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?

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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 pātimokkha, 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 pātimokkha.

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. pārājika  
   Fault leading to the loss of the bhikkhu status.

2. saṁghādisesa  
   Fault entailing a meeting that requires at least the presence of twenty bhikkhus for appropriate purification.

3. thullaccaya  
   A serious fault.

4. pācittiya  
   Fault undermining kusals.

5. pāṭidesanīya  
   Fault entailing an oral confession.

6. dukkāta  
   Fault caused by a bad action likely to entail others’ criticism.

7. dubbhāsita  
   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”, “parāji” 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.

saṁghādisesa

In accordance with the pāli grammar, the term saṁghādisesa is divided as follows: “samgha + ādi + sesa”.

“samgha” = the community of bhikkhus
“ādi” = the beginning
“sesa” = the remaining (the middle and the end)

This definition clearly means that the saṁgha 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 saṁgha). In accordance with all the rules of the procedure, assigned by the members of the saṁgha, 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 saṁgha once more. But for this, at least twenty bhikkhus must organise a meeting during which the kammavācā will be recited to the offending bhikkhu.

Thus, that is why the presence of the saṁgha 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 “saṁghādisesa”.

~ The manual of the bhikkhu ~
thullaccaya

After the pæræjikas and the samghædisas, the other five kinds of faults can be purified by a bhikkhu, by means of the authoritative formula (desanæ en pæi). 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 desanã”, p.74). Among the kinds of faults that this formula allows to purify, the thullaccaya is the foremost.

“thula” = important
“accaya” = fault

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

pæcittiya

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

pætidesaniya

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

The term pætidesaniya is divided as follows: “pæ + desanøya”.

“pæ” = separated
“desanøya” = Admitting the fault

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

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

« gærayhaµ ævuso dhammaµ æpajjiµ asappæyaµ, taµ pa¥idesemi »
« Venerable, I fully disclose to you the improper fault that I have committed, which is likely to provoke negative criticism ».

dukkaṭa

The term dukkaṭa is divided as follows: “du + kaṭa”.

“du” = that which is bad, evil
“kaṭa” = action

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

dubbhāsita

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

“du” = that which is bad, evil
“bhāsita” = 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 saṃghādisesas

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 saṅgha 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 saṃghādisesa but who disrobes immediately after, will have to follow the purging procedure of this fault as soon as he reintegrates the saṅgha.

Note: Apart from the pārājikas and the saṃghādisesas, 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

<table>
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<tr>
<th>1</th>
<th>pārājika</th>
<th>4 rules</th>
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<td>8</td>
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<td>7 rules</td>
</tr>
<tr>
<td>total</td>
<td>227 rules</td>
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</tbody>
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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 (aṭṭhakathās). 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 looses 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 looses 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 looses 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 looses 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 kilesās, 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 looses 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 saṃghādisesās

saṃghādisesa 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 saṃgha.

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 saṃghādisesa 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 saṃghādisesa 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 saṃghādisesa 1.

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

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

saṃghādisesa 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 saṃgha.

By touching a cloth or a jewel worn by a woman, a bhikkhu commits a fault but not the saṃghādisesa 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 saṃghādisesa 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 saṃghādisesa 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.

saṃghādisesa 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 saṃgha.
saṃghādisesa 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 *saṃgha*. A bhikkhu who tells a woman that the girls wishing to be reborn under auspicious conditions must give him their bodies, commits the *saṃghādisesa 4*.

saṃghādisesa 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 *saṃgha*.

If the following three factors are combined together, the *saṃghādisesa 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.

saṃghādisesa 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 *saṃgha*, 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 *saṃgha* 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 *saṃgha*.

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.

saṃghādisesa 7  **Not to build a monastery without the approval of the *saṃgha*, 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 *saṃgha*:

- 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.

saṃghādisesa 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 *saṃgha*.
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 saṅgha. 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 saṅgha. If a bhikkhu attempts to destroy the equilibrium or the harmony that prevails between the members of the saṅgha, these latter must tell him: « Venerable, do not try to spoil the harmony that prevails within the saṅgha, do not try to deliberately do anything that is likely to destroy the harmony of the saṅgha, the saṅgha rises in concord, only when the saṅgha rises in concord is there found tranquility within it, without quarrels, when all agree with a unique pātimokkha, 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 saṅgha.

Among the bhikkhus who attempt to create a division within the saṅgha, 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 saṅgha: 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 saṅgha. If one (or several) bhikkhus support another bhikkhu who works to divide the saṅgha, 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 saṅgha. Venerable, do remain in harmony the saṅgha, only when the saṅgha rises in concord is there found joy within it, without quarrels, when all agree with a unique pātimokkha, 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 saṅgha) 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 saṅgha.

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 saṅgha.

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 saṅghādisesa 12.

saṅghādisesa 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 saṅgha 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 saṅgha.

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 saṅgha, 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 saṅgha without leaving the area, he must be taken to the sīmā where the saṅgha will have to pronounce the appropriate formulas. After this, if he refuses to obey, the saṅgha 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 saṅghādisesa 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 saµgha, whether it concerns a pärājika, a samghādisesa 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 samghādisesa or a pācittiya, brings an accusation before the samgha, 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 cīvaram dasāhātikkantam nissaggiyaṁ, 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:

« imaṁ cīvaram 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 cīvaram rattivippavuttham aṁñatra bhikkhusammutiyā nissaggiyaṁ, 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 samghatim paccuddharami. »

« I abolish the determination of this second robe. »

If it concerns the upper robe:

« etam uttatasaingam paccuddharami. »

« I abolish the determination of the upper robe. »

If it concerns the lower robe:

« etam antaravasakam paccuddharami. »

« 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 pæcittiya 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 pæli or in another language:

« imam me bhante akalacivararam masatikkantam nissaggiyam, imaham ayasmato nissajjami. »

« 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 desanã to purify the pæcittiya 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 bhikkunī who is not a relative. If a bhikkhu gets his « old » robe washed, dyed or dried through hitting by a bhikkunī, 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 pæcittiya.

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:
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 abandonment 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 cīvaram aṇṇātakaṃ gahapatikāṃ aṇṇatra samayā viṇṇāpitaṃ nissaggīyaṃ, imāhaṃ saṃghassa imāhaṃ āyasmantānaṃ (āyasmatō) 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 saṃgha, 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 looses 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 that 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 (nissīdana).

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 saṅgha 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 saṃgha, and it entails a pācittiya.

Then, the will give back this gold or money to the donor, who will provide what he wishes to the saṃgha 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 saṃgha, 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 āyasmatō 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.
nissaggīya 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 saṅgha (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:

« imaṁ me bhante patto ānāpāṇica bandhanena pattena cetāpito nissaggiyo, imæhaµ saµghæssa nissajjæmi. »

« 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 saṅgha. »

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.

nissaggīya 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 « bathrobe » 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 pæcittiya.

A « bathrobe » 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 saµgha, or to a group of bhikkhus, or to a single bhikkhu. Afterwards, the pæcittiya must be purged by means of desanæ. Here is the formula that must be pronounced either in pæli, or else in another language, when the « bathrobe » is abandoned.

« idam me bhante vissikasæ¥ikacøvaraµ atirekamæ se sese gihmænepariyi¥¥haµ, atirekaddhamæse sese gihmæne katvæ paridahitam nissaggigyaµ, imæhaµ saµghæssa nissajjæmi. »

« 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 pæcittiya.

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 pæræjika 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 pæcittiya.

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 dæyaka 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 pæcittiya.

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 pæcittiya.

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: « vassavāsikam 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.
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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 pāḷi. 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 sāmaṇera, 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 pārājīka 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 dukkata 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 dukkha 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 pāraṇajīka 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 samgha, a bhikkhu reveals to a layman or to a sāmanera a samghādisesa that another bhikkhu has committed, he commits a pācittiya.

To dissuade the bhikkhu who has committed a samghādisesa from doing it again, one or several bhikkhus could reach an agreement resulting from a meeting of the samgha, allowing them to openly announce this samghādisesa to the people. However, any bhikkhu can freely announce the samghādisesa committed by a bhikkhu to another bhikkhu or to a bhikkhuni.
By announcing to a layman or to a sāmaṇera 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 sāmaṇera, 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...
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« 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 pāḷi, 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 saṅgha, 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 saṅgha (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 saṅgha.** If a bhikkhu expels or causes someone else to expel a bhikkhu from a lodging place belonging to the saṅgha, he commits a pācittiya.

In the same way, if a bhikkhu causes another bhikkhu to be expelled from a lodging belonging to the saṅgha 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 sāmaṇera – 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 sāmaṇera – 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 saṅgha, 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 saṅgha.

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 bhikkunīs without a permission taken from the saṅgha.** If a bhikkhu teaches bhikkunīs, regarding the kind of respect that they are supposed to show to the bhikkhus, without the permission from the saṅgha, he commits a pācittiya.

Only a bhikkhu having taken permission from the saṅgha and who fulfils the eight required characteristics can teach the dhamma to the bhikkunīs.

These eight characteristics are as follows: 1) to respect the pātimokkha (to cultivate a pure sīla). 2) To have gained general knowledge of the tipiṭaka. 3) To have committed the pātimokkha by heart. 4) To express himself by means of suitable words and with a correct intonation (neutral). 5) To be appreciated by the saṅgha of the bhikkunīs. 6) To be proficient in teaching dhamma to the bhikkunīs. 7) Not to have, during his previous life as a layman, given (or received from them) loving caresses to some bhikkunīs 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 bhikkunīs after nightfall.** If a bhikkhu teaches bhikkunīs after the sun sets, he commits a pācittiya.

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

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

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 bhikkhuni or a sāmanera. For that, he proceeds to a bhikkhu, a bhikkhuni or a sāmanera and says – in pāḷi or in another language:

« mahyaµ bhattapaccæsaµ tuhyaµ 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 dukkaṭa.
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 pavârito cannot be performed through wiping by means of fingers, as there will be no visible traces.

A pavârito 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 pavârito. 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 pavârito 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 pavârito. 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 sambbaµ ».

« 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 gilãna, 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 pavârito, he must not have changed his position. (If he has not performed a pavârito, 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: «alametaµ sambbaµ » « 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 pavârito, 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 gilâna. 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 gilâna. 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 pavârito can then start to consume it.

The way to avoid the pavârito

In all cases, the best thing to do will naturally be to avoid performing a pavârito. 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 pavârito. However, he performs one if he replies that he has had enough, that he has been served.

pácittiya 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 pavârito, 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 gilâna (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 pácittiya 36.

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

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 “kâla”, which is translated by “correct time”. The corresponding period (starting from noon until dawn) is called “vikâla”, 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 pácittiya 32), neither cakes, nor fruits of any kind
whatsoever. In fact, none of the existing solid foods. During the “vikāla”, 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, (kālika) 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 (paniṭtabhojana) 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 saṃgha, on a layman’s behalf, from a sânāñera, 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 saṃgha or to re-offer food already belonging to the saṃgha, 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 saṃgha, 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 saṃgha 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 saṃgha, 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 loose 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 samgha.
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 sāmaṇera, 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 sāmaṇera: 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 a 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 saṅgha (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; saṃghādisesa 7 for lodging; pācittiya 31 to 35 and 39, pā¥idesanøya 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 dukkaṭa 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.
pacittiya 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 pacittiya.

A bhikkhu can stay at the most three consecutive days within a military camp. If he does not leave this place, he commits pacittiya 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.

pacittiya 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 pacittiya.

pacittiya 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 pacittiya.

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

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

pacittiya 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 pacittiya.

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.

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

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 sāmaṇera 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 yājanā – 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 sāmaṇera or a sāmaṇeri, 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 sāmaṇera or a sāmaṇeri, a bhikkhu who wears this robe without the beneficiary of the vikappanā having done vikappanā in return, or paccuddhāraṇa (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 sāmaṇera or a sāmaṇeri. 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:

« imañ cavaraṃ tuyham vikappemi »

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

« imañi cavarāni tuyham vikappemi »

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

« etañ cavaraṃ tuyham vikappemi »

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

« etañi cavarāni 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 santakaṃ paribhuṇca vā visajjehi vā yathāpaccayaṃ 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 nissidana, 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 sāmañeras or lay people, a bhikkhu commits a dukkha. 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 pāṭimokkha (the 7 adhikaraṇasamatha, 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 dutthulas (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 knows 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 ṇatti 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 pavāranā with him;
- lodging in the same building;
- performing duties together with him.
pācittiya 70  **Not to associate with a sāmaṇera who develops erroneous views.** The bhikkhus who hear or see a sāmaṇera 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 sāmaṇera persists in refusing to abandon his erroneous views, the bhikkhu who sees or hears this must tell him:

« sāmaṇera, 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 sāmaṇera 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 sāmaṇera, go away! Disappear! »

The bhikkhu who, in full knowledge of the facts, does any of the following with (or for) a sāmaṇera 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 sāmaṇeras:

- sāmaṇeras seeking to divide the bhikkhus;
- sāmaṇeras inciting a bhikkhu to leave the robe;
- sāmaṇeras 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 saṃgha, who will formally establish his acknowledgement of this rule by means of the ūddikā kammavāca. 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 pārajīka 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 an offence.

If by making a threatening gesture without having any intention to hit, a bhikkhu accidentally kills somebody, he does not commit the pārajīka 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 saṃghādisesa.
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 dukkāta. By groundlessly accusing a bhikkhu of pārājika, a bhikkhu commits the samghādisesa 8.

By groundlessly accusing a sāmaṇera or a lay person of having committed any offence, a bhikkhu commits a dukkāta.

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 sāmaṇera or a lay person, a bhikkhu commits a dukkāta.

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 āatti kammatavācā 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 dukkāta.
pācittiya 82  Not to cause a gift, destined to the saṃgha, to be offered to another person. Knowing that a dāyaka destines a gift to the saṃgha, 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 dukkata, 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 āpucchāmi. »
« 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 it has made for himself, he commits a dukkāta. 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 nissīdana 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 nissīdana 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 nissīdana 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 nissīdana 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 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 saṅgha (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 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 one 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 of 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 adhikaraṇasamatha 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. (vivādādikaraṇa) 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. (anuvādādikaraṇa) accusation of pārājika or saṅghādisesa;
3. (apattādikaraṇa) infringement of a rule within one of the seven kinds of āpattis;
4. (kiccadikaraṇa) disagreement on the procedures related to the four kammavācās.

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

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

adhikaraṇasamatha 2 (sati vinaya) Setting 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.

adhikaraṇasamatha 3 (amūlha vinaya) Setting 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.

adhikaraṇasamatha 4 (patiññāta karaṇa) Setting a conflict after an admission. The conflict is settled after admission of a fault by the concerned party.

adhikaraṇasamatha 5 (yebhuyyasika kamma) Setting a conflict by a majority decision. The conflict is settled after a decision is taken through a majority vote.

adhikaraṇasamatha 6 (tassapāpiyasika kamma) Setting 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.

adhikaraṇasamatha 7 (tinavatthāraka kamma) Setting 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 saṁghādisesas.

Essentially, the thullaccayas are preliminary offences that a bhikkhu may commit before a pārājika or a saṁghādisesa 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 saṁghādisesas.

- 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 saṁgha 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 saṁghādisesas

- If a bhikkhu provokes an ejaculation on purpose, he commits the saṁghādisesa 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 saṁghādisesa 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 saṁghādisesa 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 androgyne (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 *samgha* 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.

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*.

Any transgression committed by a bhikkhu that is the object of a *sekhiya* but not the object of a *pātimokkha* rule is a *dukkaṭa* or a *dubbhāsita*. A *dukkaṭa* 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 *dukkaṭas* and *dubbhāsitas* are dispersed throughout the *vinaya* texts. Notably, many of them are explained within the *pātimokkha* itself.

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

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

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

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

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

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 sāmaṇera or as a lay person. When confessing his transgression, he must declare: « I will lead my life of sāmaṇera (or of lay person) in order to purify myself. »

Regarding the saṅghādisesas

The purification of a saṅghādisesa

When a saṅghādisesa 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 saṅghādisesa 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 saṅghādisesa 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 saṅghādisesa; 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 ūatti 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.

**samodhānaparivāsa**

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 "samodhānaparivāsa" and three kinds are distinguished (odhānasamodhānaparivāsa, agghasamodhānahmā and missakasamodhāna).

**odhānasamodhānaparivāsa**

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 dukkata 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 dukkata.

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.
During uposatha and pavāraṇā, the bhikkhu who got punished must **take the place of the one having least seniority**.

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**.

The bhikkhu who got punished must **neither act as preceptor or instructor, nor can he give the reading of a kammavācā**.

The bhikkhu who got punished must not receive services from the sāmanera. 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.

The bhikkhu who got punished must **not boast of his seniority** to bhikkhus who have less vassas than him when addressing them.

The bhikkhu who got punished must **not reside alone in a forest vihāra**.

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.

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.

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 samghādisesa 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. 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 plugging. 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 samghādisesa 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 saṃghādisesa 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 śīmā in the presence of at least four bhikkhus. The saṃgha transmits the mānatta through a reading of the fourth ūatti 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 saṃgha 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 sāmanera, 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 saṃgha, the bhikkhu who has disrobed after having committed one or more saṃghādisesa (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 saṃgha).

The reintegration (abbhāna)

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

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 ūatti 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 ūatti kammavācā, he continues to be in saṃghādisesa. Concerning the saṃghādisesa 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 saṃghādisesa 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 samgha 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 pæcittiya, 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 desanæ.

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 sàmanera. 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 dukka¥a. If a sàmanera neglects, disregards, or does not apply any of them, he receives a penance, such as transporting sand or water.

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

The desanã

Performing desanã is a means to purify the offences (excluding the pæræjikas and the samghãdisesas) 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 desanã just before the pàtimokkha recitation (on every full moon and every new moon day) so that, through this, all the bhikkhus develop a pure sãla 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. desanã can be done in twos or threes. In the case of a desanã 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 desanã, those ones only need to pronounce the first verse. Below, the formula of the desanã that must be recited in Pali:
1st verse

«  ahaṃ bhante sabbā āpattiyo āvikaromi.  
sādhau āvuso sādhau sādhau.  
ahaṃ bhante sambahulā nānāvatthukā sabbā āpattiyo āpajjīmī tā, tumhamūle patidesemi.  
passasi āvuso tā āpattiyo.  
āma bhante passāmi.  
āyatiṃ āvuso saṃvareyyāsi.  
sādhau suṭṭhu bhante saṃvarissāmi.  
sādhau āvuso sādhau sādhau. »

2nd verse

«  ahaṃ āvuso sabbā āpattiyo āvikaromi.  
sādhau bhante sādhau sādhau.  
ahaṃ āvuso sambahulā nānāvatthukā sabbā āpattiyo āpajjīmī tā, tūyhamūle patidesemi.  
passatha bhante tā āpattiyo.  
āma āvuso passāmi.  
āyatiṃ bhante saṃvareyyātha.  
sādhau suṭṭhu āvuso saṃvarissāmi.  
sādhau bhante sādhau sādhau. »

3rd verse

«  ahaṃ bhante sambahulā nānāvatthukā sabbā āpattiyo āpajjīmī tā, tumhamūle patidesemi.  
passasi āvuso tā āpattiyo.  
āma bhante passāmi.  
āyatiṃ āvuso saṃvareyyāsi.  
sādhau suṭṭhu bhante saṃvarissāmi.  
sādhau āvuso sādhau sādhau. »

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 pubbakaṇās (“pubba” = in advance; “kaṇā” = 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 “pubbakaṇicas” (“pubba” = in advance; “kaṇica” = thing, matter).

The four pubbakaṇās

- **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 pubbakaṇicas

- **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 pātidesanīyas should be revealed separately, in the presence of at least four bhikkhus. Concerning the other four kinds of faults (thullaccaya, pācittiya, dukkāta 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 pātimokkha be heard.

Once the rules of the pātimokkha 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 pātimokkha can declare:

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

The meeting of the saṅgha to announce the pātimokkha 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 pātimokkha rules can take place. In a few cases, the pātimokkha 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 pātimokkha, 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 pātimokkha 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:

« suṇātu me āyasamanto, ajjuposatho pannaraso (catuddaso) yadāyasdhantānām pattakallām, mayām aṇīmaṇīṇāṁ 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 mam 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 maṃ 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 maṃ 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 maṃ 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 adhiṭṭhāmi ».
« Today, the fourteenth lunar day, I do the uposatha »

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

« aija me uposatho pannarasoti adhiṭṭhāmi ».
« 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 (nissīdana); 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: nissādana, rugs, mosquito nets, screens, door-mats, curtains, etc.

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

**Determination of the lower robe**

« imaṃ antaravāsakaṃ adhiṭṭhāmi. »

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

**Determination of the upper robe**

« imaṃ uttarāsaṅgam adhiṭṭhāmi. »

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

**Determination of the double robe**

« imaṃ samghātīṃ adhiṭṭhāmi. »

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

**Determination of several robes**

« imaṇi cīvarāni adhiṭṭhāmi. »

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

**Determination of a miscellaneous piece of cloth**

« imaṃ cīvarāṃ parikkhāracolām adhiṭṭhāmi. »

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

**Determination of a set of miscellaneous pieces of cloth**

« imaṇi cīvarāni parikkhāracolāṇi adhiṭṭhāmi. »

« 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 *sangha*: 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:

« *imaṃ pattaṃ adhiphāmi.* »

« 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:

« *imaṃ pattaṃ paccuddhāmi.* »

« 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 saµgha, 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 dâyaka 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 (pi¼ðapæta). 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 bhikkunøs; 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 pæcittiya 37 and 38 (p.40 to 42). Also, the food can only be accepted if certain factors are respected. ➔See the pæcittiya 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 dâyaka 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.
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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 saṅgha 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 pātimokkha includes numerous rules regarding accepting and consuming food. — See especially the sekhiya 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 saṅgha 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 sniffing. 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 saṅgha 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 dhutanga 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 dukkāta. This object must not be used by another bhikkhu, otherwise he also commits a dukkāta.

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 sāmañera or a sāmañeri, 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 sāmañera or a sāmañeri. See also the nissaggiya 10 (p.23) and the pācittiya 11 (p.31).
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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):

« imasmiµ vihære imaµ temæsaµ vassaµ upemi »
« I will reside in this vihære (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 sañgha to make remarks on the offences that they may have committed:

« samgham bhante pavāremi, diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṁ āyasmano anukampam upādāya, passanto paṭikarissāmi. dutiyam... tatiyam... »
« 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 sañgha, 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 *samgha* 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 *samgha* 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 *samgha*, his mother, his father or those persons who carry out various tasks on behalf of the *samgha* (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 sangha. Without the sangha, 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 sangha: 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 sangha: 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 sangha 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.

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**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 (*pañimokkha*). 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 saµgha materially. The saµgha, 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 saµgha 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. « pāññītipātā 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. « abrahamacariyā veramaṇi sikkhāpadam samādhiyāmi »
   « I will abstain from sexual practices ».
4. « musāvādā veramaṇi sikkhāpadam samādhiyāmi »
   « I will abstain from lying ».
5. « surāmeraya majjapamādaṭṭhāna 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 dhārāṇa maṇḍhana vibhūsanaṭṭhāna 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 patīggaahanā 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
The manual of the bhikkhu

region), among whom one having at least ten years of seniority. The bhikkhus and the sāmanera (future bhikkhu) take their place in the sīmā, which must be well prepared. The preamble of the procedure and the three sections of the kammavāca must be articulated clearly, respecting the pronunciation scrupulously.

There are bhikkhus who could enter the saṃgha 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:

- Do you have leprosy?
- Do you have boils?
- Do you have eczema?
- Do you have tuberculosis?
- Do you have epilepsy?
- Are you a human being?
- Are you a man?
- Are you a free man?
- Are you free from debts?
- Are you free from government service?
- Do you have your parents’ permission?
- Are you at least 20 years of age?
- Do you have your bowl and your robes?
- What is your name?
- What is the name of your preceptor?

### Answers:

- No, Venerable
- No, Venerable
- No, Venerable
- No, Venerable
- No, Venerable
- Yes, Venerable
- Yes, Venerable
- Yes, Venerable
- Yes, Venerable
- Yes, Venerable
- Yes, Venerable
- Yes, Venerable
- My name is Naga
- 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 saṃgha. 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 dharmma in the most positive manner, and his conduct is blameless. Thus, he is worthy to represent the saµgha, 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 pæræjika, as he is no longer a bhikkhu, he does not commit – by definition – the pæræjika. A bhikkhu who has committed a pæræjika, 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 pátimokkha; 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 sãmanera; 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 pæræjika 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 pæræjika when entering the samgha again. It is extremely negative to wear the robes being pæræjika, 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 pæræjika 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 dhutaṅgas, which means renunciation. As the name indicates, the role of each of these 13 dhutaṅgas 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 dhutaṅgas are implicitly included within others, whereas others are mutually incompatible. For example, the dhutaṅga 3 is included in the 4, whereas the dhutaṅga 9 cannot be applied while the 10 is being practised.

The 13 dhutaṅgas

1. The training to wear discarded robes (paṃsukulika dhutaṅga)

   « gahapaticīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgam 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 dhutaṅga, all the cloths that the bhikkhu uses must be discarded cloths.

2. The training to wear three robes (tecīvarika dhutaṅga)

   « satuttahakacīvaraṃ paṭikkhipāmi, tecīvarikaṅgam 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)

   « atirekālābham paṭikkhipāmi, piṇḍapātiṅgam 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 (sapadānacārika dhutaṅga)

   « loluppacāraṃ paṭikkhipāmi, sapadānacārikaṅgam 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, ekāsanikaṁ 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 (pāttapiṇḍika dhutaṅga)

« dutiyaabhājanam paṭikkhipāttapiṇḍikaṁ 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, khalupacchābhattikaṁ 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 (āraṇīka dhutaṅga)

« gāmantasenāsanam gaṭikkhipāmi, āraṇīkaṁ 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 (rukhamūlika dhutaṅga)

« channam paṭikkhapāmi, rukhamūlikaṅgaṃ 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 rukkhamūlañca paṭikkhipāmi, abbhokāsikaṅgaṃ 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 susānaṃ paṭikkhipāmi, sosānikaṅgaṃ 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)

« senāsanaḷoluppaṃ paṭhikkhipāmi, yathāsanthatikaṅgaṃ samādiyāmi. »
« I renounce the lying posture, 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)

« seyyaṃ paṭṭhikkhipāmi, nesajjikaṅgaṃ 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 dhutaṅgas. Some do this with the aim of enjoying more veneration, more respect, others to obtain material gains or a good reputation. To practice the dhutaṅgas 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 dhutaṅgas 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 pātimokkha rules, and the suffering of enduring discomfort. In addition, there are the benefits peculiar to the specific dhutaṅgas: 1) absence of attachment to clothes; 2) reduction of household tasks; 3) the establishment of a link between the samgha 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 dhutaṅgas tend to reduce mental impurities (kilesās).

The determination

To adopt one or more dhutaṅgas, one must recite (thrice) the formula of determination proper to each dhutaṅga, in Pali or any other language. See the formula written at the beginning of the description of each dhutaṅga.

If a dhutaṅga is broken, it is sufficient to recite again the appropriate determination, and try to uphold it. Because the dhutaṅgas 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 dhutaṅgas 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 dhutaṅga (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

<table>
<thead>
<tr>
<th>expressions</th>
<th>meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time</strong></td>
<td></td>
</tr>
<tr>
<td>Day</td>
<td>A day finishes at dawn, when a new day commences.</td>
</tr>
<tr>
<td>dawn</td>
<td>Moment of the first light in the sky, at the end of the night.</td>
</tr>
<tr>
<td>solar noon</td>
<td>Moment situated half-way between the rising and the setting of the sun.</td>
</tr>
<tr>
<td>month</td>
<td>A month’s duration corresponds to the time between two full moons.</td>
</tr>
<tr>
<td>vassa</td>
<td>This name designates the rainy season and, by extension, the retreat that the bhikkhus observe in this period. It has become synonym with “year” as it is utilised to measure the seniority of a bhikkhu.</td>
</tr>
<tr>
<td><strong>Measurements</strong></td>
<td></td>
</tr>
<tr>
<td>yūjanā</td>
<td>Distance travelled on foot in a day, considered to be between 9 and 12 kilometres.</td>
</tr>
<tr>
<td>elbow</td>
<td>Length of the arm, from the elbow to the end of the hand – about 50 centimetres.</td>
</tr>
<tr>
<td>Span</td>
<td>Distance between the tip of the thumb and the small finger, when the hand is fully opened – about 20 centimetres.</td>
</tr>
<tr>
<td>width of the hand</td>
<td>A hand’s width – around 8 centimetres.</td>
</tr>
<tr>
<td>phalanx</td>
<td>Length of a phalanx – around 2.5 centimetres.</td>
</tr>
</tbody>
</table>

**Food and medicines**

| The (daily) round | For a bhikkhu, 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 pātimokkha, 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

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bhikkhu</strong></td>
<td>Member of the <em>sāngha</em>, monk.</td>
</tr>
<tr>
<td><strong>Lay person</strong></td>
<td>Any person other than: a bhikkhu, a sāmaṇera, a nun, someone affiliated to a different school of thought or a hermit.</td>
</tr>
<tr>
<td><strong>dāyaka</strong></td>
<td>Lay person who materially supports the <em>sāngha</em>, the buildings or the events linked to the <em>dhamma</em>.</td>
</tr>
<tr>
<td><strong>kappiya</strong></td>
<td>Lay person who renders services to one or more bhikkhus.</td>
</tr>
<tr>
<td><strong>woman</strong></td>
<td>Human being of female sex, of any age – from the day of her birth, until her death.</td>
</tr>
<tr>
<td><strong>a relative of him</strong></td>
<td>His great-grand-parents, grand-parents, parents, brothers, sisters, children, grand-children and great-grand-children.</td>
</tr>
</tbody>
</table>

Miscellaneous

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>lie down</strong></td>
<td>To have one or both shoulders, or the torso resting on a relatively horizontal surface.</td>
</tr>
<tr>
<td><strong>region of the Majjhima</strong></td>
<td>The “middle region”. Area in the northern part of modern India, covered up by the Buddha during his lifetime.</td>
</tr>
<tr>
<td><strong>inhabited area</strong></td>
<td>Any area where is found at least one building inhabited by a lay person, and of which one can be aware.</td>
</tr>
<tr>
<td><strong>the robes</strong></td>
<td>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.</td>
</tr>
</tbody>
</table>

Equivalence of the months in Pali language

- *citta*: March / April
- *vesākha*: April / May
- *jeḷṭha*: May / June
- *āsāṭṭha*: June / July
- *sāvana*: July / August
- *poṭṭhapāda*: August / September
- *assayuja*: September / October
- *kattika*: October / November
- *māgasira*: November / December
- *phussa*: December / January
- *māgha*: January / February
- *phagguna*: 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, nirvāna, 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 (ā, ḍ, ĩ, ṁ, ā, ŋ, ṭ et ū).

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 tipiṭaka, the abhidhamma presents a system of analytical classification and a detailed definition of all the elements that do constitute reality.

adhikaraṇasamatha Form of procedure for settling a dispute. There are 7 adhikaraṇasamathas. See also: “The 7 adhikaraṇasamathas” (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 aniyatas 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 nibbāna. 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.

aṭṭhakathā 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).
Female bhikkhu (see above). Complying with the strong insistence of many women, Buddha consented to found a female saµgha, which was interrupted around a thousand years later (at around the 6th century of the Christian era).

Given that a bhikkhunî is needed to integrate a woman into the female saµgha, nowadays there can no longer be bhikkunîs. (See also the word siladhara).

chanda  [Wish]. Agreement given by a bhikkhu to a decision taken by the samgha.

cøvara  Piece of cloth used by a bhikkhu. Robe (exclusively for a bhikkhu).

däyaka  [Donor]. Benefactor of the samgha. A näyaka is a person who has chosen to help the bhikkhus in their actions within dhamma (practice, realisation, study and teaching).  See “The näyakas and the kappiyas” (p.85).

desanæ  Way to purify the offences committed by bhikkhus (apart from the pæræjikas and the samghädisesas) through a formula pronounced in the shape of a dialogue.  See the Chapter “The desanæ” (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, nibbæna. 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.

dhammadæna  [Gift of the teaching of reality]. dhammadæna is the noblest of the practices of generosity, because it consists in offering the knowledge of the dhamma to sentient beings.

dhuta³ga  [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 dhuta³gas.  See the Chapter “The ascetic practices” (p.94).

dubbhæsita  Fault due to some unwholesome speech (untruthful, harmful, vulgar or vain speech).

dukka¥a  Fault due to some unwholesome action.  See also “The du³katas and the duubbhæsitas” (p.69).

du³thulla  [Serious fault]. The du³thullas are: The pæræjikas, the samghädisesas and the thullaccayas.

gilæna  [Sick (person in poor health)]. bhikkhu who is ill or feverish.

jhæna  Mental absorption, when consciousness has only one object or no object at all. The jhæna 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.

kammavæcæ  [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 samgha.
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 saṃghādisesa 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).

nissĀdana  Piece of cloth (around 70 cm square) utilised by the bhikkhu for multiple purposes. The nissādana 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).

pāḷi  Dialect used by Buddha's contemporaries, in an area corresponding with today's Uttar-Pradesh and Bihar Indian federal states. pāḷi 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 pāḷi.

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 saṃgha by a bhikkhu, to indicate that his søla 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 saṃghādisesa.

See also: “Regarding the saṃghādisesas” (p.70).

pāṭidesanyā  [That which is admitted, acknowledged]. Offence that one openly admits. There do exist 4 pāṭidesanyās.

See also: “The 4 pāṭidesanyās” (p.59).

pāṭimokkha  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.

pubbakaraṇa  The four pubbakaranas are the tasks that must be carried out before the uposatha.
Community of bhikkhus, established by the Buddha.

Serious fault entailing a meeting of the saṅgha, and requiring a minimum of twenty bhikkhus as well as a long procedure to allow rehabilitation of the faulty bhikkhu into the saṅgha. There do exist 13 saṅghādisesas. See also: “The 13 saṅghādisesas” (p.15).

Novice. Status preceding that of bhikkhu. The sāmaṇera 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).

Female sāmaṇera (see that word). Given that a bhikkhunī is needed to give the ten precepts of a sāmaṇeri to a girl – or a woman –, they can no longer be.

[Attention]. Mindfulness.

Aspect of training in conduct concerning behaviour and discipline. There are 75 sekhiyas. See also: “The 75 sekhiyas” (p.60).

sāmaṇeri in probation period – for two years – with a view to becoming a bhikkhunī.

Morality, virtue, conduct, good behaviour, right attitude.

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”.

Building – attached to a monastery – assigned for the procedures of the saṅgha.

[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.

Second part of the tipiṭaka, in which are grouped all the suttas.

[Important transgression]. Serious offence committed by a bhikkhu, which can, nevertheless, be purified by means of the desanā. See also: “The thullaccayas” (p.68).

[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 saṅgha.

Procedure consisting in presenting the rules of the pātimokkha to the saṅgha assembled in the sīmā, in order to purify the bhikkhus of their faults and remind them of the essential points of the vinaya.

[Rainy season]. The bhikkhus retreat period lasting for the three months of the monsoon. Years of seniority in the saṅgha. See also: “The vassa” (p.86).

Residence of the bhikkhus. Monastery, cabin, or room put at the disposal of a bhikkhu.

Procedure required to share things with another bhikkhu or a sāmaṇera.

[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).

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.