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INTRODUCTION

- Pātimokkha: 227 rules, 4 entails automatic expulsion (defeat)
- They contain moral principles, sense restraint, situational protocols, etiquette
- No physical punishment but procedures, forfeit, confession
- The Buddha established the rules one at a time
- Dhamma-Vinaya, Teaching and Discipline
- Self-motivated: the Vinaya can't stop evil, it aims to guide virtue
- Each rule includes its origin story, amendments and exceptions
- 5 factors: object, effort, intention, perception, result
- Blanket exemptions: insane, possessed by spirits, delirious with pain, the first offender
- Common non-offenses: unknowingly, unthinkingly, unintentionally
- 4 Great Standards to judge modern cases
- Min. 4 bhikkhus for Sangha actions, decisions and Pātimokkha
- Min. 5 bhikkhus for ordination and Kāthina
- Ordination requires min. 5 bhikkhus
- Disrobe at free will but follow the correct procedure
- 'Kor wat' house-rules per monastery
- International agreements (Mahathera Samakorn, ECM)

PURPOSE AND FUNCTIONAL OPERATION OF THE VINAYA

The ten reasons for the establishing of the Pātimokkha, *dasa attavase*:

1. "For the well-being of the Sangha;
2. for the ease of the Sangha;
3. for the control of ill-controlled bhikkhus;
4. for the ease of well-behaved bhikkhus;
5. for the restraint of the *āsavā* in this present state;
6. for protection against the *āsavā* in a future state;
7. to give confidence to those of little faith;
8. to increase the confidence of the faithful;
9. to establish the True Dhamma;
10. to support the Vinaya."

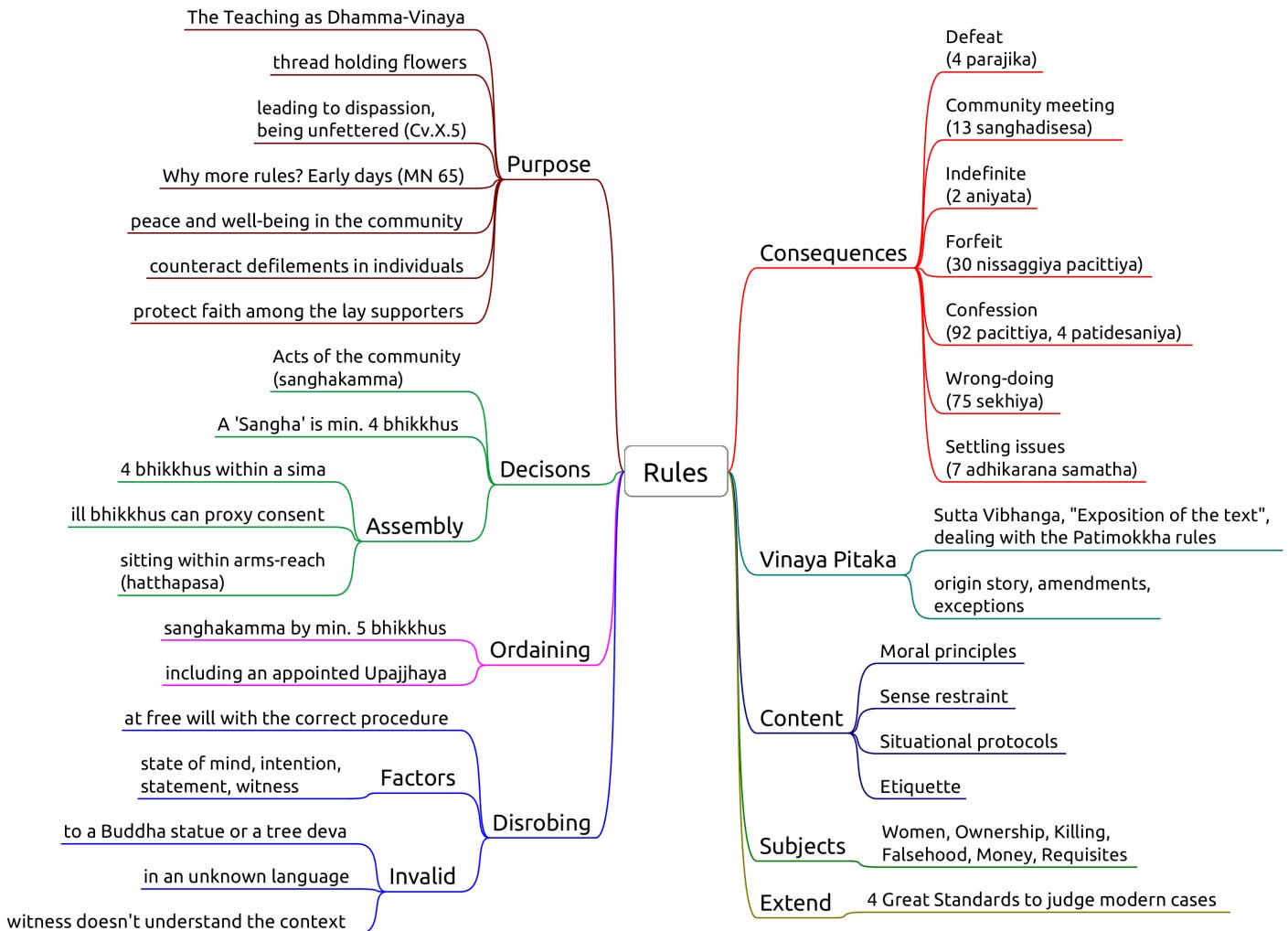
(Vin.III.20, Pr 1; AN 10.31)

Four things not to be done, *akaraṇiya*:

1. sexual intercourse: as a man with his head cut off cannot live
2. theft: as a withered leaf separated from its stalk cannot become green again
3. depriving a human being of life: as a flat stone, broken in half, cannot be put together again
4. claiming false attainments: as a palm tree, cut off at the crown, is incapable of further growth

(Vin.I.96-97)

A person committing parajika is said to be 'incurable', all other offenses are 'curable'. The person has asked to train, has not given it up, and still commits the extreme offenses against the training.



Five years of *nissaya* (dependence on a teacher) after ordination is integral to the training.

In the monasteries of the Thai tradition, the upajjhāya should fill out and give a *baisuddhi* document to the bhikkhus he has ordained.

The Four Great Standards

Not already prohibited:

if it conforms with what is prohibited,
or it goes against what is allowable,
that is prohibited.

Not already prohibited:

if it conforms with what is allowable,
or it goes against what is prohibited,
that is allowable.

Not already allowed:

if it conforms with what is prohibited,
or it goes against what is allowable,
that is prohibited.

Not already allowed:

if it conforms with what is allowable,
or it goes against what is prohibited,
that is allowable.

(Mv.VI.40.1, DN 16, *cattāro mahāpadese*)

Useful quotes

“Now, Ananda, if it occurs to any of you – ‘The teaching has lost its authority; we are without a Teacher’ – do not view it in that way. Whatever Dhamma and Vinaya I have pointed out and formulated for you, that will be your Teacher when I am gone.”

(DN 16)

“The non-doing of all evil, the performance of what is skillful, and the purification of one’s mind: This is the Buddhas’ message.”

(Dhp 183)

“On one occasion the Blessed One was living in Vesali, in the Great Wood. Then a certain Vajjian bhikkhu went to him... and said: ‘Venerable sir, this recitation of more than 150 training rules comes every fortnight. I cannot train in reference to them.’

‘Bhikkhu, can you train in reference to the three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment?’

“Yes, venerable sir, I can....’

“Then train in reference to those three trainings.... Your passion, aversion, and delusion – when trained in heightened virtue, heightened mind, and heightened discernment will be abandoned. You – with the abandoning of passion... aversion... delusion – will not do anything unskillful or engage in any evil.”

(AN 3.84)

“Bhikkhus, this recitation of more than 150 training rules comes every fortnight, in reference to which sons of good families desiring the goal train themselves. There are these three trainings under which all that is gathered. Which three? The training in heightened virtue, the training in heightened mind, the training in heightened discernment....”

(AN 3.88)

“There are these two bright qualities that safeguard the world. Which two? Conscience & concern for the results of unskillful actions (*hiri-ottappa*).”

(Iti 2.15)

“What then is the reason why the spiritual life established by Buddha Kakusandha, Buddha Konāgamana, and Buddha Kassapa lasted long?”

[...] they laid down training rules and recited a monastic code. [...] It’s just like flowers tied with a string to a wooden plank: they are not scattered about, whirled about, or destroyed by the wind. Why is that? Because they are held together by a string.”

(PTS Vin. 3.1–3.40)

If there is some obstacle to [the practice of the training rules], due to time and place, the rules should be upheld indirectly and not given up entirely, for otherwise there will be no principles (for discipline). A community without principles for discipline cannot last long...

(Entrance to the Vinaya, Vol I., p.230)

“Āvuso, kiṁ paṭhamam saṅgāyāma, dhammad vā vinayam vā”ti? Bhikkhū āhaṁsu – “Bhante mahākassapa, **vinayo nāma buddhasāsanassa āyu**, vinaye ṭhite sāsanam ṭhitam hoti, tasmā paṭhamam vinayam saṅgāyāmā”ti.

Friends, what should we chant first, the Dhamma or Vinaya? The monks said: Ven. Mahākassapa, the Vinaya is truly the life of the Buddha's message, while the Vinaya remains the messages remains, therefore let's chant the Vinaya first.

(Vin-a 1, bāhiranidānakathā, paṭhamamahāsaṅgītikathā, para. 28, Discussion of the First Council)

OVERVIEW OF THE RULES

- | | |
|---|---|
| <ul style="list-style-type: none"> • 4 Pārājika: defeat • 13 Saṅghādisesa: involving community actions • 2 Aniyata: indefinite result • 30 Nissaggiya Pācittiya: entailing forfeiture | <ul style="list-style-type: none"> • 92 Pācittiya: to be confessed • 4 Pāṭidesaniya: to be acknowledged • 75 Sekhiya: etiquette to be trained in • 8 Adhikaraṇa-samatha: means of settling issues |
|---|---|

HIERARCHY OF VIEWS

Conflicting Dhamma and Vinaya commentaries and local practices can be sorted out by following the hierarchy of views.

1. The word of the Buddha ('I heard this from the Blessed One')
2. The views of the arahant disciples at the 1st and 2nd Council (the Sutta Vibhanga)
3. Commentaries and Sub-commentaries
4. Instructions of one's teacher and local training standards (*kor-wat*)
5. One's personal opinions

One canonical example is when bhikkhus commend the standardized formulation of the suttas by the 1st Council, but say that they will nonetheless continue teaching it the way they heard it from the Blessed One.

Discussion: Where does the Four Great Standards and the decisions of the European Elders Council, or the Mahathera Samakorn in Thailand fit in?

REFERENCE BOOKS

Vinaya Mukha, Somdet Phra Mahā Samanā Chao (1st Ed. in 1916)

A guide to the Vinaya written in Thai, first English edition published in 1969. It is still used as the official textbook on Vinaya for the examinations run by the Thai Council of Elders, and taken as authoritative through much of Thailand.

The Book of Discipline, I.B. Horner (1st Ed. in 1938)

- Vol. 1-3: Suttavibhaṅga – Pāṭimokkha rules and origin stories
- Vol. 4: Mahāvagga – rules of conduct and etiquette
- Vol. 5: Cullavagga – elaboration of etiquette and duties
- Vol. 6: Parivāra – summaries and analysis of rules

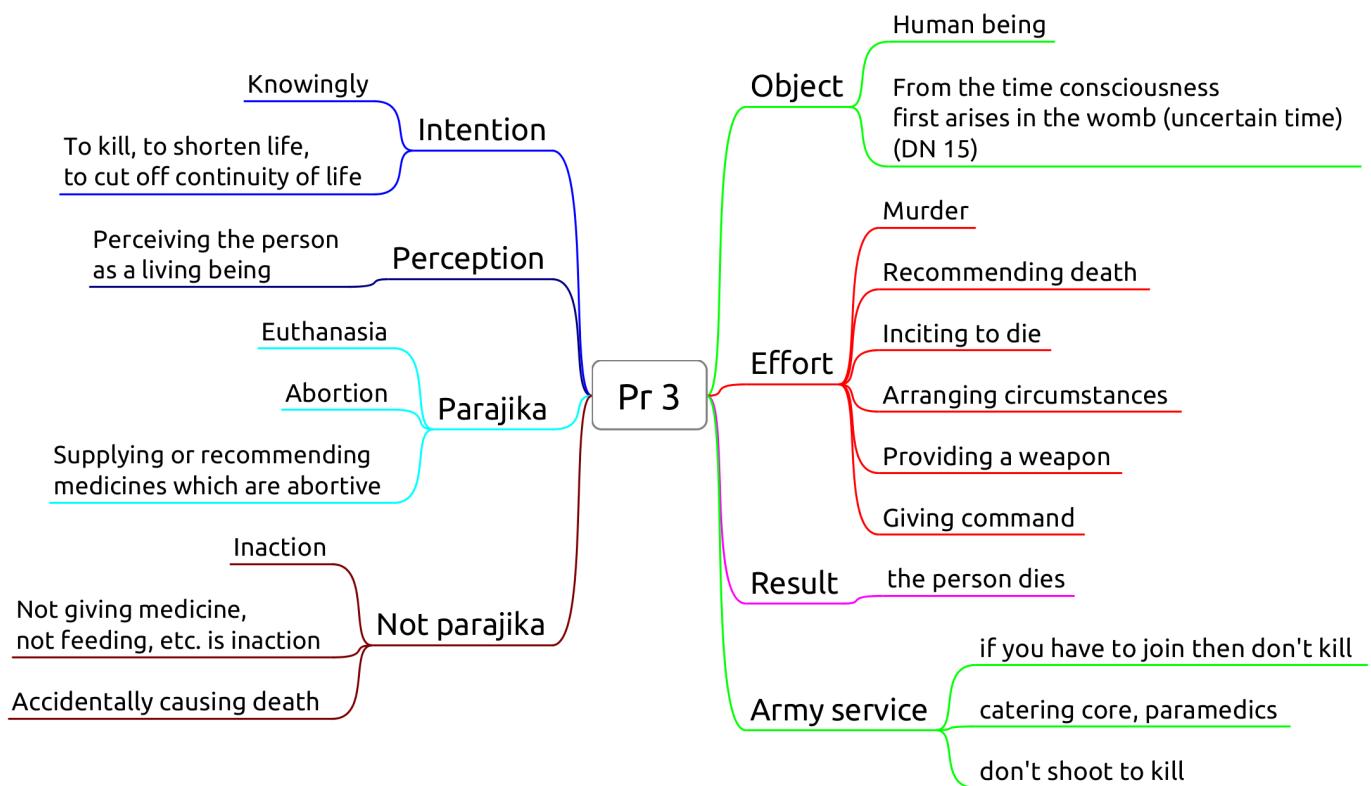
The Buddhist Monastic Code, Thānissaro Bhikkhu (1st Ed. in 1994)

The Concise Buddhist Monastic Code, Bhikkhu Anon (1st Ed. in 2015)

I. KILLING AND HARMING

- **Pr 3**, Killing a human being
- **Pc 61**, Killing an animal
- **Pc 20**, Pouring water containing living beings
- **Pc 62**, Using water containing living beings
- **Pc 10**, Digging soil
- **Pc 11**, Damaging living plants or seeds

I.I PR 3, KILLING A HUMAN BEING



Origin: bhikkhus develop aversion to the body and kill themselves or ask an assassin to kill them.

Recommending death or euthanasia can be **pārājika** if the instruction is followed. Hinting fulfills effort, such as “death would be better for you”.

A human being is regarded as such from the time when the “being to be born” is established in the womb. This is an uncertain time, sometime after conception during embryo development. The embryo can't develop otherwise.

There is a distinction between recommending an action something which *causes death in each case* (abortion or active contraception) and something which *causes death in some of the cases* (a treatment which can go wrong). There is **no offense** in the second case, e.g. some people are known to die in car accidents, but it doesn't mean that a bhikkhu can't ask a person to drive.

Turning off life-support equipment: if the ill person stated their position on it beforehand, the doctors may be simply following his instruction.

When discussing topics around Pr 3, it is a good starting point if the bhikkhu clarifies his position (i.e. that he is pārājika if he recommends death), to prevent lay people interpreting his words as hinting.

A bhikkhu is technically allowed to report that a terminally ill person had said 'he wants to die', but one should be cautious. People may interpret it that he is recommending death, and also, the person might have changed his mind since that time.

Giving permission to the doctor to turn off the equipment is still not pārājika (not cutting off life, it ends on its own), although one might live with a doubtful heart afterward.

"If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?" "No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?" "No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?" "No, lord." (DN 15)

I.2 PC 6I, KILLING AN ANIMAL

Giving an order fulfils effort.

Result is a factor.

Doesn't include animals smaller than visible to the naked eye. Doesn't include accidents (sweeping). No room for "phrasing it right".

Origin: Ven. Udāyin is killing crows by shooting them with arrows, cutting their heads off and putting them in a row on a stake. The Buddha scolds him, "How can you, foolish man, intentionally deprive a living thing of life? ..." (Vibh. Pc 61)

Motive is irrelevant. Mercy killing by the owner, or euthanasia practices by vets fulfil effort. Having a pet means responsibility.

An alternative possibility for example to crush morphine pills, dissolve in water and feed it to the animal when it is in pain.

The local Animal Rights group may force the owner to allow the animal to be taken away and euthanised.

Acting in doubt, going ahead anyway is dukkaṭa. Such as when the bhikkhu thinks that cleaning an item may or may not kill living beings. Trying carefully not to kill insects while cleaning is not an offense.

Hitting an animal with the intention to kill it is a dukkaṭa offense. There is no offense if the intention was not to kill it, e.g. self-defense or warding off the animal.

Perception is a factor. Stepping on a twig with the intention to crush a snake is dukkaṭa.

I.3 PC 20, POURING WATER CONTAINING LIVING BEINGS

Knowing they will die from pouring it. It can also include knowingly adding poisonous substances. If the water doesn't contain living beings, but the bhikkhu thinks it does, pouring or using it is dukkaṭa.

Giving an order fulfils effort.

Result is not a factor. Doesn't include accidents.

Can't water plants if one plans to eat its fruit, but may indicate it for others.

Kutis may use water moats around the stilts to keep out ants. One may treat the water with household chemicals to prevent larvae (e.g. mosquitoes) getting established in the water.

I.4 PC 62, USING WATER CONTAINING LIVING BEINGS

Knowing they will die from using or drinking it, even accidentally.

Using water strainers or robe. Determining a corner of the saṅghāti as a water-filter.

Result is not a factor.

I.5 PC 10, DIGGING SOIL

Origin: relates to the ancient belief that soil is alive, and loses life when dug up.

Object: 'genuine' soil.

Not genuine soil:

- dust from wind erosion
- pure or mostly rock, stones, gravel, sand are never 'genuine' soil
- burnt or already dug up soil is not 'genuine' until rained on for four months

If someone digs up the soil, a bhikkhu may shovel it into a wheelbarrow without offense.

Effort: Digging, burning, making a hole, or giving command to do it.

Putting tent pegs in the ground is to be confessed.

Non-offenses:

- unknowingly, unthinkingly, unintentionally
- indicating a general need or task
- asking for clay or soil
- digging a trapped person or animal out

Allowance to indicate a need or general task to a lay person by 'wording it right' (*kappiya-vohāra*, allowable expression, or 'wording it right').

A specific command would be an offense ("dig a hole here"), but an indication ("dig a hole") of a desire or intent would not ("it would be good to have a hole for this post").

I.6 PC II, DAMAGING LIVING PLANTS OR SEEDS

Origin: a bhikkhu cuts down a tree where a deva was living. The rule is formed later, when people complained of the bhikkhus mistreating one-facultied life.

Object: Living plant or seed. Lower plant life (i.e. mold, algae, fungi) is not included.

Effort: cutting, breaking, cooking, or getting others to do it.

Fruit with seeds: allowance to make allowable (kappiyam). Fruit can be kapped in one 'heap'.

To 'kappi' fruit is about the feelings of the donor, i.e. clarifying that they are not upset if the seeds get damaged.

When lay people are not explained the reason, they tend to think they have to do something unwholesome, such as killing the fruit or taking on bad kamma, so that the bhikkhu doesn't have to do it.

Knowingly eating un-kapped seeds is *dukkata* only in the case when one is deliberately crushing the seeds. Cutting the seeds out or having no intention to crush them entails no offenses.

Lighting a fire on the ground (*Pc 56*), it can damage or kill the plants and creatures living there.

Non-offenses:

- unknowingly, unthinkingly, unintentionally
- asking a lay person for flowers etc. in general, or indicating a general task
- removing branches or leaves which are already dead
- can cut a trapped person or animal out
- counter-fire

Note: Pc 10 and Pc 11 prevents bhikkhus from engaging in agriculture, which is probably part of the intended results, although not their direct origin.

I.7 NOTES: WAR AND PEACE

- [The Trolley Problem](#), “Should you kill one person to save five?”
- [Getting the Message](#), Thanissaro Bhikkhu (2006) ([archive.org](#))

Killing is never skillful. Stealing, lying, and everything else in the first list are never skillful. When asked if there was anything whose killing he approved of, the Buddha answered that there was only one thing: anger. In no recorded instance did he approve of killing any living being at all. When one of his monks went to an executioner and told the man to kill his victims compassionately, with one blow, rather than torturing them, the Buddha expelled the monk from the Sangha on the grounds that even the recommendation to kill compassionately is still a recommendation to kill—something he would never condone.

- [War and Peace](#), Bhikkhu Bodhi (2014) ([archive.org](#))

The UN Charter sees physical force as a last resort but condones its use when allowing the transgressor to proceed unchecked would have more disastrous consequences.

The moral tensions we encounter in real life should caution us against interpreting Buddhist ethical prescriptions as unqualified absolutes. And yet the texts of early Buddhism themselves never recognize circumstances that might soften the universality of a basic precept or moral value. To resolve the dissonance between the moral idealism of the texts and the pragmatic demands of everyday life, I would posit two frameworks for shaping moral decisions. I will call one the *liberative* framework, the other the *pragmatic karmic* framework.

- [Response to ‘War and Peace’](#), letters from Ajahn Thanissaro (2015)

The arguments are also misleading in that they casually dismiss the precept against killing because it is a moral absolute, as if all absolutes were naïve. Then they claim that there are circumstances in which the government’s need to protect its citizenry trumps the precept against killing. In other words, the need to protect a nation becomes the moral absolute, and yet there is no explanation as to where it gains its absolute authority, or why it’s more moral than not killing.

The arguments are further misleading in portraying their stance as “pragmatic,” implying that the Buddha’s approach is impractical. Actually, the Buddha’s absolutist approach is the only one that works when passions are aroused. A conditional or negotiable precept against killing is easily swept aside when people are overcome by anger or fear. Only a conscience that regards as a moral absolute the principle of no intentional killing—ever, at all—has a chance in holding the line against the passions.

Finally, the arguments are misleading in suggesting that their more “pragmatic” approach is ideal for people who want to approach liberation gradually. Actually, it’s a recipe for turning one’s back on liberation and marching off in the opposite direction. Ask any soldier suffering from the long-term effects of becoming a trained killer, and he or she will tell you that it’s no way to develop wholesome qualities of mind.

- **The Reality of War**, The Dalai Lama (2009) ([archive.org](#))

Violence even ‘for the good cause’ has an unpredictable outcome, and lasting peace has to rely on trust. He avoids making a clear statement about killing human beings.

- **Slaughterbots: fictional short film as a warning**, [youtube.com](#) (2017 Nov)

<https://autonomousweapons.org/>

- **Autonomous drones attacked troops in Libya without human control** (2021 May)

A UN report found that autonomous drones armed with explosive devices may have “hunted down” fleeing rebel fighters in Libya last year. If true, the report chronicles the world’s first true robot-on-human attack.

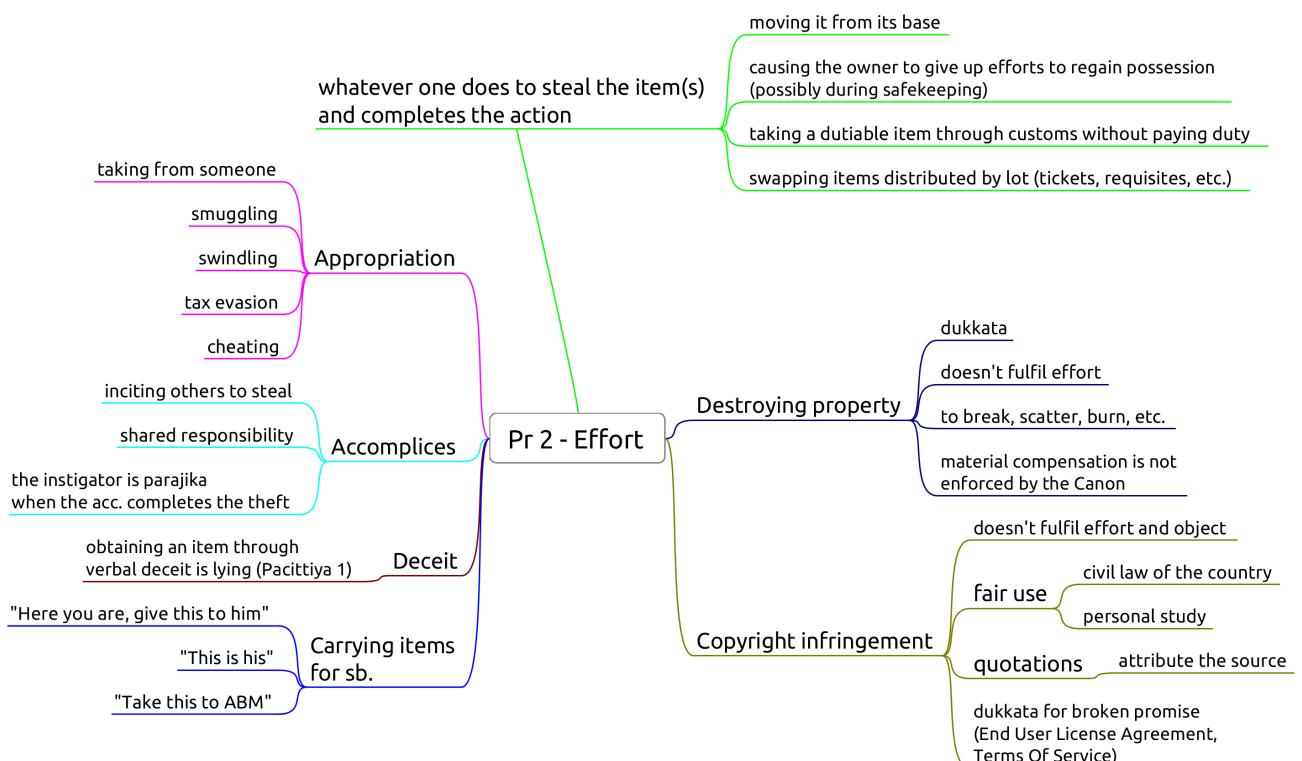
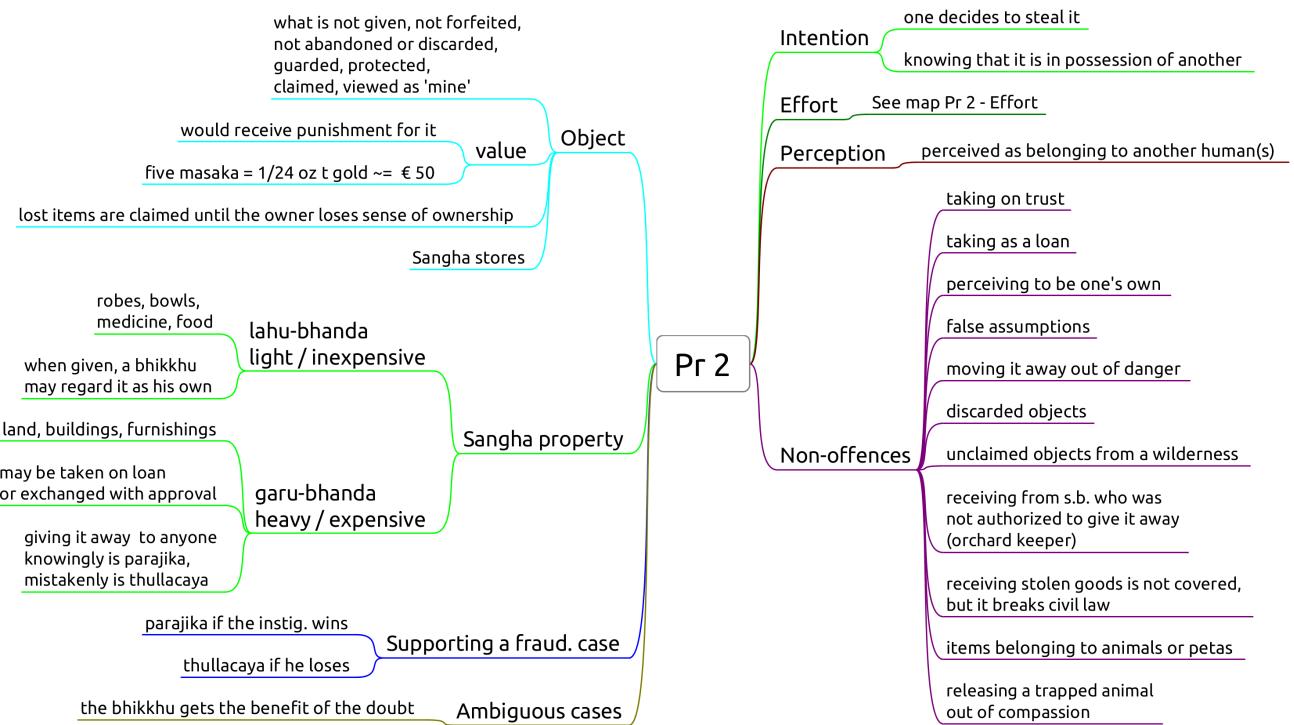
- **Drone advances in Ukraine could bring dawn of killer robots** (2023 Jan)

I.8 NOTES: EUTHANASIA

- **Terry Pratchett: my case for a euthanasia tribunal**, [theguardian.com](#) (2010 Feb)
- **David Goodall ends his life at 104 with a final powerful statement on euthanasia**, [abc.net.au](#) (2018 May)
- **‘Disturbing’: Experts troubled by Canada’s euthanasia laws**, [apnews.com](#) (2022 Aug)
- **How Canada’s Assisted-Suicide Law Went Wrong**, [theatlantic.com](#) (2023 May)

2. STEALING

- Pr 2, Stealing
- NP 25, Snatching back robe
- Pc 59, Using cloth or bowl under shared ownership



2.I PR 2, STEALING

See the maps *Pr 2* and *Pr 2 – Effort*.

The ECM (Elder's Council Meeting) made a decision that items in the stores from ECM monasteries belong to all bhikkhus of the ECM monasteries, therefore a bhikkhu can't steal what is already theirs by agreement.

When carrying items, there is a difference in ownership whether the sender says 'this is his' or 'this is for him'.

Smuggling is *pārājika* (undeclared taxable items at customs).

Breaking a promise is *dukkata* (not following software or website TOS (Terms of Service) or EULA (End User License Agreement)).

Borrowing an item has to imply that one is intending to return it.

Taking an item on trust:

1. If the other has given explicit permission ('Whatever is mine, you are welcome to take and use it at any time.')
2. Having known each other for a long time, having shared items in the past, one may understand that the other bhikkhu *will be happy* if one takes it.

Breaking an item (accidentally or intentionally) doesn't fulfil Effort. When accidentally breaking community property, it is good practice that a bhikkhu should try to replace it when they are given *pavarana* to ask.

2.2 NP 25, SNATCHING BACK ROBE-CLOTH

Object: a piece of robe-cloth, at least 4x8 fingerbreadth.

Perception: one still considers the robe as one's own, otherwise it could be *pārājika*.

Intention: impelled by anger or displeasure. Taking it on trust is not an offense.

Effort: snatching back or having someone to snatch it back.

Dukkata for:

- giving the command
- other than cloth
- snatching from a *non-bhikkhu*
- hinting with anger

Non-offenses:

- recipient returns the robe on his own accord
- donor takes it back on trust
- hinting without anger

2.3 PC 59, USING CLOTH OR BOWL UNDER SHARED OWNERSHIP

Vikappana is an arrangement whereby a bhikkhu places robe or cloth under shared ownership so that it may be stored for any length of time.

While the shared ownership is in effect, none of the bhikkhus may use the item.

If the bhikkhu simply gives the robe back to the stores, he has given up ownership of it and another bhikkhu would be free to take it.

Vikappana allows a bhikkhu to determine a smaller saṅghāti while travelling, but not entirely giving up his regular saṅghāti.

Object: robe-cloth, min. 4x8 fingerbreadths, that one has placed under shared ownership.

Perception of ownership is not a factor.

Effort: using the cloth without the ownership being rescinded.

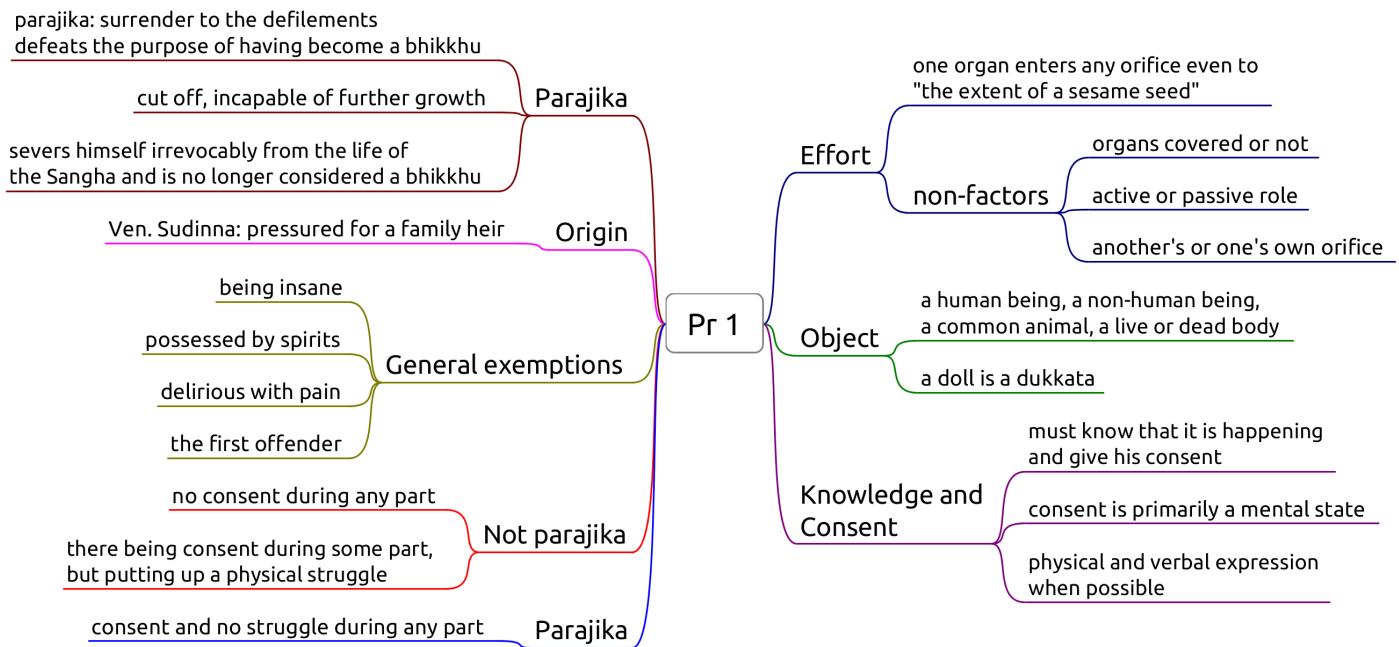
Non-offenses:

- rescinded ownership
- using it on trust (shared with friends)

3. SEXUAL CONDUCT

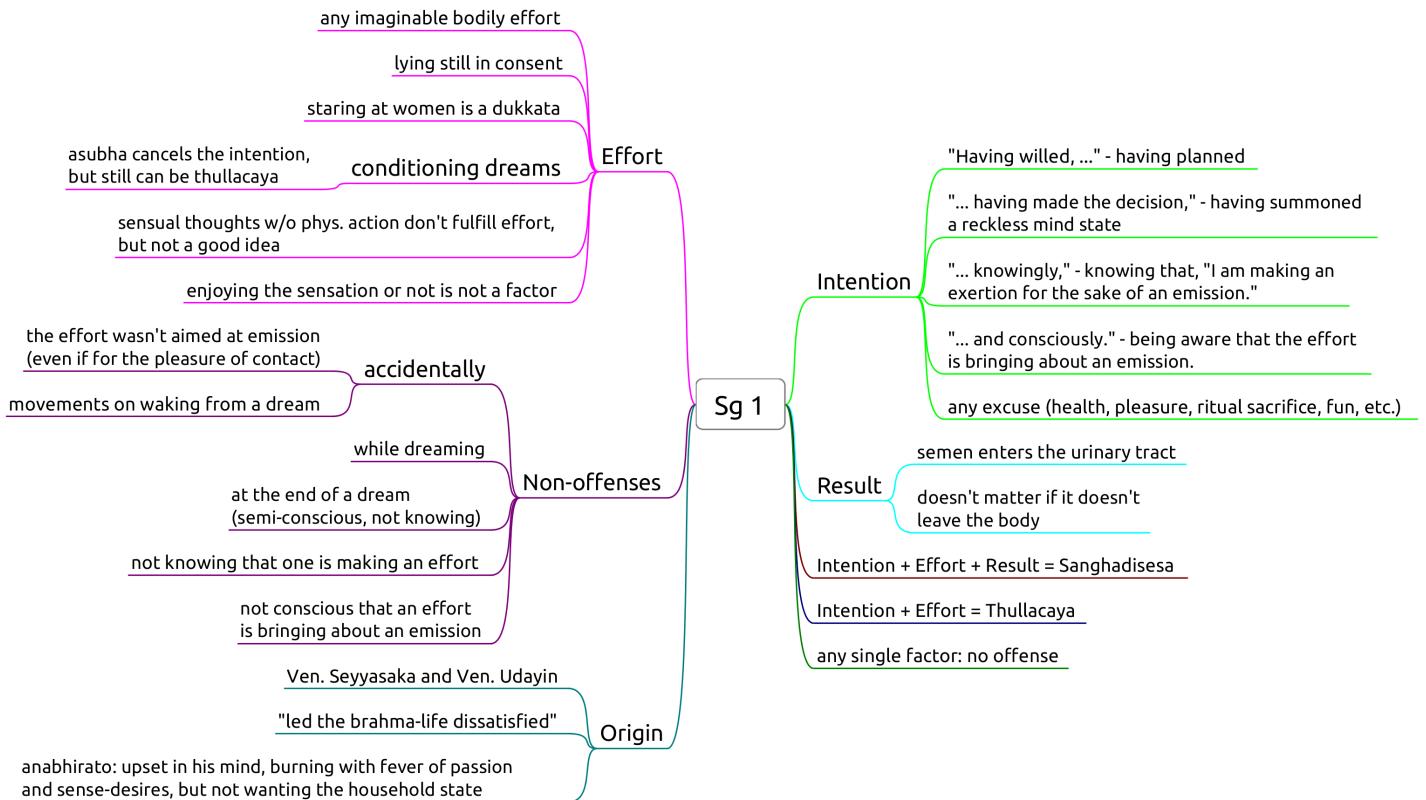
- **Pr 1**, Sexual intercourse
- **Sg 1**, Intentional emission of semen

3.I PR I, SEXUAL INTERCOURSE



- '... For *that* action you would only suffer death, for *this* action you will suffer in hell.
- As a man with his head cut off cannot become one to live again.
- As a withered leaf separated from its stem cannot be joined again.
- As a flat stone that has been broken in half cannot be put together again.
- As a palmyra tree cut off at the crown is incapable of further growth.'

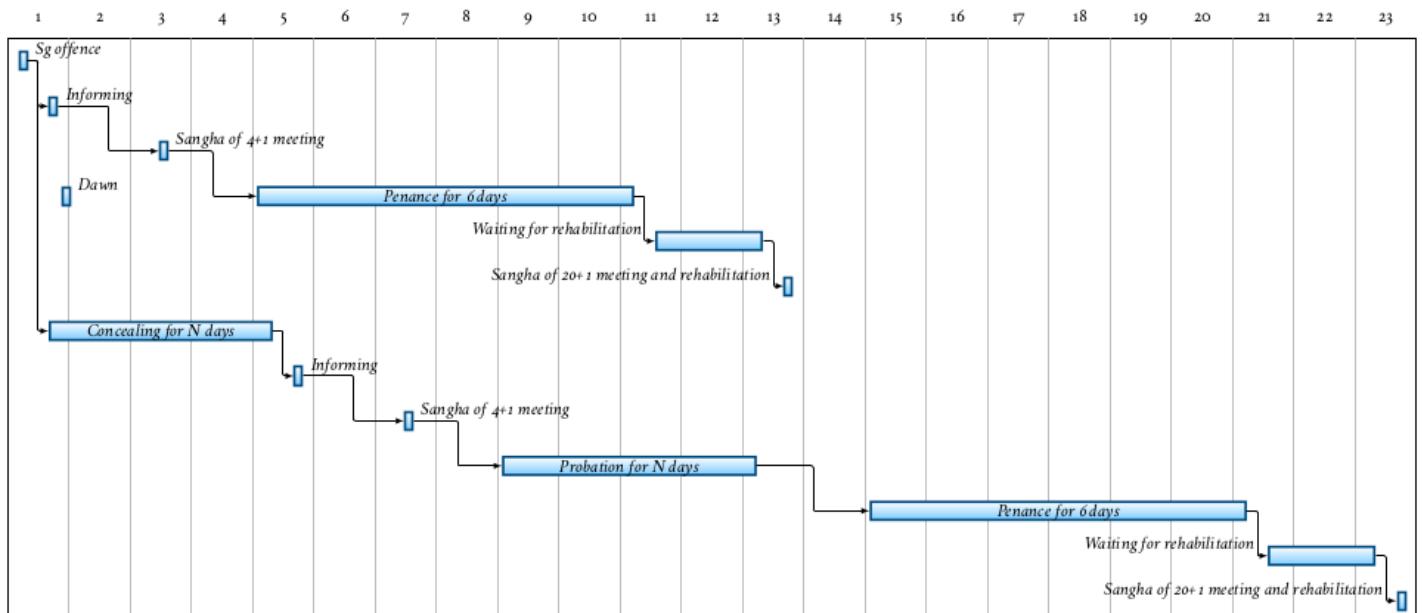
3.2 SG I, INTENTIONAL EMISSION OF SEMEN



- 'with the same hand you use to eat the gifts of the faithful'
- trust and good will of the supporters, social contract

Result is fulfilled when the semen enters the urinary tract, since at that point the process is irreversible, even when semen was not emitted, being blocked in some way.

Probation and Penance



(Figure: Overview of the procedure after a *Saṅghādisesa* offense, comparing the case of immediately informing and concealing.)

One doesn't have to wait until one is certain about the offense, speaking to another bhikkhu about a doubtful situation will at least clear one's conscience that one is not concealing it.

A bhikkhu who committed a saṅghādisesa must inform another bhikkhu as soon as possible, but at most until the next dawnrise. The Sangha must meet and at his request, allow a six-dawn period of penance (*mānatta*). If he concealed the offense, a probation period (*parivāsa*) is required beforehand.

The Sangha will determine when and where the bhikkhu should observe the *parivāsa* and *mānatta*. These periods are determined by the Sangha and don't have to occur back-to-back.

After completing *mānatta* he can only be rehabilitated as a bhikkhu in regular standing by a community meeting of at least 20 bhikkhus. He is not required to stay at that particular monastery after having received rehabilitation.

If he commits another saṅghādisesa before rehabilitation, he must inform a bhikkhu and ask a Sangha of at least four to 'send him back to the beginning.'

There is allowance to interrupt and set aside the penance or probation for a period of time, for example when many visiting monks are expected to arrive at the monastery for an event.

Characteristic duties during penance:

- not receiving duties of respect from other bhikkhus
- inform visiting bhikkhus that he is undergoing penance
- every day, notify every bhikkhu in the monastery of his offense
- stay under a separate roof than the other bhikkhus
- only leave the monastery when accompanied by four other bhikkhus

The duties during probation are the same as during penance, except:

- inform the Sangha of his offense every fortnight, not every day
- only leave the monastery when accompanied by a single other bhikkhu

Sensual thoughts

Sensual thoughts are not designated a penalty, but they grow quickly and lead to one's downfall.

The thought occurred to the deva living in the sala tree ... 'It's pleasant, the touch of this maluva creeper's soft, tender, downy tendril.' (MN 45)

When recognizing that one has been caught up in a sensual fantasy, immediately visualizing *asubha* of the body can break up the lustful mental state.

Repeatedly training to notice the signs of *asubha* changes the unconscious habits of the dreaming mind as well.

Monks, if a sensual thought, a thought of ill-will, or a thought of harming arises in a monk while walking, standing, sitting or lying down, and he tolerates it, does not abandon it, dispel it, terminate it, and obliterate it, then that monk is said to be devoid of ardour and wise fear of consequences; he is constantly and continuously lazy and lacking in energy while walking, standing, sitting or lying down. (AN 4.11)

4. LUSTFUL CONDUCT

- **Sg 2**, Lustful contact with a woman
- **Sg 3**, Speaking lewd words to a woman
- **Sg 4**, Praising sexual intercourse as gift
- **Pc 7**, Teaching more than six sentences

4.1 SG 2, LUSTFUL CONTACT WITH A WOMAN

Origin: Ven. Udāyin rubbing up against a brahmin's wife while they are visiting him.

Object: a living woman, 'even one born on that day.' Body, hand, limbs, a lock of hair, etc.

Perception: perceiving her to be a woman.

Intention: impelled by lust, any state of passion, desire to enjoy the contact. Can be an extended period of desire, or a momentary attraction.

Contact out of filial affection for family members is a dukkaṭa.

Effort: physical contact.

Items she is wearing are direct contact.

Indirect contact:

- touching a item which she is holding: thullaccaya

- touching her with an item one is holding: thullaccaya
- item to item: dukkaṭa
- tossing: dukkaṭa
- shaking sth. she is standing on: dukkaṭa

Passive contact:

Contact while trying to shake her off is not an offense.

If the bhikkhu's aim is to partake, the offense is saṅghādisesa.

Non-offenses

- unintentionally
- unthinkingly
- unknowingly
- the bhikkhu doesn't give his consent
- no desire for the contact
- has desire, but makes no effort

4.2 SG 3, SPEAKING LEWD WORDS TO A WOMAN

Wanting to enjoy saying something lewd. Directly referencing *her* genitals, anus, or her performing sexual intercourse. Slang, euphemisms, non-verbal gestures fulfill effort.

Object: Any woman who recognizes lewd comments.

May not know: too young, too innocent or retarded, or doesn't know the language.

Perception: The bhikkhu perceives her to be a woman.

Intention: Impelled by lust. The minimum lust is wanting to enjoy saying something lewd.

- not necessary to have desire to have sex with her
- statements in anger come under Pc 2 instead

Effort: Praising, criticizing, asking, etc. referencing her genitals, anus, or her performing sexual intercourse.

- direct mention of above
- indirect references, slang, euphemisms, non-verbal gestures fulfill effort

Another person's private parts don't fulfill effort.

Result: The woman immediately understands.

If she only understands later:

- *thullaccaya* if it was a direct reference
- *dukkata* if it was indirect

Non-offenses

- speech aiming at spiritual welfare, if not out of lust
- the bhikkhu doesn't intend to be lewd, but the woman takes it as lewd

4.3 SG 4, PRAISING SEXUAL INTERCOURSE AS GIFT

A variation on lewd speech.

Directly countering the notion that 'giving' sex as a spiritual gift brings good karmic rewards.

Intention is fulfilled simply by the desire to enjoy making such remarks in the presence of a woman, even if just to test her reactions.

4.4 PC 7, TEACHING MORE THAN SIX SENTENCES

Origin: Ven. Udayin whispers Dhamma sentences in the ears of certain women.

One should ask a man to chaperon when engaging in a conversation or interview with women.

The rule is aimed at preventing a bhikkhu from using his knowledge of Dhamma as a way of making himself attractive to a woman.

The rule aims to protect both the woman and the monk. In the origin story, other women get jealous that Ven. Udayin didn't teach them Dhamma.

Note that male doctors sometimes refuse to see female patients without a nurse present.

Other topics have no penalty, but indulging in 'animal talk' with lay people may result in censure, banishment or suspension on grounds of 'unbecoming association with householders' or 'verbal frivolity.'

Also, observers might misinterpret the situation, best to ask someone to chaperon.

Private conversations in general are treated in Pc 44, Pc 45, Ay 1, Ay 2.

Object: Any woman who recognizes lewd comments.

Perception is not a factor.

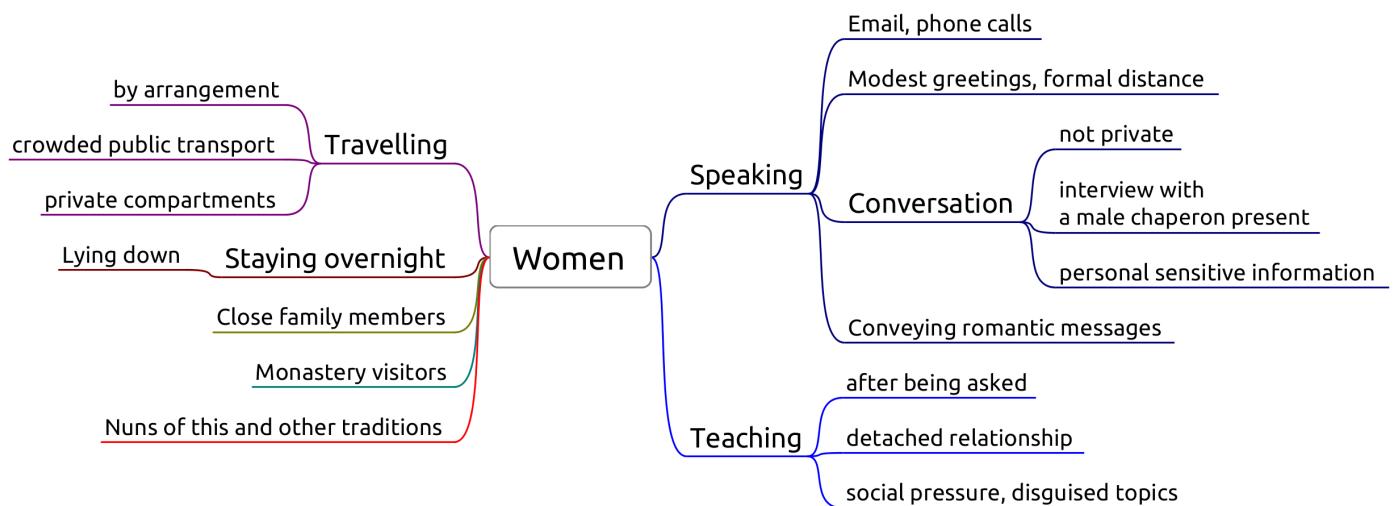
Effort: Teaching more than six sentences of Dhamma without a knowledgeable man present.

Non-offenses

- if the woman changes position
- talk on different occasions
- addressing the next woman
- teaching someone else, and the woman just listens in
- teaching in response to questions from the woman

5. WOMEN I

- **Sg 5**, Conveying romantic messages
- **Pc 6**, Lying down with a woman
- **Pc 44**, Private secluded place
- **Pc 45**, Unsecluded but private place
- **Pc 67**, Travelling by arrangement with a woman



'Lord, what course should we follow with regard to womenfolk?'

'Not-seeing, Ānanda.'

'But when there is seeing, lord, what course should be followed?'

'Not-addressing, Ānanda.'

'But when we are addressed, what course should be followed?'

'Mindfulness should be established, Ānanda.'

DN 16

5.I SG 5, CONVEYING ROMANTIC MESSAGES

Origin: Ven. Udāyin acts as a matchmaker between several families, some of whom didn't even know each other before. For some matches they praise him, for other matches they curse him. In one particular case they treat the girl like a slave, who repeatedly sends unhappy messages back to her family. (*Vib. Ss. 5*)

Only two factors: effort and object.

Effort: 'Conveying' messages for any romantic purpose from a momentary date to a wedding. Not business meetings.

Three stages:

- *accepting* the request to convey a message
- *inquiring* at the second party
- *reporting* the response

Dukkaṭa for any single stage, thullacaya for any two, saṅghādisesa for all three.

Carrying a letter without knowing the content doesn't fulfill effort.

Keeping email and phone contacts private. Nonetheless it fulfills *inquiring*.

Object: A man and a women who are not married to each other, even if dealing with them via other people.

Reconciling a still married couple is not an offense. Reconciling a divorced couple is saṅghādisesa.

Non-offenses: messages about non-romantic errands, e.g. community business, a shrine, a sick person.

'Being married' is clear in the case of a church- or civil marriage, or if there had been some other formal civic arrangement. Other, more vague, customary forms of living together, sharing a child, or long-term relationships become difficult to determine.

5.2 PC 6, LYING DOWN WITH A WOMAN

Origin: Ven. Anuruddha stays at the house of a wealthy woman for a night. She approaches him, but he remains unmoved, and she leaves. There was no offense, but the rule is established to avoid similar situations.

Object: Female human being, even a baby, one's relative or not.

Effort: in the instant one lies down in the same dwelling when a woman is lying down.

Same dwelling: one 'enclosure'. Technically the same walls and roof, but one may consider variations, such as a private room with a lockable door.

Intention is not a factor, pacittiya even if the bhikkhu doesn't know about the woman.

Purpose: to avoid situations where people might think that one may have committed serious offenses. Other people might see the situation and rumors would be damaging.

Non-offenses for roofed but no walls (pavilion) or walled but not roofed (corral), but a good idea to avoid nonetheless.

5.3 PC 44, PRIVATE SECLUDED PLACE

Origin: Ven. Upananda sat down with the wife of a friend on a private and concealed seat. Later, the husband complained and criticized him. The Buddha rebuked Ven. Upananda, 'Foolish man, how can you sit in private on a concealed seat with a woman? This will not give rise to confidence in those without it...' (*Vibh. Pc. 44*)

The bhikkhu sits with a woman at a secluded place, private to the eye and ear, without another man present, aiming at privacy. Secluded enough for pārājika.

Effort: sitting or lying down at the same place, even if not the same seat.

Teaching-related meetings: The bhikkhu may be asked to discuss Dhamma questions, but he may be influenced by the intimacy of the situation. Respect for the Dhamma is recommended by arranging a proper occasion with a chaperon present.

Work-related meetings: An online one-to-one meeting with a woman (Zoom, etc.) technically

may not fulfill the factors, but one may consider letting another bhikkhu know. If the meeting is for the right reasons, there should be no reason why one wouldn't let another bhikkhu know about it.

Non-offenses

- if a knowledgeable man is present
- if the woman entered the room later, and he didn't notice
- either or both of them are standing

5.4 PC 45, UNSECLUDED BUT PRIVATE PLACE

The bhikkhu sits with a woman at a private, but not secluded place, such as an empty park, without another *person* present. Secluded enough for saṅghādisesa.

5.5 PC 67, TRAVELLING BY ARRANGEMENT WITH A WOMAN

Origin: a woman hears that a monk is going to a village and goes with him. Later, the woman's husband heard about it and gave him a beating.

Purpose: to avoid people assuming the bhikkhu having an affair with the woman.

In the monastery, female lay supporters often help with transport which are arranged. This becomes casuse for concern when a bhikkhu arranges to travel with the same woman again and again.

Object: Any woman who knows what is lewd.

Perception is not a factor.

Effort:

1. having made an arrangement to travel together
2. they travel as arranged
 - time frame as arranged
 - route or place of departure doesn't count
3. from one village to another (half-yojana, 8km)

Making an arrangement: both gives verbal or written assent to the arrangement.

Giving assent in silence is not an offense.

- if the women doesn't respond: *dukkata*
- if the bhikkhu doesn't respond: no offense

Non-offenses

- coincidence: they happen to travel together
- the woman proposes the arrangement, and the bhikkhu doesn't give *verbal* assent
- leaving at a significantly different time than as arranged
- there are dangers

Cases

- public transport
- private transport (Pc 44)

'But what, Master Gotama, is a gap, a break, a spot, a blemish of the holy life?'

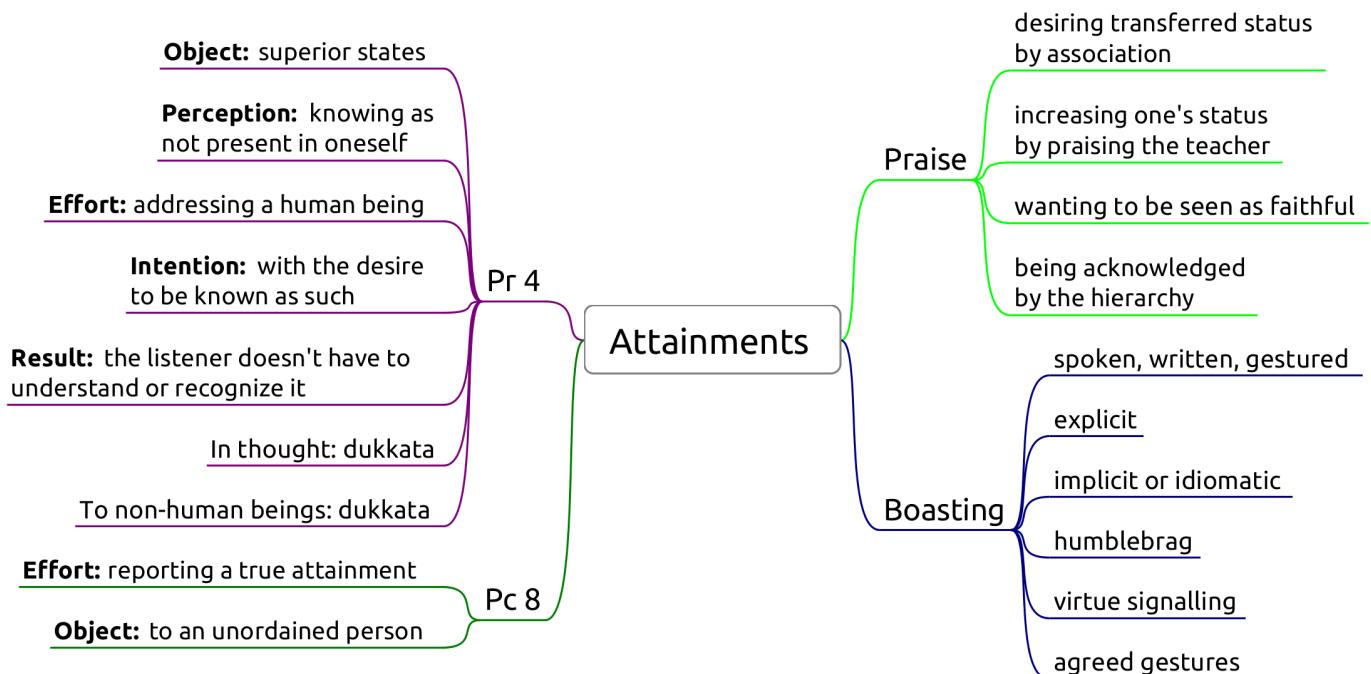
- 'He does consent to being anointed, rubbed down, bathed, or massaged by a woman
- he jokes, plays, and amuses himself with a woman
- he stares into a woman's eyes
- he listens to the voices of women outside a wall as they laugh, speak, sing, or cry
- he recollects how he used to laugh, converse, and play with a woman
- he sees a householder or householder's son enjoying himself endowed with the five strings of sensuality
- he practices the holy life intent on being born in one or another of the deva hosts

'He enjoys that, wants more of that, and luxuriates in that. This is a gap, a break, a spot, a blemish of the holy life. He is called one who lives the holy life in an impure way, one who is fettered by the fetter of sexuality. He is not freed from birth, aging, & death, from sorrows, lamentations, pains, griefs, & despairs. He is not freed, I tell you, from suffering & stress.'

(AN 7.47)

6. ATTAINMENTS

- Pr 4, Lying about superior attainments
- Pc 8, Telling unordained person about actual attainment



6.1 PR 4, LYING ABOUT SUPERIOR ATTAINMENTS

Extreme case of lying (Pc 1).

Origin: During a period of drought and famine, certain bhikkhus praised each other's false attainments to the lay people so that they may have a comfortable Vassa. (Vibh. Pr 4)

How can you for the sake of your stomachs praise one another's superhuman qualities to lay people? It would be better for your bellies to be cut open with a sharp butcher's knife than for you to praise one another's superhuman qualities to lay people.

Why is that? Because for that reason you might die or experience death-like suffering, but you wouldn't because of that be reborn in a bad destination. But for *this* reason you might.

Five great gangsters as bad monks:

1. wanting to be honoured, revered and obtain gifts
2. learning the Buddha's teachings and taking it as his own
3. accusing a pure practitioner of the holy life of sexual intercourse
4. taking and using Sangha property to create a following among lay people
5. 'But in this world this is the greatest gangster: he who untruthfully and groundlessly boasts about a superhuman quality. Why is that? Monks, you've eaten the country's almsfood by theft.'

Object: superior human states which are not accessible to mundane, ordinary people (*puthujjana*). States are categorized in three groups.

Mahaggata dhamma, 'expanded states'. Some are supra-mundane if they depend on higher jhānas.

Terms: *jhāna* (absorption), *samāpatti* (attainments), *vipassana* (insight), *samatha* (tranquillity). *Jhāyati* (verb) in the Canon has simple meaning: (1) thinks about (2) meditates; contemplates.

One may avoid confusion about terms by describing the five factors of *jhāna*, rather than using the term on its own.

Lokuttara dhamma, 'transcendent states'. Always supra-mundane. Related to the eradication of the mental fetters. Nine: Nibbāna plus the four paths and their four fruktions.

Tiracchāna-vijjā, 'animal knowledge'. Always mundane. Examples are occult abilities, future-telling, giving protective charms, casting malevolent spells, psychic healing, practicing as a medium, etc.

Perception: knowing as non-existent, not present in oneself. If it is a mistaken claim out of overestimation, that would not be parajika.

Non-existent defined as 'not to be found; not knowing, not seeing a skillful state within oneself, (yet saying,) "There is a skillful state within me."'

Effort: Addressing a human being. Speaking about the state present within oneself, or one being in the state. Talking to oneself about it is a *dukkāta* offense.

Explicit:

- 'I have attained the first jhāna'
- 'I have seen the heavenly realms'
- 'I know my previous lifetimes'

Implicit or idiomatic:

- 'I delight in an empty dwelling' (referring to jhāna)
- 'I have no doubts about the Buddha's teaching' (referring to stream entry)

Gestures by agreement:

- 'The first who leaves their kuti is an arahant.'

False claims made in thought:

The general principle applies that the mere arising of a thought or mind-state is not an offense (See *Pr 2*: a bhikkhu, seeing an expensive garment, feels the desire to steal it).

Deliberately cultivating such thoughts or mind-states are nonetheless criticized (e.g. one who might keep telling oneself 'I am stream-enterer, no matter what they say!').

In some cases, false claims made in thought were assigned a *dukkata* by the Buddha. See the *Vinītavatthu*, case-studies under *Pr 4*: one bhikkhu rebuked by another bhikkhu who could read minds and, another bhikkhu rebuked by a devatā.

At one time a monk claimed a superhuman quality in private. A devatā rebuked him, saying, "No, Sir, you haven't got it." He became anxious ... "There's no offense entailing expulsion, but there's an offense of wrong conduct (āpatti dukkaṭassa)."

Intention: to misrepresent the truth, motivated by an evil desire.

- knowing that it is a lie, aiming to misrepresent the truth
- motivated by an evil desire

'Evil desire' here means that he wishes that others may think of him as such, does not have to include wishing harm to fulfil intention.

Result: the understanding of the speaker and the listener.

The bhikkhu must understand that he is making a claim.

The listener doesn't have to understand or recognize the bhikkhu's claim. See also *Pc 1* (lying and deceit), where Result is not a factor.

If the bhikkhu is making a claim in a language which *he knows* that the other person doesn't understand, he is not intending to deceive him. If the bhikkhu *doesn't know* that the other person doesn't understand, he would fulfil intention.

Suggested states

Lay supporters may address a teacher with exaggerated faith: 'May the venerable arahant explain to me...'.

Supporters may suggest states: 'We would like to invite four sotāpanna monks to start a temple in our town.'

There is no offense in coming, sitting, etc., as long as the intention is just to accept the invitation and not to imply a claim.

To impress

Special practices (*dhutaṅga*, long periods of meditation, vegetarianism) out of the desire to impress others: *dukkāta*.

Blameless reasons, out of the desire to practice are not an offense.

Examples of **offensive non-offenses** which although don't fulfil the factor of Effort for *Pr 4*, are nonetheless motivated by the desire to win the respect or support of others thorough boasting.

Humblebrag:

- 'I am so dumb that before this retreat I didn't understand jhānas.'
- 'I am a really slow learner, but I don't have any doubt that the Buddha is right.'
- 'My meditation is nothing much, but you know, sometime you can see really interesting things...'

Virtue signalling:

- 'I have learnt to bow like this from a real Forest Kruba Ajahn.'
- 'Those monks talk about football. How could they have even basic samādhi?'

Non-offenses

- mistaken and exaggerated understanding of one's mental states
- not intending to boast, others trying to read a statement as an implied claim

6.2 PC 8, TELLING UNORDAINED PERSON ABOUT ACTUAL ATTAINMENT

Origin: similar to *Pr 4*, but with bhikkhus who boasted of true attainments of each other to get more food during a famine.

Effort: reporting a true attainment.

Object: to an unordained person.

Intention is not a factor, including motivations to inspire.

Good conduct between bhikkhus: Ven. Mogallāna waits to relate his vision until in the presence of the Buddha.

Non-offenses

- to a bhikkhu or bhikkhuni
- display of psychic power is not assigned an offense, but strongly critized by the Buddha (monk and the wooden bowl)

7. FALSE SPEECH

- **Pc 1**, Intentional lie
- **Sg 8**, Unfounded pārājika accusation
- **Sg 9**, Distorting evidence
- **Pc 76**, Unfounded saṅghādisesa accusation
- **NP 30**, Diverting an offering for oneself
- **Pc 82**, Diverting an offering for a lay person

7.1 PC I, INTENTIONAL LIE

Origin: Ven. Hatthaka defeats philosophical opponents by means of lying.

Intention: to misrepresent the truth

Effort: to communicate it to somebody based on that aim

Result is not a factor. It doesn't matter if the listener believes it or not.

Telling a conscious lie means: the words, the utterance, the speech, the talk, the language, the intimation, the (un-ariyan) statements of the person intent upon deceiving with words.

Dukkaṭa for remaining silent when it implies a false message (e.g. during Pāṭimokkha recitation).

One should confess offenses before Pāṭimokkha recitation. If one only remembers an offense during the recitation, it is acceptable to whisper a confession to the next bhikkhu.

Dukkaṭa for broken promises, where one is making the promise with pure intentions but later breaking it.

White lies: motivation is irrelevant.

Remaining silent:

During *saṅghakamma* when agreement is signalled by silence, if one remains silent as a deception: pācittiya.

Silence is a gesture, and fulfils effort as a factor.

Everyday context: sensitive information, or can't be bothered to respond.

Example: 'We can discuss it tomorrow' – (a) just to make him happy but not intending to meet (b) failing to remember or something comes up blocking the meeting.

One has to know *I am going to lie*, and *I am lying*.

Cruel- or malign jokes: don't let humour compromise your highest values.

Example: 'It was over 9000!' – intending to impress, but he doesn't know.

Checking one's statements before making them, expressing one's level of confidence in a statement.

Irony doesn't intend to deceive, but satire does, such as a news article as an April Fool's joke, which fully intends to deceive. It is supposed to be the reader's task to recognize the absurdism or hyperbole.

The degree of comedy and deception may vary:

- *A Modest Proposal* (1729)
- *Spaghetti-tree hoax* (1957)
- *Pacific Northwest tree octopus* (1998)

Non-offenses

- unintentionally,
- speaking in haste (unconsidered)
- slip of the tongue (stupidity or carelessness)

Jokes

Humorous, witty remarks which are true statements are not criticized even by the Buddha. There are cases of his humour in the suttas.

Irony, sarcasm, satire, boastful- and playful exaggeration are confusing because one makes physical signs to represent a false statement (effort).

One may claim not intending to lie, but one's intention is often ambiguous (jolly bantering, wanting to avoid a situation).

Result is not a factor, but others might miss the irony while picking up the resentment or malice.

The Commentary's examples:

A novice asks: 'Have you seen my preceptor?' A bhikkhu responds: 'Your preceptor is probably gone, yoked to a firewood cart.'

A novice, on hearing the yapping of hyenas asks: 'What's making that noise?' A bhikkhu responds: 'That's the noise of those who are lifting the stuck-in-the-mud wheel of the carriage your mother's going in.'

The Commentary assigns offense for these and other examples which could be exaggeration or sarcasm.

Note the Buddha's instruction to Rahula: "Train yourself, "I will not utter a deliberate lie, even for a laugh."

Intention is fulfilled when the speaker wants the listener to believe a false statement, even if for a second, even while planning to reveal that one is only joking.

Practical jokes are *pācittiya* (e.g. telling somebody that their robes are lost to see their reaction).

Satire and boastful exaggeration are *pācittiya*.

Irony, sarcasm, playful exaggeration can sometimes fulfill intention, sometimes not. Such remarks are often made as a manner of speaking without the intention to deceive.

Example of irony in Pr 2: a bhikkhu puts away somebody's item for safe-keeping. When the person is looking for it, he ironically responds 'I stole it.' The Buddha says the bhikkhu committed no offense, as it was only a manner of speaking, not an acknowledgement of theft.

7.2 SG 8, UNFOUNDED PĀRĀJIKA ACCUSATION

It matters whether the person is present or not.

Intention: wanting to remove him from the community. Even when it is 'for the purity of the Sangha', it is driven by aversion.

Insult, slander, lying. Accusing as a joke is an insult (Pc 2).

Spreading stories. Saying something which may be false, but you believe it to be true.

‘Not sure if this is true...’ – engaging in gossip, idle chatter, or false tale bearing (Pc 1) are not accusations, because the person is not present.

Accusing of a *pārājika* is *saṅghādisesa*, accusing of a *saṅghādisesa* is *pācittiya* (Pc 76).

Discuss reporting on offenses.

7.3 SG 9, DISTORTING EVIDENCE

It could be done by finding a statement which will be misinterpreted, but one can maintain it to be true. E.g. quoting out of context is creating a false pretext.

7.4 PC 76, UNFOUNDED SAṄGHĀDISESA ACCUSATION

To fulfil **Effort**, The accusation has to be made either in his presence, or getting someone to accuse him in his presence.

Unfounded accusations about his bad conduct or wrong views is a *dukkata*.

Follow ‘face-to-face verdict’ (*sammukhāvinayo dātabbo*) when settling the matter. The community should hear out both parties, not make decisions about them without them being present.

See [AN 9.11](#) where a monk accuses Ven. Sāriputta of hitting him and walking away. The Buddha convenes the community to hear them out.

7.5 NP 30, DIVERTING AN OFFERING FOR ONESELF

Origin: a donor is preparing to give robes to the community. Bhikkhus from the group-of-six convince the donors to give the robes to them instead.

Perception is a factor, one must know that the item is already allocated. There is no offense if one didn’t know.

After forfeiting the item, the bhikkhu will receive it back. The community may decide if the item is unsuitable for a bhikkhu to use.

7.6 PC 82, DIVERTING AN OFFERING FOR A LAY PERSON

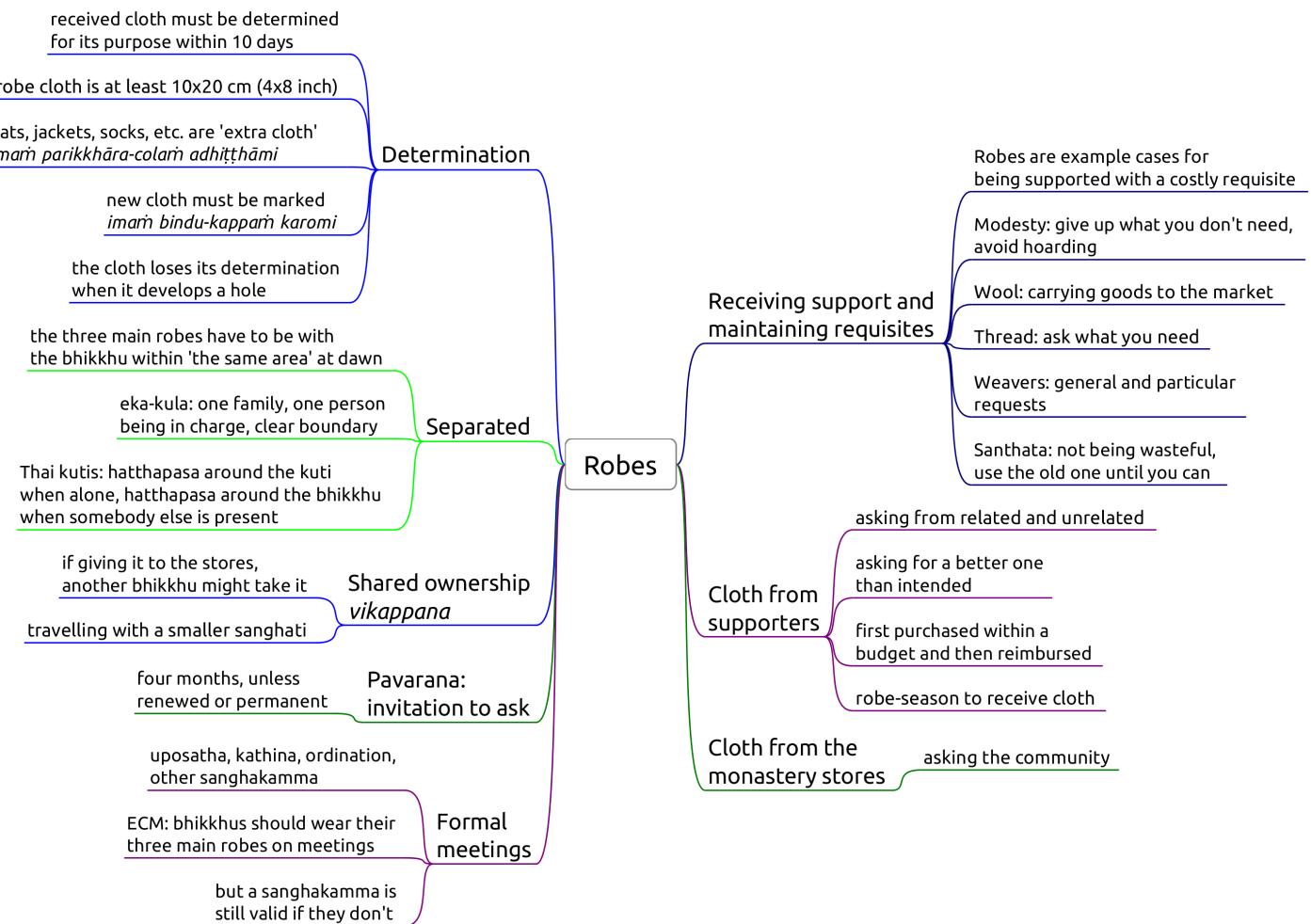
In this case, a bhikkhu might hear that somebody wishes to give an item to A, but he convinces them to give it to B instead. This case can be extended even to common animals. It is inappropriate behaviour for a bhikkhu, supported by freely given gifts, to interfere with the freedom of donors in giving freely without expectations.

There is no offense if the bhikkhu was asked for advice. One may answer, ‘Give wherever your gift would be used, or would be well-cared for, or would last long, or wherever your mind feels inspired.’

No offense if the bhikkhu doesn’t know that the item was already allocated.

8. ROBES I

- NP 1, Keeping robe cloth for more than 10 days
- NP 2, Separated from robe
- NP 3, Out of season robe cloth
- NP 6, Asking for robe cloth
- NP 7, Excess robe cloth
- NP 8, Request to improve robe
- NP 9, Request to combine robe funds
- NP 24, Seeking for a rains-bathing cloth
- NP 28, Keeping robe cloth offered in urgency
- NP 29, Separated from in a dangerous place
- Pc 58, Unmarked robe
- Pcs 89-92, Proper robe sizes



8.1 NP 1, KEEPING ROBE CLOTH FOR MORE THAN 10 DAYS

Origin: the Buddha sees monks carrying heaps of robes tied on their heads, backs and hips. He sits outside in February when snow was falling to determine how many robes are reasonable (set of three). The group of six starts to keep several sets in different monasteries, so the Buddha sets a limit on keeping the excess, and allows further cloth to be placed under shared ownership.

Encouraging modesty to avoid hoarding requisites.

Object: a piece of cloth which *could* be used for making part of a robe, at least 10 x 20 cm (4 x 8 in). It has to be a suitable material for *bhikkhus*. Leather is unsuitable. Black, blue, crimson are not suitable colours for a robe.

Effort: keeping it for more than ten days without determining it for use.

Making a robe: they can use cloth from the stores to make a robe for the community, and later request it during a formal meeting such as *uposatha*.

Or, they may determine the plain cloth before the sewing project and re-determine the finished item later.

There is no time limit on cloth placed under **shared ownership**.

Perception is not a factor, mis-counting the days is not an excuse.

If the robe develops a hole, it loses its determination. It has to be mended within 10 days, and determined for use again.

Holes which are small, or located within a hand-span along the edge don't cause the determination to lapse, but when mended, may require the robe to be re-determined.

Robe-season: 4th lunar month of *Vassāna*, from the full moon in October. During that time one may receive and keep robe-cloth for more than ten days. May be extended with an additional 4 lunar months until the last Full Moon of Hemanta (mid-March) after a Kathina ceremony.

8.2 NP 2, SEPARATED FROM ROBE

Origin: bhikkhus go travelling on a tour. They leave their saṅghātis behind at the monastery, where the bhikkhus are burdened with having to keep sunning them to stop them from getting mouldy.

Object: either one of the bhikkhu's *currently determined* three main robes, the *antaravāsaka* (sabong, lower robe), *uttarāsaṅga* (jiwon, upper robe), and *sanghāti* (outer robe).

This rule doesn't apply to other cloth requisites, such as a work-sabong or an old jiwon used as a bedsheets.

Effort: at dawnrise, being outside of 'the same area' than where one's robes are located.

Days and Dawns:

The Vinaya definition for *one day* is the period of time between two dawnrises.

If one extends a hand and is able to see the lines in the palm (assuming the sky is clear), the dawnrise *has already passed*.

One may also use a clock and the time of *nautical twilight*. While the Sun is between 12 and 6 degrees below the horizon, dawnrise *has not yet passed*. Once the Sun is less than 6 degrees below the horizon, dawnrise *has passed*.

'The same area' may be within *hatthapāsa* (arm's reach), in the same room, building, or the monastery grounds, depending on the local *kor-wat*.

Eka-kula: 'one family', or one roof, where one person is in charge, with a clear boundary.

Thai kutis: when the bhikkhu is alone, the area is his kuti and hatthapasa around it. When somebody else is present, hatthapasa from his body.

Exception during the robe-season, if one is eligible for extending the *kathina* privileges, and unless one has relinquished those privileges. (The 1st month always applies, one may relinquish the additional 3 months.)

Formal meetings:

By ECM custom, bhikkhus should be present with their three main robes on formal meetings (e.g. uposatha, kathina, ordination).

Nonetheless, *sanghakamma* would be still valid without bhikkhus having their three robes.

8.3 NP 3, OUT OF SEASON ROBE CLOTH

One may receive robes at any time, but keep it undetermined for only 10 days outside the robe-season.

This rule allows extra robe-cloth to be kept for up to 30 days, when it is not enough for a robe, and one is expecting to receive more cloth later.

8.4 NP 6, ASKING FOR ROBE CLOTH

Asking a lay supporter who is not a relative, for robe-cloth, except when one's robes have been stolen or destroyed.

A bhikkhu who arrives at a monastery with no cloth to cover himself may take any cloth he finds to wear, if he intends to return it when he obtains a proper robe.

8.5 NP 7, EXCESS ROBE CLOTH

When one's robes have been stolen or destroyed, one may ask for cloth at most the amount enough for an upper- and lower robe.

There is no offense for accepting cloth when the donors are offering it for a different reason.

8.6 NP 8, REQUEST TO IMPROVE ROBE

An unrelated householder wishes to purchase robes for the bhikkhu, and he suggests purchasing a more expensive one.

No offense when the lay person is a relative, or has invited one to ask for cloth.

8.7 NP 9, REQUEST TO COMBINE ROBE FUNDS

As NP 8, but in this case two householders are offering to sponsor individual pieces of robe, and the bhikkhu suggests them to purchase a more expensive robe by combining their funds.

8.8 NP 24, SEEKING FOR A RAINS-BATHING CLOTH

Origin: A servant girl goes to the monastery and sees the bhikkhus bathing in the rain. She returns to Lady Visākha, and tells her that there were no bhikkhus there, only naked ascetics. She asks the Buddha for permission to provide rains-bathing cloth for the bhikkhus.

The proper time to seek a rains-bathing cloth is the last month of the hot season. It may be worn in the last half-month of the hot season and during the rains season.

One may ask relatives, or supporters who have provided such cloth in the past.

8.9 NP 28, KEEPING ROBE CLOTH OFFERED IN URGENCY

The robe-season begins with the full moon of Kattika in October, but if a supporter has urgent reason and can't wait until that time, the bhikkhus may accept robe-cloth from him 10 days prior, and keep it until the end of the robe-season.

8.10 NP 29, SEPARATED FROM IN A DANGEROUS PLACE

During the month after the Kattika full moon, a bhikkhu who lives in a dangerous wilderness, may keep either one of his robes in the village, for up to six days. The Sangha may authorize a longer period.

8.11 PC 58, UNMARKED ROBE

When a bhikkhu receives a new robe, he should mark it for easy identification, before determining it for use.

A green, blue, brown or black mark is suitable.

It is suitable to make three small dots in one corner of the robe, saying, '*Imam bindu-kappam karomi*', (I make this properly marked) while making each dot.

There is no need to make a new mark if it wears off, or if the robe has already been used (and marked) before.

It is suitable to mark any cloth item (angsa, bags, hats) which one wears on the body.

8.12 PC 89-92, PROPER ROBE SIZES

One *sugata span*: uncertain value, but taken as 25 cm in the BMC.

Pc 89, sitting cloth: 2 x 1.5 span + 1 span border

Pc 90, skin-eruption cloth: 4 x 2 span

Pc 91, rains-bathing cloth: 6 x 2.5 span

Pc 92, robe: 9 x 6 span

9. KICCAVATTA

- **Kc 1.** Āgantuka vatta (duties if one is a visitor)
- **Kc 2.** Āvāsika vatta (duties of residents towards a visitor)
- **Kc 3.** Gamika vatta (duties for one who is departing)
- **Kc 4.** Anumodanā vatta (duty of expressing appreciation)
- **Kc 5.** Bhattachcha vatta (refectory duties)
- **Kc 6.** Piṇḍacārika vatta (duties when going for alms)
- **Kc 7.** Āraññika vatta (forest dweller's duties)
- **Kc 8.** Senāsana vatta (duties to lodging)
- **Kc 9.** Jantāghara vatta (fire-house duties)
- **Kc 10.** Vaccakuṭi vatta (toilet duties)
- **Kc 11., Kc 12.** Saddhivihārika, Antevāsika vatta (duties towards disciple or pupil)
- **Kc 13., Kc 14.** Upajjhāya, Ācariya vatta (duties to the preceptor and teacher)

(See BMC 2, Chapter 9, Protocols)

Luang Pu Mun first asked the visitors how long they have been in the robes, the monasteries they have practised in and the details of their journey. Did they have any doubts about the practice? Luang Por Chah replies that he does.

[...] He said he had been studying the Vinaya texts with great enthusiasm but had become discouraged. The Discipline seemed too detailed to be practical; it didn't seem possible to keep every single rule. What should one's standard be?

Luang Pu Mun listened in silence. Then he gave simple but practical advice. He advised Luang Por to take the 'two guardians of the world' – wise shame (*hiri*) and wise fear of consequences (*ottappa*) – as his basic principles. In the presence of those two virtues, he said, everything else would follow.

(Stillness Flowing, Chapter II. A Life Inspired, p.55)

kicca: nt. obligation; duty; work; lit. to be done [√kar + tyā]

vatta:: nt. (1) custom; practice; behaviour; (2) procedure (3) duty; service; responsibility (from Sanskrit root √vṛt, 'turn'). See also *vatṭa*, 'round, circular, cycle of existence'.

9.1 KC I. ĀGANTUKA VATTA

In the Vinaya texts, *āgantuka* simply means 'a visiting bhikkhu'. Nowadays some degree of separation between communities is also implied.

Meeting duties in relaxed way when arriving – being easy to look after.

Bow to the shrine, find right time to pay respects to the senior monk.

Uncover shoulder after travelling.

Enquire about sitting position with regards to Vassa.

Inquire about general information: lodging, pindapata, toilets, daily routine.

9.2 KC 2. ĀVĀSIKA VATTA

Extending a warm welcome to fellow monastics – a place where they can rest and practice.

Toward bhikkhu senior to oneself: Receive their bowl, robe, bags, and attend on them. Find out about their number of Vassas.

Toward juniors: Give appropriate information for settling in and find out what they need.

Offer refreshments. Inform senior monk and guest monk.

9.3 KC 3. GAMIKĀ VATTA

Take leave of the Ācariya, asking for forgiveness and any further guidance.

Leave lodgings in good order, return appropriate items to appropriate places.

9.4 KC 4. ANUMODANĀ VATTA

“I allow that the anumodanā (rejoicing in the merit of the donors) be given.” (Cv.VIII.4.1)

Responsibility to honour generosity of lay people in one’s attitude according to their culture.

Learning the correct chanting for appropriate times.

Being attuned to what is happening at mealtime.

Not just a chant, a culture of supporting and encouraging peoples practice of generosity.

Rejoicing in the merit of the donors.

Being attentive to the differences and following the example of seniors when going out for *dāna*.

9.5 KC 5. BHATTAGGA VATTA

Setting up for the meal – done in considerate way – easy for use, easy for Ajahn’s to use.

Cleaning senior’s bowls and tidying up collectively.

Going about the mealtime in a composed and considerate way and respectful of the offerings, protocols and of those around you. (Cv.VIII.4.3-6)

Duty for juniors to be respectful and helpful to seniors: He shouldn’t sit encroaching on the senior bhikkhus, shouldn’t block/lay claim to the seats for the more junior bhikkhus.

Duty of seniors not to rush juniors: The senior bhikkhu shouldn’t accept rinsing water as long as not everyone has finished.

If there is ghee or oil or delicacies [or any food, even rice], the senior bhikkhu should say, ‘Arrange equal servings for all.’

The senior bhikkhu shouldn’t eat as long as not everyone has been served rice.

9.6 KC 6. PINḌACĀRIKA VATTA

Company of senior monk for those new to alms-round.

Rinse bowl before, observe *sekhiya* rules – robes, composed deportment.

In town, walk in file, a few paces apart, stand out of main flow, near shops but not near entrances.

Lid on bowl to avoid receiving money, sharing the meal.

Considerate and respectful of lay people and of monastic companion.

9.7 KC 7. ĀRAÑÑIKA VATTA

Care for kuti against elements, fire, insects, plants.

Care for forest – don't leave rubbish.

Care for forest creatures – don't disturb forest animals or their homes.

9.8 KC 8. SENĀSANA VATTA

Roof over the head for the night.

Sangha or lay persons property – not to amend without permission – leave on good condition.

Sharing when needed.

Not to let bare flesh touch walls, mattress and pillow-covers to be used.

Clean feet before entering.

No unattended naked flames in shared dwellings, no candles or incense.

Keep room clean and tidy, in a presentable state.

Offenses for not putting away or having put away Sangha property on one's behalf.

"In whatever dwelling one is living, if the dwelling is dirty and one is able, one should clean it."

"Look for any rubbish and throw it away."

"If one is staying in a dwelling with a more senior bhikkhu, then – without asking the senior – one shouldn't give a recitation, give an interrogation, shouldn't chant, shouldn't give a Dhamma talk, shouldn't light a lamp, shouldn't put out a lamp, shouldn't open windows, shouldn't close windows." One may ask before doing so.

(Cv.VIII.7.2-4)

9.9 KC 9. JANTĀGHARA VATTA

Hygiene issues – clean yourself before and tidy up after yourself.

Being aware of others who are waiting to use the sauna, being aware of those who value a more quiet time.

Aware of the preferences of others: temperature, asking before after water / oils, using a timer etc.

Clean-up and replenish items where needed.

"He should sit not encroaching on the senior bhikkhus and not depriving the more junior bhikkhus of a seat. If he is able/willing, he may look after the needs of the senior bhikkhus in the sauna (stoking the fire, providing them with clay and hot water)."

"Whoever is the last to leave the sauna, if the sauna is splattered or muddy, he should wash it. He may leave after having washed the clay-tub, having put away the sauna chairs, having extinguished the fire, and having closed the door."

(Cv.VIII.8.2)

9.IO KC IO. VACCAKUTI VATTA

Toilets are used according to who arrives first, not seniority.

Cough or knock before entering.

Remove upper robe before using the toilet.

Keep toilets clean and well supplied.

(Cv.VIII.10.3)

9.II KC II., KC I2. SADDHIVIHĀRIKA, ANTEVĀSIKA VATTA

Looking after the student, helping to find requisites.

Instructing in terms of meditation, Vinaya and protocols.

Caring for the student when sick: find medical support.

Giving advice on personal matters.

“The pupil should be helped, assisted, with recitation, interrogation, exhortation, instruction.”

“If the preceptor has a requisite but the pupil does not, the preceptor should give a requisite to the pupil, or he should make an effort, thinking, ‘How can a requisite be procured for my pupil?’”

“If dissatisfaction (with the holy life) arises in the pupil, the preceptor should allay it or get someone else to allay it or he should give him a Dhamma talk.”

“If the pupil is ill, the preceptor should tend to him as long as life lasts; he should stay with him until he recovers.”

(Cv.VIII.12.2-11)

9.I2 KC I3., KC I4. UPAJJHĀYA, ĀCARIYA VATTA

“Having gone to meet him, receive his bowl and robe. Receive the lower. If the upper and outer cloaks are damp with perspiration, dry them for a short time in the sun’s warmth, but do not leave them there long in the sun.”

“When he has finished eating, then having given him water, receive the bowl, lower it, and wash it properly without scraping it. Then, having wiped away the water, dry it for a short time in the sun’s warmth, but do not leave it there long.”

“If the preceptor’s robe should be washed, the pupil should wash it or make an effort, thinking, ‘How can my preceptor’s robe be washed?’”

“If the place where the preceptor is staying is soiled, the pupil should clean it if he is able to. First take out the bowl and robe and lay them to one side... If there are cobwebs, sweep them out, starting from the ceiling and working down. Wipe the windows, the doors, and the corners. If the courtyard (\$) is dirty, sweep it. If the porch ... attendance hall ... fire hall (sauna) ... restroom is dirty, sweep it.”

“Without having taken the preceptor’s leave, he shouldn’t enter a town, shouldn’t go to a cemetery, shouldn’t leave the district.”

(Cv.VIII.11.2-18)

IO. MISC I

- **Pc 2**, Insult
- **Pc 3**, Telling a bhikkhu about an insult
- **Pc 46**, Visiting families without informing
- **Pc 85**, Entering a village without informing
- **Pc 56**, Lighting a fire
- **Pc 57**, Bathing in the middle Ganges Valley
- **Pc 66**, Travelling by arrangement with thieves
- **Pc 84**, Picking up a valuable

Note on principles:

- Pc 2 and 3 are ‘conflict, bad speech, argument’
- Pc 46, 85 are ‘relationship with supporters’
- Pc 56, 57 are ‘wastefulness, carelessness with resources’
- Pc 66 is ‘travel’
- Pc 84 is ‘not a monk’s business’

IO.1 PC 2, INSULT

- **Effort**, face-to-face insult in the topics of abuse
- **Object**, a bhikkhu
- **Intention**, to humiliate him

The ten topics of abuse (*akkosa-vattu*) are *pacittiya*, other topics are *dukkata*.

Critical or joking remarks on the ten topics, when not meant as an insult, are *dubbhāsita*.

Dubbhāsita could be translated as *bad joke* or *malicious speech*.

Indirect- or insinuating remarks, if meant as an insult, are *dukkata*.

Overheard or implied insults are just as painful and damaging.

Telling it to someone else is *dukkata*. Drinking-buddy relationship VS trustworthy companions in the bhikkhus’ system of training.

Offenses ‘being only a *dukkata*’ are not an excuse.

Non-offenses: aiming at Dhamma, aiming at the person’s benefit.

Offensive non-offenses: insult and slander not on the ten topics of abuse.

IO.2 PC 3, TELLING A BHIKKHU ABOUT AN INSULT

One hears remarks about a bhikkhu in the ten topics, and one repeats it to another. Called ‘bad-mouthing’.

Hoping to cause a rift, loss of respect, etc.

False tale-bearing is Pc 1.

Not an offense: informing the abbot about a difficult situation, hoping for a good outcome, not for causing a rift.

IO.3 PC 46, VISITING FAMILIES WITHOUT INFORMING

After dawn, before midday, when invited to a meal, one enters a family residence without taking leave of an available bhikkhu, except during the right times.

Right times: the robe-season, or when one is making a robe (see *NP 1* for robe-season).

The principle of Pc 46 and Pc 85 is to stop bhikkhus spending their time in inappropriate ways at lay people's homes.

Civara-dana samayo and *civara-kara samayo* are the same time, robe-season.

Keeping people informed about what are you doing.

'Your family' are the people who feel they can refuse your request and tell you to go away.

IO.4 PC 85, ENTERING A VILLAGE WITHOUT INFORMING

Origin: the group of six monks having entered a village at the wrong time, having sat down in a hall, talked a variety of worldly talk.

After midday, before dawn, without informing an available bhikkhu, except for emergencies.

Village, cities, etc., any large inhabited area.

One may take leave in any understood language.

Treating negative response ('No you shouldn't go') with disrespect is Pc 54.

"Vikāle gāmappa-vesanam āpucchāmi."

"Vou à cidade na hora errada."

"A városba megyek a rossz időben."

"Je vais au ville pendant la mauvai periode."

"I am going into the village at the wrong time."

The rule applies during the whole year.

During the Vassa, the additional concern is that one must return before the next dawn, or make a determination before leaving, that one intends to return within 7 days.

If a community of 5 bhikkhus wanted to observe Kathina, but if one of them breaks the Vassa, they can't.

Example: During the Vassa, a bhikkhu goes to town for some purpose and doesn't determine to return within 7 days. If his transport breaks down and he can't return, or if he has an accident and wakes up in the hospital next morning, his determination of the Vassa is broken.

Unsuitable topics of conversation for bhikkhus: "Talk of kings, thieves, great ministers, armies, fears, battles, food, drink, clothes, beds, garlands, scents, relations, vehicles, villages, little towns, towns, the country, women, strong drink, streets, wells, those departed before, diversity, speculation about the world, speculation about the sea, talk on becoming and not becoming thus or thus."

IO.5 PC 56, LIGHTING A FIRE

Lighting a fire, or getting it lit, when one is not ill for warming oneself, unless there is a suitable reason.

Allowance for wording it right.

Perception of one being ill or not is not a factor.

One should be sure that the extra warmth is necessary for one's health before lighting a fire.

Lighting a fire in the sauna is not an offense.

There is no offense for lighting a for a purpose other than warming oneself, such as boiling water or burning dead leaves or firing a bowl.

On living soil there can be Pc 10, on living plants there can be Pc 11. Using a tin can to light the fire in can avoid this.

Can also light a fire where the ground is burnt already, such as a burning area.

Put down rocks, put the tin can on the rocks.

Disadvantages of a bonfire: “It’s bad for your eyes. It’s bad for your complexion. It makes you weak. It draws in groups. And it encourages low talk.” (AN 5.219)

Running the heater needlessly: wastefulness.

IO.6 PC 57, BATHING IN THE MIDDLE GANGES VALLEY

Origin: King Bimbisara waited for the bhikkhus to finish bathing at the hot springs. They saw the king, but kept bathing until nightfall. When the king finished, the city gates were already locked.

The original formulation was later relaxed.

Taking a long shower while others are waiting, or showering like a lobster: carelessness, wastefulness.

IO.7 PC 66, TRAVELLING BY ARRANGEMENT WITH THIEVES

One has to know that they have committed or planning to commit a theft, and the arrangement has to be mutual.

Note: travelling with sb whom one knows is going to try to avoid paying customs.

IO.8 PC 84, PICKING UP A VALUABLE

Origin: a bhikkhu picks up a brahmin’s money-bag who forgot it at the river bank. When he gives it back, the brahmin claims it had more money in it.

The purpose is to avoid getting mixed up in cases of ownership and value of property.

Valuable or what is considered a valuable.

Outside a monastery, one should leave the valuables where they are.

One may wait at the item until the owner appears.

Inside a monastery, one should pick them up and put them away for safe keeping. This includes money.

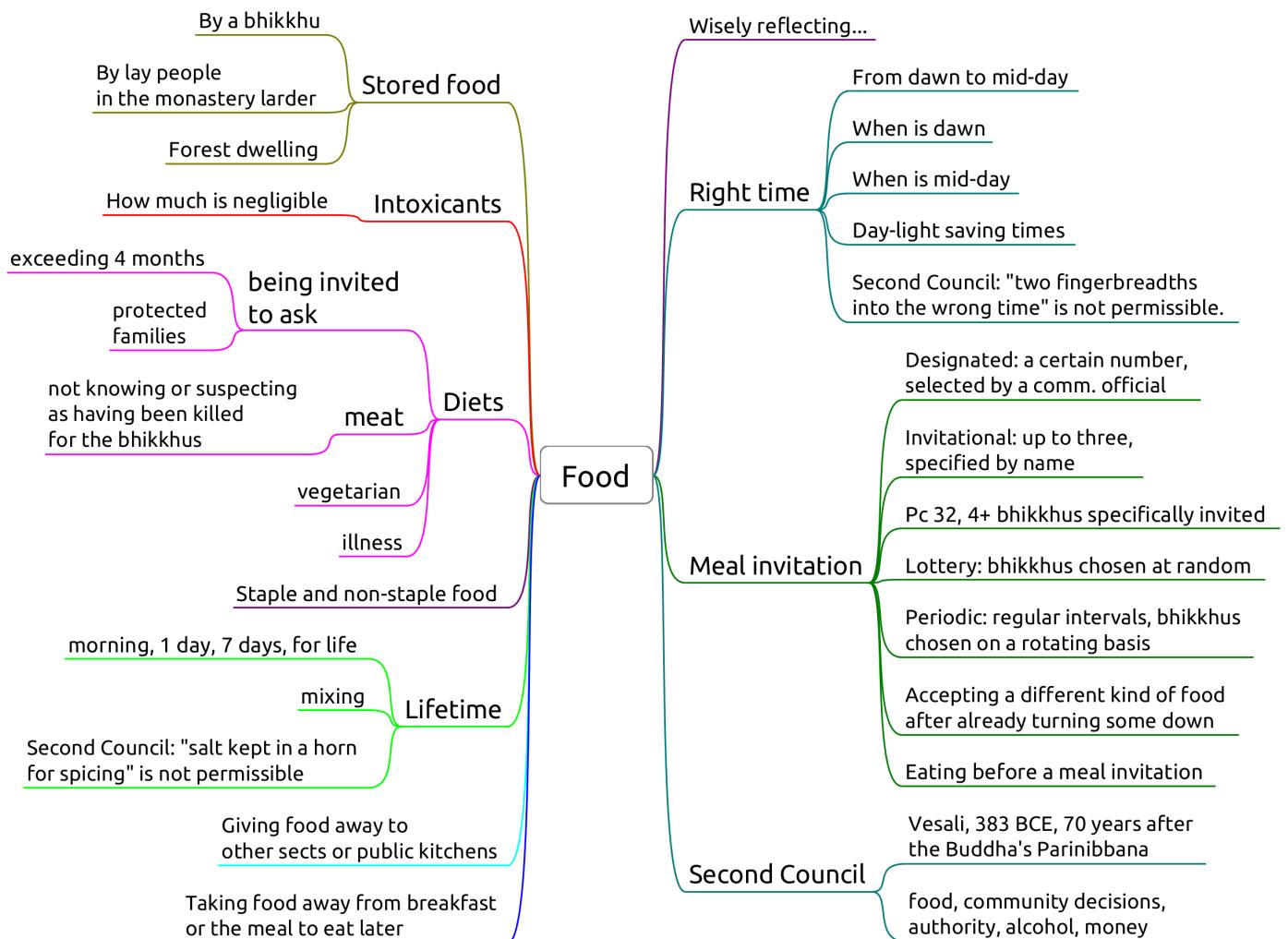
One should take note of the features of the item, and confirm the true owner carefully.

Finding keys or valuables outside: maybe take it out of cover and put it in a place where it can be found when the owner comes looking.

Leaving cars or valuables in the monastery when travelling: get the permission to use from the owner in writing. Get the owner to sign a paper to give away after six months.

II. FOOD I

- **Pc 37**, Eating at the wrong time
- **Pc 38**, Stored food
- **Pc 39**, Requesting finer staple foods
- **Pc 40**, Unoffered food
- **Pc 51**, Intoxicants
- **Pd 3**, Protected families
- **Pd 4**, In a forest dwelling



And how should you regard solid food? Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies. They had an only child, dear and beloved. As the couple were crossing the desert their limited quantity of supplies would run out, and they'd still have the rest of the desert to cross. [...] (SN 12.63)

II.I PC 37, EATING AT THE WRONG TIME

Eating staple or non-staple food, from mid-day until dawnrise.

Mid-day, or noon, is when the Sun is at zenith. This may be a few minutes ahead or behind of 12:00. It may be around 13:00 during daylight-savings time.

Categories of edibles: (1) Staple, (2) non-staple, (3) juice drinks, (4) the five tonics, (5) life-time medicines and (6) water.

Staple, non-staple, medicine etc. can vary according to the context of different rules.

Staple food (*bhojaniya*): cooked grains, bread, pasta, vegetables, fish, meat, etc.

Non-staple food (*khādaniya*): side dishes, roots, tubers, fruits, nuts, seeds, juice drinks, tonics, medicines, cakes, drinking congee, etc.

Medicines: ‘any edible that is used as a medicine but does not fit under categories of staple or non-staple food, juice drinks or the five tonics’ (BMC definition).

Tonics: ghee, fresh butter (or cheese), oil, honey, sugar.

Unallowable meats: human, elephant, horse, dog, lion, tiger, leopard, bear, hyena, snake. *Thullcaya* for human, *dukkata* for others.

Eggs, blood, etc. are included under ‘meat’. Consuming uncooked (raw) meat is *dukkata*.

‘Eating’ is defined as ‘entering the mouth’.

Swallowing food dislodged from between the teeth, or chewing and swallowing unchewed food passed up from the stomach is not an offense.

Cooking is not allowed, but heating up is not an offense.

Being ill is not an exception, since the 7 day tonics are allowed for that reason.

II.2 PC 38, STORED FOOD

Origin: The Ven. Belatthasisa keeps the leftover rice from his alms-round and moistens it the following day, to stay in solitude. Even though the motivation (frugality) is innocent, the Buddha still rebukes him and recommends going alms-round every day instead.

The convenience of stored food can lead to lack of effort to train and being disconnected from reality.

“In the course of the future there will be bhikkhus who will live entangled with monastery attendants and novices. As they are entangled with monastery attendants and novices, they can be expected to live intent on many kinds of stored-up consumables and on making blatant signs (identifying their) land and crops.” (AN 5.80)

‘Stored-up’ means formally received by any bhikkhu, and keeping it beyond the next dawn.

Relinquishing it to a novice or lay people, who may store and offer it later is allowed. If the bhikkhu hasn’t relinquished it, it is not allowable (*dukkata*).

Perception about the food having been stored-up is not a factor.

Non-offenses

- the act of storing it is not an offense, a bhikkhu may carry a lay person's food while travelling
- no offense for telling an unordained person to store it
- a designated food-store is allowed
- no offense for setting food aside and consuming it within the right period

II.3 PC 39, REQUESTING FINER STAPLE FOODS

Finer staple foods: ghee, fresh butter (or cheese), oil, honey, sugar, fish, meat, milk, curds.

Object, effort, result.

Sk 37 covers non-fine staples: "Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed."

Hence, dukkata for requesting and consuming other staple foods, except when one is ill.

Non-offenses

Not ill: one is able to fare comfortably without these foods.

- | | |
|---|--|
| <ul style="list-style-type: none"> • being ill • was requested for the sake of an ill bhikkhu,
and is now left over • from relatives | <ul style="list-style-type: none"> • from those who gave invitation to ask • for the sake of another • from one's own resources |
|---|--|

Mendaka Allowance permits asking a lay person to prepare and store provisions before setting off on a journey through a wilderness area together.

II.4 PC 40, UNOFFERED FOOD

Origin: a bhikkhu eat food which was left as dedication to the ancestors in a cemetery. People complained and criticized. "That bhikkhu is strong, perhaps he feeds on human flesh."

Object: whatever is fit to eat.

One may drink water, or use tooth-cleaning sticks without it being offered.

The act of offering is described in the Vibhanga.

- Standing within hand's reach (*hatthapasa*),
- receiving with the hand,
- with something in contact with the body,
- or the item being dropped and caught.

The food item becomes 'not offered' when the bhikkhu relinquishes ownership or control. 'Unoffered' after touching or being moved is a practice for clear boundaries for the bhikkhus and lay people.

Effort:

- dukkata for taking the unoffered item
- pacittiya for every mouthful

Perception of the item being offered or not is not a factor.

The allowance to pick up fallen fruit in times of scarcity and famine was later rescinded.

Non-offenses

- make and take an antidote in the case of emergency
- a non-human being may offer the food

II.5 PC 5I, INTOXICANTS

Origin: Ven. Sāgata awes the lay supporters in Kosambi with his psychic power by doing battle with a fire-nāga. The supporters ask the bhikkhus what they could offer or prepare for them. The group of six ask them to prepare liquor. When the supporters see Ven. Sāgata on alms-round, they offer him liquor house after house, and he passes out at the city gate. The Buddha and other bhikkhus see him, and carry him back to the monastery. There, he forgets being deferential to the Buddha and sleeps in a helpless stupor.

Object: any alcoholic beverage.

Alcohol is criticized because it destroys one's sense of shame, weakens one's discernment and can put one into a stupor. Hence this rule is extended to other intoxicants such as narcotics and hallucinogens by the Great Standards.

Perception about whether a liquid counts as alcoholic is not a mitigating factor. For example drinking champagne when thinking it to be carbonated apple juice.

Effort: taking any amount, even as little as the tip of a blade of grass.

Non-offenses

- eating food which was cooked using alcohol
- medicine containing a negligible amount of alcohol: the taste, color, and smell of the alcohol are not perceptible

Notes

Kombucha (aka tea fungus) is a mixed culture of yeast and bacteria. The yeast consumes the sugar and produces alcohols which the bacteria turns into acetic and other acids. See also: SCOPY (symbiotic culture of bacteria and yeast).

Effective microorganisms (EM) are blends of common anaerobic microorganisms in a carbohydrate-rich liquid.

II.6 PD 3, PROTECTED FAMILIES

The purpose is to avoid damaging the faith of those supporters who might suffer financially if they give too much.

Non-offenses

- | | |
|---|---|
| <ul style="list-style-type: none">• being ill• invited• juice, tonics, medicines• the almsfood is supplied by others | <ul style="list-style-type: none">• the family members take turns• eating the leftovers of another bhikkhu• the family offers outside their residence |
|---|---|

II.7 PD 4, IN A FOREST DWELLING

When a bhikkhu is living in a dwelling in a remote and dangerous area, the supporters should send a messenger in person to the bhikkhu when bringing food offerings. He should tell his supporters about the danger of thieves and robbers on the road, and if the supporters decide to come anyway, he should tell the thieves to go away.

The messenger must be a lay person.

Eating unannounced food offerings is to be acknowledged as bad conduct.

Non-offenses

- being ill and unable to go on alms-round
- allowance for using fruit, roots, etc. growing in the dwelling or its vicinity
- accepting the food outside the dwelling and eating it inside
- accepting and eating juice or 7 day tonics

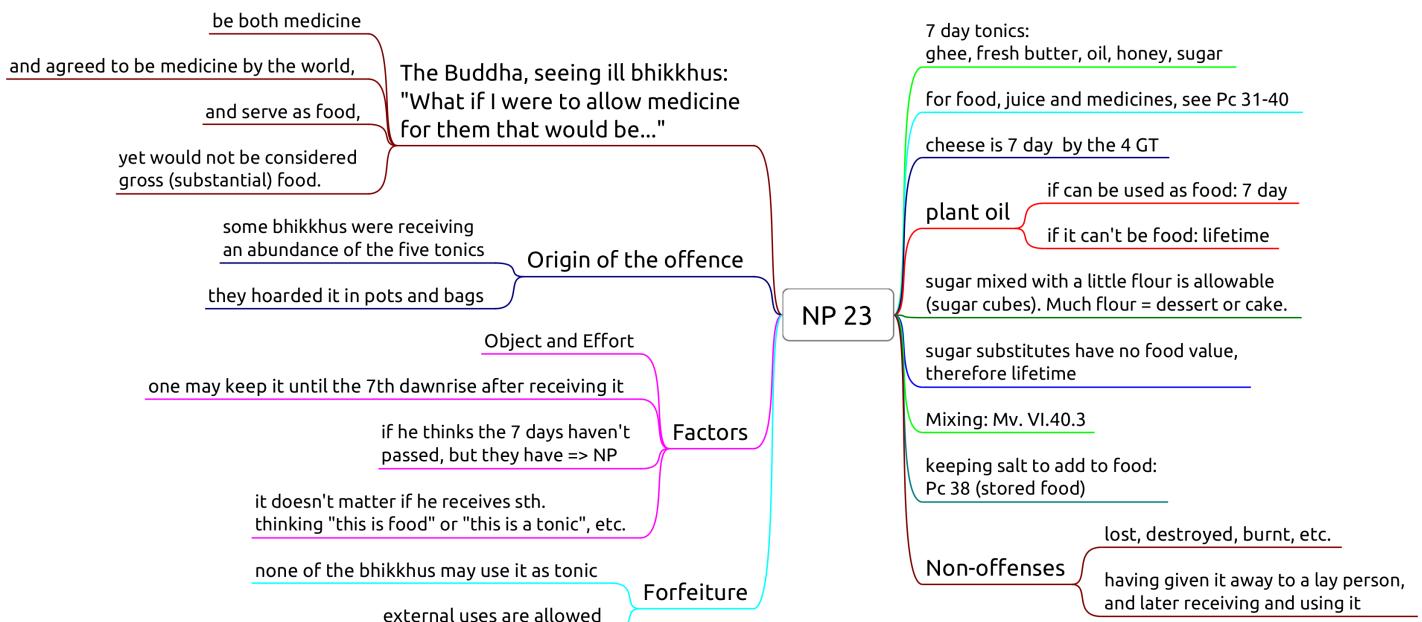
II.8 FURTHER READING

See also: [Food and the Vinaya \(PDF\)](#)

I2. FOOD 2

- **NP 23**, Over-kept tonics
- **Pc 31**, Public alms centre
- **Pc 32**, Four bhikkhus specifically invited
- **Pc 33**, Meal before invitation
- **Pc 34**, More than three bowlfuls
- **Pc 35**, More food after turning down what was offered
- **Pc 36**, Tricking to break Pc 35
- **Pc 41**, Handing food to members of other religions
- **Pc 47**, Exceeding an invitation

I2.I NP 23, OVER-KEPT TONICS



Object: any of the five tonics.

"There are these five tonics – ghee, butter, oil, honey, and syrup – that are generally regarded as tonics, serve the purpose of nourishment, but are not considered as substantial food." (Kd 6)

Effort: one keeps the tonic past the 7th dawnrise after receiving it.

Perception is not a factor.

If one thinks the 7th dawn haven't passed, but it has, it is still NP.

If one thinks "I receive *this* salt as food for the morning, and *this* salt as medicine for later", it may be a personal practice, but not part of the rule. It doesn't affect the period of how long the item may be used by oneself or any other bhikkhu.

Origin: Ven. Pilindavaccha receives an abundance of tonics, and shares with his monks. They begin to “fill up basins and waterpots and setting these aside, they filled their water filters and bags and hung these in the windows. The tonics were dripping all over and the dwellings became infested with rats.” (NP 23)

Mixing: The mixture takes on the shortest lifetime of the ingredients. (Mv. VI.40.3.)

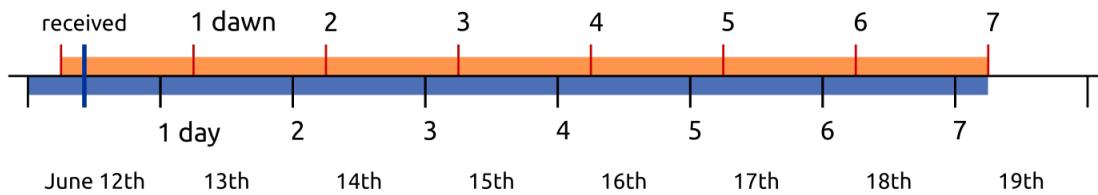
a.	1d juice	rec. that morning	+	food	rec. that morning	→	that morning
b.	7d tonic	rec. that morning	+	food	rec. that morning	→	that morning
c.	lifetime medicine	rec. that morning	+	food	rec. that morning	→	that morning
d.	7d tonic	rec. sometime	+	juice	rec. that day	→	until dawn
e.	lifetime medicine	rec. sometime	+	juice	rec. that day	→	until dawn
f.	lifetime medicine	rec. sometime	+	7d tonic	rec. sometime	→	7 days

7 days

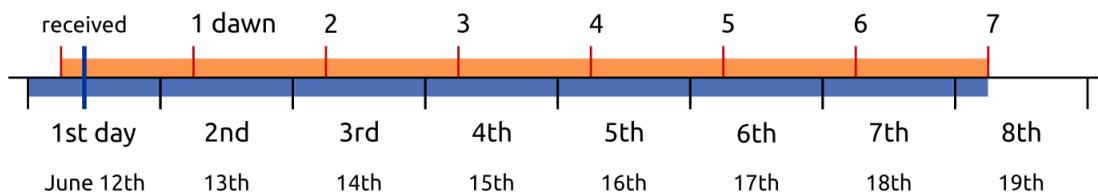
Sattāha paramam, “up to seven days”. The Vinaya counts days from dawn to dawn, hence one may use a 7 day tonic *until the 7th dawn*.

Confusion arises from “7 days” meaning either “for 7 days” (interval) or “on the 7th day” (ordinal).

Kept it for... Kept it beyond... (interval)



On the nth day... (ordinal)



Breakfast tray

After dawn, one receives a tray with bread, jams, honey, butter and salt. At this point the lifetimes are:

- bread, jams: morning
- honey, butter: 7 days
- salt: lifetime

If the knife which one used carries bread morsels or jam into the honey or the butter, these will be only allowable in the morning.

If one is careful to clean the knife and avoid mixing, one may use them on the bread and keep the rest until their allowed lifetimes.

The next day, one receives a tray with only bread. One may **not** mix the allowables from the previous day with the food received today.

Putting the salt, honey or butter (rec. yesterday) on the bread would be Pc 38 (eating stored food).

I2.2 PC 31, PUBLIC ALMS CENTRE

One may eat one meal at a public alms centre, not two or more days in a row.

Origin: the group of six feel tired of almsround and keep going to the same public kitchen.

Soup kitchens, homeless shelters, etc. Any place where all comers are offered food free of charge.

Non-offenses

- one is invited by the owners
- being ill (not being able to leave)
- the food is intended for bhikkhus
- the centre limits the amount of food one may take (thus being able to censure a greedy person)
- eating at an alms centre belonging to one owner one day, at another centre belonging to another owner the next day

I2.3 PC 32, FOUR BHIKKHUS SPECIFICALLY INVITED

Origin: Devadatta was telling householders which bhikkhu to give alms to, in order to form his own faction within the Sangha.

A ‘group meal’ here means four or more bhikkhus, specifically named in the invitation, out of the entire community.

There is no offense if the invitation is for ‘x number of bhikkhus’, leaving the selection to the community.

I2.4 PC 33, MEAL BEFORE INVITATION

Origin: some bhikkhus are concerned about the food at a meal invitation, and go alms-round nonetheless. There is plenty of food at the invitation, but they can’t eat any more.

See [Snp 4.16](#), on how to train oneself: “He should conquer these four thoughts of lament: ‘What will I eat, or where will I eat. How badly I slept. Tonight where will I sleep?’”

No offense if the donors are informed, e.g. that the bhikkhus will eat breakfast before the midday meal. It is nonetheless bad manners to eat so much at breakfast to not be able to eat at the meal.

If the donors are not informed, very light food is still allowed, such as drinking thin rice porridge.

12.5 PC 34, MORE THAN THREE BOWLFULS

Origin: some bhikkhus don't know moderation in accepting cakes as provisions from faithful supporters.

After accepting the provisions, the bhikkhu should inform the other to not accept more at that place. It is a *dukkata* offense to not do so.

The term 'provisions' here refers to food prepared for *someone else* going on a journey. Hence there is no offense if the food was prepared *for the bhikkhu*, although restraint should be exercised.

12.6 PC 35, MORE FOOD AFTER TURNING DOWN WHAT WAS OFFERED

Origin: some bhikkhus selectively accept some alms-food from one donor, then go to another donor to have something else they like. The first donor could have offered all the food they needed, and feels hurt that they went somewhere else for more.

If the bhikkhu already accepted all that the donor wanted to give, it is not an offense to seek more alms if he would need more food.

The donor may offer more food, and the bhikkhu may accept or refuse certain items, until he has finished eating (removes his hands from the bowl and pushes it away, getting up from his seat).

If he refused an item from one donor, he may not accept another item from another donor.

If he has finished eating, and he had refused more food earlier, he can't accept more food items which are not leftovers.

If he has finished eating, but he **had not** refused more food earlier, he may accept more food items.

If another donor arrives with more food, and the bhikkhu had refused some food earlier, he should ask permission from the earlier donor before receiving more food, to avoid offending them.

Non-offenses

- accepting for the sake of another
- accepting the leftovers of another

12.7 PC 36, TRICKING TO BREAK PC 35

Origin: one bhikkhu, having been criticized for his bad behaviour, contrives a situation for the other bhikkhu to break Pc 35.

Intention has to be wishing to find fault and blame the other bhikkhu.

No offense for giving him leftover food to eat.

12.8 PC 41, HANDING FOOD TO MEMBERS OF OTHER RELIGIONS

One places oneself in the position of the followers of other religions.

It is not an offense to prepare food in a tray and placing it so that they can help themselves.

I2.9 PC 47, EXCEEDING AN INVITATION

When an invitation is made that one may ask for certain requisites, one may use it until four months, unless it has been repeated, or is a permanent invitation.

Non-offenses

- | | |
|---|---|
| • from relatives
• for the sake of another |
• from one's own resources
• being ill, if one shows consideration |
|---|---|

“The time period for which we were invited has passed, but we have need of medicine.”

I3. MONEY

- **NP 10**, Fund with steward
- **NP 18**, Gold, silver and money
- **NP 19**, Selling or buying
- **NP 20**, Trade

I3.I NP 10, FUND WITH STEWARD

“For anyone for whom gold and silver are allowable, the five strings of sensuality are also allowable. [...] That you can unequivocally recognize as not the quality of a contemplative, not the quality of one of the Sakyan sons.” (**SN 42.10**)

The purpose of the rule is to free bhikkhus from the complex responsibilities of buying and selling, while facilitating the means and protocols for their support with money.

Origin: Mendaka offers funds for the Sangha.

A bhikkhu is not allowed to accept other funds either, such as jewels, commodities, land, livestock, etc.

A bhikkhu may designate a lay steward to manage funds offered for the bhikkhu’s support.

If the bhikkhu harasses the steward with impatient prompting, even if he obtains the requisite, the item must be forfeited and the NP offense confessed.

If the bhikkhu exceeds the number of allowed promptings, he incurs the NP offense when obtaining the item.

A verbal prompting may be substituted with two silent ones: from 6 verbal and 0 silent, to 0 verbal and 12 silent.

If the steward fails to use the funds to support the bhikkhu, he should inform the donors.

When speaking with the steward, the bhikkhu should indicate what he needs, but may not use commands to tell them, ‘Give me an X, get an X for me with the fund’.

Funds for the Sangha or a group follow the same protocols.

Funds set up for one kind of *lahubhāṇḍa* may be used for another kind, with a decision via *apalokana-kamma*.

Funds set up for *garubhāṇḍa* (lodgings, furniture, etc.) may not be diverted for *lahubhāṇḍa*, but NP 20 allows the community to arrange *garubhāṇḍa* to be sold and purchase *lahubhāṇḍa*.

Examples: paying for electricity from the ‘cat’s fund’ (*lahubh.* to *lahubh.*), selling land to buy another (*garubh.* to *garubh.*).

Restricted funds may only be used for the designated purpose (Trust law). Example: donation form selection options.

In the case of invitations, follow the four-month period protocol in Pc 47.

There is no exemption for relatives or people who have invited the bhikkhu to ask.

Object: A fund left with a steward to buy robe cloth, or any fund for any type of requisite (including construction or book printing).

Steward: a layperson or entity responsible for handling funds or transactions on behalf of a bhikkhu or group of bhikkhus.

Three types of stewards:

- Indicated by the bhikkhu
 - The bhikkhu points the person out
 - The donor gives funds to the steward and tells the bhikkhu
- Indicated by the donor or messenger
 - The donor or messenger chooses the steward and tells the bhikkhu
- Indicated by neither
 - Someone overhears the conversation and volunteers to act as steward
 - The donor gives funds to the steward, but doesn't tell the bhikkhu

Given unknowingly, without consent: One may determine ahead of time (e.g. right now), "If at any time in the future I am given money without me being aware of it, I am not consenting to it as received and accepted for my sake."

Protocol for accepting funds

Allowable:

If you are asked who the steward is and you point out a layperson and say, "That person is the steward".

Unallowable:

- Accepting money (see NP 18). You should tell the donor that bhikkhus don't accept money.
- If a donor asks you who your steward is and you say, "Give it to him" or "He will keep it" (see NP 18).
- If a donor asks you who your steward is and you say, "He will buy it" or "He will get it in exchange" (see NP 20).
- If the donor asks, "Who should I give this to?" and you point someone out. A wise policy instead is to broach the topic of stewards so that the donor asks a question to which you may give an allowable answer.

I3.2 NP 18, GOLD, SILVER AND MONEY

A bhikkhu is forbidden to accept gifts of money, getting others to accept them, or consent to it being placed next to him.

Perception is not a mitigating factor.

Intention is not a mitigating factor. The bhikkhu may not accept the money for someone else's sake.

NP offense: the money is forfeit, can not be used for the benefit of bhikkhus.

Discussion: unaware of receiving money (wrapped in a bolt of cloth, hidden with food offerings).

When informing lay supporters who wish to make a donation, the proper language should be used, i.e. not giving them instruction what to do with their money.

If the donor does not intend the money for the bhikkhu (i.e. offering it to support the monastery in general), it is not an offense to allow them to place the money next to the bhikkhu.

If someone drops money into a bhikkhu's bowl against his protest, he may ask someone to remove it without an offense. The offense is incurred when he starts walking away with it.

The term 'gold or silver' includes the materials, and whatever is used as currency.

A currency is:

- used for the purpose of general exchange
- have a standardized value
- presentable by any bearer

Not a currency:

- a money order or check made out to a specific person
- credit- and debit cards
- a store's voucher, gift card, or discount points
- food stamps
- promissory notes

Credit cards are not a currency, but are not allowable to use (see NP 20).

Inheritance: The executor holds the money before distributing it to the beneficiaries. The bhikkhu may advise the executor to put the money into a certain Trust.

A bhikkhu may own property, land (not for agriculture), houses, etc. but not the money to manage it.

In some monasteries two Trusts are setup, where one may only own land and property, and the other may only hold money.

Store credit: a lay person may leave money at a store, and arrange that they serve a bhikkhu using that credit when he asks (Amazon voucher, restaurant, pastry shop).

Non-offenses

There is no offense for a bhikkhu, in the monastery, to pick up gold or money and put it away for safe keeping.

I3.3 NP 19, SELLING OR BUYING

This covers the case when a bhikkhu would instruct someone else to arrange the trade, without himself accepting the money.

There is no allowance for 'wording things right' (*kappiya-vohāra*).

A bhikkhu may advise a steward to sell some items and purchase others, but **may not** instruct them to sell something or invest money for profit. A bhikkhu may give instruction to order things for the monastery.

I3.4 NP 20, TRADE

Exchange of items with lay people or members of other sects.

Giving gifts to lay people at a meal invitation is a way of corrupting families (bhikkhus of the group of six were giving flowers, etc. to supporters).

Origin: Ven. Upananda exchanges a nicely made robe for a cloak with a wanderer, who later regrets the trade and wants it back.

Credit cards or checks don't count as currency, but any trade arranged with them would come under this rule.

Non-offenses

- asking for the price
- informing the steward or seller (e.g. “I have this. I need X”) and letting the steward or seller arrange the exchange
- if the other person is a bhikkhu or novice
- saying, “Give X for Y” when engaging in trade with your parents
- telling the steward, “Don’t take it” when you think the steward is getting a bad deal

13.5 FURTHER READING

See also: [Money and the Vinaya \(PDF\)](#)

I4. ARGUMENTS I

- **Sg 10**, Schismatic group
- **Sg 11**, Supporting a schismatic group
- **Sg 12**, Not accepting admonishment
- **Sg 13**, Not accepting a rebuke or banishment
- **Pc 9**, Telling an unordained person about serious offense
- **Pc 12**, Evasive reply
- **Pc 13**, Criticising community official

I4.I SG 10, SCHISMATIC GROUP

A schismatic group forms when bhikkhus, who would previously observe the *Pāṭimokkha* recitation and conduct community meetings together when living in the same territory, conduct them separately.

Origin: The Kosambi dispute (*Mv.X*) and Devadatta's schism (*Cv.VII*).

When a bhikkhu is agitating for a schism, it is the duty of the other bhikkhus to reprimand him. If they don't, they incur a *dukkata*. If he is not reprimanded, he is free to continue without incurring a penalty.

The protocol:

- reprimand him 3 times, informally
- admonish him 3 times at a formal community meeting
- recite a rebuke with one motion and three announcements

He only incurs the *saṅghādisesa* after the last announcement.

The same protocol of reprimand, admonishment and rebuke applies to Sg 11, 12, 13.

Note: discuss the procedure and valid reasons for declaring a bhikkhu *persona non grata* (a person who is not welcome). One might call the police and refer to laws of breaching one's peace, invading property or trespassing.

I4.2 SG 11, SUPPORTING A SCHISMATIC GROUP

Dealing with bhikkhus who begin to support one who is agitating for a schism, before their group grows to four.

A *Sangha* can not carry out a transaction against another *Sangha* (group of four bhikkhus).

I4.3 SG 12, NOT ACCEPTING ADMONISHMENT

Dealing with a bhikkhu who is 'impossible to speak to' regarding his conduct.

I4.4 SG 13, NOT ACCEPTING A REBUKE OR BANISHMENT

Dealing with a bhikkhu who is a ‘corrupter of families’, causing them to stop supporting bhikkhus of good conduct.

Origin: Members of the group-of-six train their lay supporters in a corrupt culture. As a result they favoured socializing, easy-going, frivolous and chatty monks, and withdrew support from bhikkhus behaving with restraint.

I4.5 PC 9, TELLING AN UNORDAINED PERSON ABOUT SERIOUS OFFENSE

Serious offense: *pārājika* or *saṅghādisesa*.

Reporting on other offenses are a *dukkhaṭa* offense.

The purpose of the rule is to protect both ordained and unordained people.

An unordained person’s offenses are a *dukkhaṭa* offense to report on, such as breaking the Five Precepts.

The community may authorize informing the lay people, if that might to improve a difficult situation, by unanimous agreement through *apalokana-kamma*.

Perception is not a mitigating factor.

Effort: The statement has to include both the action and the class of offense: ‘He had his meal past midday, which is a *pācittiya* offense’.

Discrediting a fellow bhikkhu is grounds for Pc 13. When lay people ask why is a community member standing at the end of the line, it is better to say ‘he is undergoing a procedure defined in the monastic code’.

I4.6 PC 12, EVASIVE REPLY

A bhikkhu wants to hide his offenses when being formally questioned, by responding evasively. He might try changing the topic, keep asking questions, or making unrelated statements.

Perception is not a mitigating factor. (‘I just said what I thought, I didn’t want to confuse anyone.’)

An evasive reply or remaining silent when questioned is a *dukkhaṭa*. The community then may make a formal charge of evasive speech. If he continues, the offense is *pācittiya*.

It is not an offense to remain silent when:

- not understanding what is being said
- too ill to speak
- feeling that speaking will create conflict or turn people against each other
- feeling that the community is not going to act fairly or according to the rule

14.7 PC 13, CRITICISING COMMUNITY OFFICIAL

The Buddha gave allowance for the bhikkhu community to organize their duties by appointing officials by *saṅghakamma* in roles such as:

- distributing food
- assigning lodgings
- keeping meal invitation rosters
- kitchen liaison
- etc.

The official should conduct his duties without bias (desire, anger, confusion, fear).

Since we don't appoint duties by *saṅghakamma*, they can't technically be the object of this rule, but the principle applies.

In Thailand, the abbot is appointed by the state.

Perception is not a factor, e.g. as to the whether he was authorized properly or not, whether he is biased or not.

If one criticises a community official as being unfair, but it turns out that he was fair (following established procedure), and it was the *complainant* who was acting out of disappointment (didn't get what he wanted), the offense is incurred.

One's **Intention** is to make him lose face, status, or feel embarrassed.

Effort is criticizing or complaining to another bhikkhu with this intention.

Insulting him face-to-face is *Pc 2*, whether he is biased or not.

Non-offenses

It is not an offense to voice criticism when the official is habitually acting out of bias – desire, aversion, delusion or fear.

Such as favouritism when assigning the best dwellings to bhikkhus he likes, or regular confusion when communicating with lay supporters who bring food offerings.

14.8 NOTES: BAD ARGUMENTS

- *An Illustrated Book of Bad Arguments* (<https://bookofbadarguments.com/>)
- *List of Logical Fallacies with Examples* (<https://www.logicalfallacies.org/>)
- *Logical Fallacy Lookup* (<https://www.aristotl.io/>)

The following responses in an argument are logical fallacies, which distract and redirect the discussion from the original topic.

A useful corrective measure is to re-state the issue at hand, supported by direct observations.

Personal Attack, ad hominem

'You are only one Vassa and you think you know better? Who do you think you are?'

Attacking the person bringing up an issue, avoiding the issue being discussed. A type of Red Herring argument.

Appeal to Hypocrisy, *tu quoque*, 'whataboutism'

'What about when you did X? Given that, your opinion can't be worth much.'

Avoiding the issue by directing attention to the faults of the accuser.

Two Wrongs Make a Right

'That man has already injured these animals, the damage is done, so we should kill them quickly.'

Pointing to another's guilt to justify one's wrong action.

Redefinition

'But if we define it as X, it is not wrong any more.'

Avoiding the issue by debating the definition of terms instead.

Not Invented Here

'I have done it several times like this. It's better than following messed up ideas from the X sect.'

Preferring the idea which originates from oneself, or from one's own group, instead of discussing the action and its merits.

The opposite bias is 'Appeal to Authority', where preference is placed apart from oneself, such as an influential authority, or their group.

Appeal to Authority

'Jesus emphasised love and compassion, not finicky rules.'

Avoiding discussing one's directly observed actions by defending oneself with a source of authority (which may be irrelevant).

Appeal to Nature, loaded language

'It is an unnatural product, so good monks shouldn't use it.'

Supporting a conclusion using loaded terms which are ambiguous in their values. (Poisons are also natural, while footwear is unnatural.)

Cherry Picking, one-sided assessment

'An Xbox is not specifically in the Vinaya but it's a huge discount so it's okay to get one.'

Ignoring or downplaying evidence which undermines one's opinion.

Texas Sharpshooter, jumping to conclusions

'Eating breakfast before the meal is not proper practice. I know many people who disrobed, and several of them used to eat breakfast.'

Grasping at particular cases which support the conclusion one wants, even though the results could be due to chance.

Slippery Slope

'Today it's just coffee, but you know how drug addictions start!'

Exaggerating the results of trivial causes.

I5. ARGUMENTS 2

- **Pc 54**, Disrespectful after admonition
- **Pc 64**, Concealing another's serious offense
- **Pc 65**, Ordaining someone less than 20 years old
- **Pc 68**, Not relinquishing an evil view
- **Pc 69**, Suspended bhikkhu
- **Pc 70**, Expelled novice
- **Pc 74**, Hitting a bhikkhu
- **Pc 75**, Threatening gesture

I5.1 PC 54, DISRESPECTFUL AFTER ADMONITION

Different offenses for showing disrespect:

When the admonition is related to a specific rule in the Vinaya (i.e. any rule laid down by the Buddha), the offense is *pācittiya*.

When the admonition relates to general behaviour of being self-effacing, scrupulous, etc., the offense is *dukkata*.

The validity of the admonition is not a factor.

Disrespect can be expressed to the rule, to the person, by word or by gesture. It doesn't matter to whom this is expressed, doesn't have to be face-to-face with the admonisher.

Being disrespectful after being criticized by a lay person is a *dukkata*.

There is no offense in politely discussing that one was taught differently somewhere else.

One should be *suvaco* (easy to speak to), rather than *anādariyo* (disrespectful, rude, contemptuous).

A ploy to avoid being criticized is *Pc 71*.

I5.2 PC 64, CONCEALING ANOTHER'S SERIOUS OFFENSE

A bhikkhu doesn't inform the community about another bhikkhu's serious offense, possibly out wishing to save him from the consequences or embarrassment.

There is no offense in not informing the community, if one's motivation is not to hide the offense, but for example waiting to inform the abbot first.

Offenses committed together: when two or more bhikkhus have committed the same offense on the same occasion, they should confess it to another bhikkhu, to avoid motivations of concealing the offense.

The same offense, committed at different occasions, may be confessed together, but it is common to confess it separately in any case.

Concealing out of fear is not an offense (afraid of the person, or afraid of being seen as a trouble-maker).

I5.3 PC 65, ORDAINING SOMEONE LESS THAN 20 YEARS OLD

A person's age here is counted from the time he had become a fetus in her mother's womb (subtracting six months to the date of birth: 19.5 years old legally, 20 years old since conception).

Having been ordained younger, invalidates the ordination.

The *pacittiya* offense is incurred by the *upajjhāya* at the *upasampadā*.

I5.4 PC 68, NOT RELINQUISHING AN EVIL VIEW

A bhikkhu wants to do something he knows to be declared improper for him:

"As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions."

'Obstructions' include the five *ānantarika-kamma*, persisting in extreme wrong views and intentional transgression of training rules.

The other bhikkhus should reprimand him. If he relinquishes his view, there is no penalty.

A bhikkhu who doesn't respond after being formally rebuked, should be suspended.

Example in the Commentary:

A bhikkhu reasons: "Since pleasurable forms ... sounds ... smells ... tastes ... touch are allowable, such as the touch of soft carpets and clothing. Then why shouldn't the sight, sound, smell, taste, and feel of a woman be proper? They too are proper!" Thus... comparing a mustard seed with Mount Sineru, he gives rise to the evil view, "Why did the Blessed One – binding the ocean, as it were, with great effort – formulate the first pārājika training rule? There is nothing wrong with that act."

Response in the text of **Pc 68**:

"Foolish man, who do you think I have taught like this? I have said that there is little enjoyment in worldly pleasures, but much suffering and much trouble, and that the danger in them is greater. I have said that worldly pleasures are similar to a skeleton ... a piece of meat ... a grass torch ... a pit of coals ... a dream ... borrowed goods ... fruits on a tree ... a knife and chopping block ... swords and stakes ... a snake's head; they are much suffering and much trouble, and the danger in them is greater."

15.5 PC 69, SUSPENDED BHIKKHU

Other bhikkhus should not commune, affiliate (e.g. participate in *pāṭimokkha*) or lie down in the same dwelling with a suspended bhikkhu.

There is no offense if one knows the bhikkhu has already given up his wrong view, but has not yet been formally restored.

15.6 PC 70, EXPELLED NOVICE

A novice who persists in holding onto such wrong views should be expelled. This can mean being told to leave and disrobe, or told to leave and possibly live at another monastery as a novice there.

A novice may be also expelled when he breaks his precepts habitually and is not intending to correct his behaviour.

Afterwards, the bhikkhus should not befriend him, receive his services, commune or lie down with him in the same dwelling.

15.7 PC 74, HITTING A BHIKKHU

Hitting a bhikkhu in anger is a *pācittiya*, an unordained person is a *dukkata* offense.

It is not a factor whether the other person is hurt or not.

It is not an offense to hit another person when being in physical danger and wanting to escape.

15.8 PC 75, THREATENING GESTURE

Raising the palms or making some other threatening gesture out of anger.

I6. ARGUMENTS 3

- **Pc 77**, Provoking anxiety
- **Pc 78**, Eavesdropping in an argument
- **Pc 63**, Reopen a closed issue
- **Pc 79**, Complaining about a community decision
- **Pc 80**, Leaving a community meeting
- **Pc 81**, Complaining about favouritism

I6.1 PC 77, PROVOKING ANXIETY

Telling a bhikkhu that he might have broken a rule, or otherwise deliberately provoking his anxiety, thinking, ‘This way, even for just a moment, he will have no peace.’

Result is a factor, the bhikkhu has to experience anxiety even for a moment.

There is no offense in discussing offenses out of genuine concern, or for the sake of clarifying the training.

I6.2 PC 78, EAVESDROPPING

Deliberately listening in while others are in argument or other discussion, only for the sake of using what they say against them, even if only for making them feel embarrassed.

Reading a bhikkhu’s private documents (papers, files, emails) also fulfils **Effort**.

When one has business to do where some others are debating an issue, one should cough or otherwise signal being present.

I6.3 PC 63, REOPEN A CLOSED ISSUE

Relevant issues may be disputes, accusations, offenses, or relating to duties.

The purpose of the rule is to avoid burdening and encumbering a community, only to satisfy one bhikkhu’s personal agenda.

Once an issue has been discussed and dealt with properly, agitating to re-open it fulfils **Effort**: ‘They are inexperienced and dealt with it poorly. That’s not the way to do it.’

Intention: one knows that the issue was dealt with properly (but perhaps is not content to follow the agreement).

The rule applies to decisions in the past, or when one was not present at the meeting. One implicitly agrees to such established decisions by asking to live at a monastery, expressed by asking for dependence (*nissaya*) and other protocols.

Non-offenses

- Re-opening an issue when it was in fact not dealt with properly
 - not in accordance with the rules, decision by an incomplete group, unjustified penalties, etc.
- New matters arising out of old decisions are new issues

16.4 PC 79, COMPLAINING ABOUT A COMMUNITY DECISION

Origin: Some group-of-six bhikkhus don't want to go to a meeting and send their consent (*chanda*). The bhikkhus use the opportunity to make a decision against them. The group-of-six bhikkhus complain that they wouldn't have consented to *that*.

Community transactions have to be carried out with all the bhikkhus present, who are currently within the monastery area. The Pātimokkha recitation at the *uposatha-kamma* is one example.

There is allowance for one to be absent (such as when being too sick) by sending one's consent (*chanda*) to whatever decisions are made at the meeting.

A valid transaction has to be carried out by a complete assembly, in order to prevent small factions making independent decisions.

"All the bhikkhus of common affiliation within the territory are either present at the meeting (sitting within *hatthapāsa*) or have given their consent by proxy, and no one – in the course of the transaction – makes a valid protest against its being carried out." (Mv.IX.3.5-6)

Non-offenses

- the decision was not in accordance with the rule
- incomplete assembly
- unjustified penalties

16.5 PC 80, LEAVING A COMMUNITY MEETING

Origin: one group-of-six bhikkhu leaves a meeting in order to prevent a transaction being carried out against him.

In order for the transaction relating to a bhikkhu be valid, has to be either present or given his consent.

Effort: he goes beyond *hatthapāsa* of the bhikkhus in the meeting without first giving his consent.

There is no offense if one leaves the meeting for a different purpose, such as being ill, can't wait to use the toilet, or thinking 'I'll be right back.'

Nonetheless, it is better to give one's consent before leaving the meeting.

Leaving the Pātimokkha recitation and coming back (e.g. toilet break) doesn't invalidate the *uposathakamma*, and the recitation does not have to be started from the beginning. The group may wait for the bhikkhu to return before making decisions, so that they can carry out other *saṅghakamma* together.

The reason for joining a *saṅghakamma* is generally avoided is that when a larger group of bhikkhus is joining a smaller group, they could overrule decisions.

16.6 PC 8I, COMPLAINING ABOUT FAVOURITISM

The community is not allowed to transfer the ownership of *garubhaṇḍa* articles (land, dwelling, furniture, expensive tools, etc.) to individual bhikkhus.

Light or inexpensive (*lahubhaṇḍa*) articles may be given to an individual with the proper procedure.

There may be a formal meeting and community transaction, or an informal meeting where the community members may object.

Complaining after one *has not* objected to the article being given to an individual, fulfils **Effort**.

There is no offense to complain out of valid concerns (as in *Pc 13*, criticizing a community official), such as habitual favouritism, anger, delusion or fear, which means the transaction was invalid.

I7. DWELLINGS

- **Sg 6**, Too large hut without sponsor or approval
- **Sg 7**, Large hut without approval
- **Pc 14**, Leaving bed or bench
- **Pc 15**, Spread bedding
- **Pc 16**, Intruding on bhikkhu's sleeping place
- **Pc 17**, Causing a bhikkhu to be evicted
- **Pc 18**, Bed on an unplanked loft
- **Pc 19**, Supervising the building work
- **Pc 87**, Tall bed or bench
- **Pc 88**, Cotton stuffing

I7.I SG 6, TOO LARGE HUT WITHOUT SPONSOR OR APPROVAL

Origin: Some bhikkhus, not having a sponsor, keep harassing the lay people with requests about building materials for their own huts, and the people begin to avoid them.

Dwellings are *garubhāṇḍa* articles. In general, they may belong to either the community or to an individual bhikkhu. When given to the community, the ownership of the dwelling may *not* be transferred to a bhikkhu.

For a community, whose members may change over time, it is better when the dwelling belongs to the community, even if an individual bhikkhu has built it himself. The dwellings can be assigned as needed, and the community can oversee the proper handling of building projects.

A hut: Here, a more permanent structure (such as one with plastered walls and roof). This rule doesn't apply to makeshift huts with grass roofs.

Assuming the *sugata span* to be 25cm, the maximum size of the hut is about 3m long on the outside of the wall, and 1.75m wide on the inside of wall. This relates to the living area, not including an outside porch for example. The description leaves the thickness of the wall unspecified, but *Pc 19* limits the layers of plastering to three.

If a bhikkhu is planning to build such a hut by procuring the materials for it, he must (1) choose a site and arrange it to be cleared (not breaking *Pc 10* and *Pc 11*), (2) ask the community to inspect and approve the site.

The site must be:

- free of disturbances (termites, rats, elephants, bears, etc.)
- not near busy locations (crop fields, theme parks, horse stables, etc.)
- enough free land around the hut for a man carrying a ladder to walk around it

The trees don't have to be cut down, but this prevents the hut to be build right against someone else's property.

A bhikkhu may ask for people to give him help, either through labor or materials, but careful arrangements should be made. The people should be reimbursed if they didn't donate the effort or materials.

The bhikkhu may not ask for expensive materials directly, but may indicate what his project is, and if people offer the materials, he may accept it.

It is not an offense to build a hut for another's use.

The offense is incurred *either* if (1) the hut exceeds the size, *or* (2) if he didn't obtain the approval of the community for the site.

I7.2 SG 7, LARGE HUT WITHOUT APPROVAL

Same terms as in *Sg 6*, but the bhikkhu in this case has a dedicated sponsor who provides the building materials.

I7.3 PC 14, LEAVING BED OR BENCH

When a bhikkhu takes community furniture or tools out to the open (either for doing work or for cleaning), he should put them away before departing for another business, or have someone put them away to a covered place where they will not be damaged by rain, or animals. Dogs might carry them off or birds might leave droppings on them.

The purpose of the rule is to train the bhikkhus' sense of responsibility for community items.

Departing is defined as going farther than ~18 meters from them, described as one *leḍḍupāṭa*, 'a stone's throw'.

Leaving tools outside are a *dukkata* as a derived offense.

The rule doesn't apply to outdoors furniture such as weather-proof benches.

Non-offenses

- leaving them out to dry, while deciding to come back and put them away
- when there are 'constraints' on them such as tigers lying down on them
- if there are physical dangers, or dangers to one's celibate life

I7.4 PC 15, SPREAD BEDDING

When a bhikkhu has taken bedding items from the stores for use, such as when settling in a room after arriving, he is responsible for cleaning and putting them back before departing.

The purpose of the rule is to prevent bedding left in an empty hut, where mould, ants, etc. might damage them.

One should tidy up one's room or hut before leaving a monastery, in a way that it is ready for another bhikkhu to use.

There is no offense if someone else (such as the guest monk) has already set out the bedding without one having asked for them. In that case, the guest monk is responsible for putting the items back.

I7.5 PC 16, INTRUDING ON BHIKKHU'S SLEEPING PLACE

A bhikkhu shouldn't knowingly intrude on another bhikkhu's dwelling space, with the intention to forcing him out.

To intrude is defined as lying or sitting down within 75cm of his sleeping place, or on the way to the entrance.

There is no offense in intruding for a compelling reason, such as suffering from the cold or heat, being sick, or begin in danger. One should leave after the reason to intrude has passed.

17.6 PC 17, CAUSING A BHIKKHU TO BE EVICTED

Origin: some group-of-six bhikkhus were fixing up a dwelling where they wanted to spend the Vassa. Some group-of-seventeen bhikkhus waited for them to fix it up, then drove them out, forcibly taking over the dwelling.

The offense relates to acting out of anger as a primary impulse. Frustrated greed also produces anger (not getting the hut one wished for).

There is no offense if one's primary motivation is not anger. For example, the guest monk might have to evict a bhikkhu who is holding onto a dwelling after being told to leave. There may be anger, but it is not the primary impulse.

A bhikkhu may evict one's student if he is not properly observing his duties.

17.7 PC 18, BED ON AN UNPLANKED LOFT

A dwelling might have an unplanked loft area for storing the bed or other items.

One should not use a bed which has detachable legs in the loft. The legs might fall off and hurt someone living in the area below.

17.8 PC 19, SUPERVISING THE BUILDING WORK

Origin: Ven. Channa is unsatisfied with the plastering being done on the roof and walls of his hut. He keeps instructing the builders to put on more layers, until the hut caves in.

The purpose of the rule is to prevent abusing the generosity of the sponsors and ruining a building project with insatiable requirements. It relates to Sg 7, when one's hut is sponsored, and one should oversee that the work is done properly.

17.9 PC 87, TALL BED OR BENCH

When making a new bed or bench or having it made, its legs should be at most eight finger-breadths long, from the lower edge of the frame to the floor. The long legs should be cut back to size.

The purpose is to prevent making imposing furnishings.

When visiting a lay-person whose house is furnished with elaborately decorated chairs or beds, a bhikkhu may sit on them without an offense, but lying down on them is a *dukkata*. (Cv.VI.8)

17.10 PC 88, COTTON STUFFING

If a bhikkhu orders a bed or bench upholstered with cotton down, the upholstery should be torn off.

Cotton down used to be a luxury material. It is allowed for certain items, such as pillows, which should be no larger than the size of the head.

The purpose is to avoid ostentatious, grand and luxurious materials for furnishings which are not in line with the restrained life style of a mendicant monastic.

I8. BOWLS

- **NP 21**, Keeping extra bowl
- **NP 22**, Asking for new bowl
- **Pc 60**, Hiding another's requisites
- **Pc 86**, Needle box

I8.1 NP 21, KEEPING EXTRA BOWL

Object: A suitable alms-bowl.

Five factors of an allowable bowl: proper material, size, fully paid for, fired, not damaged beyond repair.

Allowed materials: clay, iron. Stainless steel by extension.

Forbidden materials: wood, gold, silver, pearl, beryl, crystal, bronze, glass, tin, lead, copper. Aluminium by extension.

Proper size: Smaller than a human skull is too small. Medium size is ~22.5 cm diameter.

Effort: When the new bowl reaches one's hands, one may only keep it as 'extra' for 10 days.

One must either determine it for use, place it under shared ownership (*vikappana*), abandon it or give it away.

The offense occurs on the 10th dawnrise after receiving it.

Perception is not a factor.

There is no offense if the bowl is lost, destroyed or stolen before the 10 days are up.

Using an undetermined bowl is a *dukkhaṭa* offense.

I8.2 NP 22, ASKING FOR NEW BOWL

Origin: a potter offers to make bowls for the bhikkhus. Some of them abuse the offer without moderation, and the potter no longer has time for his business work.

A bowl should be repaired as long as possible.

The offense is *dukkhaṭa* when asking, a *nissaggiya pācittiya* when receiving it.

'Asking' refers to asking from lay supporters. One may ask the Sangha for a new bowl from the stores, and the community will decide whether the request is justified.

Note: describe the forfeiture and bowl exchange procedure.

Non-offenses

Asking from

- a relative
- if one was invited to ask
- a new bowl with one's own resources
- asking for the sake of another from relatives or through invitation

18.3 PC 60, HIDING ANOTHER'S REQUISITES

Object: bowl, robe, sitting cloth, needle box, or belt.

Hiding other requisites is a *dukkhaṭa* offense.

Hiding the requisites of a samanera or anagarika is a *dukkhaṭa* offense.

Perception of whose requisite it is, is not a mitigating factor.

A 'friendly game' fulfils **Intention** all the same.

Non-offenses

- putting away items to their proper place
- putting it away as a teaching lesson, with the intention to give it back after an admonition about not leaving requisites scattered around

18.4 PC 86, NEEDLE BOX

Origin: similar to NP 22, but with an ivory-worker. Remember to not over-burden lay supporters by requesting items which are difficult to make or obtain.

Forbidden materials: bone, ivory, horn.

Allowed materials for a *needle box* are not explicit, but a *needle tube* is allowed of reed, bamboo, wood, lac (resin), fruit shells, copper, conch-shell.

Receiving and using the improper item when it was requested by oneself (e.g. given as a surprise gift) is a *dukkhaṭa* offense.

The intention of the rule was (a) to stop the fashionable fad, and (b) to not be burdensome for lay people who offered their help.

The materials themselves are not banned, a number of other items are allowed to be made of bone, ivory or horn.

A bhikkhu should be aware of the civil law regarding the materials, such as a ban on ivory trade, or the border regulations on horn (and plant) materials in New Zealand.

In some countries bhikkhus commonly use robe-tags, buttons, etc. made of bone or horn.

I9. WOMEN 2

- **Ay 1**, sitting privately with a woman
- **Ay 2**, sitting out of earshot with a woman
- **Bhikkhunis**, summary of related rules: NP 4-5, NP 17, Pc 21-30, Pd 1-2.

I9.I AY 1, SITTING PRIVATELY WITH A WOMAN

The *aniyata* (indefinite) rules highlight two difficult situations and require the community to examine them, instead of assigning a definite offense.

Origin: Lady Visākhā sees the Ven. Udāyin sitting at a concealed place with a girl who is newly married.

'It is unfitting, venerable sir, and improper, for the master to sit in private, alone with a woman [...] Even though the master may not be aiming at that act, cynical people are hard to convince.'

A *woman* here means a female human being, 'even one born that very day, all the more an older one.'

Sitting: The situation includes lying down.

Private: Private to the eye and ear, *and* concealed. No one else can see their facial expressions or hear what they say.

A secluded seat: concealed behind a wall, a closed door, a large bush. Sufficient cover for sexual activity.

This is already an offense under *Pc 44 (secluded seat)*, but this rule also covers the heavier offenses.

The bhikkhu community should investigate, hearing out the relevant individuals, and deciding on imposing the penalty or not.

They may deal with the bhikkhu only in terms of what he admits having done. They may cross-question him as a group, until they are satisfied that he is telling the truth.

The decision must be unanimous, and the bhikkhu in question must accept that his action was an offense. Otherwise the case has to be left unsettled.

I9.2 AY 2, SITTING OUT OF EARSHOT WITH A WOMAN

Origin: Lady Visākhā sees the Ven. Udāyin sitting again with that girl, private to the eye and ear but this time *not* concealed.

A *woman* here means one who can recognize lewd remarks.

19.3 BHIKKHUNĪS

NP 4: Having an unrelated bhikkhunī wash, dye, or beat a used robe.

NP 17: Same with wool. The group of six are harassing the bhikkhunīs.

NP 5: Accepting robe-cloth from an unrelated bhikkhunī by hand, without giving anything in exchange.

Pc 21: Unauthorized exhortation to bhikkhunīs.

Pc 22: Authorized exhortation, but after sunset.

Pc 23: Exhortation at the bhikkhunīs' quarters.

Pc 24: Accusing to exhort bhikkhunīs for worldly gain.

Pc 25: Giving robe-cloth to an unrelated bhikkhunī without exchange.

Pc 26: Sewing robe-cloth for an unrelated bhikkhuni.

Pc 27: Travelling by arrangement with a bhikkhunī.

Pc 28: A boat trip by arrangement with a bhikkhunī.

Pc 29: Eating alms-food prompted by a bhikkhunī to be given.

Pc 30: Sitting in private and alone with a bhikkhunī.

Pd 1: Receiving and eating alms-food from an unrelated bhikkhunī in a village.

Pd 2: Letting a bhikkhunī standing where the bhikkhus are eating, as though giving instructions on which bhikkhu should receive what.

NOTE: A bhikkhu and a sīladhārā should not give personal gifts to one another, or use a messenger to send the gift, even if it is in exchange. The bhikkhu community as a whole may decide to offer items to a sīladhārā, or the sīladhārā community as a whole may decide to offer items to a bhikkhu.

20. MISC 2

- **Pc 48**, Watching battle
- **Pc 49**, Staying with army
- **Pc 50**, Going to an army practice or review
- **Pc 52**, Tickling
- **Pc 53**, Playing in water
- **Pc 55**, Attempting to frighten

20.1 PC 48, WATCHING BATTLE

Going to a battlefield to watch an army was a form of entertainment for non-military citizens. Actual battle was not total warfare, and practice manuevers were outside the city.

Modern examples would include watching a public demonstration or a live broadcast.

Recordings or movie scenes don't apply here, since those events are not currently happening, but one should be aware of how this appears to others.

Object: an army on active duty. This is not only battle.

Effort: staying still and watching them is enough.

Intention: to watch them. Going to them for a different, suitable reason is not an offense.

Related: *dukkha* for holding a weapon, *dukkha* for teaching somebody holding a weapon.

Non-offenses:

- a suitable reason to go to the army (visiting an ill person, shelter from danger, invited for alms or to give a talk)
- having other business, one sees the army
- seeing them from the monastery
- the army comes to where one happens to be
- meeting an army coming from the opposite direction
- there are dangers

20.2 PC 49, STAYING WITH ARMY

If there is a suitable reason to go to an army, one may stay up to three consecutive nights with the army.

The nights are counted as dawns.

20.3 PC 50, GOING TO AN ARMY PRACTICE OR REVIEW

While one is staying with an army, going to a battlefield (war games included), roll call, the troops in battle formation or review.

Public parades, air shows are included.

Example: one visits the army for seeing a dying person. Later, in an informal situation the soldiers are showing the monk how cool their weapons are.

20.4 PC 52, TICKLING

A bhikkhu died from being unable to catch his breath while being tickled.

20.5 PC 53, PLAYING IN WATER

Effort: one jumps up or down, splashes or swims.

Object: the water is at least ankle deep.

Dukkatas: Paddling in a boat, sailing a sailboat or steering a motorboat, if done for amusement.

Certain monasteries go alms-round with boats, in which case they have a suitable business. One may also travel on a river with a boat or canoe, as long as there is a suitable reason.

Intention: for fun, for a laugh.

Bath-tubs may be used, sometimes prescribed

for easing back-pain.

Swimming for fitness is not mentioned, but there were monks known to “keep their bodies in strong shape”. Ven. Dabba Mallaputta assigns them to dwellings at the same place.

A medical instruction for swimming would be “having business in the water”.

Non-offenses:

- one has business to do in the water or in the boat
- crossing to the other shore
- there are dangers

20.6 PC 55, ATTEMPTING TO FRIGHTEN

Intention: to frighten the other person.

Effort: any effort to make arrangements to cause fright, or talking about dangers.

Object: the other person is a bhikkhu. *Dukkata* for non-bhikkhus.

Perception and Result are not factors.

Non-offenses: without the intention to cause fright.

2I. SEKHIYAS I

- **Sk 1-26**, Proper behaviour
- **Sk 73-75**, Toilet etiquette

2I.I SK I-26, PROPER BEHAVIOUR

- **(1-2)** I will wear the lower robe [upper robe] wrapped around me: a training to be observed.

I will go and sit ...

- **(3-4)** well-covered
- **(5-6)** well-restrained
- **(7-8)** with eyes lowered
- **(9-10)** not with robes hitched up
- **(11-12)** not laughing loudly
- **(13-14)** speaking with a lowered voice
- **(15-20)** not swinging my body, arms or head
- **(21-22)** not with arms akimbo
- **(23-24)** not with my head covered
- **(25)** not go tiptoeing or stomping on the heels
- **(26)** not sit clasping the knees

... in inhabited areas: a training to be observed.

Note: Consider the proper use of socks, shoes, boots, wellingtons, sunglasses, mobile phones, ear phones in public spaces.

2I.2 SK 73-75, TOILET ETIQUETTE

Not being ill, I will not ...

- **(73)** defecate or urinate while standing
- **(74)** defecate, urinate, or spit on living crops
- **(75)** defecate, urinate, or spit in water

... a training to be observed.

Note: Leaving toilets in a clean state, in the monastery and in public, or on flights.

Observe proper hiking etiquette when defecating in the wilderness. The faeces should be covered to prevent flies spreading it on their feet, toilet paper should not be left lying around.

22. EXCUSES

- **Pc 71**, Ploy to avoid criticism
- **Pc 72**, Criticising the rules
- **Pc 73**, Claiming ignorance

22.1 PC 71, PLOY TO AVOID CRITICISM

A bhikkhu has been admonished in the training, but he doesn't want to train in line with the rule.

Effort: one says something to the effect that one will not train in line with the rule.

"Is this the Vinaya, or just your opinion? I have my own interpretation. I am going to ask someone else what they think."

After being admonished, the correct response is to accept the instruction and train accordingly, and ask questions at a suitable time after due reflection.

Related to *Pc 54*, being disrespectful after admonition.

22.2 PC 72, CRITICISING THE RULES

Origin: the bhikkhus are holding Vinaya classes with Ven. Upāli, and the group-of-six are concerned that if everyone knows the rules, they can't do as they like. They criticize the Vinaya to the other bhikkhus.

To criticize the Dhamma in a similar way is a *dukkhaṭa*.

22.3 PC 73, CLAIMING IGNORANCE

To pretend that one didn't know about a rule to excuse oneself of its consequences is a *dukkhaṭa*. The other bhikkhus may expose the deception. If he continues to pretend ignorance, the offense is a *pācittiya*.

23. SEKHIYAS 2

- **Sk 27-56**, Food
- **Sk 57-72**, Teaching Dhamma

23.I SK 27-56, FOOD

I will receive almsfood ...

- (27) appreciatively
- (28) with attention focused on the bowl
- (29) with bean curry in proper proportion
- (30) level with the edge of the bowl

I will eat almsfood ...

- (31) appreciatively
- (32) with attention focused on the bowl
- (33) methodically
- (34) with bean curry in proper proportion
- (35) I will not eat almsfood taking mouthfuls from a heap
- (36) I will not hide bean curry and foods with rice out of a desire to get more
- (37) Not being ill, I will not eat rice or bean curry that I have requested for my own sake
- (38) I will not look at another's bowl intent on finding fault
- (39) I will not take an extra-large mouthful
- (40) I will make a rounded mouthful
- (41) I will not open the mouth when the mouthful has yet to be brought to it
- (42) I will not insert the whole hand into the mouth while eating
- (43) I will not speak with the mouth full of food

I will not eat ...

- (44) from lifted balls of food
 - (45) nibbling at mouthfuls of food
 - (46) stuffing out the cheeks
 - (47) shaking food off the hand
 - (48) scattering lumps of rice about
 - (49) sticking out the tongue
 - (50) smacking the lips
 - (51) making a slurping noise
 - (52-54) licking the hands, bowl or lips
 - (55) I will not accept a water vessel with a hand soiled by food
 - (56) I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it
- ... a training to be observed.

23.2 SK 57-72, TEACHING DHAMMA

I will not teach Dhamma to a person ...

(57-60) with an umbrella, staff, knife or weapon in his hand

(61-62) wearing non-leather or leather footwear

(63) in a vehicle

(64) lying down

(65) who sits clasping his knees

(66) wearing headgear

(67) whose head is covered with a robe or scarf

(68) Sitting on the ground, I will not teach Dhamma to a person sitting on a seat

(69) Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat

(70) Standing, I will not teach Dhamma to a person sitting

(71) Walking behind, I will not teach Dhamma to a person walking ahead

(72) Walking beside a path, I will not teach Dhamma to a person walking on the path

... who is not ill: a training to be observed.

24. ROBES 2

- **NP 16**, Carrying Wool
- **NP 26**, Thread
- **NP 27**, Weavers
- **NP 11-15**, Summary of santhatas

24.1 NP 16, CARRYING WOOL

One may carry the unmade wool for three yojanas ($3*16 = 48$ km). Further than that, one should find someone else to transport the wool for him.

If people see a bhikkhu carrying raw materials, they might assume that he bought them, and that he is producing something to sell.

24.2 NP 26, THREAD

Asking for thread and having it woven into a robe is improper protocol for a bhikkhu.

A bhikkhu should request from his supporters what he needs, rather than the raw materials for it.

Non-offenses

- if both the supporters and weavers are his relatives
- if they made invitation to ask
- asking for the sake of another
- by means of one's own resources

24.3 NP 27, WEAVERS

When his supporters are organizing requisites for a bhikkhu, such as having a robe woven for him, he should accept what he receives. If the supporters ask for details, he should describe what he needs to them, instead of interfering with how they obtain it.

Origin: Ven. Upananda interferes in the process of a robe being made for him by going to the weaver's shop and making a fuss about details.

Related to *NP 8*, making stipulations about what kind of robe to receive.

Non-offenses

- the supporters are relatives
- they have invited one to ask
- asking for the sake of another
- getting the weavers make the cloth less expensive
- by means of one's own resources (e.g. the bhikkhu hired the weavers)

24.4 NP II-15, SUMMARY OF SANTHATAS

A *santhata* is a blanket or rug made of felt material. It is made by strewing the threads over a surface, adding glue, and using a roller to flatten it.

They seem to have been used as a rug for sitting or lying down, or a warm blanket for cold weather. Although this type of material not commonly used today, the rules indicate the proper attitude when obtaining one's requisites, such as warm jackets, personal blankets, carry bags, suitcases, back packs and so on.

NP 11: (Unnecessarily expensive) Forbids using silk threads in the material, an unnecessarily expensive component. After obtaining such a *santhata*, the procedure for forfeiture, confession, and receiving the item back is the same.

NP 12: (Flashy and stylish) Forbids using pure black wool for the material. This seemed to have been a stylish extravagance.

NP 13: (Using up the less high-quality materials) When having a new *santhata* made, it should contain a mixture of threads: two parts black, third of white, fourth of brown. The crucial aspect being the mixture not containing more than one-half of black wool.

NP 14: (Making it last a long time) A new *santhata* should last at least six years. If necessary to obtain another sooner, one may seek the authorization from the community.

NP 15: (Re-using the old materials and discolouring the new) When making a new *santhata*, a 25cm wide strip of old felt material should be incorporated on each side.

25. MISC 3

- **Pc 4**, Teaching by rote
- **Pc 5**, Lying down with unordained male
- **Pc 42**, Sending a bhikkhu away
- **Pc 43**, Intruding on an aroused couple
- **Pc 83**, Entering a king's sleeping chamber unannounced
- **As 1-7**, Summary of settling conflicts

25.1 PC 4, TEACHING BY ROTE

Teaching a non-bhikkhu by reciting Dhamma with him line by line. That is, training him to be skilled in recitation.

The offense includes novices.

The intention of the rule is guard the faith of lay people. If a teacher makes mistakes, the student may lose respect for them. If the sessions keep up for a time, the teacher might be seen as hired by the lay person.

Dhamma here means Pali texts, and only those in the Pali Canon.

The definition doesn't include Mahayana sutras, translations and other compositions.

Non-offenses:

- making someone recite in unison with another bhikkhu (student)
- correcting or practicing a passage with a lay person which they are reading or already memorized (evening chanting)
- a bhikkhu learning a passage from a lay person

25.2 PC 5, LYING DOWN WITH UNORDAINED MALE

Lying down in the same dwelling with an unordained male person for more than three consecutive nights.

The intention of the rule is to avoid the lay people seeing the bhikkhus in unsightly attitudes while sleeping.

The same dwelling: the interpretation is not fixed, as dwellings come in many forms. Ideas used in various situations:

- the same roof
- having a single common entrance
- part of the same enclosure

Sometimes it may be the same building, other times the apartment, other times the room.

Three consecutive nights: counted by dawns. If the bhikkhu or the lay person gets up during the night, the count starts again.

The pacittiya is at lying down at the fourth night.

The lay person may be a different person from one night to the next, but those nights are still consecutive.

25.3 PC 42, SENDING A BHIKKHU AWAY

Being together (on almsround or other business), sending the other bhikkhu away with the intention to misbehave when being alone.

Object: another bhikkhu.

Intention: one wants to indulge in misconduct and does not want him to see it.

Misconduct: laughing, playing, sitting in private with a woman, etc.

Effort: one dismisses him, sending him away by direct command or indirect remarks

Result: he leaves one's range of hearing and sight.

Non-offenses: dismissing him for a different reason.

25.4 PC 43, INTRUDING ON AN AROUSED COUPLE

Entering or staying in the same private part (bedroom) of the dwelling where at least one of the couple is aroused for intercourse.

Object: the aroused couple.

Effort: sitting in the same private part of the dwelling without another bhikkhu present.

Perception is not a factor. Better ask to make sure one is welcome to stay.

Non-offenses:

- both the man and woman have left the private area
- neither of them is aroused
- the building is not for sleeping
- the bhikkhu is not in the private area
- another bhikkhu is present

25.5 PC 83, ENTERING A KING'S SLEEPING CHAMBER UNANNOUNCED

Entering the sleeping chamber without announcement one might surprise the couple in an intimate situation.

The situation is relevant when one is on familiar terms with any person of influence. Annoying him, being in a suspicious situation, or meeting enticing circumstances can be dangerous for the bhikkhu.

25.6 AS I-7, SUMMARY OF SETTLING CONFLICTS

Adhikarana-samatha, 'the settling of issues'. Procedures for settling: a) disputes, b) accusations, c) offenses, d) duties.

1. A face-to-face verdict should be given.

The community must be qualified to carry out the transaction. The individuals involved in the matter must be present. The principles of Dhamma-Vinaya must be the guides for the group.

2. A verdict of mindfulness may be given.

Verdict of innocence, based on that the accused remembers fully that he did not commit the offense.

3. A verdict of past insanity may be given.

Verdict of innocence, based on that the accused was out of his mind when he committed the offense and so is absolved of any responsibility for it.

4. Acting in accordance with what is admitted.

A) Ordinary confession with no formal interrogation.

B) Following an accusation the community interrogates the bhikkhu, he admits doing the action, and the community proceeds according the severity of the offense.

5. Acting in accordance with the majority.

In cases when there is no unanimous agreement among the bhikkhus the decision can be made by majority vote.

6. Acting for his further punishment.

The bhikkhu drags out an issue and only admits to the offense after a formal interrogation. A further punishment must be imposed on the bhikkhu for being so uncooperative.

7. Covering over as with grass.

Both sides realize that they are unable to resolve the dispute and further meetings will only result in greater divisiveness. If both sides agree, they gather in one place with every bhikkhu in the territory present (no one should send his consent). A representative of each side addresses the entire group and makes the blanket confession.

CLOSING

- 1. Summary
- 2. Presentations
- 3. Review and final questions
- 4. Closing

Presentation topics for anagārikas and sāmañeras, 15 mins approx.:

(a) What do you feel are the key rules in the Pātimokkha?

Which ones have the greatest bearing on **(b)** how a bhikkhu lives and trains, and **(c)** how a monastery functions?

(d) Which rules would you be most likely to break when visiting family or friends?

(e) Which rules need particular care so as to avoid offending the lay community?

FURTHER READING

FOOD AND THE VINAYA

Read here: [Food and the Vinaya \(PDF\)](#)

Contents:

- The Overall Picture
 - The ways in which bhikkhus can't get food
 - So how do bhikkhus get food?
- Different classes of 'Food'
 - Staple foods (Bhojana/bhojaniya):
 - Non-staple foods (Khādaniya):
 - Tonics
 - Juices
 - Medicines
 - Mixing different classes of Food
- Considerations that affect several of the food rules
 - Illness
 - Invitations
 - Family
 - 'If it is by means of his own property'
 - The Robe Season
- What the food rules do
 - Daily dependence on the lay people
 - How do the rules fit together to ensure that the bhikkhus live in dependence on the lay people and do not hoard food and tonics?
 - Eating only in the right time
 - Respect for Meal Donors
 - Proper Use of Meal Invitations
 - Invitations for Food Requisites
 - Maintaining Samana Sañña
 - Avoiding Food Waste

MONEY AND THE VINAYA

Read here: [Money and the Vinaya \(PDF\)](#)

Contents:

- Overview
- Money
- Money Through Trade
- Non-Monetary Trade
- Obtaining Requisites
 - 1. Direct offerings from lay supporters
 - 2. Invitations from lay supporters for a bhikkhu to ask for requisites
 - 3. Funds left with a steward to supply requisites to a bhikkhu when they are needed
 - 4. Bhikkhus set up the grounds for a trade without actually initiating a trade themselves