

Sri Kalyāni Yogāshramaya Upasampadā Exam Revision Notes

compiled from the notes of Most Venerable M. Saṅghasobhana Mahāthera



Namo tassa bhagavato arahato sammā-sambuddhassa.

Homage to the Blessed One, the worthy one, the perfectly self-awakened one.

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The Vinaya

❁ 10 Reasons for The Vinaya to be laid down:

The first rule was laid down 20 years after Buddha's enlightenment.

- (1) *Saṅgha sutthutāya* - For the excellence of the Saṅgha.
- (2) *Saṅgha Phāsutāya* - For the well-being of the Saṅgha.
- (3) *Dummakunaṃ puggalānaṃ niggahāya* - To control ill-controlled monks.
- (4) *Pesalānaṃ bhikkhunaṃ phāsuvihāya* - For the comfort of well-behaved monks.
- (5) *Diṭṭhadhammānaṃ āsavānaṃ saṃvarāya* - To restrain present āsavās.
- (6) *Samparāyikānaṃ āsavānaṃ paṭighātāya* - To protect from future āsavās.
- (7) *Appasanaṃ vā pāsādaya* - To give faith to the people with no faith.
- (8) *Pasānaṃ bhīyobhāvāya* - To increase faith in the faithful.
- (9) *Saddhammaṃ thitīyāya* - To establish the true Dhamma.
- (10) *Vināyanuggāhāya* - The fostering of discipline.

❁ The Four Great standards:

'Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it conforms with what is not allowable, if it goes against (literally, 'preempts') what is allowable, that is not allowable for you.'

'Whatever I have not objected to, saying, 'This is not allowable,' if it conforms with what is allowable, if it goes against what is not allowable, that is allowable for you.'

'And whatever I have not permitted, saying, 'This is allowable,' if it conforms with what is not allowable, if it goes against what is allowable, that is not allowable for you'

'And whatever I have not permitted, saying, 'This is allowable,' if it conforms with what is allowable, if it goes against what is not allowable, that is allowable for you.'

Uposatha

The Uposatha (Sanskrit: Upavasatha) was the 14th or 15th day of the lunar fortnight (i.e., the full and new moon). It was recognised as an auspicious fast-day in Vedic times. These days, as well as the 8th, are reported to have been used by other religious groups during the Buddha's time as suitable occasions to meet and discuss or preach their doctrines. These meetings became very popular and led to the various sects becoming more well-known and respected. King Bimbisara of Magadha, a devoted disciple of the Buddha, noticed this situation and thought: 'Well it were if the venerables should also assemble together.'

He approached the Buddha and explained to him the situation and his own thoughts. The Buddha adopted this practice, setting these days aside for bhikkhus to meet and teach the Dhamma as well. He also established a purely monastic uposatha observance, which he limited to the final day of the lunar fortnight. Thereupon the Buddha decreed: 'Bhikkhus, I allow you to assemble together on the 14th, 15th and the 8th of the lunar fortnight.'

The bhikkhus assembled together as requested, but they just sat in silence as they were more familiar with silent meditation than talking. People who had come to hear Dhamma became 'annoyed, vexed and angry', and criticised them for sitting in silence 'like dumb pigs'. When this was reported to the Buddha, he amended his former allowance to include the speaking of Dhamma.

Later, when the Buddha was meditating, this reflection arose:

'What if I were to allow those principles of training (sikkhāpada) appointed by me for bhikkhus as a recital of Pātimokkha. It would be their act of Uposatha (Uposatha-kamma). The Buddha then announced this proposal to the saṅgha and added: 'Bhikkhus, I allow you to recite a Pātimokkha.'

It appears from another chapter in the Vinaya that the Buddha himself would recite the Pātimokkha (the three verses on the next page) to the assembly of bhikkhus. However, on one occasion an impure bhikkhu was found in the assembly and this led to the Buddha

relinquishing his attendance at the Uposatha meetings, and he furthermore decreed that a bhikkhu who has a fault should not hear the recitation. If he should do so then his Pātimokkha recitation can be suspended.

❁ Calculating the Uposatha:

There are eight Uposathas in one season, and three seasons in a year. All except the third and the seventh Uposathas are of fifteen days duration (*Paṇṇarasi*), the others being fourteen days (*cātudasi*). In one solar year, there are six cātudasi uposathas (6 x 14 = 84 days) and eighteen Paṇṇarasi uposathas (18 x 15 = 270) for a total of 354 days. As there are 365 days in a solar year, there is a difference of 11 days. There is a leap year every four years in the solar calendar where a day is added, this day is split between the four years to get a quarter, thus 11¼ days difference every year. Every three years, the excess adds up to 33¾ days (11¼ x 3) and is used to make extra two *paṇṇarasi* uposathas, i.e. an extra month (*adhika māsa*) but 3¾ days still remain left over. Every 18 years, these excess days add up to 22½ days, when that is added with the excess 11¼ days from year 19, we get 33¾ days excess and the process can repeat. Therefore, for both years 18 and 19 there will be an *adhika māsa*.

❁ Motion (*ñatti*) in the *nidāna*:

Suṇātu me, bhante (āvuso), saṅgho. Ajj'uposatho paṇṇaraso (cātuddaso). Yadi saṅghassa pattakallaṃ saṅgho uposathaṃ kareyya, pātimokkhaṃ uddiseyya.

Uddisati=declare, recite

If it is an Uposatha day, all bhikkhus present within the Sīma are within arms reach (*Hatthapāsa* - 1½ cubits), they have not committed the Sabhāga (similar) offenses, and there is no person who is ineligible within arms reach then this is called suitability of uposatha.

<p style="text-align: center;">❁ Ovāda Pātimokkha:¹</p> <p style="text-align: center;"><i>Khanī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti Buddhā; Na hi pabbajito parūpaghāti, samaṇo hoti paraṃ viheṭṭhayanto.</i></p> <p style="text-align: center;"><i>Sabbapāpassa akaraṇaṃ, kusalassa upasampadā, Sacittapariyodapanaṃ, etaṃ Buddhāna'sāsaṇaṃ.</i></p> <p style="text-align: center;"><i>Anūpavādo anūpaghāto, pātimokkhe ca saṃvaro, Mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsaṇaṃ, Adhicitte ca āyogo, etaṃ Buddhāna'sāsaṇaṃ.</i></p>	<p>Patient forbearance is the highest austerity, Supreme is Nibbāna so say the Buddhas; He is no monk who injures another, nor a contemplative, he who oppresses another.</p> <p>The non-doing of all evil, the performance of what is skillful, The cleansing of one's own mind: This the Buddhas teach.</p> <p>Not disparaging, not injuring, restraint in line with the rule, Moderation in food, dwelling in seclusion, Commitment to the heightened mind, This the Buddhas teach.</p>
<p>❁ 9 Types of Uposatha in 3 groups:</p> <p><u>First group</u></p> <p>(1) <i>Cātudasi</i> - Uposatha done on 14th day of the month. (2) <i>Pañnarasi</i> - Uposatha done on 15th day of the month. (3) <i>Sāmaggi</i> - Whenever after dispute is settled down and Saṅgha comes into concord.</p> <p><u>Second group</u></p> <p>(4) <i>Saṅghuposatha</i> - Uposatha in presense of 4 or more Bhikkhus, the whole pātimokkha is recited. (5) <i>Gaṇuposatha</i> - Uposatha in the presence of only 2 or 3 Bhikkhus, for two only the ñatti is recited, for three parisuddhi and the ñatti is recited. (6) <i>Puggaluposatha</i> - Uposatha in the presence of only 1 Bhikkhu, only the adhiṭṭāna is done, i.e. 'Today I determine the uposatha'.</p> <p><u>Third group</u></p> <p>(7) <i>Suttuddesuposatha</i> - <i>Ovāda</i> (the three verses as above and only recited by the Buddha) and <i>Āṇa</i> (the whole pātimokkha is recited). (8) <i>Pārisuddhuposatha</i> - Uposatha in which bhikkhus only recite their purity. (9) <i>Adhiṭṭhānuposatha</i> - Uposatha in which single monk just determines the uposatha day.</p>	<p>❁ 21 Vajjaniya puggalā:²</p> <p>Persons prohibited to come within hatthapāsa (1½ cubits) during Pātimokkha recitation. If a bhikkhu performs an Uposatha with the three ukkhepaniya monks he incurs a Pācittiya, for the other 18, a dukkaṭa.</p> <p>(1) <i>Gahattho</i> - lay people. (2) <i>Bhikkhunī</i> - nun. (3) <i>Sikkhāmānā</i> - female trainee. (4) <i>Sāmaṇera</i> - novice. (5) <i>Sāmaṇeri</i> - female novice. (6) <i>Sikkhappaccakkhāto</i> - one disrobed. (7) <i>Antima vathuṃ ajjha pannako</i> - one who is defeated. (8) <i>Āpattiya ādassana ukkhittako</i> - one suspended for not seeing a fault. (9) <i>Āpattiya āpatti kamme ukkhittako</i> - one suspended for not making amends for a fault. (10) <i>Pāpikaye diṭṭhiya āpatti nissagge ukkhittako</i> - one suspended for not relinquishing a wrong view. (11) <i>Paṇḍaka</i> - sexual deviant, similar to a homosexual. (12) <i>Theyya saṇvāsaka</i> - one who takes the robes by himself, rogue monk. (13) <i>Ṭiṭṭhiya pakkhantaka</i> - one who goes over to another sect while still a bhikkhu. (14) <i>Tiracchāna gatho</i> - an animal, but really applies to deva-nagas. (15) <i>Mātu ghātaka</i> - a matricide. (16) <i>Pītu ghātaka</i> - a parricide. (17) <i>Arahanta ghātaka</i> - a killer of an Arahant. (18) <i>Bhikkhunī dūsaka</i> - one who seduces a nun. (19) <i>Saṅgha bhedaka</i> - a schismatic. (20) <i>Lohituppādaka</i> - an injurer of a Buddha. (21) <i>Ubhatobyañjanaka</i> - a hermaphrodite.</p>

¹Mahāpadānasuttanta, DN 14 also Dhammapada verses 184, 183, 185

²See page 5 for a list of 24 Pārājikas where 11 from this list are included.

☸ 9 Duties to be done before the Uposatha:

Pubbakaraṇaṃ
Sammajjanī, padīpo ca, udakaṃ āsanena ca
Uposathassa etāni, 'pubbakaraṇaṃ'ti vuccati.

Pubbakiccaṃ
Chanda, pārisuddhi, utukkhānaṃ, bhikkhugaṇaṇā ca ovādo;
Uposathassa etāni, "pubbakiccaṃ"ti vuccati.

Pattakalla-aṅga
Uposatho, yāvatikā ca bhikkhū kammappattā;
Sabhāgāpattiyo ca na vijjanti;
Vajjanīyā ca puggalā tasmim na honti, 'pattakallaṃ'ti vuccati.

To be done before
Sweeping, and lighting lamps, water (for feet and drinking) and preparing the seats;
These are called the procedures to be done before the the saṅgha have gathered.

Before the function
Conveying consent, conveying purity, announcing the season, announcing the number of bhikkhus, and appointing a bhikkhu to admonish the bhikkhunis;
These are called the duties done before recitation of Pātimokkha.

Requirements for Uposatha
[Which] Observance?, at least four normal monks are present at hatthapāsa ;
there are no monks with the same offense;
and no individuals that have to be excluded are present, [this] is called 'ready'.

The Pātimokkha

☸ 4 Meanings of Pātimokkha:

Ati mokkhaṃ - first
Ati pamokkhaṃ - best
Ati uttamaṃ - finest
Ati seṭṭhaṃ - supreme

☸ The number of rules in both pātimokkhas:

	Bhikkhu	Bhikkunī
Pārājika	4	8
Saṅghādisesa	13	17
Aniyata	2	0
Nissaggiya Pācittaya	30	30
Suddha Pācittaya	92	166
Pāṭidesanīya	4	8
Sekhiya	75	75
Adhikaraṇa Samatha	7	7
Unique rules	46	130
Shared rules	181	181
Total	227	311

☸ Meaning of Pātimokkha from Mahāvagga:

*Pātimokkhaṃ ti: ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ,
kusalānaṃ dhammānaṃ, tena vuccati, pātimokkhaṃ ti.*

Pātimokkha: it is the beginning, it is the foremost, it is the principal of wholesome qualities, therefore it is called pātimokkha.

Explanation: Pātimokkha is the verbally transmitted good Dhamma brought from the ancient times. It is a protector, saving one from falling into the lower worlds.

☸ 5 Types of pātimokkha:

- (1) *Bhikkhu pātimokkha*
- (2) *Bhikkhunī pātimokkha*
- (3) *Gantha pātimokkha* - rules in the books.
- (4) *Sīla pātimokkha* - the morality as it is actually practised, lived.
- (5) *Ovāda pātimokkha* - the three verses given by the Buddha as the pātimokkha.

☸ 5 Uddesās for the bhikkhu pātimokkha (ways of Pātimokkha recitation):

*The bhikkhunī pātimokkha doesn't have the aniyatuddeso.
Unless there are one of the dangers (as listed on the next page), (5) should be used.

- (1) *Nidānuddeso* - only the nidana and the ñatti is recited, the rest is announced as 'heard'.
- (2) *Pārājikkuddeso* - the previous plus pārājikas, the rest as 'heard'.
- (3) *Saṅghādisesuddeso* - the previous plus the Saṅghādisesas, the rest as 'heard'.
- (4) *Aniyatuddeso* - the previous plus the Aniyatas, the rest as 'heard'.
- (5) *Vitthāruddeso* - in detail, the whole pātimokkha is recited, the rest as 'heard'.

<p>☸ <u>7 Ways of Grouping offenses:</u></p> <ol style="list-style-type: none"> (1) <i>Sāsava</i> - curable; the six offenses excluding pārājika. (2) <i>Anāsava</i> - incurable; pārājika only. (3) <i>Desanā gāmini</i> - confession; all except pārājika and Saṅghādisesa. (4) <i>Vuṭṭhāna gāmini</i> - to raise up; saṅghādisesa. (5) <i>Cheda gāmini</i> - broken; pārājika. (6) <i>Garu āpatti</i> - heavy offenses; pārājika and Saṅghādisesa. (7) <i>Lahu āpatti</i> - light offenses; all except pārājika and Saṅghādisesa. <p>☸ <u>7 Classes of offense:</u></p> <ol style="list-style-type: none"> (1) <i>Pārājika.</i> (2) <i>Saṅghādisesa.</i> (3) <i>Aniyata.</i> (4) <i>Nissaggiya Pācittiya.</i> (5) <i>Pācittiya.</i> (6) <i>Pāṭidesanīya.</i> (7) <i>Sekhiya.</i> <p>☸ <u>7 Types of offense:</u></p> <ol style="list-style-type: none"> (1) <i>Pārājika.</i> (2) <i>Saṅghādisesa.</i> (3) <i>Thullaccaya.</i> (4) <i>Pācittiya.</i> (5) <i>Pāṭidesanīya.</i> (6) <i>Dukkaṭa.</i> (7) <i>Dubbhāsita.</i> 	<p>☸ <u>10 Antariya to the Pātimokkha:</u></p> <p>To recite the pātimokkha in short due to dangers (<i>antara</i>) from:</p> <ol style="list-style-type: none"> (1) <i>Rājā antara</i>- king; a king arrives. (2) <i>Cora antara</i> - thieves; thieves come. (3) <i>Aggi antara</i> - fire; forest fire approaches the monastery or breaks out within. (4) <i>Udaka antara</i> - water; heavy rain or a flood. (5) <i>Manussa antara</i>- human beings; large numbers of people come. (6) <i>Amanussa antara</i>- non-human beings; a spirit possesses one of the bhikkhus. (7) <i>Vāla antara</i> - wild animals; a fierce beast such as a tiger arrives. (8) <i>Creeping obstruction</i> - snakes etc.; a bhikkhu is bitten by a snake. (9) <i>Jīvita antara</i> - life in danger; a bhikkhu falls ill or dies. (10) <i>Brahmacariya antara</i> - celibacy in danger; people catch hold of one or more bhikkhus with the intent of making him fall from celibacy.
Pātimokkha Gāthā³	
<p><i>Methunādinnaḍānañca, manussaviggahuttari; Pārājikāni cattāri, chejjavatthū asaṁsayāti.</i></p> <p><i>Vissaṭṭhi kāyasamaṁsaggaṁ, duṭṭhullaṁ attakāmañca; Saṁcaritaṁ kuṭi ceva, vihāro ca amūlakam. Kiñcidesaṁ bhedo ca, tasseva anuvattakā; Dubbacāṁ kuladūsaṁca, saṅghādisesā terasāti.</i></p> <p><i>Alaṅkammaniyañceva, tatheva ca na heva kho; Aniyatā supaññattā, buddhaseṭṭhena tādināti.</i></p> <p><i>Dasekarattimāso ca, dhovanaṁca paṭiggaho; Aññātaṁ taṁca uddissa, ubhinnaṁ dūtakena ca. Kosiyā suddhadvebhāgā, chabbassāni nisīdanam; Dve ca lomāni uggaṇhe, ubho nānappakārakā. Dve ca pattāni bhesajjam, vassikā dānapañcamam; Sāmaṁ vāyāpanacceko, sāsaṅkaṁ saṅghikaṁ cāti.</i></p> <p><i>Musā omasapesuññaṁ, padaseyyā ca itthiyā; Aññatra viññunā bhūtā, duṭṭhullāpatti khaṇanā. Bhūtaṁ aññāya ujjhāyi, mañco seyyo ca vuccati;</i></p>	<p>Unchastity, taking what is not given, and the form of men, those who are further; The four offenses involving defeat without doubt concern men who must be destroyed.</p> <p>Emission, and bodily contact, lewd talk, and one's own pleasure; Acting as a go between, and a hut, and a vihāra, without foundation. And some point, and a schism, likewise siding in with; Difficult to speak to, and bringing a family into disrepute, the thirteen offenses involving a formal meeting.</p> <p>Convenient and so and likewise, but not thus; Such undetermined matters are well laid by the best of Buddhas.</p> <p>Ten (nights), one (night), and a month, and washing, acceptance; And on one who is not a relation, specially laid aside, by two, by a messenger. Silk, two on pure portions, for six years, a rug; And two on sheep's wool, on taking, two on various transactions. Two on bowls, and on medicine, for the rains, the fifth on a gift; Oneself, having woven, a special robe, dangerous, and belonging to the order.</p> <p>Lying, insulting speech, slander, by line, sleeping place and woman; Except a learned man (be present), facts, a very bad offense, digging. Plants, in evasion, he looked down upon, a couch, and it is called a sleeping place;</p>

³ The Pali text is from VRI's Chaṭṭha Saṅgāyina 4.0, the English translation is from I.B. Horner's Parivāra with some changes to more modern English.

Pubbe nikkadḍhanāhacca, dvāraṃ sappāṇakena ca.
Asammata atthaṅgate, upassayāmisena ca;
Dade sibbe vidhānena, nāvā bhuñjeyya ekato.
Piṇḍaṃ gaṇaṃ paraṃ pūvaṃ, pavārito pavāritaṃ;
Vikālaṃ sannidhi khīraṃ, dantaponena te dasa.
Acelakaṃ uyyokhajja, paṭicchannaṃ rahena ca;
Nimantito paccayehi, senāvasanuyyodhikaṃ.
Surā aṅguli hāso ca, anādariyaṅca bhimsanaṃ;
Joti nahāna dubbaṇṇaṃ, sāmaṃ apanidhena ca.
Saṅciccudakakammā ca, duṭṭhullaṃ ūnavīsati;
Theyyaitthiavadesaṃ, saṃvāse nāsitena ca.
Sahadhammikavilekhā, moho pahārenuggire;
Amūlakaṅca saṅcicca, sossāmi khiyyapakkame.
Saṅghena cīvaraṃ datvā, pariṇāmeyya puggale;
Raṇṇaṅca ratanaṃ santaṃ, sūci mañco ca tūlikā;
Nisīdanaṃ kaṇḍucchādī, vassikā sugatena cāti.

Tessaṃ vaggānaṃ uddānaṃ-
Musā bhūtā ca ovādo, bhojanācelakena ca;
Surā sappāṇakā dhammo, rājavaggena te navāti.

Aññātikāya vosāsaṃ, sekkha-āraññaṅkena ca;
Pāṭidesanīyā cattāro, sambuddhena pakāsitāti.

Parimaṇḍalaṃ paṭicchannaṃ, susaṃvutokkhittacakkhu;
Ukkhittojjagghikā saddo, tayo ceva pacālanā.
Khambhaṃ oḅḇhito cevukkuṭipallatthikāya ca;
Sakkaccaṃ pattasaññī ca, samasūpaṃ samatittikaṃ.
Sakkaccaṃ pattasaññī ca, sapadānaṃ samasūpakaṃ;
Thūpakato paṭicchannaṃ, viññattuṃjāhāsaññinā.
Na mahantaṃ maṇḍalaṃ dvāraṃ, sabbaṃ hatthaṃ na byāhare;
Ukkhepo chedanā gaṇḍo, dhunaṃ sīthāvākāraṃ.
Jivhānicchārakañceva, capucapu surusuru;
Hattho patto ca oṭṭho ca, sāmisaṃ sīthakena ca.
Chattapāṇissa saddhammaṃ, na desenti tathāgatā;
Evameva daṇḍapāṇissa, satthaāvudhapāṇinaṃ.
Pādukā upāhanā ceva, yānaseyyāgatassa ca.
Pallatthikā nisinnassa, veṭhitogunṭhitassa ca.
Chamā nīcāsane ṭhāne, pacchato uppathena ca;
ṭhitakena na kātabbaṃ, harite udakamhi cāti.

Tessaṃ vaggāmuddānaṃ-
Parimaṇḍalaujjagghi, khambhaṃ piṇḍaṃ tatheva ca;
Kabaḷā surusuru ca, pādukena ca sattamāti.

First, throwing out, removable feet, a door and with living things.
Not agreed on, after sunset, quarters, and for gain;
Should he give, should he sew, by arrangement, a boat, shout eat, together.
Meal, group (meal), out-of-turn (meal), a cake, being satisfied, one who is satisfied;
Wrong time, stored, milk, for cleansing the teeth - these ten.
Naked ascetic, intruding on, secluded and in a private place;
Invited, on requisites, army, staying, sham-fight.
Fermented liquor, the finger and playing, and disrespect, frightening;
Fire, on bathing, on disfigurement, himself, and about not hiding.
Intentionally, water and (formal) act, a very bad offense, less than twenty;
(set) on theft, a woman, not taught, be in communion, on one who has been expelled.
Regarding a rule, perplexity, confusion, on a blow, should he raise;
And unfounded, intentionally, 'I will hear'.
Having given a robe through an order, should apportion to individuals,;
And of kings, treasure, if one be (present), needle(case), and couch, cotton.
Cloth to sit on, itch-cloth and so on, for the rains and on the Well Farer.

The summary of these divisions-
Lying, plants and exhortation, a meal and about a naked ascetic;
Fermented liquor, containing living things, a rule with the division on a king - these nine.

Not a relation, giving directions, learners, and about the forest;
The four to be made known were proclaimed by the perfect Buddha.

All round, properly clad, well controlled, with the eyes cast down;
Lifting up (the robe), loud laughter, a noise, and three on swaying.
Akimbo, muffled up, crouching down, and lolling;
Attentively, and thinking of the bowl, equal curry, at an even level.
Attentively, and thinking of the bowl on continuous alms-tour, equal curry;
From the top, covering up, asking, captious mindedly.
Not large, a round, door (of the face), whole hand, one should not talk;
Tossing up, breaking up, stuffing (the cheeks), shaking, scattering lumps of boiled rice.
Likewise putting out the tongue, smacking the lips, hissing;
Fingers, and bowls and lips, (soiled) with food, and with lumps of boiled rice.
Tathāgatas do not teach Dhamma to one with a sunshade in his hand;
Neither to one with a staff in his hand, to those with a knife, a weapon in their hands.
Shoes, likewise sandals, and to one in a vehicle, on a bed;
to one sitting down lolling, to one with a turban on.
On the ground, on a low seat, while standing, walking behind, and at the side of a path;
It should not be done by one while he is standing, nor on green corn, nor in water.

The summary of these divisions-
All round, laughter, akimbo, and likewise alms (food);
Mouthful, and hissing, and with shoes on is the seventh.

❁ 24 Pārājikas

8 actual pārājika, 4 derived, 12 equivalent :

♦4 common pārājikas for bhikkhus & bhikkhunīs

♦4 additional pārājikas for bhikkhunīs:

- (1) *ubbhajānumandalika* - permitting a man to touch her between the collar bone and the knee
- (2) *vajjapaticchādika* - concealing another bhikkhunī's pārājika
- (3) *ukkhittānuvattika* - siding with an ukkhita (suspended) bhikkhu
- (4) *aṭṭhavatthuka* - 8 cases related to sexuality

♦4 derived:

- (1) a monk with a long penis inserted into his anus
- (2) a monk with supple back takes his penis into his mouth
- (3) a monk who receives oral sex
- (4) a monk who receives anal sex

❁ 3 Examples of Pārājika:

- (1) Four similes:
Pārājika 1: *Sisacchinnapurisa* - as a man with his head cut off.
Pārājika 2: *Pandupalāsa* - like a dry leaf fallen from a tree.
Pārājika 3: *Dvīdhabhinna puthusīla* - as a flat stone broken in two.
Pārājika 4: *Matthakacchinna tāla* - as a palm tree cut off at the crown.
- (2) *Assamaṇo* - not a samaṇa.
- (3) *Asakyaṇṇputtiyo* - not a son of the Sakyan (the Buddha).

♦ 12 equivalent (the first 11 persons are unfit for upasampadā) ⁴

- (1) *paṇḍaka* - a type of sexual deviant similar to a homosexual
- (2) *tiracchāna-gaṭho* - animal, or deva-naga
- (3) *ubhatobyañjanaka* - hermaphrodite
- (4) *theyyasamvāsaka* - rogue monk, takes robes by himself
- (5) *bhikkhunīdūsaka* - raped a bhikkhunī
- (6) *titthiyapakkhantaka* - goes over to another sect while still a monk
- (7) *pitughātaka* - patricide
- (8) *mātughātaka* - matricide
- (9) *arahantaghātaka* - arahant murderer
- (10) *lohituppādaka* - injuring the Buddha
- (11) *saṅghabhedka* - one who successfully splits the Saṅgha
- (12) *bhikkhunī* leaves the order of nuns and takes up the mode of lay life

❁ 4 Meanings of Pārājiko hoti:

- (1) Makes the doer defeated (verb).
- (2) The one who is defeated is known as pārājiko (noun).
- (3) This class of offense is called pārājika (as opposed to pācittiya etc).
- (4) The individual offense is a pārājika (distinguishing it from the other three).

1 Methunadhamma (engaging in sexual intercourse)

Yo Pana Bhikkhu Bhikkhūnaṃ, sikkhā sājīva samāpanno,	Who, he who but, again monk of the monks, training, training rule a way of life enter upon,	sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā, methunaṃ dhammaṃ paṭiseveyya,	training renounced weakness, inability declare, sexual matter, thing practice,	antamaso tiracchānagatāya 'pi; pārājiko hoti asamvāso.	even female animal also; defeated is not in communion.
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❁ 4 Factors for sexual intercourse:

- (1) **Effort** - one sexual organ enters the other, even to the extent of a sesame seed.
- (2) **Objects** - human, as well as non-human (deva, yakkha or peta) and animal.
- (3) **Knowledge** - knowledge that the act is occurring (i.e. not asleep).
- (4) **Consent** - must be given mentally at least.

❁ 2 Derived offenses for sexual intercourse:

- (1) Intercourse with a decomposed corpse is a thullaccaya.
- (2) Intercourse with a dead body, insentient object such as a doll is a dukkaṭa.

⁴ See page 48 for a list of 21 vajjaniya puggalā where these 11 repeat.

☸ 30 Patways of sexual intercourse:

There are three entrances in total:

- (1) *mukha magga* - mouth.
- (2) *vacca magga* - anus.
- (3) *passāva magga* - vagina (lit. the urine path).

	Male		Female		Total
	Normal	Paṇḍaka	Normal	Hermaphrodite	
Human	2	2	3	3	10
Non-human	2	2	3	3	10
Animal	2	2	3	3	10
Total	6	6	9	9	=30

Sikkhāsāṇīva samāpanno: Endowed with the training and the mode of life given by the Buddha. Training and mode of life (*Adhisīla - Pātimokkha*) that come into existence with the arising of a Buddha.

Sikkham apaccakkhāya (Without having given up training):

☸ 6 Conditions for giving up training (Disrobing) :

- (1) ***Citta*** - With a sincere mind, he gives up the training
- (2) ***Khetta*** - Rejecting Buddha, Dhamma or the Saṅgha; or any of the 22 ways of expression.
- (3) ***Kāla*** - While rejecting the Training one must use the present tense i.e., 'I give up Buddha', neither mentioning the future nor the past.
- (4) ***Payoga*** - One must say this verbally, not with a physical gesture nor in writing.
- (5) ***Puggala*** - The witness must be a human being and present face to face (not on phone or by messenger) and not insane or absent minded.
- (6) ***Vijānana*** - The witness must understand clearly that the bhikkhu has given up the monkhood (Training).

☸ 22 Ways of expression for disrobing

14 by giving up

- (1) *Buddham pacchakkhāmi* - I give up the Buddha.
- (2) *Dhammam pacchakkhāmi* - I give up the Dhamma.
- (3) *Saṅgham pacchakkhāmi* - I give up the Saṅgha.
- (4) *Sikkham pacchakkhāmi* - I give up the training.
- (5) *Vinayam pacchakkhāmi* - I give up the discipline.
- (6) *Pātimokkham pacchakkhāmi* - I give up training rules / precepts.
- (7) *Uddesaṃ pacchakkhāmi* - I give up the instructions.
- (8) *Upajjhāyam pacchakkhāmi* - I give up my preceptor.
- (9) *Acariyam pacchakkhāmi* - I give up my teacher.
- (10) *Saddhi viharikaṃ pacchakkhāmi* - I give up monks of the same status.
- (11) *Antevasika pacchakkhāmi* - I give up those under me, pupils.
- (12) *Samānupajjhāyāṃ pacchakkhāmi* - I give up equal preceptors.
- (13) *Samuācariyam pacchakkhāmi* - I give up equal teachers.
- (14) *Brahmacariya pacchakkhāmi* - I give up all other celibates.

8 by becoming

- (1) *Gihi'ti maṃ dhārehi* - Please consider me as a layman (householder).
- (2) *Upāsako'ti maṃ dhārehi* - Please consider me as a lay devotee.
- (3) *Aramiko'ti maṃ dhārehi* - Please consider me as a monestary attendant.
- (4) *Sāmaṇero'ti maṃ dhārehi* - Please consider me as a novice.
- (5) *Titthiyo'ti maṃ dhārehi* - Please consider me as a practitioner of another sect.
- (6) *Titthiya sāvako'ti maṃ dhārehi* - Please consider me as a adherent of another sect.
- (7) *Assamaṇo'ti maṃ dhārehi* - Please consider me as 'not a monk'.
- (8) *Assākyaputiyo'ti maṃ dhārehi* - Please consider me not the son of the Sakyan.

Dubbalyam anāvikatvā (Without declaring weakness):

- a) Declaring weakness but not giving up training i.e. 'What if I were to disavow the Buddha?', or 'It would be better if I become a lay follower'.
- b) Declaring weakness and giving up the training, 'I give up / reject the Buddha,' etc. the arising of the Buddha.

2 Adinnādāna (stealing)

<i>Yo</i> <i>Pana</i> <i>Bhikkhu</i> <i>gāmā vā</i> <i>arañña vā</i> <i>adinnam</i> <i>theyya</i> <i>saṅkhātam</i> <i>ādiyeyya,</i> <i>yathārūpe</i>	Who, he who but, again monk village or forest not given theft agreed, considered should he take (optative) just as when, similar, as	<i>adinnādāne</i> <i>rājāno</i> <i>coram</i> <i>gahetvā,</i> <i>haneyyūṃ vā</i> <i>bandheyūṃ vā</i> <i>pabbājeyyūṃ vā</i> <i>'Coro'si,</i> <i>bālo'si,</i> <i>mūlho'si,</i>	not given kings thief, robber seize, take, grasp flog or imprison or banish 'you are a robber, you are a fool, you are an idiot,	<i>theno'si'ti.</i> <i>Tathārūpaṃ</i> <i>bhikkhu</i> <i>adinnam</i> <i>ādiyamāno:</i> <i>ayam'pi</i> <i>pārājiko</i> <i>hoti</i> <i>asamvāso.</i>	you are a thief' like this or that, such a monk not given taking also defeated is not in communion.
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☸ 5 Factors for stealing:

- (1) **Object** - anything belonging to a human being or a group of them.
- (2) **Perception** - one perceives that it belongs to someone else.
- (3) **Intention** - one decides to steal it.
- (4) **Effort** - one makes some kind of effort to take it.
- (5) **Value** - the object's value should be more than five masakas (1 pāda)

☸ 3 Exceptions to stealing:

- (1) *Paṇsukula sañña* - discarded object (should be observed for three days to see if the owner comes back).
- (2) *Saka sañña* - mistaking the object for one's own.
- (3) *Vissāsaggāhi* - taken on trust.

☸ 25 Ways of stealing:

(1) *Nānābhanda pañcaka* - inanimate, various goods

(a) *Ādiyeyya* - false claim for land (claims = dukkaṭa; bhikkhu files court case, rightful owner has a doubt 'Oh, I might lose my property' = thullaccaya; owner abandons his possession=pārājika).

(b) *Hareyya* - carrying (someone else's parcel, touches to see what is inside=dukkata; shakes it = thullaccaya; changes position of parcel e.g., from head to shoulder =pārājika). This only applies when the owner has not asked one to carry the parcel.

(c) *Avahareyya* - when an item kept for safety is asked to be returned, the bhikkhu denies having it = pārājika. (similar to Dhura nikkhepa).

(d) *Iriyapatha vikoṭṭeyya* - changing body postures (the bhikkhu, wanting to rob a person who is going somewhere, tells him to go a different way in order to rob him later, as the owner makes the first step = thullaccaya, second step = pārājika).

(e) *Ṭhānacāveyya* - changing the position (touching an object one intends to steal = dukkaṭa; shaking it = thullaccaya; moving it beyond its boundary e.g. moving the left side of a TV past where its right side used to be = pārājika).

(2) *Ekabhanda pañcaka* - animate things, animals and slaves, same as *Nānābhanda*

- (a) *Ādiyeyya* (b) *Hareyya* (c) *Avahareyya*
(d) *Iriyapatha vikoṭṭeyya* (e) *Ṭhānacāveyya*

(3) *Sāhattika pañcaka* - by one's own hand

(a) *Sāhattika* - stealing by one's own hand.

(b) *Ānattika* - ordering another to steal.

(c) *Nissaggiya* - smuggling past customs (e.g. by throwing an item past the customs border).

(d) *Atthasādaka* - an order to steal where no time limit is set is a pārājika at the time of the order (compare *Saniketa kamma*).

(e) *Dhura nikkhepa* - when an item kept for safety is asked to be returned, the bhikkhu refuses to give it back (similar to *Avahareyya*).

(4) *Pubbapayoga pañcaka* - preplanned stealing

(a) *Pubbapayoga* - ordering another to steal without specifying a time period, being sure that the other will carry out the command, the bhikkhu is pārājika at the time of order.

(b) *Sahapayoga* - the last effort at taking land.

(c) *Saniketa kamma* - an order to steal at a specific time, if the other person steals at a different time, there is no offense.

(d) *Samvidāvahāra* - if a group plans to steal something, when one takes it, all are pārājika.

(e) *Nimitta kamma* - in a prearranged signal to steal (a nod etc.), the bhikkhu is pārājika when the signal is given.

(5) *Theyyāvahāra pañcaka* - taking by stealing

(a) *Theyyāvahāra* - digging tunnels to enter locations for burglary, duplicating currency, fraudulent weighing and measuring.

(b) *Pasayyāvahāra* - plundering, taking by force, excessive tax by force.

(c) *Parikappāvahāra* - conditional intent; placing conditions on place ('when I leave the shop past the door, I will steal it, not while still in the shop'), or on the article ('if the box contains cloth, I will steal it, if it is only thread I will return it'). The bhikkhu is pārājika when the condition is fulfilled.

(d) *Paṭicchapṇāhāra* - stealing an object by covering it with something (i.e. a dropped wallet covered over with a leaf so the owner can't find it). When it is covered = dukkaṭa, when taken = pārājika.

(e) *Kusāvahāra* - when objects are being distributed with tickets, swapping the tickets.

3 Manussaviggaha (murder) cf. Pc 61 ⁵					
Yo pana bhikkhu sañcicca manussaviggahañ jīvītā voroṇeṇa, satthahāraṇaṃ vāssa pariyeseṇa, maraṇavaṇṇaṃ vā saṃvaṇṇeṇa,	Who, he who but, again monk deliberately one having human form life deprive, assassin or seek advantage of death or praise	maraṇāya vā samādaṇeṇa, 'Ambho purisa, kiṃ tuyh'iminā pāpakeṇa dujjīvitena? Matan- te jīvītā seyyo' ti,	death or incite, encourage, 'I say my friend, what you this miserable bad life? death - you life better 'end of quote'	Iti cittamaṇo cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeṇa, maraṇāya vā samādaṇeṇa; ayaṃ'pi pārājiko hoti asaṃvāso.	Thus having such a thought in mind such an intention in mind in many ways advantage of death or praise death or incite, encourage, also defeated is not in communion.
❁ 5 Factors for killing:			❁ 3 Derived offenses for killing a human being:		
(1) Object - a human being, at least an embryo. (2) Intention - knowingly, consciously, deliberately, purposefully wanting to cause that person's death. (3) Perception - one perceives it as a living being. (4) Effort - an action is done to bring about its death. (5) Result - the life faculty of that person is cut off. Jīvītā voroṇeṇa: (deprive a being of life); Cut off the life faculty, destroy it, harm its duration by oneself, by commanding another to kill, by throwing a weapon, by using a trap, by using magic spells, by using psychic power. Manussaviggahaṃ: Any human life-form, from the time of its arising in the mother's womb.			(1) Attempted suicide is a dukkaṭa. (2) Killing a non-human being is a thullaccaya. (3) Killing an animal is a Pācittiya (61).		
4 Uttari manussadhamma (falsely claiming superior human states) cf. Pc 8					
Yo pana bhikkhu anabhijānaṃ uttari manussa dhammaṃ attūpanāyikaṃ alam ariya ñāṇa dassanaṃ samudācareṇa:	Who, he who but, again monk know by experience beyond human state referring to oneself worthy noble knowledge seeing lay claim to	'Iti jānāmi, iti passāmi'ti. Tato aparena samayena samanuggāhiyamaṇo vā asamanuggāhiyamaṇo vā āpanno visuddh' āpekkho evaṃ vadeṇa: 'ajānaṃ evaṃ āvuso	Thus I know thus I see afterwards other occasion question closely or not question closely having fallen into purification desirous thus say not knowing thus friends	avacaṃ 'jānāmi' apassaṃ 'passāmi'. Tucchaṃ musā vilapin'ti. Aññaṇa adhimāṇā, ayaṃ'pi pārājiko hoti asaṃvāso.	I said know not seeing see vainly falsely talk idly except, unless overestimation also defeated is not in communion.

⁵ Compare with another similar rule Pr = Pārājika Pc = Pācittiya Pd = Pāṭidesanīya Sg = Saṅghādisesa S = Sekhiya

<p>☸ <u>4 Factors for lying about superior human states:</u></p> <ol style="list-style-type: none"> (1) Object - a superior human state. (2) Perception - one perceives it as not present in oneself. (3) Effort - one addresses a human being, mentioning the state in connection with oneself. (4) Intention - with the intent to misrepresent the truth, motivated by an evil desire. (5) Result - the other person understands what is being said. <p>☸ <u>7 Ways of misrepresenting the truth:</u></p> <ol style="list-style-type: none"> (1) Before making the statement it is a lie. (2) While making the statement it is a lie. (3) After making the statement it is a lie. (4) One misrepresents one's view. (5) One misrepresents one's opinion. (6) One misrepresents one's approval. (7) One misrepresents one's state. 	<p>☸ <u>10 Uttarimanussadhamma:</u> (superior human states):</p> <ol style="list-style-type: none"> (1) <i>Jhāna</i> - the jhānas. (2) <i>Vimokkha</i> - emancipation. (3) <i>Samādhi</i> - concentration. (4) <i>Samāpatti</i> - meditative attainments. (5) <i>Nāṇadassana</i> - knowledge and vision. (6) <i>Maggabhāvana</i> - path development. (7) <i>Phala saccikiriya</i> - realization of noble fruits. (8) <i>Kilesa pahāna</i> - the abandoning of defilements. (9) <i>Vinīvaraṇatā cittassa</i> - the mind freed from hinderances. (10) <i>Suññāgāre abhiramati</i> - the delight in an empty dwelling (stemming from the jhānas). <p>☸ <u>3 Derived offenses for lying about superior human states:</u></p> <ol style="list-style-type: none"> (1) A bhikkhu who means to lay a false claim to a higher human state, but lays claim to another, not being alert to what he is saying, is a thullaccaya. (2) A bhikkhu who lays a false claim to a higher human state, even mentioning what it is, but not mentioning himself, is also a thullaccaya. (3) A bhikkhu who makes a false claim to a superior human state but the other person does not understand what is being said incurs a dukkaṭa.
Saṅghādisesa	
<p>The term Saṅghādisesa means involving the initial (<i>ādi</i>) and subsequent (<i>sesa</i>) acts. It refers to the class of offense where the Saṅgha is needed at the beginning (<i>parivāsa</i>, <i>mānatta</i>) and the end (<i>abbhāna</i>). Purifying the wrong doer is called <i>Vuṭṭhāna vidhī</i>, which means raising up, i.e. opposite of <i>āpatti</i> (falling down).</p> <p>Some relevant terms:</p> <p>Paṭhamāpattika: any Saṅghādisesa offense that occurs immediately after committing, for example the first nine Saṅghādisesa offenses.</p> <p>Yāvattiyaka: Motion once and recitation twice. Any Saṅghādisesa that occurs after the third recitation (<i>anusāvana</i>) given among the saṅgha.</p> <p>Samanubhāsanā: admonishing the monk three times.</p> <p>Pakkha - a fortnight, 15 days.</p> <p>Aggha samodhāna - value combination, 1 or more offenses committed during one's <i>vuṭṭhāna vidhī</i>.</p> <p>Oḍdhāna samodhāna - mixed combination, offenses are of different bases.</p> <p>Suddhanta parivāsa - purifying probation (<i>Cūḷa suddhanta</i> applies to a monk who can remember periods of purity and impurity, meaning the times when he confessed and was clear, and the times when he wasn't. The whole impure period is taken to determine the length of parivāsa. For <i>mahā suddhanta</i> he doesn't remember any time of purity therefore he has to undergo parivāsa for the length of time he was ordained for).</p> <p>Ratti cheda - nights broken (applies to <i>parivāsa</i> and <i>mānatta</i>).</p> <p>Rāha - deserving (applies to <i>mānatta</i>, <i>abbhāna</i>, <i>mūlāyapaṭikassana</i>).</p> <p>Cāraka - observing (<i>mānatta</i> and <i>parivāsa</i>).</p>	<p><u>Parivāsa and mānatta</u></p> <p>If a bhikkhu commits a saṅghādisesa offense and conceals it past dawn of the day following the offense, then he must observe probation (<i>parivāsa</i>). The ten factors listed below must be present for the offense to count as concealed (<i>paṭicchanna</i>). If the offense is not concealed, he observes penance (<i>mānatta</i>) directly.</p> <p>☸ <u>10 Factors of concealing an offense:</u></p> <ol style="list-style-type: none"> (1) A bhikkhu has committed a Saṅghādisesa offense and (2) Perceives it clearly as a Saṅghādisesa offense. (3) He is a regular monk (not suspended) and (4) Perceives it clearly. (5) There are no obstacles (the same ten obstacles (<i>antariya</i>) as for the pātimokkha) for going and confessing and (6) He perceives this clearly. (7) He is able to go and inform (i.e. he's not sick) and (8) He perceives this clearly. (9) He desires to conceal the offense and (10) He conceals it. <p>If any of these factors are lacking, there is no concealment.</p>

☸ 3 Types of *Parivāsa*:

- (1) *Paṭicchanna Parivāsa*: If a bhikkhu, after falling into a Saṅghādisesa offense conceals it. He has to be given paṭicchanna parivāsa for as many days as the offense was concealed for.
- (2) *Suddhanta Parivāsa*: If having done many Saṅghādisesa offenses he doesn't know the number of offenses nor the number of nights concealed or he has doubts regarding nights and offenses. He will be given either *cūḷa* or *mahā suddhanta parivāsa*.
- (3) *Samodhāna Parivāsa*: If one does a multiple number of Saṅghādisesas for multiple times and conceals them for different days. He will get parivāsa for the maximum number of days concealed.

☸ 4 Types of *Mānatta*:

- (1) *Paṭicchanna mānatta*: If a bhikkhu conceals a Saṅghādisesa offense, he has to observe both *parivāsa* and *mānatta*.
- (2) *Apāṭicchanna mānatta*: If a bhikkhu doesn't conceal his Saṅghādisesa offense then he can directly observe mānatta.
- (3) *Pakkha mānatta*: A Bhikkhunni has to undergo a 15 day mānatta.
- (4) *Samodhāna mānatta*: A bhikkhu undergoes many parivāsās for many concealed Saṅghādisesa āpattis and the Saṅgha gives him only one mānatta for all the offenses.

☸ 4 Ways of *Ratticheda*:

- (1) *Sahavāsa*: If a Bhikkhu lives under same roof with a regular (*pakatatta*) monk.
- (2) *Vippavāsa*: If he lives in a monastery where there are no bhikkhus.
- (3) *Anārocana*: If he doesn't inform (ārocana) all resident and incoming monks of what he did.
- (4) *Unāgaṇe*: If he lives in a place with less than 4 monks.

If during the parivāsa one commits new āpattis (*antarāpatti*) and doesn't conceal them, he will be given *mūlāyapaṭikassana*. This is a stage when an offender is undergoing his *vuṭṭhāna vidhī* (anywhere from parivāsa or mānatta to abbhāna raha) and he commits a new offense or offenses of the same base, i.e. another saṅghādisesa. This effectively nullifies all his previous observances of days undergoing *mānatta* or *parivāsa* (*odhāna samodhāna*) and one is sent back to the beginning to start the whole *vuṭṭhāna vidhī* again.

Furthermore, if he conceals the new āpattis, he will be given *Samodhāna Parivāsa*.

There are 94 duties that have to be observed by a bhikkhu undergoing parivāsa or mānatta that are listed in Culavagga II 5-6.

☸ 4 Types of Saṅghādisesa monk:

- (1) *Mānattaraha*: A monk, having undergone parivāsa, waiting for mānatta to be given.
- (2) *Abbhānaraha*: A monk, having undergone mānatta waiting for abbhāna (reinstatement for which twenty monks are needed) to be given.
- (3) *Mānattacārika*: A monk undergoing mānatta.
- (4) *Parivāsacārika*: A monk undergoing parivāsa.

Some particulars of parivāsa and mānatta:

	<i>Parivāsacāraka</i>	<i>Mānattacārika</i>
Asking	4 monks at least.	4 monks at least.
Observing	1 monk at least.	4 monks at least.
Length	Depends on the number of nights concealed.	6 nights
Samodhāna	If many offenses concealed, the maximum offense is taken for giving him the duration.	Only one mānatta is given for all offenses.
Continuous or discontinuous?	Discontinuous, can be stopped and started.	Must be observed continuously.
Ways of ratticheda	Sahavāsa, vippavāsa, anārocana.	Sahavāsa, vippavāsa, anārocana, unāgaṇe.
Broken night	If duties are not observed for a day, then that day is not counted.	If the duties are not observed, then the monk must start mānatta again from the first day.

When a bhikkhu has finished *mānatta*, then he is *abbhāna raha* (deserving rehabilitation) where he still has to observe the penance or *mānatta* restrictions. But when the community meets, they can give the monk *abbhāna*, which requires at least twenty monks not including the offender. This completes the purification of the offender and the end of his *vuṭṭhāna vidhī*.

#	Name of rule in pāḷi ⁶	Definitions ⁷	Meaning ⁸
	<i>Saṅghādisesa</i>		
1	<i>Sukkavissatṭhi</i>	<p><i>Sukka</i>=semen; <i>vissatṭhi</i>=emission</p> <p>✿ 5 factors for <i>Sañcetanika</i> (<i>Saha cetana</i> - intentional):</p> <ol style="list-style-type: none"> (1) <i>Jānato</i> - knowingly. (2) <i>Sañjānanto</i> - fully aware that he is going to emit. (3) <i>Sañcicca</i> - purposefully. (4) <i>Abhivitaritva</i> - without hesitation one goes on. (5) <i>Vitikamma</i> - one makes effort (physical). <p><i>Sāncetanikā sukkavissatṭhi, aññatra supinantā, saṅghādiseso.</i></p>	Intentionally causing oneself to emit semen, or getting someone else to cause one to emit semen - except during a dream.
2	<i>Kāyasamsagga</i>	<p><i>Kāya</i>=body; <i>samsagga</i>=contact, connection, association</p> <p><i>Otiṇṇo</i> (Affected by desire): Infatuated, with desire, physically in love with.</p> <p><i>Viparinatena</i> (perverted): impassioned, corrupted, erring.</p>	Lustful bodily contact with a woman whom one perceives to be a woman.
3	<i>Duṭṭhullavācā</i>	<p><i>Duṭṭhulla</i>=wicked, lewd; <i>vācā</i>=speech</p> <p><i>Duṭṭhulla</i> (lewd): Talking about sex or private parts, one praises, blames, begs, implore, asks, questions, describes, or abuses; as a young male might act with a young female.</p>	Making a lustful remark to a woman about her genitals, anus or about performing sexual intercourse.
4	<i>Attakāmapāricariya</i>	<p><i>Atta</i>=self; <i>kāma</i>=lust; <i>pāricariyā</i>=attending, administering</p> <p><i>Attakāmaparicariya</i> (ministering to one's sexual needs): For the sake of oneself, desiring for oneself, ministering oneself, praising her ministering to his sexual needs.</p> <p>10 kinds of protected women: Protected by a) father b) mother c) parents d) brother e) sister f) relatives g) lineage 8) Dhamma h) under protection by others such as the government i) by a punishment.</p> <p>10 kinds of wives: a) bought b) kept for passion c) kept woman d) who provides water e) who takes off pad for the burden she carries on the head f) slave and wife g) servant and wife h) taken on raid h) wife of a moment.</p>	Telling a woman that having sexual intercourse with a bhikkhu would be beneficial.
5	<i>Sañcaritta</i>	=lit. 'going backwards and forwards' i.e. a go-between	Acting as a go-between to arrange a marriage, an affair, or a date between a man and a woman not married to each other.
6	<i>Kuṭikāra</i>	<p><i>kuṭi</i>=hut; <i>kāra</i>=make</p> <p><i>Saññācika kuṭi</i>: (Kuṭi by asking for things) Hut plastered inside outside as well as roof with white line or clay with no sponsor for oneself.</p>	Building a plastered hut - or having it built - without a sponsor, destined for one's own use, without having obtained the Community's approval, exceeding the standard measurements.

⁶The name of every rule ends in * sikkhāpada. The names for rules are as they will come on the test. The alternative in the brackets is for extra meaning and differentiating the rules.

⁷Please note, every rule is named in pāḷi and the separate words are defined for easy remembering in this column. Then, below the definition, words that occur in the pātimokkha itself are defined. Also, the first rule of every vagga is given in Pāḷi as this should be memorised for the exam.

⁸ Meaning is from Buddhist Monastic Code I by Ṭhanissaro Bhikkhu, the words from the summary have been taken, omitting '...is a Pācitiya offense' etc.

		<p>Pamāṇika: of proper measurement 12 span x 7 Sugata spans.</p> <p>Vatthudesana: the bhikkhu should go to the sīma and inform the saṅgha about his desire to build an unsponsored kuṭi and invite the whole saṅgha present if possible; and if not, competent monks who know about the 4 conditions (Pamāṇika, vatthudesana, anārambha and saparikka-manam) properly should visit the site. If they find that the site does not meet these conditions, they should reject it.</p> <p>Anārambha: (Free from destruction, danger and disturbances): If it is free from the abode of termites, ants, rats, snakes, wild animals, etc. If it is not going to cause destruction to plants, crops, vegetation etc. If it is far from a slaughter house, cemetery, pleasure grove, meeting place, carriage road, cross roads, places where thieves hide etc.</p> <p>Saparikka-manam: a yoke-cart or a person with a ladder can go all the way around the kuṭi.</p>	
7	Vihārakāra	<p>vihāra=dwelling</p> <p>*All previous conditions as for Kuṭikāra apply except for Pamāṇika).</p>	Building a hut with a sponsor - or having it built - destined for one's own use, without having obtained the Community's approval.
8	Paṭhama Duṭṭhadosa	<p>duṭṭha=spoilt, corrupt, bad, malignant, wicked; dosa=anger</p> <p>Brahmacariyā cāveyyam: Somehow to drive another from monkhood, or from samaṇadhamma (the ascetic life), or from his morality, or from advantages of Tapoguna (pleasure of austerities). (also in the next rule)</p>	Making an unfounded charge to a bhikkhu that he has committed a pārājika offense, in hopes of having him disrobed.
9	Dutiya Duṭṭhadosa (Aññabhāgiya)	<p>=belonging to another class</p> <p>Kiñcidesam lesamattam (some point and pretext): By pretext of birth, family, name, characteristics / appearance, offense, bowl, robes, teacher, preceptor, Vihāra.</p>	Distorting the evidence while accusing a bhikkhu of having committed a pārājika offense, in hopes of having him disrobed.
10	Paṭhama Saṅghabheda	<p>bheda=breaking, rending, disunion, breach, disension</p> <p>Samaggassa saṅghassa: Saṅgha belonging to same communion and within the same Sīma performing vinaya kammās together. (not the same grammar as in Pc 81)</p> <p>☸ 9 Factors for Saṅghabheda:</p> <ol style="list-style-type: none"> (1) <i>Dipati:</i> one declares an opposite of the 18 subjects of dispute among the Saṅgha. (2) Starts disputes. (3) <i>Ruci ganhāti:</i> Takes approval of other monks. (4) <i>Apakassati:</i> He wins followers. (5) <i>Anusāvati:</i> He informs others that he wishes to split the Saṅgha. (6) <i>Salākaganhāti:</i> He gives salāka (tickets) to all monks to see who is on his side. (7) He wins atleast 4 monks on his side. (8) At least 4 monks accept his proposal. (9) <i>Avenikammam karoti:</i> With 4 monks on his side he carries out vinaya kamma separately. <p>☸ 5 Requests from Devadatta:</p> <ol style="list-style-type: none"> (1) <i>Ārañṇaka</i> - for the bhikkhus to be forest dwellers only. (2) <i>Piṇḍapātika</i> - for the bhikkhus only to eat food from almsround. (3) <i>Rukkhamaṇḍika</i> - for the bhikkhus to use roots of trees as shelter. (4) <i>Paṇṣukulika</i> - for the bhikkhus to only wear rag-robes from discarded cloth. (5) <i>Yāvajivana macchomamsam na khādeyya</i> - for the bhikkhus to be vegetarian. 	To persist - after the third announcement of a formal rebuke in the Community - in trying to form a schismatic group or in taking up a position that can lead to schism.

		<p>✿ 18 Subjects of dispute (<i>Aṭṭhārassa Saṅghabhedaka vatthu</i>):</p> <p>One of the sides advocates any of the following positions, explaining:</p> <ol style="list-style-type: none"> (1) Dhamma as not Dhamma. (2) not-Dhamma as Dhamma. (3) Vinaya as not-Vinaya. (4) not-Vinaya as Vinaya. (5) what was spoken by the Buddha as not having been spoken by him. (6) what was not spoken by the Buddha as having been spoken by him. (7) what was regularly practiced by the Buddha as not having regularly practiced by him. (8) what was not regularly practiced by him as having been practiced. (9) what was formulated by him as not formulated. (10) what was not formulated by him as being formulated by him. (11) an offense as a non-offense. (12) a non-offense as an offense. (13) a heavy offense as a light offense. (14) a light offense as a heavy offense. (15) an offense leaving a remainder (i.e. not a pārājika) as an offense leaving no remainder. (16) an offense leaving no remainder as an offense leaving a remainder. (17) a serious offense as not serious. (18) a not-serious offense as serious. 	
11	<i>Dutiya Saṅghabheda (Bhedānuvattaka)</i>	<p><i>ānuvattaka</i>=following</p>	To persist - after the third announcement of a formal rebuke in the Community - in supporting a potential schismatic.
12	<i>Dubbacca</i>	<p><i>du</i>=hard; <i>vac</i>=to speak to; thus <i>du+vvaca</i> <i>vv</i> becomes <i>bb</i></p> <p><i>Dubbacca jāṭiko</i>: Qualities that makes one unadmonishable, difficult to speak to , impossible to speak to intractable, incapable of being instructed, he refuses to listen, he doesn't submit to exhortation, does not endure the exhortation.</p>	To persist - after the third announcement of a formal rebuke in the Community - in being difficult to admonish.
13	<i>Kuladūsaka</i>	<p><i>kula</i>=family, clan; <i>dūsaka</i>=corrupting, disgracing, defiling</p> <p><i>Kuladūsaka</i> (Courrupting families): By behaving in a demeaning, frivolous or subservient way i.e. by misbehaving (<i>pāpasamācāra</i> / <i>anācāra</i>) corrupting families by means of flowers, fruits, powder, clay, tooth-sticks, bamboo, medical treatment and delivering messages to such an extent that the laity stop respecting good monks and giving <i>dāna</i> to them.</p> <p><i>Pāpasamācāra</i> / <i>Anācāra</i> (Misbehaviour / evil ways):</p> <ol style="list-style-type: none"> 1) Planting flowers, watering, plucking, making garlands. 2) Sending flowers and garlands to wives, daughter, girls, daughter in laws, female slaves of good families. 3) Eating with wives, daughters, girls, daughter-in-laws, female slaves of good families. 4) Drinking from the same glass, sitting on same seat, sharing one bed or one mat. 5) Eating at the wrong time, drinking alcohol, indulging in singing and dancing, playing, using cosmetics. 6) Playing various games . 7) Wrestling and boxing. 8) Spreading a saṅghāṭi for dancing girls to dance there. 	To persist - after the third announcement of a formal rebuke in the Community - in criticizing a banishment transaction performed against oneself.

	Aniyata	=undetermined	
1	Paṭhama Aniyata cf. Pr 1 Sg 1, 2, 3, 4 Pc 44	Saddheyya vacasa: A disciple whose words can be believed, who is sotāpanna, is learned in Dhamma. Tiṇṇam dhammānam: Three dhammas, that is: 1) Pārājika 2) Saṅghādisesa 3) Pācittiya. Alaṁ kammaniye: suitable for the sexual act.	When a trustworthy female lay follower accuses a bhikkhu of having committed a pārājika, Saṅghādisesa, or pācittiya offense while sitting alone with a woman in private, secluded place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to having done.
2	Dutiya Aniyata cf. Sg 3, 4 Pc 45		When a trustworthy female lay follower accuses a bhikkhu of having committed a Saṅghādisesa, or pācittiya offense while sitting alone with a woman in an unsecluded but private place, the Community should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to having done.
	Nissaggiya Pācittiya		
i	Cīvara vagga	cīvara=robe or cloth that can be made into a robe.	

✿ 9 Kinds of Civarās and their sizes:

	Robe	Meaning	Min for <i>adhiṭṭhāna</i>	Min for wearing	Maximum Size	Determination factors	Limit
1	Saṅghāṭi	Double outer-robe	4 ¾ x 2 ¾ cubits	5 ¾ x 4 ¾ cubits	9 x 6 Sugata spans	Only be kept on <i>adhiṭṭhāna</i> ⁹ .	1
2	Uttarāsaṅgha	Single upper-robe	4 ¾ x 2 ¾ cubits	5 ¾ x 4 ¾ cubits	9 x 6 Sugata spans	Only be kept on <i>adhiṭṭhāna</i> .	1
3	Antaravāsaka	Single lower-robe	4 ¾ x 2 cubits	5 x 2 cubits	9 x 6 Sugata spans	Only be kept on <i>adhiṭṭhāna</i> .	1
4	Pacchattharaṇa	Bedsheets	No maximum			Only be kept on <i>adhiṭṭhāna</i> .	Any no.
5	Nisīdana	Sitting cloth	Maximum size is 2 x 1 ½ Sugata spans and 4 x 2 ½ with border added.			Only be kept on <i>adhiṭṭhāna</i> .	1
6	Vassikasāṭika	Rains bathing cloth	Maximum size is 6 x 2 ½ Sugata spans.			Can be determined for the four months of the Rainy season. At other times kept on Vikkapana.	1
7	Kaṇḍupaṭicchādi	Skin eruption cloth	Maximum size is 4 x 2 Sugata spans.			Can be determined for the time of the skin eruption. At other times kept on Vikkapana.	1
8	Mukhapuñchana-cola	Face-wiping cloth				Only be kept on <i>adhiṭṭhāna</i> .	Any no.
9	Parikkhāra-cola	Small cloth requisites (bowl bags etc.)	Anything less than a determined Antaravāsaka (4 ¾ x 2 cubits) and more than 8 x 4 Sugata fingerbreaths belongs in this category, provided it is made of six allowable materials.			Only be kept on <i>adhiṭṭhāna</i> .	Any no.

⁹ i.e. not on *vikappana*.

A cubit (*hatta*) is measured from the elbow to the tip of the middle finger.
 A span (*vidatthi*) is the distance from the thumb to the small finger of the outstretched hand. Two spans equal to one cubit.
 A fingerbreath (*aṅguli*) is the width of a finger. Twelve fingerbreadths equal one span.

Any Sugata measure is three times larger than normal.

A *mutti* is a fist cubit. So a '*mutti pañcaka*' is five cubits less one fist, arriving at $4\frac{3}{4}$ cubits.

'*Mutti tika*' is three cubits, where the last one is a fist cubit, thus $2\frac{3}{4}$ cubits.

'*Dvivatta*' is equal to two cubits.

'*Diyadḍham*' means $\frac{1}{2}$ short of 2, i.e. $1\frac{1}{2}$.

*Note: The size for the *cīvaras* of $5\frac{1}{2} \times 4\frac{1}{2}$ cubits is usually used today.

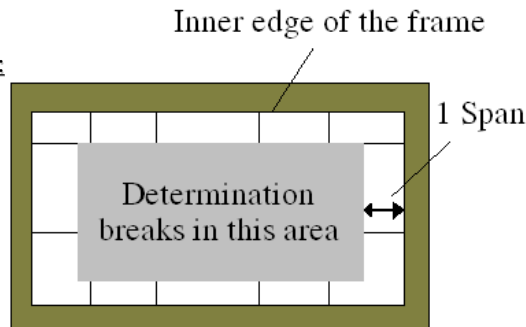
Minimum size for *vikappana and adhiṭṭhāna* = 4×8 Sugata fingerbreaths or
 1×2 normal spans or
 $\frac{1}{2} \times 1$ normal cubit

❖ 6 Things to be done before determining a Cīvara:

- (1) Checking the cloth material.
- (2) Correct measurements.
- (3) Washing it.
- (4) Putting *paṇḍu* on it.
- (5) Tags (*ghanti*) and loops (*passa*) are present and the hem protection is present.
- (6) *Kappabindu* - marking (*biṇḍu*) it green (*nīla*), black (*kālasāmaṇi*) or muddy (*khaddamaṇi*).

❖ 9 Ways of broken robe determination:

*Accheda vissajjana gāhā
 vibbhamā pacchuddhāro maraṇaṇi;
 līṅga-sikkhā sabbesvadhiṭṭhāna viyoga
 kārakā vinividdhachiddaṇi ca ticīvaraṇassa.*

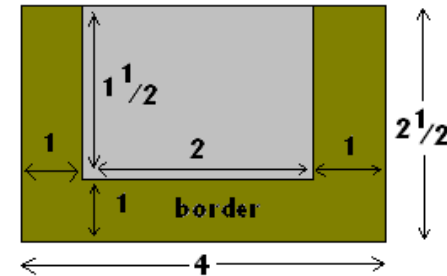


- 1) it is stolen, 2) it is given to someone else, 3) it is taken on trust,
- 4) the owner disrobes, 5) the robe is relinquished, 6) the owner dies,
- 7) the owner changes sex, 8) the owner gives up the training, 9) the robe has a hole in it.

If there is a hole 1 span beyond the inner edge of the frame the size of a nail on the small finger, the determination is broken. The hole should be repaired and the robe determined again. A hole on the double robe which goes through only one layer is acceptable.

❖ Nisīdana dimensions (in Sugata spans):

According to the commentary, the *nisīdana* is only allowed a border on three sides.



❖ 6 Kinds of robe materials:

- (1) Khomaṇi - linen.
- (2) Kappāsaṇi - cotton.
- (3) Koseyyaṇi - silk.
- (4) Kambalaṇi - wool.
- (5) Sānaṇi - coarse hempen or jute cloth.
- (6) Bhaṅgaṇi - canvas, mixture of all.

❖ 6 Similar allowable material for robe cloths:

- (1) Dukulaṇi - another kind of hemp cloth.
- (2) Pattunaṇi - a cloth produced in the Pattuna region.
- (3) Somārapattaṇi - a cloth produced in the Somāra region.
- (4) Cīnapattaṇi - a cloth produced in China.
- (5) Iddhimaikaṇi - made by psychic power.
- (6) Devadinnāṇi - given by a deva.

❖ 4 Materials not to be used:

- (1) Hair (human or animal).
- (2) Leather.
- (3) Bark.
- (4) Grass.

❖ 6 Materials used to dye robes:

- (1) Root tubers.
- (2) Stems.
- (3) Bark.
- (4) Leaves.
- (5) Fruits.
- (6) Flowers.

❁ Kaṭhina:

♦Kaṭhina is a type of Saṅgha kamma which derives its name from the wooden frame on which cloth for sewing was spread or stretched out. Normally the time for making robes is only during the last month of the rainy season (*vassa*). The Buddha allowed to expand the time limits for making robes. If kaṭhina has been spread, that limit extends throughout the entire cold (*hemanta*) season.

♦Spreading the kaṭhina means spreading kaṭhina cloth on the kaṭhina frame. A monk who will spread the kaṭhina must have spent the whole 3 months of the rains residence without break in one monastery with 5 or more other Bhikkhus. Spreading the kaṭhina in practical sense means that when cloth accrues to the Saṅgha, there being enough of it to make any of the 3 cīvarās, then the Saṅgha agrees to give it to one monk for this purpose (*atthāraka*). The monk who receives the cloth makes a robe out of it on that same day and then comes to inform the bhikkhus who gave that cloth for their anumodanā, which they then give, reciting a Pāḷi formula¹⁰.

Once all Bhikkhus have given anumodanā, the kaṭhina is spread i.e. the five kaṭhina privileges are extended until the March full-moon day (end of winter season).

♦Pubba Karaṇa: 1) Washing the cloth 2) Marking the cloth 3) cutting the cloth 4) Putting a formal stitch on the cloth 5) Sewing the cloth 6) Dying the robe 7) Marking (biṇḍukappa).

❁ 5 Kaṭhina privileges:

- (1) **Anāmantacara:** (Pc 46 is suspended): A bhikkhu may visit laypeople before or after a meal invitation without taking leave of a fellow bhikkhu
- (2) **Asamādānacara:** (NP 2 is suspended): One can stay away from the 3 robes (at dawn time).
- (3) **Gaṇabhojana:** (Pc 32 is suspended) One can eat gaṇabhojana (4 or more monks invited for meal naming the food).
- (4) **Yāvadatta cīvara:** (NP 1 is suspended) One can have extra cīvaras without determination, besides the three determined robes.
- (5) **Yo ca tattha cīvarauppādo so tesam bhavissati:** Whatever cīvara is acquired will be distributed only among the monks who spent the vassa there.

❁ 8 Qualities of a monk to be chosen as Atthāraka:

- (1) he knows *pubbakaraṇa* (preliminary duties).
- (2) he knows *pacchudhāraṇa* (reliquishing).
- (3) he knows *adhiṭṭhāna* (determination).
- (4) he knows *atthārana* (spreading).
- (5) he knows *mātikās* (ground).
- (6) he knows *pālibodhās* (obstructions).
- (7) he knows *ubbāhara* (removal).
- (8) he knows *anisaṇsās* (privileges).

❁ 8 Mātikās for the removal of Kaṭhina privileges:

- (1) **Pakkhamantika:** A monk, after the kaṭhina is spread, takes his robe that is made and leaves the monastery intending not to return back. Here, cīvara pālibodha is cut off at first and then āvāsa pālibodha later.
- (2) **Niṭṭhānantika:** A monk, after the kaṭhina is spread, takes the unmade (akata) cīvara and goes away intending not to return back. Having gone out he makes robes outside. Here his āvāsa pālibodha is cut off at first and then cīvara pālibodha.
- (3) **Sanniṭṭhānantika:** A monk, after the kaṭhina is spread, takes the unmade robe and goes away intending neither to make a robe nor to return.
- (4) **Nāsānantika:** A monk, after the kaṭhina is spread, goes away to make a robe, but that robe is lost or burnt. With the loss of the robe his kaṭhina privilege is removed.
- (5) **Āsānantikā / Āsāvacchedaka:** A monk, after the kaṭhina is spread, leaves the monastery not to return. He has an expectation to get a robe outside. But he doesn't get the robe as expected. With the loss of expectation, his kaṭhina privilege is removed.
- (6) **Savanānantika:** A monk, after the kaṭhina is spread, leaves the monastery intending to return back, and having made a robe outside, he hears that the kaṭhina of his monastery is removed. With the hearing of this, his kaṭhina privilege is removed.
- (7) **Simānatika:** A monk, after the kaṭhina is spread, leaves the monastery intending to make a robe outside, then to return and having made the robe, he keeps postponing to return until the kaṭhina time (march full moon) is over. With the finishing of the time, his kaṭhina privileges are finished.
- (8) **Sahubhāra:** A monk, after the kaṭhina is spread, goes out to make a robe and return. Having made a robe outside he returns back, but on that very day the kaṭhina privilege of his monastery is removed. With this his kaṭhina privilege is also removed.

❁ 2 Pālibodha:

There are two kinds of *pālibodhās*. So long as these two pālibodhas exist, the bhikkhu's kaṭhina privileges are in effect. With the removal of both the pālibodha, one's kaṭhina privileges are removed.

- (1) **Āvāsa pālibodha** (obstruction because of āvāsa): After the kaṭhina is spread, a bhikkhu continues dwelling (until the March-full moon) in the same monastery where he had spent the vassa, without an intention to go away permanently. This is called *āvāsa pālibodha* and his kaṭhina privileges still exist. But the moment he decides to leave the monastery without an intention to return, the āvāsa pālibodha is removed and also his kaṭhina privileges.
- (2) **Cīvara Pālibodha** (obstruction due to robe): After the kaṭhina is spread, a bhikkhu makes a robe that is given as a supplementary to the kaṭhina robe to all monks who spent the vassa in that particular monastery. Once the robe is finished, *cīvara pālibodha* is removed and so also his kaṭhina privileges.

¹⁰ See the formulas on p56

<p>☸ <u>3 Proper cloths for Kaṭhina:</u></p> <p>(1) not borrowed. (2) not kept overnight. (3) not to be forfeited.</p> <p>♦Proper procedure: 1) If spread by one monk 2) One standing within the territory (sīma) express approval.</p>			<p>☸ <u>3 Reasons for an ineffective Kaṭhina:</u></p> <p>(1) <i>Vatthu vipanna hoti</i>: If dāyakās brings unallowable six materials of cloth or if it is too short even to make an antasravāsaka from it or if it is acquired by hinting or round-about talking. (2) <i>Kāla vipanna hoti</i>: If dāyakās offer <i>Dussa</i> (cloth) today and it is given to atthāraka monk the next day. (3) <i>Karaṇa vipanna hoti</i>: If the Saṅgha give <i>dussa</i> to the atthāraka monk on same day the dāyakas offer it, but the atthāraka monk makes the robe on following day.</p>
1	<i>Paṭhama Kaṭhina</i>	=loom, robe making frame <i>Atireka Cīvara</i> : cīvara that is neither determined nor kept on vikappana. <i>Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine dasāhaparamam atirekacīvaram dhāretabbam. Tam atikkāmayato, nissaggiyam pācittiyam.</i>	Keeping a piece of robe-cloth for more than ten days without determining it for use or placing it under shared ownership - except when the robe season privileges are in effect.
2	<i>Dutiya Kaṭhina (Udosita)</i>	=storehouse	Being in a separate zone from any of one's three robes at dawnrise - except when one's kathina privileges are in effect or one has received formal authorization from the Community.
3	<i>Tatiya Kaṭhina (Akāla cīvara)</i>	=out of time cloth	Keeping out-of-season robe-cloth for more than 30 days when it is not enough to make a requisite and one has expectation for more - except when the robe season privileges are in effect.
4	<i>Purāṇa cīvara</i>	<i>purāṇa</i> =old, ancient <i>Aññātikāya</i> : Unrelated to him for seven generations from mothers or fathers side. (applies to until NP 8)	Getting an unordained bhikkhunī to wash, dye, or beat a robe that has been used at least once.
5	<i>Cīvara Paṭiggahaṇa</i> cf. Pc 25	<i>paṭiggahaṇa</i> =to accept	Accepting robe-cloth from an unrelated bhikkhunī without giving her anything in exchange.
6	<i>Aññātakaviññatti</i>	<i>aññāta</i> =not related; <i>viññati</i> =make known (from <i>jānāti</i>), here=request <i>Acchiṇṇa / naṭṭha cīvara</i> : Burned, carried away by water, eaten by rats or ants, became worn out due to use, taken by force, destroyed.	Asking for and receiving robe-cloth from an unrelated lay person, except when one's robes have been snatched away or destroyed.
7	<i>Tattuttari</i>	<i>tato</i> =thence, therefrom; <i>uttari</i> =further, more than this <i>Santuttraparamam</i> : maximum antaravāsaka and uttarāsaṅgha	Asking for and receiving excess robe-cloth from an unrelated lay person when one's robes have been snatched away or destroyed.
8	<i>Upakkhaṭa</i>	=difficult, seems to mean 'having collected' (i.e. a robe fund) <i>Cīvara cetapannam</i> (robe fund): Gold, coin, pearl, jewel, corol, ploughshare, cloth, thread or even cotton. (applies to next two rules)	When a lay person who is not a relative is planning to get a robe for one but has yet to ask one what kind of robe one want: receiving the robe after making a request that would improve it.
9	<i>Dutiya Upakkhaṭa</i>	<i>Kalyāṇa kamayatam</i> : something of a better quality.	When two or more lay people who are not one's relatives are planning to get separate robes for one but have yet to ask one what kind of robe one wants: receiving a robe from them after asking them to pool their funds to get one robe - out of a desire to get something fine.

10	Rāja	=king The steward can be prompted 6 times verbally or 12 times silently or any combination of these where 1 verbal = 2 silent prompts.	When a fund for one's individual use has been set up with a steward, obtaining an article from the fund as a result of having prompted the steward more than the allowable number of times.
ii	Kosiya vagga		
11	Kosiya	=silk Santhataṃ: A felt rug made having spread, not woven. In a new rug the ratio of Black:White:Brown will be 2:1:1. <i>Yo pana bhikkhu kosiyaṃissakam santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.</i>	Making a felt blanket/rug with silk mixed in it for one's own use - or having it made.
12	Suddhakāḷaka	<i>suddha</i> =pure; <i>kāḷaka</i> =black	Making a felt blanket/rug entirely of black wool for one's own use - or having it made.
13	Dvebhāga	<i>dve</i> =two, dual; <i>bhāga</i> =part, share	Making a felt blanket/rug that is more than one-half black wool for one's own use - or having it made.
14	Chabbassa	<i>cha</i> =six; <i>vassaṃ</i> =rains i.e. year (vv=>bb)	Unless one has received authorization to do so from the Community, making a felt blanket/rug for one's own use - or having it made - less than six years after one's last one was made.
15	Nisīdanasanthata	Purāṇa Santhataṃ (old rug): One should take a piece of old rug at least one span in diameter or one span (sugata) square and then place it down in one part of a new rug as it is or else spread it up and scatter the piece through out the new rug.	Making a felt sitting rug for one's own use - or having it made - without incorporating a one-span piece of old felt.
16	Ēḷakaloma	<i>ēḷaka</i> =wild goat; <i>loma</i> =body hair, fur i.e. wool	Carrying wool that has not been made into cloth or yarn for more than 3 yojanas.
17	Ēḷakaloma Dhovāpana	<i>dhovāpana</i> =wash	Getting an unrelated bhikkuni to wash, dye, or card wool that has not been made into cloth or yarn.
18	Rūpiya	=silver, money (rupee!) Jātarupa: golden colour, the term refers to gold and silver. Rajata: Kahapana, copper, masāka, wooden, lac, bone, whatever can be used for trading. <i>Yo pana bhikkhu jātarūparajataṃ uggaṇṇheyya vā uggaṇṇhāpeyya vā upanikkhattaṃ vā sādiyeṃ, nissaggiyaṃ pācittiyaṃ.</i>	Accepting gold or money, having someone else accept it, or consenting to its being placed down as a gift for oneself.
19	Rūpiyasamvohāra	<i>samvohāro</i> =trafficking Rupiya samvohāraṃ (exchange): Any type of gold, whether shaped in ornament or not, and any coin or currency used in business exchange. a) Exchange of money with goods b) of goods with money or c) of money with money. Nānāpakkāraṃ (Various kinds): Requisites of robes, alms, lodging, medicine, even powder, toothpick or unwoven thread.	Obtaining gold or money through trade.

20	Kayavikaya	<i>kayo</i> =buying; <i>vikkayo</i> =selling Kayavikkaya: Saying 'give this for that, take this for that, barter this for that, get this in exchange for that' etc	Engaging in trade with anyone except one's co-religionists.
iii	Patta vagga		
<p>☸ 2 Kinds of bowl material: Clay and Iron (steel)</p> <p>☸ 11 Non-allowable bowl materials:</p> <p>(1) gold, (2) silver, (3) gems, (4) beryl, (5) bronze, (6) glass, (7) tin, (8) lead, (9) copper, (10) wood, (11) a skull.</p> <p>☸ 9 Kinds of bowl capacity:</p> <p>☺ <i>Ukaṭṭha Ukaṭṭha</i> - largest large bowl - *not allowable*</p> <p>☺ <i>Ukaṭṭha</i> - large bowl</p> <p>☺ <i>Ukaṭṭha omaka</i> - smallest large bowl</p> <p>☺ <i>Majjhima Ukaṭṭha</i> - largest medium bowl</p> <p>☺ <i>Majjhima</i> - medium bowl</p> <p>☺ <i>Majjhima omaka</i> - smallest medium bowl</p> <p>☺ <i>Omaka Ukaṭṭha</i> - largest small bowl</p> <p>☺ <i>Omaka</i> - small bowl</p> <p>☺ <i>Omaka Omaka</i> - smallest small bowl - *not allowable*</p> <p>To find the capacity of the large bowl (<i>Ukkaṭṭha</i>), take two measures (<i>nāli</i>) of rice, when cooked it becomes four. One measure of curries and one of vegetables equals to six <i>nālis</i>.</p> <p>Capacity of <i>Ukkaṭṭha</i>: 6 <i>nālis</i> Capacity of <i>Majjhima</i>: 3 <i>nālis</i> Capacity of <i>Omaka</i>: 1 ½ <i>nālis</i></p>		<p>☸ 9 Causes for breaking the bowl determination:</p> <p><i>Accheda dāna gāhehi</i> <i>vibbhamā maraṇa uddhaṭa</i> <i>liṅga sikkhā hi chiddena pattoddhiṭṭana muccati.</i></p> <p>1) it is stolen, 2) it is given to someone else, 3) it is taken on trust, 4) the owner disrobes, 5) the owner dies, 6) the determination is removed 7) the owner changes sex, 8) he gives up the training 9) the bowl develops a hole or crack. A hole two fingerbreadths from the lower edge of the brim loses its determination.</p> <p>☸ 5 Factors of a bowl fit for determination:</p> <p>(1) Made of proper material (clay or iron [steel]). (2) The proper size (all except <i>ukkaṭṭha</i> <i>ukkaṭṭha</i> and <i>omaka omaka</i>). (3) Fully paid for (not taken on loan). (4) Properly baked (the one clay twice and the iron one 5 times). (5) Not more than a 2 inch crack on a clay bowl and a hole the size of a grain on the iron bowl two fingerbreadths below the bottom edge of the brim.</p> <p>☸ 8 Ways of looking after the bowl:</p> <p>(1) The bowl shouldn't be left with water in it. (2) The bowl shouldn't be left with water in it under the sun. One should wipe it and put it in the sun for a short time. (3) Not to put the bowl on the edge of verandah, shelf etc. (4) Not to put the bowl on a bed, seat, chair, bench, bare ground, lap or an umbrella. (5) Not to hang the bowl on a nail or on a hat-rack. (6) Not to open a door holding the bowl in the other hand. (7) Not to put garbage in the bowl. (8) Not to wash a spoon or the hand in the bowl.</p>	
21	Patta	=bowl Atireka patta: a bowl that is neither determined nor kept on <i>vikappana</i> . <i>Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.</i>	Keeping an alms bowl for more than ten days without determining it for use or placing under shared ownership.
22	Īnapañcabandhana	<i>ūna</i> =less than; <i>pañca</i> =five; <i>bandhana</i> =binding, i.e. mend	Asking for and receiving a new alms bowl when one's current bowl is not beyond repair.
23	Bhesajja	=medicine Sattāha paramaṃ: seven days at most.	Keeping any of the five tonics - ghee, fresh butter, oil, honey or sugar/molasses - for more than seven days, unless one determines to use them only externally.

24	Vassika Sāṭika cf. Pc 91	<i>vassika</i> =for the rains; <i>sāṭika</i> =cloth masoseso gimhāna: one month is left of the hot season.	Seeking and receiving a rains-bathing cloth before the fourth month of the hot season. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season.
25	Cīvara Acchindana	<i>acchindeti</i> =snatch away	Having given another bhikkhu a robe on a condition and then - angry and displeased - snatching it back or having it snatched back.
26	Sutta Viññatti	<i>sutta</i> =thread; <i>viññāpeti</i> =give to understand, indicate i.e. asked for	Taking thread that one has asked for improperly and getting weavers to weave cloth from it - when they are unrelated and have not made a previous offer to weave.
27	Mahāpesakāra	<i>pesa</i> = <i>pessa</i> , from <i>peseti</i> =servant, messenger; <i>kāra</i> =doing Piṇḍapātamattam : At least a little bit of piṇḍapāta food, toothpick, unwoven thread or a Dhamma talk.	When donors who are not relatives - and have not invited one to ask - have arranged for weavers to weave robe-cloth intended for one: receiving the cloth after getting the weavers to improve it.
28	Acceka Cīvara	<i>acceka</i> = <i>accayika</i> =special Kattikacatumāsa: Last (fourth) month of the rainy season.	Keeping robe-cloth offered in urgency past the end of the robe season after having accepted it during the last eleven days of the rains-residence.
29	Sāsaṅka	<i>sāsaṅka</i> =dangerous Araññakāni senāsanāni: Any dwelling 500 bow length away from village.	When one is living in a dangerous wilderness lodging during the month after the rains-residence and has left one of one's robes in the village where one normally goes for alms: being away from the lodging and the village for more than six nights at a stretch - except when authorized by the Community.
30	Pariṇata cf. Pc 82	=appropriated Saṅghikam lābham: Catupaccaya (the four requisites), even a lump of cunnam, tooth pick or unwoven thread.	Persuading a donor to give a gift to oneself, knowing that he or she had planned to give it to the Community.
	Pācittiya	<i>pacinati</i> =to know; i.e. to be made known, to be confessed	
i	Musāvāda vagga		
1	Musāvāda cf. Pr 4, Sg 8 and 9, Pc 13, 24 and 76	=false speech, lying Musāvāda: 1) What one has seen, heard or sensed, one says that he hasn't; and what one hasn't seen, heard, or sensed, one says that he has. 2) On hearing, one says I have seen, on seeing one says I have heard, on cognizing one says I have seen or heard. 3) One is in doubt about seeing, etc but nevertheless says I have seen, etc. 4) One doesn't trust his memory, is in confusion what one sees etc but says I have seen, etc. *In deliberate lies that fall under other rules, such as those on the left, the penalties there take precedence over this rule.* <i>Sampajānamusāvāde, pācittiyam.</i>	The intentional effort to misrepresent the truth to another individual.

2	Omasavāda	<p>=abusive speech (insult)</p> <p>☸ <u>10 Ways of Omasavāda:</u></p> <p>(1) <i>Jāti</i> - race, class, nationality 'nigger, bum, Frenchman'. (2) <i>Nāma</i> - name 'you really are a Dick'. (3) <i>Gotta</i> - family or lineage 'bastard, son of a bitch'. (4) <i>Kamma</i> - occupation 'pimp, capitalist pig'. (5) <i>Sippa</i> - craft 'what would you expect from a guy who crochets'. (6) <i>Abādha</i> - disease or handicap 'spastic'. (7) <i>Liṅga</i> - physical characteristics 'fatty, beanpole, shrimp'. (8) <i>Kilesa</i> - defilements 'fool, queer'. (9) <i>Āpatti</i> - offenses 'you liar, thief'. (10) <i>Akkosa</i> - abusive language 'you camel'.</p>	An insult made with malicious intent to another Bhikkhu.
3	Pesuṇṇā	=backbiting	Telling a bhikkhu about insulting remarks made by another bhikkhu - in hopes of winning favour or causing a rift.
4	Padaso Dhamma	<p><i>padaso</i>=word for word; <i>padam</i>=foot</p> <p>Padaso:</p> <p>(1) The teacher and student recite in unison i.e. beginning together and ending together. (2) The teacher begins a line, the student joins in, and they end together. (3) The teacher recites the beginning syllable of a line together with the student, who then completes it alone. (4) The teacher recites one line, and the student recites the next line alone.</p> <p>Dhamma: Spoken by the Buddha, disciples, ascetics, devās, connected with goal, connected with dhamma.</p>	To train a novice or a lay person to recite passages of Dhamma by rote.
5	Paṭhama Sahaseyya	<p><i>saha</i>=together with; <i>seyyā</i>=couch, bed</p> <p>Sahaseyya: a) Sabba channam: fully roofed b) Sabba parichannam: fully enclosed.</p>	Lying down at the same time, in the same dwelling, with a novice or layman for more than three nights running.
6	Dutiya Sahaseyya	*Rule due to an arahant, Ven. Anurudha*	Lying down at the same time in the same dwelling with a woman.
7	Dhamma Desana	<i>deseti</i> =teach, preach	Teaching more than six sentences of Dhamma to a woman, except in a response to a question, unless a knowledgeable man is present.
8	Bhūtārocana cf. Pr 4	<i>bhūtaṃ</i> =here means 'true, being true'; <i>āroceti</i> =declare, announce	To tell an unordained person of one's actual superior human attainments.
9	Duṭṭhārocana		Telling an unordained person of another bhikkhu's serious offense - unless one is authorized by the Community.
10	Paṭhavīkhaṇana	<p>☸ <u>2 Types of Paṭhavi:</u></p> <p>(1) <i>Jāta paṭhavi</i>: at least 2/3rds pure soil, 4 months or older heaped-up clay, clay with the lesser portion (1/3) of rock, stones, potsherds, gravel or sand. (2) <i>Ajāta paṭhavi</i>: pure rock, stones, potsherds, gravel, sand, burned soil, clay that is dug and heaped-up remains for less than 4 months.</p>	Digging soil or commanding that it be dug.

ii	<i>Bhūtagāma</i>		
11	<i>Bhūtagāma</i> =vegetable kingdom ☸ <i>5 Bhutagāma</i> : The sprout that comes out from five kinds of Bīja (seeds) is Bhutagāma. (1) <i>Mūlabīja</i> : growing from root (potatoes / tulips). (2) <i>Khandabīja</i> : Growing from cut branches / stems (rose lashes). (3) <i>Phalubīja</i> : growing from joints (sugar cane, bamboo). (4) <i>Aggabīja</i> : growing from ends (runners like strawberries). (5) <i>Bījabīja</i> : growing from seed (beans, corn). <i>Bījagāma</i> : The above mentioned 5 kinds of bījās (seeds) without a sprout are bījagāma. <i>Bhūtagāmapātavyatāya, pācittiyaṃ</i> .		Intentionally cutting, burning, or killing a living plant.
12	<i>Aññavādaka</i> =lit. 'being a different speaker' i.e. prevaricating <i>Aññavādake</i> : On being questioned one answers something else or puts another question in turn. <i>Vihasake</i> (vexation): On being questioned remaining silent, not wishing the charge to come forward.		Persistently replying evasively or keeping silent in order to conceal one's own offense when being questioned in a meeting of the Community - after a formal charge of evasive speech or causing a frustration has been brought against one.
13	<i>Ujjhāpanaka</i> <i>ujjhāpeti</i> =to harrass, vex, irritate, worry, torment ☸ <i>13 Saṅgha officials</i> : (1) <i>Senāsana paññāpaka</i> - bestower of lodgings. (2) <i>Senāsana gāhāpaka</i> - assigner of lodgings. (3) <i>Bhatta uddesaka</i> - distributor of food. (4) <i>Yāgubhajaka</i> - apportioner of conjei. (5) <i>Phalabhājaka</i> - apportioner of fruits. (6) <i>Bhaṇḍāgārika</i> - storekeeper. (7) <i>Cīvara paṭigāhaka</i> - receiver of robes.	(8) <i>Cīvara bhājaka</i> - distributor of robes. (9) <i>Khajjabhājaka</i> - distributor of sweetmeats. (10) <i>Appamāttaka Vissajjaka</i> - distributor of small things and bowls. (11) <i>Sāṭika gāhāpaka</i> - distributor of vassika sātika. (12) <i>Ārāmika pesaka</i> - manager of monastery attendants. (13) <i>Sāmanera peaska</i> - manager of Novices.	If a Community official is innocent of bias: criticizing him within an earshot of another bhikkhu.
14	<i>Paṭhama Senāsana</i> <i>sena</i> =couch; <i>asana</i> =seat i.e.=place where one has a couch and a seat, a dwelling <i>Mañcam</i> (bed) - Long one, one with slates, with curved legs, with removable legs. <i>Piṭham</i> (chair) - Long one, one with slates, with curved legs, with removable legs. <i>Bhisi</i> (mattress/carpet) - Woolen (unna), cloth(cola), bark (wāka), grass(tīṇa), leaf(paṇṇa). <i>Koccam</i> (stool) - Made of bark, khus grass, muñja grass, reeds and it is bound.		When one has set a bed, a bench, mattress, or stool belonging to the community out in the open: leaving its immediate vicinity without putting it away, arranging to have it put away or taking leave.
15	<i>Dutiya Senāsana</i> <i>Seyyam</i> (bedding): mattress, pillow, rug, mat, sheet, sitting cloth, blanket, bedsheet, animal skin.		When one has spread bedding out in a dwelling belonging to the Community: departing from the monastery without putting it away, arranging to have it put away or taking leave.
16	<i>Anupakhajja</i> =to encroach <i>Anupakhajja</i> (encroach): lie or sit in the area adjacent to another's place, (within 1 ½ cubits = <i>upacāra</i>)		Intruding on another bhikkhu's sleeping or sitting place in a dwelling belonging to the Community, with the sole purpose of making him uncomfortable and forcing him to leave.
17	<i>Nikkaḍḍhana</i> =to throw out		Casuing a bhikkhu to be evicted from a dwelling belonging to the Community - when one's primary impulse is anger.

18	Vehāsakuṭi	<p>vehāsa=air, sky; kuṭi=a hut in which a middle sized man can stand without knocking head on ceiling</p> <p>Vehāsakuṭiya: lofty cell / cell on upper part.</p>	Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Community.
19	Mahallaka Vihāra	<p>mahallaka=large vihāra=dwelling</p> <p>Adhiṭṭhātabbam (roofing): tiles, stones, plaster, grass or leaves.</p>	When a bhikkhu is building or repairing a large dwelling for his own use, using resources donated by another, he may not reinforce the window or door frames with more than three layers of roofing material or plaster.
20	Sappāṇaka cf. Pc 62	sa=with; pāṇe=living being	Pouring water than one knows to contain living beings - or having it poured - on grass or clay. Pouring into such water anything that would kill the beings- or having it poured.
iii	Ovāda vagga		
21	Ovāda	<p>❁ 8 Qualities of an exhorter:</p> <ol style="list-style-type: none"> (1) Moral and virtuous, restrained by the pātimokkha and fears even the slightest fault. (2) Learned in the Dhamma. (3) Has mastered both pātimokkhas. (4) Pleasing voice. (5) Liked by most of the bhikkhunīs. (6) Before his ordination he never violated any important rule (bodily contact with a bhikkhunī or sexual intercourse with a female trainee or a female novice). (7) Competent to exhort. (8) A monk with 20 vassa. <p>❁ 8 Garudhammas:</p> <ol style="list-style-type: none"> (1) Even a Bhikkhunī with 100 years of standing should salute a newly ordained monk. (2) Shoudn't spend vassa in a vihāra where there is no monk. (3) Every 15 days, she should ask for two things: the uposatha date, and for the exhortation. (4) Should do pavāraṇa before both Saṅghas. (5) Should undergo mānatta in presence of both Saṅghas, 6 days with one and 6 days with the other. (6) A sikkhamāna practicing 6 rules for two years without break can ask for Upasampadā. (7) A Bhikkhunī must not insult a Bhikkhu. (8) A Bhikkhunī must not instruct a Bhikkhu. <p><i>Yo pana bhikkhu asammato bhikkhunīyo ovadeyya, pācittiyam.</i></p>	Exhorting a bhikkhunī about the eight rules of respect - except when one has been authorized to do so by the Community or asked a question by a bhikkhunī.
22	Atthaṅgata	<p>Atthaṅgate suriye=the sun having set</p> <p>*Rule due to an arahant, Ven. Cūḷapanthaka*</p>	Exhorting bhikkhunīs on any topic at all after sunset - except when they request it.
23	Bhikkhunupassaya	upassaya=lodging, quarters	Going to the bhikkhunīs' quarters and exhorting a bhikkhunī about the eight rules of respect - except when she is ill or has requested the instruction.
24	Āmisa	<p>lit. raw meat i.e. all that is carnal; here means=gain</p> <p>Āmisa: Catupaccaya (the four requisites), honor, respect, reverence, homage, veneration.</p>	Saying that a properly authorized bhikkhu exhorts the bhikkhunīs for the sake of worldly gain - when in fact that is not the case.

25	<i>Cīvara Dāna</i> cf. NP 5		Giving robe-cloth to an unrelated bhikkhunī without receiving anything in exchange.
26	<i>Cīvara Sibbana</i>	<i>sibbati</i> =sew <i>sibbapeti</i> =get sewn	Sewing a robe - or having it sewn - for an unrelated bhikkhunī.
27	<i>Samvidhāna</i> cf. Pc 67	=to arrange, settle <i>Samvidhāya</i> : the monk arranges the trip, the nun consents; or the nun arranges the trip, the monk consents. <i>Gāmantaram</i> : a village close enough for a cock to walk from one to the other.	Travelling by arrangement with a bhikkhunī from one village to another - except when the road is risky or there are other dangers.
28	<i>Nāva Bhiruhana</i>	<i>nāva</i> =boat <i>bhiruhana</i> =climb (into)	Travelling by arrangement with a bhikkhunī upriver or downriver in the same boat - except when crossing a river.
29	<i>Paripācīta</i> cf. Pd 1	=prepared <i>Paripācītaṃ</i> : Prompted by a nun - she says 'This Venerable is good, learned, expert' etc.	Eating any of the five staple foods that a lay person has offered as a result of a bhikkhunī's prompting - unless the lay person was already planning to offer the food before her prompting.
30	<i>Raho Nisajja</i> cf. Pc 44, 45	<i>raho</i> =alone, secretly; <i>nisajja</i> =sitting	When aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded but private place.
iv	<i>Bhojana vagga</i>		

❖❖ Yāvakālīka:

Many of the rules in this chapter classify food into two groups: *bhojana* (consumables) and *khadīniya* (chewables). Scholars usually translate the two as "softer food" and "harder food," although the hardness and softness of a particular food have little to do with the category it belongs to. A translation closer to the essence of each category would be "staple food" and "non-staple food." The distinction between the two is important, for it is often the deciding factor between what is and is not an offense. Note, however, that the term staple here covers only what was considered staple in the time of the Buddha. Bread, pasta, and potatoes, which are staples in the West, were not always staples in India at that time, and so do not always fit into this category.

❖ **5 Bhojana (Staple foods):** are consistently defined as five sorts of foods, although the precise definitions of the first two are a matter of controversy.

(1) **Odāno** (Cooked grains). The Vibhanga defines this as seven types of cooked grain (see next page), but there is disagreement on the identity of some of the seven.

(2) **Kummāso**. The Commentary says that this is a staple confection made out of yava, but doesn't describe it in any detail aside from saying that if the kummasa is made out of any of the other grains or mung beans, it doesn't count as a staple food. References to kummasā in the Canon show that it was a very common staple that could form a rudimentary meal in and of itself and would spoil if left overnight.

(3) **Sattu**. Any of the seven types of grain dried or roasted and pounded into meal.

(4) **Maccho** (Fish). The flesh of any animal living in the sea.

(5) **Mamsaṇi** (Meat). The flesh of any biped or quadruped, except for that which is unallowable. The following types of meat are un-allowable: the flesh of human beings, elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and hyenas (panthers). Human beings, horses, and elephants were regarded as too noble to be used as food. The other types of meat were forbidden either on grounds that they were repulsive ("People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives eat dog meat? Dogs are loathsome, disgusting'") or dangerous (bhikkhus, smelling of lion's flesh, went into the jungle; the lions there were offended and annoyed and attacked them). To eat human flesh entails a thullaccaya; to eat any of the other unallowable types, a dukkaṭa (Mv.VI.23.9-15). If a bhikkhu is uncertain as to the identity of any meat presented to him, he incurs a dukkata if he doesn't ask the donor what it is (Mv.VI.23.9).

❖ **Khādaniya (Non-staple foods):** are defined according to context:

- a) in Pācittiyas 35-38: every edible outside of staple foods, juice drinks, the five tonics, and medicines (see below).
- b) in Pācittiya 40: every edible outside of staple foods, water, and toothwood.
- c) in Pācittiya 41 (also the Bhikkhunīs' Pācittiyās 44 & 54): every edible outside of staple foods, the five tonics, juice drinks, medicine, and conje.

The Commentary to Pācittiya 37 lists the following items as non-staple foods: flour and confections made of flour (cakes, bread and pasta made without eggs would be classed here); also, roots, tubers (this would include potatoes), lotus roots, sprouts, stems, bark, leaves, flowers, fruits, nuts, seed-meal, seeds, and resins that are made into food. Any of these items made into medicines, though, would not be classed as a non-staple food.

✿ 7 Types of *Odāno* (cooked grains):

- (1) *Sāli* - BD¹¹ translates this as rice; the Thais, wheat;
- (2) *Vīhi* - BD again has rice, and the Thais agree;
- (3) *Yava* - BD has barley; the Thais, glutinous rice;
- (4) *Godhuma* - BD has wheat; the Thais, tares;
- (5) *Kaṇḍu* - both BD and the Thais identify this as millet or sorghum;
- (6) *Varaka* - BD doesn't identify this beyond saying that it is a bean; the Thais are probably right in identifying it as Job's tears; and
- (7) *Kudrusaka* - the Commentary states that this term covers all forms of grain that come from grass -- rye would be an example in the West. Whatever the precise definitions of these terms, though, we could argue from the Great Standards that any grain cooked as a staple -- including corn (maize) and oats -- would fit into this category.

✿ 10 Unallowable meats *gātha*:

*Manussa hatthi asāna mamsaṇṇa sunaka, dipinaṇṇa;
siha vyaggha tharacchāna acchassa uragassa ca.*

*Uddhissakāṭa maṇsaṇṇa ca yaṇṇa ca appaṭṭi vekkhitaṇṇa;
Thullaccaysaṇṇa maṇsaṇṇa, maṇsesesa dukkaṭaṇṇa.*

Human, elephant, horse, flesh of a dog, leopard;
lion, tiger, hyena, bear and reptiles.

Meat killed for a monk or not inquired about;
A thullaccaya for human flesh, the others a dukkaṭa.

Fish or meat, even if of an allowable kind, is unallowable if raw. Thus bhikkhus may not eat steak tartare, sashimi, oysters on the half-shell, etc. (Raw flesh and blood are allowed at Mv.VI.10.2 only when one is possessed by non-human beings (!)) Furthermore, even cooked fish or meat of an allowable kind is unallowable if the bhikkhu sees, hears, or suspects that the animal was killed specifically for the purpose of feeding bhikkhus (Mv.VI.31.14).

✿✿ 5 *Sattāhakālīka* (7 day tonics) also called *Pañca Bhesajjāni*:

The Vibhanga defines the five tonics as follows:

- 1) ***Sappi*** (Ghee) means strained, boiled butter oil made from the milk of any animal whose flesh is allowable for bhikkhus to eat (see the introduction to the Food Chapter in the pācittiya rules).
- 2) ***Navanita*** (Fresh butter) must be made from the milk of any animal whose flesh is allowable. None of the Vinaya texts go into detail on how fresh butter is made, but the Bhumija Discourse (M.126) describes the process as "having sprinkled curds in a pot, one twirls them with a churn." Fresh butter of this sort is still made in India today by taking a small churn -- looking like an orange with alternate sections removed, attached to a small stick -- and twirling it in curds, all the while sprinkling them with water. The fresh butter -- mostly milk fat plus some milk solids -- coagulates on the churn, and when the fresh butter is removed, what is left in the pot is diluted buttermilk. Fresh butter, unlike creamery butter made by churning cream, may be stored unrefrigerated in bottles for several days even in the heat of India without going rancid.
- 3) ***Telaṇṇi*** (Oil), according to the Vibhanga, includes sesame oil, mustard seed oil, "honey tree" oil, castor oil, and oil from tallow. The Mahavagga (VI.2.1) allows oil made from five kinds of tallow: bear, fish, alligator (shark?), pig, and donkey tallow. Since bear meat is one of the kinds normally unallowable for bhikkhus, the Sub-commentary interprets this list as meaning oil from the tallow of any animal whose flesh is allowable -- and from any animal whose flesh, if eaten, carries a dukkata -- is allowable here. Since human flesh, if eaten, carries a thullaccaya, oil from human fat is not allowed. The Commentary adds that oil made from any plants not listed in the Vibhanga carries a dukkata if kept more than seven days.
- 4) ***Madhu*** (Honey) means the honey of bees, although the Commentary lists two species of bee -- cirika, long and with wings, and tumbala, large, black and with hard wings -- whose honey it says is very viscous and ranks as a medicine, not as one of the five tonics.
- 5) ***Phāṇita*** (Sugar/molasses) the Vibhanga defines simply as essence of sugar cane. The Commentary interprets this as meaning not only sugar and molasses, but also fresh sugar cane juice. The Vinaya Mukha disagrees here, saying that sugar cane juice, if kept overnight, can quickly turn into alcohol and so should be classed as a juice drink. The Commentary also says that sugar or molasses made from any fruit classed as a food -- e.g., coconut, date palm, sugar beet, etc. -- ranks as a food and not as a tonic, but it is hard to guess at its reasoning here, since sugar cane itself is also classed as a food. The Vinaya Mukha seems more correct in using the Great Standards to say that all forms of sugar and molasses, no matter what the source, would be included here. Thus artificial sweeteners would also come under this rule. According to Mv.VI.16.1, even if the sugar has a little flour mixed in with it simply to make it firmer -- as sometimes happens in sugar cubes and blocks of palm sugar -- it is still classed as a tonic as long as it is still regarded simply as "sugar." If there is enough flour mixed in so that people are conscious of the flour's being there, or if the flour is meant to serve more than simply as a firming agent, the mixture counts as a food and may not be eaten after noon of the day on which it is received.

¹¹ Book of the Discipline, I.B. Horner

<div>❁❁ <u>Yāmakālika - Juice Drinks (Pāna):</u></div> <div>Juice drinks of madhu (honey tree), Muddhika (grape), Sāluka (Water lily), Coca (seeded banana), moca (seedless banana), Amba (mango), Jambu (rose apple), phārusaṃ including the freshly squeezed juice of sugar cane, lotus root, all fruits except grain, all leaves except cooked vegetables, and all flowers except liquorice (Mv.VI.35.6).</div> <div>According to the Commentary, the juice must be strained, and may be warmed by sunlight but not heated over a fire. (What category boiled juice would fit under, the Commentary does not say. In discussing the Great Standards, the Commentary says that grain is a "great fruit," and thus the juice of any one of —</div>		<div>❁ <u>4 Mahā vikathaka (four great filthy things):</u></div> <div>These are the medicines that can be used un-offered in case of snakebite. If there is someone to offer them however, it should be done.</div> <div>(1) Urine. (2) Burned excrement. (3) Ash. (4) Mud.</div> <div>❁ <u>9 Paṇṭa bhojana:</u></div> <div>(1) sappi (ghee). (2) navanītaṃ (fresh butter). (3) telāṃ (oil). (4) madhu (honey). (5) Phāṇitaṃ (sugar/molasses). (6) maccho (fish). (7) maṃsaṃ (meat). (8) khiraṃ (milk). (9) dadhi (curd).</div> <div>And any edible mixed with these nine paṇṭa bhojana will also become paṇṭa bhojana.</div>	
<div>❁❁ <u>9 Large fruits (Mahā phala):</u></div> <div>(1) palmyra fruit. -- would fall under the same class as the juice of grain: (2) coconut. i.e., as a non-staple food and not a juice drink. From (3) jackfruit. this judgment, many Communities infer that the juice (4) breadfruit. of any large fruit, such as pineapple or grapefruit, (5) bottle gourd. would also be classed as a non-staple food. The (6) white gourd. Commentary notes further that if a bhikkhu himself (7) muskmelon. makes a juice drink from fruit, etc., he has received, it (8) watermelon. counts as a non-staple food and must be consumed (9) squash. before noon.</div>		<div>❁❁ <u>6 Yāvajivika Bhesajja (lifetime medicines):</u></div> <div>(1) Mūla Bhesajja (Roots as medicine) - Turmeric, Ginger etc (2) Kashāya Bhesajja (Decoction as mdicine) - Decoction of nimba, kuṭja etc. (3) Paṇṇa Bhesajja (Leaves as medicine) - Leaves of nimba , Kuṭja etc. (4) Phala Bhesajja (Fruits as medicine) - Vilanga, Long peeper, Gallnut, Āmbālā (5) Jatu Bhesajja (Resin as medicine) - Hingu, gum patti etc. (6) Cuṇṇaṃ Bhesajja (Powder as medicine)</div> <div>According to the Mahavagga (VI.3.1-8), any items in the six following categories that, by themselves, are not used as staple or non-staple food are medicines: roots, astringent decoctions, leaves, fruits, resins, and salts. For example, under fruits: Oranges and apples are not medicines, but pepper, nutmeg, and cardamom are. Most modern medicines would fit under the category of salts. Using the Great Standards, we can say that any edible that is used as a medicine but does not fit under the categories of staple or non-staple food, juice drinks, or the five tonics, would fit here.</div>	
<div>❁❁ <u>4 Dukkatas for food from the Khandakas:</u></div> <div>(1) Antovuttha - keeping food in kuṭi (eating it is Pc 38) (2) Antopakka - cooking the food in kuṭi, which means putting it on the fire. (3) Sāmapakka - cooking the food by oneself. (4) Uggahita paṭiggahita - bringing some food, putting it on the floor for a lay person to offer.</div> <div>❁ <u>5 Ways of making fruit allowable (kappiyam):</u></div> <div>(1) Knife (2) Fire (3) Fingernail (4) Removing the seeds (e.g. from a mango) (5) Abjja - seedless fruits are allowable</div>			
31	<div>Āvasathapiṇḍa</div> <div>=food distribution centre</div> <div>Āvasathapiṇḍa: Any kind of 5 bhojanās, as much as is wanted, is prepared, not specially for him in a hall, in a hut, at the foot of a tree or in the open air / space.</div> <div>Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttarim bhuñjeyya, pācittiyam.</div>	<div>Eating food obtained from the same public alms center two days running - without leaving in the interim - unless one is too ill to leave the center.</div>	

32	Gaṇa Bhojana	<p>gaṇa=group bhojana=food</p> <p>☸ <u>3 Gaṇabhojana:</u></p> <p>(1) Akappiya vohāra (unsuitable wordings of invitation) (2) not one of the seven suitable occasions (3) four or more monks accept the invitation together and eat.</p> <p>Mahāsamayo: If there is great scarcity and if 1-3 monks going together can get enough food but if 4 goes can't get enough.</p> <p>☸ <u>7 Suitable occasions for a group meal:</u></p> <p>(1) illness, (2) robe offering, (3) robe making, (4) journey, (5) boat embarkment, (6) great scarcity, (7) aśetics offer the food.</p>	Eating a meal to which four or more individual bhikkhus have been specifically invited - except on special occasions.
33	Parampara Bhojana	<p>=in succession</p> <p>Parampara bhojana: One is invited for 5 bhojanās 1) leaving aside this meal one eats another meal of 5 bhojanās 2) before eating the invitation meal one eats another meal.</p>	Eating a meal before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead, is a pācittiya offense except when one is ill or during the time of giving cloth or making robes.
34	Kāṇamātu	=Kāṇā's mother	Accepting more than three bowlfuls of food that the donors prepared for their own use as presents or as provisions for a journey.
35	Paṭhama Pavāraṇā	<p>pavārito=satisfied</p> <p>☸ <u>5 steps of Pavāraṇa:</u></p> <p>(1) one is eating a staple food. (2) a donor brings any of 5 bhojanās. (3) a donor is within an 'offering' hatthapāsa (2½ cubits). (4) he moves his hand / pot / spoon to offer. (5) the monk physically or verbally refuses to take.</p>	Eating staple or non-staple food that is not leftover, after having earlier in the day finished a meal during which one turned down an offer to eat further staple food.
36	Dutiya Pavāraṇā	<p>Bhuttāvi: Having eaten 5 bhojanās even as much as on a blade of grass.</p> <p>☸ <u>8 Atirittena</u> (extra/leftover):</p> <p>(1) If it is proper (suitable) food. (2) If it is properly received. (3) If it is offered to a bhikkhu who is eating. (4) If the pavārita bhikkhu is within hatthapāsa (2½ cubits). (5) If another bhikkhu (who is eating) have eaten even a little. (6) If that bhikkhu having eaten & refused not got up from the seat. (7) If he has said, 'alam etam sabbam' (it is enough). (8) If it is leftover from a sick monk.</p> <p>Āsādanapekkho: Desiring to bring shame or find fault, blame him, reprove him.</p>	Deliberately tricking another bhikkhu into breaking the preceeding rule, in hopes of finding fault with him.
37	Vikāla Bhojana	<p>=wrong time, too late</p> <p>Vikāla: Period from noon to next dawn.</p>	Eating staple or non-staple food in the period from noon till the next dawnrise.

38	Sinnidhikāraka	<p>=‘that is stored up’</p> <p>Sannidhikāraka (storing): If a bhikkhu, having received any yāvakālīka items stores them beyond that day’s noon, or he stores yāmakālīka items beyond the next dawn, or he stores any sattāhakālīka beyond the 7th day dawn.</p> <p>*Rule due to an arahant, Ven. Vellaṭṭasīsa*</p>	Eating food that a bhikkhu - oneself or another - formally received on a previous day.
39	Paṇṭa Bhojana cf. S 37	=choice, superior, fine.	Eating finer staple foods, after having asked for them for one’s own sake - except when ill.
40	Dantapoṇa	<p>=tooth stick</p> <p>☸ 5 Factors for Adinnam (not given): If these 5 factors are not present, the food is not given.</p> <p>1) The donor is within hatthapāsa. 2) He indicates to offer. 3) The offering is of a reasonable weight. 4) The donor offers it by hand / spoon or by dropping. 5) The bhikkhu accepts in a bowl or with something attached to his body.</p>	Eating food that has not been formally given.
v	Acelaka vagga		
41	Acelaka	<p><i>a+cela</i>=not clothed i.e. naked ascetic</p> <p>Acelaka: all naked ascetics.</p> <p>Paribbājaka: All monks except Buddhist bhikkhus and sāmanerās.</p> <p>Paribbājika: All wandering nuns except bhikkhunīs, sikkhamānās, and sāmanerīs.</p> <p><i>Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiyaṃ.</i></p>	Handing food or medicine to a person ordained in another religion.
42	Uyyojana	<p><i>uyyojeti</i>=dismiss</p> <p>Uyyojana: Dismissing with the desire to laugh, sport, sit in private with woman or indulge in bad habits.</p>	Sending another bhikkhu away so that he won’t witness any misconduct on is planning to indulge in.
43	Sabhojana	<p>=with food</p> <p>Sabhojana (Saha+ubho+jana): a) a male and female together inside a room b) both or at least one is desiring sexual intercourse with other c) both of them have not gone out of the room.</p>	To sit down intruding on a man and a woman in their privated quarters - when both are sexually aroused, and when another bhikkhu is not present.
44	Raho Paṭicchanna cf. Pc 30	<p>Mātugāma: a) any human woman, even a girl born on that very day b) A human woman who understands good or bad speech, what is lewd or what is not.</p> <p>Raho (private): private to the eye and private to the ear. One can't see that place and can't hear any sound from outside.</p> <p>Paṭicchanna: covered and secluded, behind a wall, closed door, screen, tree, pillar or behind anything.</p>	When aiming at privacy, sitting or lying down with a woman or women in a private secluded place with no other man present.

45	Raho Nisajja (Dutiya) cf. Pc 30	Ekoekāya (alone): A bhikkhu is alone and a female is alone without having presence of a knowledgeable person.	When aiming at privacy, sitting or lying down alone with a woman in an unsecluded but private place.
46	Cāritta cf. Pc 85	=proceeding, mix with, visit Kula (family): A family of a Brahmin, Khattiya, Vessa or a Sudda. Purebhatta : Before the meal one is invited to eat. Pacchabhatta : After the meal one was invited for, one has eaten even as much as something from a blade of grass.	Visiting lay families - without having informed an available bhikkhu - before or after a meal to which one has been invited is a pācittiya offense except during the robe season or any time one is making a robe.
47	Mahānāma	=is a name Pavāraṇa (invitation for medicine): invitation 1) limited to medicine 2) limited to days / time 3) limited to both 4) neither limited to medicine nor to day / time.	When a supporter has made an offer to supply medicines to the Community: asking him/her for medicine outside the terms of the offer when one is not ill.
48	Uyyutta Senā	<i>uyyutta</i> =active, striving; <i>senā</i> =army Sena (army): the four-fold army - elephants, cavalry, chariots, infantry,	Watching a field army - or similar large military force - on active duty, unless there is a suitable reason.
49	Senāvāsa	<i>vāsā</i> =stay	Staying more than three consecutive nights with an army on active duty, unless one has a suitable reason to be there.
50	Uyyodhika	=mock battle	Going to a battlefield, a roll call, an array of troops in battle formation, or to see a review of the battle units while one is staying with an army.
vi	Surāpāna vagga		
51	Surāpāna	<i>surā</i> =fermented spirits; <i>pānā</i> =drinking Surā : Fermented liquor from flour, cakes, cooked rice, worked-up yeast or mixed-up with any ingredients. Meraya : spirit extract from flowers, fruit, grapes, sugar, and mixed with any of these. <i>Surāmerayapāne, pācittiyam.</i>	Taking an intoxicant is a pācittiya offense regardless of whether one is aware that it is an intoxicant.
52	Aṅgulipatodaka	<i>aṅguli</i> =finger; <i>patodaka</i> =pushing i.e. tickling Aṅgulipatodake : tickling with finger or by rubbing body with body, tickling armpit, loins, soles of the feet.	Tickling another bhikkhu.
53	Hassadhamma	<i>hassam</i> =laughter; <i>hassadhamma</i> =playing about Hassadhamma : Desiring laughter / fun one immerses the part above the ankle in the water and draws it out or swims, jumps or splashes.	Jumping and swimming in the water for fun.
54	Anādariya	=disrespect Anādariya : 1) Disrespect for person: i.e. , 'who are you to reproach me?' etc. and 2) Disrespect for Dhamma: i.e., 'these lesser and minor rules are useless'.	Speaking or acting disrespectfully after having been admonished by another bhikkhu for a breach of the training rules.
55	Bhimsapana	<i>bhimsa</i> =fear Bhimsūpeyya (frightening): Frightening by arranging forms, sounds, smell, tastes, tactiles, ghosts, petās etc.	Attempting to frighten another bhikkhu.

56	Joti	=light, fire ❁ 6 Ways of being sick (<i>Gilāno</i>): (1) Any kind of sickness one doesn't feel comfortable (Pc 56) (2) If one without bath doesn't feel comfortable (Pc 57) (3) Any type of illness, even when the feet are split (Pc 32) (4) If one can't eat as much as needed in one sitting (Pc 33) (5) If one feel no comfort with paṇita bhojanās (Pc 39) (6) If one can't walk for piṇḍapāta because of sickness (Pd 3).	Lighting a fire to warm oneself - or having it lit - when one does not need the warmth for one's health.
57	Nahāna	=bathe Nahāna (bathing): exceptions are the last 1 ½ month of summer, 1 st month of vassana, sickness, work, journey, wind and rain.	Bathing more frequently than once a fortnight when residing in the middle Ganges Valley, except on certain occasions.
58	Dubbaṇṇa Karaṇa	<i>du</i> =hard, bad; + <i>vaṇṇa</i> =colour i.e. bad colour, ugly, discolouring vv=>bb Dubbaṇṇakaraṇa : Disfiguring (marking) by blue or muddy or by black colors.	Wearing an unmarked robe.
59	Vikappana	=assignment, apportioning Vikappana (Sharing): bowl or robes.	Making use of cloth or a bowl stored under shared ownership - unless the shared ownership has been rescinded or one is taking the item on trust.
60	Apanidhāna	=hiding Apanidhāna (hiding): hiding bowl, robe, sit cloth, needle case, belt.	Hiding another bhikkhu's bowl, robe, sitting cloth, needle box, or belt - or having it hidden - either as a joke or with the purpose of annoying him.
vii	Sappāṇaka vagga		
61	Saṅciccapāṇa	=deliberately <i>Yo pana bhikkhu saṅcicca pāṇaṃ jīvita voropeyya, pācittiyaṃ.</i>	Deliberately killing an animal - or having it killed.
62	Sappāṇaka (Dutiya) cf. Pc 20	= 'with life' i.e. containing living beings	Using water, or getting others to use it, knowing that it contains living beings that will die from that use.
63	Ukkoṭana	=agitate, trying to reopen Yathādhamma : settled rightfully, by rule, by vinaya, by teacher's instruction.	Agitating to reopen an issue, knowing that it was properly dealt with.
64	Dutṭhulla	=grave Dutṭhullaṃ āpattiṃ : Very bad i.e. 4 pārājikās and 13 saṅghādisesās.	Not informing another bhikkhu of a serious offense that one knows a third bhikkhu has committed - out of a desire to protect the third bhikkhu either from having to undergo the penalty or from the jeering remarks of other bhikkhus.
65	Ūnavīsativassa	<i>ūna</i> =less than; <i>vīsa</i> =twenty; <i>vassa</i> =rains Ūnavīsativassa : less than twenty years from conception in the mother's womb.	Acting as the preceptor in the full acceptance of a person one knows to be less than twenty years old.

66	Theyyasattha	<p>theyya=thief; sattha=caravan</p> <p>Theyya: Thieves who have done or not done the deed, or who go to rob the king, or who evade the tax.</p>	Travelling by arrangement with a group of thieves from one village to another - knowing that they are thieves.
67	Samvidhāna (Dutiya) cf. Pc 27	<p>=by arrangement</p> <p>*if travelling by car, the arrangement to travel is with the driver, so it isn't possible to have a female driver.*</p>	Travelling by arrangement with a woman from one village to another.
68	Ariṭṭha	<p>is a name</p> <p>Antarāyika dhamma (Obstructive things): 1) Acts: 5 heinous crimes, 2) Defilements: holding wrong views, 3) Fruits of past action: birth as neuter etc., 4) Accusing ariyās, 5) Intention of breaking the rules set by the Buddha. (applies to Pc 70 also)</p>	Refusing, after the third announcement of a formal rebuke of the Community - to relinquish the evil view that there is nothing wrong in intentionally transgressing the Buddha's ordinances.
69	Ukkhitta Sambhoga	<p>Ukkhitta=taken up, lifted i.e. suspended; Sambhoga=eating, living together with</p> <p>Sambhuñjeyya: a) Āmisa sambhoga - giving and accepting food b) Dhamma sambhoga - teaching, learning, reciting dhamma together.</p> <p>Samvāseyya: performing vinaya kammās together.</p>	Communing, affiliating or lying down under the same roof with a bhikkhu who has been suspended and not been restored - knowing that such is the case.
70	Kaṇṭaka	<p>is a name</p> <p>Saha vā seyyam: live together, lie down, sleep together under same roof.</p> <p>❁ <u>3 Nāsitaṃ:</u></p> <p>(1) Samvāsa nāsana: a) A sāmaṇera who holds wrong views and doesn't give them up when admonished can be expelled from living with the bhikkhus. b) A bhikkhu who holds wrong view or any 3 ukkhepaniya monks can't stay under the same roof or do vinaya kamma together.</p> <p>(2) Liṅga nāsana: a) If a Sāmaṇera breaks 5 basic silās habitually and continues mischief, he can be expelled and his robes can be taken by the Saṅgha. b) If a pārājika bhikkhu pretends to be regular monk, when the Saṅgha finds out, it can force him to disrobe.</p> <p>(3) Daṇḍakamma nāsana: a) If a Sāmaṇera breaks the last 5 of the 10 sāmaṇera rules, he can be given punishment. b) If a bhikkhu remains unadmonishable, he can be punished by penalties such as Brahmaḍaṇḍa to Channa.</p>	Befriending, receiving services from, communing, or lying down under the same roof with an expelled novice - knowing that he has been expelled.
viii	Sahadhammika vagga		
71	Sahadhammika	<p>=in accordance with Dhamma, lawfully</p> <p>Sahadhammika: bhikkhu, bhikkhunī, sāmaṇera, sāmaṇeri, sikkhāmāna. <i>Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya: “Na tāvāhaṃ, āvuso, etasmim sikkhāpade sikkhissāmi yāva na aññaṃ bhikkhuṃ, vyattaṃ vinayadharaṃ, paripucchāmī”ti, pācittiyaṃ. Sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ, paripucchitabbaṃ, paripañhitabbaṃ. Ayaṃ tattha sāmīci</i></p>	When being admonished by another bhikkhu with regard to a training rule formulated in the Vinaya, saying something as a ploy to excuse oneself from training under the rule.

72	Vilekhana	=perplexity, scratching	Criticizing the discipline in the presence of another bhikkhu, in hopes of preventing its study.
73	Mohana	=delusion	Using half-truths to deceive others into believing that one is ignorant of the rules in the Pātimokkha - after one has already heard the Pātimokkha in full three times, and a Community transaction exposing one's deceit has been brought against one.
74	Pahāra	=a blow Pahāra: Blow with body, by throwing something, even a lotus, holding something in the hand.	Giving a blow to another bhikkhu when impelled by anger - except in self defense.
75	Talasattika	= 'raise palm of the hand' i.e. threatening gesture Talasattika: Palm, anything held in the hand, even a lotus.	Making a threatening gesture against another bhikkhu when impelled by anger - except in self-defense.
76	Amūlaka	=groundless	Making an unfounded charge to another bhikkhu - or getting someone else to make the charge for him - that he is guilty of a Saṅghādisesa offense.
77	Sañcicca	=deliberately Kukucca upadaheyya: Provoking anxiety by telling him that he was ordained under twenty years of age, he ate at the wrong time, that he may have drank alcohol or sat in private with a woman etc.	Intentionally provoking anxiety in another bhikkhu that he may have broken a rule, when one has no other purpose in mind.
78	Upassuti	=listening, eavesdropping Upassuti (Over hear): One goes to hear, thinking 'I shall reprove him, reprimand him, make him remorseful, make him feel ashamed'.	Eavesdropping on bhikkhus involved in an argument over an issue - with the intention of using what they say against them.
79	Kammappaṭibāhana	kamma=vinaya kamma; paṭibāhana=exclusion, warding off, prevention	Complaining about a Community transaction to which one gave one's consent - if one perceives the transaction as having been carried out in accordance with the rule.
80	Chandaṃ Adatvā Gamana	chandaṃ=consent; adatvā=not having given Vinicchāya kathāya (deceptive talk): A matter is announced but not decided. A ṇatti is declared but the anusāvana is not.	Getting up and leaving a meeting of the community in the midst of a valid transaction that one knows to be valid - without having given one's consent to the transaction and with the intention of invalidating it.
81	Dabbala	=Dabba the Mallian Samaggena saṅghena: Saṅgha belonging to same communion (samāna saṃvāsa) and within same Sīma, performing vinaya kammā together. (not the same grammar as in Sg 10) Samāna saṃvāsa: a) Performing vinaya kammās (eka kamma) i.e uposatha or adhikaraṇa together b) reciting Pātimokkha together (eka uddeso) c) same training (samma sikkato). (this phrase is not in the rule itself but only in the explanation of the rule). Yathāsanthutām (Favouritism): According to friendship, as one has same preceptor or the same teacher.	After participating in a Community transaction giving robe-cloth to a Community official: complaining that the Community acted out of favoritism.
82	Pariṇāmana cf. NP 30	=appropriate, allocate Saṅghikaṃ lābham: Catupaccaya(four requisites), even a lump of cunnāṃ, tooth pick or unwoven thread.	Persuading a donor to give to another individual a gift that he or she had planned to give to a Community - when one knows that it was intended to the community.

ix	<i>Ratana vagga</i>		
83	<i>Rājāntepura</i>	<i>rāja</i> =king; <i>antepura</i> =inner town, king's palace; esp its inner apartments i.e. the harem <i>Yo pana bhikkhu rañño, khattiyassa muddhāvasittassa, anikkhantarājake anībhataratanake, pubbe appaṭisaṃvidito, indakhīlaṃ atikkāmeyya, pācittiyaṃ.</i>	Entering a king's sleeping chamber unannounced, when both the king and queen are in the chamber.
84	<i>Ratana</i>	=jewel, treasure <i>Ratana</i> : Pearl, crystal, lapis lazuli, Quartz etc.	Picking up a valuable, or having it picked up, with the intention of putting it in safe keeping for the owner - except when one finds it in the monastery or in a dwelling one is visiting.
85	<i>Vikāla Gāmapavesana</i> Cf. Pc 46	<i>Accāyika karaṇīyā</i> : Urgent thing to do. <i>Vikāle</i> : Mid-day to next dawn.	Entering a village, town or city during the period after noon until following dawn rise, without having taken leave of an available bhikkhu - unless there is an emergency.
86	<i>Sūcighara</i>	<i>sūci</i> =needle; + <i>gharaṃ</i> = needle case <i>Sucigharaṃ</i> : needle case made up of <i>aṭṭhimayaṃ</i> (bone), <i>dantamayaṃ</i> (ivory), <i>visāṇmayaṃ</i> (horn),	Acquiring a needle box made of bone, ivory or horn after making it - or having it made - for one's own use is a pācittiya offense requiring that one break the box before confessing the offense.
87	<i>Mañcapīṭha</i>	<i>mañca</i> =bed; <i>pīṭha</i> =chair <i>Aṭṭhaṅgulaṃ</i> : a measurement of 8 sugata fingerbreadths i.e. 24 finger breadth of a normal sized person. *The measurement should be taken from the lower edge of the bed frame.*	Acquiring a bed or bench with legs longer than eight sugata finger breadths after making it - or having it made - for one's own use is a pācittiya offense requiring that one cut the legs down before confessing the offense.
88	<i>Tūlonaddha</i>	<i>Tūlaṃ</i> =cotton; <i>onaddha</i> =tied, stuffed, upholstered <i>Tulo</i> (cotton): cotton from trees, creepers, and grass.	Acquiring a bed or bench stuffed with cotton down after making it - or having it made - for one's own use is a pācittiya offense requiring that one remove the stuffing before confessing the offense.
89	<i>Nisīdana</i>	=sitting cloth	Acquiring an overly large sitting cloth after making it - or having it made - for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense.
90	<i>Kaṇḍuppaṭicchādi</i>	<i>Kaṇḍu</i> = itch; <i>paṭicchādeti</i> =cover over, conceal, hide	Acquiring an overly large skin-eruption covering cloth after making it - or having it made - for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense.
91	<i>Vassika Sāṭika</i> <i>(Dutiya)</i> cf. NP 24	<i>vassika</i> =for the rains; <i>sāṭika</i> =cloth	Acquiring an overly large rains-bathing cloth after making it - or having it made - for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense.
92	<i>Nanda</i>	is a name *Rule due to an arahant, Ven. Nanda*	Acquiring an overly large robe after making it - or having it made - for one's own use is a pācittiya offense requiring that one cut the cloth down to size before confessing the offense.

	Pāṭidesanīya	=to be acknowledged	
1	Paṭhama Pāṭidesanīya Cf. Pc 29	Antaraghara (among the houses): A carriage road, a town square, a cross roads, a house.	Eating staple or non-staple food after having accepted it from the hand of an unrelated bhikkhunī in a village area.
2	Dutiya Pāṭidesanīya	Ekassa’pi ce bhikkhuno nappaṭibhāseyya : If not one of the monks should speak.	Eating staple food accepted at a meal to which one has been invited and where a bhikkhunī has given directions, based on favoritism, as to which bhikkhu should get which food, and none of the bhikkhus have dismissed her.
3	Tatiya Pāṭidesanīya	Sekhasammatāni : A family whose faith is increasing but wealth is decreasing or who are poor and the Saṅgha designate them as ‘sekha’ by a Vinaya kamma.	Eating staple or non-staple food after accepting it - when one is neither ill nor invited - at the residence of a family formally designated "in training".
4	Catuttha Pāṭidesanīya	Sāsaṅkasammatāni : If a monastery considered as suspicious because in it or in its neighbourhood there are thieves; have been seen or suspected of sitting, eating, resting or lying there. Sapaṭṭibhayāni (fearsome): If in a monastery or in its proximity people are injured, plundered or beaten.	Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness lodging when one is not ill.
	Sekhiyā	=to be trained in (30 on food, 23 on conduct, 16 on teaching, 6 on robes)	
i	Parimaṇḍala vagga		
1	Paṭhama Parimaṇḍala	Maṇḍalo =circle; pari =all-round Parimandalam : All around i.e. the two knees and the navel. Nivāseti : Wearing up to the navel , covering half of the calf. Covering the navel with the top edge and letting the lower edge hang evenly all around approximately eight fingerbreadths below the knee is called, 'wearing the lower robe evenly'. 'Parimaṇḍalam nivāsessāmī'ti, sikkhā karaṇīyā.	
2	Dutiya Parimaṇḍala	Pārupissāmi : Wearing the upper robe so that the lower edge is level and even, covering the whole body is called, 'wearing the upper robe evenly'.	
3	Paṭhama Suppaṭicchanna	su =well; paṭicchanna =covered Supaṭicchanno : When a monk enters the village, he should roll the two side edges of the upper robe together and wear the robe covering the lower part of the neck, both shoulders, the body and the arms and exposing only the head and the upper part of the neck, the hands, and the lower part of the legs. The lower edge of the robe should also be level. This method of wearing the robe whilst in the village is what is meant by 'well covered'.	
4	Dutiya Suppaṭicchanna		
5	Paṭhama Susaṁvuta	Su + samvuta = well + restrained Susamvuto : Without fidgeting and playing with the hands or feet, but keeping them calm and controlled is what is meant by 'well restrained'.	
6	Dutiya Susaṁvuta		
7	Paṭhama Okkhittacakkhu	Okkhita = downcast; cakkhu = eyes Okkhita cakkhu : Looking at the ground about four and six feet in front of oneself is what is meant by 'eyes cast down'.	

8	<i>Dutiya Okkhittacakkhu</i>	
9	<i>Paṭhama Ukkhittaka</i>	=raised up <i>Ukkhittakāya</i> : Lifting up one side or both sides of either the lower or upper robes is called, 'lifting up the robe'.
10	<i>Dutiya Ukkhittaka</i>	
ii	<i>Ujjagghika vagga</i>	
11	<i>Paṭhama Ujjagghika</i>	=loud laughter <i>Ujjagghikāya</i> : If whilst going or sitting in the village something happens that may cause one to laugh, then one should not laugh with a loud sound, but just try to smile. 'Na ujjagghikāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.
12	<i>Dutiya Ujjagghika</i>	
13	<i>Paṭhama Uccasadda</i>	<i>Ucca</i> =high; <i>saddo</i> =sound <i>Appasaddo</i> : Literally, this rule should be translated as 'with little sound'. Here 'speaking softly' means speech loud enough so that a person six cubits away from the speaker hears and understands what is said, but a person twelve cubits away can hear the sound but not understand what is said.
14	<i>Dutiya Uccasadda</i>	
15	<i>Paṭhama Kāyappacālakādi</i>	<i>kāyo</i> =body; <i>pacālakaṃ</i> =swaying
16	<i>Dutiya Kāyappacālakādi</i>	
17	<i>Paṭhama Bāhuppacālaka</i>	<i>bāhu</i> =arm
18	<i>Dutiya Bāhuppacālaka</i>	
19	<i>Paṭhama Sīsappacālaka</i>	<i>sīsa</i> =head
20	<i>Dutiya Sīsappacālaka</i>	
iii	<i>Khambhakata vagga</i>	
21	<i>Paṭhama Khambhakata</i>	=arms akimbo <i>Khambhakata</i> : Placing the hands on the hips to support the back is called 'with arms akimbo'. 'Na khambhakato antaraghare gamissāmī'ti, sikkhā karaṇīyā.
22	<i>Dutiya Khambhakata</i>	
23	<i>Paṭhama Oguṇṭhita</i> cf. S 67	=head covered <i>Oguṇṭhito</i> : Covering or wrapping the head with the robe, etc. is called 'with the head covered'.

24	<i>Dutiya Oguṇṭhita</i> cf. S 67	
25	<i>Ukkuṭika</i>	=special way of squatting i.e. heels slightly raised, thighs rest on calves, elbows on knees keep balance <i>Ukkuṭikāya</i> : Walking on tiptoes or only on the heels.
26	<i>Pallatthika</i> cf. S 65	=sitting clasping knees <i>Pallatthi Kāya</i> : This means sitting holding up the knees, by either encircling them with the arms (<i>hattha pallathi</i>) or by wrapping any cloth (<i>dussa pallatthi</i>) or Saṅghati (<i>saṅghāṭi pallathi</i>) around them and the back.
27	<i>Sakaccapaṭiggahaṇa</i> cf. S 31	<i>Sakkaccaṃ</i> =attentively, appreciatively; <i>paṭiggahaṇa</i> =to accept <i>Sakaccaṃ</i> : Appreciatingly and mindfully, one should accept alms food.
28	<i>Pattasaññīpaṭiggahaṇa</i> cf. S 32	<i>patta</i> =bowl; <i>saññī</i> =aware <i>Pattasaññi</i> : At the time of accepting almsfood, one should look at the bowl, be mindful and not look elsewhere so that one knows whether the donor is still placing food in the bowl or has finished offering.
29	<i>Samasūpakapaṭiggahaṇa</i> cf. S 34	<i>sama</i> =equal; <i>sūpa</i> =curry <i>Samasupakaṃ</i> : 'Bean curry' means a curry made of beans such as dahl or lentils, which are commonly eaten by Indians and Burmese villagers. A proportionate amount is one part curry to four parts rice.
30	<i>Samatittika</i>	<i>tittika</i> =level <i>Samatittikaṃ</i> : One should accept almsfood only up to the level to which the empty bowl could be filled with water and not beyond.
iv	<i>Sakkacca vagga</i>	
31	<i>Sakkaccabhuñjana</i> cf. S27	<i>bhuñjana</i> =taking food, act of eating ' <i>Sakkaccaṃ piṇḍapātāṃ bhuñjissāmī'ti, sikkhā karaṇīyā.</i>
32	<i>Pattasaññībhuñjana</i> cf. S 28	
33	<i>Sapadāna</i>	=continous almsround i.e. <i>sa+padā+naṃ</i> <i>Sapadānaṃ</i> : When eating one should not take food from here and there inside the bowl, but should start eating from the side closest to oneself in a successive and orderly manner.
34	<i>Samasūpaka</i> cf. S 29	
35	<i>Nathūpakata</i>	<i>Na</i> =not; <i>thūpa</i> =top (stūpa) <i>Thupato</i> : 'Thūpa' refers to a heap like a stupa or pagoda. Here, taking food from the top of the centre of the bowl is what is meant by 'taking it from the top of the heap'.

36	Odanappaṭicchādana	<i>odana</i> =rice; <i>paṭicchādeti</i> =cover, hide
37	Sūpodanaviññatti cf Pc 39	<i>sūpodana</i> =rice+curry; <i>viññati</i> =ask for
38	Ujjhānasaññī	<i>ujjhānaṃ</i> =fault finding (<i>ud</i> + <i>jhāna</i> = up from + absorption, i.e. opposite of <i>jhāna</i> state of mind)
39	Kabaḷa	=ball of food, mouthful Nātimahanatam: A mouthful the size of a peacock's egg is called excessively large and that the size of a chicken's egg is called too small by the Commentary, but just how big each of these is not explained.
40	Ālopa	=morsel
v	Kabaḷa vagga	
41	Anāhaṭa	<i>An</i> + <i>āhaṭa</i> = not brought ' <i>Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmī</i> 'ti, <i>sikkhā karaṇīyā</i> .
42	Bhuñjamāna	=eating, while eating
43	Sakabaḷa	=with a morsel (full)
44	Piṇḍukkhepaka	<i>Piṇḍu</i> =a lump, round mass, ball, cluster; <i>ukkhepaka</i> =thrown up, suspended Piṇḍukkhepakam: Lifting or tossing up lumps of food.
45	Kabaḷāvacchedaka	<i>Kabaḷa</i> =morsel + <i>ava</i> =prefix + <i>cheda</i> =breaking
46	Avagaṇḍakāraka	<i>Gaṇḍa</i> =swelling, knot, proturbance; <i>kāraka</i> =making
47	Hatthaniddhunaka	<i>Hattha</i> =hand; <i>niddhunāti</i> =shaking
48	Sitthāvakāraka	<i>sitthaṇ</i> =scattering
49	Jivhānicchāraka	<i>jivhā</i> =tounge; <i>niccharati</i> =sticking out
50	Capucapukāraka	<i>Kāraka</i> =making; <i>capucapu</i> =sound
vi	Surusuru vagga	
51	Surusurukārakā	<i>Surusuru</i> = hissing, slurping *This rule was caused by the monk who used to be an actor making a joke. All other Sekhiyas except 56 were caused by the group-of-six monks.* ' <i>Na surusurukārakam bhuñjissāmī</i> 'ti, <i>sikkhā karaṇīyā</i> .
52	Hatthanillehakādi	<i>Hattha</i> =hand; <i>nillehakam</i> =licking
53	Pattanillehaka	<i>Patta</i> =bowl

54	<i>Oṭṭhanillehaka</i>	<i>oṭṭho</i> =lips
55	<i>Sāmisā</i>	<i>Sa</i> + <i>āmisā</i> =with flesh, i.e. soiled with food
56	<i>Sasitthaka</i>	<i>Sa</i> + <i>sitthaṃ</i> = with lump of rice *This rule was caused by the monks from Kokanada palace. All other Sekhiyas except 51 were caused by the group-of-six monks.*
57	<i>Chattapāṇi</i>	<i>Chatta</i> = sunshade <i>pāṇi</i> = hand
58	<i>Daṇḍapāṇi</i>	= Staff, stick
59	<i>Satthapāṇi</i>	= knife <i>Sattha</i> : Hand-held weapons like swords, spears, clubs etc.
60	<i>Āvudhapāṇi</i>	= weapon <i>Āvudha</i> : Weapons used by throwing, bow and arrow, gun.
vii	<i>Pāduka vagga</i>	
61	<i>Pāduka</i>	= shoes <i>‘Na pādukārūḥassa agilānassa dhammaṃ desissāmi’ti, sikkhā karaṇīyā.</i>
62	<i>Upāhana</i>	=sandals
63	<i>Yāna</i>	=vehicle <i>Yāna</i> : Here, a ‘vehicle’ means a bullock cart, horse, carriage, motorcar, palanquin, rickshaw, airplane, etc. Even two people who join hands and carry a third person are a ‘vehicle’.
64	<i>Sayana</i>	<i>sayana</i> = <i>sena</i> =couch <i>Sayana</i> : Here, a bed means as little as a mat spread on the ground one is lying on.
65	<i>Pallatthika</i> cf. S 26	=Clasping knees
66	<i>Veṭṭhita</i>	=Wrapped, envelope, enclosed <i>Veṭṭhisissasa</i> : This means wrapping the head with a cloth or wearing a hat so that one cannot see the hair.
67	<i>Tatiya Oguṇṭhita</i> cf S 23, 24	=Head covered, muffled <i>Oguṇṭhisissasa</i> : Head covered with scarf / robe / shawl etc.
68	<i>Chamā</i>	=the ground
69	<i>Nīcāsana</i>	<i>nīce</i> =low + <i>asana</i> =seat

70	Ṭhita	=standing
71	Pacchatogamana	<i>pacchato</i> =after, behind
72	Uppathenagamana	<i>patho</i> =path
73	Ṭhito-uccāra	<i>ṭhito</i> =standing <i>uccāro</i> =faeces
74	Harite-uccāra	<i>harite</i> =green Harite: Here, green grass or plants refers to living grass, trees, branches, and roots.
75	Udake-uccāra	<i>udake</i> =water Udake: Here, only that water which is good for drinking or bathing and does not include seawater or the water in the toilet.
Adhikaraṇa-Samatha These are seven ways of settling issues (adhikaraṇa) that arise		
1	Sammukhāvinayo dātabbo	(A verdict "in the presence of" should be given) This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya. ✿ <u>4 Factors for Sammukhāvinayo dātabbo:</u> (1) <i>Saṅgha samukhā</i> - powerful and united Saṅgha (2) <i>Dhamma samukhā</i> - the settlement is true (3) <i>Vinayo samukhā</i> - without 4 bases of bias: chanda gāmino (favouritism), dosa gāmino (anger), bhayā gāmino (fear), moha gāmino (delusion). (4) <i>Puggala samukhā</i> - parties must be present.
2	Sativinayo dātabbo	(A verdict of mindfulness may be given) This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question. <i>The commentary notes that this is normally given to Arahants.</i>
3	Amūḷhavinayo dātabbo	(A verdict of past insanity may be given) This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.
4	Paṭiññāya kāretabbam	(Acting in accordance with what is admitted) This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually commits a pācittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a Saṅghādisesa, that would be invalid.
5	Yebhuyyasikā	(Acting in accordance with the majority) This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and -- in the words of the Canon -- are "wounding one another with weapons of the tongue. In cases such as these, decisions can be made by majority vote.
6	Tassa-pāpiyyasikā	(Acting in accordance with the accused's further misconduct) This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of "further misconduct" against him as an added punishment for being so uncooperative as to require the formal interrogation in the first place.
7	Tiṇavatthārako	(Covering over as with grass) This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-dutiya-kamma).

	<i>Adhikaraṇa</i>	
1	<i>Vivādādhikaraṇa</i>	Disputes issues on some of the 18 subjects for dispute. Can be settled by points 1 and 5 from the previous table.
2	<i>Anuvādādhikaraṇa</i>	Accusation issues concerning offenses which the community must deal with by judging them true or false. Points 1, 2, 3 and 6 apply.
3	<i>Āpattādhikaraṇa</i>	Offense issues, dealt with by the offender undergoing the prescribed penalties (confession, penance or expulsion). Points 1, 4 and 7 apply.
4	<i>Kiccādhikaraṇa</i>	Duty issues are community transactions which must be performed properly. Examples are listed below, and only point 1 from above is applicable.
	<i>Kiccādhikaraṇā</i>	
1	<i>Apalokana kamma</i>	(1) <i>Brahma danda</i> - nobody gives advice to that monk, e.g. Ven Channa or Ven. Ariṭṭha. (2) <i>Nisarana kamma</i> - suspension of a monk. (3) <i>Osarāna kamma</i> - reinstatement of a monk. (4) <i>Bhaṇḍu kamma</i> - cutting the hair of the person to be ordained. (5) <i>Kamma lakkhana</i> - various vinaya-kammās, such as distributing small articles, or if a bhikkhu shows his thighs to a bhikkhunī, they should not show him respect. In this case, the act itself is kamma-lakkhana and there is no need for a ñatti.
2	<i>Ñatti kamma</i>	1) Uposatha 2) Pavāraṇa 3) Postponing Pavāraṇa 4) Osāraṇa
3	<i>Ñattidutiya kamma</i>	1) Closing bowl for shameless householders or cancelling it 2) Establishing a Sīmā 3) Giving kaṭhina to a chosen monk 4) Declaring kaṭhina ubbhāra.
4	<i>Ñatticatuttha kamma</i>	1) Giving the seven kinds of punishments (Tajjanīyakamma etc.) 2) Upasampadā kamma 3) Choosing exhorter for the bhikkhunīs 4) Parivāsa, mānatta, mulayapaṭikassana, abbhāna 5) Samanubhāsaṇa
	<i>Dukkaṭas</i>	
1	<i>Pubbapayoga</i>	for stealing or killing, a few steps before the main offense, such as searching for weapons or digging a ditch etc.
2	<i>Sahapayoga</i>	to steal, one digs a tunnel to enter a house; digging a tunnel is a dukkaṭa (digging the earth is pācittiya but in this context a dukkaṭa)
3	<i>Anāmāsa</i>	touching the five groups of anāmāsa.
4	<i>Durupacinna</i>	touching any tree or plant bearing fruits or crops.
5	<i>Vinaya</i>	during almsround, dust falls in the bowl, it needs reoffering before eating.
6	<i>Ñāta</i>	having heard any bad offense of another, one keeps quiet and does not tell others.
7	<i>Ñatti</i>	during kamma-vāca in Saṅghādisesa 10 - 13, one remains adamant, not giving up his misdeeds at ñatti time.
8	<i>Paṭissava</i>	making false promises.
4 Factors for correct Vinaya kamma: (1) <i>Vatthu sampatti</i> - correct people, i.e. <i>vajjaniya puggala</i> are not present. (2) <i>Parisa sampatti</i> - correct number of monks, they are a regular (<i>pakatatta</i>) monks and at hathapāsa. (3) <i>Sīmā sampatti</i> - the sīmā is correct. (4) <i>Kamma vācā sampatti</i> - pronounced correctly, ñatti, correct anusāvana.		5 Groups of monks needed for Vinayakamma: (1) <i>Catu vagga</i> (4) - mānatta, uposatha, parivāsa, establishing a sīmā. (2) <i>Pañca vagga</i> (5) - previous + Upasampadā outside majjhima padesa (middle India), pavāraṇa. (3) <i>Dasā vagga</i> (10) - previous + Upasampadā in majjhima padesa. (4) <i>Visati vagga</i> (20) - previous + abbhāna (5) <i>Ekavisati vagga</i> (21) - previous + one extra for safety, in case one of the monks is not pure.

The seventeen ways of analyzing rules. Gātha to help with remembering the 17 particulars:

*Nidānam puggalam vatthu paññatti vidimevaca;
ānattāpatta nāpatti vipattim aṅga meva ca.*

*Samuṭṭhāna vidhiṃ kiriya saññā citte hi nānatam;
vajjakammappabhedā ca, tikadvayavidhiṃ tathā.*

*Lakkhaṇam sattadasadhāṭhitam sādharāṇam idam;
ñatvā yojeyya medhāvī tattha tattha yathārahaṇam.*

❖ 17 Definitions for *Sattadasākāra*:

- (1) *Nidāna* - the place where the rule was formulated.
- (2) *Puggala* - the person responsible for the origination of the rule.
- (3) *Vatthu* - the subject of the rule, a description.
- (4) *Paññatti* - the original formulation of the rule.
Anupaññatti - the amendments to the rule.
- (5) *Ānatti* - Sānattika ordering another, or Anānattika, by not ordering another.
- (6) *Āpatti* - which class of offense, i.e. pārājika.
- (7) *Anāpatti* - exclusions that exempt one from the offense.
- (8) *Vipatti* - danger to sīla, ācara (habits, applies to Sekhiya), diṭṭhi or ājīva.
- (9) *Aṅga* - factors for the offense to occur.
- (10) *Samuṭṭhāna* - the source of the offense, body, speech or body and speech, with or without intention.
- (11) *Kiriya* - is the offense committed by doing an action or abstaining from an action, like accepting money by not protesting.
- (12) *Sañña* - *sañña vimokkha*, no idea of breaking the rule, or *asañña vimokkha*.
- (13) *Citta* - sacittaka or acittaka, with mind or without mind.
- (14) *Vajja* - wrong doing by world's perception (loka-vajja), or wrong by the code of the samaṇa's, the Buddha's word (pañña-vajja).
- (15) *Kamma* - is the action done by word, body or a combination.
- (16) *Kusalattika* - is breaking the rule kusala, akusala or avyākata (neutral)
- (17) *Vedanattika* - the feeling one gets from the offense, *dukkha*, *sukha* or *uppekkha*.

❖ 5 Groups of kiriya/akiriya:

- (1) Source as kiriya, eg. paṭhavikhaṇa (Pc 9).
- (2) Source as akiriya, eg. dasāhaparamaṇi (NP 1).
- (3) Source as kiriya and akiriya, eg. cīvarapaṭigahana (NP 4).
- (4) Source as sometime kiriya and sometime akiriya, eg. rupiyapaṭigghāna (NP 18).
- (5) Source as sometimes kiriya and sometimes both kiriya and akiriya, eg. kuṭikāra (Sg 6)

❖ 6 Samuṭṭhānas:

- ♦ Acittaka: (1) Kāya (2) Vāca (3) Kāya-vāca
- ♦ Sacittaka: (4) Kāya-citta (5) Vāca-citta (6) Kāya-Vāca-citta

❖ 13 Samuṭṭhāna Summaries:

- (1) *Paṭhamapārājika samuṭṭhāna* - (4)
- (2) *Adinnadāna samuṭṭhāna* - (4) (5) (6)
- (3) *Sañcarita samuṭṭhāna* - (1) (2) (3); (4) (5) (6)
- (4) *Samanubhāsana samuṭṭhāna* - (6)
- (5) *Kaṭhina samuṭṭhāna* - (3); (6)
- (6) *Padasodhamma samuṭṭhāna* - (2); (5)
- (7) *Elakaloma samuṭṭhāna* - (1); (4)
- (8) *Addhāna samuṭṭhāna* - (1) (3); (4) (6)
- (9) *Theyyasattha samuṭṭhāna* - (4) (6)
- (10) *Dhammadesana samuṭṭhāna* - (5)
- (11) *Bhutārocana samuṭṭhāna* - (1) (2) (3)
- (12) *Corivuṭṭhapana samuṭṭhāna* - (5) (6)
- (13) *Ananuññāta samuṭṭhāna* - (2) (3); (5) (6)

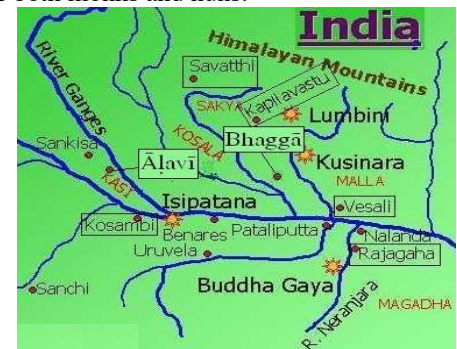
❖ 9 Types of *Paññati*:

- (1) *Mula paññati* - the first enactment.
- (2) *Anu paññati* - the amendments, subsidiary enactments.
- (3) *Anupanna paññati* - rule laid down without any offense i.e. only the garu-dhammas given to the nuns.
- (4) *Sabbattha paññati* - rules that apply everywhere.
- (5) *Padesa paññati* - rules that apply only in middle country (Upasampadā, nahāna etc.).
- (6) *Sādhāraṇa paññati* - rules common to both monks and nuns.
- (7) *Asādhāraṇa paññati* - rules uncommon to monks and nuns.
- (8) *Ekato paññati* - rules that apply for either monks or nuns.
- (9) *Ubhato paññati* - rules that apply for both monks and nuns.

❖ 7 Places of *Nidāna*:

The rules were set down in:

- (1) Vesālī
- (2) Rājagaha
- (3) Sāvattthi
- (4) Kosāmbi
- (5) Kapilavatthu (Sākya)
- (6) Bhagga
- (7) Ālavī



	Factors	1. Methunadhamma	2. Adinnādāna	3. Manussaviggaha	4. Uttari manussadhamma	1. Sukkavissatṭhi	2. Kāyasamsagga	3. Duṭṭhullavācā
1	Nidāna	Vesāli	Rājagaha	Vesali	Vesāli	Sāvattṭhī	Sāvattṭhī	Sāvattṭhī
2	Puggala	Ven. Sudinna	Ven. Dhaniya	Many monks	Vaggumudā monks	Ven. Seyyasaka	Ven. Udāyin	Ven. Udāyin
3	Vatthu	Sexual intercourse	Stealing timber of King	Killing each other	Boasting unfounded super-human states	Intentional emission of semen	Rubbing limb with limb with a brahmin's wife, with a lustful mind	Saying lewd words to a woman
4	Paññatti	Sādhāraṇa-paññatti (Methuna dhamma paṭisevैया)	Sādhāraṇa-paññatti (Yo pana bhikkhu adinnam ādiyeyya)	Sādhāraṇa-paññatti (Yo pana bhikkhu manussaviggaham jīvita voropeyya)	Sādhāraṇa-paññatti (Yo pana bhikkhu anabhijānam uttari-manussa-dhammam attūpanāyikam)	Asādhāraṇa-paññatti	Asādhāraṇa-paññatti	Asādhāraṇa-paññatti
	Anupaññatti	Anīmaso tiracchāna gatāya pi, sikkham appaccakkhāya.	Gāma va ārañña va	Marāṇvannam va samvanneyya	Aññatra adhimāna	Aññatra supinanta		
5	Ānatti	Anānattika	Sānattika	Sānattika	Anānattika	Anānattika	Anānattika	Anānattika
6	Āpatti	Pārājika, Thullaccaya Dukkaṭa.	Pārājika, Thullaccaya, Dukkaṭa.	Pārājika, Thullaccaya, Dukkaṭa.	Pārājika, Thullaccaya	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa
7	Anāpatti	1) He doesn't know, 2) mad, 3) first doer.	1) If it is one's own 2) taken on trust 3) temporarily 4) belongs to animals or petās, 5) ownerless, 6) mad, 7) first doer.	If 1) unintentional 2) unknowingly 3) it was not meaning death 4) mad 5) first doer.	1) Overestimation 2) Unintentional 3) mad 4) first doer.	1) In a dream, 2) no intension 3) no effort for emission, 4) semen is not emitted 5) mad 6) first doer	1) unintentionally, unknowingly, 2) not consenting, 3) undmindful, 4) mad, 5) first doer	1) It is explaining Dhamma, 2) Explaining the meaning, 3) Exhortation 4) mad, 5) first doer
8	Vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti
9	Aṅga	1) Intention 2) combining magga with magga	1) Goods belong to other 2) perceive as such 3) value more than 5 mākaṣa or 1 pāda, 4) intention to steal, 5) steals it.	1) a human being 2) perceives it as human being 3) intentio to kill 4) effort 5) that being dies.	1) One has not achieved any uttarimanussa dhamma 2) one perceives it so 3) evil wish to declare it 4) one declares it to a human being 5) another understand it correctly.	1) Intention 2) effort to bring emission of semen, and 3) emission of semen.	1) The object is a human female 2) Perceives the object to be a woman 3) Acting with lustful intension 4) Make an effort to have physical contact with her 5) Engages in contact by holding hands etc.	1) The object is a human female 2) Perceives the object to be a woman 3) Intention is to enjoy 4) Makes remarks referring to her genitals, anus or performing sexual-intercourse 5) The woman immediately understand it
10	Samuṭṭhāna	Paṭhamapārājika	Adinnadāna	Adinnadāna	Adinnadāna	Paṭhamapārājika	Paṭhamapārājika	Adinnadāna
11	Kiriya	Kiriya	Kiriya	Kiriya	Kiriya	Kiriya	Kiriya	Kiriya
12	Sañña	Sañña-vimokkha	Sañña-vimokkha	Sañña-vimokkha	Sañña-vimokkha	Sañña-vimokkha	Sañña-vimokkha	Sañña-vimokkha
13	Citta	Sacittaka	Sacittaka	Sacittaka	Sacittaka	Sacittaka	Sacittaka	Sacittaka
14	Vajja	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja
15	Kamma	Kāya-kamma	Kāya and vācā kamma	Kāya and vācā kamma	Kāya and vācā kamma	Kāya-kamma	Kāya-kamma	Kāya-kamma, vācā-kamma
16	Kusalatika	Akusala	Akusala	Akusala	Akusala	Akusala	Akusala	Akusala
17	Vedanattika	Sukha and upekkha	Sukha, dukkha, upekkha	Dukkha vedana	Sukha, dukkha, upekkha	Sukkha, upekkha	Sukha, upekkha	Sukha, upekkha

	Factors	4. Attakāmapāricariya	5. Sañcaritta	6. Kuṭikāra	7. Vihārakāra	8. Duṭṭhadosa
1	<i>Nidāna</i>	Sāvatthī	Sāvatthī	Āḷavī	Kosambī	Rājagaha
2	<i>Puggala</i>	Ven. Udāyin	Ven. Udāyin	Many monks	Ven. Channa	Followers of Metteya and Bhummajaka monks
3	<i>Vatthu</i>	Asking sexual administration for oneself	Match-making	Building a small kuṭi by asking for materials	Building a big dwelling with a supporter without Saṅgha approval	Unfounded accusation of pārājika
4	<i>Paññatti</i>	Asādhāraṇa-paññatti	Sādhāraṇa-paññatti	Asādhāraṇa-paññatti	Asādhāraṇa-paññatti	Sādhāraṇa-paññatti
	<i>Anupaññatti</i>		Even a momentary relationship			
5	<i>Ānatti</i>	Anānattika	Sānattika	Sānattika	Sānattika	Sānattika
6	<i>Āpatti</i>	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa and dukkaṭa
7	<i>Anāpatti</i>	1) Asking for robes, alms-food, lodging and medicine, 2) mad 3) first doer.	1) Arranging for Saṅgha work or cetiya work 2) arranging support for ill bhikkhus 3) mad 4) first doer.	1) If he destroys a kuṭi which was half-made for oneself and not according to rule 2) If it is built for another 3) If before finalizing he offers it to the other or to the Saṅgha 4) If he built a cave 5) If he built any other building except a building for residence for oneself	1) If he destroys a kuṭi which was half-made for oneself and not according to rule 2) If it is built for another 3) If before finalizing he offers it to the other or to Saṅgha 4) If he built a cave 5) If he built any other building except a building for residence for oneself	1) When the accused is pure and the accuser thinks he is impure and accuses him 2) When the accused is impure and the accuser knows him to be as such and accuses him
8	<i>Vipatti</i>	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti
9	<i>Aṅga</i>	1) Human female 2) Perceives the object to be human female 3) Lust to get sexual service for oneself 4) Speaks to woman in praise of her ministering to his sexual needs; making reference to sexual intercourse 5) The women understand immediately	1) They are human being 2) They are unmarried 3) Accept the proposal from one party 4) Make an inquiry to the other party 5) Report back the findings to the first party	1) Plastered kuṭi 2) Exceeding the measurement 3) Not being approved by the Saṅgha 4) Being built to reside in it 5) Giving the last lump of plaster 6) Intended for oneself 7) Maximum measurement	1) Plastered kuṭi 2) Exceeding the measurement 3) Not being approved by the Saṅgha 4) Being built to reside in it 5) Giving the last lump of plaster 6) Intended for oneself 7) Maximum measurement	1) An Upasampadā Bhikkhu 2) Though knowing the other is not pārājika, the accuser accuses him of being pārājika 3) Accusation is unfounded with regard to the seen, heard or suspected 4) Accuses him in his presence with the intention to remove him from monkhood 5) The accused understands it instantly
10	<i>Samuṭṭhāna</i>	Adinnadāna	Sañcarita	Sañcarita	Sañcarita	Sañcarita
11	<i>Kiriya</i>	Kiriya	Kiriya	Sometimes kiriya, sometimes akiriya	Sometimes kiriya, sometimes akiriya	Kiriya
12	<i>Sañña</i>	Sañña-vimokkha	No sañña-vimokkha	No sañña-vimokkha	No sañña-vimokkha	Sañña-vimokkha
13	<i>Citta</i>	Sacittaka	Acittaka	Acittaka	Acittaka	Sacittaka
14	<i>Vajja</i>	Loka-vajja	Paññatti-vajja	Paññatti-vajja	Paññatti-vajja	Loka-vajja
15	<i>Kamma</i>	Kāya-kamma, vācā-kamma	Kāya-kamma, vācā-kamma	Kāya-kamma, vācā-kamma	Kāya-kamma, vācā-kamma	Kāya-kamma, Vācā-kamma
16	<i>Kusalatika</i>	Akusala	Kusala / Akusala / Avyākata	Kusala / Akusala / Avyākata	Kusala / Akusala / Avyākata	Akusala
17	<i>Vedanattika</i>	Sukha, upekkha	Sukha, dukkha, upekkha	Sukha, dukkha, upekkha	Sukha, dukkha, upekkha	Dukkha

	Factors	9. <i>Aññabhāgiya</i>	10. <i>Saṅghabheda</i>	11. <i>Bhedānūvattaka</i>	12. <i>Dubbaca</i>	13. <i>Kuladūsaka</i>
1	<i>Nidāna</i>	Rājagaha	Rājagaha	Rājagaha	Kosāmbi	Sāvatti
2	<i>Puggala</i>	Followers of Metteya and Bhummajaka monks	Devadatta	Kokālika, Kaṭamoratissa, Kaṇḍadevi Putta, Samuddadatta	Channa	Followers of Assaji-Punabbasuka bhikkhus
3	<i>Vatthu</i>	Accusing unfounded charge of pārājika with a pretext	Schism in Saṅgha	Supporting the schismatic	Making himself unadmonishable	Accusing monks as chandagāmini, dosagāmini, mohagāmini, bhayagāmini
4	<i>Paññatti</i>	Sādhāraṇa-paññatti	Sādhāraṇa-paññatti	Sādhāraṇa-paññatti	Sādhāraṇa-paññatti	Sādhāraṇa-paññatti
	<i>Anupaññatti</i>					
5	<i>Ānatti</i>	Sānattika	Anānattika	Anānattika	Anānattika	Anānattika
6	<i>Āpatti</i>	Saṅghādisesa and dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa	Saṅghādisesa, thullaccaya, dukkaṭa
7	<i>Anāpatti</i>	1) Accuse or cause to accuse, thinking other is pārājika 2) Accusing or cause to accuse, when the other is really pārājika 3) Mad 4) First doer	1) If he is not formally admonished 2) If he gives up his effort 3) Mad 4) First doer	1) If he is not formally admonished 2) If he gives up his effort 3) Mad 4) First doer	1) If he is not formally admonished 2) If he gives up his effort 3) Mad 4) First doer	1) If he is not formally admonished 2) If he gives up his effort 3) Mad 4) First doer
8	<i>Vipatti</i>	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti	Sīla-vipatti
9	<i>Aṅga</i>	1) An Upasampadā Bhikkhu 2) Though not pārājika, the accuser accuses him of being pārājika 3) Accusation is unfounded with regard to the seen, heard or suspected 4) Accuses him in his presence with the intention to remove him from monkhood 5) The accused understands it instantly	1) Effort to make a schism 2) Being admonished in legal Vinaya-kamma 3) Completion of kamma-vāca 4) He does not give up effort and attitude	1) Supporting the schismatic 2) Being admonished in legal Vinaya-kamma 3) Completion of kamma-vāca 4) He does not give up effort and attitude	1) One is being unadmonishable 2) Being admonished in legal Vinaya-kamma 3) Completion of kamma-vāca 4) He does not give up effort and attitude	1) Accusing monks as chandagāmini, dosagāmini, mohagāmini, bhayagāmini 2) Being admonished in legal Vinaya-kamma 3) Completion of kamma-vāca 4) He does not give up effort and attitude
10	<i>Samuṭṭhāna</i>	<i>Saṅcarita</i>	<i>Samanubhāsana</i>	<i>Samanubhāsana</i>	<i>Samanubhāsana</i>	<i>Samanubhāsana</i>
11	<i>Kiriya</i>	Kiriya	Akiriya	Akiriya	Akiriya	Akiriya
12	<i>Sañña</i>	Sañña-vimokkha	Saññāvimokkha	Saññāvimokkha	Saññāvimokkha	Saññāvimokkha
13	<i>Citta</i>	Sacittaka	Sacittaka	Sacittaka	Sacittaka	Sacittaka
14	<i>Vajja</i>	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja	Loka-vajja
15	<i>Kamma</i>	Kāya-kamma, Vācā-kamma	Kāya-kamma, Vācā-kamma	Kāya-kamma, Vācā-kamma	Kāya-kamma, Vācā-kamma	Kāya-kamma, Vācā-kamma
16	<i>Kusalatika</i>	Akusala	Akusala	Akusala	Akusala	Akusala
17	<i>Vedanattika</i>	Dukkha	Dukkha	Dukkha	Dukkha	Dukkha



Vassāvāsa

Vassa is a period of intensive meditation in one place. One isn't supposed to go anywhere and it cannot be observed out in the open.

Two different times for vassa entrance:

1. Day after the full moon day of Asāḷha (mid-July)
2. Day after the full moon day of Sāvana (mid-August)

Entering the later rains makes one ineligible for the kaṭhina benefits.

To keep the vassa, one must be in the designated area at dawn. Before leaving the area with a suitable reason at any time, one should make a determination to return. Not to do so is a dukkaṭa. The vassa is broken if one does not return within seven days.

Therefore, leaving the area to go on piṇḍapāta or to see the doctor is acceptable as one will return before dawn. One can come and go for these reasons, but if one visits a monastery, one must spend the night there. If one has an accident, such as breaking a leg while outside and being taken to a hospital, the vassa will break, but there will be no āpatti. A broken vassa however, does not count as a lost year of seniority.

One can even break vassa if necessary due to:

- (1) Harassment by wild animals, bandits, fire ect.
- (2) Lack of support, food, requisites etc.
- (3) A threat to celibacy.
- (4) Fleeing from, or trying to prevent a Schism.

☸ Seven day leave for vassa:

	Sent for only	Not sent for
Can visit	The 5 Sahadhammikās and male and female lay followers.	The 5 Sahadhammikās only.
Reason for going	Dhamma business, merit making, ceremonial, counselling, Saṅgha business.	He/She is ill, doubts about the holy life, worrying about precepts, fallen into wrong view, Saṅghādisesa, abbhāna.
Other people if ill	Relatives.	Mother or father.

Pavārana

Pavārana is a Saṅgha kamma held once a year at the end of the rains residence. Bhikkhus who have observed the rains without break may replace one Uposatha observance with an invitation, where each one gives an opportunity to his fellow bhikkhus to accuse him of any offense that they might have seen, heard or suspected him of having committed.

First group:

- (1) Paṇṇarasī
- (2) Cātudasi
- (3) Sāmaggi

Second group:

- (4) Saṅgha pavārana
- (5) Gaṇa pavārana
- (6) Puggala pavārana

Third group:

- (7) Saṅgha pavārana
- (8) Aññamañña pavārana
- (9) Adhiṭṭhāna pavārana

Ñatti (motion): 'Sunātu me bhante saṅgho ajja Pavārana paṇṇarasī [cātudasi]. Yadi saṅghassa pattakallaṃ saṅgho te-vācikaṃ pavāreyya.'

Brief Pavārana: If there is danger of:

- 1) Savages
- 2) It is too late because of dāna on pavārana day
- 3) If the night has passed because of dhamma talk, chanting, Vinaya discussion, monks are quarrelling or if there are any of the 10 dangers as for the Uposatha day, then the Saṅgha can do 2 vācika pavārana, if this too is not possible than only 1 vācika pavārana, if this is still not possible, the monks can recite the pavārana together according in groups of same vassas.



❁ 2 Kinds of sīmās:

- (1) *Baddha sīma* - definite boundary. Correct nimittas should be present on at least three locations.
- (2) *Abaddha sīma* - no definite boundary.

❁ 3 Baddha sīmās:

- (1) *Khaṇḍa sīma* - small sīma, within a mahāsīma.
- (2) *Ticīvara avippavāsa sīma* - monks living anywhere within a mahāsīma can leave their saṅghaṭi for a night in order to come to the uposatha, without incurring NP2.
- (3) *Samāna saṁvāsa sīma* - all monks in the mahāsīma have to gather at one place (*uposathāgāra*) for uposatha.

❁ 4 Abaddha sīmās:

- (1) *Gāma sīma* (*nagara* (city), *nigama* (town), *visuṇagāma* (district of a large city, *gāma* (village)) - the boundary of the village etc. is the sīma.
- (2) *Satta abbhantara sīma* - a radius sīma. Satta means seven, an abbhantara is equal to 28 cubits, a cubit being equal to 1 ½ feet, therefore 1 abbhantara is 42 feet, and 7 of them is equal to 294 feet (~98 meters). This means that in a wilderness, a radius of 294 feet is taken as the sīma territory, and another 294 feet as a reservation space. The distance is taken from each line of monks, so if monks are standing in a square formation, one should count 294 feet from each line i.e. four separate distances.
- (3) *Arañña sīma* - if a forest is smaller than a satta abbhantara sīma including its reservation, then the forest itself is the territory of the sīma.
- (4) *Udakukkhepa sīma* - a water sīma on an anchored floating platform located on a body of water. It cannot be connected to the land in any way. The boundary is defined as the distance an average man can throw water or sand underarm, which works out to about 20 feet. This boundary is counted from each individual side of the platform, not from a centre. Another 20 feet is then added for a reservation as one cannot mark the boundary on a body of water. If the thrown water reaches the land, then the bank becomes the boundary.

According to the commentary: *khaṇḍa sīma*, *upacāra sīma*, *samānasamvāsa sīma*, *avippavāsa sīma*, *lābha sīma*, *gāma sīma*, *nigama sīma*, *nagara sīma*, *abbhantara sīma*, *udakukkhepa sīma*, *janapada sīma*, *raṭṭha sīma*, *rajja sīma*, *dīpa sīma*, *cakkavāḷa sīma*.

❁ 3 Sīma sampattis:

3 properties of a correct sīma:

- (1) *Nimitta sampatti* - a sīma must have proper nimittas and be free from the 11 defects (see across). The last link must be determined twice to complete the connection.
- (2) *Kamma vācā sampatti* - the sīma is established by 1) correct pronunciation of 2) *ñatti* and 3) one *anusāvanā* (a *ñattidutiya kamma*). The *ñatti* is in the future tense i.e. 'We are going to determine the sīma', while the *anusāvanā* is in the present tense: 'We are determining the sīma'.
- (3) *Parisa sampatti* - at least 4 regular (*pakatatta*) monks should gather together inside the markaton and remain within *hatthapāsa* (1½ cubits).

❁ 11 Sīma vipatti (defects of sīma)::

- (1) *Ati khuddaka* - a very small sīma where 21 monks can't sit together within *hatthapāsa*.
- (2) *Ati mahanta* - a very big sīma which is more than 3 *yojanās*.
- (3) *Khaṇḍa nimitta* - broken markings - a sīma that is not bound all around. During the recitation to fix the nimittas one has to point out all the nimittas one after another sequentially and return to the first.
- (4) *Chaya nimitta* - monks fix the sīma taking a shadow as a nimitta.
- (5) *Animitta* - incorrect object is used for the nimittas (i.e. not one of the 8 below).
- (6) *Bahisīmeṭhita sammatā* - monks determine the sīma while standing outside of the markaton.
- (7) *Nadiyā sammatā sīma* - whole river taken as the sīma
- (8) *Jatassare sammatā sīma* - whole natural lake as the sīma.
- (9) *Samudde sammatā sīma* - whole sea as the sīma.
- (10) *Sīmāṇi saṁbindhanātena sammatā* - two sīmās are partially overlapping.
- (11) *Sīmāya sīmāṇi ajjhottharanena sammatā* - two sīmās are fully overlapping.

❁ 8 Types of nimittas:

- (1) *Pabbata* (Hill) - min. size of an elephant & max. size of mt. *meru*/ *sineru*
- (2) *Pāsāna* (Stone) - min. size of shot put ball & max. size of an ox.
- (3) *Vana* (Forest) - min. of 4-5 trees & max. of 100 *yojanās*
- (4) *Rukkha* (Tree) - min. ht. 8 inches & max ht. of an ox.
- (5) *Magga* (Path) - Any vehicle road and path passing through two villages.
- (6) *Vammika* (Anthill) - Min. ht. 8 inches (size of horn) & Max. size of Himalaya.
- (7) *Nadī* (River) - Any river where water remains at least for 4 months of rainy season.
- (8) *Udaka* (Water) - Min. of a ditch dug by pigs, or Any hole dug and filled with water and water remains in that until the *kammavācā* is finished.

To establish a new Baddha (binded) sīma, the Saṅgha have to cancel (*samuhana*) any old sīma at that spot. At first they have to cancel *ticīvara avippavāsa sīma* and then *samānasamvāsa sīma*. The Saṅgha can then call an *anupasmanṇa* (unordained person). Saṅgha have to fix *samānasamvāsa sīmā* and then *ticīvara avippavāsa sīma*. After this Saṅgha can ask for nimittas in all four directions and thus establish Sīma.

Upasampadā

Upasampadā is a level in which a person is asking more sīlās than that of Sāmanerās (pre-stage of bhikkhu). It is an upgrading of the sīlā.

In the Buddha's Teaching, the request for full membership in the religious community (saṅgha) is referred to as Upasampadā. This word literally means "taking, acquiring; obtaining, taking upon oneself, undertaking". Most particularly this means "taking upon oneself" the bhikkhu lifestyle, "undertaking" the bhikkhu training, and hence "obtaining" the privileges that membership in the saṅgha provides -- spiritual friendship and support, close association with teachers and experienced people, and a way of life ideally suited to allow for the total focusing of human energy upon spiritual values. I shall refer to this as Acceptance, to emphasise the dual aspects of the candidate accepting the responsibilities incumbent upon one entering the saṅgha and the saṅgha accepting the candidate as someone who earnestly strives towards liberation within the form which the saṅgha offers.

❁ 8 Kinds of Upasampadā:

- (1) Ehi bhikkhu Upasampadā - an invitation by the Buddha 'Come bhikkhu...' is the ordination.
- (2) Saraṇagamana Upasampadā - taking of the triple refuge is the ordination.
- (3) Ovāda paṭigahana Upasampadā - admonishment by the Buddha is the ordination, such as for Mahā Kassapā.
- (4) Pañhavyākaraṇa Upasampadā - by answering a question posed by the Buddha, i.e. 'what is one?'.
(5) Garudhamma Paṭigahana Upasampadā - for females.
- (6) Dutena Upasampadā - ordination by messenger, only for females.
- (7) Aṭṭhavācika Upasampadā - aṭṭha means eight. The females get ordination from both Saṅghas, two ñatticatuttha kammās = eight.
- (8) Ñatticatuttha kamma Upasampadā - the mode of ordination for bhikkhus. Ordination is by one ñatti and three anusāvanās.

The first six can occur only while the Buddha is present, the seventh one only while the Bhikkhunī order exists. Only the last type exists today and is the current mode of taking the higher ordination.

Admonition (Anusāsanā)

When one is ordained as a bhikkhu he must know the four supports and the four things which he must never do (i.e. the four pārājikas).

❁ The 4 supports:

- (1) Pindiyālopa Bhojanam nissāya pabbajā - survive by collecting alms.
- (2) Paṇsukūla Cīvaram - wear cast off rags obtained from charnel grounds.
- (3) Rukkhamūla senasanam - abode is at the root of trees.
- (4) Putimutta Bhesajja - medicine is to be urine obtained from young calves.

❁ 4 Sampattis for Upasampadā:

- (1) Puggala/vatthu sampatti:

❁ 10 Qualification of the person for upasampadā:

- i. a male.
 - ii. over 20 year of age from the time of conception.
 - iii. without any physical defect.
 - iv. must not have done 5 heinous/heavy crimes (such as matricide etc.).
 - v. as a bhikkhu earlier he hasn't fallen into a Pārājika offense.
 - vi. don't have any chronic diseases.
 - vii. has consent from parents.
 - viii. not in debt.
 - ix. free from any government service, such as being in the military.
 - x. has his own three robes and bowl.
- (2) *Parisa sampatti*: 10 Pakatatta (regular) monks (or 5 outside middle Ganges valley) gather inside sīma and remain within hattapāsa (1½ cubits) during kammavāca recitation.
 - (3) *Sīma sampatti*: Properly determined boundary free from 11 vipattis (defects) and fulfilled with 3 sampattis (qualifications).
 - (4) *Kammavācā sampatti* (ñatti and anusāvana): Upasampadā vinayakamma must be done with ñatti catuttha kamma i.e. 1 ñatti and 3 anusāvanās.

❁ 8 Qualifications a bhikkhu needs to be exempted from Nissaya (dependance):

- (1) He must have at least five vassa.
- (2) He should know both the pātimokkhas by heart.
- (3) He should know the four Bhāṇavāras for chanting.
- (4) He should know a discourse that is helpful for sermon giving, such as the Mahā Rahulovāda Sutta (MN62), the Andhakavinda Sutta (AN V.114) and the Ambaṭṭha Sutta (DN3).
- (5) He should know the three kinds of anumodanā chants: for auspicious merit making ceremonies, and for non-auspicious ceremonies, i.e., any relating to death.
- (6) He should be able to do Uposatha and pavāraṇa.
- (7) He should be able to select the correct kamma vācā for Vinaya kammās, like giving instructions to a monk on how to perform manāṭṭa, abbhāna etc.
- (8) He should be familiar with the themes of meditation for Samatha and Vipassana that lead up to Arahantship.

The 1st Buddhist Council:

- (1) Held 3 months after the Buddha 's Parinibbana.
- (2) 500 monks participated and was called 'pañcasatika'.
- (3) Held at Sattapaṇṇi cave in Rajagaha for 7 months.
- (4) Cause: shameless utterance of Ven. Subbhadda who was glad that the Buddha had gone.
- (5) It was presided by Ven. Mahākassapa.
- (6) Sutta recited by Ven. Ānanda.
- (7) Vinaya recited by Ven. Upāli.
- (8) It was held during the reign of King Ajātasattu.

The 2nd Buddhist Council:

- (1) Held 100 years after the Buddha 's Parinibbana.
- (2) 700 arahants attended it and was called 'satasatika'.
- (3) Held at vālukārāma in Vesali for 8 months.
- (4) Cause: ten unsuitable proposals brought up by Vajjian monks.
- (5) Presided by Ven. Revata.
- (6) Sabbakāmi and Sālha settled all 10 proposals raised by Vajjian monks.
- (7) Attended by Venerables Sumana and Vāsabhaḡāmi (disciples of Ven. Anuruddha), Sabbakāmi and Sālha (disciples of Ven. Ānanda), Yasa, Sona, Khujjasobhita.
- (8) Held during the reign of Kālāsoka.

Because of not attending council Ven. Siggava and Ven. Chandavaggi were given the duty to teach and train Ven. Moggliputta Tissa, who was predicted to be born during the reign of King Asoka and preside over the 3rd council.)

❁ 10 Unsuitable proposals:

- (1) *Kappati singalona kappo*: Salt can be kept in horn and can be used as food later.
- (2) *Kappati dveṅgula kappo*: food can be eaten even after sun has passed 2 finger breadth of noon.
- (3) *Kappati gāmantara kappo*: even when one is pavārita(Pac. 35) one can go in village to eat.
- (4) *Kappati āvāsa kappo*: in one sīma, many uposatha can be done at the same time.
- (5) *Kappati anumati kappo*: Vinaya kammās can be done with an incomplete assembly assuming that who will come later can join.
- (6) *Kappati ācinna kappo*: any customary practices (i.e. from one's teachers) can be done.
- (7) *Kappati amatika kappo*: pavārita monk can drink a milk that has passed its milk stage but not has reached the curd stage.
- (8) *Kappati jalogipāto*: unfermented toddy can be drunk.
- (9) *Kappati adasakaṃ nisīdana*: a nisidana without boarder can be used.
- (10) *Kappati jātaruparajata*: money, gold and silver is allowed for monks.



The 3rd Buddhist Council:

- (1) Held 235 years after the Buddha 's Parinibbana.
- (2) 1000 arahants attended and known as 'sāhattika'.
- (3) Held at Asokārāma in Patliputta for 9 months.
- (4) Cause: The members of other sect (titthiyās) around 60,000, losing their gain and fame joined the Saṅgha without being ordained so saṅgha kammās were stopped.
- (5) Ven. Moggliputta Tissa presided and *Kathāvatthu* was included in the Abhidhamma.
- (6) Held during the reign of King Asoka and missionaries were sent various places:
 - i. Ven. Majjhāntika to Kāshmir/Gandhar
 - ii. Ven. Mahādeva to mahisamañḍala
 - iii. Ven. Rakkhita to Vanavāsi
 - iv. Ven. Dhammarakkhita to Mahārattḡa
 - v. Ven. Maharakkhita to Yonaka
 - vi. Ven. Majjhima to Himavat
 - vii. Ven. Sonuttara to Suvarṇabhumi
 - viii. Ven. Mahāmahinda to Srilanka.

Furniture

☸ 25 Garubhaṇḍās:

25 heavy articles. These cannot be made private, they can only exist as saṅghika. If given to another, that bhikkhu incurs a thullaccaya.

Five groups of Garubhaṇḍās:

- (1) *Vihāra* (land with buildings) and *vihāravatthu* (the land itself) = 2.
- (2) *Ārāma* (land with crops) and *ārāmavatthu* (land with no crops) = 2.
- (3) *Mañcaṇ* (bed), *pīṭhaṇ* (chair), *bhisi* (cushion), *bimbohana* (pillow) = 4.
- (4) All iron and metal tools: *Lohakumbhi* (metal pot), *Lohavāraka* (metal cauldron), *Lohakaṭāha* (metal vessel, frying pan), *Lohabhānaka* (metal basin), *Vāsi* (knife), *Pharasu* (axe), *Kuṭṭhāri* (adze), *Kuddala* (hoe), *Nikkhādana* (chisel) = 9.
- (5) All earthen and wooden goods: *Valli* (vines), *Veḷu* (bamboo), *Muñja* (coarse grass), *Babbaja* (reeds), *Tiṇa* (common grass), *Mattikaṇ* (clay), *Dārubhaṇḍa* (wooden goods), *Mattikabhaṇḍa* (clay goods) = 8.

☸ 5 Kinds of stuffing for cushions (*bhisi*):

- (1) *Uṇṇa bhisi* - wool
- (2) *Cola bhisi* - cotton cloth
- (3) *Vāka bhisi* - bark
- (4) *Tiṇa bhisi* - grass
- (5) *Paṇṇa bhisi* - leaves

☸ 4 Types of unallowable bed:

- (1) *Masārako* - long bed.
- (2) *Bundikā baddho* - a bed with slates
- (3) *Kuliraka pādako* - one with curved legs.
- (4) *Ahacca pādako* - detachable legs as in Pc 18.

Miscellaneous

☸ 7 Days:

- (1) *Ravi* - Sunday
- (2) *Canda* - Monday
- (3) *Bhumma* - Tuesday
- (4) *Budha* - Wednesday
- (5) *Guru* - Thursday
- (6) *Sukka* - Friday
- (7) *Sora* - Saturday

☸ 12 Months:

- (1) *Phussa* - January
- (2) *Māgha* - February
- (3) *Phagguṇa* - March
- (4) *Citta* - April
- (5) *Vesākkha* - May
- (6) *Jeṭṭha* - June
- (7) *Āsālha* - July
- (8) *Sāvaṇa* - August
- (9) *Posṭhapāda* - September
- (10) *Assayuja* - October
- (11) *Kattika* - November
- (12) *Māgasira* - December

☸ 3 Seasons:

- (1) *Hemanta* (cold season) - from November full moon until...
- (2) *Gimhāna* (hot season) - the March full moon until...
- (3) *Vassana* (rainy season) - the July full moon until the November full moon etc.

☸ 5 Kinds of teachers:

- (1) *Pabbajjācariya* - one who gives the going-forth.
- (2) *Upasampadācariya* - one who gives the higher ordination.
- (3) *Nissayācariya* - one who gives dependance.
- (4) *Uddesācariya* - one who gives instructions.
- (5) *Ovādācariya* - one who gives exhortation.

☸ 10 people not to pay homage to:

This means bowing down, rising up to greet, doing añjali, and other duties of respect.

- (1) A junior bhikkhu to oneself.
- (2) An unordained person.
- (3) A woman.
- (4) A paṇḍaka.
- (5) A senior bhikkhu of a separate affiliation who speaks what is not Dhamma.
- (6) A bhikkhu undergoing probation (*parivāsa*).
- (7) A bhikkhu deserving to be sent back to the beginning (*mūlāyapaṭikassana*).
- (8) A bhikkhu deserving penance (*manāṭta*).
- (9) A bhikkhu undergoing penance.
- (10) A bhikkhu deserving rehabilitation (*abbhāna*).

☸ 4 Exceptions to seniority:

One should not pay homage to a senior bhikkhu who is:

- (1) Not wearing a cīvara.
- (2) Sleeping.
- (3) Eating.
- (4) Working.

☸ 4 Ways in which allegations can be made against a bhikkhu:

- (1) *Sīla vipatti* - his precepts, Vinaya.
- (2) *Ācāra vipatti* - his habits and character.
- (3) *Diṭṭhi vipatti* - his views.
- (4) *Ajīva vipatti* - his livelihood.

<p>☸ <u>8 Categories of <i>Anāmasa vatthu</i> (Untouchable items for monks):</u></p> <ol style="list-style-type: none"> (1) Women, their clothes, female pictures (i.e. in books) and female statues. (2) Female animals. (3) Gold, silver, jewelry, gems. (4) Weapons. (5) Traps. (6) Musical instruments. (7) The seven kinds of grain, unless offered as medicine. (8) Fruits still on tree. 	<p>☸ <u>4 Arahants originating the rules:</u></p> <ol style="list-style-type: none"> (1) Pācittiya 6 (sleeping under same roof with woman)- Ven. Anurudha. (2) Pācittiya 22 (giving talks to nuns after sunset): Ven. Culapanthaka. (3) Pācittiya 38 (storing food for next day): Ven. Vellattāsisa. (4) Pācittiya 92 (wearing sugatacīvara): Ven. Nanda.
Formulas	
<p>☸ <u>Determination of robes and bowl:</u></p> <p>Before determining a new item, the old item must be relinquished. The old item then becomes <i>atireka</i> (NP1 or NP21).</p> <p><i>'Imaṃ [saṅghatīṃ/uttarāsaṅgaṃ/antaravāsakaṃ/pattaṃ/nisīdanaṃ/paccattharaṇaṃ/mukha-puñchana-colaṃ/parikkhāra colaṃ] adhiṭṭhāmi.'</i></p> <p>When several articles of the same kind are determined at the same time, change the singular adjectives <i>imaṃ</i> (this) to the plural <i>imāni</i> (these).</p> <p>☸ <u>Relinquishing from use - <i>Paccuddharāṇa</i>:</u></p> <p>When any one of items 1-5 is to be replaced, the article already determined must first be relinquished from use. The Pāli passages are similar to those for determining, except that the verb <i>adhiṭṭhāmi</i> (I determine) is changed to <i>paccuddharāmi</i> (I relinquish). For plural use <i>paccuddharāma</i>.</p> <p><i>For example:</i> <i>'Imaṃ Saṅghatīṃ paccuddharāmi'</i> I relinquish this double outer robe.</p> <p>☸ <u>Kaṭhina:</u></p> <p>Kaṭhina receiver: <i>'Imāya saṅghatīyā/iminā uttarāsangena/iminā antaravāsakena kaṭhinaṃ attharāmi'</i> <i>'With this outer robe/upper robe/inner robe I spread the Kaṭhina'</i> <i>'Atthatam bhante/āvuso saṅghassa kaṭhinaṃ, Dhammiko kaṭhinatthāro anumodatha.'</i> <i>'Venerable sir/friend, the Kaṭhina of the saṅgha has been spread, properly dedicated is the Kaṭhina. Please acknowledge it.'</i></p> <p>All others: <i>'Atthatam bhante/āvuso saṅghassa kaṭhinaṃ, Dhammiko kaṭhinatthāro anumodāma.'</i> <i>'Venerable sir/friend, the Kaṭhina of the saṅgha has been spread, properly dedicated is the Kaṭhina. Thus we acknowledge.'</i></p>	<p>☸ <u>Taking <i>Nissaya</i> (dependance):</u></p> <p>Junior: <i>'Ācariyo me bhante hohi, āyasmato nissāya vacchāmi.'</i> <i>'Please be my teacher, I live in dependance on you.'</i></p> <p>Senior: <i>'Paṭirūpaṃ (or Sādhu, lahu, opāyikaṃ, pūsādikena sampadehi)'</i> <i>'It is suitable.'</i></p> <p>Junior: <i>'Sādhu, okasa saṃpaṭicchāmi.'</i> <i>'I accept it.'</i></p> <p>Junior: <i>'Dutiyam'pi... Tatiyam'pi...'</i> <i>'A second time...a third time...'</i></p> <p>☸ <u>Various requests:</u></p> <p>The following are permitted to be done each Sunday. On any other day, permission should be requested:</p> <ul style="list-style-type: none"> - shaving: <i>'Okasa, ahaṃ bhante, kesamassu ohāraṇaṃ āpucchami'</i> <i>Dutiyam'pi... Tatiyam'pi...'</i> - to cut nails: <i>'Okasa, ahaṃ bhante, nakhacchedanaṃ āpucchami.'</i> <i>Dutiyam'pi... Tatiyam'pi...'</i> - to wash robes: <i>'Okasa, ahaṃ bhante, cīvaradhovanaṃ āpucchami'</i> <i>Dutiyam'pi... Tatiyam'pi...'</i> - all three: <i>'Okasa, ahaṃ bhante, kesamassu ohāraṇaṃ ca nakhacchedanaṃ ca cīvaradhovanaṃ ca āpucchami'</i> <i>Dutiyam'pi... Tatiyam'pi...'</i> - going to the village: <i>'Okasa, ahaṃ bhante (āvuso), vikāle gāmappavessanaṃ āpucchami'</i> <i>Dutiyam'pi... Tatiyam'pi...'</i>

☸ 10 days expired extra cīvara (NP 1):

Singular: *Idaṃ me bhante cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ imāhaṃ āyasmato nissajāmi.*

Plural: *Imāni me bhante cīvarāni dasāhātikkantāni nissaggiyāni imānāhaṃ āyasmato nissajāmi.*

☸ Separated from robes past dawn (NP 2):

Singular: *'Idaṃ me bhante cīvaraṃ ratti-vippavutthaṃ aññatra bhikkhu sammutiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajāmi.'*

Plural: *'Imāni me bhante cīvarāni ratti-vipavutthāni aññtra bhikkhu samutiyā nissaggiyāni. Imānāhaṃ āyasmato nissajāmi.'*

☸ Out of season cloth kept for longer than a month (NP 3):

Idaṃ me bhante akāla-cīvaraṃ māsātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajāmi

☸ Receiving gold, silver and money (NP 18):

'Ahaṃ bhante rūpiyaṃ paṭiggahesiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajāmi.'

☸ For engaging in monetary exchange (NP 19):

'Ahaṃ bhante nānāppakāraṃ rūpiya-saṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajāmi.'

☸ For an article received in trade (NP 20):

'Ahaṃ bhante nānāppakāraṃ kaya-vikkayaṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa/āyasmato nissajāmi.'

☸ 10 days expired extra bowl (NP 21):

'Ayaṃ me bhante patto dasāhātikkanto nissaggiyo. Imāhaṃ āyasmato nissajāmi.'

☸ Relinquishing 7 day tonics (NP 23):

'Idaṃ me bhante bhessajjaṃ sattāhātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajāmi'

☸ Returning any item back to the offender:

Imaṃ (pattaṃ) āyasmato dammi'

☸ Giving chanda and/or parisuddhi:

Chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehi'.

'I give my consent, carry my consent, express my consent'

'Chadapārisuddhiṃ dammi, chadapārisuddhiṃ me hara, chadapārisuddhiṃ me ārocehi'.

'I give my consent and purity, carry my consent and purity, express my consent and purity'.

☸ Pavāraṇā by a sick bhikkhu

'Pavāraṇaṃ dammi, Pavāraṇaṃ me hara, Mam'atthāya pavārehi.'

The *pavāraṇa* of the sick bhikkhu (e.g. Tisso) is conveyed in his place in order of Rains:

'Āyasmā bhante 'Tisso' gilāno saṅghaṃ pavāreti, Diṭṭhena vā sutena vā parisāṅkāya vā, Vadantu taṃ āyasmanto anukampaṃ upādāya, Passanto paṭikkariṣṣa-ti.'

☸ Samukha Vikappana (in presence):

Junior Monk: *'Imaṃ cīvaraṃ tuyhaṃ vikappemi'.*

'I share ownership of this robe with you'.

Senior Monk: *'Imaṃ cīvaraṃ mayhaṃ santakhaṃ paribhuñja vā vissajjehi vā yathā paccayaṃ vā karohi'.*

'Use this robe of mine, give it away, or do as you like with it'.

☸ Paramukha Vikappana (in the name of):

Monk 1: *'Imaṃ cīvaraṃ tuyhaṃ vikappanattāya dammi'*

'I give this robe to you for the purposes of sharing.'

Monk 2: *'Ko te mitto vā sandiṭṭho vā?'*

'Who is your friend?'

Monk 1: *'Tisso bhikkhū'ti'*

'Bhikkhu Tissa is my friend'.

Monk 2: *'Ahaṃ Tissassa bhikkhuno dammi'.*

'I give it to Bhikkhu Tissa'.

Monk 2: *'Tissassa bhikkhuno santhakaṃ paribhuñja vā vissajjehi vā yathā paccayaṃ vā karohi'.*

'Use what is bhikkhu Tissa's, give it away, or do as you like with it.'

The bhikkhu's name should be put where *'Tissa'* is, adding the genitive (possessive) *'asse'*.

☸ Vassa:

'Imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemi. Idha vassaṃ upemi.'

'I enter the rains in this vihāra for three months. I enter the rains here.'

☸ Āpatti desana (confession):

Junior monk confess to senior monk:

Junior: *Okāsa, ahaṃ, bhante, sabbāpattiyo ārocemi.*

Senior: Sādhū, āvuso.

Junior: *Dutiyam'pi okāsa, ahaṃ, bhante, sabbāpattiyo ārocemi.*

Senior: Sādhū, āvuso.

Junior: *Tatīyam'pi okāsa, ahaṃ, bhante, sabbāpattiyo ārocemi.*

Senior: Sādhū, āvuso.

Junior: *Okāsa, ahaṃ, bhante, sambahulā nānā vatthukā āpattiyo āpajjīm, tā tumha'mūle paṭidesemi.*

Senior: Passasi, āvuso, tā āpattiyo.

Junior: *Āma, bhante, passāmi.*

Senior: Āyatīm, āvuso, saṃvareyyāsi.

Junior: *Sādhū suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

Junior: *Dutiyam'pi, sādhu suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

Junior: *Tatīyam'pi, sādhu suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

Junior: *Okāsa, ahaṃ, bhante, sabbā tā āpattiyo āvīkaromi (āvīkaromi).*

Senior: Sādhū, āvuso.

Junior: *Dutiyam'pi okāsa, ahaṃ, bhante, sabbā tā āpattiyo āvīkaromi (āvīkaromi).*

Senior: Sādhū, āvuso.

Junior: *Tatīyam'pi okāsa ahaṃ, bhante, sabbā tā āpattiyo āvīkaromi (āvīkaromi).*

Senior: Sādhū, āvuso.

After this the senior monk confesses ➔

Senior monk confesses to junior monk:

Senior: Ahaṃ āvuso sabbāpattiyo ārocemi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Dutiyam'pi, ahaṃ āvuso sabbāpattiyo ārocemi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Tatīyam'pi, ahaṃ āvuso sabbāpattiyo ārocemi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Ahaṃ āvuso sambahulā nānā vatthukā āpattiyo āpajjīm, tā tuyyha mūle paṭidesemi.

Junior: *Passatha bhante, tā āpattiyo.*

Senior: Āma āvuso, passāmi.

Junior: *Āyatīm, bhante, saṃvareyyātha.*

Senior: Sādhū, suṭṭhu ahaṃ āvuso āyatīm saṃvarissāmi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Dutiyam'pi, sādhu, suṭṭhu ahaṃ āvuso āyatīm saṃvarissāmi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Tatīyam'pi, sādhu, suṭṭhu ahaṃ āvuso āyatīm saṃvarissāmi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Ahaṃ āvuso sabbā tā āpattiyo āvīkaromi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Dutiyam'pi, ahaṃ āvuso sabbā tā āpattiyo āvīkaromi.

Junior: *Sādhū, bhante, sādhu.*

Senior: Tatīyam'pi, ahaṃ āvuso sabbā tā āpattiyo āvīkaromi.

Junior: *Sādhū, bhante, sādhu.*

Now the junior monk does the desana dukkaṭa:

Junior: *Āhaṃ, bhante, desanādukkataṃ āpattiṃ āpajjīm, taṃ tumha'mūle paṭidesemi.*

Senior: Sādhū, passasi, āvuso, taṃ āpattiṃ.

Junior: *Āma, bhante, passāmi.*

Senior: Āyatīm, āvuso, saṃvareyyāsi.

Junior: *Sādhū, suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

Junior: *Dutiyam'pi, sādhu suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

Junior: *Tatīyam'pi, sādhu suṭṭhu, ahaṃ bhante, āyatīm saṃvarissāmi.*

Senior: Sādhū, āvuso.

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