus* commit *pārājika* 3. If the second *bhikkhu* kills a person other than the one the first *bhikkhu* had asked him to kill, the first *bhikkhu* does not commit *pārājika* 3. Only the second *bhikkhu* commits it.

The first *bhikkhu* asks a second *bhikkhu* to kill a person (or requests another person to do so). And on his behalf, this second *bhikkhu* hands over the work to a third *bhikkhu* and so on. All the *bhikkhus*, from the first to the last, commit *pārājika* 3.

With the intention to kill, a *bhikkhu* finds a way to kill someone (hole, trap, mine, etc.). If this has caused the death of a person, he commits *pārājika* 3.

As soon as these five factors are present, the *pārājika* 3 is committed:

1. The victim is a human being.
2. The *bhikkhu* knows that the victim is a human being.
3. The *bhikkhu* has an intention to kill.
4. The *bhikkhu* commits or orders a murder to be committed by someone else.
5. The murder is done.

Note: This rule partly corresponds to the first of the ten precepts.

pārājika 4 Not to claim attainments of stages of pure mental concentration that have not been achieved.

If with a boastful intention, a *bhikkhu* claims on purpose that he has eradicated the *kilesás*, or that he has reached some realisations (one of the four *jhānas*; one of the four psychic powers or one of the four stages of *ariyā*) although knowing that it is false; being asked or not being asked to do so, if in the field of these realisations, he asserts to know what he doesn't, if he claims to have seen something he has not, if he claims such things connected with it (for example: "I can see my previous lives"; "I can see beings dwelling in other worlds": "I definitely got rid of desire"), in each of these cases he loses his status as a *bhikkhu* for life.

If the person whom the *bhikkhu* addresses does not understand the meaning of his speech, he does not commit *pārājika* 4.

If a *bhikkhu* claims a realisation that he has really achieved, he does not commit a *pārājika* 4. In the same way, if a *bhikkhu* mentions to others a false realisation that he sincerely believes to have achieved, he does not commit *pārājika* 4.

As soon as these five factors are present, the *pārājika* is committed:

1. The *bhikkhu* claims – in one way or another – to have achieved a realisation pertaining to the category of *jhānas* or the entrance into the four stages of *ariyā* that he has not experienced.
2. The *bhikkhu* has the intention to boast (knowing that he has not achieved this realisation).
3. The *bhikkhu* specifies that he is the one who achieved this realisation (if he uses an indirect way for instance: « The disciples of my teacher are the *arahantas* », he does not commit *pārājika* 4).
4. The person whom the *bhikkhu* is addressing is a human being.
5. The person whom the *bhikkhu* is addressing must immediately understand (if he or she does understand only a long time after, the *bhikkhu* does not commit *pārājika* 4).

The 13 samghādisesas

samghādisesa 1 Not to deliberately emit sperm. If a *bhikkhu* masturbates himself or gets someone else to masturbate him until the emission of the sperm, it entails a meeting of the *sangha*.

A *bhikkhu* must not deliberately cherish his sex with the hand, neither doing so by using an instrument, nor making it move in the air. By doing so, if the sperm, even if it is only a tiny quantity that even a fly is able to drink, spreads from its original spot to the testicles, this *bhikkhu* commits the *samghādisesa 1*.

Exceptions

- While sleeping, if the sperm is released during a dream, no fault is being committed.
- While defecating, if some sperm does come out, the intention for it being absent, no fault is being committed.
- While nursing or cleaning one's sex (due to an inflammation, an injury, an insect bite, etc.) by putting medicine (cream, ointment, etc.), if some sperm is released, the desire for it being absent, no fault is being committed.

If at time of getting into bed, wishing to ejaculate, the *bhikkhu* wedges his sex between his thighs or holds it strongly in his fist and whilst sleeping the sperm is released, he commits the *samghādisesa 1*.

If the sperm is naturally released without the *bhikkhu*'s intention to do so and that at this moment this latter does experience pleasure, he does not commit any fault. However, if during ejaculation, he seized the opportunity to release the sperm with his hand, he commits the *samghādisesa 1*.

If while insistently looking at the body of a woman, with a burning desire, a *bhikkhu* ejaculates, he does not commit a *samghādisesa*.

Note: This rule partly corresponds with the third of the ten precepts.

samghādisesa 2 Not to touch a woman. If, with a lustful desire, a *bhikkhu* touches a woman – even a female born on that very same day – or the hair of a woman (not cut), it entails a meeting of the *sangha*.

By touching a cloth or a jewel worn by a woman, a *bhikkhu* commits a fault but not the *samghādisesa 2* (provided the woman is not touched along with that part of cloth or jewel).

In the same way, by touching a woman who is a relative, his mother or sister for instance, even with a mind rid of lust, he commits a fault but not the *samghādisesa 2*.

By accidentally touching a woman, there is no fault. However, if a woman touches a *bhikkhu*, this latter must not undergo it passively, because if he takes pleasure in it, even for a short while, he immediately commits the *samghādisesa 2*.

By touching a woman with some kind of utensil, a *bhikkhu* commits a *thullaccaya*.

Note: This rule partly corresponds with the third of the ten precepts.

samghādisesa 3 Not to have an ill-mannered conversation with a woman.

If with a lustful state of mind, a *bhikkhu* utters some ill-mannered speech regarding copulation or sodomy, it entails a meeting of the *sangha*.

samghādisesa 4 Not to propose sexual intercourse to a woman. If with a lustful state of mind, a *bhikkhu* indecently proposes a woman to copulate – with him or another person – it entails a meeting of the *samgha*. A *bhikkhu* who tells a woman that the girls wishing to be reborn under auspicious conditions must give him their bodies, commits the *samghādisesa 4*.

samghādisesa 5 Not to unite couples. If a *bhikkhu* plans encounters between men and women with the intention to unite them or if he plans encounters between prostitutes and people interested in them, it entails a meeting of the *samgha*.

If the following three factors are combined together, the *samghādisesa 5* is being committed:

- Accepting to seek for information (with an encounter between a man and a woman in mind).
- Taking these information.
- Reporting these information.

samghādisesa 6 Not to build a housing exceeding 2.70 metres by 1.60 metres (2.95 yards by 1.74 yards), without the agreement of the samgha, and doing harm to living beings, or not providing enough space to turn around it. The housing that a *bhikkhu* builds for himself must have a surface that will not exceed twelve measurements in length (measure by hand span; a quarter yard; nine inches) and seven in width – around 2.70 metres by 1.60 metres (2.95 yards by 1.74 yards). Before building a housing, the *bhikkhu* must seek the agreement of the *samgha* by indicating the spot of the construction project. The construction should not be done in an area where it is likely to harm insects – or other living beings. There must be sufficient space for a cow drawn cart to move around it. If one of these conditions is not fulfilled, it entails a meeting of the *samgha*.

There are places where a *bhikkhu* cannot build housings: places inhabited by animals; cultivated lands; prison compounds; cemetery; a place where alcohol is being sold; slaughterhouse area; junctions and crossroads.

A *bhikkhu* who lives in a big cave does commit no fault at all.

samghādisesa 7 Not to build a monastery without the approval of the samgha, harming living beings or not allowing to make a whole turn around it. If a *bhikkhu* to whom a *dāyaka* requests to choose a place so as to build a house for this former, or even a monastery, doesn't respect the following points, it entails a meeting of the *samgha*:

- The *bhikkhu* is supposed to invite other *bhikkhus* so as to show them the spot of the future building complex in order to get their approval.
- The place of the future construction must cause absolutely no harm to living beings and must not be situated on a cultivated land.
- A cart of four cows must have enough space to make a whole turn around the building.

samghādisesa 8 Not to groundlessly accuse a bhikkhu of having committed a pārājika. If, with the intention to ruin the name of another *bhikkhu*, a *bhikkhu* groundlessly accuses the former of having committed a *pārājika*, and claims having seen or heard him doing it, whether he did this accusation following a question or not, it entails a meeting of the *samgha*.

samghādisesa 9 Not to make believe that a first bhikkhu has committed a pārājika by deliberately accusing a second one who shows similarity with the first. If, to get others to believe that a *bhikkhu* has committed a *pārājika*, a *bhikkhu* deliberately accuses another person who shows a similarity with the other, it entails a meeting of the *samgha*. For example, a *bhikkhu* sees a short, stout person stealing a box of pastries. If this *bhikkhu* seizes the opportunity to get the small and fat *bhikkhu* who lives in his monastery and whom he does not like, accused of *pārājika*, by saying that he saw a “small fat person stealing a box of sweets”, he commits the *samghādisesa* 9.

We can number ten kinds of similarities: the cast (the social rank); the name; the ethnical origin (the nationality); the physical appearance; the fault; the bowl; the robe; the preceptor; the instructor and the dwelling place.

samghādisesa 10 Not to create a division within the samgha. If a *bhikkhu* attempts to destroy the equilibrium or the harmony that prevails between the members of the *samgha*, these latter must tell him: « Venerable, do not try to spoil the harmony that prevails within the *samgha*, do not try to deliberately do anything that is likely to destroy the harmony of the *samgha*, the *samgha* rises in concord, only when the *samgha* rises in concord is there found tranquillity within it, without quarrels, when all agree with a unique *pātimokha*, and thus remain all happy. » If, after having been stated up to three times these principles of virtuous conduct by means of a specific formula, the *bhikkhu* does not reject his view point, it entails a meeting of the *samgha*.

Among the *bhikkhus* who attempt to create a division within the *samgha*, those who reject their incorrect opinions, who are insane, who are unconscious or who are afflicted by intense physical pain, do not commit the *samghādisesa* 10.

Here are the eighteen ways to attempt to create a division within the *samgha*: Asserting that... 1) that which is not the *dhamma* is the *dhamma*; 2) that which is the *dhamma* is not the *dhamma*; 3) that which is not the *vinaya* is the *vinaya*; 4) that which is the *vinaya* is not the *vinaya*; 5) that which Buddha has not taught has been taught; 6) that which Buddha has taught has not been taught; 7) that which Buddha has not repeated has been repeated; 8) that which Buddha has repeated has not been repeated; 9) that which Buddha has not established has been established; 10) that which Buddha has established has not been established; 11) a fault that wasn't committed has been committed; 12) a fault that was committed has not been committed; 13) a minor fault when it is about a serious fault; 14) a serious fault when it is about a minor fault; 15) an exception of a fault is not one; 16) that which is not an exception of a fault is one; 17) a fault is committed owing to a vulgar attitude (impolite) when it is not so; 18) a fault is not committed owing to a vulgar attitude when it is so.

samghādisesa 11 Not to encourage a bhikkhu who works to divide the samgha. If one (or several) *bhikkhus* support another *bhikkhu* who works to divide the *samgha*, the *bhikkhu(s)* who notice or hear him doing so, must tell him: « Venerable, do not talk this way ! This *bhikkhu* is not in harmony with the *vinaya*. Venerable, it is improper to be favourable to a division of the *samgha*. Venerable, do remain in harmony the *samgha*, only when the *samgha* rises in concord is there found joy within it, without quarrels, when all agree with a unique *pātimokha*, and thus remain all happy ». If he does not obey this prohibition, the witnessing *bhikkhus* must then reiterate this prohibition by giving him a lesson and using a specific formula. If the prohibition (to side with the *bhikkhu* provoking a division in the *samgha*) is exclaimed a second and then a third time, by means of the same formula, but the *bhikkhu* still doesn't reject his opinion, it entails a meeting of the *samgha*.

samghādisesa 12 Not to reject admonishments made on his behaviour. If a *bhikkhu* does not respect the rules of the *vinaya*, if he does something which is in discord with the *vinaya*, those among the *bhikkhus* living with him who see or hear him doing so, are obliged to make him notice his behaviours or actions, which are not proper and that he must abstain from them. If he replies by refusing

to obey, the other *bhikkhus* must teach him a moral lesson by means of a specific formula. If after having admonished him in the same way for a second and then a third time, he refuses to give up his opinion, it entails a meeting of the *samgha*.

The *bhikkhu* must not refuse to listen to remarks made on his behaviour, even if he is the most respected one in the monastery and even if the remarks are made by a *bhikkhu* of lesser seniority, because if they are legitimate and he objects to them, he is likely to undergo the procedure entailing the *samghādisesa* 12.

samghādisesa 13 Not to spoil the confidence and the consideration that the people have

for the dhamma. By seeing or by hearing a *bhikkhu* committing actions or indulging in behaviours that corrupt others' faith in *dhamma*, other *bhikkhus* are supposed to tell him: «Your behaviour is spoiling the confidence and the consideration that the people have for the *dhamma*. Your conduct is mediocre. We saw and heard the way you behave. You must leave from here. Do not stay in this monastery.» Being expelled, if he refuses to leave and counteracts, the *bhikkhus* who see or hear him reacting this way, should expel him by teaching him a moral lesson a second time. If by the third time, he again refuses to obey, he should be brought before the *samgha* and be again pronounced thrice consecutively the discourse of expulsion. After this, if he still decides not to reject his opinion, it is proper to teach him a moral lesson by means of a specific formula. If after the second, then the third moral discourse pronounced by means of this formula, he doesn't step down from his stance, from this moment onward, it entails a meeting of the *samgha*.

Corruption

The *bhikkhus* who offer presents to the *dāyakas* spoil the faith and the confidence that these people have in the *dhamma*. Buddha does not accept this kind of gift. He only pleads in favour of gifts that the *dāyakas* give to the *bhikkhus* as the former do believe in the benefits derived from their *sīla*, their wisdom. In the same way, he stands firmly opposed to exchanges and donations done between the laity and the *bhikkhus*, which are motivated by links established between recipients and duty bound persons.

The fact that the *bhikkhus* offer things to *dāyakas* is highly likely to deteriorate the respectful consideration that the latter have for the *samgha*, and thus their faith in the *dhamma*. The people who come close to the *bhikkhus* and who give offerings to them will no longer see any benefit in doing so and will not do so to the ones who cultivate a good *sīla* and who achieved complete realisation. However, a *bhikkhu* can give some fruits that he possesses to his family members. Some *bhikkhus* can give food or some remaining hygienic products to the laity who perform sweeping, dish washing or gardening work, etc. In this case, there is no corruption of the faith, therefore no fault is being committed. To make sure that the *bhikkhus* do not commit faults, it is better that the laity carry out their duties first and then receive some food or something to drink. After having taken their meal, in order not to waste food, the *bhikkhus* should give their remaining food to the laity.

The *bhikkhu* who has performed an act of corruption should be expelled from the village or from the area where he lives. If he gives belongings or medical treatments all over the town, he must be expelled from this town. If he starts to criticise the *samgha* without leaving the area, he must be taken to the *sīmā* where the *samgha* will have to pronounce the appropriate formulas. After this, if he refuses to obey, the *samgha* must reprimand him. By the end of the third announcement of this formula, if this *bhikkhu* has still not decided to leave his area, he commits the *samghādisesa* 13.

The 2 aniyatas

aniyata 1 Not to be found alone with a (single) woman in a remote place that can arise

suspicions about a sexual intercourse. A *bhikkhu* is found alone with a woman in a place remote from others' sight, where a sexual intercourse is possible (in a place hidden behind a wall, curtains, etc.). They are seated together, being not in the presence of another woman or man who is able to understand. If a trustworthy person, seeing this *bhikkhu*, brings an accusation before the *saṅgha*, whether it concerns a *pārājika*, a *saṅghādisesa* or else a *pācittiya*, the accused *bhikkhu* finds himself in the case of an undefined fault and he is duty bound to admit the fault that he has committed.

By being isolated with a girl born on the same day, a *bhikkhu* is not spared from committing this fault.

aniyata 2 Not to be found alone with a woman in an isolated place that can arise suspicions

about conversations on lustful subjects. A *bhikkhu* is found alone with a woman in an open place within the reach of others' sight, but from where one cannot hear what is being said, and about which one can imagine that the conversation bears a lustful character. They are seated together, without the presence of another woman or man able to understand. If a trustworthy person, seeing this *bhikkhu* and being in the position to suspect a *saṅghādisesa* or a *pācittiya*, brings an accusation before the *saṅgha*, the accused *bhikkhu* finds himself in the case of an undefined fault and he is duty bound to admit the fault that he has committed.

The fact that it is not possible to hear the words said in a place non remote from sights may be due to the surrounding noise, the presence of a transparent wall (glass), or else to a remote distance (starting from twelve cubits, approximately 6 meters).

The 30 nissaggiyas

nissaggiya 1

Not to keep an extra robe more than ten days at a time. If a *bhikkhu* keeps his

non-determined robe more than ten days, it entails a *pācittiya* and irremediably calls for the forfeiture of this robe. This robe must be momentarily handed over to another *bhikkhu* by means of an authoritative formula, and then the latter returns the robe. Then, the *bhikkhu* who has committed the *nissaggiya* must perform the *desanā*.

This only concerns the robes being worn, as old robes can be used as a curtain, a carpet, etc. Then a *bhikkhu* cannot determine a new robe as long as the determination of the old robe has not been overruled.

There are four exceptions according to which a *bhikkhu* can keep a non-determined robe more than ten days at a time:

- When the tailoring of the robe has not been completed.
- When the *bhikkhu* comes across inauspicious conditions in the monastery in which he spends the *vassa*.
- During the month of *kathina* (from the first day following the full moon bringing the *vassa* to an end, until the following full moon).
- During the five months following the *vassa*, if benefits are derived out of the *kathina*.

This rule only concerns the robes being worn, because a *bhikkhu* could definitely own others that he uses as carpets, curtains, etc.

The way to give up a robe nissaggiya 1

The *bhikkhu* who committed the fault of having kept an extra robe more than ten days at a time, must give up this robe *nissaggiya* before doing the *desanā*. The formula of this forfeiture can be uttered in *pāli* or in any other language.

« *idam me bhante cīvaraṁ dasāhātikkantam nissaggiyam, imāham āyasmato nissajjāmi.* »

« Venerable, I must give up this robe that I have kept more than ten days. This robe, I leave it to you. »

After having relinquished the robe, it is necessary to purge the *pācittiya* caused by the *nissaggiya* by means of *desanā*. Afterwards, the *bhikkhu* who receives the robe *nissaggiya* returns it to the *bhikkhu* who has committed the *nissaggiya* while uttering in *pāli*, or any other language:

« *imam cīvaraṁ āyasmato dammi.* »

« This robe Venerable, I return it to you. »

nissaggiya 2

Not to spend the night far from one of his three robes. Once a *bhikkhu* has

managed to finish the tailoring of his robe, if he does no longer and doesn't come across any inauspicious conditions at *vassa*'s time, and he is not sick, spending the night without one of the three determined robes, it entails a *pācittiya* and irremediably calls for the forfeiture of this robe.

The way to give up a robe nissaggiya 2

The formula of this abandonment can be recited in *pāli* or in any other language.

« *idam me bhante cīvaraṁ rattivippavuttham aññatra bhikkhusammutiyā nissaggiyam, māham āyasmato nissajjāmi.* »

« Venerable, I must give up this robe that I left far behind me overnight. This robe, I leave it to you. »

If the *bhikkhu* thinks that he will spend dawn far from one of his three robes, he can recite the formula meant for eliminating the determination of this robe and so, be free from *nissaggiya*...

If it concerns the double robe:

« *etam samghāṭīm paccuddharāmi.* »

« I abolish the determination of this second robe. »

If it concerns the upper robe:

« *etam uttatasāṅgam paccuddharāmi.* »

« I abolish the determination of the upper robe. »

If it concerns the lower robe:

« *etam antaravāsakam paccuddharāmi.* »

« I abolish the determination of this lower robe. »

A *bhikkhu* who spends a night until dawn without one of his three robes can re-determine it the day after. In this case, he does not commit the *nissaggiya* 2.

nissaggiya 3 Not to keep the clothing material meant for the tailoring of a robe more than one month at a time.

If a *bhikkhu* succeeded in completing the tailoring of a new robe, if he does no longer or doesn't come across any inauspicious conditions during a *vassa* and if he is not sick, when some clothing materials are set apart and meant for a new robe, it must be sewed in the forthcoming ten days, (in accordance with the *nissaggiya* 1). If there is not enough clothing material and the *bhikkhu* is still expecting to receive some to finish this robe, the material can be kept for a month – a lunar month. If this period is exceeded, it entails a *pācittiya* and irremediably calls for the abandon of the unfinished robe.

To purge this fault, it is advisable to give up the robe in the presence of another *bhikkhu* by means of the following formula in *pāli* or in another language:

« *imam me bhante akālacīvaraṇī māsātikkantam nissaggiyā, imāham āyasmato nissajjāmi.* »

« I must give up this robe « exceeding the allotted period » that I have kept more than a month. This robe Venerable, I leave it to you. »

After having given up this robe, it is necessary to do the *desanā* to purify the *pācittiya* that is inherent to this fault.

Note: In today's world, given that the robes are already sewed (ready-made), the *nissaggiya* 3 has virtually no longer any chance to be committed.

nissaggiya 4 Not to have a robe washed or dyed by a *bhikkhunī* who is not a relative.

If a *bhikkhu* gets his « old » robe washed, dyed or dried through hitting by a *bhikkhunī*, who is not an offspring of his family up to the seventh generation, he commits a fault irremediably calling for the abandonment of his robe and entailing a *pācittiya*.

As soon as the robe has been worn or used as a pillow, it is considered as “old”.

The seven generations of the family

The seven generations of the family corresponds with his own generation, to the three who are backward and to the three subsequent ones after himself. Worth to come to know:

great-grand-parents, grand-parents, brothers and sisters, children, grand-children and great grandchildren.

nissaggiya 5 Not to accept a robe from a bhikkhunī who is not a relative. If, this not being an exchange, a *bhikkhu* accepts a robe from the hands of a *bhikkhunī* who is not a relative of his, it irremediably calls for the abandon of the robe and entails a *pācittiya*.

A piece of clothing material is considered as a “robe” as soon as it has a width of a quarter of a yard – about 20 centimetres/9 inches – and an elbow’s length – about 50 centimetres/19 inches. If a *bhikkhu* receives from a *bhikkhunī* a clothing material measuring at least these dimensions, under the agreement of an exchange even only with a myrobolan (symbolic, because it is only a valueless small fruit), no fault is being committed by accepting it.

nissaggiya 6 Not to ask for a robe from someone who is not a relative. If a *bhikkhu* asks for a robe from a *dāyaka* who is not a relative of his and he gets one, this irremediably calls for the abandonment of this robe and entails a *pācittiya*. However, in case the robe is stolen or destroyed, it is permissible to ask for one from anybody. Also, when a *dāyaka* has invited a *bhikkhu* to ask from him, the latter can freely inform him of the need for the robe.

Here is the formula which is appropriate to say – in *pāli* or in another language – in front of one or several *bhikkhus*, in order to proceed to the abandonment of the robe *nissaggiya*:

« *idam me bhante cīvaraṁ aññātakam gahapatikam aññatra samayā viññāpitam nissaggiyam, imāham saṅghassa imāham āyasmantānam (āyasmato) nissajjāmi.* »

« Venerable(s), I must give up this robe that I asked from a *dāyaka* who is not a relative of mine. This robe, I leave it to the *saṅgha*, venerable(s). »

After having given up the robe, the fault must be purged by means of *desanā*.

By forcing a *dāyaka*, who invited him to ask for what he requires, to offer a robe or a material that he does not want to give, a *bhikkhu* commits the *nissaggiya* 6. In this case, depending on the value of the material and the way the offering has been forced, the *pārājika* 2 may be committed.

nissaggiya 7 Not to ask for more than one upper robe and one lower robe in case of loss of the three robes. If a *bhikkhu* whose robes were stolen or destroyed asks from a *dāyaka* who is not a relative of his, for one or several robes in addition to one for the upper part and one for the lower part of the body, or of dimensions exceeding these two robes, it irremediably calls for the abandonment of the robe or robes received in addition to those that he was authorised to ask for, and it entails a *pācittiya*.

If a *bhikkhu* is deprived of his robes, whether they have been hidden, destroyed by fire, taken away by waters, bitten by rats, etc., he can ask for others from the *dāyaka* (even among those who have not set such a proposal) who are not relatives of his. However, it is advisable to be offered two robes at the most: an upper and a lower robe. The *bhikkhu* who accepts a larger number of them commits the *nissaggiya* 7.

The *bhikkhus* who had their robes stolen, or else destroyed in one way or another, can ask for robes from a *dāyaka* who is not a relative of his without exceeding the maximum permitted:

- If one robe has been lost, the *bhikkhu* cannot ask for a robe.
- If two robes have been lost, only one robe can be asked for.
- If three robes have been lost, at the most two robes can be asked for.

However, a *bhikkhu* who loses the only two robes that he possesses, can ask for two. It is also advisable to ask for more than two robes from a *dāyaka* who has previously expressed the request to ask

him in case it was needed (robes or objects pertaining to the four requisites), and also from his relatives up to the seventh generation (please refer to the list in *nissaggiya* 4).

nissaggiya 8 Not to ask for a good quality robe from a dāyaka who is saving money to offer one.

If a *bhikkhu* asks for a robe of good quality from a *dāyaka* – who is not a relative of his, the latter having not expressed, to the former, the request to be asked for it, – who saves money to offer him one and this good quality robe costs more than the one supposed to be offered at first, that he asks him to exchange the robe that is meant for be offered or else to buy another, that he specifies the width or the length, that he asks for one that has a softer touch or else he specifies other features and if he gets the robe according to his wishes, it irremediably calls for the abandonment of this robe and entails a *pācittiya*.

If the value of the robe being purchased according to the specific request of the *bhikkhu* doesn't exceed the value of the one meant at first, the *nissaggiya* 8 is not being committed.

nissaggiya 9 Not to ask for a good quality robe from two dāyakas who are saving money to offer one each.

If a *bhikkhu* proceeds to the house of one of the two *dāyakas* – none of them being relatives of his – the latter both willing to offer a robe, and this former having not been requested to do so asks them to get together to offer him a robe worth more than one of the two robes that these *dāyakas* had thought to offer at first, by imposing specifications as to the robe's width or length, if he gets offered this robe the way he asked for and the later bears at least the equivalent value of the two robes thought of previously, he is obliged to relinquish it and in entails a *pācittiya*.

nissaggiya 10 Not to appoint a kappiya on his own, nor to be too pushy with a kappiya who is supposed to provide something.

If a person willing to offer a robe to a *bhikkhu*, sends an emissary to hand over money to the said *bhikkhu*, and his emissary asks him to accept it explaining that it is meant for a robe, this *bhikkhu* must reply to him: « We (the *bhikkhus*) do not accept money. We can only accept a robe.»

This emissary can then say to the *bhikkhu*: « Venerable, I will refer the matter to a *kappiya*.» This *bhikkhu* can appoint a *kappiya* to this emissary only if the later asks him: « Have you got someone who watch over your matters ? » or « could you designate a *kappiya* for myself ? »

The emissary proceeds to the *kappiya* and hands him over money saying: « Friend, this sum that I am giving you is meant for buying a robe for this particular *bhikkhu* », naming the *bhikkhu* referred to.

Once this emissary has been understood by the *kappiya*, he proceeds back to the *bhikkhu* by informing him: « Venerable, I made the said *kappiya* understand clearly what is meant; at the required time, you could go to him so as to get a robe. »

By approaching a *kappiya*, this *bhikkhu* could tell him at the most: « I need a robe.» He can repeatedly ask him so twice or thrice. After these reminders, if the robe is still not obtained, he could show up before this *kappiya* up to six times by remaining standing and silent. If at the end of the three oral utterances and having stood silent six times, the robe is still not obtained, if this *bhikkhu* says or does anything else to get this robe and he finally gets it, it irremediably calls for the abandonment of the robe and entails a *pācittiya*.

If the *bhikkhu* has not succeeded in getting a robe – after three oral utterances have been made and having stood in silence six times –, it is advisable that he himself goes to the person wishing to offer the robe or sends an emissary to carry his message: « *dāyaka*, the money meant for this robe has been entrusted. Such-and-such *bhikkhu* didn't receive anything. *dāyaka*, please get your money back to make sure that you have not lost it. »

The *vinaya* applies this rule in the same way regarding offerings of other kinds such as exercise books, food, medicine, lodging, etc.

nissaggiya 11 Not to accept carpets containing silk. If a *bhikkhu* is being offered a floor carpet made out of silk, he must relinquish it and it entails a *pācittiya*. Even if such a carpet does not contain one thread of silk, the *nissaggiya* 11 is being committed. However, by using silken material such as an anti-dust cloth, a curtain, a floor cover or a pillow, no fault is being committed.

Note: These types of carpets are hardly used nowadays. Not to be mistaken with the piece of square material used to cover floors (*nissidana*).

nissaggiya 12 Not to accept the floor carpets exclusively made of black sheep wool. If a *bhikkhu* sews or causes someone else to offer him a floor carpet exclusively made of black sheep wool – which is devoid of any other colours –, he cannot use it and must forsake it, and it entails a *pācittiya*.

nissaggiya 13 Not to accept a floor carpet that is, for more than half of it, made with black sheep wool and a quarter in white wool. A *bhikkhu* who makes or causes someone else to offer him a floor carpet can utilise plain black sheep wool. However, he can do it for half of the carpet at the most. He must incorporate white sheep wool for at least a quarter of the carpet as well as a wool or another colour, according to his wishes, for at least a quarter of the carpet.

If a *bhikkhu* purchases a floor carpet and does not respect its proportions, he commits a fault irremediably calling for the definitive abandonment of this carpet and entails a *pācittiya*.

nissaggiya 14 Not to purchase a new floor carpet as long as the former is not six years old yet. A *bhikkhu* who makes or causes someone else to make him a new floor carpet must keep it for six years before getting a new one. If during these six years he gets another, this new carpet must be given up, he cannot get it back and the *bhikkhu* commits a *pācittiya*.

To a *bhikkhu* undergoing stages of bad health, who cannot take his floor carpet along with him when he is travelling, it is allowed to get a new one from the *samgha* during the six years period. Although it is forbidden to make or to ask for a floor carpet during this six years period, it is allowed to make one for another *bhikkhu*. It is also allowed to accept one during this period if someone spontaneously offers one or if the old one is lost or no longer in a good shape.

nissaggiya 15 Not to make a new carpet without adding a part of the old one. If a *bhikkhu* makes a new floor carpet without incorporating into it a portion of the margin of the old one (it should at least measure the minimum dimension of Buddha's measurement, approximately 60 centimetres/16.5 inches), he must give up this carpet, which in no wise can be utilised and commits a *pācittiya*.

Concerning the portion that one should take from the old floor carpet so as to incorporate it into the new one, if the remaining piece worthy of use measures less than a quarter yard – nine inches – 22 centimetres, most of it must be got back. If there is nothing to be re-utilised from the old floor carpet, the *bhikkhu* can then make a new floor carpet without adding any piece from the old one.

If the old floor carpet is still in a good shape, it is also possible (rather than making entirely another carpet) to add wool so as to complete it.

nissaggiya 16 Not to carry wool along with oneself for more than three walking days. If a *bhikkhu* who needs sheep wool has no one to carry it for him on a distance exceeding the one corresponding to three walking days, this wool must be abandoned and it entails a *pācittiya*.

nissaggiya 17 Not to make someone else wash, dye or card the wool for a bhikkhunī. If a *bhikkhu* causes wool to be washed, dyed or carded by a *bhikkhunī* who is not a relative of his, he must abandon this wool and it entails a *pācittiya*.

nissaggiya 18 Not to accept money. If a *bhikkhu* accepts or receives in one way or another, gold or money, he must relinquish it to the *saṅgha*, and it entails a *pācittiya*.

Then, the will give back this gold or that money to the donor, who will provide what he wishes to the *saṅgha* or that will itself abandon it somewhere. In case it couldn't be done, the gold or the money would be entrusted to a trustworthy *bhikkhu*, designated by the *saṅgha*, who will (alone) proceed and abandon it somewhere in nature, on a spot where he knows that no one will come to take it back, so that nobody does notice or even remembers the spot (in the case of a cheque book or a visa card, it will have to be given back to the bank, and the account will obviously have to be shut down).

What ought to be considered as gold or money are: all precious metals, coins, bank notes, checks, credit cards, restaurant tickets or any other type of monetary means (all that which enables to buy something). However, telephone cards, stamps and transportation tickets do not belong to this category as these things do not enable one to do shopping.

Note: This rule corresponds partly with the last of the ten precepts.

nissaggiya 19 Not to proceed to exchanges in order to obtain money. If a *bhikkhu* proceeds to exchanges (swap, purchase, sale) for obtaining gold, money (or any other monetary means), he must abandon all that which was thus obtained and it entails a *pācittiya*.

Then, the procedure is the same as in the case of the *nissaggiya 18*.

Note: This rule corresponds partly to the last part of the ten precepts.

nissaggiya 20 Not to exchange things. If a *bhikkhu* proceeds in exchanges – swap, purchase, sale – of any objects whatsoever –, these objects must be relinquished and it entails a *pācittiya*.

If it is about an exchange of objects done with a friendly purpose and not for business, no fault is being committed; For instance, a *bhikkhu* proceeds to a butter saler and tells him: "I inform you that I have an extra piece of cloth that I can relinquish to you. Besides, I inform you that I need butter." If the merchant understands, and he gives butter to a *bhikkhu* and the *bhikkhu* gives him his piece of cloth, no fault is being committed. However, from the moment when a *bhikkhu* directly proposes to exchange something against something else, he commits a *pācittiya* and must relinquish the objects thus obtained.

nissaggiya 21 Not to keep an extra bowl more than ten days at a time. If a *bhikkhu*, during a period exceeding ten days, keeps a bowl, in addition to the one that he determined as his bowl, this extra bowl must be relinquished and it entails a *pācittiya*.

Without determining and abandoning it, an extra bowl can be kept only ten days at the most. Beyond that limit, it must be relinquished to another *bhikkhu*. In this case, the *bhikkhu* utters this formula:

« ayam me bhante patto dasāhātikkanto nissaggiyo, imāham āyasmato nissajjāmi. »

« This extra bowl that I kept more than ten days must be relinquished. Venerable, this bowl, I abandon it to you. »

Once this relinquishment is done, the *bhikkhu*, while accepting the bowl, must remit back to the guilty *bhikkhu*, who should either determine this bowl, or else definitely abandon it to another *bhikkhu*.

nissaggiya 22 Not to ask for a new bowl as long as the present one does not have at least

five cracks or has not become unusable. If a *bhikkhu* asks – and receives – a new bowl, while the previous doesn't have at least five cracks or fissures, or hasn't become unusable yet, it must be relinquished and it entails a *pācittiya*. This bowl must be relinquished to the *sangha* (all the *bhikkhus* of the monastery) by remitting it to the eldest among the brethren. In turn, the eldest remits one of his bowls to the second *bhikkhu* (in rank of seniority) who will remit one to the next and so on. The worst bowl – which is extra to all others – must be remitted to this guilty *bhikkhu* who will have to utilise it until it breaks. He must also relinquish his original bowl. To give up the new bowl, the guilty *bhikkhu* will say:

« *imam me bhante patto ūnapaṇica bandhanena pattena cetāpito nissaggiyo, imāham samghāssa nissajāmi.* »

« Venerable, it is convenient that I give up this bowl that I asked for, knowing that mine doesn't bear five cracks yet. This bowl, I leave it to the *sangha*. »

Once this bowl has been abandoned, the *bhikkhu* must purify the *pācittiya* by doing the *desanā*.

If the crack of an earthen bowl has a length measuring at least two phalanxes, a small hole must be punctured on each side so that a string, being utilised as fixation, could pass through. If the bowl does not have at least ten phalanxes, a new bowl cannot be claimed. If there are holes where food can be stuck in, they must be sealed with graphite or resin. If a grain of semolina can pass through a hole, the determination of the bowl is abolished; it means that the bowl can no longer be considered as such. And so, if a hole is enlarged, it must be sealed with the help of a sheet, or an iron filing, etc.

Naturally, a *bhikkhu* can accept a supplementary bowl if a *dāyaka* offers it to him spontaneously, even if the present bowl is still in good shape.

nissaggiya 23 Not to keep medicinal foods more than seven days at a time.

If a *bhikkhu* undergoing a stage of bad health, who is allowed to store and use medicinal foods such as butter, fat, oil, honey, molasses or sugar for a period of seven days at the most, consumes one of these stored foods after this period, the product must be forsaken and it entails a *pācittiya*.

These medicinal foods must be accepted within the limits of what can be consumed during a period of seven days. If these medicinal foods cannot be totally consumed during this period, before the seven days have expired, the *bhikkhu* must make a determination by saying: « I will eat – or drink – no more of this product. » If this (or these) food (s) is not absorbed but only smeared, it can be stored beyond seven days. It is improper to consume these foods if it is only due to hunger or to simply satisfy a desire (gluttony). These medicinal foods are only permitted in the following cases: lack of energy, weakness, illness due to winds circulating in the body and other health problems of this kind. A *bhikkhu* suffering these health problems is free to use these products at any moment of the day or night.

Among the five types of medicinal foods, those that are consumed must be filtered prior to it, to make sure that they do not contain any solid particles. Nowadays, apart from sugar cane, all that is extracted from sugar such as palm juice, cubes of palm sugar and molasses of palm (usually in the shape of irregular balls) also belong to the category of honeys, sugars and molasses. Sick *bhikkhus* are allowed to use sugar cubes and hard molasses. As to the *bhikkhus* who do not have health problems, in case of hunger, they are allowed to consume sugars or molasses in the afternoons. However they can do it only in liquid form.

A healthy *bhikkhu* must give up this type of liquid the same day and cannot accept solids in the afternoon. At the end of the seven days, an unhealthy *bhikkhu* must abandon and get someone to re-offer him these products if he needs to be able to consume them for another seven days.

nissaggiya 24 Not to get a bath robe, sewed, dyed or brought before the full moon.

If a *bhikkhu* searches for a material to make a « bathrobe » between the full moons of October and May, if he sews or dyes a « bath robe » between the full moons of October and June, or if he determines or wears one between the full moons of October and July, he must abandon this robe and it entails a *pācittiya*.

A « bath robe » is a material worn by a *bhikkhu* while taking his shower under the rain (during the monsoon, between June and October).

The bath robe *nissaggiya* must be relinquished to the *saṅgha*, or to a group of *bhikkhus*, or to a single *bhikkhu*. Afterwards, the *pācittiya* must be purged by means of *desanā*. Here is the formula that must be pronounced either in *pāli*, or else in another language, when the « bath robe » is abandoned.

« *idam me bhante vissikasātikacīvaraṁ atirekamāse sese gihmānepariyittham, atirekaddhamāse sese gihmāne katvā paridahitam nissaggiyam, imāhaṁ saṅghāssa nissajjāmi.* »

« Venerable(s), I must abandon this bathrobe that I searched for and obtained outside the five authorised months / which I sew, dyed, wore beyond the four authorised months. This robe, I leave to you.»

Afterwards, the *bhikkhu* must abandon this robe.

nissaggiya 25 Not to take back a robe after having offered it.

If a *bhikkhu*, after having offered a robe to another *bhikkhu*, out of anger, or else out of annoyance, takes back this robe or causes someone else to take it back, this robe must be forsaken and it entails a *pācittiya*.

A *bhikkhu* who takes back a robe that he has offered to another *bhikkhu*, while considering it belongs to him, commits the *nissaggiya* 25. If the first *bhikkhu* takes back something that he gave to a second *bhikkhu* and the latter knows that this thing was given to him, depending on the value of the object, the first *bhikkhu* may commit the *pārājika* 2. In all cases, the robe must be given back to its owner.

nissaggiya 26 Not to get the robe woven.

If whilst asking for thread, a *bhikkhu* gets a robe woven (without having being requested for this) and he receives it, it must be abandoned it and it entails a *pācittiya*.

A *bhikkhu* must not ask for a large quantity of thread from a person who is not a relative of his or who has not invited him to tell what he needed. If a *bhikkhu* causes one of these persons to get a robe woven by a weaver, he commits the *nissaggiya* 26.

nissaggiya 27 Not to ask for a robe to be woven bigger and of better quality than the one that the donor had planned to give.

If, after a *dāyaka* has requested a weaver to weave a robe for a *bhikkhu* who is not a relative of his, without being requested to do so, the latter proceeds to a weaver to give him instructions so that the woven robe is of better quality than the one that the donor has planned to give, and according to these instructions, the weaver makes it larger; or else thicker; of better quality; regular and flat; or he spreads the material or dyes the thread well, if he gets this robe woven according to his wish, it irremediably calls for its forfeiture, and it entails a *pācittiya*.

nissaggiya 28 Not to accept nor to conserve any extra robe – offered or not out of emergency – beyond the authorised period.

If a *bhikkhu* accepts an extra robe that is offered or not because of an emergency, and he keeps it beyond the authorised period (refer to *nissaggiya* 3), it must be relinquished and it entails a *pācittiya*.

As an exception, a *bhikkhu* can accept an extra robe as soon as ten days before the end of the *vassa*, in case of emergency. A robe that is offered urgently is a robe offered by a person who must leave on a trip; a pregnant woman; a sick person or a person whose faith in the *dhamma* suddenly arises, or by a

person in whom arises a sudden feeling of reverence for the *samgha*. This donor can then invite the *bhikkhu* so as to offer him the robe, or himself proceed to the *bhikkhu*, and tell him: « *vassāvāsikam dassāmi*. » In English: « I offer you this robe of *vassa*. » In these conditions (of emergency), *bhikkhus* are authorised to accept a robe. If the benefits of the *kathina* have not been obtained, this robe can be stored as an extra robe until the full moon of November (or beginning of December), that is to say, a month before the end of *vassa*. If the advantages of the *kathina* have been obtained, this robe can be stored without determination during five months starting from the end of the *vassa*. If it is kept beyond it, it entails the *nissaggiya* 28.

nissaggiya 29 Not to leave one of the robes more than six nights in a village, at the end of the *vassa* period, while lodging in a dangerous area.

If, during the *kathina*, a *bhikkhu* who is not sick, leaves one of his robes in a village for more than six nights, this robe must be abandoned and it entails a *pācittiya*.

During the *kathina*, if a *bhikkhu* living in a forest monastery fears a danger, he can leave one of his robes in a village for a period of six nights (at the most).

According to this rule, four conditions must be fulfilled to be permitted to leave a robe in a village:

- The *bhikkhu* has completed his *vassa*.
- The period – of the deposit of the robe – takes place during the *kathina*.
- The dwelling of the *bhikkhu* is located at least two thousand elbow lengths – approximately a kilometre/ (0.62 miles) – from the village.
- The *bhikkhu* fears to lose his robe.

nissaggiya 30 Not to divert for his own benefit a donation made to the *samgha*.

If, coming to know – by means of gestures or speech – that some things were meant for being offered to the *samgha*, a *bhikkhu* succeeds in getting them diverted to him for his own benefit, these things must be forsaken and it entails a *pācittiya*.

This rule specifies that even a *bhikkhu* who accepts things that his mother meant for offering to the *samgha*, after having influenced her to divert them to him, commits the *nissaggiya* 30.

The 92 pācittiyas

pācittiya 1 Not to lie. If a *bhikkhu* utters false speech whose nature he is aware of, he commits a *pācittiya*.

A *bhikkhu* who knows that what he has said is wrong only after having said it, if he doesn't rectify his speech, he immediately commits the *pācittiya* 1. The *bhikkhu* who gives erroneous talks, believing them to be right, does not commit any fault.

While asserting, with full knowledge of the facts, that something is true when it is not, or else that it is not true when it actually is, by making this wrong information known by means of body (gestures, hand writing) or speech, it is considered as a lie.

Note: This rule corresponds with the fourth of the ten precepts.

pācittiya 2 Not to insult another *bhikkhu*. If, with the aim of inflicting sorrow, a *bhikkhu* verbally offends another *bhikkhu*, at each words pronounced with this aim, he commits a *pācittiya*.

pācittiya 3 Not to create disagreement between *bhikkhus*. If a *bhikkhu* talks to spread scandal about, with the aim of provoking a disagreement between *bhikkhus*, he commits a *pācittiya*.

The simple fact of making a report of hostile talks can create a disagreement.

pācittiya 4 Not to recite together with laymen, texts of *dhamma* in *pāṭī*. If a *bhikkhu* recites words of the *dhamma* to persons who are not *bhikkhus* or *bhikkhunīs*, for each word pronounced with this aim, he commits a *pācittiya*.

pācittiya 5 Not to spend the night under the same roof as the laity. If a *bhikkhu* spends more than three nights under the same roof and between the same walls as a layman or a *sāmanera*, he commits a *pācittiya*.

In this context, when we speak about « spending the night », it is the simple fact of lying down at dawn time, – as soon as the first light of dawn appears in the sky once the night is over – which is taken into consideration. Thus, a *bhikkhu* who spends more than three nights with a layman, if he gets up before dawn by the fourth night, he does not commit a fault.

A *bhikkhu* commits the *pācittiya* 5 if he spends more than three nights under the same roof and between the same walls as a person who is not a *bhikkhu* or with an animal with which it is possible to commit the *pārājika* 1. If a *bhikkhu* spends more than three nights under the same roof but not between the same walls as a layman (that is to say in another room), he commits a *dukkāra* but not a *pācittiya*.

A *bhikkhu* who spends more than three nights in the same building as a layman, but who remains in a room that does not share a common entrance way with the one where the layman dwells (in such a way that if the layman wishes to enter the room of the *bhikkhu*, he is first compelled to proceed outside), does not commit the *pācittiya* 5.

pācittiya 6 Not to lie down in a building in which there is a woman. If a *bhikkhu* lies down in a building where there is at least one woman – under the same roof and between the same walls – he commits a *pācittiya*.

For the *pācittiya* 6 to be committed, a woman must also be lying down (with the head lying). For example, if a *bhikkhu* sleeps lying down in a room where there are several women who are all standing or seated without the head resting on the floor, he does not commit this *pācittiya*.

If a *bhikkhu* lies down under the same roof as a woman but not between the same walls – in a different room – he commits a *dukkata* but not the *pācittiya* 6. If he lies down at an upper floor of the building, and the woman is at the ground floor and this floor does not communicate with the upper floors, he does not commit a fault. If this building has an inner staircase – which interconnects the two levels –, the *bhikkhu* commits the *pācittiya* 6 (except if he is in another room).

“Lying down” means to have the head resting; whether on the floor, a bed, or else a pillow, armrest, etc. The *pācittiya* 6 is committed every time the *bhikkhu* lies his head. If the head is not lying down, a *bhikkhu* can sleep seated with the head leaning, in the same room as a woman, without committing this *pācittiya*. Sick *bhikkhus* are not exempted from the *pācittiya* 6.

pācittiya 7 Not to teach to a woman more than six consecutive words of dhamma. If, not being in the presence of a man able to understand, a *bhikkhu* teaches a woman more than six consecutive words of *dhamma* (*tipiṭaka* or authoritative commentaries on them) in *pāli*, he commits a *pācittiya*.

If the *bhikkhu* uses another language, he can freely teach the *dhamma* to women. By pronouncing in *pāli*, the sentences of taking refuge in the triple gem or the precepts, there is no fault. The reason for this being that it was not meant for making known the points of the *dhamma*.

According to this rule, a series of words means a verse, for the texts composed in the form of stanzas. Concerning texts devoid of a particular structure, each word is considered as a continuation of the preceding one.

A *bhikkhu*, when in the presence of several women, can teach six consecutive words of *dhamma* to each one, even if the others listen. As soon as the *bhikkhu* or the woman changes his or her position, the *bhikkhu* can teach six supplementary continuations (to the same woman) without being at fault.

pācittiya 8 Not to announce to a layman a realisation that has been achieved. If a *bhikkhu* announces to a layman or to a *sāmanera*, a realisation partaking with a *jhāna* nature or with a stage of *ariyā*, and this realisation has genuinely been achieved, he commits a *pācittiya*.

On the other hand, a *bhikkhu* who makes such a declaration, while knowing it to be false, commits the *pārājika* 4. A *bhikkhu* must avoid making his attainments known, even to other *bhikkhus*. Apart from four exceptions when they can do so, *ariyās* never unveil their realisations:

- Under a violent threat.
- Undergoing an oppressive and virulent lack of respect.
- At the time of passing away.
- To reveal it to his preceptor or to a fellow *bhikkhu* who does a similar practice.

pācittiya 9 Not to denounce a samghādisesa to a layman. If, without permission from the *saṅgha*, a *bhikkhu* reveals to a layman or to a *sāmanera* a *saṅghādisesa* that another *bhikkhu* has committed, he commits a *pācittiya*.

To dissuade the *bhikkhu* who has committed a *saṅghādisesa* from doing it again, one or several *bhikkhus* could reach an agreement resulting from a meeting of the *saṅgha*, allowing them to openly announce this *saṅghādisesa* to the people. However, any *bhikkhu* can freely announce the *saṅghādisesa* committed by a *bhikkhu* to another *bhikkhu* or to a *bhikkhunī*.

By announcing to a layman or to a *sāmanera* that which the *bhikkhu* has committed without specifying what kind of fault is involved or by mentioning which category the fault being committed belongs to, without expressly specifying what was committed, a *bhikkhu* does not commit any fault.

pācittiya 10 Not to dig or cause someone else to dig the earth.

If a *bhikkhu* himself digs or causes someone else to dig for him some « real earth », he commits a *pācittiya*.

By digging, explosion, scratching, lighting a fire or by any other means whatsoever, a *bhikkhu* must, in no case at all, modify the earth in any shape whatsoever. Also, he cannot cause the earth to be dug by someone else by directly asking him to do so. However, he is authorised to make him indirectly understand, by telling him for example: « I inform you that there is some earth that needs to be moved. »

Two types of earth are distinguished; the “real earth” and the “false earth”. Earth that is on its original place is considered as the “real earth”, and earth that has been moved is considered as the “false earth”. When the latter has been humidified by four months of monsoon, it then becomes « real earth ». A *bhikkhu* who digs or causes some « false earth » to be dug by someone else, does not commit any fault, whereas by digging or by causing some « real earth » to be dug by someone else, he commits the *pācittiya* 10.

The various qualities of earth are also taken into consideration. If the earth that is dug is situated in the depths or if it is some relatively pure or pure earth, the *bhikkhu* commits the *pācittiya* 10. However, if it concerns earth containing pebbles or fragments of pottery, the *bhikkhu* can dig or cause someone else to dig it without being at fault.

pācittiya 11 Not to destroy plants.

If a *bhikkhu* destroys or causes someone else to destroy plants that already reached their growing stage or completed their growth, he commits a *pācittiya*.

However, a *bhikkhu* who destroys a germ (root, stem, joint, bud or a seed) commits a fault but not a *pācittiya*. Concerning moss, being neither endowed of a bud, nor of leaves, it is considered as a germ. If, at the same time a root or a bud have grown out, it is already considered as a plant (or tree). By destroying a plant (or a tree), a *bhikkhu* commits the *pācittiya* 11. If a *bhikkhu* accidentally destroys small plants, he does not commit any fault.

Offering of fruits

In order to consume one of these plants or seeds (fruits and vegetables containing edible grains, roots, leaves, sugar cane, etc.), the *vinaya* foresees a way to make them permitted. There are three ways to make a fruit (or another plant) authorised:

- Notch done with a nail.
- Marking by means of fire (or by cooking, etc.)
- Cutting with a knife.

In order to make the fruit permitted, a *kappiya* (hence the term), layman or *sāmanera*, by touching a fruit (or another plant) must first of all announce to a *bhikkhu* that this fruit is authorised and only after (or at the same time), he damages it by marking it with fire, a scratch with a nail, or even by peeling and by completely cutting it into slices, but this fruit should at least have a small notch (or a burn). If the fruit is cut before announcing that it is authorised, it is suggested to renotch it after this announcement.

Once the fruit is allowed, the *kappiya* offers it to the *bhikkhu* who must receive it (touching from the base) whilst the *kappiya* holds it, or else, by receiving it in the container in which it is, or perhaps on the table on which it is served.

When a *bhikkhu* is offered a non authorised fruit, he can request a *kappiya* to make it authorised by pronouncing the adequate formula, in *pāli* or in another language...

« *kappiyam karohi.* »

« Please make this fruit authorised », « Could you make that this fruit become consumable », etc.

Before damaging the fruit (or by damaging it), the *kappiya* pronounces the adequate formula whether in *pāli*, or else in another language...

« *kappiyam bhante.* »

« Now being authorised, Venerable » or « You can eat it » or « It is ready to be consumed », etc.

If the fruits fit to be authorised are in large quantity, it is just sufficient to gather them in such a way that they all touch each other. Afterwards, by damaging one of these fruits, all the others are also made authorised

If an unauthorised fruit must be ground before being offered, as a matter of convenience, it is preferable that it is made authorised before grinding.

Once a fruit is made authorised, it remains as such forever. If an authorised fruit being offered to a *bhikkhu* is not eaten and the *bhikkhu* on purpose forsook it, this fruit can be re-offered to such or another *bhikkhu* another day. To that end, it doesn't need to be authorised a second time.

The fruits that need to be authorised by a *kappiya* are all those that contain edible seeds (strawberries, fresh peanuts, tomatoes...) or that can be damaged (grape, mandarins...) The cooked fruits in which the seeds are eaten no longer need to be authorised by a *kappiya* given the fact that the seeds are no longer fertile. The same applies to fruits whose seeds or grains are too young to be fertile.

The roots fit to give birth to a plant need a *kappiya* so as to be authorised (ginger, radish, carrots...)

The uncooked cereals also need a *kappiya* in order to be authorised (corn, wheat, millet, sunflower...)

pācittiya 12 Not to change the conversation when the *saṅgha* asks a question. If a *bhikkhu* bothers the community of the *saṅgha*, whether by giving a reply that does not correspond with the question being asked, or else by remaining silent, he commits a *pācittiya*.

It is suitable to utter a specific formula to the *bhikkhu* who replied in a diverted way or remained silent, while listening to the questions that were asked to him. If at the end of this reading, this *bhikkhu* does not give a convenient reply to the original question or remains silent, he commits the *pācittiya* 12.

pācittiya 13 Not to blame or slander a *bhikkhu*. If a *bhikkhu* utters blames or slanders against another *bhikkhu*, he commits a *pācittiya*.

A *bhikkhu* directly expressing criticism addressed to another *bhikkhu* or spreading slanders about him by telling others, are two ways to commit the *pācittiya* 13.

Only a *bhikkhu* assigned to a task (post, duty, etc.) by the *saṅgha* causes the *pācittiya* 13 to be committed by the *bhikkhu* who slanders him.

Of course, the *bhikkhu* who blames a corrupt *bhikkhu* does not commit any fault.

pācittiya 14 Not to leave a mattress or a chair outside without arranging it back suitably. If a *bhikkhu* installs or causes someone else to install outside a material that belongs to the *saṅgha*, worthy to be used for sleeping or sitting – such as a bed, a chair, a mattress or a mat –, and upon leaving this spot, he does not arrange this material back into its original place, nor makes or tells someone who is fit to arrange it back to do so, he commits a *pācittiya*.

pācittiya 15 Not to leave a couch that has been moved in the monastery. If, in a monastery, a *bhikkhu* himself moves or causes someone else to move a couch (bed, mattress, etc.) and upon leaving,

he does not arrange it back suitably, nor causes someone else to arrange it back, or tells anyone who is fit to arrange it back, he commits a *pācittiya*.

By leaving a couch in an area that is protected from termites and rain, a *bhikkhu* does not commit any fault.

pācittiya 16 Not to set a *bhikkhu* apart in order to make him leave. If, in a monastery belonging to the *samgha*, a *bhikkhu* sits or lies down on a place situated against another *bhikkhu*'s spot in such a way that, by feeling uneasy owing to the lack of space, the latter leaves the place, he commits a *pācittiya*.

According to this rule, by any means whatsoever (lack of space, noise, smoke, etc.), a *bhikkhu* must in no case behave so that another *bhikkhu*, whoever he is, leaves his lodging spot, if the sole motive is to make him leave. However, under legitimate reasons, a *bhikkhu* can request other *bhikkhus* to move to another spot. However, there are three classes of *bhikkhus* to whom a *bhikkhu* can under no pretence make that request:

- A *bhikkhu* having more seniority than oneself.
- A sick *bhikkhu* (*gilāna*).
- A *bhikkhu* who is devoted to the *samgha* (by teaching the *dhamma*, by doing various kinds of works for the monastery or for *bhikkhus*, etc.).

pācittiya 17 Not to expel a *bhikkhu* from a lodging belonging to the *samgha*. If a *bhikkhu* expels or causes someone else to expel a *bhikkhu* from a lodging place belonging to the *samgha*, he commits a *pācittiya*.

In the same way, if a *bhikkhu* causes another *bhikkhu* to be expelled from a lodging belonging to the *samgha* by winning the case in a court of law, he commits the *pācittiya* 17.

A *bhikkhu* does not commit any fault by expelling a *bhikkhu* – or a *sāmanera* – if the latter is violent or disobedient. However, it is not allowed to expel this type of person from the monastery's compound. No fault is committed, by expelling a *bhikkhu* – or a *sāmanera* – if the latter behaves badly, provokes big conflicts or refuses to obey to his instructors or preceptor. It is also allowed to throw out the belongings of such people.

pācittiya 18 Not to install oneself on a bed or a chair that is placed on a floor with broken planks. If a *bhikkhu* sits or lies down on a chair or a bed placed on the first floor of a house belonging to the *samgha*, and its floor shows holes opened to the lower floor – the planks not being completely installed – and this chair or this bed has removable legs or board, this *bhikkhu* commits a *pācittiya*.

This *pācittiya* is committed only if the four following factors apply:

- There are people on the lower floor.
- Each of these two floors has a height – from floor to ceiling – greater than that of a human being.
- The board of the bed (or legs of the chair) are not fixed up by means of pegs or anything else).
- The building belongs to the *sangha*.

pācittiya 19 Not to build a roof having more than three layers. If a *bhikkhu* himself builds or causes someone else to build a roof containing more than three layers, he commits a *pācittiya*.

Note: This method of erecting a roof by means of several layers is typically Indian. Henceforth, methods of construction being utilised in other countries are not concerned by the *pācittiya* 19.

pācittiya 20 Not to pour on the ground some water containing insects. If, knowing that there are insects or other worms in some water (living things that usually live in the water), a *bhikkhu* himself pours this water on the grass or on the ground, or causes someone else to pour it, he commits a *pācittiya*.

A *bhikkhu* must not pour on the ground any water containing beings that live in it. In order to spare their lives, this water must be poured on a spot where there is water propitious to these beings. Admittedly, it is improper to pour, in a pool or a river, water that contains insects that fell but cannot live in it (such as ants), no fault is being committed if throwing this water on the ground or the grass.

pācittiya 21 Not to teach *bhikkhunīs* without a permission taken from the *sangha*. If a *bhikkhu* teaches *bhikkhunīs*, regarding the kind of respect that they are supposed to show to the *bhikkhus*, without the permission from the *sangha*, he commits a *pācittiya*.

Only a *bhikkhu* having taken permission from the *sangha* and who fulfils the eight required characteristics can teach the *dhamma* to the *bhikkhunīs*.

These eight characteristics are as follows: 1) to respect the *pātimokha* (to cultivate a pure *sīla*). 2) To have gained general knowledge of the *tipitaka*. 3) To have committed the *pātimokha* by heart. 4) To express himself by means of suitable words and with a correct intonation (neutral). 5) To be appreciated by the *sangha* of the *bhikkhunīs*. 6) To be proficient in teaching *dhamma* to the *bhikkhunīs*. 7) Not to have, during his previous life as a layman, given (or received from them) loving caresses to some *bhikkhunīs* or to have had sexual intercourse with the *sīladharas*. 8) To have achieved a seniority of at least twenty *vassas*.

pācittiya 22 Not to teach the *dhamma* to the *bhikkhunīs* after nightfall. If a *bhikkhu* teaches *bhikkhunīs* after the sun sets, he commits a *pācittiya*.

pācittiya 23 Not to proceed to a monastery of *bhikkhunīs* in order to teach. If a *bhikkhu* proceeds to a monastery of *bhikkhunīs* and he gives a teaching, he commits a *pācittiya*.

However, if a *bhikkhunī* is sick, a *bhikkhu* is authorised, with permission from the *sangha*, to proceed to her monastery in order to teach her. If a permission is taken from the *sangha*, he can also proceed there to report back what has been discussed during the *uposatha* concerning the *bhikkhunīs*.

pācittiya 24 Not to accuse a bhikkhu to have taught bhikkhunīs so as to receive offerings.

If a bhikkhu accuses a bhikkhu who gave teachings to the bhikkhunīs – with the permission of the *saṅgha* – to have done it in order to obtain material benefits, he commits a pācittiya.

Admittedly, by accusing a bhikkhu who gives a teaching to bhikkhunīs with the real aim to receive offerings, not fault is being committed.

pācittiya 25 Not to give a robe to a bhikkhunī.

Without the purpose of an exchange, if a bhikkhu gives a robe to a bhikkhunī who is not a relative of his, he commits a pācittiya.

pācittiya 26 Not to sew a robe for a bhikkhunī.

If a bhikkhu himself sews or causes someone else to sew a robe for a bhikkhunī who is not relative of him, he commits a pācittiya.

By sewing or causing someone else to sew a robe meant for being offered to a bhikkhunī who is not a relative of his, a bhikkhu commits the pācittiya 26 for every completed sewing.

pācittiya 27 Not to plan a trip with a bhikkhunī.

If bhikkhu plans to make a trip with a bhikkhuni and leaves at the same time as she does, even if he does not follow the same route as she does, he commits a pācittiya.

A bhikkhu is allowed to follow a route with a bhikkhunī only if nothing was planned in advance and if the laity joins the trip, or if there is a doubt concerning the safety of the trip or any other danger.

pācittiya 28 Not to take a boat with a bhikkhunī.

If after having planned it in advance, a bhikkhu takes a boat with a bhikkhunī by navigating on the sea, a lake or a river – in a direction either with or against the current – he commits a pācittiya.

However, a bhikkhu is allowed to cross a river with a bhikkhunī in order to reach the other shore.

pācittiya 29 Not to eat food prepared by a bhikkhunī.

If a bhikkhu consumes some food that a bhikkhunī has incited to offer, he commits a pācittiya.

In case the person offering the food might be a relative (refer to the list found in nissaggiya 4) of the bhikkhu or the bhikkhunī, the bhikkhu does not commit any fault by eating it if this particular bhikkhunī made it offered to him.

pācittiya 30 Not to sit with a bhikkhunī in a remote spot.

If a bhikkhu and a bhikkhunī, both isolate themselves together in a place where nobody can hear what they say, the bhikkhu commits a pācittiya.

→Please also refer to the aniyatas 1 and 2 (p.19).

pācittiya 31 Not to eat at the same spot twice consecutively food destined for travelling guests.

If a bhikkhu who is not sick, after having eaten a meal offered at an inn that prepares meals for travellers, eats a meal there twice consecutively, he commits a pācittiya.

A sick bhikkhu can eat there several days consecutively without committing any fault. In this case, a bhikkhu is considered sick if, after having walked a distance equal to half a day's walk – between five and six kilometres (3 to 4 miles) – he is no longer physically able to continue.

pācittiya 32 Not to eat several times food being incorrectly asked for. If a *bhikkhu* eats one of the “five sorts of food” – incorrectly asked for, he commits a *pācittiya* at every mouthful.

Such food can only be consumed if: The *bhikkhu* is ill; the *bhikkhu* has entered the period when he is allowed to ask for a robe or to make one; the *bhikkhu* performs a long journey (one and a half day walk, between five and six kilometres); the *bhikkhu* goes on a boat trip; there are many *bhikkhus* in the same place (and these do not succeed in obtaining sufficient food); a *bhikkhu* receives this food from another *bhikkhu*.

The correct and incorrect way to offer or ask for food.

If some *dāyakas* go to four or more *bhikkhus*, and invite them for a meal by using an appropriate language such as: « Venerable, please accept an invitation for a meal », this indeed is the proper way. But, if the *dāyakas* use an incorrect language such as: « Hey! Come and binge at my house », it is the improper way. There are words, in the *pāli* vocabulary and in certain Asian languages, which are utilised exclusively while addressing *bhikkhus*. Imagine that in a country where the *sangha* does prevail to say « eat », one uses the verb « to eat » meant for the laity and the verb “to feed” meant for *bhikkhus*. In this case, the verb « to eat » is not impolite at all while dealing with the laity. However, the same term becomes rude if it is used for a *bhikkhu*. It is then considered an incorrect way to invite the *bhikkhus*.

A group of four *bhikkhus* (or more) address *dāyakas* in that fashion: « Please offer rice to all four (or more).of us. » Or else, they express that request in this way, each separately to the same *dāyakas*: « Offer us rice. » Then, they accept this food and eat it together. By accepting and eating this food, they commit the *pācittiya* 32.

The essential point is the acceptance of the food. For this reason, four or more *bhikkhus* who accept some food improperly obtained, even separately, one after another (or two by two, etc.) commit this fault by eating it.

The seven exceptions

There are seven exceptions by which a *bhikkhu* can eat some food improperly accepted by several *bhikkhus*, without committing any fault:

1. The *bhikkhu* is sick or hurt in a way that he is no longer able to go and find food on his own.
2. The *bhikkhu* has entered the period of the robe (materials' searches and robe's making, please refer to *nissaggiya* 3) and no benefits are obtained from the *Kathina*.
3. The *bhikkhu* has entered the period of the robe and the benefits of the *kathina* are obtained.
4. Some *bhikkhus* gather in large number to sew or to dye the robes.
5. The *bhikkhu* performs (or plans to perform) a trip equivalent to at least half a day's walk – either five and six kilometers (three to four miles).
6. Some *bhikkhus* do not succeed in getting sufficient food while going for alms in a village or a town.
7. The person who offers this food by using an inappropriate language is a *bhikkhu*, a *bhikkhunī* or a *sāmanera*.

The five kinds of food.

1. The seven kinds of rice (being already cooked).
2. Flours and cakes or noodles, made with the seven kinds of rice.
3. All kinds of cakes or noodles made from barley.
4. Fish (flesh of aquatic beings).
5. Meat (meat of beings living on earth).

pācittiya 33 Not to go to eat at another place after having already been invited somewhere.

If a *bhikkhu* who has been invited at a time suitable for a meal, without eating on that invitation (or eating only a little), goes somewhere else to eat food from another person, he commits a *pācittiya*.

Only a sick *bhikkhus* or those in the robes' period (search of cloth and sewing) are authorised to eat other food after having been previously invited for a meal.

Unless it concerns fixed dates, if a *bhikkhu* is invited to a meal by several persons from different places, he must first attend the invitation that the first person extended, next the second, and so-on.

A *bhikkhu* who is not ill or in the robes period and who, without going or deferring for later an invitation for a meal, attends another invitation to a meal received after the preceding one, commits the *pācittiya* 33 with each mouthful (unless he has previously transferred the first invitation).

The way to transfer an invitation

The *bhikkhu* who is invited at a first *dāyaka*, and then at a second, and wishes for some reason to attend the invitation by the second without going to the one of the first can, to be free from fault, transfer that first invitation to another *bhikkhu*, a *bhikkhunī* or a *sāmanera*. For that, he proceeds to a *bhikkhu*, a *bhikkhunī* or a *sāmanera* and says – in *pāli* or in another language:

« *mahyam bhattapaccāsam tuhyam dammi* »

« I hand down to you the invitation for the meal at the whereabouts of the first *dāyaka* who invited me. »

Then, the *bhikkhu* can freely go and eat at the whereabouts of the first *dāyaka* who gave the second invitation without committing any fault, even if the person having received the invitation does not go. However, it is proper that the *bhikkhu* who received the first invitation informs or makes someone else inform the *dāyaka* in whose whereabouts the invitation will not take place. If he wishes to proceed to a third invitation without answering to the second, it is appropriate that he does the same for the second invitation.

pācittiya 34 Not to accept more than the equivalent of three bowls of pastries if they were not originally made for the *bhikkhu*.

A *bhikkhu* can accept up to two or three bowls of confectionaries. If a *bhikkhu* accepts more pastries – even those eaten away by mice – in a house where two or three bowls of pastries have already been offered to some *bhikkhus*, he commits a *pācittiya*.

Note: In this context, the term “pastries” encompasses any food made of dough (bread, pancakes, cakes, etc.)

By leaving a house after having accepted a bowl full with pastries, if a *bhikkhu* catches a glimpse of another *bhikkhu*, he must tell him: « I just received a bowl full with pastries ». By leaving this house after having accepted on his turn a bowl full with pastries, if the second *bhikkhu* catches a glimpse of a third, he must tell him: « A *bhikkhu* has already received a bowl full with pastries and so did I ». By leaving this house after having accepted on his turn a bowl full with pastries, if this third *bhikkhu* catches a glimpse of another, he must tell him: « Two *bhikkhus* and myself have each received a bowl full with pastries. Do accept no more of them ».

If the first *bhikkhu* of the day to stand in front of a house, receives the equivalent of two or three bowls of pastries at once, he must inform the other possible *bhikkhus* who are likely to show up in front of the same house.

A *bhikkhu* who has received the equivalent of more than one bowl of pastries can keep only one for himself and must give the remaining bowl(s) to other *bhikkhus*. Also the *bhikkhu* who is supposed to share the pastries received must not do it with the *bhikkhus* whom he himself chose, but with those who are the closest to the house where the extra rations were received. The *bhikkhu* who does not share what he owes, commits a *dukkata*.

However, if a *bhikkhu* who has received the equivalent of three bowls of pastries, does not commit any fault if he accepts some again, from a *dāyaka* who has got some extra and who has no more cakes to prepare.

pācittiya 35 To eat no longer once we have left our spot, after having made understood that we have finished our meal or refused to be served again. After having started to eat, if a *bhikkhu* who has performed a *pavārito* – showing that he has finished to eat – keeps on eating elsewhere, he commits a *pācittiya*.

By taking a meal when the food is again proposed, if a *bhikkhu* having crossed hands, makes a gesture with them to mean a refusal, declares: « I have enough of it »; « That's enough »; « I have finished eating », expresses in any way a refusal to be served again, whether by means of gestures or else by means of speech, he performs a *pavārito* (a refusal to be served again).

The characteristics of the *pavārito*

1. The *bhikkhu* is eating at least one of the five sorts of staple foods.
2. A person, whether a *bhikkhu* or not, proposes to serve, or to bring – after the beginning of the meal – to a *bhikkhu*, one of the five kinds of food.
3. The *bhikkhu* eats one of the five kinds of foods while some is brought to him and this one also belongs to one of the five kinds of staple foods.
4. The person who brings the food is situated at least at a two elbows and half length – about 120 centimetres (40 inches) – from the *bhikkhu*.
5. The *bhikkhu* refuses to receive more food, either by means of body (gestures), or by means of speech.

As soon as the five characteristics come together, the *bhikkhu* performs a *pavārito*.

The case when the *pavārito* is not performed.

- The person bringing food, who is about to serve the *bhikkhu* again, is situated at a distance measuring more than two and a half lengths – about 120 centimetres (40 inches) – away from this *bhikkhu*.
- The person proposes food to the *bhikkhu* when the container of the food he/she is holding is situated beyond a distance of two and a half elbows length.
- The person verbally proposes food to the *bhikkhu*, while being situated at least two and a half elbows length away from him, when in fact there is no food in the hand (nor in the container which he/she holds).

Other casual prospects

If the *bhikkhu* who has performed a *pavārito*, without doing *atirita*, takes food other than the leftovers of a *bhikkhu gilāna*, he commits the *pācittiya 35*.

A *bhikkhu* who has performed a *pavārito*, can without committing any fault, keep on eating as long as he does not change his position and the – solar – noon has not elapsed. By changing his position after having performed a *pavārito*, a *bhikkhu* who eats the leftovers of a *bhikkhu gilāna* or who eats after having performed *atirita*, does not commit any fault. If a *bhikkhu*, having performed a *pavārito*, eats food – which is not taken from the leftovers of a *bhikkhu gilāna* – without having proceeded to an *atirita*, he commits the *pācittiya 35*.

By making a trace with the fingers (or by means of a spoon, a piece of bread, etc.) when the contents of his bowl (or plate) is about to be fully consumed, he performs a *pavārito*. A visible trace of wiping inside of the bowl (or another eating bowl) is considered as a way to make others understand that one has finished eating.

On the other hand, if it concerns liquid food, such as soup for instance, the *pavārito* cannot be performed through wiping by means of fingers, as there will be not visible traces.

A *pavārito* doesn't take place if the foods proposed when the *bhikkhu* has refused to be served again are the following: Popped rice; rice balls; rice pastries; milk and dairy products; yoghurt; butter; oil; fat; pastries containing neither beef nor fish; rice grilled – but not cooked; meal of grilled rice; young rice; other foods made of rice; bamboo fruit; soup or broth cooked with meat and fish – which were taken out; meat juice, fish juice; all kinds of fruits; roots, in whatever way they are cooked (boiled, stewed, fried, etc.)

By refusing to be served a meal containing one of the forbidden “ten meats”, a *bhikkhu* does not perform a *pavārito*. In the same way, if it concerns food that has been obtained for medical care, or out of veneration inspired by erroneous declarations of success (in reaching the state of *ariyā, jhāna*, etc.), or from buying or bartering, a *bhikkhu* does not commit a *pavārito* by refusing it.

As has been described, if a *bhikkhu* makes someone understand that he no longer wishes to be served, that he has enough, whether by means of a bodily gesture, speech or both at once, he performs a *pavārito*. After having changed his position, if this *bhikkhu* needs to eat again, he must first of all receive *atirita* food, as indicated by the procedure stipulated in the *vinaya*.

The way to perform *atirita*

On the occasion when a *bhikkhu* who has refused to be served again, wishes to eat again – before noon –, he must himself put food (including which has already been offered, of course) in a bowl, a pot or any other container, and then request another *bhikkhu* to offer it again to him – in hands – or a *kappiya* to hand it over to another *bhikkhu* so that he can then re-offer it to the *bhikkhu* wishing to eat again. If the *bhikkhu* who is likely to re-offer this food is situated at a distance over two and a half elbows length – about 120 centimetres –, it is advisable to come closer and ask him. Then, he hands the bowl to him while saying the following formula:

« *atirittam karotha bhante* ».

« Venerable(s), please make – from this bowl of food – leftovers ».

After the *bhikkhu* (receiving the request) has eaten or not, a bit of food from the bowl that the other *bhikkhu* gave to him, he says in – in Pali – to the latter:

« *alametam sambbam* ».

« I have finished eating this food (that which is in the handed bowl) ».

Once this procedure is being completed, the *bhikkhu* can then eat again. If it concerns the leftovers of a *bhikkhu gilāna*, it is not necessary to ask him (as indicated above) to eat it.

The seven factors of the *atirita* procedure

To make sure that the *atirita* procedure is valid, seven factors should come into being:

1. The food that a *bhikkhu* requests to be remitted to him, must have been previously offered. The food in question should be a proper one. As a consequence, it should not be one of the forbidden « ten meats », neither food having been obtained on medical grounds or else owing to veneration stirred up by false declarations of realisations, nor bought or exchanged.
2. The food has conveniently been offered – given in hands the very same day.
3. The container is presented before the *bhikkhu* likely to re-offer the food by slightly tilting it in his direction.
4. The *bhikkhu* asking to eat again follows the procedure of this demand by stretching out the container in the hands and placing himself at a distance under two and a half elbows length.
5. The *bhikkhu* likely to re-offer food must have already eaten before this – even if it is a small quantity of food.

6. If the *bhikkhu* likely to re-offer the food himself performs a *pavārito*, he must not have changed his position. (If he has not performed a *pavārito*, this factor is needed even if he left his place meanwhile).
7. The *bhikkhu* likely to re-offer food, whether he has or not eaten a bit of food from the container held by the *bhikkhu* wishing to eat again, declares:
« *alametam sambbam* » « I have finished eating this food » or « I have had enough ».

As soon as these seven factors are met, the food returned to a *bhikkhu* not having performed the *pavārito*, is considered as leftovers from this moment. The *bhikkhu* wishing to eat again can then do so.

The simple way

It is difficult to find a way to perform *atirita*, it is always possible to ask for leftovers from a *bhikkhu gilāna*. To do so, one asks him if he does not want to finish his meal. If he answers: « I can no longer eat » or « I have had enough », it is sufficient to take back the leftovers to keep on eating without an *atirita* being needed and without committing any fault.

By doing so, it is first of all advisable to come near a *bhikkhu gilāna*. This latter will probably give an invitation to eat with him. At this moment, one must tell him: « Only you Venerable, please eat! » If he answers that he has had enough, and that he no longer wishes to eat, the *bhikkhu* who has performed a *pavārito* can then start to consume it.

The way to avoid the *pavārito*

In all cases, the best thing to do will naturally be to avoid performing a *pavārito*. Henceforth, if a *bhikkhu* wishes not to be served for a while, instead of saying: « I have had enough » or to make a hand gesture meaning a refusal, he must, for example, tell something like:

« That is fine for the time being » or « If it is needed, I will let you know » (in this second case, it means to be served a meal that has already been offered).

Another way lies in telling the person who offers a meal and comes close to serve:

"Once it is offered, just leave it".

Without touching a plate, if a layman verbally proposes to a *bhikkhu* to serve himself again a dish being already offered, the latter should simply remain silent or say something like, for example: « That's fine, I will serve myself if needed», he does not perform any *pavārito*. However, he performs one if he replies that he has had enough, that he has been served.

pācittiya 36 Not to incite another *bhikkhu* to eat elsewhere after having made him understood that he has finished his meal or refused to be served again. Knowing that a *bhikkhu* has performed a *pavārito*, if another *bhikkhu* manages so that the first one commits a fault, by proposing him food before he has performed the *atirita*, or some food which is not the leftovers of a *bhikkhu gilāna* (sick), he commits a *dukkata*.

If a *bhikkhu* having accepted this food, eats it, he commits a *dukkata* at every mouthful. Once he has finished eating, the *bhikkhu* having proposed this food commits the *pācittiya 36*.

pācittiya 37 Not to consume solid foods between noon and the following dawn. A *bhikkhu* who consumes food after – solar – noon commits a *pācittiya*.

The period starting from dawn and ending at noon (from the first light of the day in the sky, until the sun is half-way between the rising and the setting) is called “*kāla*”, which is translated by “correct time”. The corresponding period (starting from noon until dawn) is called “*vikāla*”, which is translated by “incorrect time”. During this “incorrect” period, a *bhikkhu* is supposed not to consume one of the « five sorts of foods » (please refer to the end of *pācittiya 32*), neither cakes, nor fruits of any kind

whatsoever. In fact, none of the existing solid foods. During the “*yikāla*”, if there are no health problems, it is also convenient not to take medicines.

In case of intense hunger, a *bhikkhu* is authorised to drink some sugar palms fermented liquid, liquid sugar, various kinds of properly filtered juices, or even infusions made from elements which are not consumed in the form of solids in the concerned region. For example: A camomile tea can be drunk in the afternoon because the flower of the camomile cannot be eaten, but a mint tea cannot be drunk at afternoon time because the leaves of the mint are edible. On the other hand, tea can be drunk in certain countries and not in others, because the tea leaves can be eaten in salads in certain countries.

Foods such as cow milk, Soya milk, coffee or chocolate drinks, are forbidden at afternoon time.

In case of absence of hunger, it is more suitable not to drink the authorised drinks. A simple thirst must be quenched with water.

A *bhikkhu* who is not ill must in no case eat solid food between noon and dawn. If a *bhikkhu* is very hungry or lacks energy, one can offer him a solid food, like hard molasses, he can if it is necessary suck it but in no case bite it.

Note: In the context of the *vinaya*, “noon” always refers to solar noon. Clocks are recent invention and the time zone is not very accurate, because time can be the same from one point and another, separated from west to east by a distance of a thousand kilometres (750.miles), whereas nearly thirty seven “solar” minutes separate the two points.

In this rule, there are four allowed periods, (*kālikas*) depending on the type of foods being taken.

The four *kālikas*

yāva kālika

Period starting from **dawn to noon**, during which all foods can be accepted and eaten, apart from the forbidden “ten kinds of meats”.

The 10 forbidden meats are listed as follows: human flesh, dog, horse, elephant, leopard, tiger, lion, bear, hyena and snake).

yāma kālika

Period starting from **dawn to the following dawn**, during which all the “authorised drinks” (see below) can be accepted and consumed. Example of non-authorised drinks:

alcoholic drinks – whatever the percentage; milk (considered to belong to the same category as a solid food, because it is nourishing); juice or the concocted drinks obtained from foods which are eaten in the concerned areas.

The drinks being authorised – at all times

Properly filtered, save a few exceptions (see the following paragraph), all fruit juices are authorised.

The unauthorised juices

The juices of the seven sorts of rice; cucumber; peas; and all sorts of juices concocted from cooked leaves.

The types of foods from which it is suitable to prepare a drink.

Fruits’ leftovers; the fruits being already touched; the drinks made from leaves.

sattāha kālika

Period of **seven days**, during which the following food items can be accepted and consumed (the first day is counted from dawn on the day of offerings; the last day meaning the end of the seventh following dawn, following the time of the offering):

Butter; fat; oil; honey; molasses; liquid sugar and mixture of medicines made of the elements previously mentioned.

→ Please also refer to *nissaggiya* 23 (p.26).

yāvajīvika kālika

There are two things that can be accepted, kept **as long as life endures** and consumed, without any restraint:

Water and medicines.

If a health problem requires it, any medicinal food or medicine can be stored for life, without needing to perform a re-offering.

Those that can be considered as medicinal foods are the following elements, provided they are not culinary stuffs: Roots, stems, timber hitches, barks, rich substances (yolk, palms heart, etc.), diluted substances, such as an egg white, fruits, shoots, leaves and buds. (Pepper, ginseng, ginger and liquorice, etc.)

Note: This rule corresponds to the sixth of the ten precepts.

pācittiya 38

Not to store food at afternoon time. A *bhikkhu* who consumes food, or a drink, after having kept it for a period exceeding a day after it was offered, commits the *pācittiya* 38 (food can be re-offered to a *bhikkhu* only if it has been abandoned the preceding night). All foods become “stored food” at dawn in the morning following the offering.

In all cases, food cannot be stored at afternoon time, nor can it be accepted. A *bhikkhu* who does not respect this rule commits a *dukkaya*. If a layman offers food to a *bhikkhu* during the afternoon, it is advised to the latter to inform the former that it is not possible for him to accept food in the afternoon. If the layman is not in the position to come back the next morning or a subsequent one, or if no other layman or *sāmanera* is present, the *bhikkhu* can at least propose to him to leave the food on this very spot, without a *bhikkhu* taking it in hands. He can then get it re-offered to him on the following day.

After having been offered to a *bhikkhu*, a food that has been abandoned to the laity or to the *sāmanera*, cannot either be taken back or stored by a *bhikkhu*, unless it has been re-offered. In this case, a *bhikkhu* cannot accept such a food if a layman, or a *sāmanera*, on his own proposes it to him, without having had to ask for it, even if it concerns a person who would have requested him to ask for it.

Provided it wasn't kept beyond the occurrence of dawn, some food already offered to one or several *bhikkhus* can once more be offered and consumed the following day.

When the bowl is badly cleaned, some marks remain, such as oil or sauce. If it is cracked, some food particles could permeate the holes or the cracks. By eating rice which is impregnated – even if it is only a small particle – by oil which has leaked through the cracks of the bowl on the previous day, a *bhikkhu* commits the *pācittiya* 38. For that reason, one should always properly clean the bowl (and all the utensils with which one eats) to make sure that no food remnant is left. However, if a *bhikkhu* isn't in the position to fill up the cracks or splits of the bowl in which he eats, he must abandon it. (refer to *nissaggiya* 22, p.26).

pācittiya 39 Not to ask for food of superior quality for oneself. By any means whatsoever, except for solving a health problem, if a *bhikkhu* asks for himself, from some people who are not relatives of his or who haven't invited him, for one of the nine following foods of higher quality (*panītabhojana*) or a dish containing one of these foods, he commits a *pācittiya*: Butter; oil; fat; honey; molasses; fish; beef meat; milk; curdled milk.

It is not proper, on a *bhikkhu*'s side, to express preferences. If he asks (or makes someone ask) for specific food items (even if they are apart from the "superior quality"), he also commits the *pācittiya* 39.

pācittiya 40 Not to eat food which has not been offered and given in hands. Except for water (unless it is bottle put on sale) and a « tooth brush » stick (in certain areas and epochs, a kind of wooden stick was utilized as a tooth brush, by fringing out the edges), if a *bhikkhu* on purpose inserts in his mouth, any type of food or drink, without having it been correctly offered to one or several members of the *samgha*, on a layman's behalf, from a *sāmanera*, an animal or a *deva*, it entails a *pācittiya*.

In the *pārājika* 2, a thing belonging to someone, which has not been given by the owner is called: "adinna". In this rule also, food that has not been offered by the owner (or by a person who is in charge to do so) is called: "adinna".

To offer food to the *samgha* or to re-offer food already belonging to the *samgha*, five conditions must compulsorily be fulfilled so that a "correct offering" could take place...

The five required conditions for a correct offering:

1. The offered object must be remitted to the *bhikkhu* face to face, in hands, and the donor – if he is not a *bhikkhu* – must bow slightly.
2. The donor does perform the offering only by means of one or both hands, the *bhikkhu* receives only by means of one or both hands, and the two persons are separated from one another by a distance measuring about two and a half elbow lengths.
3. The offered object and the container holding it (bowl, plate, pot, etc.) or the thing on which it is placed (tray, table, stool, etc.) and which is to be remitted in the hands of a *bhikkhu* can be carried or lifted by a man of normal anatomical complexion.
4. The offering can be performed according to one of the three following ways:
 - The donor is in direct physical contact with the container of the offering that he directly hands over to the *bhikkhu*:
 - The donor is in direct physical contact with the offering that he directly hands over to the *bhikkhu*: bowl, plate, ladle, tray, table (or what is contained in the offering, etc., all should be carried together or raised at the same time as the moment of the offering).
 - The donor gives or organises a donation to the *bhikkhu*.
5. The offering can be accepted according to one of the two following ways:
 - The *bhikkhu* receives offering in direct contact with his body (hands, arms, etc.)
 - The *bhikkhu* receives offerings with the help of a utensil that he carries (bowl, plate, tray, etc.)

An offering can only be valid if one of these five conditions are respected. If a layman touches or serves a meal which has been offered beforehand to the *samgha*, the *bhikkhu* can continue to serve the food as long as the layman has not considered it as his meal.

Note: As soon as it does not concern food, if an object is fixed or too heavy to be carried (tree, monastery, etc.), it can simply be offered by means of speech. It is however preferable to offer household objects to the *samgha* rather than to one or even to several particular *bhikkhu* (s). In the case of a fruit tree offered to one or several members of the *samgha*, no *bhikkhu* will be

authorised to pick up fruits, not even those which have fallen down. They should ask a *kappiya* to offer them with their own hands.

The incorrect way to offer:

By grasping an object that one cannot move, such as heavy tile, a tree, a pole planted in the ground, a heavy table, a sealed furniture, etc. to offer one or several of the objects posed or hung above, this offering cannot be accepted.

If it concerns a leaf, a flower, a fruit or a branch, not taken from a living tree, this offering cannot be accepted.

If the food is placed on small pieces of leaves to be remitted in the hands of a *bhikkhu*, this offering cannot be accepted.

Even lifted by several persons, if it concerns a table which a man of normal corpulence is unable to lift, this offering cannot be accepted by lifting the table. In this case, it is suitable to offer the plates one by one.

If a container holding food is too heavy – like a big cooking pot – for only one person to lift, the offering cannot be accepted.

The six ways to break the validity of an offering:

Whether concerning food or not, for certain reasons, the offerings can lose their validity. A case where an offering has lost its validity requires it to be re-offered before being again used or eaten. Here are the six ways to break the validity of an offering:

1. Abdication of the *sangha*.
2. Substitution by force from a thief, or a brigand.
3. Death.
4. The passage from the status of *bhikkhu* to that of *bhikkhunī*, because of a natural change in sex (probability nearly negligible).
5. Abandon, with conscience, with the help of (gestures, speech, etc.) thoughts, or two at the same time, without the beneficiary – of this abandonment – being known.
6. Abandon, by offering donations to a layman, to a *sāmanera*, to an animal or to a *deva*.

Things that do not need to be offered prior to be consumed.

Clean water. Water which is mixed with whatsoever can be drunk without being the subject of an offering. Not to offer muddy water, or water containing impurities, or other elements extraneous to water, which should be carefully filtered before being drunk.

Hot water (or warm) can be drunk without being the object of an offering on the condition that it is not directly heated by a layman or a *sāmanera*: Water heated by being near a source of heat – sun, fire or a radiator; hot water from the tap; water heated by a *bhikkhu*.

The residual food stuck – by lack of attention – between the teeth can be swallowed without being re-offered. A *bhikkhu* who eats something that has accidentally fallen into the mouth does not commit any fault. If, while brushing the teeth, a particle of food falls down, it is necessary for it to be re-offered before being eaten.

Substances coming out from all the orifices of the body. If some nasal mucus manages to enter into the mouth before being stopped and it is swallowed without having been offered, there is no fault. If the mucus is recuperated before going in the mouth, it must be offered before eating it. It is the same for all the substances coming out from all the orifices of the body (excretion from the eyes, substance from the ears, tears, the salt in the sweat, excrements, urine, etc.) If a *bhikkhu* absorbs one of these substances without being offered, he does not commit any fault, unless they are still attached to the body at the moment of their absorption (pending, stuck, running on the skin, etc.) However, if one of them is separated from the body, it cannot be consumed after having been offered.

The way to measure the distance

In accordance with this rule, one must recall that the distance between the donor and the *bhikkhu* receiving an offering must not exceed a distance of two and a half elbows, about 120 centimetres (40 inches). This distance must be taken into consideration, from the *bhikkhu*, starting from: The back if he is seated; the back of the heals if he is standing; the sides upright – the most far away – if he is lying down, the head and the back opposite the head if he is lying on the stomach.

If it concerns to take into consideration this “distance of respect” starting from the part of the body that is furthest, and with the head a little bit straight. The distance must be counted from the *bhikkhu* to the person making the offerings (or vice-versa) by taking into consideration the same distances, according to the position that he occupies.

pācittiya 41 Not to give food to naked ascetics or other persons clinging to erroneous views.

If a *bhikkhu* gives food to such persons with his own hands, this entails a pācittiya.

By giving products that are not foodstuffs to those persons (oil / ointments to be applied on the skin, soap, etc.), a *bhikkhu* does not commit an offence. Similarly, if a *bhikkhu* places a pot containing food in front of those persons telling them to take whatever they want from it, but without offering it from his own hands, he does not commit an offence.

pācittiya 42 During the alms collection round, not to dismiss a *bhikkhu* with whom one is

making this round. If a *bhikkhu*, having invited another *bhikkhu* to join him in the alms round and then, in the course of the round, dismisses him with no good reason, by leaving him or not a bit of food, or by telling him that it is not convenient that they do the round together, or that it is more convenient to follow his own route alone, he commits a pācittiya.

No offence is committed in the following cases:

- the village is too small for the alms food to be sufficient for two or more *bhikkhus* (the senior among them may then be sent to other villages);
- along the route of the alms round there are material riches that could cause greed to arise in the mind of some *bhikkhus*;
- along the route of the alms round there are women who could arise the desire of certain *bhikkhus*, hence driving them away from monastic life; ;
- in the monastery there is a *bhikkhu gilāna* or a *bhikkhu* guarding the *vihāra* to whom it is necessary to send food.

pācittiya 43 Not to enter a house in which is found a couple who has not put to end a sexual

intercourse. If a *bhikkhu*, enters a house while a man and a woman are present in a sleeping room (or at the spot where they sleep) and they have put an end to their sexual intercourse, as soon as he treads one foot on the threshold of the house, he commits a pācittiya. On the other hand, if this *bhikkhu* is accompanied by at least one other *bhikkhu* while entering the house, no fault is being committed.

pācittiya 44 Not to remain alone with a woman in an isolated place. If a *bhikkhu* finds himself with a woman – of whichever age, including an infant – in a place remote from others' sights, he commits a *pācittiya*.

A *bhikkhu* is authorised to speak with a woman only if there is at least one more person – man or woman-, of decent behaviour and able to understand the words being exchanged. Otherwise, he is at the most authorised to teach her six consecutive words of *dhamma* in Pali (→See *pācittiya 7*, p.30).

See the following *pācittiya*...

pācittiya 45 Not to sit next to a woman in a place remote from others' ears. If a *bhikkhu* sits next to a woman, even for an instant, in a place where what is said can't be heard, he commits a *pācittiya*.

If in a place remote from others' ears, a *bhikkhu* sits next to a woman believing that he is a man, he commits the *pācittiya 45*. If he sits next to a man believing that he is a woman, he commits a *dukkata*.

If, in a place remote from others' ears, a *bhikkhu* sits near an homosexual (or transsexual), a female ogre, a female “*peta*” or a female animal – whose size could allow the possibility of intercourse –, he commits a *dukkata*.

If a *bhikkhu* is having a phone conversation with a woman and nobody can hear what is being said, he commits the *pācittiya 45*.

→See also *aniyata 1* and *2* (p.19).

pācittiya 46 Not visit houses after or before having started to take a meal in the whereabouts of a dāyaka. Once it is agreed that a *bhikkhu* will eat at a certain place, if he pays visit to another house before or after having commenced the meal, from the time he reaches the other house, he commits a *pācittiya*.

By informing another *bhikkhu* – present at that meal –, he can pay visit to another house in case of an important reason, for instance so as to receive a robe as an offering or have one tailored.

There are two exceptions by which a *bhikkhu* is authorised to pay a visit to a house before or after the time of the meal, having already been invited elsewhere:

- there is an important reason to proceed there and he has informed a *bhikkhu* in order to inform the other *bhikkhus* being invited (or the *dāyaka* who invites).
- A *dāyaka* wishes to offer him or tailor for him a robe, and we are in the “period of the robe” (this period starts from the first day following of the full moon day of October. If the benefits of the *kathina* have not been obtained, it lasts until the full moon day of November. If the benefits have been obtained, it lasts until the day of the March full moon).

pācittiya 47 Not to request medicinal products beyond the limits of the quantity or time fixed by the donor. Except in the case of a renewed or permanent invitation, if a *bhikkhu* who has no health problems benefits from medicines (or medicinal products) that he has requested beyond the fixed duration of the invitation proposed to the *sangha* (or to himself), or beyond the quantity agreed by the *dāyaka* who has issued the invitation, he commits a *pācittiya*.

It is proper for a *bhikkhu* to request medicines or medicinal products, from a *dāyaka* who has proposed them to him, only if he has health problems.

There are two kinds of invitations to request for medical products:

- invitation setting a limited quantity of medicinal products;
- invitation setting a limited duration of validity.

A *bhikkhu* who accepts a medicine that he has requested over and above the limits of the set quantity, or over and above the limits of the set time, commits the *pācittiya* 47. A fixed period ends at sunset on the last day (the first day being that when the invitation was made).

If a *dāyaka* offers an invitation to request medicinal products in case of need without establishing a duration, a *bhikkhu* has only four months to make the request for it. When this is a personal invitation, it is not necessary to fix a limit in quantity.

This rule only concerns medicinal products. When a *dāyaka* gives the invitation, any object of the three other requisites – clothing, lodging or nourishment – can be requested without a time limit – unless there is an indication of the contrary given by the *dāyaka*. However, it is necessary to respect the maximum quantities imposed by the respective rules (*nissaggiya* 5 to 9, 22 and 26 to 28 for robes; *saṅghādisesa* 7 for lodging; *pācittiya* 31 to 35 and 39, *pāṭidesanīya* 1, 3 and 4 for food).

When a *dāyaka* invites a *bhikkhu* to ask for what he needs, the latter is not authorised to ask for anything else than an object comprised within the four requisites: clothing (robes, cloaks, etc.); feeding (bowl, foodstuffs, drinks, etc.); lodging (cabin, monastery, etc.); hygiene (medicines, soap, etc.). Eventually, he can ask for other requisites needed to carry out properly his practice, his studies, his teaching (cushion, books, writing material, etc.)

pācittiya 48

Not to watch an army departing for combat. If a *bhikkhu* moves to go and watch voluntarily an army exhibiting the “4 warring characteristics”, if he is not forced to, if he goes to watch such an army leaving the town or village to go to combat – or returning from combat –, he commits a *pācittiya*.

In the past, when armed troops returned to town from combat, they displayed , under the shape of “4 warring characteristics”:

- elephants, each of them carrying four persons mounting it and eight persons walking to its side, making up twelve persons per elephant;
- horses, each of them carrying one person mounting it and two persons walking to its side, making up three persons per horse;
- tanks, each of them carrying a driver, a soldier and two men to survey the roads, making up four persons per vehicle;
- groups of archers on foot, in numbers of four.

If these four warring characteristics are present when the *bhikkhu* come close to watch, he commits the *pācittiya* 48. Otherwise, he commits a *dukkata* for each of the warring characteristics being observed.

If a *bhikkhu* sees an armed troop that arrives near the place where he is, or when travelling he comes across -by chance- an armed troop, he does not commit a fault.

By going to pay a visit to a sick or injured parent who is within the armed group, a *bhikkhu* does not commit any fault.

pācittiya 49 Not to sleep with an armed troop for more than three consecutive nights. If for any reason whatsoever, a *bhikkhu* voluntarily spends more than two or three nights running with an armed troop, he commits a *pācittiya*.

A *bhikkhu* can stay at the most three consecutive days within a military camp. If he does not leave this place, he commits *pācittiya* 49 from the sunset of the third day. If he stays two nights, spending the following night outside the military camp, and returns to spend two more nights within this camp or in another, he does not commit a fault.

Similarly, a *bhikkhu* does not commit a fault by staying more than three days with a military troop if he is busy attending to a sick or injured relative who is there, or if he himself is ill or injured, or if the camp is surrounded by enemies.

pācittiya 50 Not to witness military activities. If a *bhikkhu* assists in a military gathering, a review, a parade, or an exercise where elephants, horses or other armed troops are present, he commits a *pācittiya*.

pācittiya 51 Not to consume alcohol or other intoxicating substances. If a *bhikkhu* consumes any substance (drugs, medicaments, toxic products, etc.) likely to modify the ordinary structure of the mind (inebriation, modification of the sense of balance or instability, artificial ecstasy, etc.) or to intoxicate the body, he commits a *pācittiya*.

Remarks: This rule corresponds to the fifth of the ten precepts.

pācittiya 52 Not to tickle. A *bhikkhu* commits a *pācittiya* whenever he touches someone with the intention of tickling even by joke.

pācittiya 53 Not to play in the water. If within a water body (river, stream, lake, pond, etc.) where the water level reaches at least the height of the ankles, a *bhikkhu* dives, floats, swims, amuses himself or becomes enthusiastic for this water in any manner, he commits a *pācittiya*.

If he plays by means of a boat, or by throwing or causing to float anything on cooking water, or within any container with water, he commits a *dukkata*. Naturally, a sick *bhikkhu* entering the water for health reasons does not commit any fault. The same thing applies to a *bhikkhu* who swims only for the purpose of crossing a river from one shore to the next.

pācittiya 54 Not to lack respect. By lacking respect to a *bhikkhu* or to the *dhamma*, a *bhikkhu* commits a *pācittiya*.

If a *bhikkhu* admonishes another *bhikkhu* for not respecting the *vinaya*, for actions that are not correct, but the other *bhikkhu* keeps committing his incorrect actions without paying attention to those remarks, this is a lack of respect towards a *bhikkhu*.

If a *bhikkhu* tells another *bhikkhu* to observe a rule of the *vinaya*, and the other disappears or hides to keep on breaching this rule, this is a lack of respect towards the *dhamma*.

If a *bhikkhu* persists in behaving incorrectly, disregarding the admonitions made by those *bhikkhus*, which back up with the *vinaya*, he commits a *pācittiya*. If a *bhikkhu* persists in behaving incorrectly, disregarding the admonitions made by those *bhikkhus*, which back up with the *suttanta* or the *abhidhamma*, he commits a *dukkata*. If a *bhikkhu* persists in behaving incorrectly, disregarding the admonitions made by those *sāmanera* or lay persons, which back up with the *vinaya*, the *suttanta* or the *abhidhamma*, he commits a *dukkata*.

pācittiya 55 Not to frighten a bhikkhu. A *bhikkhu* commits a *pācittiya* when he performs any action with the aim of frightening another *bhikkhu*, by means of a visual, auditory, gustatory or tactile support (for any reason whatsoever).

pācittiya 56 Not to light a fire, or have a fire lit. Except than for lighting (candle, oil lamp, etc.), cooking or warming again his food, if a *bhikkhu* who is not ill (to the extent of needing fire) lights a fire, or has a fire lit for him, he commits a *pācittiya*.

Switching on a light or an electrical appliance is not considered lighting a fire. If a *bhikkhu* lights or revives a fire – voluntarily –, blows on a lit fire to rekindle it, adds anything to the fire (log, paper, etc.), or asks another person to light, maintain or rekindle a fire, he commits the *pācittiya 56*.

pācittiya 57 Do not wash more than twice a month if the body is not dirty. Except in exceptional situations, if a *bhikkhu* washes his body before half a month has elapsed since his previous washing, he commits a *pācittiya*.

These are the exceptional circumstances that permit a *bhikkhu* to wash:

- during the hot season (period of two and a half months from the May new moon until the August full moon);
- in case of illness, fever or any other medical reason causing the need of a bath
- after having carried out a physical work that has caused sweating;
- after having made a trip of a distance of at least half a *yūjanā* – between five and six kilometres;
- when dirty (dust, mud, sand, excessive transpiration, etc.)

Attention: This rule only applies in the “*majjhima desa*” region of modern northern India, where the Buddha lived. In fact, *bhikkhus* living outside this region can freely wash, without committing a fault.

pācittiya 58 Not to utilise a robe without having applied one or more brown or black marks to it. When a *bhikkhu* obtains a new robe, he must apply a mark (*kappabindu*) on it at the moment of acquisition – if he is going to wear it -. This mark can be brown, have the same complexion of mud or black (the blue ink from a pen or any other dark colour, is equally acceptable). If he does not apply one of these marks and wears the robe, he commits a *pācittiya*.

There are five types of robes: the lower robe, the upper robe, the double robe, the rains-bath robe and the bandage robe. Each time a *bhikkhu* obtains one of these robes, he is obliged to apply a mark. All other pieces of cloth are exempted. Finally, he must determine it before being able to wear it.

The marks can be made on only one or several corners of the robe. It is proper to apply this mark (*kappabindu*) – even by means of a strand of grass – in a clearly visible way, in a round and full shape. These marks are made only on those pieces of cloth that require determination.

pācittiya 59 Not to wear a robe shared with a bhikkhu, a bhikkhunī, a sikkhamāna, a sāmañera or a sāmañerī, without the latter having pronounced in return the formula for sharing this robe. After having done *vikappanā* of one of his robes with regard to another *bhikkhu*, a *bhikkhunī*, a *sikkhamāna*, a *sāmañera* or a *sāmañerī*, a *bhikkhu* who wears this robe without the beneficiary of the *vikappanā* having done *vikappanā* in return, or *paccuddhārana* (rejection of the robe), he commits a *pācittiya*.

The *vikappanā* procedure

The *vikappanā* is a procedure that a *bhikkhu* performs in order to assign anything to another *bhikkhu*, a *bhikkhunī*, a *sikkhamāna*, a *sāmañera* or a *sāmañerī*. It allows to totally validate the gift of one or more things to another *bhikkhu* or any other person, and ensures that it has been done in accordance with the *vinaya*. In a few cases, this is compulsory. When a *bhikkhu* wishes to share a robe (in addition to the only one that he is authorised to determine as a worn robe), he can do *vikappanā* with regard to the chosen person, by pronouncing the appropriate formula. So that the first *bhikkhu* can wear this robe, the other must do *vikappanā* in return by pronouncing another formula. Thus, both *bhikkhus* can share this robe.

There are two types of *vikappanā* that a *bhikkhu* can perform either by pronouncing the adequate *vikappanā* formula on his own, either by having this formula being pronounced by a *bhikkhu* expert on the *vinaya*.

If he shares a robe with a *bhikkhu* who is present:

« *imam cīvaraṁ tuyham vikappemi* »

If he shares several robes with a *bhikkhu* who is present:

« *imāni cīvarāni tuyham vikappemi* »

If he shares a robe with a *bhikkhu* who is away:

« *etam cīvaraṁ tuyham vikappemi* »

If he shares several robes with a *bhikkhu* who is away:

« *etāni cīvarāni tuyham vikappemi* »

(We do consider the separation distance remote as soon as it exceeds two elbows and a span, around 120 centimetres).

Next, the beneficiary of the *vikappanā* must in turn do *vikappanā* so that the *bhikkhu* can wear this robe. If he wears it and the *vikappanā* has not been done in return, he commits the *pācittiya* 59. To do the *vikappanā* in return, it is convenient to pronounce the following formula:

« *mayham santakan paribhūñca vā visajjehi vā yathāpaccayam karohi* »

pācittiya 60 Not to hide another bhikkhu's belongings. If for having fun, making a joke or out of spite, a *bhikkhu* hides or causes someone else to hide a determined (used) bowl, a determined (worn) robe, a *nissīdana*, a needle, or a belt – and if this object belongs to another *bhikkhu* –, he commits a *pācittiya*.

By hiding other things, such as a bowl's bag, a non-determined robe, or things belonging to some *sāmaneras* or lay people, a *bhikkhu* commits a *dukkāta*. By putting things back that were badly put back, or provisionally setting things apart so as to prevent them from being lost or stolen, a *bhikkhu* does not commit any offence.

pācittiya 61 Not to kill animals. If a *bhikkhu* acts with the intention to kill an animal and succeeds in killing it, he commits a *pācittiya*.

If a *bhikkhu* kills a human being, he commits the *pārājika* 3. Similarly, if he kills an animal, whether it is an elephant or a fly, he commits the *pācittiya* 61.

Remarks: This rule partly corresponds to the first of the ten precepts.

pācittiya 62 Not to use water containing living beings. If a *bhikkhu* drinks or uses water containing living beings, and he knows that by using this water he could kill them (by drinking it, taking a shower, washing a bowl, extinguishing a fire, etc.), he commits a *pācittiya*.

To prevent insects from settling or breeding in the water within a container, this water must be changed daily. Before drinking any water that could contain small insects, it must be filtered.

Remark : This rule partly corresponds to the first of the ten precepts.

pācittiya 63 Not to incite anyone to raise again a solved matter. If a *bhikkhu* incites the *saṅgha* to initiate again a matter already legally settled (*saṅgha*), and he is aware of it, he commits a *pācittiya*.

Remark: The ways to settle internal conflicts in the *saṅgha* are dealt with in the last category of rules of the *pātimokkha* (the 7 *adhiκaraṇasamatha*, p.67).

pācittiya 64 Not to conceal a pārājika or a saṅghādisesa. Knowing that a *bhikkhu* has committed a “serious fault”, if a *bhikkhu* conceals it, he commits a *pācittiya*.

The offences called *dutthullas* (serious faults) are the *pārājikas* and the *saṅghādisesas*. If a *bhikkhu* abstains from revealing such a fault out of fear to provoke a conflict, he doesn't commit any fault.

pācittiya 65 Not to integrate a person under twenty years of age into the saṅgha. If a *bhikkhu* knowingly integrates into the *saṅgha* a person who is not yet twenty years of age, counted from the day of his conception, and he knows it, once the procedure has been completed, he commits a *pācittiya*, the young person is not a *bhikkhu* and the *bhikkhu* who has integrated him must be reprimanded.

To define the twenty years of existence of a person, one takes into account the minimum gestation period, namely seven months. The minimum age (counted from birth) for integration of a man into the *saṅgha* is then nineteen years and five months. In this way, one is certain not to go beyond the minimum required age.

pācittiya 66 Not to travel with robbers. If a *bhikkhu* on purpose, goes on a trip with robbers or people who plan to elude a patrol (guard post, check point, customs, etc.), and he reached an agreement with them for the date, time, convoy or ship, at each distance covered up and corresponding with the one separating two villages, separated of a length that a hen can cross by flying, or if there is no village, at each half *yūjanā* covered up, he commits a *pācittiya*.

pācittiya 67 Not to make a trip with a woman after having planned it with her. If, after having planned it, a *bhikkhu* voluntarily makes a trip in the company of a woman, – where he knows of doesn't know that she is a woman – , at each distance covered up and corresponding with the one separating two villages, separated of a length that a hen can cross by flying, or if there is no village, at each half *yūjanā* covered up, he commits a *pācittiya*.

If, without having arranged it, a *bhikkhu* makes a trip with a woman whom he meets in a means of transport (vehicle, train, ship, plane, etc.), he does not commit any offence. If a woman fixes up an appointment with a *bhikkhu* who does not confirm it, the later does not commit the offence by making a trip with this woman.

pācittiya 68 Not to claim that the hindrances (to jhānas, to nibbāna) taught by Buddha are not hindrances. The *bhikkhus* who hear or see another *bhikkhu* making such statements, or saying incorrect things that Buddha never taught, must tell him not to attribute such statements to Buddha, because he never taught these things. In giving him the reasons that cause obstacles to attainments or to favourable rebirths, they must tell him that this is what Buddha taught. They must tell him that is what the *dhamma*, which must be expounded to beings, actually is. Next, they must forbid him thrice consecutively, to pronounce such words. If he retracts, he does not commit the offence. If he refuses to abandon his view, he commits a *dukkata*.

He must then be taken into the *sīmā*, together with other *bhikkhus*, and asked again three times to abandon his views. If he retracts, he does not commit a supplementary offence. If he refuses to abandon his views, he again commits a *dukkata*.

It is then necessary to request him again to abandon his view, by means of the *ñatti kammavācā*, up to three times consecutively (unless he has abandoned his view in the meantime). If at the end of the first reading of the *kammavācā*, the *bhikkhu* does not retract, he commits again a *dukkata*. If at the end of the second reading of the *kammavācā*, he does not retract, he commits a *dukkata*. If at the end of the third reading of the *kammavācā*, he still does not retract, he commits the *pācittiya* 68.

Such a *bhikkhu* is set aside from the community for as long as he does not reject his erroneous views; the other *bhikkhus* stop associating with him (sleeping in the same building, going to collect rice together, eating at the same table, etc.)

It is very important not to defame the teaching of Buddha through erroneous statements. For having maintained his false views, the *bhikkhu* who caused this rule to be established took rebirth in the realm of hells.

pācittiya 69 Not to associate with a bhikkhu who has been set aside from the community. If, in full knowledge of the facts, a *bhikkhu* does one of the following with (or for) a *bhikkhu* set aside from the community for having refused to reject his erroneous views, he commits a *pācittiya*:

- giving him food that he has collected;
- teaching him the *atthakathā* (acknowledged commentaries);
- following his teachings of the *dhamma*;
- doing the *uposatha* or the *pavāraṇā* with him;
- lodging in the same building;
- performing duties together with him.

pācittiya 70 Not to associate with a sāmanera who develops erroneous views.

The *bhikkhus* who hear or see a sāmanera claiming that the hindrances (to *jhānas*, to *nibbāna*) taught by Buddha are not hindrances , must tell him not to attribute such statements to Buddha, because he never taught such things. In giving him the reasons that cause an obstacle to attainments or to favourable rebirths, they must tell him that this is what the Buddha taught, and that it is not right to defile the teachings of the *dhamma* with such statements. They must tell him that this is the *dhamma* that must be explained to those around us and that such erroneous views must be abandoned.

Afterwards, if the sāmanera persists in refusing to abandon his erroneous views, the *bhikkhu* who sees or hears this must tell him:

« sāmanera , from today onward, do no longer present Buddha as your teacher. Those persons who do not reject their erroneous views are not worthy of being disciples of Buddha. You are not allowed to sleep in the same building- or under the same roof, or between the same walls – as another sāmanera or a *bhikkhu*; not even the two or three nights allowed to the laity (→See the pācittiya 5, p.29). Do as you wish, undesirable sāmanera, go away! Disappear ! »

The *bhikkhu* who, in full knowledge of the facts, does any of the following with (or for) a sāmanera who has been banished from the community, commits the pācittiya 70:

- giving him a bowl;
- giving him a robe;
- giving him food;
- giving him teachings;
- studying the *dhamma* with him;
- sleeping in the same building as him, even a single night;
- performing duties together with him.

A *bhikkhu* commits the pācittiya 70 if he does any of the above mentioned things with any of these three types of sāmaneras:

- sāmaneras seeking to divide the *bhikkhus*;
- sāmaneras inciting a *bhikkhu* to leave the robe;
- sāmaneras banished from the community.

pācittiya 71 Not to look for pretexts to disregard the rules of the pātimokkha.

If a *bhikkhu* who is heard, by the *bhikkhus* who live with him, making suggestions about shortcomings concerning a rule of conduct, replies that he will not apply that rule until being informed by a *bhikkhu* expert on the *vinaya*, he commits a pācittiya.

Every *bhikkhu* must behave so that he gains proper knowledge of the pātimokkha rules in order to train himself correctly. Only the effort done in such a training does determine the quality of a *bhikkhu*.

Contrarily to the pācittiya 54, discussed above, the pācittiya 71 is committed when a *bhikkhu* gives an excuse to avoid following a rule. When using these excuses, the *bhikkhu* commits a pācittiya with every sentence pronounced to justify his exemption from obeying a rule.

pācittiya 72 Not to denigrate the rules of the pātimokkha. A *bhikkhu* must not say that the minor rules are of little interest, or that they are taken to extremes, or that it is unnecessary boredom to try to find out whether such action is correct or not, nor that it is painful to have to memorise it all, or that he is plagued having to learn them. If a *bhikkhu* denigrates the *vinaya* by any statements whatsoever, showing a hostile state of mind, he commits a *pācittiya*.

By denigrating aspects of the *vinaya*, a *bhikkhu* commits a *pācittiya*. By denigrating aspects of the *suttanta* or of the *abhidhamma*, he commits a *dukkata*.

pācittiya 73 Not to pretend not knowing a rule of conduct. During the *uposatha*, if a *bhikkhu* – attending at least for the fourth time the reading of the *pātimokkha*, pretends to discover a rule only at that moment, asserting that he had not known it until that moment, he must be reprimanded. After having expiated his fault, this *bhikkhu* must be reprimanded in front of the *saṅgha*, who will formally establish his acknowledgement of this rule by means of the *ñatti kammavācā*. After this, if the *bhikkhu* again pretends not knowing this rule, he commits the *pācittiya* 73.

Whether he knows a rule or not, a *bhikkhu* is never exempted from the offences that he commits. Whatever the offence might be, whether it is committed willingly or not, it must always be purified in accordance with the *vinaya*. By ignoring the rules of the *pātimokkha*, a *bhikkhu* could easily be led to commit a very large number of offences.

When it is recited, the *pātimokkha* must be listened to in a proper manner and with full concentration, for it to be beneficial. Only a bad *bhikkhu* does not pay attention to this recitation.

Remarks: Nowadays, all the *bhikkhus* are not in position to understand the *pātimokkha* at time of its reading – during the *uposatha* – because it is only done in Pali– For this reason, each *bhikkhu* must study it in a language that he understands in order to know the rules that he is compelled to comply with.

pācittiya 74 Not to hit another bhikkhu. If a *bhikkhu*, under the effects of anger or dissatisfaction, hits another *bhikkhu*, by means of his own body, an object having a contact with his own body or thrown by him, he commits a *pācittiya*.

If by means of a violent action, a *bhikkhu* kills another *bhikkhu* unintentionally, he does not commit the *pārājika* 3 but only the *pācittiya* 74. If, under the effects of anger, a *bhikkhu* hits a *sāmanera*, a lay person or an animal, he commits a *dukkata*. If a *bhikkhu* strikes to protect himself from a danger threatening him, he does not commit an offence.

pācittiya 75 Not to make a threatening gesture suggesting that one is about to strike. If, under the effects of anger, or moved by a feeling of dissatisfaction, a *bhikkhu* threatens another *bhikkhu* with his palm or another part of his body – whether it be a lotus leaf, he commits a *pācittiya*.

By making a threatening gesture against a *sāmanera*, a lay person or an animal, a *bhikkhu* commits a *dukkata*. If a *bhikkhu* makes a threatening gesture to protect himself from an impending danger, he does not commit a fault.

If by making a threatening gesture without having any intention to hit, a *bhikkhu* accidentally kills somebody, he does not commit the *pārājika* 3 but only the *pācittiya* 75. If, under the effects of anger, a *bhikkhu* makes a threatening gesture towards a *sāmanera*, a lay person, or an animal, he commits a *dukkata*.

pācittiya 76 Not to groundlessly accuse a bhikkhu of saṅghādisesa.

If, without any foundation – when he has not seen or heard anything –, a *bhikkhu* defames another *bhikkhu*, accusing him of having committed a *samghādisesa*, he commits a *pācittiya*.

Under the same conditions, by accusing a *bhikkhu* of having committed an offence of lesser gravity, a *bhikkhu* commits a *dukkata*. By groundlessly accusing a *bhikkhu* of *pārājika*, a *bhikkhu* commits the *samghādisesa* 8.

By groundlessly accusing a *sāmanera* or a lay person of having committed any offence, a *bhikkhu* commits a *dukkata*.

pācittiya 77 Not to cause remorses, doubts or anguishes to arise in another *bhikkhu*'s mind.

If, with spitefulness or out of mischief, a *bhikkhu* unjustifiably tries to arouse doubts, remorse, fear or anguish in another *bhikkhu*'s mind, in such a way so that it effectively provokes torment in the latter, even for a single instant, he commits a *pācittiya*.

Naturally, if a *bhikkhu* causes remorses, doubts or anguished in another *bhikkhu*'s mind by notifying him of a real fact, without anything mischievous underlying his intention, he does not commit a fault.

A *bhikkhu* commits a *pācittiya* with every phrase pronounced with the aim of unjustifiably inducing doubts, remorses or anguishes in another *bhikkhu*'s mind. By doing the same thing to a *sāmanera* or a lay person, a *bhikkhu* commits a *dukkata*.

pācittiya 78 Not to eavesdrop on a conflict between *bhikkhus*. If, by approaching or remaining in a certain place, a *bhikkhu* hides to eavesdrop on the words of *bhikkhus*, with whom he is in disagreement, speaking with each other -in a lowered voice or in private-, that he listens to them for no other reason than to spy on what they say, he commits a *pācittiya*.

If, with a beneficial intention, a *bhikkhu* spies on the words of other *bhikkhus*, telling himself: « I will try to resolve this dispute », he does not commit a fault.

pācittiya 79 Not to contest a decision taken after having given one's agreement (*chanda*). After a decision has been taken in conformity with the *dhamma* and on which a *bhikkhu* has delivered his agreement (*chanda*), if he later contests this decision, he commits a *pācittiya*.

pācittiya 80 Not to absent oneself without having given agreement (*chanda*), during a meeting of the *saṅgha*. When the *saṅgha* meets to discuss a matter, where he proceeds to reading the *ñatti kammavācā* to take a decision, if a *bhikkhu* leaves this meeting during the discussion – before any decision is taken –, without having given his *chanda*, he commits a *pācittiya*.

If, in the case of a controversial matter (dealt and corresponding with a breaching of the *vinaya*), in the case of a health problem or any other reason of justified emergency, a *bhikkhu* leaves a meeting of the *saṅgha* before a decision is taken, whether he has given his *chanda* or not, he does not commit an offence.

pācittiya 81 Not to accuse a *bhikkhu* of assigning a robe belonging to the *saṅgha* out of his own likes. Once the *saṅgha* has reached an agreement to assign a robe – which has been offered to the *saṅgha* – to a *bhikkhu*, if a *bhikkhu* criticises those who distribute the things of the *saṅgha* by claiming that they do so according to their own likes, he commits a *pācittiya*.

If a *bhikkhu* addresses that criticises a *bhikkhu* who has given a robe to another *bhikkhu*, who is not the one who was designated by the others for being given this robe, or if it is something else than a robe, he commits a *dukkata*.

pācittiya 82 Not to cause a gift, destined to the *samgha*, to be offered to another person.

Knowing that a *dāyaka* destines a gift to the *samgha*, if a *bhikkhu* incites or suggests him to destine this offering to another person of his designation, he commits a pācittiya.

By transferring a gift to someone else than himself, a *bhikkhu* commits the pācittiya 82. If he willingly gets it offered to himself, he commits the *nissaggiya* 30. When a *bhikkhu* designates a person to whom a gift should be addressed, in order to misappropriate it, he commits the pācittiya 82, even if the donor refuses to listen to him.

pācittiya 83 Not to enter the king's chamber without warning.

If, without having previously warned of his arrival, a *bhikkhu* enters the bedroom in which there is a king of royal blood and a queen, even if the wall is replaced by a screen (curtain), he commits a pācittiya.

pācittiya 84 Not to collect and stow away a precious object outside a monastery or the area where one lives.

If a *bhikkhu* himself collects or causes others to collect a valuable object or anything considered as such, in a place situated outside the area where he dwells, he commits a pācittiya.

When picking up a valuable object or anything considered as such within the precinct of a monastery, or any other place where he dwells, a *bhikkhu* can only do this for the purpose of allowing its owner to easily find it back.

A *bhikkhu* is duty bound to collect or to have collected a valuable object lost in the place where he dwells. If he neglects this duty, he commits a *dukkāta*, unless he has not seen the object. A *bhikkhu* is allowed to collect a lost object of value and set it aside, only with the intention to allow its owner to come and retrieve it. If a *bhikkhu* places a valuable object to a side because he has been asked to, or to do a consignment service, he commits the pācittiya 84.

Whether or not he takes it with his hand, if a *bhikkhu* collects or keeps a valuable object outside his monastery, unless it is the property of his own mother, he commits the pācittiya 84. By picking up a useful (but not valuable) object belonging to a relative, in any place, a *bhikkhu* does not commit a fault.

pācittiya 85 Not to enter a town or a village after noon time without having asked for approval from another *bhikkhu*.

Unless it is for an urgent matter, and another *bhikkhu*, found in the immediate vicinity, didn't give his approval, a *bhikkhu* enters a village after noon (and before dawn), he commits a pācittiya.

To escape a danger, to proceed to a monastery, for taking a short cut enabling him to come back to his *vihāra*, a *bhikkhu* does not commit any pācittiya by entering a town or a village after noon time has elapsed and without the approval of another *bhikkhu*.

In case of no emergency, for a *bhikkhu* to be able to enter a town or village, he is obliged to ask for the approval from another *bhikkhu*, in Pali or using any other language.

« *vikāle gāmappavesanam āpuccchāmi.* »

« I request your approval to enter the village (town) after noon. »

If this *bhikkhu* consents, the other can go to the village or town. If two *bhikkhus* wish to meet in a village after noon, they can enter it if they have previously asked for approval from each other.

pācittiya 86 Not to make or to cause a needle box in ivory, bone or horn, to be made. If a *bhikkhu* causes such a needle box to be made, he must break it, and he commits a *pācittiya*.

A *bhikkhu* must not himself make, or have made by someone else, or accept, a needle box in bone, in ivory or in horn. If so, when he makes it or has it made for himself, he commits a *dukkaya*. When he obtains this completed box (by himself or someone else from whom the work has been commissioned), he commits the *pācittiya* 86. This *pācittiya* is called a “*pācittiya* requiring destruction”, because the acquired object must be destroyed and cast away before the purification of the fault being accomplished by means of the *desanā*.

pācittiya 87 Not to make – or cause to be made – nor use beds or a banquette having a height exceeding 65 centimetres. A *bhikkhu* must not make or cause to be made a bed with legs exceeding the height of eight hands widths (without counting the board). Otherwise, he must cut (saw) the legs to the correct size and he commits a *pācittiya*.

A *bhikkhu* must not make, or cause to be made a bed with legs exceeding a height of eight hands widths. In exceeding this height, a *bhikkhu* commits the *pācittiya* 87. This *pācittiya* is called a “*pācittiya* requiring cutting of the excess”, because the excessively high furnishing must be cut to the proper height before purification of the fault by means of *desanā*.

While measuring the height of the bed or chair, the thickness of the wood is not taken into account. If a *bhikkhu* gets offered for himself a bed in which the legs are too high, before utilising it, he must cut them or sink a little the bed into the soil so that the feet reach the height? Thus, he doesn't commit any fault.

Remarks: This rule partly corresponds to the ninth of the ten precepts.

pācittiya 88 Not to use mattresses, cushions or cloths filled with cotton or kapok. If a *bhikkhu* fills or causes someone else to fill a cloth with kapok (or cotton), to cover a bed or plank or furniture on which he lies or sits, he must remove out of it this kapok, and he commits a *pācittiya*.

The cotton or kapok contained in the cloth covering the plank or piece of furniture (bed, chair, stool, etc.) must be taken out completely before purifying the fault by means of the *desanā*. Those *bhikkhus* who are not ill – not *gilāna* – must not sit or lie on furniture, mattresses or cloth filled with kapok or any other thing fit to make them comfortable

Remarks: This rule partly corresponds to the ninth of the ten precepts.

pācittiya 89 Not to use a sitting cloth of more than 2.20 metres by 1.72 metres and with a flange exceeding 1.15 metres of width. The *nissidana* that a *bhikkhu* makes must have a length of four elbows and one span, a width of three elbows and nine fingers, and a fringe, fixed to a border, of two elbows and six fingers. The *bhikkhu* who obtains a *nissidana* of a size exceeding the allowed measurements commits the *pācittiya* 89 and must cut the excess cloth before purification of the fault is being accomplished by means of the *desanā*.

The *nissidana* was initially used to protect from casual involuntary emissions of semen during the night. It also served as a towel during meals, by folding an edge over the legs, for protection against accidental food spillage. Its other function – that for which it is mainly used nowadays -is as a carpet to sit on the ground or on anything that could be dirty. For this reason, a *bhikkhu* should always carry it on his shoulders when going out his mansion.

Remarks: Nowadays, the *nissidana* no longer have a fringe and their size rarely exceeds 70 or 80 square centimetres.

pācittiya 90 Not to make or have made a “bandage robe” exceeding 4.50 metres by 2.20 metres.

A “bandage robe” that a *bhikkhu* makes for himself must not exceed a length of nine elbows and a width of four elbows and a span. If a *bhikkhu* obtains a “bandage robe” exceeding these measurements, he must cut the cloth in excess, and he commits a *pācittiya*.

The “bandage robe” is a cloth used as a protection against eruption of substances from all kinds of wounds and abscesses that could make the robe dirty. This cloth could be used applied on a sore located only in the area between the navel and the knees. Outside this zone, it is not proper to use a “bandage robe”.

Remarks: Nowadays, this type of bandage is no longer used.

pācittiya 91 Not to make or have made a rain’s robe seizing more than 6.50 metres by 2.70 metres. A rain’s robe that a *bhikkhu* makes for himself must not exceed a length of thirteen elbows and a width of five elbows and one span. If a *bhikkhu* makes himself a rain’s robe exceeding these measurements, he must cut off the excess cloth and he commits a *pācittiya*.

A rain’s robe must be used only in case of rain. It must be determined as such as soon as it is used at time of rainy weather. If not, the *vikappanā* or the determination as a simple cloth (*parikkhārasola*) must be done, and the robe can be set aside. This rain’s robe must be of about the same colour as the other robes.

Remarks: Nowadays, this type of robe is no longer used.

pācittiya 92 Not to make or have made a robe sizing more than 10 metres by 6.50 metres. A robe that a *bhikkhu* makes for himself must not have a size equal to or larger than that of the Buddha – that is a length of twenty elbows and a width of thirteen elbows. If a *bhikkhu* makes a robe exceeding these measurements, he must cut off the excess cloth and he commits a *pācittiya*.

By making a robe, or causing one to be made, of a size exceeding the authorised measurements, so as to offer it to another *bhikkhu*, or by using a robe made by someone else, a *bhikkhu* commits a *dukkata*.

The 4 pātidesanīya

pātidesanīya 1 Not to accept food from a bhikkhunī. A *bhikkhu* must not accept food from the hands of a *bhikkhunī* who is not a relative of him. If he accepts it with his hands (or his bowl), he commits a *dukkata*. If he eats it, he commits a *pātidesanīya* with each ingestion.

pātidesanīya 2 Order the bhikkhunīs who manage the service to the bhikkhus to go away while the bhikkhus are eating. When the *bhikkhus* eat, if there are *bhikkhunīs* giving instructions for their serving, they must be firmly told to go somewhere else, and not to stay there while the *bhikkhus* eat. If there is not at least one *bhikkhu* who tells this to the *bhikkhunīs*, each *bhikkhu* found there commits a *dukkata* when accepting the food. By eating this food, a *bhikkhu* commits a *pātidesanīya* with each ingestion.

If the *bhikkhunīs* manage a service in order to serve more favourably the more respectable *bhikkhus* and less favourably the less respectable *bhikkhus*, even without saying anything to the *bhikkhunīs*, the *bhikkhus* do not commit an offence by accepting and eating the food under those conditions.

If the *bhikkhunīs* wish to make a gift of food by asking the laity to offer it to the *bhikkhus*, the latter do not commit an offence by accepting or eating this food. However, if a *bhikkhu* accepts the food from the hands of a *bhikkhunī*, he commits the *pātidesanīya* 1. If a *bhikkhunī* asks someone to serve a *bhikkhu* who has not got yet anything to eat, the latter does not commit an offence by accepting and eating this food.

pātidesanīya 3 Not to accept food from poor people who show remarkable fervour towards the dhamma, without having been invited by them. If a *bhikkhu* presents himself – with his bowl – among persons who hardly earn the incomes to satisfy their own needs, who have a strongly developed *saddhā* and who are recognised as such by the *saṅgha*, and he has not been requested by these persons to do so, being not sick, – to the extent of not being able to go searching for food with his bowl – , if he accepts from his own hands some food offered by these people, and he eats it, he commits a *pātidesanīya*.

pātidesanīya 4 Not to eat the food offered by donors whom one has not previously warned of a danger prevailing inside or around the monastery. If a *bhikkhu* living in a country side monastery, reputable to be dangerous among the *saṅgha* – where do live, within or around this monastery, bandits renown for killing, robbing and hitting others – , having not informed in advance, of the dangers or scaring things (within or around the monastery) a *dāyaka* who informed him that he will come to offer food, accepts from his own hands the food that is brought – within or around the monastery –by this *dāyaka*, and eats it, with each ingestion, he commits a *pātidesanīya*.

The 75 sekhiyas

sekhiya 1

To wear the lower robe correctly wrapped around oneself, so as to leave the edges even.

The lower robe must be worn so as to cover the navel. The lower edge of this robe must be at eight finger-breadths below the knees, and the edge must be even all around.

Exceptions: In the following cases, a *bhikkhu* does not commit a fault by having his robes incorrectly placed around himself: the robe unfastens, or slides; the *bhikkhu* is not paying attention; the *bhikkhu* wears his robes too short or too long because of a wound; the *bhikkhu* wears his robe too short to escape some existing danger by running.

sekhiya 2

To wear the upper robe correctly wrapped around oneself, so as to leave the edges even.

The lower edge of the upper robe must be at four finger-breadths below the knees, and the edges must be even all around.

Exceptions: (See sekhiya 1).

sekhiya 3

To close the robe up to the neck and down to the wrists, when proceeding within inhabited areas.

A *bhikkhu* must completely close his robe around himself, up to the neck and covering his shoulders and arms in the following cases:

- when he leaves the monastery to go into an area inhabited by lay people;
- when he is doing his alms round;
- when he is invited to a meal;
- when he gives a teaching;
- during the various ceremonies of the *sangha* (*uposatha*, *pavāraṇā*, recitations, etc.);
- when he is about to give instructions to lay people;
- when lay people come to pay homage to the Buddha.

In addition to cases of emergency, a *bhikkhu* is not obliged by this rule in

the following cases:

- when within a monastery;
- when in a place temporarily considered as his lodging (a place where he spends at least one night);
- when in an area uninhabited by laity.

sekhiya 4

To close the robe up to the neck and down to the wrists, when being motionless

or remaining seated within inhabited areas. (See sekhiya 3).

sekhiya 5

To behave decently, when proceeding among inhabited areas. When proceeding

among inhabited areas, it is necessary to adopt a restrained bodily posture, without playing about with the arms or legs.

sekhiya 6 To behave decently, when being motionless or remaining seated among inhabited areas. When being motionless or seated within inhabited areas, it is necessary to adopt a restrained body posture, without playing about with the arms or legs.

sekhiya 7 To maintain the eyes always gazing downward, when proceeding within inhabited areas. When proceeding within inhabited areas, the eyes should be gazing downward, to a distance of about four elbows – around two metres – from oneself, directed to the ground., or the eyes must be kept closed.

sekhiya 8 To keep the eyes always lowered, when being motionless or remaining seated within to inhabited areas. When being motionless or seated within inhabited areas, one should maintain the eyes lowered, directed to the ground, to a distance of about four elbows – around two metres – from oneself, or ones should keep his eyes closed.

sekhiya 9 Not to lift the robes, when proceeding within inhabited areas.

sekhiya 10 Not to lift one's robe, when remaining motionless or being seated within inhabited areas.

sekhiya 11 Not to laugh loudly, when being motionless or remaining seated within inhabited areas.

sekhiya 12 Not to laugh loudly, when being motionless or remaining seated within inhabited areas.

sekhiya 13 To speak only in a low voice when sitting in inhabited areas. Within an inhabited area, a *bhikkhu* should speak in such a way that a person at six elbows away from him – around three metres – can hear clearly what he says, but in such a way that a person located at twelve elbows from him – around six metres – cannot hear what he says.

This rule does not apply in the case when a *bhikkhu* is delivering a teaching.

sekhiya 14 To speak only in a low voice when going to inhabited areas. (See sekhiya 13).

sekhiya 15 Not to swing the body, when sitting in inhabited areas. When in an inhabited area, a *bhikkhu* must always maintain his torso straight “like a stone statue”, remaining still, without swinging his body.

sekhiya 16 Not to swing the body when proceeding to inhabited areas.

sekhiya 17 Not to swing the arms when sitting in inhabited areas.

- sekhiya 18** Not to swing the arms, when being motionless or remaining seated within inhabited areas.
- sekhiya 19** Not to swing the head, when being motionless or remaining seated within inhabited areas.
- sekhiya 20** Not to swing the head, when being motionless or remaining seated within inhabited areas.
- sekhiya 21** Not to place the hands on the hips, when remaining within inhabited areas.
- sekhiya 22** Not to place the hands on the hips, when being motionless or remaining seated within inhabited areas.
- sekhiya 23** Not to cover the head, when proceeding within inhabited areas. If it is about protecting his health amid a winter climate, a *bhikkhu* does not commit a fault by covering his head.
- sekhiya 24** Not to cover the head when going to inhabited areas. (See *sekhiya 23*).
- sekhiya 25** Not to stand on the tiptoes, when being within inhabited areas.
- sekhiya 26** Not to sit with the knees raised and the arms wrapped around the legs when in inhabited areas.
- sekhiya 27** To adopt a respectful attitude while accepting food. It is proper to accept food while holding the bowl properly on the arm(s), ahead of oneself, with a respectful and enthusiastic attitude. The food must not be accepted with a face and eyes' expression of disgust.
- sekhiya 28** Focussing one's attention on the bowl, while accepting to collect food.
- sekhiya 29** Not to accept green beans or peas in disproportionate quantity to the quantity of rice accepted when going to collect food. A *bhikkhu* must not accept a lot of green beans or peas and a little quantity of rice in comparison.
- sekhiya 30** Accepting food in proportion to the bowl. It is proper not to accept more food until the food appears rounded above the the rim of the bowl. However, a *bhikkhu* doesn't commit while accepting food being served within boxes applied on the rice, put on the cover, by taking another bowl, or else by accepting food for someone else.
- sekhiya 31** Taking care in adopting a respectful attitude when eating. The food must be eaten respectfully, without grimacing to show that one does not appreciate a dish.

sekhiya 32 **When eating, focus the attention on the bowl.** During the meal, a *bhikkhu* must not look around himself. He must fix his gaze attentively on the contents of his bowl (or his plate).

sekhiya 33 **Eating the foods one after the other, without rejecting any.** A *bhikkhu* must eat (or serve himself) just as the food portions present themselves. He must not start from the centre. As soon as he starts to consume what is found in the bowl (or on a plate) from one side, he must continue taking the food from the same side, without starting again from another side.

sekhiya 34 **Mix up the curry in right proportion with the quantity of rice.** A *bhikkhu* must prepare each mouthful by mixing up curry and rice accordingly.

sekhiya 35 **Not to take and eat food placed at the top of a heap of food, or flatten down a heap of food.** A *bhikkhu* must not choose a morsel instead of another. He is obliged to serve himself by taking the food from the sliced side or from his own side if the dish is not sliced. Thus, it is proper to always take food from a side, methodically so that the food on the centre drops towards the sides. When there are rests of food somewhat scattered in his bowl, these must be gathered into only one pile and eaten from the same side.

sekhiya 36 **Not to hide curry by means of rice, hoping to obtain a lot.**

sekhiya 37 **Not to eat food requested for oneself if one is not sick.** It is proper to request food only from one's own relatives or from the *dāyakas* who have issued an invitation for it.

sekhiya 38 **Not to look at someone else's bowl aiming at expressing criticism.** However, there is no fault in looking at the contents of someone else's bowl if it is with the purpose of giving him food in case he would have little.

sekhiya 39 **Not to prepare enormous mouthfuls (or spoonfuls).** A mouthful (or spoonful) must not have a volume as large as a peacock's egg.

sekhiya 40 **Not to prepare too long mouthfuls (or spoonfuls).** Too large mouthfuls must not be inserted into the mouth at once. It is proper to prepare portions of adequate proportions before inserting them into the mouth.

sekhiya 41 **Not to open the mouth before the food reaches its level.**

sekhiya 42 **Not to put the hand into the mouth.**

sekhiya 43 **Not to speak with a full mouth.** If there is only a small amount of food in his mouth, so that he can speak clearly, a *bhikkhu* does not commit an offence by speaking. However, a *bhikkhu* must not talk during his meal. To improve intonation when teaching, some *bhikkhus* may need placing a small fruit inside the mouth. In this case, they do not commit an offence.

sekhiya 44 **Not to throw pieces of food into the mouth.** Nevertheless, with regard to desserts and fruits, a *bhikkhu* can throw the food into his mouth without committing an offence.

sekhiya 45 **Not to eat while cutting morsels of food with the mouth.** When a piece of food is too large to be inserted into the mouth at once, it must be preferably cut with the hands (or cutlery). However, it is allowed to cut pieces of food with the mouth (teeth) in the case of fruits or desserts that cannot be cut otherwise.

sekhiya 46 **Not to fill the mouth with food so that the cheeks are inflated.**

sekhiya 47 **Not to agitate the hands when eating.** A *bhikkhu* can only shake his hands if he has wiped them up beforehand or in order to get rid of the garbage.

sekhiya 48 **Not to scatter the rice when eating.** Before making any signs with the hands, a *bhikkhu* must carefully pick any food stuck to the hands so that it falls in his bowl (or plate, or garbage pot) and not around it.

sekhiya 49 **Not to let the tongue out when eating.**

sekhiya 50 **Not to make noise in opening the mouth when eating.**

sekhiya 51 **Not to make noise (slurp) when absorbing a fluid food item or liquid.**

sekhiya 52 **Not to leak one's hand.** When eating, a *bhikkhu* must not leak or suck his fingers or the palms of his hands. However, if he has no spoon, he is allowed to take gruel, honey or any other type of liquid food with his fingers and leak them.

sekhiya 53 **Not to scratch the inside of one's bowl (or one's plate) when eating.** It is proper to eat by taking with the end of the fingers (or with cutlery, without rattling) the food collected on the inner wall of the bowl, or on the sides of the plate, without making noise.

sekhiya 54 **Not to leak the lips when eating.** If, when eating, food sticks around the mouth, this must be inserted in the mouth by using the mouth itself or the fingers.

sekhiya 55 **Not to hold a vessel of water with a dirty hand.** However, a *bhikkhu* does not commit an offence by holding with a dirty hand, a vessel of water with the intention of washing them at once, or a pot containing water to wash the hands.

sekhiya 56 **Not to throw (a bowl's) washing up water containing rice in an inhabited area.** When washing his bowl or other eating utensils in an inhabited area, a *bhikkhu* must not pour away water containing rice. The remaining rice must be lifted beforehand (to be eventually given to beggars or to animals). Otherwise, the rice must be crushed so that it disappears mixed with the water.

- sekhiya 57 Not to teach the *dhamma* to someone holding an umbrella (unless he is ill).
- sekhiya 58 Not to teach the *dhamma* to someone holding a stick (walking stick, etc.) – measuring at least 4 cubits in length (unless he is ill).
- sekhiya 59 Not to teach the *dhamma* to someone holding a knife (any cutting object) (unless he is ill).
- sekhiya 60 Not to teach the *dhamma* to someone holding a weapon (unless he is ill).
- sekhiya 61 Not to teach the *dhamma* to someone who is wearing shoes (unless he is ill).
- sekhiya 62 Not to teach the *dhamma* to someone who is wearing sandals (unless he is ill).
- sekhiya 63 Not to teach the *dhamma* to someone who is inside a vehicle (unless he is ill). A *bhikkhu* can teach the dhamma to a person who is not ill sitting inside a vehicle only if he is himself also seated inside this vehicle.
- sekhiya 64 Not to teach the *dhamma* to someone who is lying down, even if sitting on the ground close to him or her (unless he is ill).
- sekhiya 65 Not to teach the *dhamma* to someone who is sitting with the knees raised and the arms or clothes around (unless he is ill).
- sekhiya 66 Not to teach the *dhamma* to someone wearing a turban (unless he is ill). A *bhikkhu* must not teach the *dhamma* to a person whose head is entirely covered by a turban.
- sekhiya 67 Not to teach the *dhamma* to someone whose head is covered (unless he is ill). A *bhikkhu* must not teach the *dhamma* to someone whose head is entirely covered up by a cloth or a veil.
- sekhiya 68 Not to teach the *dhamma* to someone who sits on something while sitting directly on the ground (unless he is ill).
- sekhiya 69 Not to teach the *dhamma* to someone sitting at a higher level (unless he is ill).
- sekhiya 70 Not to teach the *dhamma* to someone who is sitting while one is standing (unless he is ill). When the *bhikkhus* are standing to recite the “*gāthā*” (verses of the *dhamma*) to a congregation of lay people who are sitting, no offence is committed if there is at least one lay person standing.

sekhiya 71 Not to teach the *dhamma* to someone who is walking ahead (unless he is ill).

sekhiya 72 Not to teach the *dhamma* to someone who walks on a footpath while one is walking to the side of this footpath (unless he is ill).

sekhiya 73 Not to defecate or urinate when standing up (unless required on medical grounds).

sekhiya 74 Not to defecate, urinate, or spit on some green vegetation (unless a medical reason prevents doing otherwise). If a *bhikkhu* is in a place completely covered by vegetation, he must find an area where the grass is dry to do his needs.

sekhiya 75 Not to defecate, urinate, or spit in clean water (unless a medical reason prevents doing otherwise). A *bhikkhu* must not defecate, urinate or spit in water to be used for drinking or for other purposes. He can however do so in the sea, or in toilet bowls containing water, specifically for this purpose.

The 7 adhikaraṇasamathas

The category of *adhikaranasamatha* is slightly different in the sense that these are not, strictly speaking, rules but ways to behave in order to settle conflicts..

Four kinds of conflicts are listed:

1. (*vivādādhikarana*) dispute about what *dhamma* is, what *dhamma* is not, what *vinaya* is, what *vinaya* is not, what Buddha taught, what Buddha did not teach, what does constitute an offence, what does not constitute an offence;
2. (*anuvādādhikarana*) accusation of *pārājika* or *saṅghādisesa*;
3. (*apattādhikarana*) infringement of a rule within one of the seven kinds of *āpatis*;
4. (*kiccādhikarana*) disagreement on the procedures related to the four *kammavācās*.

To settle such conflicts, Buddha prescribed seven methods to proceed:

adhikaranasamatha 1 (*sammukhā vinaya*) **Settling a conflict by confrontation.** The conflict is dealt with in the presence of the two parties in conformity with the *vinaya*.

adhikaranasamatha 2 (*sati vinaya*) **Settling a conflict by taking into account the reputation of a bhikkhu.** The conflict is settled through a declaration made by the *saṅgha* with respect to the innocence of an *arahanta* against whom allegations have been made, after having asked him if he remembers having committed the offence.

adhikaranasamatha 3 (*amūḍha vinaya*) **Settling a conflict by taking into account the insanity of a bhikkhu.** The conflict is settled through a declaration by the *saṅgha*, when the accused is found to be insane.

adhikaranasamatha 4 (*patiññāta karana*) **Settling a conflict after an admission.** The conflict is settled after admission of a fault by the concerned party.

adhikaranasamatha 5 (*yebhuyyasiaka kamma*) **Settling a conflict by a majority decision.** The conflict is settled after a decision is taken through a majority vote.

adhikaranasamatha 6 (*tassapāpiyasika kamma*) **Settling a conflict by judgement of the ill will of a bhikkhu.** The conflict is settled through a declaration made by the *saṅgha* in cases the accused shew ill-will by eluding the questions addressed to him.

adhikaranasamatha 7 (*tinavathāraka kamma*) **Settling a conflict by "covering the act with grass".** The conflict is settled by exoneration of faults granted by the *saṅgha* (except for *pārājika*, *saṅghādisesa* and any offence in relation with the laity), when this allows to terminate the dispute and to reconcile the parties being in disagreement.

Offences not codified in the pātimokkha

The thullaccayas

There are no *thullaccayas* among the 227 rules of the *pātimokkha*. Therefore these were not taught separately. As with many other aspects, the *thullaccayas* were established by the Buddha as transgressions whose gravity is just lesser than that of the *pārājikas* and the *saṅghādisesas*.

Essentially, the *thullaccayas* are preliminary offences that a bhikkhu may commit before a *pārājika* or a *saṅghādisesa* may at their turn be committed.

The thullaccayas preliminary to the pārājikas

- According to the *pārājika* 1, the *bhikkhu* who has a sexual relation by means of the mouth, the anus or the genitals of a corpse commits a *thullaccaya*. Similarly, by introducing his sex organ in one of the following: the sex organ of a female living being where this is narrower than that of a cat or a chicken; in the eye orifice, the nostrils or the ear of a human being; in the corpse of a being through an opening made with a knife or into a fold; in the nose of the corpse of an elephant, horse, buffalo, cow, etc. He commits also a *thullaccaya* by superficially touching the genitals of a female living being with his own without penetration; by giving oral caresses to a woman's sex organ with lustful desire; by having his sex caressed by the mouth or tongue of a woman without the sex entering her mouth.

Remarks: Some *thullaccayas* are inevitably including other offences, such as the *saṅghādisesas*.

- A *bhikkhu* who steals an object of a value equivalent to at least a quarter of the currency used in the region and time of the Buddha, commits the *pārājika* 2. If the value of the object is between one twentieth and one quarter of this currency, he commits a *thullaccaya*. By taking out of his own willingness an object belonging to the *saṅgha* to give it to someone else, a *bhikkhu* commits a *thullaccaya*.
- A *bhikkhu* who kills someone commits the *pārājika* 3. If he injures someone without killing, he commits a *thullaccaya*.
- A *bhikkhu* who pretends to have experienced *jhāna* attainments or attainments pertaining to the stage of *ariyās*, without having experienced these, commits the *pārājika* 4. However, if the person whom the *bhikkhu* is addressing does not know the meaning of these words, he commits a *thullaccaya*.

The thullaccayas being preliminary to saṅghādisesas

- If a *bhikkhu* provokes an ejaculation on purpose, he commits the *saṅghādisesa* 1. If he masturbates without ejaculation, he commits a *thullaccaya*.
- If a *bhikkhu* touches a woman or her hair with a feeling of pleasure, he commits the *saṅghādisesa* 2. If he touches the dress or an ornament (flower on the hair, hat, etc.) worn by a woman, he commits a *thullaccaya*.
- If, with a lustful state of mind, a *bhikkhu* talks about a woman's or a man's sex, or sexual relations with a woman, he commits the *saṅghādisesa* 3. If, with a lustful state of mind, he talks with a woman of anything concerning parts a woman's body between the knees and the shoulders, excluding the sex and the anus, he commits a *thullaccaya*.

- If a *bhikkhu* addresses a woman with the purpose of issuing an invitation to a sexual relation, he commits the *samghādisesa* 4. If he addresses an androgynous being (a being who has both sexes) with the purpose of issuing an invitation to a sexual relation, he commits a *thullaccaya*.
- If a *bhikkhu* agrees to act as go-between, fetching messages, carrying these messages and delivering these messages for the purpose of uniting together a man and a woman, he commits the *samghādisesa* 5. If only two of these three factors occur jointly, he commits a *thullaccaya*.
- After the *samghādisesa* 10; 11; 12 and 13, when, within the *sīmā*, the *saṅgha* has proceeded to two readings of the *kammavācā*, if the guilty *bhikkhu* does not agree to abandon his erroneous point of view, he commits a *thullaccaya*. If he still refuses to reject his point of view at the end of the third reading, he commits the *samghādisesa*, and from this moment the *thullaccaya* is simultaneously cancelled.

The other *thullaccayas*

There are also *thullaccayas* that are not linked to the *pārājikas* or *samghādisesas*. If a *bhikkhu* eats human flesh, wears the robe of an heretic sect in wood bark, a robe made out of owl feathers or from a cloth made with human hair, or if he cuts his sexual organ, he commits a *thullaccaya*.

The *dukkatas* and the *dubbhāsitas*

Any transgression committed by a *bhikkhu* that is the object of a *sekhiya* but not the object of a *pātimokkha* rule is a *dukkata* or a *dubbhāsita*. A *dukkata* is a minor offence caused by an unskilful action, whereas a *dubbhāsita* is a minor offence due to unskilful speech.

These offences are very numerous. There is no list detailing them in precise order. The passages that specify the *dukkatas* and *dubbhāsitas* are dispersed throughout the *vinaya* texts. Notably, many of them are explained within the *pātimokkha* itself.

A few examples of *dukkatas* and *dubbhāsitas*

A *bhikkhu* who eats at the same table as a lay person (or a *sāmanera*), commits a *dukkata*.

A *bhikkhu* who places his bowl on a wall or on the ground (without a support), commits a *dukkata*.

A *bhikkhu* who is transported by an animal or on a bicycle, commits a *dukkata*.

A *bhikkhu* wearing stained garments, commits a *dukkata*.

A *bhikkhu* who uses the toilet without previously lifting his robe, commits a *dukkata*.

A *bhikkhu* who engages in or encourages a futile conversation, commits a *dubbhāsita*.

A *bhikkhu* who utters a vulgar word commits a *dubbhāsita*.

The purification of offences

Regarding the pārājikas

A *bhikkhu* who has committed a *pārājika* cannot under any circumstances become a *bhikkhu* again in the course of this present existence. The only way of retaking the robe – of a *bhikkhu* – is to wait for a future existence.

Whoever commits such an offence must disrobe immediately. Afterwards, he can choose to live either as a *sāmanera* or as a lay person. When confessing his transgression, he must declare: « I will lead my life of *sāmanera* (or of lay person) in order to purify myself. »

Regarding the samghādisesas

The purification of a samghādisesa

When a *samghādisesa* has been committed, it is possible to expiate (purify) it, but this is rather complicated and requires close surveillance of the offending *bhikkhu* by the other members of the *saṅgha* throughout the entire duration of the procedure.

The *bhikkhu* who commits a *samghādisesa* must inform another *bhikkhu* of what he has done as soon as possible. If he does not report his offence, a day is counted as one day of concealment of the offence from the passage of the following dawn. The number of days, months or years during which the transgression is concealed will be the same as the time required to submit to the *parivāsa* (the period of expiation purification of the fault).

When a *samghādisesa* has been committed, there are three exceptional cases in which the number of days without confessing the fault is not taken into account: The *bhikkhu* does not know that he has committed a *samghādisesa*; there are no other *bhikkhus* in the area; there is a danger along the route leading to the nearby *bhikkhus*.

The application of the parivāsa

For a *bhikkhu* to put the *parivāsa* into practice, he must first receive a reading of the fourth *ñatti kammavācā* in the presence of at least four *bhikkhus* within the *sīmā*.

Next, the offending *bhikkhu* must unveil all the *saṅghādisesas* that he has committed as well as the number of days during which this (these) fault (s) has/have been concealed, so that the ensuing *parivāsa* can be established. If the *bhikkhu* is unable to remember precisely which *saṅghādisesas* he has actually committed or the number of days he has kept the faults hidden, he must say: « *sabbahulā nānāvatthukā āpattiyo*. » In English: « All the faults of all kinds. »

suddhantaparivāsa

A *bhikkhu* who commits a *saṅghādisesa* through negligence could easily forget the date. If he is unable to say how long he has concealed the offence, he must give an estimate of the number of days, months or years during which he thinks he has concealed the transgression. Next, the duration of *parivāsa* is established, making sure that it is at least of the same length as the concealment time. If he is unable to estimate the duration, he is asked how many *vassa* he is certain to have remained pure – of that *saṅghādisesa* –, and what is his total number of *vassa*. The difference between the two is then used to establish the duration of the *parivāsa*.

The establishment of the length of purification for a *samghādisesa* through an estimate is called *suddhantaparivāsa*.

samodhānparivāsa

If the *bhikkhu* has committed several *samghādisesas* with different times of concealment, the length of purification is calculated by taking into account the longest duration of concealment among all the transgressions of all kinds. This case is called "*samodhānparivāsa*" and three kinds are distinguished (*odhānasamodhānparivāsa*, *agghasamodhānahmā* and *missakasamodhāna*).

odhānasamodhānparivāsa

When a *bhikkhu* commits a *samghādisesa* during a period of purification, the latter loses its validity and must be started again from the beginning, with the addition of the number of days during which the new offence was concealed.

agghasamodhānahmā

When several *samghādisesas* have been committed, the greater duration of concealment is taken into account to establish the length of the *parivāsa*.

missakasamodhāna

If a *bhikkhu* commits different kinds of *samghādisesas*, these are all grouped into one in order to establish the *parivāsa*.

Recommencing the purification after the beginning(mūlāyapaṭikassana)

If a *bhikkhu* commits a new *samghādisesa* during his period of purification, he must immediately declare it in the presence of another *bhikkhu*. The offence committed during this time is called "*antarāpatti*". If this fault is being concealed at least overnight, the past period of purification is invalidated and must be restarted from the beginning, with the addition of the number of days of concealment of the new transgression. In Pali this is called "*mūlāyapaṭikassana*".

The thirteen penances of the samghādisesa

Having committed a *samghādisesa*, those *bhikkhus* doing *parivāsa* are subject to a series of penances aimed at purifying the transgression (or transgressions). These penances must be applied following very precise rules.

1. The *bhikkhu* who got punished **must not sleep either under the same roof or between the same walls as a pakatatta bhikkhu** (*bhikkhu* pure of any fault). Neither can he sleep under the same roof or between the same walls as **another bhikkhu** who got punished. If he sleeps under the same roof or between the same walls as a *pakatatta bhikkhu* or another *bhikkhu* who got punished, he commits a *dukkāta* and the number of nights thus spent increases the *parivāsa* by as many days.
2. The *bhikkhu* who got punished **must reside within the confines of a monastery where there is at least one pakatatta bhikkhu**. If he leaves these confines, he **must not distance himself more than twelve elbows – around six metres – from a pakatatta bhikkhu**. If he spends a night in a place without a *pakatatta bhikkhu*, this increases the *parivāsa* by a day.
3. **Every time a bhikkhu arrives at the monastery**, when he is informed, sees or hears of this, the *bhikkhu* who got punished must notify the arriving *bhikkhu* that he is in a period of *parivāsa* following a *samghādisesa*. If he does not notify this, his *parivāsa* is lengthened by a day. However, if the arrival is a *bhikkhu* to whom he had already reported his transgression, he only commits a *dukkāta*.
4. The *bhikkhu* who got punished **must not accept prostrations**, homage, invitations to sit in a privileged place **or any other expression of respect** from *pakatatta bhikkhu* (even those with less *vassa* than him). However, *bhikkhus* who got punished can accept signs of respect from each other.

5. During *uposatha* and *pavāraṇā*, the *bhikkhu* who got punished must **take the place of the one having least seniority**.
6. **During rice collection**, the *bhikkhu* who got punished must not place himself in the same line as the other *bhikkhus*. He must **place himself behind** this line **by at least twelve elbows and one span (around 120 centimetres)** and must extend his arms to accept the food.
7. The *bhikkhu* who got punished **must neither act as preceptor or instructor, nor can he give the reading of a kammavācā**.
8. The *bhikkhu* who got punished must **not receive services from the sāmaneras**. To this effect, he must forbid them to do so. However, if the *sāmanera* continue to render him services despite having been told not to, he does not commit an offence.
9. The *bhikkhu* who got punished must **not boast of his seniority** to *bhikkhus* who have less *vassas* than him when addressing them.
10. The *bhikkhu* who got punished must **not reside alone in a forest vihāra**.
11. When a *bhikkhu* who got punished sees that a *pakatatta bhikkhu* less senior than himself approaches, he must get up to give him his place as if the latter had more seniority than himself.
12. The *bhikkhu* who got punished must **not sit on the same bed with a pakatatta bhikkhu** who has the same number of *vassas* as him.
13. The *bhikkhu* who got punished **cannot be part of those who integrate a new bhikkhu in the saṅgha or perform tasks** concerning the running of the *saṅgha* other than the specific tasks provisionally assigned to him.

Notification of the parivāsa

In the whole *parivāsa* procedure, the most difficult aspect is the notification of the *parivāsa*. After having formally unveiled his *saṅghādisesa* in the *sīmā*, the *bhikkhu* who got punished must notify that he is performing *parivāsa* because of such fault to all the *bhikkhus* whom he meets, as soon as he sees or hears them. If, in the immediate vicinity, he hears a *bhikkhu* reciting a text or beating a drum, he must go to him straight away to notify his *parivāsa*. When on the road, if the *bhikkhu* who got punished notices a *bhikkhu* inside a vehicle, he is obliged to stop this vehicle to notify his *parivāsa* to the *bhikkhu*. If he fails in this duty, he commits a *dukkata* and his expiation period is extended by one day (in Pali, the failure to comply with an obligation [penance] due in the *parivāsa* is *vattabheda*). If in order to notify him of his *parivāsa*, a *bhikkhu* who got punished does not succeed in reaching another *bhikkhu* travelling inside a vehicle, he does not commit a *dukkata*, but his period of purification is extended of one day.

The obligations imposed by the *parivāsa* are relatively plaguing. Thus, it is recommended to the *bhikkhus* who got punished to reside in a remote (little frequented) monastery during their period of purification.

Rescinding the parivāsa

The obligations imposed by the *parivāsa* are difficult. However, it is possible to rescind it, thus reducing the risk of failing to fulfill those obligations.

To rescind the *parivāsa*, the *bhikkhu* who got punished must first of all, enter the *sīmā* to request the *parivāsa*, the delivery of the *parivāsa*, the application of the *parivāsa* and finally the notification of the *parivāsa*. Owing to rescinding the *parivāsa*, the *bhikkhu* who got punished is exempted from notifying it to **all** the *bhikkhus* passing by the monastery as soon as he sees or hears them. During the cancellation of the *parivāsa*, he can be considered as a *pakatatta bhikkhu*. The *bhikkhu* who commits a *saṅghādisesa* during his period of purification can include it in his *parivāsa* by grouping it with the preceding one.

When the *parivāsa* has been rescinded, it is automatically restored at dawn. To maintain it rescinded, the *bhikkhu* must then say a formula in Pali to another *bhikkhu* before dawn, and to another just after dawn. The first rescindement of the *parivāsa* must be done in the *sīmā* in the presence of at least four *bhikkhus*. For the

following ones, it is acceptable if there are only two *bhikkhus*. However, it is more appropriate to go and dwell in a secluded monastery and pursue the *parivāsa* there (without rescinding it).

The practice of *mānatta*

In order to regain the esteem and respect of the other *bhikkhus* and for his practice of *sīla*, the *bhikkhu* in the period of purification does perform the practice of *mānatta*.

A *bhikkhu* who on the same day reveals a *saṅghādisesa* he has committed, has no need to undergo *parivāsa*. He is, however, obliged to undergo *mānatta*. Counting the number of days is not necessary; six days are assigned. To put *mānatta* into practice, the *bhikkhu* who has committed the fault must do the request for *mānatta* within the *sīmā* in the presence of at least four *bhikkhus*. The *saṅgha* transmits the *mānatta* through a reading of the fourth *ñatti kammavācā*. Next, the *mānatta* is put into practice, and, for that reason, the notification of the *mānatta* to. As with the *parivāsa*, the *mānatta* must also be notified to all the *bhikkhus* seen or heard arriving at the monastery, and can be rescinded. To rescind the *mānatta*, the *bhikkhu* in the period of *mānatta* must first of all go outside the enclosures of the monastery before dawn, together with at least four *bhikkhus* (if there is no wall or enclosure, they must go to a minimum distance of two stone throws from the corner of the furthest building of the monastery). There, at the side of the road, behind a bush (or anything else enabling to be remote from sights), he will put the *mānatta* into practice, and perform the notification of the *mānatta*. Once dawn has elapsed, he can rescind the *mānatta*.

Although the practice of *parivāsa* is similar to the one of *mānatta*, the *parivāsa* lasts a time equal to the period during which the offence has been concealed, whereas the *mānatta* has a fixed duration of six days. Rescinding the *parivāsa* requires four *bhikkhus* only the first time, whereas the *mānatta* requires this number for each of the six days.

Leaving the *saṅgha* during the period of *parivāsa* or of *mānatta*

When a *bhikkhu* disrobes during his period of *parivāsa* or *mānatta* to return to lay life, or to the life of a *sāmañera*, this *parivāsa* or *mānatta* is automatically interrupted. However, if he retakes the robes of a *bhikkhu*, he must continue the period of *parivāsa* or *mānatta* in order to complete the remaining number of days, without having to restart the period. However, if he has performed the rescinding of the *parivāsa* or the *mānatta*, he must restart the procedure from the beginning.

When re-entering the *saṅgha*, the *bhikkhu* who has disrobed after having committed one or more *saṅghādisesa* (*s*) without disclosing them, recovers them automatically and is obliged to reveal them and follow the proper procedure (without counting the time spent outside the *saṅgha*).

The reintegration (*abbhāna*)

When the period of *parivāsa* or of *mānatta* is completed, the *abbhāna* takes place among the other members of the *saṅgha*. Thus, everybody can take note that the offence has been completely purified. The *abbhāna* designates the reconsideration, reacceptance and reintegration within the *saṅgha*.

The *abbhāna* must take place during a meeting of at least twenty *bhikkhus*. So that these pure *bhikkhus* can perform the *abbhāna* by reading the fourth *ñatti kammavācā*, the *bhikkhu* being about to purify his fault must formulate his request to them. For the offence to be purified, the *bhikkhu* must reject his point of view. If he has not done this at the end of three consecutive readings of the *ñatti kammavācā*, he continues to be in *saṅghādisesa*. Concerning the *saṅghādisesa* 10, 11, 12 and 13, as long as the *bhikkhu* has not rejected his point of view, he cannot initiate the period of purification (practice of the *parivāsa* or the *mānatta*). Once the whole procedure has been fulfilled, the *bhikkhu* who has committed the *saṅghādisesa* can again be considered as a *pakatatta bhikkhu*.

Regarding the aniyatas

The two *aniyatas* are not entire offences. As their name indicates, they are undefined. This means that when they are committed, the decision of the *sangha* is made according to the declaration of the accused *bhikkhu* or of witnesses. If it concerns a *bhikkhu* renowned for his honesty, the decision is determined and based on his admission. If it concerns a dishonest *bhikkhu* having the habit of lying, the decision cannot be taken according to his declaration. Before a decision is taken, an enquiry should be conducted in great details while taking into account the entire situation.

Regarding the nissaggiyas

The *nissaggiyas* are offences that, on one hand, cause a *pācittiya*, and on the other, require the forfeiture of an object obtained in an incorrect manner. If this is an object that the *bhikkhu* is allowed to keep, he only relinquishes it momentarily to another *bhikkhu*, who then returns it. The procedure of purification of the *nissaggiya* is carried out in two stages : in the first, the *bhikkhu* must give up the object that he has obtained or caused to be offered in an incorrect manner; next, he must purify his fault by means of the *desanā*.

Regarding the sekhiyas

“*sekhiya*” means: “aspects of conduct that must be learnt, understood and put into practice”. These rules do constitute a set of obligations for every *bhikkhu* and *sāmanera*. They must learn them in order to understand them. Once understood, they must be followed strictly. Knowing and understanding these *sekhiyas*, if a *bhikkhu* neglects, disregards, or does not apply any of them, he commits a *dukkata*. If a *sāmanera* neglects, disregards, or does not apply any of them, he receives a penance, such as transporting sand or water.

By breaching a *sekhiya*, a *gilāna* (sick) *bhikkhu* does not commit an offence.

The desanā

Performing *desanā* is a means to purify the offences (excluding the *pārājikas* and the *samghādisesas*) that *bhikkhus* commit. This is done regularly or whenever becoming aware of having committed an offence. Therefore, it is strongly recommended to the *bhikkhus* to perform this daily in order to purify the multitude of minor transgressions that most of them commit without noticing. Thus one abides always at ease with oneself. It is imperative to do *desanā* just before the *pātimokha* recitation (on every full moon and every new moon day) so that, through this, all the *bhikkhus* develop a pure *sīla* at that time.

To do this, with the robe folded around the left arm (traditional although not obligatory), the more senior kneels, with bare feet, and the most junior *bhikkhu* does the same placing himself in front or aside. *desanā* can be done in twos or threes. In the case of a *desanā* in threes, the two more junior place themselves facing or to the side of the most senior and unveil their faults together. At that moment, the most junior *bhikkhu* addresses the more senior to purify his faults. Next, the senior *bhikkhu* addresses the more junior by reciting, in the same way, a second verse. As a *bhikkhu* can only be “purified” by a *bhikkhu* who is already pure, the most junior pronounces again a third verse. For this reason, a *bhikkhu* who wishes to purify his faults with a *bhikkhu* who has just done *desanā*, those ones only need to pronounce the first verse. Below, the formula of the *desanā* that must be recited in Pali:

(The text that must be recited by the more junior is in normal font).

(*The text that must be recited by the more senior is in italics*).

1st verse

« aham bhante sabbā āpattiyo āvikaromi.
sādhu āvuso sādhu sādhu.
aham bhante sambahulā nānāvatthukā sabbā āpattiyo āpajjim tā, tumhamūle patidesemi.
passasi āvuso tā āpattiyo.
āma bhante passāmi.
āyatim āvuso sañvareyyāsi.
sādhu suṭṭhu bhante samvarissāmi.
sādhu āvuso sādhu sādhu. »

2nd verse

« aham āvuso sabbā āpattiyo āvikaromi.
sādhu bhante sādhu sādhu.
aham āvuso sambahulā nānāvatthukā sabbā āpattiyo āpajjim tā, tuyhamūle patidesemi.
passatha bhante tā āpattiyo.
āma āvuso passāmi.
āyatiṁ bhante sañvareyyātha.
sādhu suṭṭhu āvuso samvarissāmi.
sādhu bhante sādhu sādhu. »

3rd verse

« aham bhante sambahulā nānāvatthukā sabbā āpattiyo āpajjim tā, tumhamūle patidesemi.
passasi āvuso tā āpattiyo.
āma bhante passāmi.
āyatim āvuso sañvareyyāsi.
sādhu suṭṭhu bhante samvarissāmi.
sādhu āvuso sādhu sādhu. »

1st verse in English

« The whole of my faults (committed on purpose or not), I openly disclose them to you, Venerable.
Very good, my friend, very good.
Whichever the type and whatever the reason for the offences having been committed, I fully assume them, Venerable.
Do you undertake to remain vigilant of all these offences, my friend?
Yes Venerable, I will be vigilant in order to be correct.
In the future, my friend, watch your conduct.
It is understood Venerable, I will watch my conduct.
Very good, my friend, very good. »

The pātimokkha recitation

Preparation of the uposatha

In Pali, the procedure of oral presentation of the *pātimokkha* to the assembly of the whole *saṅgha* is called the *uposatha*. This takes place on every full moon and new moon day.

Before starting to observe the *uposatha*, four jobs must be carried out; the four *pubbakarana*s (“*pubba*” = in advance; “*karana*” = job, duty).

At the time of doing the *uposatha*, when all the assembly of the *saṅgha* meets in the *sīmā*, there are five things that ought to be reported before reciting the *pātimokkha*; the five “*pubbakiccas*” (“*pubba*” = in advance; “*kicca*” = thing, matter).

The four pubbakaranas

- **Sweeping** the floor (or the ground) of the *sīmā*.
- **Lighting** the *sīmā* with oil lamps (or electric lights).
- **Setting out water (clean)** at the entrance of the *sīmā* (the water is used for drinking and eventually to pour on one’s feet. In northern India at the time of Buddha, it was customary to wash the feet before entering buildings).
- **Arranging mats** or rugs to sit in the *sīmā*.

The five pubbakiccas

- **Report of the chanda.** If because of illness or any other reason a *bhikkhu* cannot proceed to the *sīmā*, he must convey his *chanda* (his consent) by informing a *bhikkhu* who attends the *sīmā*, so that the assembled members of the *saṅgha* can take the necessary decisions. In turn, once he is in the *sīmā*, the latter will convey this information to the assembly of *bhikkhus*.
- **Report of the pārisuddhi.** When the *uposatha* is about to take place, if there is in the monastery a *bhikkhu* who has already done the *uposatha* in another monastery, he must convey his *pārisuddhi*. This is to insure that every *bhikkhu*’s mind is cleansed of all moral impurities.
- **Report of the date.** This allows everybody to know the date, especially those *bhikkhus* who are doing long term retreats.
- **Report of the number of bhikkhus** present in the *sīmā*. The *uposatha* is the only occasion when we can make sure that all the *bhikkhus* will be assembled.
- **Report of what the bhikkhunīs require in terms of teaching.** In the times when there were still *bhikkhunīs*, they could, during the *uposatha*, request a teaching from a *bhikkhu*. To do this, the assembled *saṅgha*, after discussion, assigned a qualified and accomplished *bhikkhu* to go and impart a teaching to the *bhikkhunīs* on the day following the *uposatha*.

Once the *uposatha* is completed, the *bhikkhus*, having given their *pārisuddhi*, have already done the *uposatha* and the *bhikkhus*, having given their *chanda*, have reached agreement in advance on their position for the possible decisions to be taken by the *saṅgha*. These points must always be respected because they contribute to offer and maintain a perfect agreement between all the members of the community. Only in this way, whatever the *saṅgha* undertakes can but be beneficial to all.

Before doing the *uposatha*, every *bhikkhu* must have a pure *sīla*. The *saṅghādisesa* must have been purified

in accordance with the due procedure. The *pāṭidesanīyas* should be revealed separately, in the presence of at least four *bhikkhus*. Concerning the other four kinds of faults (*thullaccaya*, *pācittiya*, *dukkata* and *dubbhāsita*), everybody must perform *desanā* so as to be morally purified of them as a whole. Then only can the recitation of the 227 rules of the *pātimokha* be heard.

Once the rules of the *pātimokha* have been announced, the *bhikkhu* who has announced them asks if any of them has been breached; if such is the case, by revealing his fault (or faults), the *bhikkhu* must set himself apart from the community. Having assumed his offence, he must purify it. If everyone remains silent, this indicates that none of the rules has been transgressed, and then the *bhikkhu* who has presented the *pātimokha* can declare:

« Having given their silence, we may consider that the *saṅgha* is pure».

The meeting of the *saṅgha* to announce the *pātimokha* at each new moon and full moon day (about twice a month), is a way to regularly control the purity of the *sīla* among all the members of the community.

The various kinds of uposathas

The uposatha with four or more bhikkhus

Once the *chandas* and the *pārisuddhis* have been conveyed, and the *desanā*, the four *pubbakaraṇas* and five “*pubbakiccas*” carried out, the recitation of the *pātimokha* rules can take place. In a few cases, the *pātimokha* can only be partly recited (for example, only the *pārājikas*, the *saṅghādisesas* and the *aniyatas*).

When the *bhikkhu* has finished announcing the rules, it is customary for all the *bhikkhus* present in the *sīmā* to recite some *suttas*.

The uposatha with one, two or three bhikkhus

During the *uposatha*, to assemble the *bhikkhus* in the *sīmā* in order to present the *pātimokha*, there must be a *saṅgha*. At least four *bhikkhus* are required to consider that the *saṅgha* is assembled. Thus, on the *uposatha* day, if there are less than four *bhikkhus* present in the *vihāra*, the procedure is rather different: the four *pubbakaraṇas* and the five “*pubbakiccas*” cannot be carried out and the *pātimokha* is not presented. After having performed the *desanā*, the *bhikkhus* simply recite a short formula.

If there are three bhikkhus in the vihāra

After having performed the *desanā*, one of the three *bhikkhus* announces to the other two:

« sunātu me āyasmanto, ajiuposatho pannaraso (catuddaso) yadāyasdhanīnām pattakallam, mayañ aññamaññam pārisuddhi uposatham kareyyāma. »

« Venerables, listen attentively to what I say to you: today, we are on the fifteenth (fourteenth) lunar day, the *uposatha* day. The time for the *uposatha* to be done has come. Together let us purify ourselves and do the *uposatha* ».

Next, the most senior says (three times in succession):

« parisuddho aham āvuso, parisuddhoti mamp dhārehi ».

« avuso, I am purified of all faults. I inform you that I am of pure conduct. ».

In turn, the more junior addresses himself to the most senior:

« sādhu bhante, sādhu sādhu ».

« Good *bhante*, very good ».

(three times in succession):

« parisuddho aham bhante, parisuddhoti mam dhāretha ».

« bhante, I am purified of all faults. I inform you that I am of pure conduct. ».

The senior then concludes:

« sādhu avuso, sādhu sādhu ».

« Good avuso, very good ».

Remarks: Whatever the number of bhikkhus, the uposatha must be done in the sīmā (even by a bhikkhu who is alone in the vihāra).

If there are two bhikkhus in the vihāra

As soon as the desanā has been done, the most senior addresses the most junior saying (three times in succession):

« parisuddho aham āvuso, parisuddhoti mam dhārehi ».

« avuso, I am purified of all faults. I inform you that I am of pure conduct. ».

In turn, the most junior addresses himself to the most senior:

« sādhu bhante, sādhu sādhu ».

« Good bhante, very good ».

(three times in succession):

« parisuddho aham bhante, parisuddhoti mam dhāretha ».

« bhante, I am purified of all faults. I inform you that I am of pure conduct. ».

The senior concludes:

« sādhu avuso, sādhu sādhu ».

« Good avuso, very good ».

If there is only one bhikkhu in the vihāra

On the fourteenth lunar day (three times in succession):

« ija me uposato catuddasī adhitthāmi ».

« Today, the fourteenth lunar day, I do the uposatha »

On the fifteenth lunar day (three times in succession):

« ajja me uposatho pannarasoti adhitthāmi ».

« Today, the fifteenth lunar day, I do the uposatha »

Remarks: Given that the lunar calendar is based on the lunar cycles, the month sometimes has twenty-nine days and sometimes thirty. These months are divided into two “pakkhas” (parts); the first running from the new moon to the full moon, and the next from the full moon to the new moon. The uposatha days fall on the last day of “pakkha”, corresponding either to the fourteenth day or to the fifteenth day.

The bhikkhu's belongings

The possessions

The obligatory things

A **bowl**; a **double robe**; an **upper robe**; a **lower robe**; a **belt** (to fix the robe around the waist); a **sewing needle** – with thread (to mend his robes); a **razor** (to shave the head and the beard); a **water filter** (to use water without killing living beings, to filter impurities in the water or fruit pulp -which is forbidden after noon).

The reason for being a *bhikkhu* being detachment, and as the training into giving up is the most propitious factor to detachment, it is ideal to restrict oneself to these eight things. However, if extra things can be useful to a *bhikkhu* for his going forth in the *dhamma*, some of them are allowed.

The authorised things

A **square of cloth** (*nissādana*); **toiletries**: soap, tooth brush, toothpaste, flannel, nails clipper, cotton buds, etc.; **medical things**: medicines, thermometer, optical devices, dental outfit, etc.; **housekeeping material**: broom, sponge, cloths, cleaning products, etc.; **official documents** (if the local law requires holding documents, these are then included in the category of obligatory things): passport, visas, etc.; **protection material**: draught-screen (to hide the face, to avoid being distracted, to be protected from the sun and for ventilation); umbrella, parasol, mosquito net, insect repellent (but no insecticide), sun cream, pair of sandals, etc.; **travelling things**: transport tickets, map of the town or of the region, suitcases, bags, etc.; **time indicators**: alarm clock, watch, calendar, etc.; a **string of beads** (rosary); **books**: books on the *dhamma* or on subjects permitting to develop knowledge favourable to the study and teaching of the *dhamma* (grammars, books on religion, journals, dictionaries, etc.); **furniture** (in moderate amounts): bed, chairs, table, cupboard; **miscellaneous practical objects** such as a lamp, a pair of scissors, a cup, a padlock, etc.

In general, **everything that can help a bhikkhu towards the practice, study or teaching of the dhamma**. For example: stationery, materiel to process information, tape recorder.

Things that a bhikkhu should not possess

A *bhikkhu* should possess or use only those things that are useful for his practice, study or teaching of the *dhamma*. Thus, a *bhikkhu* should never utilise things aimed at doing anything that is not beneficial to the *dhamma*. For example: a **television set**; a **vehicle**; **decorative objects**; souvenir **photographs** or posters; **books** (or magazines) **not related to the dhamma**, etc.

Forbidden things

Monetary valuables: money (bank notes, coins, cheques, credit cards), silver (metal), or any other precious metal, gems, etc.; **things used for pleasure or entertainment**: games, products related to pleasures, musical instruments; musical or film recordings, etc.; **deadly instruments**: weapons, poison, etc.; **inebriating, intoxicating or hallucinogenic substances**: alcohol, other drugs, medicines (taken without a medical reason), cigarettes, etc.; **living beings**: wife, lover, slave, animal; **anything of an illegal nature**.

To this list one must add **all those things used to improve the looks, smell, or touch of the body**. For example: beauty products, jewellery, tattoos, perfume, eau de toilette, substances to develop musculature artificially, etc. However, things that can solve health problems are allowed.

The robes

“Robe” is a translation of the Pali word “*cīvara*” that means, more precisely, “piece of cloth (used by a *bhikkhu*)”. ↪See the numerous rules concerning robes among the *nissaggiyas*, the *pācittiyas* and the *sekhiyas*.

The robes are meant for protecting from cold, wind, sun, dust, from insects, and to show that one is a *bhikkhu* (Upon seeing the robe do people know that those are *bhikkhus* and not hermits or naked ascetics).

The robes to be worn

A *bhikkhu* must have three robes to be worn (*ticīvara*): a lower robe (worn around the waist), an upper robe (worn around the shoulders) and a double robe (worn as a shawl in cold weather) – which can have three layers or even more. The only robes that he is allowed to wear are those that he has determined (see below), knowing that he cannot determine any others apart from these “three robes”. Nevertheless, he can carry a rectangular piece of cloth- obtained by cutting an old lower robe in three along the length – to wipe transpiration. In all cases, a *bhikkhu* is not allowed to wear anything else than rectangles of cloth (therefore excluding sleeved garments, vests, and all other pieces of cloth tailored to fit in the bodily shapes). However, he can, in case of low temperatures, add more shawls over the shoulders. In a cold region, a *bhikkhu* can, of course, cover his head and feet without being at fault.

Other pieces of cloth

The *bhikkhus* are allowed to have other pieces of cloth (robes or not) for various uses...

- In contact with the body: blanket, sheet, pillow case, towel, shawl, handkerchief, etc.
- Others: *nissīdana*, rugs, mosquito nets, screens, door-mats, curtains, etc.

The *nissīdana* is a piece of cloth of around 70 cm square that serves mainly to sit upon without dirtying the robes.

Each time a *bhikkhu* receives a robe or a piece of cloth, he must “determine” it according to its purpose and size.

Determining a robe or another piece of cloth

Every time a *bhikkhu* receives a robe or a piece of cloth to be used in contact with the body and where the size exceeds one elbow and one span by one span and six phalanxes, around **70 cm by 32.5 cm** (towel, sheet, blanket, shawl, pillow case, etc.), he must take it for use by “determining” it.

Each of the three robes can be specifically determined or all three can be determined together. The set of the other pieces of cloth can be grouped and all determined at once. There are therefore two types of determination; one for those cloths that are to be worn – the three robes – and one for the other pieces of cloth (except for those that are not in contact with the body, such as rugs, curtains and mosquito nets.)

The determination must be done by reciting the appropriate formula in Pali or in any other language.

Determination of the lower robe

« *iman antaravāsakan adhitthāmi.* »

« I determine this lower robe as being my robe (to be worn). »

Determination of the upper robe

« *iman uttarāsaṅgan adhitthāmi.* »

« I determine this upper robe as being my robe (to be worn). »

Determination of the double robe

« *iman saṅghātiṁ adhitthāmi.* »

« I determine this double robe as being my robe (to be worn). »

Determination of several robes

« *imāni cīvaraṇi adhitthāmi.* »

« I determine these robes as being my robes (to be worn). »

Determination of a miscellaneous piece of cloth

« *iman cīvaraṁ parikkhāracolām adhitthāmi.* »

« I determine this piece of cloth for my various needs. »

Determination of a set of miscellaneous pieces of cloth

« *imāni cīvaraṇi parikkhāracolāni adhitthāmi.* »

« I determine these pieces of cloth for my various needs. »

The three “robes to be worn” must be kept by oneself during the night. If at dawn, a *bhikkhu* finds himself separated by more than two elbows and one span – around 120 cm –, he commits the *nissaggiya* 2. Each new robe that a *bhikkhu* determines as “robe to be worn” must be marked (→ see the *pācittiya* 58, p.49).

The determination of a robe or a cloth is broken whenever one of the following cases occurs: the robe is away from oneself at dawn, given away, abandoned, stolen, taken by a friend; the *bhikkhu* returns to lay life, dies or changes sex; the *bhikkhu* rejects his robe – breaks the determination of the robe; the robe has a hole of a size at least as large as the nail of the little finger.

On the upper robe there must be sewn two small thread-loops on a spot designed for that sake, near the corners (in principle, robes made industrially already have these). On one of the loops, **a button must be sewn**. When going to inhabited areas, every *bhikkhu* is obliged to close his robe by inserting this button in the other loop. In this way, no matter how strong the wind or which movements the *bhikkhu* makes, the robe always remains well closed.

The *bhikkhus* obtain their robes either by sewing together abandoned pieces of cloth that they have picked up, or by accepting a woven and sewn robe offered by a *dāyaka*. In all cases, **the robes must be dyed** – naturally or not – **in a dark colour corresponding to the complexions of the tree barks or the earth** (brown, maroon, ochre, etc.) They must not bear the smallest ornament. Even though the robes’ colour can vary from one *bhikkhu* to another, each of them must be dyed in the same colour (in an even manner).

The bowl

Only a person having the following three implements can be integrated into the *saṅgha*: a set of three robes and a bowl.

The bowl is meant for collecting and consuming food. It can also be used to hold one's things when moving.

→ See the *nissaggiya* 21 and 22 (p.25), concerning the possession of a bowl.

Acquisition and abandonment of a bowl

Way of determining a bowl

When a *bhikkhu* obtains a new bowl, to consider it as his (as that which he will use for going to collect food and for eating), he must determine it with this formula:

« *imam pattam adhiṭṭhāmi.* »

« I determine this bowl as being my bowl. » (By means of which I will accept food and with which I will eat that food)

Way of abandoning a bowl

Following an offering, when a *bhikkhu* finds himself with two bowls, he has ten days to determine the one that he wishes to keep, before rejecting and relinquishing the spare bowl. For that, he must pronounce the following formula:

« *imam pattam paccuddharāmi.* »

« I annul the determination of this bowl. » (Whereupon, it is no longer considered as mine)

The authorised bowls

All materials are authorised except: gold, silver, precious stones, crystal, bronze, glass, pewter, zinc, leather, aluminium (stainless steel is allowed) and bark. In the past, bowls were more commonly made of earth. Nowadays, they are rather made of steel, even when covered by lacquer. However, a bowl entirely made of lacquer or plastic is not suitable. Any form of decoration is forbidden. Only black and very dark brown can be used to colour them.

Other points

The four requisites

The *bhikkhu* must **limit his needs to a minimum**. He is self-contented with whatever is given to him, without ever asking for anything. Thus, he renounces everything that is superfluous, he avoids anything that could induce pleasure, comfort or distraction. His needs are of four kinds: **nutrition** (food, drinks, etc.); **housing** (monastery, hut, etc.); **clothing** (robes); and **medicine** (medicaments, remedies, first aid, hygienic products, etc.).

It is clear that everything that the *bhikkhu* obtains must be exclusively meant for providing him the conditions befitting his *dhamma* practice. It is only with this state of mind that the *bhikkhu* should use – or consume – the things made available to him. For example, when he eats, it is only for nourishment, not for pleasure.

During the process of integration in the *samgha*, a new *bhikkhu* is told that he must henceforth go out for alms to collect his daily food, live under a tree, make his robes out of discarded cloth, and drink cow's urine as medicine. They are also told that if, on their part, the laity offer him other requisites, he is authorised to accept them (invitations for meals, lodging, new robes, medicines...)

A ***bhikkhu* must never ask for anything** from anyone. If a *dāyaka* invites a *bhikkhu* to ask for what he needs, he could simply report his needs, but he should not under any circumstances request anything from him. However, a sick *bhikkhu* is allowed to ask for whatever he needs in order to heal himself.

The Food

Accepting and consuming food

Food collection. If a *bhikkhu* is invited for a meal or he is served a meal in his monastery, he can accept it. If not, he must take his bowl and go out to do his alms round (*pindapāta*). For this, he stops in front of the houses that he finds along his way, without entering (unless he is invited). When stopping in front of a house, he must stand still, silent, with his gaze lowered and his attention focused on the bowl. He must do nothing except providing the laity with the opportunity to cultivate merit through the food that they offer. When someone has placed food in his bowl, or after some time without anyone approaching, the *bhikkhu* continues his way towards the next house. He does this until he reckons that he has obtained enough food.

During the round, there are six places where a *bhikkhu* must avoid cultivate the habit to go searching for food, even if he is invited: the house of a prostitute; the house of a widow; the house of an elderly bachelor woman; the house of a homosexual; a monastery of *bhikkhunis*; a place of sale of alcoholic drinks. Although it is inadvisable to go frequently to these places in the daily alms round, it is however allowed to pass by occasionally. Also, it is proper to accept the food that people from these places place in his bowl as while approaching from his path (or on the road), as well as the food that they bring to the monastery.

When, what and how to accept? There are periods during which certain types of food are forbidden, or cannot be stored. → See the *pācittiya* 37 and 38 (p.40 to 42). Also, the food can only be accepted if certain factors are respected. → See the *pācittiya* 40 (p.43). A *bhikkhu* must never show his preferences with respect to food. He must not even show whether he likes or not what is served to him. If a *dāyaka* proposes him to choose a dish or a menu for himself, he must answer that *bhikkhus* do not choose, that they eat whatever is given to them.

The forbidden meats. The *bhikkhu* must not be fastidious: he is self-contented with that which “falls into his bowl”. However, he must not accept meat from an animal that has been slaughtered purposely for being offered to the *sangha* or to himself, or meat from ten animals considered at the time of the Buddha (and still today) as noble or sacred by a part of the population. To avoid offending those people, the Buddha forbid the *bhikkhus* to eat these ten kinds of meats which are: human flesh, dog, horse, elephant, leopard, tiger, lion, bear, hyena and snake.

Some kind of flexibility. Concerning accepting or consuming food, there are, in special cases, a kind of flexibility: in case of famine, the fruits requiring to be made authorised by a *kappiya* → See the *pācittiya* 11 (p.31), stored food, and food cooked by himself, are allowed; in case of health problems and in accordance with the needs linked to his medical treatment, a *bhikkhu* can ask for a particular type of food, or eat a meal at any time –at day or night. Under normal conditions, a *bhikkhu* who has not obtained any food must fast until the next day.

The spirit underlying food's consumption. It is important to take into account the spirit in which a product is consumed; if salt or sugar are taken for a medical reason, he can store the first for life, and the second for seven days. However, if the same salt or sugar are taken for flavouring, they cannot be consumed or stored after the solar noon on the same day of their acquisition.

The *pātimokha* includes numerous rules regarding accepting and consuming food. → See especially the *sekhya* 27 to 56 (p.62 to 64).

Conduct to observe when eating

As at all other times, during his meal, the *bhikkhu* must pay attention to his smallest actions and gestures. In this way, it will be easy for him to adopt the proper manners.

The best places must be reserved to the most senior *bhikkhus*. All the members of the *sangha* must eat at the same time. Those who arrive first must meditate whilst waiting for the others. Nobody must eat before the majority have arrived to the table. Each *bhikkhu* must make an effort to arrive punctually. The conduct at the table must be based on equanimity and moderation. The dishes must not be kept near oneself but passed around the table to allow equal access to everybody. Reasonable amounts of food must be served in the bowl (or plate) to avoid leaving leftovers at the end of the meal. Every *bhikkhu* should avoid leaving the dining room with any food. The taking and chewing of each mouthful of food must be done with attention. He must abstain from any conversation at the table, eat in silence and not make noise with the utensils. Every *bhikkhu* must eat properly, using a spoon to serve himself and wash his hands before eating, especially if he eats with his hands. He must avoid spitting, coughing or sniffling. If this is unavoidable, the *bhikkhu* is required to do it discreetly by turning the other way or moving away from the table. A *bhikkhu* must not take away a cup, a spoon or any other utensil with no good reason. If he has to do so, he must report it as soon as possible.

Although not obligatory, it is very important for a *bhikkhu* to adopt the habit of going to the village (or town) to collect his food with his bowl. This daily round is very essential for bringing together and relate the world of the laity and the one of the *bhikkhus*.

The offerings

With regard to food, → See the *pācittiya* 40 (p.43).

With regard to the rest, if it is an object that can be carried (soap, robe, etc.), the same factors as for food, as well as the ensuing conditions, must be respected (substituting eating utensils by the appropriate ones). If, in contrast, it is an object that cannot be carried (monastery, tree, etc.), it is sufficient that the donor indicates the object and the beneficiary of his donation without ambiguity, for this to be acceptable. It is more appropriate to address large gifts to the *sangha* rather than to a single individual.

Remarks: A *bhikkhu* is authorised to gather discarded cloths – to make himself a robe – without it being offered. → See the *dhutariqa* 1 (p.94).

The five improper ways to obtain gifts

1. Lies: by claiming qualities that one does not have.
2. Flattery: talking in such a way so as to flatter a donor.
3. Suggestion: suggesting offerings through veiled allusions.
4. Harassment: harassing a donor to extract an offering.
5. Gain through gifts: giving presents, or rendering services, with the purpose of obtaining more.

A *bhikkhu* who uses an object that he has obtained incorrectly commits a *dukkata*. This object must not be used by another *bhikkhu*, otherwise he also commits a *dukkata*.

Way of abandoning belongings

Whether it is a food or not, a *bhikkhu* can abandon what is offered to him. An abandoned object can no longer be used – even by another *bhikkhu* – unless it is re-offered. Beware: food that has not been abandoned cannot be re-offered another day. To abandon something, two factors are necessary:

- the *bhikkhu* must renounce the possession of the object by telling himself by word or thought that he abandons this object;
- the object must be separated from the *bhikkhu* by a minimum distance of two elbows and one span (around 70 centimetres).

When these two factors are met (in whichever order), the object is considered to be abandoned.

The dāyaka and the kappiya

The dāyakas

A *dāyaka* is a benefactor who materially supports the *bhikkhus*. To do so, he provides, within the range of his capabilities, for the needs of one or more *bhikkhus*. A *bhikkhu* can communicate his needs to a *dāyaka* only if the latter has expressly invited him to do so. A *dāyaka* can offer food, robes, soap, lodging or books.

→ See also “What are a *bhikkhu*'s means of support?” (p.90).

The kappiyas

A *kappiya* is a person who offers to help the *bhikkhus* to carry out various tasks, notably, that which he is not authorised to do by the *vinaya* (open a fruit with seeds or stone, re-offer the food abandoned the night before, make payments, etc.)

As a *bhikkhu* cannot receive or handle money, if anyone wishes to offer him something but has no time to buy this, he/she can send the money needed to buy this thing to a *kappiya* (temporary or not). The *kappiya* then uses this money when paying for what was intended for the *bhikkhu*'s need(s). For example, a robe, transport tickets during a trip, medical consultation. After this, any remaining amount of money must be returned to the donor. When the *bhikkhu* has been informed by the *kappiya* that money has been sent to him for purchasing something, the *bhikkhu* can simply say that he needs that particular thing. Under no circumstances should he ask « Buy me this. Buy me that! »

A *kappiya* cannot be a *bhikkhu*, a *bhikkhunī*, a *sāmanera* or a *sāmanerī*, because these persons are also forbidden to handle money. A *bhikkhu* must not accept anything that has been bought by another *bhikkhu*, a *bhikkhunī*, a *sāmanera* or a *sāmanerī*. → See also the *nissaggiya* 10 (p.23) and the *pācittiya* 11 (p.31).

The vassa

Every year, the *bhikkhus* are obliged to reside for three months at one spot; from the full moon of July (sometimes August) until the one of October (sometimes November). In South Asia, this period corresponds to the rainy season, translated in Pali by the word *vassa*. During the *vassa*, a *bhikkhu* cannot spend a night in another place except for a good reason (teaching the *dhamma*, visiting a sick parent, etc.) and then only for six nights in succession. At the end of these, it is enough for him to spend at least one night in the monastery where he began to observe his *vassa* to be able to absent himself again for a few nights. As soon as the *bhikkhu* enters the enclosure of the *vihāra* where he observes his *vassa*, even if he has spent the previous night somewhere else, he is obliged to spend the following night in the *vihāra*.

There are cases in which the *bhikkhus* are not at fault if they change their place of residence during the *vassa*. These are extreme situations in which the *bhikkhus* no longer have the possibility of satisfying their vital needs: the village is about to be deserted (burnt, flooded, attacked, infected); dangerous animals threaten or attack the monastery; the monastery is destroyed; access to the village becomes impossible; etc.

The *bhikkhu* who, for any reason, cannot observe the *vassa* from the full moon of July (or beginning of August), has the possibility to enter in the “second *vassa*”, that is to say, after the following full moon (August or beginning of September). He will then end his *vassa* a month after the others, but will not be at fault. However, he will not be able to benefit from the “*kathina* privileges” (see below).

Taking refuge upon entering the vassa

The day of entering the *vassa*, each *bhikkhu* recites a short formula indicating that he will spend the *vassa* in the *vihāra* where he is. This then implies that the latter has chosen the place where he will reside during the whole of the three months of the *vassa*. To do this, he will say in Pali (three times in succession):

« *imasmin vihāre imam temāsam vassam upemi* »

« I will reside in this *vihāra* (monastery) during the three months of the *vassa* (rainy season). »

Invitation at the conclusion of the vassa (pavāraṇā)

On the last day of the *vassa*, each *bhikkhu* recites a formula, in Pali (three times in succession), which is an invitation to all the members of the *saṅgha* to make remarks on the offences that they may have committed:

« *saṅgham bhante pavāremi, diṭṭhena vā sutena vā parisarikāya vā, vadantu manū āyasmanto anukampam upādāya, passanto paṭikarissāmi.*
dutiyampi... tatiyampi... »

« Venerables, if you have seen, heard or suspected any faults whatsoever committed by me, I invite you to admonish me as required.

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

The kathina

The period starting on the day of the full moon marking the end of the *vassa*, until the following full moon, is called the *kathina*.

The *kathina* privileges, which are five in number, are expressed throughout a kind of flexibility regarding the *vinaya*. These are valid during the whole month of the *kathina*. The *bhikkhu* who has observed his *vassa* without breaking it can benefit from them:

1. he can be distanced – by about 1.20 metres or more – from his robes at dawn;
2. he can leave the *vihāra* after noon without asking for consent from another *bhikkhu*;
3. he can accept an invitation (even if addressed to more than three *bhikkhus*) for a meal that has been formulated incorrectly;
4. he is authorised to keep an extra robe – not determined – for more than ten days;
5. the “*kathina* robe”, offered to the entire *saṅgha*, can be shared with every *bhikkhu* in the monastery (this is not always obligatory, except for those who have observed the *vassa* right until the end).

The *kathina* takes place in a great ceremony during which the *bhikkhus* of the monastery gather at the *sīmā* to proceed to the presentation of the “*kathina robe*”. At this time, no lay person – and no *sāmanera* – is allowed in the *sīmā*. After agreement, the *saṅgha* presents the famous *kathina* robe to the *bhikkhu* who has shown the most remarkable conduct, and who, forcibly, must not have broken the observance of the *vassa*. According to tradition, this robe will have been sewn during the night by the villagers, before being offered to the *saṅgha* for the occasion. The *bhikkhu* to whom this is presented can keep it in addition to his own robe, during the whole month of the *kathina*. However, he will have to share it with the other *bhikkhus* benefiting with the *kathina* privileges.

Miscellaneous

The *bhikkhus* are obliged to shave **the head** and, if present, “the hairs that the women lack”, i.e. **the beard**. Other hairy parts are not shaved. The maximum length allowed for hair and beard is two fingers.

Outside the precinct of the monastery, the *bhikkhu* is not allowed to wear **sandals** (or shoes). When accepting an offering, a *bhikkhu* should never have footwear on. Footwear is a sign of wealth and comfort, which the *bhikkhus* are supposed to renounce. Besides, this forces them to constantly keep the gaze down, permitting them to remain always attentive and preventing them from being distracted by the surroundings.

Outside the precinct of the monastery, the *bhikkhu* is not allowed to carry a **parasol**. In case of rain, umbrellas are tolerated.

The Buddha strictly forbade the *bhikkhus* to make use of **astrology**, numerology, palms reading, amulets, etc.

A *bhikkhu* must **not water** a tree (or a plant) that produces ornamental flowers or edible fruits. He must not even wash himself or shower near it, hoping to water it in this way. However, he can water a tree that provides shade or which serves as a fence.

It is not proper for a *bhikkhu* to transmit **messages** for any person other than a *bhikkhu*, a *sāmanera*, someone who offers food to the *saṅgha*, his mother, his father or those persons who carry out various tasks on behalf of the *saṅgha* (sweeping, table service etc.)

If a *bhikkhu* needs to acquire something and there is no *dāyaka* in the immediate vicinity, he is authorised to do a **round in the afternoon**, stopping in silence in front of the houses (as during the food round in the morning). He can communicate his needs only if someone asks him, if not, he continues his way and stands in front of another house.

A *bhikkhu* must avoid all forms of distractions and any futile action or word. He must watch his language, avoiding vulgarities. In addressing anyone, he must be polite and measured in every single word. He must be vigilant to keep always a **respectful distance** from lay people, he must not shake their hand or address them informally. When a *bhikkhu* goes to toilets, he is obliged to be restrained and silent. In anything he does, his conduct must be **blameless**.

The vinaya

What is the vinaya meant for?

The *vinaya* allows benefiting, under the best possible conditions, with the training into reducing attachments. This is what gives the *bhikkhu* the means to follow the Middle Path and remain on it. It forces the *bhikkhu* to remain aware of each of his actions at all times, because it is only through it that it is possible to avoid any lapses. It prevents him from squandering time and energy in futile things by focusing on what is wholesome and beneficial. The *vinaya* allows the *bhikkhus* to be blameless while facing all situations, and to set to the laity who support them an example of purity, balance and wisdom. Besides, the only visible criterion defining the quality of a *bhikkhu* is his capacity to observe the *vinaya*.

The *vinaya* is a collection of guidelines permitting the *bhikkhu* to cultivate the best possible *sīla* in the best possible manner. Since *sīla* is the foundation of all actions within the *dhamma*, the *bhikkhu* who neglects the *vinaya* is an opportunist. The danger is that he risks to parasite on the community that he represents, because his negligent attitude could draw a lot of people into the wrong path. Therefore, it is very important to correctly train in the *vinaya*. As long as this is not put in practice seriously, its priceless benefits cannot be understood. In the same way as a profession could have been studied for years, but it is only through practice that it can truly be known. With regard to profession, one could say that the *bhikkhu* is, among other things, a professional in conduct.

The concept of *bhikkhu* is defined as much by detachment as it is by conduct. Besides, disregard for rules of conduct is essentially due to problems related to attachment. At the same time, the simple fact to observe these rules contributes to detachment.

The *vinaya* also secures the **preservation** of the Buddha's teachings. Without the *vinaya*, it is impossible to have a *saṅgha*. Without the *saṅgha*, the teaching of the *dhamma* could not be transmitted, because only a community organised by and composed of beings who have fully realised the *dhamma* – *nibbāna* – is capable of preserving this intact. The Buddha said that if his teaching was to disappear, it would be exclusively owing to *bhikkhus*' fault; because of their lack of respect for the *vinaya*.

The ten benefits of the vinaya

1. Approval of the rules of the *vinaya* by the members of the *saṅgha*: the various points of the *vinaya* are established so as to preserve all forms of observances from one to others.
2. Harmony and serenity between the members of the *saṅgha*: the *vinaya* foresees all methods of solving problems of discord or conflicts.
3. Possibility of expelling *bhikkhus* having a disrespectful conduct: with the *vinaya* as authority, the *saṅgha* can banish all *bhikkhus* who trouble the community.
4. Security for the *bhikkhus* who show great respect for the rules of the *vinaya*: people always prefer to help more those who show great virtue.
5. Protection against great dangers in the present existence: the adoption of a life style rooted in a right conduct – including numerous abstinence – considerably reduces the opportunities propitious to dangerous situations.
6. Protection against great dangers in the next existence: the cultivation of a great virtue contributes to develop merit so as to benefit from favourable conditions in the next existence.
7. Interest in the *dhamma* on the behalf of persons who are not interested in it yet: Those beings who have an exemplary life discipline naturally inspire a lot of confidence, attention and interest.
8. Increased interest in the *dhamma* by persons who are already interested in it: (for the same reason).

9. Stability and durability of the teachings of Buddha: so that a teaching remains intact, it is imperative that those who transmit it are in perfect agreement. This can only be achieved within a community organised around a common code of conduct.
10. Giving rise to consideration and worth towards one's own conduct: the *vinaya* serves as a reference allowing to validate at any time the quality of one's conduct.

Respect towards the vinaya

Respect towards the laity

Lay people are very devoted to the *samgha*. They generally show a lot of respect towards *bhikkhus* and support them generously. They deserve to have a *samgha* worthy of this name. It would be shameful to take advantage of this generosity in order to enjoy a comfortable existence. The *bhikkhus* are duty bound to offer the laity an irreproachable community. One must not forget that they represent the example to be followed. It is therefore imperative that the *bhikkhus* relentlessly train to excel in moral discipline, patience, the practice of detachment, etc. In striving for this, they must follow the teachings of the *dhamma*, the instructions and advice from the ancients.

A *bhikkhu* should constantly be concerned into properly following the rules of the *vinaya*. For this reason, a *bhikkhu* must make efforts to know all the rules of conduct (*pātimokkha*). Whenever he is unsure of or misunderstands a rule, he must refer the matter to another *bhikkhu* who knows and understands it.

Adaptation

It is essential not to neglect aspects of the *vinaya* under the pretext of "adapting" to the situation. Nothing in the *vinaya* is left to chance, it is perfectly valid at any epoch and place. Anyone who delights in adopting right conduct will not encounter problems. On the contrary, he can satisfy his needs with great ease. Those are instead all persons and all things that naturally adapt to him, not the opposite. This is how reality works. Anyone who makes the effort to practice right conduct can verify this. A *bhikkhu*'s conduct must never be influenced by any culture, nor by any bad habits that *bhikkhus* around him may have. However, in conditions likely to cause danger, the *bhikkhus* are allowed to adapt in consequence. For example, in a very cold country, a *bhikkhu* will not be at fault if he wears a hat and shoes. The Buddha rejected all extremes. Moreover, this is why the *vinaya* is relatively flexible concerning *bhikkhus* who are ill.

The law first of all

The Buddha told the *bhikkhus* that they had to abide by all the laws of the State where they were, even if some of these are contrary to the *vinaya* (in which case there would be no offence). In the same way, a *bhikkhu* is obliged to follow all the rules of the monastery where he lives. If a law or rule constrains to commit a negative action or adopt unwholesome behaviour, this means that the area is not suitable for a *bhikkhu*.

Common sense

Tremendously fortunate are we that Buddha taught the method for perfect virtue. Therefore, each *bhikkhu* should appeal to his common sense in training in discipline, and not to blindly submit to the established rules. When a *bhikkhu* has a doubt, being uncertain as to whether such or such action is an offence or not, he must abstain from it. Thus, he is sure not to be at fault.

What is a bhikkhu?

How do we recognise a bhikkhu?

A *bhikkhu* is someone who pays attention to anything that he does. He acts with a full presence of mind and without ever rushing. He ceaselessly trains in developing a dignified and blameless conduct, containing his desires and his emotions, and being patient in all circumstances. He acknowledges all his faults and fully accepts any admonishments without excusing himself. He renounces the pleasures of the world and everything that is not beneficial to the *dhamma*.

Vigilance and perseverance in the respect towards the *vinaya* are parts of the essential qualities that the *bhikkhu* should assiduously train himself to cultivate.

The *bhikkhu* is – by definition – someone who has renounced everything. By dedicating himself exclusively to practice, realisation, study and teaching of the *dhamma*, he renounces all possessions, all money, all the activities of the laity, all comfort, any futile thing, all beliefs, etc. He is self-contented with the bare minimum.

What are a bhikkhu's means of support?

So that a *bhikkhu* can perform his task in the best possible conditions, those are the laity (*dāyakas*) who take care of his needs, by offering him the objects of the four requisites (nourishment, lodging, clothing and medicine). In return, this practice allows them to cultivate a considerable merit.

Thus, the *bhikkhu* lives only of what is given to him. He does not appropriate anything, nor does he covet anything whatsoever. He is like a spider, happy with anything that falls in its web.

The laity sustain the *saṅgha* materially. The *saṅgha*, on their part, give the laity the wholesome virtue and advises to manage their own lives in the most correct way. In general, the members of the *saṅgha* teach the *dhamma* to enable anyone to develop a clear insight into reality, to reduce their sufferings, even to reach the definitive emancipation from suffering.

A *bhikkhu* must always keep in memory that his life depends on the laity. When he reflects in this way, he enjoys seven benefits: he guards his virtue well; he is always active in his practices leading to inner progress; he does not harm any person; he is not self-conceited; he is conscientious in his practice or his studies; he is self-contented only with what is necessary to him; he is courageous.

How to become a bhikkhu?

The step to be taken

To become a *bhikkhu*, it is sufficient to want it! This is the main step to be taken. Once he has acquired a bowl, a set of three robes and a belt, the future *bhikkhu* takes the ten precepts of the *sāmanera* (if he has not done so already), because only a *sāmanera* can be integrated into the *saṅgha*. Once this step is accomplished, the procedure of integration into the *saṅgha* can begin.

The ten precepts

1. « *pāṇātipātā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from causing harm to living beings ».
2. « *adinnādānā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from taking what is not given ».
3. « *abrahmacariyā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from sexual practices ».
4. « *musāvādā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from lying ».
5. « *surāmeraya majjapamādatiṭṭhānā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from consuming alcohol (or drugs) ».
6. « *vikālabhojanā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from food between noon and dawn ».
7. « *nassa gīta vādita visukadassana veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from dancing, singing, listening to music, and watching shows ».
8. « *mālāgandha vilepana dhāraṇā maṇḍana vibhūsanaṭṭhānā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from using perfumes, cosmetics, and also from ornaments (and anything that bears relation to seduction) ».
9. « *ussāsayana mahāsaranā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from using luxurious or too comfortable beds and chairs ».
10. « *jātarūpa rājata paṭiggahanā veramaṇi sikkhāpadam samādhiyāmi* »
« I will abstain from accepting or using gold or silver (metal and notes) ».

At time of entering the *saṅgha*, the new *bhikkhu* must not possess anything, because everything that he will possess must be offered to him. Thus, just before taking the robe, he must abandon all his possessions (except for medicinal articles such as spectacles, medicines, or a toothbrush). If he has objects that could be necessary to him, such as sandals, books, an alarm clock, he must give them to someone who can re-offer them to him once he is a *bhikkhu*. He can explain the situation to this person but cannot demand that these things are next returned to him, because a *bhikkhu* cannot accept anything that he has requested for himself (unless he is ill), even if he was a lay person at the time of making this request. Naturally, temporary *bhikkhus* are allowed to keep their possessions, but these must be put aside or entrusted to someone else for the duration of their monastic experience.

The integration procedure

The procedure of integration into the *saṅgha* basically consists on a few questions. This requires the presence of at least ten *bhikkhus* of pure *sīla* (five are enough if this takes place outside the *Majjhima*

region), among whom one having at least ten years of seniority. The *bhikkhus* and the *sāmanera* (future *bhikkhu*) take their place in the *śimā*, which must be well prepared. The preamble of the procedure and the three sections of the *kammavācā* must be articulated clearly, respecting the pronunciation scrupulously.

There are *bhikkhus* who could enter the *saṅgha* exclusively to benefit from care by doctors who provide free health care to the *bhikkhus*. Others could enter to elude legal obligations. To avoid problems of this type, in the first part of the procedure the applicant is asked fifteen questions, which he must be able to satisfactorily answer in order to be accepted.

Questions:	Answers:
• Do you have leprosy?	No, Venerable
• Do you have boils?	No, Venerable
• Do you have eczema?	No, Venerable
• Do you have tuberculosis?	No, Venerable
• Do you have epilepsy?	No, Venerable
• Are you a human being?	Yes, Venerable
• Are you a man?	Yes, Venerable
• Are you a free man?	Yes, Venerable
• Are you free from debts?	Yes, Venerable
• Are you free from government service?	Yes, Venerable
• Do you have your parents' permission?	Yes, Venerable
• Are you at least 20 years of age?	Yes, Venerable
• Do you have your bowl and your robes?	Yes, Venerable
• What is your name?	My name is Naga
• What is the name of your preceptor?	My preceptor is the Venerable Tissa

Note: During the procedure, the applicant and the preceptor provisionally take the names of Naga and Tissa (respectively).

If the applicant is able to answer as indicated above, he can enter the *saṅgha*. It is as simple as this. After this, the integration procedure can continue, the preceptor gives the new *bhikkhu* the essential instructions, which are the four offences entailing the loss of the *bhikkhu* status. → See “The 4 pārājikas” (p.12).

The duration of the monastic experience

Monastic life can be experienced in two ways: provisional or definitive. In any case, the *bhikkhu* can “disrobe” and take it on again at any time. This choice is perfectly free and can be done as many times as the need is felt. See “How to disrobe?” (Next page).

The “temporary” bhikkhu

He takes the robe for a few days, a few weeks or a few months to dedicate one or more periods of his life to train into monastic life. He is still engaged in various activities, which he does not feel ready to renounce. However, he properly knows how to distance himself from them in order to dedicate some time to a life of detachment. If he ascertains that this experience is beneficial to him, he could eventually envisage extending it until the end of his life.

The “definitive” bhikkhu

He is the one who renounces; he renounces the world and all its pleasures. For this, he trains with vigilance and perseverance in observing reality, in remaining mindful. He trains without respite in following the correct path leading to the final extinction of all suffering, he ceaselessly strives to improve himself, to maintain a noble behaviour in any situation, to guide others in *dhamma* in the most positive manner, and his conduct is blameless. Thus, he is worthy to represent the *samgha*, which is the vehicle of the Buddha’s word.

How to disrobe?

To cease being bound to the rules of discipline of the *vinaya*, the *bhikkhu* wishing to abdicate so as to return to lay life must declare this verbally. If, after this, he commits an action entailing a *pārājika*, as he is no longer a *bhikkhu*, he does not commit – by definition – the *pārājika*. A *bhikkhu* who has committed a *pārājika*, loses, owing to this simple fact, this status of *bhikkhu*. Thus, the question of disrobing does not apply to him. For the abdication to be valid, ten factors must necessarily be met:

1. the *bhikkhu* really wishes to abdicate;
2. the words of the declaration are correct;
3. the declaration is pronounced at the time of abdication;
4. the declaration is pronounced verbally and clearly (the abdication cannot be acknowledged if done by gestures or in writing, unless the *bhikkhu* is mute);
5. the person to whom the declaration is addressed is a human being;
6. the person to whom the declaration is addressed is capable of understanding it.

There are numerous ways to declare one’s abdication from the *samgha*. Here are some examples: I reject the *dhamma*; I reject the discipline of the *bhikkhus*; I no longer want the *pātimokkha*; I no longer want a preceptor; I no longer want to live with *bhikkhus*; take note that I have become again a lay person; take note that I become a *kappiya*; I wish to become a *sāmanera*; I wish to become a disciple of another school; take note that I am no longer a *bhikkhu*; the teaching of the Buddha does not bring me any benefit, I have had enough; I no longer need the *dhamma*, I free myself.

In order to disrobe, he must then recite a declaration expressing his wish to abdicate from the *samgha*, whether in Pali, or any other language. In all cases, the person to whom the declaration is addressed, must understand the language spoken and the meaning of the declaration. The declaration can only be done at the time of disrobing. If it is announced beforehand or after the time of disrobing, the abdication is invalid. This declaration can be announced to a man or to a woman, but under no circumstances to a deity, an animal, a tree or a statue. The person listening to this declaration must understand its significance at once. If he / she only understands later (after reflection, or after someone else’s explanation), the abdication is invalid.

For this reason, the abdication of the *samgha* must be declared to a person who understands the *vinaya*. Otherwise, it is necessary to provide the necessary explanations before making this declaration.

The temporary *bhikkhus* must take care to disrobe correctly. Otherwise, they could unknowingly commit a *pārājika* when wearing the clothes of a lay person, whereas they took care not to commit such offences during their monastic life. Thus, they could risk being *pārājika* when entering the *samgha* again. It is extremely negative to wear the robes being in *pārājika*, even unknowingly; in the same way that it would be dangerous to join the crowds if one suffers from a serious contagious illness, whether one is aware of it or not. A *pārājika* *bhikkhu* is nothing but a lay person with a shaven head wearing a robe, he could make the *bhikkhus* living with him commit innumerable faults.

The ascetic practices

Definition

All *bhikkhus* are obliged to respect the *vinaya* in its entirety. However, the Buddha taught a series of ascetic practices that are not compulsory; these are not included in the *vinaya*. Everyone is free to follow one or more of these practices, according to his capacity and inclinations. They are thirteen in number, with different levels of restriction within each of them. In Pali, they are called *dhutangas*, which means renunciation. As the name indicates, the role of each of these 13 *dhutangas* is to offer an environment propitious to renunciation. The adoption of these renunciation practices is advised only to persons for whom this could be helpful. Those for whom they represent a difficult effort should abstain from practising them, because they could be harmful.

Remarks: Certain *dhutangas* are implicitly included within others, whereas others are mutually incompatible. For example, the *dhutanga* 3 is included in the 4, whereas the *dhutanga* 9 cannot be applied while the 10 is being practised.

The 13 dhutangas

1. The training to wear discarded robes (pamsukulika dhutaṅga)

« *gahapaticīvaraṇa paṭikkhipāmi, pamsukulikarīgaṇa samādiyāmi.* »
« I renounce new robes, I will train to wear only discarded robes. »

Only robes made out of discarded cloths must be worn. It is permitted to accept a new robe, but this must not be determined; it will have to be offered to another *bhikkhu*.

According to a strict version of this *dhutanga*, all the cloths that the *bhikkhu* uses must be discarded cloths.

2. The training to wear three robes (tecīvarika dhutaṅga)

« *satutthakacīvaraṇa paṭikkhipāmi, tecīvarikarīgaṇa samādiyāmi.* »
« I renounce a fourth robe, I will train to use only three robes. »

Only these three robes must be owned. Consequently, it is necessary to renounce any other piece of cloth of a size corresponding to that of a cloth that requires determination (a minimum of around 70 cm x 32,5 cm).

3. The training to exclusively consume food from alms (piṇḍapātika dhutaṅga)

« *atirekalābhāṇa paṭikkhipāmi, piṇḍapātikarīgaṇa samādiyāmi.* »
« I renounce invitations to lunch, I will train to eat only food obtained by alms collection with the bowl. »

It is advisable to make the alms round every morning to collect food, refusing any invitation to meals.

4. The training of stopping in front of every house during the collection of food (sapadānacārīka dhutaṅga)

« *loluppacāraṇa paṭikkhipāmi, sapadānacārīkaraṇa samādiyāmi.* »
« I renounce to pass by a house without stopping in front during my daily round, I will train to stop in front of every house. »

It is advisable to make the alms round by stopping in front of all the houses found along the way, even in front of those where probably nobody will give anything. The *bhikkhu* must not take another way – or another street – as long as he has not walked the previous one right to the end. He can choose the street for his round, but he must stop in front of all the houses found along the way from the *vihāra* onward. When the bowl is sufficiently full, he can return to his *vihāra*. As soon as he has completed half the way, the *bhikkhu* can accept the food that people bring him, but then he should not stop again anywhere else.

According to a strict version of this *dhutaṅga*, the *bhikkhu* sets himself beforehand a number of houses and he restricts himself to it. This means that when this number of houses is reached, the *bhikkhu* returns to his *vihāra*, even if he has not obtained enough food.

5. The training into a single meal in a single place (ekāsanika dhutaṅga)

« nānāsanabhojanam paṭikkhipāmi, ekāsanikarīgam samādiyāmi. »

« I renounce to eat at any other place after having already eaten, I will train to eat only at a single place. »

It is advisable to take a place for eating only once a day. Once the *bhikkhu* has begun to eat, he does not change the place until the end of his meal. Soon as he has changed his position – even by moving a few centimetres to the side –, he must not eat anything else until the following day.

According to a strict version of this *dhutaṅga*, the *bhikkhu* does not consume anything but water outside his single daily meal.

6. The training into meals taken into a single bowl (pāttapinḍika dhutaṅga)

« dutiyakabhājanam paṭikkhipāttapinḍikarīgam samādiyāmi. »

« I renounce to eat by means of a second bowl, I will train to eat only from a single bowl. »

It is advisable to eat the whole of the meal into one's bowl, without using any other containers.

According to a strict version of this *dhutaṅga*, before starting to eat, the *bhikkhu* cuts everything into small pieces and completely mixes the food; rice, vegetables, meats, sauces, fruits, pasties, etc. He does the same with soup and drinks (excluding water), or he abstains from it.

7. The training into refusing food after having begun to eat (khalupacchābhattika dhutaṅga)

« atirittabhojanam paṭikkhipāmi, khalupacchābhattikarīgam samādiyāmi. »

« I renounce from accepting food after having started my meal, I will train to eat while refusing any extra food. »

It is advisable not to serve oneself or accept any food after the first mouthful has been inserted in the mouth. For this it is necessary to have previously prepared in one's bowl all the food to be consumed for the day.

8. The training into dwelling in a forest monastery (āraññika dhutaṅga)

« gāmantasenāsanam gaṭikkhipāmi, āraññikarīgam samādiyāmi. »

« I renounce to live in a monastery located near a village (or, forcibly, near a town), I will train to reside in a forest monastery. »

It is advisable to lodge in a forest monastery. In this case, “forest monastery” means a dwelling located at a minimum distance of 2000 elbows (around 1 kilometre) from the nearest – lay – dwellings. A “forest monastery” could be located in a forest, as well as on a mountain or a desert. This *dhutaṅga* is broken if the *bhikkhu* is not in a forest monastery at dawn.

9. The training into dwelling beneath a tree (rukkhāmūlika dhutaṅga)

« channañi paṭikkhapāmi, rukkhāmūlikarīgañ samādiyāmi. »

« I renounce the places sheltered by a roof, I will train to live beneath a tree. »

It is advisable to acquire the habit to sleep outside, beneath a tree. This *dhutaṅga* is broken if the *bhikkhu* is not under a tree at the time of dawn.

10. The training into dwelling in outdoor places (abbhokāsika dhutaṅga)

« channañca rukkhāmūlañca paṭikkhipāmi, abbhokāsikarīgañ samādiyāmi. »

« I renounce the places sheltered by a roof or by a tree, I will train to dwell in the open. »

It is advisable to acquire the habit to sleep only in outdoor places, not sheltered by anything whatsoever. This *dhutaṅga* is broken if the *bhikkhu* is not in a place without trees or any other shelter at dawn time.

11. The training into dwelling in the mass graves (susānika dhutaṅga)

« na susānam paṭikkhipāmi, sosānikaṅgam samādiyāmi. »

« I renounce the places where there are no corpses, I will train to live in the mass graves. »

It is advisable to acquire the habit to sleep only in cemeteries (charnel grounds). This *dhutaṅga* is broken if the *bhikkhu* is not in a cemetery at the time of dawn. Sanitised modern cemeteries are unsuitable for this practice, because its relevance lies in bringing the *bhikkhu* in close contact with corpses in various phases of decomposition.

12. The training into accepting any place assigned for sleeping (yathāsanthatika dhutaṅga)

« senāsanaloluppam paṭhikkhipāmi, yathāsanthatikaṅgam samādiyāmi. »

« I renounce to change the sleeping place once a place has been assigned to me, I will train in being self-contented with any sleeping place assigned to me. »

It is advisable to be self-contented with the place assigned for sleeping. Even if this is unsuitable or very uncomfortable, the *bhikkhu* will not seek to sleep elsewhere.

13. The training into abandoning the lying posture (nesajjika dhutaṅga)

« seyyam paṭhikkhipāmi, nesajjikaṅgam samādiyāmi. »

« I renounce the lying posture, I will train in remaining always sitting (to sleep). »

It is advisable not to lie down, either by day or by night. The head and the shoulders must never be in contact with the ground. The *bhikkhu* will only sleep sitting down, leaning against a wall.

According to a strict version of this *dhutaṅga*, the *bhikkhu* will also refuse to lean against anything, either by day or by night. In this case, the sleeping posture will generally be sitting, with the legs folded (at around 90°), the knees raised, the feet more or less apart, the arms crossed over the knees, and the torso resting on the arms.

Why and how to practice them?

The motivations

There are several reasons that can motivate a *bhikkhu* to practice one or more *dhutāngas*. Some do this with the aim of enjoying more veneration, more respect, others to obtain material gains or a good reputation. To practice the *dhutāngas* with this spirit produces demerit (*akusala*). It is positive to adopt these practices only if motivated by one of the following two frames of mind:

- to do what the Buddha claimed to be favourable to the development of the *pāramīs*;
- to train more deeply in renunciation, in order to reduce the *kilesās*.

The benefits

Those who put the *dhutāngas* into practice derive a large number of benefits. There are general benefits, such as a significant reduction of the following: attachments, greed, household chores, occasions to breach the *pātimokha* rules, and the suffering of enduring discomfort. In addition, there are the benefits peculiar to the specific *dhutāngas*: 1) absence of attachment to clothes; 2) reduction of household tasks; 3) the establishment of a link between the *sangha* and lay society; 4) certainty of eating only food offered correctly; obligation to sustain attention; 5) reduced greed, gain of time and clarity of mind, reduced digestion; 6 et 7) help to concentration, decreased attachment to food, better management of one's food rations; 8) protection against urban distractions, tranquillity; 9, 10 and 11) complete independence with regard to lodging, suppression of opportunities to develop attachment to comfort or luxury, total freedom; 12) development of the capacity to accept things as they come; 13) suppression of sloth, vigilance, nobility.

In general, the *dhutāngas* tend to reduce mental impurities (*kilesās*).

The determination

To adopt one or more *dhutāngas*, one must recite (thrice) the formula of determination proper to each *dhutānga*, in Pali or any other language. → See the formula written at the beginning of the description of each *dhutānga*.

If a *dhutānga* is broken, it is sufficient to recite again the appropriate determination, and try to uphold it. Because the *dhutāngas* are not obligatory, each one is free to start or stop the practice of one or more of them whenever deemed suitable.

Above all, the *dhutāngas* must not be practised in order to satisfy one's pride, because if so they will only bring bad results. To insure that they do not fall into this trap, some *bhikkhus* resolve not to let anyone know that they are applying these practices. Thus, there are *bhikkhus* who leave the monastery late in the evening, after others have gone to sleep, to spend the night in a cemetery. They are careful to return discretely the next morning. Some will even go as far as to break a *dhutānga* (in the case when someone is about to discover it) rather than disclosing this information.

Glossary

This glossary provides the meaning of only those words and expressions being utilised in the present work, within the context of the vinaya

expressions	meanings
Time	
Day	A day finishes at dawn, when a new day commences.
dawn	Moment of the first light in the sky, at the end of the night.
solar noon	Moment situated half-way between the rising and the setting of the sun.
month	A month's duration corresponds to the time between two full moons.
vassa	This name designates the rainy season and, by extension, the retreat that the <i>bhikkhus</i> observe in this period. It has become synonym with “year” as it is utilised to measure the seniority of a <i>bhikkhu</i> .
Measurements	
<i>yūjanā</i>	Distance travelled on foot in a day, considered to be between 9 and 12 kilometres.
elbow	Length of the arm, from the elbow to the end of the hand – about 50 centimetres.
Span	Distance between the tip of the thumb and the small finger, when the hand is fully opened – about 20 centimetres.
width of the hand	A hand's width – around 8 centimetres.
phalanx	Length of a phalanx – around 2.5 centimetres.
Food and medicines	
The (daily) round	For a <i>bhikkhu</i> , doing the (alms) round means to go out and stop in front of houses with his bowl, to collect his daily food offered by the laity.
Rice	As rice is the staple food in Asian countries, this name often means “staple food” – such as pasta, cereals, bread, semolina, etc. Sometimes, it means “food” in a more common parlance.
curry	Anything that is not considered to be “rice” is “curry”. In most of the <i>pātimokkha</i> , this term refers to all foods accompanying the rice (meats, fish, vegetables, sauces, peas, cereals, eggs, etc.). Fruit is also included in this category.
pastry	Any food made with dough (Breads, pancakes, cakes, etc.)
medicinal product	Any food or plant consumed exclusively for medical purposes.
medicine	Any medicinal substance administered within the body or over the body (by absorption, injection, anally, ointment, etc.), which cannot be consumed as food.

Persons

<i>bhikkhu</i>	Member of the <i>saṅgha</i> , monk.
Lay person	Any person other than: a <i>bhikkhu</i> , a <i>sāmañera</i> , a nun, someone affiliated to a different school of thought or a hermit.
<i>dāyaka</i>	Lay person who materially supports the <i>saṅgha</i> , the buildings or the events linked to the <i>dhamma</i> .
<i>kappiya</i>	Lay person who renders services to one or more <i>bhikkhus</i> .
woman	Human being of female sex, of any age – from the day of her birth, until her death.
a relative of him	His great-grand-parents, grand-parents, parents, brothers, sisters, children, grandchildren and great-grand-children.

Miscellaneous

lie down	To have one or both shoulders, or the torso resting on a relatively horizontal surface.
region of the Majjhima	The “middle region”. Area in the northern part of modern India, covered up by the Buddha during his lifetime.
inhabited area	Any area where is found at least one building inhabited by a lay person, and of which one can be aware.
the robes	Three rectangles of cloth: a lower one, around the waist; an upper one, over the shoulders; and one of double thickness, to protect oneself from the climate and insects.

Equivalence of the months in Pali language

<i>citta</i>	March / April
<i>vesākha</i>	April / May
<i>jettha</i>	May / June
<i>āsātṭha</i>	June / July
<i>sāvana</i>	July / August
<i>poṭṭhapāda</i>	August / September
<i>assayuja</i>	September / October
<i>kattika</i>	October / November
<i>māgasira</i>	November / December
<i>phussa</i>	December / January
<i>māgha</i>	January / February
<i>phagguna</i>	February / March

Pali-English Glossary

If we wish to preserve the exact meaning of the Buddha's word, it is imperative to utilise *pāli*. To make accessible the points presented in this work to English speakers, they have been transliterated as far as possible into English. However, given that the Buddhist monastic world is absent from Western culture, there are a few *pāli* terms that cannot be translated into English. This is why it is better to use those words in this dialect, and explain their meaning in a glossary. In the context of the *dhamma*, the use of a Christian monastic terminology (ordination, confession, etc.) or of Sanskrit terms (karma, nirvâna, etc.) is a negligence. Their meaning is different and sometimes in contradiction with the meaning of the terms that they intend to translate and which the Buddha utilised.

pāli is a dialect, not a language. Before it was written down, the collection of canonical texts was transmitted only orally. This is why there is no *pāli* alphabet. There are several phonetic transcriptions of *pāli*, either in Asian alphabets or in Latin alphabet. The Latin one represents all the sounds by means of 31 characters. These are the 21 letters of the Latin alphabet (all except f, q, w, x and z) with 10 additional characters, which require special fonts (ä, ð, ī, ī, m, ñ, ñ, t et û).

This Glossary includes only the *pāli* terms used in this work, except for those that are only mentioned in brackets or between quotation marks.

abhidhamma Third part of the *tipitaka*, the *abhidhamma* presents a system of analytical classification and a detailed definition of all the elements that do constitute reality.

adhibaranaśamatha Form of procedure for settling a dispute. There are 7 *adhibaranaśamathas*. → See also: "The 7 adhibaranaśamathas" (p.67).

akusala Demerit caused by a negative action, a negative word or a negative intention. Literally, *akusala* means unskilful.

aniyata Undefined fault. Offence committed in a way such that it creates an ambiguous situation; a witness knows that there has been a transgression, without being able to specify which one. There are 2 *aniyatatas* See also: "The 2 aniyatas" (p.19).

āpatti Offence committed by a *bhikkhu*. Any breach of the *vinaya* is an *āpatti*.

arahanta A being who has eliminated the totality of mental impurities (*kilesā*) and who, in consequence, is free from all attachment and from all forms of suffering.

ariyā [Noble being]. A being who has experienced *nibbâna*. With this, he has eliminated the wrong views (existence of a self-inherent entity, efficacy of rituals, etc.), and has acquired an unshakable confidence towards the *dhamma*. He is assured of no more rebirths in the lower realms.

atirita Procedure consisting in considering food as a *bhikkhu*'s leftovers so that a *bhikkhu* can continue eating after having refused to be served. → See the detail in p.39.

atthakathā Commentaries of canonical Scriptures that are approved by the *saṅgha*.

avuso Friend (in the *dhamma*). Especially utilised by *bhikkhus* towards more junior *bhikkhus*.

bhante Venerable. Especially utilised by *bhikkhus* towards more senior *bhikkhus*.

bhikkhu [A being who renounces (the pleasures of the world)]. Monk. This term refers to the disciples of Buddha, to the members of the *saṅgha*.

Basically, this term defines those who seek detachment and who strive to follow this path (with a shaven head or not). The *bhikkhu* is someone who drops all projects and everything that can bring some enjoyment, possessions or fame. He relentlessly trains for liberation and abides vigilant and attentive to everything that appears to his mind. → See also the Chapter "What is a *bhikkhu*?" (p.90).

bhikkhunī Female *bhikkhu* (see above). Complying with the strong insistence of many women, Buddha consented to found a female *samgha*, which was interrupted around a thousand years later (at around the 6th century of the Christian era).

Given that a *bhikkhunī* is needed to integrate a woman into the female *samgha*, nowadays there can no longer be *bhikkhunis*. (See also the word *siladharas*).

chanda [Wish]. Agreement given by a *bhikkhu* to a decision taken by the *samgha*.

cīvara Piece of cloth used by a *bhikkhu*. Robe (exclusively for a *bhikkhu*).

dāyaka [Donor]. Benefactor of the *samgha*. A *dāyaka* is a person who has chosen to help the *bhikkhus* in their actions within *dhamma* (practice, realisation, study and teaching). ↪ See “The *dāyakas* and the *kappiyas*” (p.85).

desanā Way to purify the offences committed by *bhikkhus* (apart from the *pārājikas* and the *saṅghādisesas*) through a formula pronounced in the shape of a dialogue. ↪ See the Chapter “The *desanā*” (p.74).

deva A being existing in a realm – of the same name – which is superior to that of human beings.

A *deva* experiences sensory perceptions considerably subtler and more refined than those of a human being. His needs are provided for with great ease and without any effort. The realm of the *devas* is divided into six different classes.

dhamma This term has several meanings : reality, thing, nature of all things, conscience, detachment and liberation from the world, *nibbāna*. Often, the word *dhamma* refers to the collection of everything concerning the teaching of Buddha and the going forth that leads to the liberation from all forms of dissatisfaction.

dhammadāna [Gift of the teaching of reality]. *dhammadāna* is the noblest of the practices of generosity, because it consists in offering the knowledge of the *dhamma* to sentient beings.

dhutāṅga [Renunciation]. Ascetic practice consisting of strictly limiting one's needs. This practice is aimed at reducing attachments to the least, cultivating a very virtuous conduct and benefiting from optimal conditions for cultivating concentration. There are 13 *dhutāṅgas*. ↪ See the Chapter “The ascetic practices” (p.94).

dubbhāsita Fault due to some unwholesome speech (untruthful, harmful, vulgar or vain speech).

dukkāta Fault due to some unwholesome action. ↪ See also “The dukkātas and the *dubbhāsitas*” (p.69).

duṭṭhulla [Serious fault]. The *duṭṭhullas* are: The *pārājikas*, the *saṅghādisesas* and the *thullaccayas*.

gilāna [Sick (person in poor health)]. *bhikkhu* who is ill or feverish.

jhāna Mental absorption, when consciousness has only one object or no object at all. The *jhāna* is brought about by a single-pointed concentration of the mind.

kamma [Action, deed]. Whole of deeds resulting from positive, negatives or neutral actions.

The law of *kamma* is completely uncontrollable. It governs all the acts that each one produces. Everything that constitutes the living conditions of a being, his abilities, his disabilities, his physical and mental constitution, his pleasures and his torments, are nothing else than the consequence of his own former actions.

kammavācā [Codified formulation]. Formulation that must be pronounced for the accomplishment of a monastic procedure. There are therefore a few of them.

This term often refers to the procedure allowing an applicant who wants to become a *bhikkhu* to enter the *saṅgha*.

kappiya [He who makes sth become) appropriate, suitable.] Person who proposes to assist the *bhikkhus* in doing various tasks, especially those that he is not authorised to do according to the *vinaya*. ↵See also “The *dāyakas* and the *kappiyas*” (p.85).

kathina Period extending for a lunar month following the *vassa* and during which a great ceremony of robes offering is organised. The *bhikkhus* having respectfully observed the *vassa* can benefit from advantages of the *kathina*. ↵See also: “The kathina” (p.86).

kilesā [dirt, defilement]. Mental impurity. Mental pollution. There are ten *kilesās*: greed, anger, ignorance, pride, wrong views, erroneous beliefs, sloth, distraction (mental wandering), absence of feeling of shame while committing unwholesome actions, and capacity to commit unwholesome actions without restraint.

kusala Merit brought about by a positive action, a positive word, or a positive intention. Literally, *kusala* means “skilful”.

mānatta Practice of purification from a *saṅghādisesa* declared on the same day it is committed. ↵See also “The practice of the *mānatta*” (p.73).

nibbāna [Disappearance of mental impurities]. Cessation of all physical and mental phenomena. Experience bringing disappearance of mental impurities. *nibbāna* is a reality that does bear neither an object, nor a consciousness.

nissaggiya [That which must be relinquished]. Fault requiring the forfeiture of an object obtained in an incorrect manner. There do exist 30 *nissaggiyas*. ↵See also: “Regarding the *nissaggiyas*” (p.74) and “The 30 *nissaggiyas*” (p.20).

nissīdana Piece of cloth (around 70 cm square) utilised by the *bhikkhu* for multiple purposes. The *nissīdana* is especially meant for protecting the robe from dirt when sitting on the ground.

pācittiya Fault due to a *bhikkhu*'s negligence and that can be purified by means of the *desanā*. There do exist 92 *pācittiyas*. ↵See also: “The 92 *pācittiyas*” (p.29).

pāli Dialect used by Buddha's contemporaries, in an area corresponding with today's Uttar-Pradesh and Bihar Indian federal states. *pāli* was the vernacular language spoken in daily life, understood by all and adopted while dealing with legal matters. Sanskrit was used while pronouncing philosophical discourses.

The entire Buddha's teaching was imparted in *pāli*.

pārājika [That which entails loss]. Serious offence entailing the loss of the status of *bhikkhu* for life. There are 4 *pārājikas*. ↵See also: “The 4 *pārājikas*” (p.12).

pārisuddhi Verbal attestation delivered to the *saṅgha* by a *bhikkhu*, to indicate that his *sīla* has been purified. This procedure permits to exempt a *bhikkhu* from participating again in the *uposatha* after having done it already in another monastery. ↵See also: “The 5 *pubbakiccas*” (p.76).

pakatatta A *pakatatta bhikkhu* is a *bhikkhu* whose conduct is blameless.

parivāsa Purification from a *saṅghādisesa*. ↵See also: “Regarding the *saṅghādisesas*” (p.70).

pātidesanyā [That which is admitted, acknowledged]. Offence that one openly admits. There do exist 4 *pātidesanyās*. ↵See also: “The 4 *pātidesanyās*” (p.59).

pātimokkha Collection of the 227 main rules of conduct and training established by Buddha.

pavāraṇā Formula recited the last day of the *vassa* by each *bhikkhu*, inviting the other *bhikkhus* to express their observations in relation to his failings in the *vinaya*.

pavārito Refusal by a *bhikkhu* to be served food, indicating also that he has finished eating. ↵See also the *pācittiya* 35 (p.38).

piṇḍapāta Act of going to collect one's food in inhabited areas, with the help of one's bowl.

pubbakaranya The four *pubbakaranyas* are the tasks that must be carried out before the *uposatha*.

samgha Community of *bhikkhus*, established by the Buddha.

samghādisesa Serious fault entailing a meeting of the *samgha*, and requiring a minimum of twenty *bhikkhus* as well as a long procedure to allow rehabilitation of the faulty *bhikkhu* into the *samgha*. There do exist 13 *samghādisesas*. ↪ See also: “The 13 samghādisesas” (p.15).

sāmanera Novice. Status preceding that of *bhikkhu*. The *sāmanera* wears the monastic robe and shaves his head, but is bound only to the ten precepts. ↪ See also: “The 10 precepts”, in the chapter “How to become a *bhikkhu*?” (p.91).

sāmanerī Female *sāmanera* (see that word). Given that a *bhikkhunī* is needed to give the ten precepts of a *sāmaneri* to a girl – or a woman –, they can no longer be.

sati [Attention]. Mindfulness.

sekhiya Aspect of training in conduct concerning behaviour and discipline. There are 75 *sekhiyas*. ↪ See also: “The 75 sekhiyas” (p.60).

sikkhamāna *sāmanerī* in probation period – for two years – with a view to becoming a *bhikkhunī*.

sīla Morality, virtue, conduct, good behaviour, right attitude.

sīladhara Woman or girl who chooses to observe the eight precepts, by pursuing life in the community. Having renounced family life and worldly pleasures, they wear the robe (ochre, pink, orange or brown depending on the region) and shave their head. They are generally designated by the name “nun”.

sīmā Building – attached to a monastery – assigned for the procedures of the *samgha*.

sutta [Word that explains the meaning]. Word of the Buddha reported by the Venerable Ānandā and presented in the form of discourses dealing with the various aspects of this teaching.

suttanta Second part of the *tipiṭaka*, in which are grouped all the *suttas*.

thullaccaya [Important transgression]. Serious offence committed by a *bhikkhu*, which can, nevertheless, be purified by means of the *desanā*. ↪ See also: “The thullaccayas” (p.68).

tipiṭaka [The three baskets]. Collection of canonical Pali texts grouping the teachings of the Buddha (the *vinaya*, the *suttanta*, and the *abhidhamma*) and the commentaries approved by the *samgha*.

uposatha Procedure consisting in presenting the rules of the *pātimokkha* to the *samgha* assembled in the *sīmā*, in order to purify the *bhikkhus* of their faults and remind them of the essential points of the *vinaya*.

vassa [Rainy season]. The *bhikkhus* retreat period lasting for the three months of the monsoon.

Years of seniority in the *samgha*. ↪ See also: “The vassa” (p.86).

vihāra Residence of the *bhikkhus*. Monastery, cabin, or room put at the disposal of a *bhikkhu*.

vikappanā Procedure required to share things with another *bhikkhu* or a *sāmanera*.

vinaya [Ethical virtue and rejection (of everything that is vile, disrespectful, negligent, and propitious to pleasure and ignorance)]. First part of the *tipiṭaka*, grouping all the points established by the Buddha, which deal with the conduct of the *bhikkhus*. ↪ See also: “The vinaya” (p.88).

yūjanā Distance covered in one day by a man travelling on foot, reckoned to be between 9 and 12 kilometres.



Venerable Dhamma Sāmi

The manual of the bhikkhu

Translated by Mr Lambrou Dharmachandra,
Mrs Lucy Costa and Mrs Sabai Shwe Demaria.

Conceived while being anxious to make it as an effective tool for the *bhikkhu* (*theravāda* monk), this book is meant for helping this latter to lead his monastic life under the best possible conditions. It does expound the essential points that each *bhikkhu* is supposed to respect, while explaining the common procedures of the *saṅgha* – along with their corresponding formulas in *pāli*.

We can find in it, at our disposal, a summary of each of the 227 rules of the *pātimokkha*, also including the points of the *vinaya* that it is essential to know. The aim of this summary of the *vinaya* is to impart a clear and fast knowledge of these rules to people who wish to experience monastic life or to all those who, in general, are interested into Buddha's teaching.