The Buddhist Monastic Code
Volume II

The Khandhaka Rules
Translated & Explained

Preface 3

Chapter One: Personal Grooming 4

Chapter Two: Cloth Requisites 8

Chapter Three: Alms Bowl & Other Requisites 18

Chapter Four: Food 24

Chapter Five: Medicine 28

Chapter Six: Lodgings 36

Chapter Seven: Monastery Buildings & Property 43

Chapter Eight: Respect 51

Chapter Nine: Protocols 57

Chapter Ten: Misbehaviour 69

Chapter Eleven: Rains-residence 79

Chapter Twelve: Community Transactions 91

Chapter Thirteen: Territories 106

Chapter Fourteen: Ordination 114

Chapter Fifteen: Uposatha 132

Chapter Sixteen: Invitation 149

Chapter Seventeen: Kathina 157

Chapter Eighteen: Community Officials 169

Chapter Nineteen: Penance & Probation 188

Chapter Twenty: Disciplinary Transactions 208

Chapter Twenty-one: Schism 223

Chapter Twenty-two: Inheritance 226

Chapter Twenty-three: Bhikkhunis 228

Chapter Twenty-four: Novices 236

Appendix I: General Transaction Statements 239

Appendix II: Going-forth & Acceptance 248

Appendix III: Vu.t.thaana-vidhii for Sa''nghaadisesa Offenses 255

Appendix IV: General Transaction Statements 276

Appendix V: Technical Terms 284

Glossary 289

Bibliography 290

Preface

This volume is an attempt to give an organized, detailed account of the training rules found in the Khandhakas that govern the life of bhikkhus, together with the traditions that have grown up around them. It is a companion to *The Buddhist Monastic Code, Volume One* (BMC1), which offers a similar treatment of the Patimokkha training rules.

There is some overlap between the material in this volume and that in BMC1, primarily because the Khandhaka rules and Patimokkha rules also overlap. Although each set of rules has some topics to itself, there are other topics covered by both sets, and a full knowledge of the topic requires acquaintance with both. In some cases, the Patimokkha rules and the explanations that accompany them in the Sutta Vibhanga seem to presuppose the Khandhaka rules; in other cases, the relationship is the other way around. Thus, just as it was necessary in BMC1 to make frequent references to the Khandhakas to gain a full sense of the range of some of the Patimokkha rules, I have found it necessary in this volume to refer to material in BMC1 to make the Khandhaka rules more fully intelligible. In some instances, this has simply meant cross-referencing; it others, it has meant lifting whole passages from BMC1 into the discussion. I hope that the reader will not find these recapitulations tedious, for they give a sense of the complex interrelationships among the rules and help provide the sort of understanding that comes with viewing an item in all its relevant contexts.

Another reason for the overlap between the two volumes is the simple fact that when writing BMC1 I had no definite plans to write this volume. Had I planned two volumes from the beginning, I might have devised a more rational plan for dividing material between the two. As it is, some topics straddle the two volumes in a somewhat awkward way. Again, I have provided extensive cross-references to BMC1 to compensate for this fact, and offer my apologies for any inconvenience that this might cause the reader.

Many people have helped with the writing of this book. Most responsible for my originally undertaking the task was Ajaan Suwat Suvaco (Phra Bodhidhammacariya Thera), who in 1997 convinced me that the job had to be done and that I was in a good position to do it. When the first draft was completed, Vens. Vajiro Bhikkhu, Paññavuddho Bhikkhu, and the bhikkhus at Abhayagiri Buddhist Monastery and Wat Pa Nanachat all read it and offered useful suggestions for improvements. In Bangkok, Phra Ñanavorodom also offered encouragement and support. Any errors in the book, of course, are my own responsibility. If you spot them, please let me know so that they can be corrected in future editions.

I ask to dedicate this book to Ajaan Suwat Suvaco, in gratitude not only for his encouragement in this endeavor, but also for the many valuable lessons he has kindly taught me in Dhamma and Vinaya, both through word and example, over the years.

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Chapter One: Personal Grooming

A bhikkhu should be clean, neat, and unostentatious in his appearance, as a reflection of the qualities he is trying to develop in his mind.

Bathing. Although Pc 57 forbids a bhikkhu from bathing at intervals of less than half a month, we noted in the discussion of that rule that it was apparently intended as a temporary disciplinary measure for bhikkhus who had inconvenienced King Bimbisara when he wanted to bathe in the hot spring near Rajagaha. When the Buddha later added exemptions to the rule, he so relaxed it that he virtually rescinded it. In addition, Mv.V.13 explicitly rescinds the rule in all parts of the world outside of the central Ganges Valley.

In the time of the Buddha, bathing was done in a river, a bathing tank, a sauna, or a showering place. Instead of soap, people used an unscented powder called chunam, which was kneaded with water into a dough-like paste. Bhikkhus are explicitly allowed to use powdered dung, clay, or dye-dregs; according to the Commentary, ordinary chunam would come under "dye-dregs." A bhikkhu with an itching rash, a small boil, or a running sore, or whose body smells bad (in the words of the Commentary, "with a body odor like that of a horse") may use scented fragrant powders. At present, the Great Standards would allow soap under the allowance for clay, and scented soaps or deodorants under the allowance for scented powders for a bhikkhu with a strong body odor.

The etiquette when bathing in a group is that a junior bhikkhu should not bathe in front of an elder bhikkhu or, if bathing in a river, upstream from him. If one is able and willing (and, of course, if the elder bhikkhus are amenable), one may look after the needs of elder bhikkhus while they are bathing. An example of this, given in the Commentary, is scrubbing them. When scrubbing another or oneself, one may use the palm of one's hand, or a rope or strip of cloth. Sponges, which apparently were not known in the time of the Buddha, would probably be included under "strip of cloth."

One is not allowed to rub the body with a wooden hand, a string of red powder beads -- according to the Commentary, this means bathing powder mixed with powdered stone and formed into beads -- or with a scrubber incised with a pattern like swordfish teeth. A bhikkhu who is ill, however, may use an unincised scrubber. In the time of the Buddha, young men while bathing would rub their bodies against trees, against walls, against one another, or against rubbing boards *(atthana,* which according to the Commentary, took their name from their being incised with a pattern like a chess board *(atthapada))* in order to toughen their muscles. Bhikkhus are explicitly forbidden from rubbing their bodies in any of these ways.

In another context -- cleaning one's feet before entering a dwelling -- foot wipers made of pottery, stone, and coral are allowed, so it would seem logical that the use of pumice or other stones to scrub off stubborn dirt while bathing would also be permitted.

When leaving the water after bathing, one should make way for those entering the water.

One is allowed to dry oneself with a water wiper -- which, according to the Commentary, may be made of ivory, horn, or wood -- or with a piece of cloth.

Care of the teeth. Toothbrushes, dental floss, toothpaste, and tooth powders were unknown in the time of the Buddha. However, there is an allowance for tooth wood, which is discussed under Pc 40. The Buddha extolled the virtues of using tooth wood as follows: "There are five advantages in chewing tooth wood: it is good for the eyes, the mouth does not smell foul, the taste buds are cleaned, bile and phlegm do not coat one's food, one enjoys one's food." At present, toothbrushes and dental floss would come under the allowance for tooth wood. Because tooth wood should not be less than four fingerbreadths long, many Communities extend this prohibition to include toothpicks less than four fingerbreadths as well. Toothpaste and tooth powder, because they are composed of mineral salts, would come under the allowance of salts for medicine.

Hair of the head. The hair of the head should not be worn long. It should be shaved at least every two months or when the hair has grown to a length of two fingerbreadths -- whichever occurs first, says the Commentary. In Thailand there is the custom that all bhikkhus shave their heads on the same day, the day before the full moon, so that the Community can present a uniform appearance. Although this is not obligatory, a bhikkhu who does

not follow the custom tends to stand out from his fellows.

A razor is one of a bhikkhu's eight basic requisites. He is also allowed a whetstone, a razor case, a piece of felt (to wrap the razor in), and all razor accessories (such as a strop). At present, this allowance would cover all types of safety razors as well. The Commentary to Pr 2 insists that the razor case not be multicolored.
Unless ill -- e.g., he has a sore on his head -- a bhikkhu may not use scissors to cut his hair or have it cut. The question of using electric razors to shave the head is a controversial one. Because their cutting action -- even in rotary shavers -- is like that of scissors, many Communities will not allow their use in shaving the head.

A bhikkhu may not have gray hairs pulled out. (The wording of the Commentary here suggests that this prohibition covers hair of the body as well as hair of the head, but it goes on to say that ugly hairs growing, e.g., on the eyebrows, forehead, or beard-area may be removed.) He may not arrange the hair of his head with a brush, a comb, with the fingers used as a comb, with beeswax mixed with oil, or with water mixed with oil. Hair dressing mousse and creams would come under this prohibition as well. The Commentary gives permission to use one's hand to smooth down the curled-up ends of one's body hair -- for example, on the arm or chest -- and to rub the head with a wet hand to cool it off or to remove dust.

Beard. The beard should not be grown long, although -- unlike the hair of the head -- there is no explicit maximum length, unless the two month/two fingerbreadth rule is meant to apply here as well. One may not dress the beard as a goatee, a rectangle, or in any other design. The moustache may not be dressed, e.g., by making its ends stand up. Because there is no prohibition against using scissors to cut the beard, electric razors are clearly allowed in shaving the face.

Face. One may not gaze at the reflection of one's face in a mirror or bowl of water unless the face has a wound or a disease. According to the Commentary, "mirror" here covers any reflective surface; "bowl of water," any liquid surface. The Commentary also gives permission to look at one's reflection to check for any signs of aging to be used in meditating on the theme of impermanence. The Vinaya Mukha, noting that the prohibition against using a mirror comes in the context of rules against beautifying the face, argues that looking at one's reflection for other purposes -- for example, as an aid in shaving the head or the beard -- should be allowed. Alternatively, it might be argued that the use of a mirror while shaving would lessen the danger of wounding oneself with the razor, and so should be allowed under the exemption made for "disease."

Except in the case of an illness, one should not apply lotions, powders, or pastes to the face. The reference here is apparently to beautifying lotions, etc. Medicinal lotions, powders, and pastes are allowable. There is also a prohibition against applying a mark to the face (such as a caste mark or auspicious mark) with red arsenic. The Commentary interprets "red arsenic" as covering any coloring agent. The face and body are also not to be painted or dyed (e.g., with cosmetics, henna, or greasepaint). This rule would prohibit a bhikkhu from having his body tattooed as well, although any tattoos done before his ordination would not have to be removed.
Although medicinal eye ointments are allowed, the above rules would prohibit eye cosmetics as well.

Hair of the body. Nasal hairs should not be grown long. (In the origin story to this rule, people objected to bhikkhus with long nasal hairs "like goblins"). Tweezers are allowed for pulling them out; by extension, scissors should also be allowed for trimming them. The Vinaya Mukha notes that nasal hair performs a useful function in keeping dust out of the lungs, and so interprets this rule as applying only to nasal hairs so long that they grow outside the nostrils.
The hair of the chest or stomach should not be dressed. Hair in the pelvic region, around the anus, or in the armpits should not be removed unless there is a sore in those regions and a need to apply medicine.

Nails. Nails are not to be grown long. They should be cut even with the flesh -- a nail clipper is allowed for this purpose -- and may be polished only to the extent of removing dirt and stains. The Commentary interprets this last point as an allowance also to remove the dirt under the nails.
Ears. Instruments for removing dirt from the ears are allowed, but may not be made of fancy materials. Allowable materials are bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell. This list of ten items should be memorized, as it recurs frequently in the Khandhakas.

Ornamentation. The following ornaments are not to be worn: an ear ornament (according to the Commentary,

this includes any decoration of the ear, even a palm leaf), a chain, a necklace, an ornament for the waist (even a thread, says the Commentary), a bangle (Thai translation: belt), an armlet, a bracelet, and a finger ring. None of these rules make an exception when one's motivation is other than ornamentation. Thus a wristwatch worn for practical purposes, a copper bracelet worn for reasons of health, or mala beads worn for meditative purposes would all be forbidden under these rules.

Rules

Bathing

"I allow powders as medicines for one who has an itch, a small boil, a running sore, or an affliction of thick scabs; or for one whose body smells bad. I allow (powdered) dung, clay, and dye-dregs for one who is not ill. I allow a pestle and mortar." -- Mv.VI.9.2

"The body is not to be rubbed against a tree by a bhikkhu who is bathing. Whoever should rub it (in such a way): an offense of wrong doing." -- Cv.V.1.1

"The body is not to be rubbed against a wall by a bhikkhu who is bathing. Whoever should rub it (in such a way): an offense of wrong doing." -- Cv.V.1.2

"One should not bathe at a rubbing board. Whoever should bathe (there): an offense of wrong doing" ... "One should not bathe with a wooden hand. Whoever should bathe (with one): an offense of wrong doing" ... "One should not bathe with a string of red-powder beads . Whoever should bathe (with one): an offense of wrong doing." -- Cv.V.1.3

"One should not, having grabbed hold of (another person) cause a rubbing to be made [C: rubbing up against each other]. Whoever should do so: an offense of wrong doing" ... "One should not bathe with a scrubber incised like swordfish teeth. Whoever should do so: an offense of wrong doing" ... "I allow an unincised scrubber for one who is ill." -- Cv.V.1.4

"I allow a strip of cloth (or: a rope of cloth) (for scrubbing the body)" ... "I allow [C: scrubbing the body] with the palm of the hand." -- Cv.V.1.5

"I allow three kinds of foot-wipers: made of stone, made of pottery, made of sea-foam stone (coral?)." -- Cv.V.22.1

"I allow a water wiper, and to wipe oneself off even with a cloth." -- Cv.V.17.1

"If one is able/willing, one may look after the needs of the elder bhikkhus even in the water. One should not bathe in front of the elder bhikkhus or upstream from them. When coming out of the water after bathing, make way for those entering the water." -- Cv.VII.8.2

Care of the Teeth

"There are five advantages in chewing tooth wood: it is good for the eyes, the mouth does not smell foul, the taste buds are cleaned, bile and phlegm do not coat one's food, one enjoys one's food. I allow tooth wood." -- Cv.V.31.1

"A long piece of tooth wood is not to be chewed. Whoever should chew one: an offense of wrong doing. I allow tooth wood eight fingerbreadths long at most. And novices are not to be flicked with it. Whoever should do so: an offense of wrong doing" ... An overly short piece of tooth wood is not to be chewed. Whoever should chew one: an offense of wrong doing. I allow tooth wood four fingerbreadths long at the very least." -- Cv.V.31.2

Hair of the Head

"The hair of the head should not be worn long. Whoever should do so: an offense of wrong doing. I allow two-month (growth) or two fingerbreadths." -- Cv.V.2.2

"I allow a razor, a whetstone, a razor case, a piece of felt, and all razor accessories. -- Cv.V.27.3

"One should not have the hair of the head cut with scissors. Whoever should do so: an offense of wrong doing. I allow that you have the hair of the head cut with scissors in the case of illness (origin story: a bhikkhu had a sore on his head and couldn't shave)." ... "Hair of the nostrils should not be worn long. Whoever should do so: an offense of wrong doing" ... "I allow tweezers." ... "One should not have gray hairs taken out. Whoever should do so: an offense of wrong doing." -- Cv.V.27.5

"One should not arrange the hair of the head with a brush ... with a comb ... with the fingers used as a comb ... with beeswax mixed with oil ... with water mixed with oil. Whoever should do so: an offense of wrong doing." -- Cv.V.2.3

Beard & Hair of the Body
"The beard is not to be dressed. The beard is not to be let grow long. It is not to be dressed as a goatee. It is not to be trimmed as a rectangle. The hair of the chest is not to be dressed. The hair of the stomach is not to be dressed. Whiskers are not to be arranged (made to stand up). Hair in the pelvic region/around the anus and in the armpits is not to be removed. Whoever should do so: an offense of wrong doing" ... "I allow that hair in the pelvic region/around the anus and in the armpits be removed in the case of illness." -- Cv.V.27.4

Face
"One should not gaze at the reflection of one's face in a mirror or in a bowl of water. Whoever should do so: an offense of wrong doing" ... "I allow that, on account of a disease, one gaze at the reflection of one's face in a mirror or in a bowl of water." -- Cv.V.2.4

"The face is not to be smeared (with lotion). The face is not to be rubbed with paste. The face is not to be powdered. The face is not to be marked with red arsenic. The body is not to be painted/dyed. The face is not to be painted/dyed. The body and face are not to be painted/dyed. Whoever should do so: an offense of wrong doing" ... "I allow that, on account of a disease, the face be smeared (with lotion)." -- Cv.V.2.5

Nails
"Nails are not to be worn long. Whoever should do so: an offense of wrong doing." -- Cv.V.27.1

"I allow a nail-clipper" ... "I allow that the nails be cut down to the extent of the flesh" ... "One's 20 nails should not be polished. Whoever should do so: an offense of wrong doing. I allow them to be polished away to the extent of dirt/stains." -- Cv.V.27.2

Ears
"I allow an instrument for removing dirt from the ears" ... "One should not use fancy instruments for removing dirt from the ears. Whoever should use one: an offense of wrong doing. I allow that they be made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." -- Cv.V.27.6

Ornamentation
"An ear ornament should not be worn. A chain should not be worn. A necklace ... An ornament for the waist ... A bangle (Thai translation: belt) ... An armlet ... A bracelet ... A finger ring should not be worn. Whoever should wear one: an offense of wrong doing." -- Cv.V.2.1

Chapter Two: Cloth Requisites

A bhikkhu has four primary requisites -- robe-cloth, food, lodgings, and medicine -- and a variety of secondary ones. This and the following five chapters discuss requisites that are allowable and not, along with the proper use of allowable requisites. The suttas provide a background for these discussions by highlighting the proper attitudes that a bhikkhu should develop toward his requisites: he should reflect on their role, not as ends in themselves, but as mere tools toward the training of the mind; and he should develop an attitude of contentment with whatever requisites he receives.

"And what are the fermentations to be abandoned by using? There is the case where a bhikkhu, reflecting appropriately, uses robe-cloth simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival and continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, and live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, and reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing illness simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things (in this way) do not arise for him when he uses them (in this way). These are called the fermentations to be abandoned by using" -- M.2.

"And how is a monk content? Just as a bird, wherever it goes, flies with its wings as its only burden, so too is he content with a set of robes to provide for his body and alms food to provide for his hunger. Wherever he goes, he takes only his barest necessities along. This is how a monk is content" -- D.2.

"'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe-cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing illness at all. 'This Dhamma is for one who is content, not for one who is discontent.' Thus was it said. And with reference to this was it said" -- A.VII.30.

Furthermore, for a bhikkhu truly to embody the traditions of the noble ones, he should not only be reflective and content in his use of the requisites, but he should make sure that his reflection and contentment do not lead to pride.

"There is the case where a bhikkhu is content with any old robe-cloth ... any old almsfood ... any old lodging at all. He does not, for the sake of robe-cloth... almsfood ... lodging, do anything unseemly or inappropriate. Not getting robe-cloth ... almsfood ... lodging, he is not agitated. Getting robe-cloth ... almsfood ... lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is diligent, deft, alert, & mindful. This is said to be a bhikkhu standing firm in the ancient, original traditions of the noble ones" -- A.IV.28.

In this way, the requisites fulfill their intended purpose -- as aids, rather than obstacles, to the training of the mind.

Robe material. A candidate for ordination must have a set of robes before he can be admitted to the Community as a bhikkhu. Once ordained, he is expected to keep his robes in good repair and to replace them when they get worn beyond use.

The robes may be made from any of six types of robe material: linen, cotton, silk, wool, hemp, and canvas (any of the five preceding materials mixed with jute). There are separate allowances for cloaks, silk cloaks, fleecy cloaks, and woolen cloth, but these apparently predated and should be subsumed under the list of six. Nylon, rayon, and other synthetic fabrics are now accepted under the Great Standards.

A bhikkhu may obtain cloth by collecting cast-off cloth, accepting gifts of cloth from householders, or both. The Buddha commended being content with either.

Robes made from cast-off cloth are one of the four supports, or *nissaya,* of which a new bhikkhu is informed immediately after ordination. Keeping to this support is one of the thirteen dhutanga practices. Mv.VIII.4 contains a series of stories concerning groups of bhikkhus who, traveling together, stop and enter a charnel ground to gather cast-off cloth from the corpses there. The resulting rules: If a group goes in together, the members of the group who obtain cloth should give portions to those who don't. If some of the bhikkhus enter the charnel ground while their fellows stay outside, those who enter don't have to share any of the cloth they obtain with those who stay outside and don't wait for them. However, they must share portions of the cloth they obtain if their fellows do wait or go in afterwards, or if the have made an agreement beforehand that all are to share in the cloth obtained. The Commentary to Pr 2 discusses the etiquette for taking a piece of cloth from a corpse: wait until the corpse is cold, to ensure that the spirit of the dead is no longer in the body.
As for gifts of robe-cloth, Mv.VIII.32 lists eight ways in which a donor may direct his/her gift of cloth:

1. within the territory,
2. within an agreement,
3. where food is prepared,
4. to the Community,
5. to both sides of the Community,
6. to the Community that has spent the Rains,
7. having designated it, and
8. to an individual.

There are complex stipulations governing the ways in which each of these types of gifts is to be handled. Because they are primarily the responsibility of the robe-cloth-distributor, they will be discussed in Chapter 18. However, when bhikkhus are living alone or in small groups without an authorized robe-cloth-distributor, they would be wise to inform themselves of those stipulations, so that they may handle gifts of robe-cloth properly and without offense.

Once a bhikkhu has obtained cloth, he should determine it or place it under dual ownership as discussed under NP 1, NP 3, and Pc 59. One relevant rule not mentioned in those discussions: If people give robe-cloth at a monastery for a bhikkhu who has left the monastery, the time-span within which it must be determined or placed under dual ownership does not begin until the cloth has reached his hand. According to the Commentary, "reaching his hand" means either when the cloth physically comes to his hand, when the bhikkhu is informed by the donors that the robe-cloth is with so-and-so, or when he is informed by someone else to the same effect.

Making Robes: Sewing Instructions. The basic set of robes is three: a double-layer outer cloak, a single-layer upper robe, a single-layer under robe. Up to two of these robes may be made of uncut cloth with a cut border (an *anuvata* -- see below). Robes without cut borders may not be worn; the same holds true for robes with long borders, floral borders, or snakes' hood borders. If one obtains a robe without cut borders or with long borders, one may add the missing borders or cut the long borders to an acceptable size and then wear them.

At least one of the robes, however, must be cut. The standard pattern, "like the rice fields of Magadha," was first devised by Ven. Ananda at the Buddha's suggestion. There is no penalty for not following the standard pattern, but keeping to the standard ensures that rag cloth robes will look uniform throughout the Community. It also encourages that robes made from large pieces of cloth will get cut, thus reducing their monetary value -- so that they will be less likely to be stolen. See the attached diagram..

Each cut robe made to the standard pattern has at least five sections, called *khandas.* Although more than five

khandas are allowed, only odd numbers should be used, and not even. The Canon lists names for the parts of the cut robe without explanation. The Commentary interprets them as follows: Each khanda is composed of a larger piece of cloth, called a *mandala,* and a smaller piece, called an *addhamandala,* separated by a small strip, like the dike in a rice field, called an *addhakusi.* Between each khanda is a long strip, again like the dike in a rice field, called a *kusi.* None of the texts mention this point, but it is customary that if the mandala is in the upper part of its khanda, the mandalas in the neighboring khandas will be in the lower part of theirs, and vice versa. The central khanda is called the *vivatta;* the two khandas on either side of it, the *anuvivattas;* and the remaining khandas, *bahantas,* as they wrap around the arms. An alternative interpretation, which the Commentary attributes to the Maha Atthakatha, is that all khandas between the vivatta and the outermost khandas are called anuvivattas, while only the outermost khandas are called bahantas. The entire robe is surrounded by a border, called an *anuvata.*

Two remaining pieces are mentioned in the Canon, the *giveyyaka* and the *jangheyyaka.* The Commentary gives two interpretations of these names. The first, which it prefers, is that these are extra layers of cloth, sewn respectively onto the upper robe at the anuvata wrapping around the neck and onto the lower robe at the anuvata rubbing against the calves, to protect the robes from the extra wear and tear they tend to get in those places. With the current large size of the upper robe, a jangheyyaka is useful on its lower anuvata as well. The second interpretation, which for some reason the Vinaya Mukha prefers, is that these pieces are, respectively, the upper part of the vivatta and the lower parts of the anuvattas in the upper robe.

Mv.VIII.12.2 notes that Ven. Ananda sewed the pieces of cloth together with a heavy seam, so that the robes would be appropriate for contemplatives and not provoke thieves, but this is not a required part of the pattern.
Pc 92 sets the maximum size for robes at 6x9 sugata spans. See the discussion under that rule.

Fasteners and cloth/thread loops to hold the fasteners may be added to the robe at the neck and at the lower corners. The fasteners should not be made of fancy materials. Allowable materials are the standard list of ten (mentioned under "Ears" in the preceding chapter) plus thread or cord (tied into a knot). Cloth backings for the fasteners and loops are allowed, to strengthen them. For the fasteners and loops connecting the lower corners of the robe, the cloth backing for the fastener should be put at the edge of the robe, and the cloth backing for the tying loops seven or eight fingerbreadths in from the edge at the other corner.

Repairing Robes. When robes become ragged and worn, one is encouraged to patch them, even -- if necessary -- to the extent of turning a single-layer robe into a double layer robe, and the double layer outer cloak into a four-layer one. One is also encouraged to get as much patching material as one needs from cast-off cloth and shop-remnant cloth. Mv.VIII.14.2 lists five allowable means of repairing damaged cloth: patching, darning, basting, seam-making, and seam-doubling. As often happens with the technical vocabulary of sewing and other skills, there is some doubt about a few of these terms, in particular the first and last ones. The Commentary defines the first as adding a patch after cutting out the old, damaged cloth; and the last as adding a patch without removing the old damaged cloth. Mv.VIII.21.1 lists four additional ways of repairing damaged cloth: a rough darn, the removing of an uneven edge (according to the Commentary, this refers to cases where one of two pieces at the edge of the robe gets pulled out longer than the other when a thread gets yanked), a hem piece and binding for the edge (to strengthen a frayed edge), and a network of stitches (the Commentary says that this is a network sewn like the squares on a chess board to help keep two pieces of cloth together).

Making Robes: Sewing Equipment. One is allowed to cut cloth with a small knife with or without a handle. According to the Commentary, folding knives come under "knife with a handle," and scissors would probably come here as well. Needles and thimbles may be used in sewing. At present, sewing machines have been accepted under the Great Standards. Knives and thimbles may not be made of fancy materials. Allowable materials are the standard list of ten. To protect these items, one is allowed a piece of felt to wrap the knife and a needle-tube for the needles. Cv.V.11.2 reports that various substances were used, without success, to keep needles from rusting -- filling the tube with yeast, with dried meal, with powdered stone -- and the bhikkhus finally settled on powdered stone pounded with beeswax. The Commentary reports that dried meal mixed with turmeric is also an effective rust deterrent. To keep the powdered stone mixture from cracking, one may tie it up with a cloth smeared with beeswax. The Commentary interprets this last allowance as referring to a sheath for the knife, while reporting that the Kurundi maintains that knife-sheaths "come under" this allowance.

To keep these items from getting lost, one is allowed small containers for storing them. To keep the containers orderly, one is allowed a bag for thimbles, with a cord for tying the mouth of the bag as a carrying strap.

To keep cloth aligned while sewing it, one is allowed to use a frame, called a kathina, attached with strings for tying down the pieces of cloth to be sewn together. According to the Commentary, these strings are especially useful in sewing a two-layered robe. Apparently, a Community would have a common frame used by all the bhikkhus, as there are many rules covering its proper use and care. It is not to be set up on uneven ground. A grass mat may be placed under it to keep it from getting worn; and if parts of the frame do wear out, new edge-pieces may be added. If the frame is too big for the robe to be made, one may add extra sticks within the frame to make a smaller frame to the right size. There are also allowances for strings to tie the smaller frame to the larger frame, for skewers to fold the edges of the grass mat to fit it with the smaller frame, and for slips of wood to be placed between two layers of cloth. A ruler or other similar measuring device is allowed to help keep the stitches equidistant; and a marking thread -- a thread smeared with turmeric, similar to the graphite string used by carpenters, says the Commentary -- to help keep them straight.

There is a dukkata for stepping on the frame with unwashed feet, wet feet, or shod feet. When not in use, the frame may be rolled or folded up around a rod, tied with a cord, and hung from a peg in the wall or an elephant-tusk peg. A special hall may be built for storing and using the frame. This is discussed in Chapter 7.

Making Robes: Dyeing. Robes that are entirely green or blue, entirely yellow, entirely red, entirely lavender, entirely black, entirely orange, or entirely pink should not be worn. As white is a standard color for lay people's garments, and as a bhikkhu is forbidden from dressing like a lay person, white robes are forbidden as well. The same holds true for robes made from patterned cloth, although the Vinaya Mukha makes allowances for subtle patterns, such as the ripple pattern called "squirrel's tail" that Thais sometimes weave into their silk. The Commentary states that if one receives cloth of an unallowable color, then if the color can be removed, remove it and dye the cloth the proper color. It is then allowable for use. If the color can't be removed, use the cloth for another purpose, or insert it as a third layer inside a two-layer robe.

The standard color for robes is brown, although this may shade off into reddish, yellow-, or orange-brown. In an origin story, bhikkhus dyed their robes with dung and yellow clay, and the robes came out looking wretched. So the Buddha allowed six kinds of dye: root-dye, stem (wood) dye, bark-dye, leaf-dye, flower-dye, fruit-dye. The Commentary notes, however, that these six categories contain a number of dyes that should not be used. Under root dyes, it advises against turmeric because it fades quickly; under wood dyes, *Caesalpinia sappan* and *Cudrania javanensis* because they are the wrong color; under leaf dyes, *Diospyros mallis* and indigo for the same reason -- although it also recommends that cloth already worn by lay people should be dyed once in *Diospyros mallis*. Under flower-dyes, it advises against coral tree *(Erythrina fusca?/variegata?)* and safflower because they are too red. Because the purpose of these dye allowances is that the bhikkhus use dyes giving a fast, even color, commercial chemical dyes are now accepted under the Great Standards.

The following dyeing equipment is allowed: a small dye-pot in which to boil the dye, a collar to tie around the mouth of the pot to prevent it from boiling over, ladles with and without handles, and a basin, pot, or trough for dyeing the cloth. Once the cloth has been dyed, it may be dried by spreading it out on grass matting, hung over a pole or a line, or hung from cords tied to its corners.

The following dyeing techniques are recommended. When the dye is being boiled, one may test to see if it's fully boiled by placing a drop in clear water or on the back of one's fingernail. If fully boiled, the Commentary notes, the dye will spread slowly. While dyeing the cloth, one should turn it back and forth repeatedly in the dye water. Once it is hung up to dry, one should not leave until the drips have become discontinuous. If the cloth, once dry, feels stiff, one may soak it in water; if harsh, one may beat it with the hand.

Washing Robes. The Commentary to Pr 2 notes that, when washing robes, one should not put perfume, oil, or sealing wax in the water. This, of course, raises the question of scented detergent. Because unscented detergents are often hard to find, a bhikkhu should be allowed to make use of what is available. If the detergent has a strong scent, he should do his best to rinse it out after washing.

Other Cloth Requisites. In addition to one's basic set of three robes, one is allowed the following cloth

requisites: a felt sitting rug (see NP 11-15); a sitting cloth (see Pc 89); a skin-eruption covering cloth (see Pc 90); and a rains-bathing cloth (see Pc 91). The following articles are also allowed and may be made as large as one likes: a sheet; a handkerchief (literally, a cloth for wiping the face/mouth); accessory-cloth; bags for medicine, sandals, thimbles, etc., with a cord for tying the mouth of the bag as a carrying strap; bandages (listed in the Rules section of Chapter 5); and knee straps. The Canon makes no mention of the shoulder cloth that most bhikkhus wear at present. It would apparently come under the allowance for requisite-cloths *(parikkhara-cola).*

According to the Commentary, the color restrictions applying to robes do not apply to sheets, handkerchiefs, or other cloth accessories.

There is some disagreement about which cloth items should be included under "requisite-cloth." The Commentary allows that spare robes be determined as "requisite-cloth," but these should be made to the standard size and follow the color restrictions for the basic set of three robes. The Vinaya Mukha prefers to limit the category of requisite-cloth to small cloth items such as bags, water strainers, etc. See the discussion of spare robes under NP 1.

The knee strap is a strip of cloth to help keep the body erect while sitting cross-legged. It is worn around the torso and looped around one or both knees. There is a prohibition against using the outer cloak in this manner; and even if the strap is of an allowable sort, only an ill bhikkhu may use it (see Sk 26). To make knee straps, bhikkhus are allowed a loom, shuttles, strings, tickets, and all accessories for a loom.

Two kinds of waistband are allowed: cloth strips and 'pig entrails.' According to the Commentary, the cloth strip may be made of an ordinary weave or a fish-bone weave; other weaves, such as those with large open spaces, are not allowed; a 'pig-entrails' waistband is like a rope with what looks like a keyhole at one end; a single strand rope and other round belts are also allowed. The Canon forbids the following types of waistbands: those with many strands, those like a water-snake head, those braided like a multi-strand rope, those like chains.

If the border of the waistband wears out, one may braid the border like a rope or a chain. If the ends wear out, one may sew them back and knot them in a loop. If the loops wear out, one is allowed a belt fastener, which must be made of one of the allowable materials in the standard list of ten. The Commentary to Pr 2 notes that the fastener should not be made in unusual shapes or incised with decorative patterns or pictures.

Dressing. There are rules concerning garments that may not be worn at any time, as well as rules concerning garments that must be worn when entering an inhabited area.

Forbidden garments. A bhikkhu who wears any of the following garments, which were the uniform of non-Buddhist sectarians in the Buddha's time, incurs a thullaccaya: a kusa-grass garment, a bark garment, a garment of wood-shavings, a hair blanket, a horsehair blanket, owls' wings, black antelope hide. For some reason, the Commentary insists that bark garments entail only a dukkata, rather than a thullaccaya, but it gives no reason for saying so.

A bhikkhu who adopts nakedness as an observance also incurs a thullaccaya. If he goes naked for other reasons -- as when his robes are stolen -- the Vibhanga to NP 6 states that he incurs a dukkata. Three kinds of covering are said to count as covering one's nakedness: a cloth-covering, a sauna-covering, and a water-covering. In other words, there is no offense in being uncovered by cloth in a sauna or in the water (as while bathing). Otherwise, one should wear at least one's under robe. Chapter 8 lists the normally allowable activities that are not allowed while one is naked.

To wear any of the following garments incurs a dukkata: a garment made of swallow wort *(Calotropis gigantea)* stalks, a garment made of linden bark, jackets, tirita-tree *(Symplocos racemosa)* garments, turbans, woolen cloth with the fleece on the outside, and loincloths. The Commentary states that jackets and turbans may be taken apart and the remaining cloth used for robes; that tirita-tree garments can be used as foot wipers; and that woolen cloth with the fleece inside is allowable. As for loincloths, it says that these are not allowed even when one is ill.

One is also not allowed to wear householder's upper or lower garments. This refers both to garments tailored in

styles worn by householders -- such as shirts and trousers -- as well as folding or wrapping one's robes around oneself in styles typical of householders in countries where the basic householder's garments are, like the bhikkhu's upper and lower robes, simply rectangular piece of cloths. According to the Commentary, the prohibition against householder's upper garments also covers white cloth, no matter how it is worn.

Householder's ways of wearing the lower garment mentioned in the Canon are the "elephant's trunk" [C: a roll of cloth hanging down from navel, the "fish's tail" [C: the upper corners tied in a knot with two "tails" to either side], the four corners hanging down, the "palm-leaf stem" arrangement, the "100 pleats" arrangement. According to the Commentary, one or two pleats in the lower robe when worn in the normal way are acceptable.

The Canon does not mention specific householder ways of wearing an upper garment, but the Commentary lists the following:

(1) "like a wanderer" with the chest exposed and the robe thrown back over both shoulders;
(2) as a cape, covering the back and bringing the two corners over the shoulders to the front;
(3) "like drinkers" as a scarf, with the robe wrapped around neck with two ends hanging down in front over the stomach or thrown over the back;
(4) "like palace lady" covering the head and exposing only the area around the eyes;
(5) "like wealthy householders" with the robe cut long so that one end can wrap around the whole body;
(6) "like farmers in a hut" with the robe tucked under one armpit and the rest thrown over the body like a blanket;
(7) "like brahmans" with the robe worn as a sash around the back, brought around front under the armpits, with the ends thrown over shoulders;
(8) with the right shoulder exposed, and the robe draped over the left shoulder, exposing the left arm;

To wear the robe in any of these ways out of disrespect, in a monastery or out, it says, entails a dukkata. However, if one has a practical reason to wear the robe in any of these ways -- say, as a scarf while sweeping the monastery grounds in cool weather, or "like a palace lady" in a dust storm or under blisteringly hot sun -- there should be no offense. The wilderness protocol (Chapter 9) indicates that bhikkhus in the Buddha's time, while going through the wilderness, wore their upper robe and outer cloak folded on or over their heads, and that they did not necessarily have their navels or knees covered with the under robe.

It was also common, when in the wilderness or in a monastery, to spread out the outer cloak, folded, as a groundsheet or sitting cloth (see D.16, S.XVI.11). However, the protocols for eating in a refectory (Chapter 9) state that there is an offense in spreading out the outer cloak and sitting on it in an inhabited area. Some Communities (and the Vinaya Mukha) interpret this as a prohibition against sitting on the outer cloak in inhabited areas even when wearing it around the body. This not only creates an awkward situation when visiting a lay person's house, but is also a misinterpretation of the rule.

Required garments. Except on certain occasions, a bhikkhu entering an inhabited area must wear his full set of three robes and take along his rains-bathing cloth. The purpose here is to help protect one's robes from being stolen: any robes left behind could easily fall prey to thieves. Valid reasons for not wearing any of the basic set of three robes while entering an inhabited area are: one is ill, there is sign of rain, one is crossing a river, one's dwelling is protected with a latch, or the kathina has been spread. Valid reasons for not taking along the rains-bathing cloth are: one is ill, one is going outside the "territory," one is crossing a river, the dwelling is protected with a latch, the rains-bathing cloth is not made or is unfinished. According to the Commentary, "ill" here means too sick to carry or wear the robe. "Sign of rain" refers solely to the four months of the rains. (Some Communities disagree with this definition, and interpret "sign of rain" as when there is actual rain or sign of approaching rain during any time of the year.)

None of the commentaries discuss why "going outside the territory" should be a valid reason for not taking along one's rains-bathing cloth. If "territory" here means a physical territory, such as the territory of a monastery's grounds, the allowance makes no sense. If, however, it means a temporal territory -- i.e., a set period of time -- then it makes perfect sense: if one is traveling outside the four and a half months during which one is allowed to determine and use a rains-bathing cloth (see NP 24), one need not take it along.

Strangely, the Commentary goes on to say that, aside from the allowance to go without one's full set of robes

after the kathina has been spread (see NP 2), only one of the allowances here really counts: that the robes are protected by a latch. In the wilderness, it says, even a latch is not enough. One should put the robe in a container and hide it well in a rock crevice or tree hollow. This may be good practical advice, but because the other allowances are in the Canon they still stand.

The proper way to wear one's robes is discussed under Sk 1 & 2: both the upper and lower robes should be wrapped even all around, and one should be well-covered when entering inhabited areas. These rules provide room for a wide variety of ways of wearing the robe. Some of the possibilities are pictured in the Vinaya Mukha. This, though, is another area where the wisest policy is to adhere to the customs of one's Community.

Finally, one may not enter an inhabited area without wearing a waistband.

"Now at that time a certain bhikkhu, not wearing a waistband, entered a village for alms. Along the road, his lower robe fell off. People, seeing this, hooted and hollered. The bhikkhu was abashed."

According to the Sub-commentary, breaking this rule incurs an offense even when done unintentionally.

Rules

Types of Cloth
"I allow a cloak ... I allow a silk cloak ... I allow a fleecy cloak." -- Mv.VIII.1.36
"I allow woolen cloth." -- Mv.VIII.2.1
"I allow six kinds of robe-cloth: linen, cotton, silk, wool, hemp, and canvas." -- Mv.VIII.3.1

Obtaining Cloth
"I allow householder robe-cloth. Whoever wants to, may be a rag-robe man. Whoever wants to, may consent to householder robe-cloth. And I commend contentment with whatever is readily available (§)." -- Mv.VIII.1.35
"I allow that one who consents to householder robe-cloth may consent to rag robes. And I commend contentment with both." -- Mv.VIII.3.2
"And there is the case where people give robe-cloth for bhikkhus who have gone outside the (monastery) territory, (saying,), 'I give this robe-cloth for so-and-so." I allow that one consent to it, and there is no counting of the time-span as long as it has not come to his hand." -- Mv.V.13.13

Gathering Rag-robes in Cemeteries
"I allow you, if you don't want to, not to give a portion to those who do not wait." -- Mv.VIII.4.1
"I allow, even if you don't want to, that a portion be given to those who wait." -- Mv.VIII.4.2
"I allow, even if you don't want to, that a portion be given to those who go in afterwards." -- Mv.VIII.4.3
"I allow, even if you don't want to, that a portion be given to those who go in together." -- Mv.VIII.4.4
"I allow, even if you don't want to, when an agreement has been made, that a portion be given to those who go in." -- Mv.VIII.4.5

Determining/Dual Ownership
"I allow that the three robes be determined but not placed under dual ownership; that the rains-bathing cloth be determined for the four months of the rains, and afterwards placed under dual ownership; that the sitting cloth be determined, not placed under dual ownership; that the sheet be determined, not placed under dual ownership; that the skin-eruption cover cloth be determined as long as one is sick, and afterwards placed under dual ownership; that the handkerchief be determined, not placed under dual ownership; that requisite-cloth be determined, not placed under dual ownership." -- Mv.VIII.20.2

"I allow you to place under dual ownership a cloth at least eight fingerbreadths in length, using the sugata-fingerbreadth, and four fingerbreadths in width." -- Mv.VIII.21.1

Extra Robe-cloth
"Extra robe-cloth (a spare robe) should not be worn. Whoever should wear one is to be dealt with in accordance with the rule (NP 1)." -- Mv.VIII.13.6

"I allow that extra robe-cloth (a spare robe) be worn (kept) for ten days at most." -- Mv.VIII.13.7

"I allow that extra robe-cloth (a spare robe) be placed under dual ownership." -- Mv.VIII.13.8

Making Robes: Sewing Instructions

"I allow three robes: a double-layer outer cloak, a single-layer upper robe, a single-layer under robe." -- Mv.VIII.13.5
"I allow a cut-up outer cloak, a cut-up upper robe, a cut-up under robe." -- Mv.VIII.12.2

"When the cloths are undamaged, or their damage is repaired, I allow a double-layer outer cloak, a single-layer upper robe, a single-layer under robe; when the cloths are weathered [C: ragged from being kept a long time] and worn, a four-layer outer cloak, a double-layer upper robe, a double-layer under robe. An effort may be made, as much as you need, with regard to cast-off cloth and shop-remnant cloth. I allow a patch [C: a patch after cutting out old, damaged cloth], darning, basting, seam-making (?), seam-doubling [C: a patch without removing old damaged cloth] (§)." -- Mv.VIII.14.2

"I allow that a rough darn be made ... I allow that the uneven edge be removed ... I allow a hem piece and a binding for the edge ... I allow a network of stitches." -- Mv.VIII.21.1
"One should not wear robes that have not been cut up. Whoever should wear one: an offense of wrong doing." -- Mv.VIII.11.2
"I allow two cut-up robes, one not cut up ... I allow two robes not cut up, one cut up ... I allow that a seam-strip (?) be added. But a completely uncut-up (set of robes) should not be worn. Whoever wears it: an offense of wrong doing." -- Mv.VIII.21.2

"I allow a fastener (for the robe), a loop to tie it with" ... "One should not use fancy robe fasteners. Whoever should use one: an offense of wrong doing. I allow that they be made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), conch-shell, or thread" ... "I allow a cloth backing for the fastener, a cloth backing for the tying loop" ... "I allow that the cloth backing for the fasteners be put at the edge of the robe; the cloth backing for the tying loops, seven or eight fingerbreadths in from the edge." -- Cv.V.29.3

Making Other Cloth Requisites

"I allow rains-bathing cloths." -- Mv.VIII.15.15
"I allow a sitting cloth for protecting the body, protecting one's robes, protecting the lodging." -- Mv.VIII.16.1

Is a sitting cloth without a border permissible?
That is not permissible.
Where is it objected to?
In Savatthi, in the Sutta Vibhanga (Pc 89)
What offense is committed?
A pacittiya involving cutting down. -- Cv.XI.2.8

"I allow felt" ... "Felt is neither to be determined nor placed under dual ownership." -- Cv.V.19.1
"One should not be without (separated from) a sitting cloth for four months. Whoever should do so: an offense of wrong doing." -- Cv.V.18

"I allow that a sheet be made as large as one wants." -- Mv.VIII.16.2
"I allow a skin-eruption covering cloth for anyone with boils, running sores, rashes, or thick scab diseases." -- Mv.VIII.17
"I allow a bandage." -- Mv.VI.14.5
"I allow a handkerchief (cloth for wiping the face/mouth)." -- Mv.VIII.18
"I allow requisite-cloth." -- Mv.VIII.20.1

"I allow a bag for medicine." "I allow a thread for tying the mouth of the bag as a carrying strap." "I allow a bag for sandals." "I allow a thread for tying the mouth of the bag as a carrying strap." -- Cv.V.12
"I allow a knee strap (§) for one who is ill" ... (How it is to be made:) "I allow a loom, shuttles, strings, tickets, and all accessories for a loom." -- Cv.V.28.2

Making Robes: Sewing Equipment

"I allow a small knife (a blade), a piece of felt (to wrap around it)" ... "I allow a small knife with a handle" ... "One should not use fancy small knives with handles. Whoever should use one: an offense of wrong doing. I allow that they be made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." -- Cv.V.11.1

"I allow a needle" ... "I allow a needle-tube" ... The needles got rusty. "I allow that (the tube) be filled with yeast" ... "I allow that (the tube) be filled with dried meal" ... "I allow powdered stone" ... "I allow that it (the powdered stone) be pounded with beeswax" ... The powdered stone cracked. "I allow that a cloth smeared with beeswax for tying up the powdered stone." -- Cv.V.11.2

"I allow a thimble" ... "One should not use fancy thimbles. Whoever should use one: an offense of wrong doing. I allow that they be made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." Needles, small knives, thimbles got lost. "I allow a small container (for storing these things). The small containers got disordered. "I allow a bag for thimbles." "I allow thread for tying the mouth of the bag as a carrying strap." -- Cv.V.11.5

"I allow a kathina frame, strings for the kathina frame, and that a robe be sewn having tied it down at intervals there." [C: "Kathina frame" includes mats, etc., to be spread on top of the frame. "Strings" = strings used to tie cloth to the frame when sewing a two-layered robe.] ... "A kathina frame should not be set up on an uneven place. Whoever should do so: an offense of wrong doing" ... "I allow a grass mat (to be placed under the kathina frame)." ... The frame got worn. "I allow a hem-piece" ... The frame was not the right size (§) [C: too big for the robe being made]. "I allow, having tied together a frame-stick, a skewer [C: folding the edges of the mat to a double thickness to put them in line with the smaller frame], a slip of wood [C: for placing between two layers of cloth], tying strings [C: for tying a smaller frame to a larger frame], tying threads [C: for tying the cloth to the smaller frame], that a robe be sewn" ... The spaces between the threads were unequal. ... "I allow a ruler (§)." The stitching was crooked. ... "I allow a marking thread." -- Cv.V.11.3

"A kathina frame is not to be stepped on with unwashed feet. Whoever should do so: an offense of wrong doing. A kathina frame is not to be stepped on with wet feet. Whoever should do so: an offense of wrong doing. A kathina frame is not to be stepped on with sandaled (feet). Whoever should do so: an offense of wrong doing." -- Cv.V.11.4

"I allow a hall for the kathina-frame, a building for the kathina-frame" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robe material, a cord for hanging up robe material." -- Cv.V.11.6

"I allow that the kathina frame be folded (rolled) up" ... "I allow that the kathina frame be rolled up around a stick" ... "I allow a cord for tying it up" ... "I allow that it be hung from a peg in the wall or an elephant-tusk peg." -- Cv.V.11.7

Making Robes: Dyeing

"I allow six kinds of dye: root-dye, stem (wood) dye, bark-dye, leaf-dye, flower-dye, fruit-dye." -- Mv.VIII.10.1

"I allow a little dye-pot in which to boil the dye ... I allow that a collar (§) be tied on to prevent boiling over ... I allow that a drop be placed in water or on the back of the fingernail (to test whether the dye is fully boiled or not)." -- Mv.VIII.10.2

"I allow a ladle [C: without a handle] for the dye, a scoop [C: = ladle] with a handle ... I allow a dyeing basin, a dyeing pot ... I allow a dyeing trough." -- Mv.VIII.10.3

"I allow a grass matting (on which to dry dyed cloth) ... I allow a pole for the robe, a line for the robe ... I allow that it (the cloth) be tied at the corners ... I allow a thread for tying the corners ... I allow that it be dyed turning back and forth, and that (once it is hung up to dry) one not leave until the drips have become discontinuous (§)."

-- Mv.VIII.11.1

"I allow that (stiff dyed cloth) be soaked in water ... I allow that (harsh dyed cloth) be beaten with the hand." -- Mv.VIII.11.2

Dressing
"Nakedness, a sectarian observance, is not to be followed. Whoever follows it: a grave offense." -- Mv.VIII.28.1

"I allow three kinds of covering (to count as covering for the body): sauna-covering, water-covering, cloth-covering." -- Cv.V.16.2

"A kusa-grass garment ... a bark garment ... a garment of wood-shavings ... a hair blanket ... a horsehair blanket ... owls' wings ... black antelope hide, (which is) a sectarian uniform, should not be worn. Whoever wears one: a grave offense." -- Mv.VIII.28.2

"A garment made of swallow wort stalks ... of linden bark (§) should not be worn. Whoever wears one: an offense of wrong doing." -- Mv.VIII.28.3

"Robes that are entirely green (or blue) should not be worn. Robes that are entirely yellow ... entirely red ... entirely lavender ... entirely black ... entirely orange ... entirely pink (§) should not be worn. Robes with uncut borders ... long borders ... floral borders ... snakes' hood borders should not be worn. Jackets, tirita-tree garments ... turbans should not be worn. Whoever wears one: an offense of wrong doing." -- Mv.VIII.29

"Woolen cloth with the fleece on the outside should not be worn. Whoever should wear it: an offense of wrong doing." -- Cv.V.4

"Householders lower garments (ways of wearing lower cloth) -- the 'elephant's trunk,' the 'fish's tail,' the four corners hanging down, the palm-leaf stem arrangement, the 100 pleats arrangement -- are not to be worn. Whoever should wear them: an offense of wrong doing" ... "Householders upper garments are not to be worn. Whoever should wear them: an offense of wrong doing." -- Cv.V.29.4

"A loincloth is not to be worn. Whoever should wear one: an offense of wrong doing." -- Cv.V.29.5

"One should not sit with the outer cloak tied as a strap to hold up the knees. (§) Whoever should do so: an offense of wrong doing" ... "I allow a knee strap (§) for one who is ill." -- Cv.V.28.2

"One should not enter a village with just an upper and under robe. Whoever does so: an offense of wrong doing." -- Mv.VIII.23.1
"There are these five reasons for putting aside the outer cloak ... upper robe ... under robe: one is ill, there is sign of rain, one is crossing a river, the dwelling is protected with a latch, or the kathina has been spread. These are the five reasons for putting aside the outer cloak ... upper robe ... under robe.

"There are these five reasons for putting aside the rain-bathing cloth: one is ill, one is going outside the territory, one is crossing a river, the dwelling is protected with a latch, the rain-bathing cloth is not made or is unfinished. These are the five reasons for putting aside the rain-bathing cloth." -- Mv.VIII.23.3

"A village is not to be entered by one not wearing a waistband. I allow a waistband." -- Cv.V.29.1
"One should not wear fancy waistbands -- those with many strands, those like a water-snake head, those braided like a rope, those like chains. Whoever should wear one: an offense of wrong doing. I allow two kinds of waistbands: cloth strips and 'pig entrails.' ... The border wore out. "I allow (that the border) be braided like a rope or like a chain" ... The ends wore out. "I allow that they be sewn back and knotted in a loop." ... The loops wore out. "I allow a belt fastener (BD: buckle)." ... "One should not use fancy belt fasteners. Whoever should use one: an offense of wrong doing. I allow that they be made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), conch-shell, or thread." -- Cv.V.29.2

Chapter Three: Alms Bowl & Other Requisites

Alms bowls. The alms bowl is another requisite that a candidate for ordination must have before he can be accepted into the Community as a bhikkhu. Bowls made either of clay or iron are allowed, while bowls made of or with the following materials are prohibited: gold, silver, gems, lapis lazuli, crystal, bronze, glass, tin, zinc (lead), or copper. The Commentary extrapolates from these prohibitions to state that gold serving-vessels of any kind shouldn't even be touched, whereas serving-vessels of the other substances -- although they should not be used as one's own personal property -- are all right to use if they are Community property or remain the property of a lay person. It also states that the word "copper" in the prohibition covers copper alloys, although other serving-vessels made of copper alloys are all right to use (even as one's own personal property, apparently). At present, stainless steel alms bowls are allowed, whereas aluminum alms bowls are not.

The Commentary to Pr 2 insists that the bowl not be painted or incised with decorations, or polished to the point of being "glossy like a gem." If it is, one must scrape off the decorations or spoil the gloss before using it. The stipulations for determining a bowl for use are discussed under NP 21.

In addition to the rules against using bowls made of prohibited materials, there are rules against going for alms with a gourd or a water pot, and against using a skull as a bowl.

"Now at that time a certain bhikkhu was one who used nothing but thrown away things. He carried a skull as a bowl. A woman, seeing him, screamed out in terror: 'My god, it's a demon!' People were offended and annoyed and spread it about, 'How can these Sakyan contemplatives carry a skull as a bowl, like goblins?'" (§ -- following the Sub-commentary)

To protect the bowl from being scratched, one is allowed a circular bowl rest made either of tin or of lead. Many Communities interpret these two materials as setting the limits for the fanciest materials allowable for such a rest, and so they regard bamboo, wood, and other less valuable materials as allowable, too. There is an explicit prohibition against using bowl rests made from fancy materials or decorated with little figures or other ornamentation. Bowl rests may be planed to fit tightly with the bowl, and swordfish teeth may be cut in them to keep them from slipping.

The Canon does not mention lids for bowls, although these are now used universally throughout Theravadin countries. The Great Standards would seem to apply here in not allowing them to be made from fancy materials or to be decorated with little figures or other ornamentation, but for some reason the Commentary to Pr 2 allows them to be decorated. It doesn't explain why.

There is a strict etiquette in using, washing, and storing the bowl. Scraps, bones, and waste water should not be thrown away in the bowl. A waste receptacle is allowed for this purpose. According to the Commentary, "waste water" here means water used to rinse the mouth, but it also covers water used for washing the hands or feet. The Commentary goes on to say that, when eating, one may put down the remainder of half-eaten food in the bowl, but not if it has already been in the mouth.

When the bowl has been washed, it should be put away only after having been dried (in the sun, if the sun is out). Before drying it in the sun, one should first pour out and wipe away any water in it. And one should not leave it in the sun longer than is needed to ensure that it is fully dry.

One is allowed a cloth bag for the bowl, together with a strap and a cord for tying the mouth of the bag. The Commentary to Pr 2 insists that the bag not be decorated.

To avoid dropping the bowl, one should not open a door while carrying a bowl in one's hand. According to the Commentary, "opening a door" includes opening the latch or the lock; "in one's hand" means supported by any part of one's body (as, for example, holding it between the knees), although there is an exception if the bowl is hanging by a strap from one's shoulder.

To prevent damage to the bowl, one should not leave it aside at the edge of a ledge (and, by extension, a table), at the edge of a small ledge outside a wall, on a bed, a bench, an umbrella, or on one's lap. ("Now at that time,

bhikkhus left their bowls on their laps; in a lapse of mindfulness, they got up. The bowls broke.") The bowl should also not be hung up (e.g, from a strap over a hook or from a peg in the wall). The Commentary notes that if a ledge is wide enough so that the bowl, if tipped over, would remain on the ledge, one is permitted to place it there. The same allowance would apply to placing a bowl on a table as well. The Commentary also states that one may leave the bowl on one's lap if the bowl is hanging from one's shoulder by a strap. Different Communities differ in how they take the rule against leaving the bowl on one's lap and apply it to the way one dries the bowl. Some interpret the word "lap" as meaning the lap formed when sitting on a chair or similar piece of furniture, and not the lap formed when sitting cross-legged on the floor. Others include the cross-legged lap under the word "lap" here, and insist that one should kneel on the ground while drying the bowl and refrain from placing the bowl on the lap in any way.

A bowl may be stored on a mat or a piece of cloth. Bowl stands, wicker bowl stands, and bowl bases are also allowed for storing bowls, although none of the texts define the difference among the three. The Commentary notes, however, that one should not stack more than two bowls in a bowl stand, and that the "wicker" bowl stand may be made of wood or brick/tile as well. It goes on to say that if there are no mats, cloths, stands, or bases, one may place a bowl -- always upside down -- on sand or on a floor that won't scratch or otherwise harm it. It imposes a dukkata for leaving the bowl on a hard, scratchy floor, on dirt, or on dust. This is probably based on the incoming bhikkhu's duties (see Chapter 9): "When putting away the bowl, take the bowl in one hand, feel under the bed or bench with the other hand, and place the bowl there, but do not place it on bare ground."

Footwear. The Canon mentions two kinds of footwear, leather footwear *(upahana)* and non-leather footwear *(paduka).* Generally speaking, leather footwear -- of very specific sorts -- is allowable, while non-leather is not. At present, using the Great Standards, rubber is included under leather for the purposes of these rules.
Leather footwear. A bhikkhu in the middle Ganges Valley may wear new leather sandals only if the soles are made from a single layer of leather. He may wear multi-layer sandals if they are cast-off, which according to the Commentary means that they have been worn (presumably, by someone else) at least once. Outside of the middle Ganges Valley, one may wear multi-layer sandals even if they are new.

Sandals may not be worn if the soles or the straps are entirely green (or blue), entirely yellow, entirely red, entirely lavender, entirely black, entirely orange, or entirely pink. According to the Commentary, if one takes a cloth and wipes the soles and straps with dye to spoil the color, even if only a little, the sandals will then be acceptable. At present, one may use a pen to mark them to serve the same purpose.

The following types of footwear, even when made with leather, are not allowed: footwear with heel-coverings (such as sandals with heel straps), boots (or sandals with straps up the calf), shoes, footwear stuffed with cotton (or kapok), decorated with partridge (or quail) wings, with toes pointed like rams horns, with toes pointed like goats horns, with toes pointed like scorpion tails, footwear sewn with peacocks feathers, and decorated footwear. Also not allowed is leather footwear decorated with lion skin, tiger skin, panther skin, black antelope (or civet) skin, otter skin, cat skin, squirrel (or langur) skin, or flying fox (?owl) skin. The Commentary states that if one removes the offensive part of the footwear, one is allowed to wear what remains. It also states that the allowance for new multi-layer leather footwear in outlying areas implies that all skins (except human skin) are allowable for footwear there as well, but it is hard to understand why this would be so.

As bhikkhus come to the West, the question inevitably arises as to whether boots and shoes should be allowed during colder weather, especially when there is snow. Although there is no specific allowance for using any of these types of footwear when ill (or when illness threatens), there is the precedence of the Buddha's allowing multi-layer leather footwear outside of the Ganges Valley because the ground in outlying areas was rocky and rough. Taking this as a precedent, it seems reasonable to assume that there should be similar allowances for appropriate footwear in areas where there is ice and snow.

The original intent of allowing leather footwear was apparently for use in the wilderness, for there are rules allowing its use in inhabited areas only when ill (in a way that would be aggravated by going barefoot), and in monasteries only when one's feet are split, when one is suffering from corns, or when one plans to get up on a bed or couch. (What this last allowance means is that, prior to getting up on a bed our couch, a bhikkhu walking on the ground may wear leather footwear to keep his feet from getting dirty, but when actually getting up on the bed or couch he should remove his footwear.) Eventually, however, leather footwear was generally allowed in

monasteries grounds (but not in dwellings or other buildings) even without these special circumstances. The Commentary, however, indicates that footwear should be removed in the vicinity of stupas and other places deserving respect.

Non-leather footwear. The only allowable types of non-leather footwear are the shoes -- actually, footrests made out of wood, stone, etc. -- fixed permanently in place in urinals, privies, and rinsing-rooms (rooms where one wipes oneself clean after using a privy). Non-leather footwear meant for walking is not allowed under any circumstances. Under this category the Canon lists the following: wooden footwear, woven palmyra-leaf footwear, woven bamboo footwear, footwear woven of grass, footwear woven of muñja grass, woven of reeds, woven of marshy date-palm, woven of kamala-grass, knitted from wool, footwear decorated with gold, silver, gems, lapis lazuli, crystal, bronze, glass (mirrors), tin, zinc (lead), or copper. The prohibition against footwear knitted from wool raises the question of socks. Using the General Standards, the allowance for appropriate footwear in outlying-districts, mentioned above, has been applied here as well.

Water strainers. A water strainer is another basic requisite, used to provide clean water and to protect small beings in the water from being harmed (see Pc 20 & 62). Three kinds of personal water strainers are allowed, although the first is not defined in any of the texts: a water strainer, a ladle strainer (according to the Commentary, this consists of three sticks tied together as a frame for the straining cloth), a water strainer cylinder (somewhat like a can with one end open, covered with straining cloth, and a small hole on the other end). The Commentary to Pr 2 insists that water strainers not have painted or incised decorations.

Cv.V.13.3 tells the following cautionary tale:
"Now at that time two bhikkhus were traveling along a main road among the Kosalans. One of them indulged in bad habits. The other said, 'Don't do that sort of thing, my friend. It's not proper.' The (first) bhikkhu carried a grudge. Then the (second) bhikkhu, overcome with thirst, said to the bhikkhu carrying the grudge, 'Give me your water strainer, my friend. I want to take a drink.' The bhikkhu carrying the grudge didn't give it. The bhikkhu overcome with thirst died."

As a result of this incident, the Buddha formulated two rules: "When a traveling bhikkhu is asked for a water-strainer, it is not not to be given ... And a bhikkhu is not to go traveling without a water strainer ... If there is not water-strainer or water-strainer cylinder, even the corner of the outer cloak may be determined (saying): *'Iminaa parissavetvaa pivissaami* (Having strained with this, I will drink*).'"*

For straining large amounts of water, two methods are allowed: The first is using a water-strainer mounted on sticks. This, according to the Commentary, is like a dyer's strainer for lye-water: a ladder with four steps is placed over a basin, with cloth draped over the steps. Water is poured in the middle section, between steps two and three, and then flows through the cloth to fill the sections of the basin on either side.

The second allowance is for using a filter cloth spread in the water (of a lake, river, or other large body of water). The Commentary's directions: tie a filter cloth to four stakes, let it sag in the middle to below the surface of the water, and take water from the filtered water in the middle above the cloth.

Miscellaneous accessories. A bhikkhu is allowed to own an umbrella/sunshade and to use it in the area of the monastery -- although again, as with footwear, he should lower the umbrella as a sign of respect near a stupa. He is also allowed to use it outside the monastery when he is ill. According to the Commentary, "ill" here includes when he is feverish or in an irritable mood, when he has weak eyes or any other condition that might be aggravated by not using an umbrella. The Commentary goes on to say that when there is rain, one may use an umbrella to protect one's robes; and when on a journey, one may use an umbrella as a protection against wild animals and thieves (!). The objection against using an umbrella without good reason seems to be that in ancient times it was considered a sign of rank and ostentation. Thus the Commentary goes on to say that an umbrella made out of a single very large leaf -- as is common in Sri Lanka -- is allowable in all circumstances, probably because it carries no connotations of rank. The Commentary to Pr 2 adds that umbrellas with fancy decorations should never be used. If the decorations are on the handle, one may use the umbrella only after scraping them off or wrapping the entire handle in thread so that they cannot be seen.

The following personal requisites are also allowed: a mosquito net, a little water jar (as is still common in India; a

small water kettle would also come under here), a broom, a fan, a palm-leaf fan (a fan with a handle), a torch, a lamp (flashlights would come under here), a mosquito whisk, and a staff (cane). There are two qualifications here: (1) The mosquito whisk cannot be made of yak-tail hairs (a whisk of this sort was considered a luxurious item) and instead should be made of bark fibers, khus-khus grass, or peacock feathers (why this last was not considered a luxury item is hard to tell). (2) Conflicting with the allowance for a staff at Mv.V.6.2 is a prohibition at Cv.V.24.1-3 against using a staff and a wicker-carrier unless formally authorized by the Community to do so. The Commentary's resolution of this conflict is that the prohibition applies only to staffs two meters long. Any staff shorter or longer than that, it says, requires no authorization.
When carrying a load, one is not allowed to use a carrying pole for the shoulder with loads at both ends (as is used by farmers and small vendors in Thailand). One is allowed a carrying pole with the weight at one end or a carrying pole for two bearers (with the load hanging from the middle of the pole). One is also allowed to carry a weight on the head, on the shoulders, on the hips, or slung from a strap (over the shoulder).

All metal goods except weapons are allowed, as are all wooden goods except *asandis, pallankas* (see Pc 88), wooden alms bowls, and wooden shoes; all clay goods except a foot wiper with lotus-fruit protrusions (see Chapter 6) and an oversized earthen vessel. According to the Commentary, this last is a reference to the large baked earthenware hut mentioned in Pr 2. Although metal goods are allowed, one is not allowed to make a hoard of them. An appropriate collection is one limited to items that one is actually using. Cv.V.28.2 mentions a collection "to the extent of an ointment box, an ointment stick, and instrument for removing dirt from the ears." The Commentary to Pr 2 insists that knives, scissors, and other similar tools be free of fancy decorations.

And finally, although the Buddha praised frugality and the practice of finding use in cast-off things, the incident of the bhikkhu using a skull for a bowl, mentioned above, inspired him to prohibit the practice of using cast-off things exclusively.

Rules

Bowls
"A bowl made of (made with) gold should not be used. A bowl made of silver ... of gems ... of lapis lazuli ... of crystal ... of bronze ... of glass ... of tin ... of zinc (lead) ... of copper should not be used. Whoever should use one: an offense of wrong doing. I allow two kinds of bowl: an iron bowl, a clay bowl." -- Cv.V.9.1
"One should not go for alms with a gourd ... with a water pot. Whoever should do so: an offense of wrong doing." -- Cv.V.10.1

"One should not use a skull as a bowl. Whoever should do so: an offense of wrong doing." -- Cv.V.10.2
"I allow a circular bowl rest" ... "One should not use fancy circular bowl rests. Whoever should use one: an offense of wrong doing. I allow two kinds of circular bowl rests: made of tin, made of zinc (lead)" ... "I allow that they be planed (to fit tightly with the bowl)" ... "I allow that swordfish teeth be cut in them (to keep them from slipping)" ... "Decorated circular bowl rests -- full of little figures, made with ornamentations (§ -- missing in BD) -- should not be used. Whoever should use one: an offense of wrong doing. I allow ordinary circular rests." -- Cv.V.9.2

"A wet bowl should not be put away. Whoever should do so: an offense of wrong doing. I allow that a bowl be put away after having dried it (in the sun)" ... "A bowl with water in it should not be dried in the sun. Whoever should do so: an offense of wrong doing. I allow that a bowl be dried in the sun after it has been made free of water" ... "A bowl should not be left in the heat. Whoever should do so: an offense of wrong doing. I allow that be put away after having been dried for a moment in the heat." -- Cv.V.9.3

"I allow a bowl stand" ... "A bowl should not be left aside at the edge of a ledge (§).Whoever should do so: an offense of wrong doing" ... "A bowl should not be left aside at the edge of a small ledge outside a wall (§). Whoever should do so: an offense of wrong doing" ... "I allow a grass mat (on which to place bowls upside down). Ants chewed the grass mat. "I allow a piece of cloth." Ants chewed the cloth. "I allow a bowl-base" ... "I allow a wicker stand for bowls" ... "I allow a bowl bag" ... "I allow a thread for tying the mouth of the bag as a carrying strap." -- Cv.V.9.4

"A bowl should not be hung up. Whoever should do so: an offense of wrong doing" ... "A bowl should not be kept

on a bed ... a bench ... a lap ... an umbrella. Whoever should do so: an offense of wrong doing" ... "A door should not be opened by a bhikkhu with a bowl in his hand. Whoever should open one: an offense of wrong doing." -- Cv.V.9.5

"One should not throw away scraps, bones, and waste water in the bowl. Whoever should do so: an offense of wrong doing. I allow a (waste-)receptacle." -- Cv.V.10.3

Footwear

"I allow single-layered leather footwear. Double-layered leather footwear should not be worn. Triple-layered leather footwear should not be worn. Multi-layered leather footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.1.30

"Leather footwear that is entirely green (or blue) should not be worn. Leather footwear that is entirely yellow ... entirely red ... entirely lavender ... entirely black ... entirely orange ... entirely pink (§) should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.2.1

"Leather footwear with green (blue) straps should not be worn. Leather footwear with yellow straps ... with red straps ... with lavender straps ... with black straps ... with orange straps ... with pink straps should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.2.2

"Leather footwear with heel-coverings should not be worn. Boots (or sandals with straps up the calf) (§) ... shoes (§) ... leather footwear stuffed with cotton (or kapok) ... leather footwear decorated with partridge (or quail) wings ... leather footwear with toes pointed like rams horns ... leather footwear with toes pointed like goats horns ... leather footwear with toes pointed like scorpion tails ... leather footwear sewn with peacocks feathers ... decorated leather footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.2.3

"Leather footwear decorated with lion skin should not be worn. Leather footwear decorated with tiger skin ... with panther skin ... with black antelope (or civet) skin ... with otter skin ... with cat skin ... with squirrel (or langur) skin ... with flying fox (?owl) skin should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.2.4

"I allow multi-layered leather footwear that has been cast off (or thrown away). But new multi-layered leather footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.3.2

"And one should not wear leather footwear in a monastery. Whoever should wear it: an offense of wrong doing." -- Mv.V.4.3

"I allow that one whose feet are painful or one whose feet are split or one who is afflicted with corns to wear leather footwear." -- Mv.V.5.2

"I allow you, when thinking, 'I will now get up on a bed or a couch,' to wear leather footwear." -- Mv.V.6.1
"I allow you to wear leather footwear in a monastery." -- Mv.V.6.2

"One should not enter a village while wearing leather footwear. Whoever should enter: an offense of wrong doing ... I allow that an ill bhikkhu enter a village while wearing leather footwear." -- Mv.V.12

"I allow in all outlying districts multi-layered leather footwear." -- Mv.V.13.13
"Wooden footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.6.4
"Woven palmyra-leaf footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.7.2
"Woven bamboo footwear should not be worn. Whoever should wear it: an offense of wrong doing." -- Mv.V.7.3

"Footwear woven of grass should not be worn. Footwear woven of muñja grass ... woven of reeds ... woven of marshy date-palm ... woven of kamala-grass ... knitted from wool ... decorated with gold ... decorated with silver ... decorated with gems ... decorated with lapis lazuli ... decorated with crystal ... decorated with bronze ... decorated with glass (mirrors) ... decorated with tin ... decorated with zinc (lead) ... decorated with copper should not be worn. Whoever should wear it: an offense of wrong doing. Non-leather footwear that is meant for walking

should not be worn. Whoever should wear it: an offense of wrong doing. I allow three kinds of non-leather footwear if fixed permanently in place: privy shoes, urinal shoes, rinsing-room shoes." -- Mv.V.8.3

Water Strainers

"I allow a strainer (for water)." ... "I allow a ladle-strainer" ... "I allow a *dhammakaraka* (water-strainer cylinder)." -- Cv.V.13.1

"When a traveling bhikkhu is asked for a water-strainer, it is not not to be given. Whoever doesn't give it: an offense of wrong doing. And a bhikkhu is not to go traveling without a water strainer. Whoever should go: an offense of wrong doing. If there is not water-strainer or water-strainer cylinder, even the corner of the outer cloak may be determined: 'Having strained with this, I will drink.'" -- Cv.V.13.2

"I allow a water-strainer mounted on sticks (§)."... "I allow a filter cloth to be spread in the water (§)." -- Cv.V.13.3

Miscellaneous

"I allow an umbrella (sunshade)" ... "An umbrella is not to be used." -- Cv.V.23.2
"I allow an umbrella for one who is ill" ... "I allow that an umbrella be used in a monastery and the vicinity of a monastery both by one who is ill and one who isn't." -- Cv.V.23.3

"I allow a mosquito net." -- Cv.V.13.3
"I allow a little water jar and a broom." -- Cv.V.22.1
"I allow a fan and a palm-leaf fan (a fan with a handle)." -- Cv.V.22.2
"I allow a mosquito whisk" ... "A yak-tail whisk is not to be used. Whoever should use one: an offense of wrong doing. I allow three kinds of whisk: made of bark fibers, made of khus-khus grass, made of peacock tail feathers." -- Cv.V.23.1
"I allow you ... a torch, a light, a staff (cane)." -- Mv.V.6.2
"Staffs and wicker carriers (§) are not to be used. Whoever should use one: an offense of wrong doing." -- Cv.V.24.1

"I allow that a staff-authorization be given for a bhikkhu who is ill." Procedure and transaction statement. -- Cv.V.24.2

"I allow that a staff-and-wicker-carrier-authorization be given for a bhikkhu who is ill." Procedure and transaction statement. -- Cv.V.24.3

"A carrying pole (for the shoulder) with loads at both ends is not to be carried. Whoever should carry one: an offense of wrong doing. I allow a carrying pole with the load at one end, a carrying pole for two bearers, (carrying) a weight on the head, a weight on the shoulders, a weight on the hips, a weight slung on (over the shoulder, etc.)." -- Cv.V.30

"I allow all metal goods except weapons, all wooden goods except *asandis, pallankas,* wooden alms bowls, and wooden shoes; all clay goods except a foot wiper with lotus-fruit protrusions and an oversized earthen vessel." -- Cv.V.37

"A collection of metal and bronze goods is not to be made. Whoever should make one: an offense of wrong doing." -- Cv.V.28.1

"I allow a collection to the extent of an ointment box, an ointment stick, and instrument for removing dirt from the ears." -- Cv.V.28.2

"And the practice of using nothing but thrown away things (§) should not be followed. Whoever should do so: an offense of wrong doing." -- Cv.V.10.2

Chapter Four: Food

The three main classes of food -- staple foods, non-staple foods, and juice drinks -- have already been discussed in Volume One under the Food Chapter of the pacittiya rules. The question of making fruit allowable has been discussed under Pc 11. Here we will discuss aspects of the topic of food not covered in those passages.

Cooking & storing foods. One may not consume food stored indoors, cooked indoors, or cooked by oneself. There is a separate offense for each of these actions. Thus, if one consumes food stored indoors that one has cooked oneself, one incurs two dukkatas. According to the Commentary, "indoors" here means in an *akappiya-kuti* (a building that has not been designated as a food storage place) that would count as a "same lodging" with a bhikkhu under Pc 5 & 6. "Stored" means kept overnight, even if the food has not been formally offered. (Pc 38 imposes a pacittiya on eating food kept overnight after it has been formally offered, regardless of where it has been kept.) Food stored in a food storage place *(kappiya-kuti* -- see Chapter 7) doesn't count as stored indoors. A lay person's residence automatically counts as a kappiya-kuti, so a bhikkhu staying in such a place would be able to eat food that the lay person had stored and cooked there. These storing and cooking prohibitions apply only to staple foods, non-staple foods, and juice drinks, and not to medicines and tonics. However, if a medicine or tonic stored indoors is later mixed with food that has been kept in a kappiya-kuti, the resulting mixture counts as food stored indoors. If there is no kappiya-kuti, one may give food to an unordained person, bestowing ownership on him, and then properly re-accept it at a later date.

The Canon contains an allowance, however, that a bhikkhu may reheat food that has already been cooked by another. The Mendaka allowance (Mv.VI.34.21) for gathering provisions for a journey is discussed under Pc 39.

Eating. A bhikkhu should not eat from the same dish or drink from the same beaker with anyone else at all, lay or ordained. The Commentary adds here, however, that if Bhikkhu X takes fruit from a dish and goes away, Bhikkhu Y may then take food from the same dish. After Bhikkhu Y goes away, Bhikkhu X may then come back for more. In other words, the prohibition is against using the same dish, etc., in the presence of another person who is also using it.

There is also a prohibition against eating from a food hamper (made of metal or wood, says the Commentary), which is apparently the raised, covered tray that was once used by Asian royalty and therefore considered a luxury. A bhikkhu who is ill, however, may eat from a raised tray. The Commentary says that this allowance extends to trays made of wicker ware or wood.

A bhikkhu who regurgitates his food is allowed to swallow it again as long as it has not come out of his mouth. The Commentary defines "out of his mouth" as meaning sticking in the mouth. In other words, when regurgitated food comes into the mouth, one may swallow it if it flows back down the throat, but not if it stays in the mouth. The Commentary here is interpreting *mukha-dvara,* literally the door of the face, as the larynx, and not the opening of the lips. Under Pc 40 we argued against this interpretation, and there is further evidence from M.140 that this interpretation should not stand. There, the space property in the body is divided into various parts, two of which are the mukha-dvara and the space "whereby what has been eaten, drunk, consumed, and savored gets swallowed." The larynx belongs to the second space; this leaves the mouth for the first. The awkwardness of the Commentary's interpretation here is yet another argument against taking mukha-dvara to mean larynx -- why food stuck in the mouth would be counted as outside the larynx but food that doesn't get stuck would not, is hard to explain. A more reasonable interpretation would be the common-sense one: regurgitated food may be swallowed again, even if it gets stuck in the mouth, but not if brought out of the mouth.

Famine allowances. The following actions, normally not allowed, are allowable during a famine: one may eat what has been stored indoors, cooked indoors, and cooked by oneself. If there is non-staple fruit and there is no one to make it allowable, one may pick it up and carry it away. If one meets an unordained person who can make it allowable, one may put the fruit on the ground and then consume it after having formally received it from that person. If one has eaten and turned down an offer of further food, one may still consume food that has not been made "left-over" (see Pc 35) if it was brought back from where the meal was, if it was formally accepted before the meal, or if it is food that has grown in the woods or in a lotus pond -- apparently these last two were places where people would go foraging during a famine.

Garlic. There is a prohibition against eating garlic unless one is ill. According to the Commentary, "ill" here means any illness for which garlic is a cure. According to current medical knowledge, this would include high blood cholesterol. Although Asian food often contains garlic as an ingredient, none of the texts mention the use of garlic mixed in with food. Perhaps it is allowable on the grounds of being a digestive aid. An alternative interpretation, accepted by many Communities, is that the original prohibition is against eating garlic by itself. Following this interpretation, garlic mixed with other ingredients would be allowable even when one is not ill.

Green gram. Although there are cases where green gram, even when cooked, may sprout, a bhikkhu is allowed to consume as much cooked green gram as he likes.

Rules

"I allow anything falling while being presented to be picked up by oneself and eaten. Why is that? Because it has been relinquished by the benefactors." -- Cv.V.26

"One should not consume human flesh. Whoever should do so: a grave offense. And one should not consume meat without having reflected on it (on what it is). Whoever should do so: an offense of wrong doing." -- Mv.VI.23.9

"One should not consume elephant flesh ... horse flesh ... dog flesh ... snake flesh [C: Includes all long, footless beings] ... lion flesh ... tiger flesh ... leopard flesh ... bear flesh ... hyena flesh. Whoever should do so: an offense of wrong doing." -- Mv.VI.23.10-15

"One should not knowingly consume meat killed on purpose (for a bhikkhu). Whoever should consume it: an offense of wrong doing. I allow seafood and meat that is pure in three respects: one has not seen, heard, or suspected (that it was killed on purpose for a bhikkhu)." -- Mv.VI.31.14

"I allow all fruit that is non-staple." -- Mv.VI.38

"A mango is not to be consumed. Whoever should consume one: an offense of wrong doing." -- Cv.V.5.1 (This rule was later repealed by the rules at Cv.V.5.2)

"I allow mango peels." "I allow that fruit made allowable for contemplatives in any of five ways be consumed: damaged by fire, damaged by a knife, damaged by a fingernail, seedless, or with the seeds removed. I allow that fruit made allowable for contemplatives in any of these five ways be consumed." -- Cv.V.5.2

"I allow that fruit that has not been made allowable be consumed if it is without seeds, or if the seeds are discharged." -- Mv.VI.21

"Although green gram, even when cooked, sprouts, I allow that green gram be consumed as much as you like (§)." -- Mv.VI.16.2

"I allow conjey and honey-lumps (syrup sweets)." -- Mv.VI.24.7

"When invited to a certain place, one should not consume the eating-conjey of another (donor). Whoever should consume it should be dealt with in accordance with the rule (Pc 33)." -- Mv.VI.25.7

"I allow the five products of a cow: milk, curds, buttermilk, butter, ghee." -- Mv.VI.34.21

"I allow eight juice drinks: mango juice drink, jambolan juice drink, seed-banana juice drink, seedless banana juice drink, masang *(Bassia pierrei)* juice drink, grape juice drink, lotus root juice drink, maprang *(Bouea burmanica (Anacardiaceae))* juice drink. I allow all fruit juice except for the juice of grain. I allow all leaf-juice except for the juice of cooked (§) vegetables. I allow all flower juice except for the juice of masang flowers. I allow fresh sugar cane juice." -- Mv.VI.35.6

"I allow all vegetables and all non-staple foods made with flour." -- Mv.VI.36.8

"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you. Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you. And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you. And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you." -- Mv.VI.40.1

"Garlic should not be eaten. Whoever should eat it: an offense of wrong doing." -- Cv.V.34.1
"I allow that garlic be eaten in the event of illness." -- Cv.V.34.2

Cooking & Storing
"One should not consume what is stored (§) indoors (in one's dwelling), cooked indoors, or cooked by oneself." -- Mv.VI.17.3

"I allow reheating." -- Mv.VI.17.6

"There are badland roads with little water, little food. It is not easy to go along them with provisions for a journey. I allow that provisions for a journey be sought out: husked rice by one who has need of husked rice, green-gram by one who has need of green gram, beans by one who has need of beans, salt by one who has need of salt; sugar-patties by one who has need of sugar-patties, oil by one who has need of oil, ghee by one who has need of ghee." -- Mv.VI.34.21

Eating
"One should not eat from the same dish (with another person) (or) drink from the same beaker... Whoever should do so: an offense of wrong doing." -- Cv.V.19.2

"One should not eat from a food hamper (§). Whoever should do so: an offense of wrong doing" ... (A sick bhikkhu couldn't hold his bowl in his hand) "I allow a raised tray." -- Cv.V.19.1

"I allow ruminating for a ruminator. But one should not take in (ingest) anything brought outside of the mouth. Whoever should do so is to be dealt with according to the rule (Pc 37)." -- Cv.V.25

Famine Allowances
"I allow storing indoors ... I allow cooking indoors ... I allow that one cook for oneself ... I allow what is stored indoors, cooked indoors, and cooked by oneself." -- Mv.VI.17.7

"I allow that where one sees non-staple fruit, and there is no one to make it allowable, having picked it up and carried it away, having seen someone to make it allowable, having placed it on the ground, having formally received it, one may consume it. I allow that one formally accept what one has picked up." -- Mv.VI.17.9

"I allow that, having eaten and been satisfied, one may consume what has not been made left over if it is brought back from there (where the meal was)." -- Mv.VI.18.4

"I allow that, having eaten and been satisfied, one may consume what has not been made left over if it was formally accepted before the meal." -- Mv.VI.19.2

"I allow that, having eaten and been satisfied, one may consume what has not been made left over if it grows in the woods, if it grows in a lotus pond." -- Mv.VI.20.4

"Those things that were allowed by me for the bhikkhus when food was scarce, crops bad, and almsfood difficult to obtain: what was stored indoors, cooked indoors, cooked by oneself, accepting formally what was picked up; what was taken back from there; what was formally accepted before the meal; what grows in the woods; what grows in a lotus pond: from this day forward I rescind them. One should not consume what is stored indoors, cooked indoors, cooked by oneself; or what was formally accepted after having been picked up: Whoever should consume it: an offense of wrong doing. Nor should one, having eaten and been satisfied, consume food that is

not left over if it is brought back from there (the place where the meal was offered), if it was formally accepted before the meal, if it grows in the woods or a lotus pond. Whoever should consume these is to be dealt with in accordance with the rule (Pc 35)." -- Mv.VI.32.2

"Day-long food (juice drinks) mixed with time-period (morning) food is allowable in the time period, but not outside of the time period. Seven-day medicine (tonics) mixed with time-period food is allowable in the time period, but not outside of the time period. Life-long medicine mixed with time-period food is allowable in the time period, but not outside of the time period. Seven-day medicine mixed with day-long food is allowable during the day, but not when the day has passed. Life-long medicine mixed with day-long food is allowable during the day, but not when the day has passed. Life-long medicine mixed with seven-day medicine is allowable during the seven days, but not when the seven days have passed." -- Mv.VI.40.3

From the Second Council

(1) Is the permission for a salt horn permissible?
What is the permission for a salt horn?
"It is permissible to carry a salt horn, (thinking,) 'I will enjoy whatever is unsalted.'"
That is not permissible.
Where is it objected to?
In Savatthi, in the Sutta Vibhanga (Pc 38).
What offense is committed?
A pacittiya for stored-up food.

(2) Is the permission for two fingerbreadths permissible?
What is the permission for two fingerbreadths?
"When the sun's shadow has passed two fingerbreadths into the 'wrong time,' it is still permissible to eat food."
That is not permissible.
Where is it objected to?
In Rajagaha, in the Sutta Vibhanga (Pc 37).
What offense is committed?
A pacittiya for eating in the wrong time.

(3) Is the permission for among villages permissible?
What is the permission for among villages?
"Having eaten and turned down an offer of further food, it is permissible for one who thinks, 'I will now go among villages/into the village,' to eat food that is not left over."
That is not permissible.
Where is it objected to?
In Savatthi, in the Sutta Vibhanga (Pc 35).
What offense is committed?
A pacittiya for eating what is not left over.

(7) Is the permission for unchurned buttermilk permissible?
What is the permission for unchurned buttermilk?
"Having eaten and turned down an offer of further food, it is permissible to drink milk that is not left over that has passed the state of being milk but not yet arrived at the state of being curds."
That is not permissible.
Where is it objected to?
In Savatthi, in the Sutta Vibhanga (Pc 35).
What offense is committed?
A pacittiya for eating what is not left over.

(8) Is the permission for unfermented toddy permissible?
What is the permission for unfermented toddy?
"It is permissible to drink alcohol that has not fermented and has not yet arrived at the state of being strong drink."
That is not permissible.
Where is it objected to?
In Kosambi, in the Sutta Vibhanga (Pc 51).
What offense is committed?
A pacittiya for drinking alcohol and fermented liquor.
-- Cv. XI.2.8

Chapter Five: Medicine

The Great Section on Virtue in the Samañña phala Sutta (D.2) lists the types of wrong livelihood from which a bhikkhu should abstain. Among them is the practice of medicine, or in the words of the sutta:
"preparing emetics, purgatives, expectorants, diuretics, headache cures; preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects -- he abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue."

The Commentary to Pr 3 states that a bhikkhu should not act as a doctor for lay people unless they are:

1. his parents, people who care for his parents, his other blood relatives;
2. his preceptor and teacher's parents or other blood relatives;
3. applicants for ordination;
4. his own steward;
5. travelers who arrive ill at his monastery;
6. people who fall ill while in the monastery.

In none of these cases, however, should he expect material reward for his services.

Bhikkhus are, however, expected to know enough medicine to care for their own and for one another's illnesses. This point is beautifully illustrated by one of the most inspiring passages in the Canon:

Now at that time a certain bhikkhu was sick with dysentery. He lay fouled in his own urine and excrement. Then the Blessed One, on an inspection tour of the lodgings with Ven. Ananda as his attendant, went to that bhikkhu's dwelling and, on arrival, saw the bhikkhu lying fouled in his own urine and excrement. On seeing him, he went to the bhikkhu and said, "What is your illness, bhikkhu?"

"I have dysentery, O Blessed One."
"But do you have an attendant?"
"No, O Blessed One."
"Then why don't the bhikkhus attend to you?"
"I don't do anything for the bhikkhus, lord, which is why they don't attend to me."

Then the Blessed One addressed Ven. Ananda: "Go fetch some water, Ananda. We will wash this bhikkhu."
"As you say, lord," Ven. Ananda replied, and he fetched some water. The Blessed One sprinkled water on the bhikkhu, and Ven. Ananda washed him off. Then -- with the Blessed One taking the bhikkhu by the head, and Ven. Ananda taking him by the feet -- they lifted him up and placed him on a bed.

Then the Blessed One, from this cause, because of this event, had the bhikkhus assembled and asked them:

"Is there a sick bhikkhu in that dwelling over there?"
"Yes, O Blessed One, there is."
"And what is his illness?"
"He has dysentery, O Blessed One."
"But does he have an attendant?"
"No, O Blessed One."
"Then why don't the bhikkhus attend to him?"
"He doesn't do anything for the bhikkhus, lord, which is why they don't attend to him."
"Bhikkhus, you have no mother, you have no father, who might tend to you. If you don't tend to one another, who then will tend to you? Whoever would tend to me, should tend to the sick."

The Buddha then sets out precise duties both for the sick and for those who nurse them:

"If one's preceptor is present, the preceptor should tend to one as long as life lasts, and should stay until one's recovery. If one's teacher is present, the teacher should tend to one as long as life lasts, and should stay until one's recovery. If one's student is present, the student should tend to one as long as life lasts, and should stay until one's recovery. If one's apprentice is present, the apprentice should tend to one as long as life lasts, and should stay until one's recovery. If a fellow student of one's preceptor is present, the fellow student of one's preceptor should tend to one as long as life lasts, and should stay until one's recovery. If a fellow apprentice of one's teacher is present, the fellow apprentice of one's teacher should tend to one as long as life lasts, and should stay until one's recovery. If no preceptor, teacher, student, apprentice, fellow student of one's preceptor, or fellow apprentice of one's teacher is present, the Community should tend to one. If he/it (i.e., the bhikkhu or the Community responsible for the care, as the case may be) does not, there is an offense of wrong-doing.

"A sick person endowed with five qualities is hard to tend to: he does what is not amenable to his cure; he does not know the proper amount in things amenable to his cure; he does not take his medicine; he does not tell his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is not the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is hard to tend to.

"A sick person endowed with five qualities is easy to tend to: he does what is amenable to his cure; he knows the proper amount in

things amenable to his cure; he takes his medicine; he tells his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are worse when they are worse, improving when they are improving, or remaining the same when they are remaining the same; and he is the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is easy to tend to.

"A nurse endowed with five qualities is not fit to tend to the sick: He is not competent at mixing medicine; he does not know what is amenable or unamenable to the patient's cure, bringing to the patient things that are unamenable and taking away things that are amenable; he is motivated by material gain, not by thoughts of good will; he gets disgusted at cleaning up excrement, urine, saliva (§), or vomit; and he is not competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma.

A nurse endowed with these five qualities is not fit to tend to the sick.

"A nurse endowed with five qualities is fit to tend to the sick: He is competent at mixing medicine; he knows what is amenable or unamenable to the patient's cure, taking away things that are unamenable and bringing things that are amenable; he is motivated by thoughts of good will, not by material gain; he does not get disgusted at cleaning up excrement, urine, saliva, or vomit; and he is competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is fit to tend to the sick." -- Mv.VIII.26.1-8

Issues related to two of the last five qualities are discussed in detail in the Khandhakas: competence in mixing medicine and the question of material gain, i.e., the rewards given to nurses who have faithfully tended the sick. The latter issue is a communal one, and so will be discussed in Chapter 22. Here we will discuss issues related to medicine, which fall under four main topics: the basic "support" medicine; general classes of edibles that count as tonics and medicines; medical treatments recommended for specific diseases; and medical procedures.

Support medicine. A bhikkhu's basic medicinal support is *puti-mutta-bhesajja,* which translates literally as "rancid urine medicine." Strangely, none of the texts define the term. The commentaries to the Khuddakapatha, Udana, and Sutta Nipata give an example of this sort of medicine -- rancid urine with yellow myrobalan -- but without a formal definition to indicate the full range of the term. The Sub-commentary to the Vinaya defines rancid urine as any sort of urine at all, citing as a parallel the Pali expression *puti-kaya,* decomposing body, which refers to any human body, living or dead, "even one with golden skin." However, it does not say whether rancid urine medicine is the rancid urine itself or, as suggested by the example from the commentaries, medicinal fruits pickled in urine.

Because the texts are vague about this term, various oral traditions have developed around it. In Sri Lanka, rancid urine medicine is usually interpreted as medicinal fruits pickled in cow's urine. In Thailand, some Communities interpret it as one's own first urine in the morning, following the ancient Indian tradition of using this urine as a tonic. (Modern scientists have discovered that this urine contains a high level of melatonin.) Given the silence of the texts, the best policy here is to follow the traditions of one's own Community.

The five tonics are discussed in detail under NP 23, but the issue of flour mixed with sugar bears repeating. The Canon states that if sugar is mixed with flour or ashes as a binding agent, and if it is still called sugar, then it counts as one of the five tonics. Some have argued that this allowance extends to candies that have small amounts of flour or other food starch mixed in, but if the candies are not called sugar, they do not meet the terms of the allowance and so should be classed as food.

Life-long medicines. Seven types of edibles are classed as life-long medicines: tallow medicine, root medicine, astringent decoction medicine, leaf medicine, fruit medicine, resin medicine, and salt medicine. The Canon lists specific examples for each type. Although some of the examples are hard to identify precisely, each of the classes when taken as a whole is clear enough to form a guideline for applying the Great Standards to similar medicines today. Thus I have made no effort to identify the more obscure examples. As the Canon itself makes clear, *any* medicine that would come under the last six of these classes -- as long as it does not serve as a staple or non-staple food -- is allowed here.

Tallow medicine. The Canon lists five kinds of tallow medicine: tallow from bears, fish, alligators, pigs, and donkeys. The Great Standards would expand this list to cover the tallow from any animal whose flesh is allowable. Tallow of these sorts may be consumed as oil if received in the right time (before noon, according to the Commentary), rendered in the right time, and filtered in the right time. If the tallow has been received, rendered, or filtered after noon, the act of consuming the resulting oil carries a dukkata for each of the three activities that took place after noon. For example, if the tallow was received before noon, but rendered and

filtered after noon, there are two dukkatas for consuming the resulting oil.

Root medicine. The Canon defines life-long root medicine as follows: turmeric, ginger, orris root, white orris root, garlic, black hellebore, khus-khus, nut-grass, or whatever other roots are medicines and do not serve as staple or non-staple food. With this, and all the remaining classes of life-long medicine, one may keep the medicine for life and consume it when there is a medicinal reason for doing so. If there is no such reason, there is a dukkata for consuming it. As mentioned in the preceding chapter, there is a specific prohibition against eating garlic when not ill. In connection with the allowance for root medicine, there is also an allowance for a grindstone and a grinding wheel to reduce the medicine to a powder.

Astringent-decoction medicine. Here the Canon lists astringent decoctions from the nimb-tree, from the kutaja, from the pakkava, from the nattamala, or any other astringent decoctions that are medicines and do not serve as staple or non-staple food.

Leaf medicine. The Canon's list includes nimb leaves, kutaja leaves, cucumber leaves, basil leaves, cotton-tree leaves, or any other leaves that are medicines and do not serve as staple or non-staple food.

Fruit medicine. Here the Canon lists vilanga *(Erycibe paniculata),* pepper, black pepper, yellow myrobalan, beleric myrobalan, emblic myrobalan, gotha-fruit, or any other fruits that are medicines and do not serve as staple or non-staple food.

Resin medicine. The Canon lists hingu, hingu-resin, hingu-gum, gum, gum-patti, gum-panni, or any other resins that are medicines and do not serve as staple or non-staple food.

Salt medicine. The Canon allows the following salts: sea salt, black salt, rock salt, culinary salt, red salt (which the Commentary defines as salt mixed with other medicinal ingredients), or any other salts that are medicines and do not serve as staple or non-staple food. The Parivara (VI.2) mentions both natural and man-made salts as allowable. Modern medicines that are organic or inorganic salts would fit under this category.

Specific treatments. In addition to the general classes of medicines, Mv.VI lists allowable treatments for specific diseases. The stress here is on the word *allowable:* a bhikkhu is not required to use these treatments, but he might want to familiarize himself with them so that he can apply the Great Standards to modern medicine in an informed way. Historically, this list, together with similar lists in the Vinayas of the other early schools, has played an important part in the spread of medical knowledge from India to the lands to which Buddhism spread in the rest of Asia. At present, it gives a fascinating picture of the state of medical art in the Buddha's time.

For itch, small boils, running sores, an affliction of thick scabs, or bad body odor: One may use powders. To refine the powder, one may use powder sifters, including cloth sifters. As mentioned in Chapter 1, the Commentary states that for bad body odor, all fragrant powders are allowable. The Canon allows the use of (powdered) dung, clay, and dye-dregs for one who is not ill. According to the Commentary, ordinary (unscented) chunam comes under "dye-dregs."

For possession by non-human beings: Raw flesh and raw blood are allowed. The texts do not say whether this a medicine per se, or -- if the non-human being is blood-thirsty -- the bhikkhu should simply not be held responsible for eating such things.

For eye diseases: Ointments such as black collyrium, rasa-ointment (made with vitriol?), sota-ointment (made with antimony?), yellow orpiment (§), and lamp-black are allowed. Sandalwood, rosebay, black gum, talisa *(Flacourtia cataphracta),* and nut-grass may be mixed in with the ointments. The ointments may be kept in boxes made of any of the standard ten materials (except for human bone, says the Commentary), but not in boxes made of fancy materials. The boxes may have lids, which may be tied to the boxes with thread or cord. If an ointment box gets broken, it may be bound together with thread or cord. Ointment sticks may be used to apply the ointments, but again they must be made of one of the ten standard allowable materials. A bhikkhu may keep the ointment sticks in a case, and the ointment box in a bag. The bag may have a cord for tying the mouth of the bag as a carrying strap.

For pains in the head: Apply oil to the head; give treatments (such as snuff medicine) up the nose; or have the patient inhale smoke. Nose-tubes (or nose-spoons), double nose-tubes (double nose-spoons), and smoke inhaling tubes are allowed, but must be made from any of the standard allowable materials. One may keep lids, bags, and double bags for the smoke-inhaling tubes, and the bags may be tied with at the mouth with a cord for use as a carrying strap.

For wind afflictions: According to ancient Indian medicine, sharp pains in the body result from the provocation of the wind property. Dizziness is also counted as a wind affliction. The basic treatment is for the patient to drink a decoction of oil. The oil may be kept in a flask made of metal, wood, or fruit (e.g., coconut shell). Distilled liquor may be mixed in with the decoction, but not so much that the color, smell, or taste of the liquor could be detected. To drink oil mixed with excessive liquor violates Pc 51. If too much liquor has been mixed in with the oil, it may be determined for use as rubbing oil.

For wind afflictions in the limbs: Sweating treatments, sweating treatments with herbs, and a "great sweating" treatment are allowed. The Commentary gives directions for this last treatment: Use a hole dug lengthwise the size of a human being and fill it with burning embers, charcoal, or coals; cover it with sand or dirt, and then with various leaves that are good for wind diseases. Have the ill bhikkhu cover his body with oil and lie down on top of the leaves, turning over as necessary. Other treatments for wind afflictions in the limbs include hemp water (according to the Commentary, this means water boiled with hemp leaves; pour it over the body, cover the body with the leaves, and then get into a sweating-treatment tent) and a water vat, which the Commentary says is a tub big enough for a bhikkhu to get into. Hot tubs would come under here.

For wind affliction in the joints: Blood-letting and moxibustion are allowed.

For split feet: Rubbing-oil and foot salves are allowed. The Commentary states that the foot salve may include whatever liquor will help split feet to heal.

For boils: Lancing (surgery) is allowed unless the boil is on the genitals or the anus (see below). Allowable post-operative treatments include astringent water, pounded sesame paste, a compress, and a bandage. The scar may be sprinkled with mustard-seed powder to prevent itching. It may also be fumigated, and the scar-tissue cut off with a piece of salt-crystal. The scar may also be treated with oil. An old piece of cloth is allowed for soaking up the oil, and every kind of treatment for sores or wounds is allowed.

For snakebite: A medicine may be made of the "four great filthy things": excrement, urine, ashes, and clay. If there is someone present to make these things allowable, one should have him/her make them allowable. If not, one may take them for oneself and consume them. The Commentary notes that this allowance covers not only snakebite, but also any other poisonous animal bite. The Sub-commentary adds that "for oneself" here also includes cases where Bhikkhu X fetches these items himself for Bhikkhu Y, who has been bitten. Y, in such cases, is allowed to consume them. None of the texts mention this point, but an oral tradition in Thailand asserts that the excrement to be used in this medicine should first be burnt in a fire.

For drinking poison: Water mixed with excrement (!) may be drunk. If one receives the excrement while excreting it, it does not need to be formally received again. The Commentary interprets this last statement by saying that if, while excreting, one catches the excrement before it falls to the ground, one need not have it formally offered. If it falls to the ground, one does. This, however, seems overly scrupulous. The parallel in the case of offering food is that if the food falls to the ground while being offered, it still counts as offered. The same principle should hold here.

For drinking a sorcery concoction: According to the Commentary, a sorcery concoction is voodoo medicine made by a woman to put a man under her power. The antidote given in the Canon is to drink mud turned up by a plow. The Commentary recommends that it be mixed with water.

For constipation: The Canon recommends drinking alkaline juice, and the Commentary gives directions for how to make it: take cooked rice, dry it in the sun, burn it, and drink the liquid that comes from the ashes.

For jaundice: Urine and yellow myrobalan are allowed, which the Commentary defines as yellow myrobalan

pickled in cow urine. This raises the question: if this were the meaning of "rancid urine medicine" in the four supports, why would there be this special allowance?

For skin disease: A scented rubbing is allowed.

For a body full of bad humors: One may drink a purgative. After the purgative has worked, one may take clarified conjey (which, according to the Commentary, is the clear liquid from rice porridge, strained to remove all rice grains), clear green gram broth, slightly thick green gram broth, or meat broth (which again, the Commenatary says, is just the broth without any meat). Some Communities extend these last allowances for any occasion, but the Canon gives them in the context of an antidote to the effects of a strong purgative, so there are those who will extend the allowance only to cases where a bhikkhu is weakened by diarrhea or other similarly severe conditions.

As a general tonic: Lonasociraka, a fermented medicine, is discussed under Pc 37.

Medical procedures. A bhikkhu who has surgery (lancing) or hemorrhoid removal performed on the crotch or within the area two fingerbreadths around the crotch incurs a thullaccaya. The word crotch *(sambadha)* literally means "narrow place," and covers the anus and genitals.

"Now at that time a certain bhikkhu had a fistula. Akasagotta the surgeon lanced it. Then the Blessed One, on a tour of the lodgings, headed to that bhikkhu's dwelling. Akasagotta the surgeon saw the Blessed One coming from afar and, on seeing him, said, 'Come, Master Gotama. Look at this bhikkhu's anus. It's like an iguana's mouth.' Then the Blessed One, (thinking,) 'This worthless man is making fun of me,' turned back. (He then convened a meeting of the bhikkhus, at which he said,) 'How can this foolish man have surgery done on the private parts? In the private parts the skin is tender, a scar is hard to heal, the knife hard to guide.'" -- Mv.VI.22.22-23

It is interesting to note that brain surgery was known in the Buddha's time, and yet he did not regard it as dangerous as the procedures forbidden here. The Vinaya Mukha maintains that surgical technique has developed to the point where this prohibition is counterproductive, but post-operative complications from hemorrhoid surgery still arise fairly frequently. The Commentary recommends as a safer alternative that one apply an astringent decoction to the hemorrhoid and tie off the end with string. All equipment needed to do this is allowable. If the scrotum is enlarged, one may apply medicines to it and warm it over the fire. None of the texts discuss alternatives to prostate surgery. Some Communities, following the Vinaya Mukha, would allow it whenever needed.

As mentioned above, blood letting is allowed as a treatment for wind afflictions of the joints. For some reason, the PTS and Burmese editions of the Canon list a separate general allowance for blood-letting at Cv.V.6. This passage is not in the Thai edition.

The Great Standards. Appropriately, the Khandhaka dealing with medicine ends with the Great Standards, as medical knowledge is so changeable over time, and variable from location to location, that there is a need for general principles to apply the rules of the Buddha's time to our own. In this chapter, the rules about practicing medicine and the classifications of tonics and life-long medicines are timeless. In the sections on specific treatments and medical procedures, however, the only hard and fast rules are the prohibitions. Outside of the prohibitions, all modern medical procedures are allowed.

Rules

The Five Tonics

"I allow that the five tonics, having been accepted at the right time, be consumed at the right time." -- Mv.VI.1.3
"I allow that the five tonics, having been accepted, be consumed at the right time or the wrong time." -- Mv.VI.1.5

"There are these tonics to be taken by sick bhikkhus: ghee, butter, oil, honey, sugar-molasses. Having been received, they may be used from storage seven days at most. Beyond that, one is to be dealt with in accordance with the rule (NP 23)." -- Mv.VI.15.10

"Even though, to bind it together, they mix flour or ashes (§) into sugar patties and it still counts as sugar, I allow that sugar be consumed as much as you like." -- Mv.VI.16.1

"I allow sugar patties for a bhikkhu who is ill, and sugar patty water for one who is not ill." -- Mv.VI.27

Life-long Medicines

"I allow that tallow-medicine -- i.e., tallow from bears, tallow from fish, tallow from alligators, tallow from pigs, tallow from donkeys -- be consumed as oil if received in the right time, rendered in the right time, and filtered in the right time." -- Mv.VI.2.1

"I allow that, having accepted root-medicine -- i.e., turmeric, ginger, orris root, white orris root, garlic, black hellebore, khus-khus, nut-grass, or whatever other roots are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.3.1

"Garlic should not be eaten. Whoever should eat it: an offense of wrong doing." -- Cv.V.34.1
"I allow that garlic be eaten in the case of illness." -- Cv.V.34.2

"I allow a grindstone and a grinding wheel." -- Mv.VI.3.2

"I allow that, having accepted astringent-decoction medicine -- i.e., astringent decoctions from the nimb-tree, from the kutaja, from the pakkava, from the nattamala, or whatever other astringent decoctions are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.4

"I allow that, having accepted leaf-medicine -- i.e., nimb leaves, kutaja leaves, cucumber leaves, basil leaves, cotton tree leaves, or whatever other leaves are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.5

"I allow that, having accepted fruit-medicine -- i.e., vilanga *(Erycibe paniculata),* pepper, black pepper, yellow myrobalan, beleric myrobalan, emblic myrobalan, gotha-fruit, or whatever other fruits are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.6

"I allow that, having accepted resin-medicine -- i.e., hingu, hingu-resin, hingu-gum, gum, gum-patti, gum-panni, or whatever other resins are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.7

"I allow that, having accepted salt-medicine -- i.e., sea salt, black salt, rock salt, culinary salt, red salt, or whatever other salts are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food -- one may keep it for life; and, when there is reason, to consume it. If there is no reason, there is an offense of wrong doing for one who consumes it." -- Mv.VI.8

Specific Treatments

"I allow powders as medicines for one who has an itch, a small boil, a running sore, or an affliction of thick scabs; or for one whose body smells bad; I allow (powdered) dung, clay, and dye-dregs for one who is not ill. I allow a pestle and mortar." -- Mv.VI.9.2

"I allow a powder sifter ... I allow a cloth sifter." -- Mv.VI.10.1

"I allow, for one who is afflicted (possessed) by non-human beings, raw flesh and raw blood." -- Mv.VI.10.2

"I allow (eye) ointments: black collyrium, rasa-ointment (made with vitriol?), sota-ointment (made with

antimony?), yellow orpiment (§), lamp-black." "I allow (mixed in the ointments) sandalwood, rosebay, black gum, talisa *(Flacourtia cataphracta),* nut-grass." -- Mv.VI.11.2

"I allow an ointment box." "One should not use fancy ointment boxes. Whoever does: an offense of wrong doing. I allow (ointment boxes) made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." -- Mv.VI.12.1

"I allow a lid." "I allow, having tied it with thread, to tie it to the ointment-box." "(A broken ointment box) I allow it to be stitched together with thread." -- Mv.VI.12.2

"I allow an ointment stick." "One should not use fancy ointment sticks. Whoever does: an offense of wrong doing. I allow (ointment sticks) made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." -- Mv.VI.12.3

"I allow a case for (ointment) sticks." "I allow a bag for the ointment box." "I allow a thread for tying the mouth of the bag as a carrying strap." -- Mv.VI.12.4

"I allow oil for the head." "I allow treatment through the nose." "I allow a nose-tube (or nose-spoon)." "One should not use fancy nose tubes. Whoever does: an offense of wrong doing. I allow (nose tubes) made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." -- Mv.VI.13.1

"I allow a double nose-tube." "I allow that smoke be inhaled." "I allow a tube for inhaling smoke." "One should not use fancy smoke-inhaling tubes. Whoever does: an offense of wrong doing. I allow (smoke-inhaling tubes) made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (§) (e.g., coconut shell), copper (metal), or conch-shell." "I allow a lid (for the smoke-inhaling tubes)." "I allow a bag for the smoke-inhaling tubes." "I allow a double bag." "I allow a thread for tying the mouth of the bag as a carrying strap." -- Mv.VI.13.1

(For wind afflictions): "I allow a decoction of oil." "I allow that distilled liquor be mixed in the decoction of oil." "Oil mixed with too much distilled liquor should not be drunk. Whoever drinks it is to be dealt with in accordance with the rule (Pc 51). I allow that when neither the color, the smell, nor the taste of distilled liquor can be detected in the decoction of oil, this sort of oil mixed with distilled liquor may be drunk." -- Mv.VI.14.1

(When too much liquor has been mixed with oil): "I allow that it be determined as rubbing-oil." "I allow (for oil) three kinds of flasks: a metal flask, a wood flask, a fruit flask." -- Mv.VI.14.2

(For wind affliction in the limbs): "I allow a sweating treatment." "I allow a sweating treatment with herbs ... a 'great-sweating' treatment ... hemp water ... a water vat." -- Mv.VI.14.3

(For wind afflictions in the joints): "I allow blood-letting ... moxibustion (§)." (For split feet): "I allow rubbing oil for the feet ... I allow that a foot salve be prepared." (For boils): "I allow lancing (surgery) ... I allow astringent water ... I allow pounded sesame paste." -- Mv.VI.14.4

(For boils continued): "I allow a compress ... a bandage ... that it be sprinkled it with mustard-seed powder (to prevent itching) ... I allow fumigating ... I allow that (scar-tissue) be cut off with a piece of salt-crystal ... I allow oil for the sore/wound ... I allow an old piece of cloth for soaking up the oil and every kind of treatment for sores/wounds." -- Mv.VI.14.5

(For snakebite): "I allow that the four great filthy things be given: excrement, urine, ashes, clay ... I allow, when there is someone to make them allowable, that one have him make them allowable; when there is no one to make them allowable, that having taken them oneself one consume them." (For drinking poison): "I allow that water mixed with excrement be drunk." "I allow (excrement) that one received while making it as having been received in and of itself (§). It does not need to be received again." -- Mv.VI.14.6

(For drinking a sorcery concoction): " I allow that mud turned up by the plow be drunk." (For constipation): "I allow that alkaline juice be drunk." (For jaundice): "I allow that urine and yellow myrobalan be drunk." (For skin disease): "I allow that a scented rubbing be done." (For a body full of bad humors): "I allow that a purgative be

drunk ... (After taking a purgative) I allow clarified conjey ... I allow clear green gram broth ... I allow slightly thick green gram broth ... I allow meat broth." -- Mv.VI.14.7

"I allow that a bhikkhu who is ill may consume Lonasociraka as much as he likes, and that one who is not ill consume it mixed with water as a beverage." -- Mv.VI.16.3

Medical Procedures
"Surgery should not be done on the private parts (in the area of the crotch). Whoever should do it (have it done): a grave offense." -- Mv.VI.22.3

"Surgery and hemorrhoid removal (§) should not be done within the area two inches around the private parts (the crotch). Whoever should do it (have it done): a grave offense." -- Mv.VI.22.4

[Included in the Burmese & PTS editions, but not the Thai edition: "I allow the letting of blood."] -- Cv.V.6

The Great Standards
"Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you. Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you. And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, this is not allowable for you. And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, this is allowable for you." -- Mv.VI.40.1

Chapter Six: Lodgings

The Pali word *senasana,* translated here as "lodging," covers outdoor resting spots, buildings used as dwellings, and the items used to furnish dwellings. This chapter covers all three aspects of the word, together with the etiquette to be followed with respect to dwellings and furnishings.

Outdoor resting spots. A bhikkhu's basic support in terms of lodgings is a tree-root *(rukkha-mula),* which the commentaries interpret as the shade of a tree. The Sub-commentary expands on this topic by mentioning other suitable outdoor spots for meditation: a mountain or boulder, a mountain cleft, a forest grove or wilderness, under the open sky (making a tent of one's robe), a hay stack, a cave, a watch-tower platform, an open pavilion, a bamboo thicket, a tent.

Dwellings. The Canon allows five kinds of dwellings: a vihara (which the Commentary says covers all kinds of buildings aside from the following four), a barrel-vaulted building, a multi-storied building, a gabled building, and a cell. The Commentary defines a gabled building as a multi-storied building with a gabled pavilion on top of a flat roof; as for the cell, it simply says that this may be made of brick, stone, wood, or earth. At present, concrete blocks would come under the category of "brick." Given the way the Commentary defines vihara, it would seem that no style of building would be forbidden as a dwelling, although the Vibhanga to Pr 2 contains a rule imposing a dukkata on the act of building a hut entirely of earth. This the Vinaya Mukha interprets as a hut fashioned of clay like a large jar and then fired. The Vibhanga to Pr 2 goes on to quote the Buddha as ordering the bhikkhus to destroy such a hut; and from this the Commentary gives permission for bhikkhus to destroy any bhikkhu's hut built in an inappropriate way or an improper place. The example it gives is of a hut that a bhikkhu builds in a monastery without getting permission from the resident senior bhikkhus. It adds, however, that the hut should be dismantled in such a way that the building materials can be used again. Those who dismantle it should then inform the offender to take his materials back. If he delays, and the materials get damaged for one reason or another, the bhikkhus who dismantled the hut are in no way to be held responsible.

The Commentary derives a further principle from this example to say that if Bhikkhu X sees Bhikkhu Y using inappropriate requisites of any sort, he is entitled to order Y to destroy them or reduce them to an appropriate form, and is not obligated to compensate Y for any loss or inconvenience incurred.

The following allowances give an idea of the construction practices current when the Khandhakas were composed. As with medicines, the variations of building technology over time and from place to place require frequent use of the Great Standards to translate these allowances into a form suitable for present-day needs.
A dwelling may be built high off the ground to prevent flooding. The foundation and stairway leading up to the dwelling may be made of brick, stone, or wood; and the stairway may have a railing. The Commentary interprets the allowance for building "high off the ground" as permission to use landfill as well.

The roof may be lashed on and covered with any of five materials: tiles, stones, plaster, grass, or leaves. The same materials may be used as a facing on the walls (see Pc 19). The building may be plastered inside and out with any of three kinds of plastering: white, black, and red chalk. Each of these requires different techniques for getting the plaster to stick to the walls. In all three cases, an undercoating of earth mixed with grain husks may be put on and spread with a trowel, after which the plaster may be applied. If this doesn't work with white plaster, one may put on an undercoating of fine clay, spread it with a trowel, and then apply the white plaster. Tree sap and wet flour paste may be used as binding agents. If the basic undercoating doesn't work for black plaster, one may apply earthworm clay (excrement), spread it with a trowel, and then apply the black plaster. Tree sap and astringent decoctions are allowed as binding agents. If the basic undercoating doesn't work for red chalk plaster, one may apply the red powder from under rice husks mixed with clay, spread it with a trowel, and then apply the red chalk plaster. Mustard seed powder and beeswax oil are allowed as binding agents. If this last mixture is too thick, it may be wiped off with a cloth.

At present, arguing from the Great Standards, the allowance for plastering extends to cement plaster as well. Any materials or procedures that would help bind the cement plaster to a wall would also be allowable.

The plaster may be decorated with garland designs, creeper designs, dragon-teeth designs, five-petaled designs. According to the Commentary, one may make these drawings oneself. However, the Canon forbids

drawings of male and female forms. ("Now at that time some group-of-six bhikkhus had an obscene picture with figures of women and men made in a dwelling. People touring the dwelling, on seeing it, were offended and annoyed and spread it about, 'Just like householders who partake of sensual pleasures.'") The Commentary extends this injunction to cover not only human forms, but also any animal forms, even earthworms (!). One should not draw these things oneself or get others to draw them, it says, but it is all right to get others to illustrate inspiring stories such as the Jatakas or to draw pictures to inspire dispassion.

There is an allowance for a timber buttress, which the Commentary explains as a means of holding up an old wall. To keep out rain, eaves are allowed, as well as a paste of clay, ashes, and cow dung, which apparently is meant to plug leaks. When a snake fell through a roof onto a bhikkhu underneath, an allowance was made for ceilings and canopies.

Three kinds of window-openings are allowed: a window with a sill, a window covered with lattice-work, and a window with bars. Curtains, window shutters, and small window mats or bolsters are allowed to keep dust and pests from coming in the windows. Glass windowpanes were unknown in the Buddha's time, but are allowable under the Great Standards.

Doors, door-posts, and lintels are allowed. A small upper dowel is allowed as a hinge for the door, and a hollow like a mortar for the door-dowel to revolve in may be made in the lintel. To secure the door, a hole may be made in it and a cord run through the hole and attached to the door post (or to another door, if the doors are double). The Commentary says that all kinds of cords are allowable here, even tigers' tails (!). For greater security in keeping the door closed, bolts and crossbars are allowed, together with posts to hold them, holes to receive them, and pins to secure them. For still greater security, keys (made of metal, wood, or horn) are allowed, together with slotted keys, keyholes, and locks.

For privacy, one is allowed to divide the room inside with a curtain or a half-wall. Separate rooms -- square or rectangular -- may be divided off. The private room may be placed off to one side in a small dwelling, and in the middle of a large dwelling. A private room may also be made in the rafters. The Commentary defines this as a gabled room on top of a (flat) roof, but a loft would seem to come under this allowance as well.

Allowable construction details include a peg or an elephant-tusk on the wall for hanging bags, a pole for hanging up robes, a cord for hanging up robes, a verandah, a covered terrace, an inner court, a slat-roofed porch, a moveable screen, and an awning shade.

The area around the dwelling may be fenced with bricks, stones, or wood. The fence may have a porch that, like the dwelling, may be made high off the ground, plastered inside and out, and decorated with the five allowable patterns. It may also have a door, together with all the equipment needed for securing and locking it.

To keep the area around the dwelling from getting muddy, it may be strewn with gravel or paved with flagstones, and a water drain installed.

A foot wiper may be placed at the entrance, made of stone, brick, or sea-foam stone (coral?). At present, a foot wiper made of cement would also be allowable. The purpose of the foot wiper, according to the Commentary to Cv.I.1.1, is to provide a place to stand on before washing one's feet or while wiping or drying them after they are washed. For some reason, a foot wiper with protrusions like lotus-fruit was considered inappropriate, and so Cv.V.22.1 forbids a bhikkhu from using one. According to the Commentary to that rule, this means that he is also forbidden from accepting one.

As mentioned above, these allowances and prohibitions may be extended through the Great Standards to apply to construction practices at present.

If a dwelling is to be given to a Community, the procedure is to "establish" it for the Community of the four directions, present and to come. In other words, it becomes the common property of the entire Sangha, now and into the future, and not just of the bhikkhus currently residing in the monastery.

Furnishings. As the Vinaya Mukha points out, this is another area where the Great Standards have to be kept

in mind. Furnishings are divided into two sorts: allowable and not.

Allowable. Grass matting is allowed, as are the following kinds of beds: a hard-board bed, a rattan bed (woven of such things as reeds or bamboo strips, says the Commentary), a bed or bench with a frame attached to the legs, a bed or bench made of slats, a bed or bench with curved legs, a bed or bench with detachable legs (see Pc 18), a bed woven of cord or rope, and a bed or bench covered with cloth.

A square seat (or stool -- *asandika,* see Pc 87) is allowable even if its legs are tall, and the same holds true for a bench with a back and arms. The Commentary notes that these allowances mean that Pc 87 applies only to non-square rectangular seats without a back and arms. Other allowable seats include a wicker bench, a bench plaited with cloth, a goat-legged bench (this the Commentary defines as a bench with legs fastened on top of wooden blocks), a bench with interlocking legs, a wooden bench, a stool/chair, and a grass/reed bench.

Five kinds of mattresses/cushions are allowed: stuffed with animal hair, cloth, bark fibers, grass, or leaves. According to the Commentary, "animal hair" includes all fur and feathers except for human hair, as well as woolen cloth used as stuffing. It also cites a reference to *"masuraka"* (defined by the Sub-commentary as leather cushions) in the ancient Kurundi commentary, to assert that these are also allowed. There is no maximum size for a mattress, so the Commentary recommends sizing it to one's needs. Examples it gives: a mattress to cover a bed, one for a bench, one for a floor, one for a meditation path; a foot-wiping cushion.

The Canon allows that cloth be used to cover mattresses/cushions. Here the Commentary states that all six kinds of cloth allowed for robes are included under this allowance. The Canon also states that a mattress/cushion may be placed on a bed/bench only after cloth-supporting material (BD translates this as cobweb cloth) has been made and spread there. To identify mattress/cushion covers in the event that they are stolen, one may make a spot, a printed mark, or a hand print on it. The Commentary says that the spot may be made with dye or turmeric, and that the hand print should include all five fingers.

Cloth may be used as a floor covering (to protect a finished floor from getting scratched, the Commentary says). Cotton batting -- from the cotton of trees, creepers, or grass -- may not be used on its own, but may be unraveled and used to make pillows. The Commentary notes here that these three types of cotton include cotton from all kinds of plants, and that the five kinds of stuffing allowable for mattresses are also allowed for pillows. The largest pillow allowed by the Canon is the size of the head. This, the Commentary says, quoting the Kurundi, means for a triangular pillow, one span and four fingerbreadths from corner to corner, 1 and 1/2 cubits in length, 1 and 1/4 cubits in the middle (i.e., in circumference, says the Sub-commentary, but the numbers don't add up). The Commentary also states that a bhikkhu who is not ill may use pillows only for his head and feet, whereas an ill bhikkhu may use many pillows, covered with cloth like a mattress. The Canon imposes a dukkata on a bhikkhu using a pillow half the size of the body.

As mentioned in Chapter 3, a mosquito net is allowed.

For some reason, the Commentary to Pr 2 -- which contains a long list of items that should not be decorated -- allows the following items to be decorated: beds, benches, chairs, stools, mattresses/cushions, pillows, floor coverings, drinking glasses, water flasks, and foot wipers.

Not allowable. The Canon forbids the use of high and great furnishings. Here the Commentary defines "high" as above the allowable height (as in Pc 87), and "great" as covered with improper coverings. Examples listed in the Canon include: an *asandi* (see Pc 87), a *pallanka* (a couch stuffed with horse hair), a long-haired coverlet, a many-colored coverlet, a stuffed comforter, a wool coverlet decorated with animals, a wool covering with hair on both sides, a wool covering with the hair on one side, (I follow the Sub-commentary for these two translations), a silken sheet studded with jewels (or woven with silver or gold threads), a silken sheet decorated with jewels (or fringed with silver or gold), a dancer's carpet, an elephant-back rug, a horse-back rug, a chariot rug, a rug of black antelope skins, a rug of kadali-deer (civet?) hide, a bed with a canopy above, a bed with red cushions at either end.

With regard to these items, the Commentary says that a plain silken sheet is allowable, as is a bed with a canopy if it has no improper coverings. As for the bed with red cushions at either end, this means pillows for the

head and feet; if there is only one pillow, for the head, it is allowable regardless of its color as long as it is the appropriate size (see above).

In a related section, the Canon prohibits lying down to sleep on a high bed. Bed-leg supports are allowed, but only if they are no more than eight fingerbreadths in height. One should also not lie down on a bed decorated with flowers. A bhikkhu presented with scents may make a five-finger mark at the door. If given flowers, he may put them to one side in the dwelling. As the Vinaya Mukha notes, at present the proper use of scents and flowers is to place them in front of a Buddha image.

There is a prohibition against using large skins, such as lion skin, tiger skin, or panther skin. This prohibition was partially relaxed for areas outside of the middle Ganges Valley, where a bhikkhu may use sheep-skin, goat-skin, or deer-skin coverings. According to the Commentary, this allowance does not include the skins of monkeys, civets, or any ferocious beast. In addition to beasts that are obviously ferocious, it says that this last category includes cattle, buffalo, rabbits, and cats (!). For some reason, however, the Canon says that a bear hide accruing to the Community -- even in the middle Ganges Valley -- may be used as a foot mat.
There is a separate rule forbidding the use of cow-hide or any hide. This prohibition is not relaxed outside of the Ganges Valley, although two obvious exceptions everywhere are leather footwear and the leather goods listed as garubhanda in Chapter 7. The prohibition here seems aimed against hides used as furnishings or as covering for the body.

If visiting a householder's home, one is allowed to sit on hides or high or great furnishings arranged by them (according to the Sub-commentary, this means belonging to them), unless the furnishings are asandis, pallankas, or cotton batting. However, one is not permitted to lie on them. If a piece of furniture has leather bindings, one is allowed to sit on or lean against it.

Cv.VI.14 cites an instance where a multi-storied palace is presented to the Community, and an allowance is made for "all the appurtenances of a multi-storied building." If an asandi is included among these, it may be used after its legs are cut down to the proper length (see Pc 87); if a pallanka, it may be used after its horse-hair stuffing has been torn off; if cotton batting, it may be unraveled and made into pillows. Any other unallowable furnishings may be made into floor cloths.

The Commentary takes this allowance as *carte blanche,* including under "all the appurtenances of a multi-storied building" such things as windows, furniture, and fans embellished with silver or gold; water containers and dippers made of silver or gold; and beautifully decorated accessories. Any fancy cloths, it says, may be placed on Dhamma seats under the allowance for "what is arranged by householders;" while any slaves, fields, or cattle that come along with the building are allowable and automatically accepted when the building is accepted. This last statement is in direct contradiction to the Samaññaphala Sutta's list of items that a virtuous bhikkhu does not accept:

"He abstains from accepting uncooked grain ... raw meat ... women and girls ... male and female slaves ... goats and sheep ... fowl and pigs ... elephants, cattle, steeds, and mares ... fields and property."
In saying that the Community as a whole may accept slaves and cattle, even though individual bhikkhus may not, the Commentary may be reasoning from the fact that a Community may own land while an individual bhikkhu may not. Still, in doing so, it is opening the loophole that allowed the extravagant monastic estates of medieval Sri Lanka and India to develop, much to the detriment of the Teaching.

A more reasonable interpretation would be to limit "appurtenances" to inanimate items, and to apply the rule concerning asandis, pallankas, and cotton batting to other fancy items inappropriate for a bhikkhu's use as well. In other words, they should be used only after they have been converted into something more appropriate. As for items that cannot be converted that way, Cv.VI.19 allows that they be exchanged for something profitable and useful (see the following chapter). Slaves and cattle should not be regarded as appurtenances to a lodging, and should not be accepted, either by individual bhikkhus or by Communities.

Etiquette with regard to lodgings. One should not tread on a lodging with unwashed feet, with wet feet, or while wearing footwear. The Commentary defines "lodging" here as a Community bed or bench, a treated floor, or a floor covering. As for wet feet, it says that if only slight traces of dampness remain where one has stepped,

there is no offense.

One should also not spit on a treated floor. Spittoons are permitted as an alternative. To prevent the feet of beds and benches from scratching a treated floor, they may be wrapped in cloth. Here the Commentary says that if there is no mat or other floor covering to protect the floor, the feet of beds and benches *must* be wrapped in cloth. If there is no cloth, put down leaves as a protection. To place furniture on a treated floor with no protection at all, it says, incurs a dukkata.

One should not lean against a treated wall. "Treated," according to the Commentary, means plastered or otherwise decorated. "Wall," it extends to include doors, windows, and posts of stone or wood. The Canon includes an allowance for a leaning board; and to keep it from scratching the wall or floor, its upper and lower ends may be wrapped in cloth. The Commentary notes that if there is no leaning board, one may use a robe or other cloth as protection for the wall.

One is allowed to lie down on lodgings where feet must be washed (i.e., a Community bed or bench, a treated floor, or a floor covering, as above) after having spread a sheet there. The Commentary gives an extreme interpretation of this point, saying that if, while one is sleeping, one's sheet gets pulled away and any part of one's body touches the lodging, there is a dukkata for every body hair that makes contact. The same holds true for leaning against a bed or bench. The Vinaya Mukha and the Thai translator of the Commentary object strongly to this interpretation, the Vinaya Mukha adding sarcastically, "How fortunate we are that the Buddha allowed us to confess multiple offenses collectively under the term *'sambahula,'* for what would we do if we had to count such things?" The only leniency granted by the Commentary is an allowance for touching the lodging with the unprotected palms of one's hands or soles of one's feet, and for touching furnishings with one's body when moving them (!).

A more reasonable interpretation would be to remember the context of this allowance: it follows on a prohibition aimed against soiling lodgings with dirty or wet feet, and deals specifically with the act of lying down. Thus, simply touching the lodgings with one's arms, etc., should not entail a penalty. It is also important to remember that the Vinaya in general does not impose penalties for things done while asleep. As the allowance gives explicit permission to lie down on a lodging after spreading a proper covering, that in itself should be enough to absolve one from any further offense with regard to touching the lodging while lying there. The penalty should be reserved for cases where one lies down on such a lodging without first having spread a proper covering.

Rules

Dwellings

"I allow five (kinds of) dwellings: a vihara, a barrel-vaulted building, a multi-storied building, a gabled building, a cell." -- Cv.VI.1.2

"I allow that (the dwelling) be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing."

"I allow that, having lashed on (a roof), it be plastered inside and out" ... "I allow three kinds of window-openings: a window with a sill, a window covered with lattice work, a window with bars (§)" ... "I allow curtains" ... "I allow window shutters, small window mats (bolsters?)." -- Cv.VI.2.2

"I allow white, black, and red chalk plastering in a dwelling." (The white plaster wouldn't stick to rough walls) "I allow that earth mixed with grain husks be put on and spread with a trowel and then to apply the white plaster" ... "I allow that fine clay be put on and spread with a trowel and then to apply the white plaster" ... "I allow tree sap and wet flour paste."

(The red chalk wouldn't stick to rough walls) "I allow that earth mixed with grain husks be put on and spread with a trowel and then to apply the red chalk plaster" ... "I allow that the red power from under rice husks mixed with clay be put on and spread with a trowel and then to apply the red chalk plaster" ... "I allow mustard seed powder and beeswax oil. (The mixture was too thick) "I allow that it be wiped off with a cloth."
(The black plaster wouldn't stick to rough walls) "I allow that earth mixed with grain husks be put on and spread

with a trowel and then to apply the black plaster" ... "I allow earthworm clay (excrement) be put on and spread with a trowel and then to apply the black plaster" ... "I allow tree sap and astringent decoctions." -- Cv.VI.3.1

"One should not have a drawing made of male or female forms. Whoever should have one made: an offense of wrong doing. I allow garland designs, creeper designs, dragon-teeth designs, five-petaled designs." -- Cv.VI.3.2

"I allow a timber buttress" ... (To keep out rain) "I allow eaves and a paste made of clay, ashes, and cow dung" ... (A snake fell from the roof onto a bhikkhu) "I allow a ceiling/canopy." -- Cv.VI.3.4

"I allow a door" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper dowel (on the door)" ... (The doors didn't meet) "I allow a hole for pulling (a cord) through, a cord for pulling through" ... (The doors didn't stay closed) "I allow a post for the bolt (crossbar?), a 'monkey's head (a hole to receive the bolt?),' a pin (to secure the bolt), a bolt" ... (The doors couldn't be locked) "I allow a keyhole and three kinds of keys: made of metal, made of wood, made of horn" ... (Dwellings were still broken into) "I allow a lock and a slotted key (§)." -- Cv.VI.2.1

(Bhikkhus were embarrassed to lie down in an exposed room) "I allow a curtain" ... "I allow a half-wall" ... "I allow a square private room, a rectangular private room, a private room in the rafters" ... "I allow that the private room be made to one side in a small dwelling, and in the middle of a large one." -- Cv.VI.3.3

"I allow a peg in the wall or an elephant-tusk peg (for hanging bags)" ..."I allow a pole for hanging up robes, a cord for hanging up robes" ... "I allow a verandah, a covered terrace, an inner court, a slat-roofed porch" ... "I allow a moveable screen, an awning shade." -- Cv.VI.3.5

"I allow (the dwelling) to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood" ... "I allow a porch" ... "I allow that the porch be made high off the ground" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper projection (on the door), a post for the bolt, a 'monkey's head (a hole to receive the bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§)" ... (The area (§) around the dwelling became muddy) "I allow that it be strewn with gravel" ... "I allow that flagstones be laid down" ... "I allow a water drain." -- Cv.VI.3.8

"I allow five kinds of roofing (facing): tiles, stones, plaster, grass, or leaves." -- Cv.VI.3.11
"A foot wiper with lotus-fruit protrusions is not to be used. Whoever should use one: an offense of wrong doing. I allow three kinds of foot wipers: made of stone, made of pottery, made of sea-foam stone (coral?)." -- Cv.V.22.1

Dwellings are to be "established" for the Community of the four directions, present and to come. -- Cv.VI.1.4

Furnishings
"I allow grass matting" ... "I allow a hard-board bed" ... "I allow a rattan bed [C: woven of reeds, bamboo strips, etc]" ... "I allow a bed with a frame (attached to the legs)" ... "I allow a bench with a frame" ... "I allow a bed ... a bench made of slats" ... "I allow a bed ... a bench with curved legs" ... "I allow a bed ... a bench with detachable legs." -- Cv.VI.2.3
"I allow a square seat (asandika)" ... "I allow a square seat even if tall" ... "I allow a bench with a back and arms" ... "I allow a bench with a back and arms even if tall" ... "I allow a wicker bench ... a bench plaited with cloth ... a goat-legged bench ... a bench with interlocking legs ... a wooden bench ... a stool (chair) ... a grass/reed bench." -- Cv.VI.2.4

"I allow that a bed be woven of thread/rope" ... (Not enough for a close weave) "I allow, having pierced holes (in the frame), to weave a checkerboard weave" ... (Cloth accrued) "I allow that a floor-covering be made" ... (Cotton batting accrued) "I allow that, having unraveled it, to make a pillow. Three kinds of cotton: from trees, from creepers, from grass" ... "A pillow half the size of the body should not be used. Whoever should use one: an offense of wrong doing. I allow a pillow to be made the size of the head." -- Cv.VI.2.6

"I allow five kinds of mattress (cushions): (stuffed with) animal hair, cloth, bark fibers, grass, leaves" ... (Cloth for

lodgings accrued) "I allow that it be used to cover mattresses/cushions" ... "I allow a stuffed bed, a stuffed bench" ... "I allow that a cushion/mattress be placed (on a bed/bench only) after cloth supporting material (§) has been made and spread" ... (To identify a mattress/cushion cover in case it is stolen) "I allow that a spot be made on it ... that a printed mark be made on it ... that a hand print be made on it." -- Cv.VI.2.7

"One should not use high and great furnishings for reclining, such as asandis, pallankas, a long-haired coverlet, a many-colored coverlet, a stuffed comforter, a wool coverlet decorated with animals, a wool covering with hair on both sides, a wool covering with the hair on one side, a silken sheet studded with jewels (woven with silver or gold threads), a silken sheet decorated with jewels (fringed with silver or gold), a dancer's carpet, an elephant-back rug, a horse-back rug, a chariot rug, a rug of black antelope skins, a rug of kadali-deer (civet?) hide, a bed with a canopy above, a bed with red cushions at either end. Whoever should use them: an offense of wrong doing." -- Mv.V.10.5

"Large skins, such as a lion skin, a tiger skin, a panther skin, should not be used. Whoever should use them: an offense of wrong doing." -- Mv.V.10.6

"And one should not make use of a cow-hide. Whoever should make use of one: an offense of wrong doing. Nor should one make use of any hide. Whoever should make use of one: an offense of wrong doing." -- Mv.V.10.10

(A bear hide accrued to the Community) "I allow that it be made into a foot mat." -- Cv.VI.19
"I allow in all outlying districts hide-coverings: sheep-skin, goat-skin, deer-skin." -- Mv.V.13.13

"One should not lie down to sleep on a high bed. Whoever should do so: an offense of wrong doing" ... "I allow bed-leg supports" ... "High bed-leg supports should not be used. Whoever should use them: an offense of wrong doing. I allow bed-leg supports eight fingerbreadths at most." -- Cv.VI.2.5

"One should not lie down on bedding decorated with flowers. Whoever should do so: an offense of wrong doing" ... "I allow taking scents and making a five-finger mark on the door post, and taking flowers and putting them to one side in a dwelling." -- Cv.V.18

"I allow that one sit on what is arranged by householders, but not to lie down on it ... I allow you to sit on (lean against) the amount of hide used for binding." -- Mv.V.11

"I allow that -- aside from asandis, pallankas, and cotton batting -- one sit on (furnishings) arranged for/by householders but not to lie on them. ... (With reference to stuffed benches and beds:) "I allow that one sit on what is arranged for/by householders, but not to lie on it." -- Cv.VI.8

"I allow all the appurtenances (furnishings) of a multi-storied building" ... "I allow that an asandi with its legs cut off be used; that a pallanka whose horse-hair (stuffing) has been torn off be used; that cotton batting, having been unraveled, be made into a pillow; that the remaining unallowable furnishings (see Mv.V.10.5) be made into floor coverings." -- Cv.VI.14

Etiquette in Lodgings

"A lodging should not be trodden on with unwashed feet. Whoever should do so: an offense of wrong doing." ... "A lodging should not be trodden on with wet feet. Whoever should do so: an offense of wrong doing" ... "A lodging should not be trodden on with sandals on. Whoever should do so: an offense of wrong doing." -- Cv.VI.20.1

"A polished (treated) floor should not be spat on. Whoever should do so: an offense of wrong doing. I allow a spittoon." Now at that time the feet of beds and benches scratched the polished floor. "I allow that they be wrapped in cloth." ... "A treated wall is not to be leaned on. Whoever should do so: an offense of wrong doing. I allow a leaning board." The upper end scratched the treated wall. The lower end scratched the treated floor. "I allow that the upper and lower ends be wrapped in cloth." (Now at that time bhikkhus were scrupulous about lying down on a place where the feet had to be washed:) "I allow you to lie there having spread a sheet." -- Cv.VI.20.2

Chapter Seven: Monastery Buildings & Property

Monasteries. One of the earliest allowances in the Buddha's teaching career was for accepting the donation of a monastery. The context of the allowance suggests that the monastery should be donated to the entire Sangha, rather than to individual Communities or bhikkhus. This point is supported by the passage from the Samaññaphala Sutta, cited in the preceding chapter, which states that a virtuous bhikkhu does not accept fields and property. However, none of the texts discuss this point in detail.

There is an allowance in Mv.VI.15.2 for monastery attendants: lay people whose job is to look after the affairs of the monastery. In feudal and pre-feudal days, these attendants would be given to a monastery by a king or other feudal lord. The origin story to the allowance suggests that in some cases the gift would encompass the inhabitants of an entire village. The tax revenues and corvee labor from the village, instead of going to the secular authorities, would go to the monastery. Again, the Pali Canon and commentaries do not discuss this arrangement in any detail. This is in sharp contrast to the Vinayas of some of the other early schools, such as the Mulasarvastivadins, who went to great lengths to prohibit non-Buddhist kings from later rescinding such arrangements. This point argues for the relative lateness of these rules in the other Vinayas: the Buddha was not so foolish as to try to legislate for kings.

The Canon does, however, give a detailed discussion of the buildings allowed in a monastery and of the proper use and distribution of monastic property. In some cases, the distribution of monastic property is handed over to officials chosen by the Community. As this choice involves a Community transaction, all issues related to the responsibilities of Community officials will be discussed in Chapter 18. Here we will discuss monastic buildings and the issues concerning monastic property for which Community officials are not responsible.

Buildings. In addition to dwellings, the monastery may include an uposatha hall (for the chanting of the Patimokkha), a storehouse, a dining hall, a drinking water hall or shed, a fire hall (apparently used for boiling water, dyeing robes, etc.), a storehouse, a food storage place, walking meditation paths, a well, a sauna, a hall for the kathina frame, bathing and restroom facilities, and surrounding enclosures. The construction details allowed for these buildings resemble those allowed for dwellings. Anyone interested may check the rules at the end of this chapter. Here we will discuss details peculiar to some of these buildings.

Uposatha hall & storehouse. No construction details are given for these buildings. The only rules related to them concern communal transactions, so they will be discussed in Chapters 15 and 18.

Food storage place (kappiya-kuti). This is a space designated within the monastic compound where food may be stored and yet not count as "stored indoors" under Mv.VI.17.3. The Canon allows for the "backmost" building in the monastery to be designated as a food storage place, but the Commentary maintains that the building may be located anywhere in the monastery. The Canon states that such a space should be authorized with a formal transaction statement, but the Commentary says that a simple declaration to the assembled bhikkhus is sufficient. The rules concerning this space are confusing. In one passage, the Canon imposes a dukkata for using such a space; and then, in the following passage, gives an allowance to use four kinds of food storage spaces, none of which it defines. Some Communities interpret the prohibition against using a food storage space as a prohibition against a bhikkhu's staying in such a place.

The Commentary quotes a variety of opinions on the precise definitions of the four allowable spaces, which indicates that no one by that time was absolutely sure what they were. To summarize its discussion:

Ussavanantika ("within the proclaimed limit"): According to Buddhaghosa, the ancient Sinhalese commentaries mention several ways for making a storage space of this sort, but he himself recommends this: When starting construction of the storage place, after the foundation has been laid, a group of bhikkhus should gather around and, as the first post is being put in place, say (not in unison),

"Kappiya-ku.ti"m karoma (We make this allowable hut)."
The statement should end as the post settles in place. If the end of the statement does not coincide with the placing of the post, the statement is invalid. This is why the Maha Paccari recommends that several bhikkhus say this not in unison, so that the placing of the post will occur at the end of the statement made by at least one

of them. If, instead of setting up a post, the walls of the storage place are built out of stone or brick, the same thing should be done when the first stone/brick is placed on the foundation.

Gonisadika ("cow-entering"): This is an unenclosed or semi-enclosed space that may be built only in an unenclosed monastery. If none of the bhikkhus' residences are enclosed, the storage space is called an arama-gonisadika. If the monastery as a whole is not enclosed but some of the residences are, it's called a vihara-gonisadika. In either case, the important thing is that the monastery not be enclosed.

Gahapatika (set up by a lay person): This sort of space is built and donated by the donors specifically to be used as a proper storage place. Buddhaghosa quotes approvingly from the Andhaka, saying that the dwelling of anyone aside from a member of a Bhikkhu Sangha counts as a gahapatika. Thus a novice's dwelling would come under this category, as would a lay person's dwelling in or outside a monastery.

Sammatika (authorized): Authorized by a communal transaction as in Mv.VI.33.2.

Of the four types, the ussavanantika loses its status when all the posts or all the walls are taken down. The gonisadika becomes an improper storage place when it is enclosed. If, however, the enclosure begins to fall down to the point where a cow could enter *(go-nisada)* through it, the status of proper storage place returns. As for the remaining two types, they lose their status as proper storage places when all the roofing is destroyed.

Walking meditation paths may be made either by leveling the ground or by building a path on a foundation of brick, stone, or wood. In the latter case, a stairway may be built up to the path, with a railing allowed both for the stairway and to surround the path. The path may be roofed, the roof may be plastered and decorated with the five allowable designs, and there may be a cord or a pole for hanging up one's robes.

Wells may be lined with bricks, stones, or wood, and covered with a roofed hall. Other allowable well equipment includes a rope for drawing water, a well-sweep, a pulley, a water-wheel, three kinds of buckets -- made of metal, wood, or strips of hide -- a lid for the well, and trough or basin for keeping water.

Saunas. In addition to the usual construction details, saunas may be faced (as in Pc 19). A fireplace is to be built to one side in a small sauna, and in the middle of a large one. It may be provided with a chimney. To protect one's face from being scorched by the fire, one may smear it with clay; if the clay smells foul, one is allowed to cure it (with perfumed substances, says the Commentary). To protect one's body from being scorched, one may bring in water, using a receptacle and a dipper. To keep the floor from getting muddy, the sauna may be floored with bricks, stones, or wood. There is also an allowance for washing the floor and providing a water drain. In response to an incident where bhikkhus sitting on the floor of the sauna found their limbs growing numb, there is an allowance for using a chair in the sauna.

Bathing facilities. Separate places for showering and bathing are allowed. The showering place *(udaka-candanika)* may be enclosed and floored with any of three kinds of material -- brick, stone, or wood -- and provided with a water drain. A bathing tank may be lined with any of the same sorts of materials and, if necessary, built up high off the ground.

Restroom facilities. Separate places are allowed for urinating, defecating, and rinsing oneself with water after defecating. The urinal in use at the Buddha's time consisted of a pot with footrests on either side. The outhouse for defecating was built over a cesspool lined with brick, stones, or wood. The cesspool had a cover with a hole in the middle and footrests on either side. (The cover was allowed after bhikkhus "defecating as they sat on the edge (of the cesspool) fell in.") In both the outhouse and the urinal, the Commentary says, the footrests could be made of brick/tile, stone, or wood. A lid was allowed for the cesspool opening, as was a urine trough. The construction details allowed for the outhouse built over the cesspool are similar to those for a dwelling. A sling was also allowed so that old or sick bhikkhus could pull themselves up from the squatting position after defecating. Wood sticks were used for wiping -- a receptacle was allowed for placing used sticks -- and the job was finished by rinsing with water. A separate place was set aside for rinsing, with its own lidded water pot, ladle, and footrests. Further details concerning the etiquette in using the restroom facilities may be found in Chapter 9.

Enclosures. Three kinds of enclosures are allowed. Because there is a separate allowance for fences around dwellings, this list is apparently meant for the enclosures around the monastery as a whole: a hedge of bamboo, a hedge of thorns, and a moat. None of the texts offer any explanation for why the three materials allowed for fences around a dwelling -- bricks, stones, or wood -- are not mentioned here as well. Two possible explanations come to mind: perhaps bricks, stones, and wood were considered too expensive in the time of the Buddha for such a large enclosure; or perhaps the allowance for fences was meant to apply here as well. Since the medieval period, Communities have apparently assumed the second explanation, as there is evidence for brick enclosures around monastic ruins dating from that time, and brick and concrete block enclosures are still common around monasteries in Theravada countries today.

The enclosure may have a roofed gatehouse, and the entrance may be provided with a gate of thorns and brambles, a double door, a door pillar, and a bar connected to a pulley. To keep the area within the enclosure from getting muddy, it may be strewn with gravel, laid with flagstones, and provided with a water drain.

Monastery property. If the Community is given fancy items of value -- examples mentioned in the Canon include costly woolen blankets and costly woven cloths -- they may be traded "for something profitable." This, the Commentary says, means that they may be traded for objects of equal or higher value. If the Community receives bear hide, rags, and similar items that cannot be made into robes, they may be made into foot mats. (The allowance for bear hide here is unusual; it is apparently the only hide that can be used in this way, and there is no telling why.) Cloth that can be made into robes, when given to the Community, falls under the aegis of the Community official responsible for accepting, keeping, and distributing cloth (see Chapter 18).

Cv.VI.18 contains an interesting reference to a Community lodging "belonging" to an individual donor. This is the only reference in the Canon to an arrangement that looms large in the Commentary and in the Vinayas of the other early schools: a lodging given by donor who continues to take a proprietary interest in the lodging, its furnishings, and its inhabitants. The one rule that the Canon contains with regard to this arrangement is that the furnishings meant for one lodging are not to be moved to another lodging. However, they may be borrowed temporarily and also moved "to protect them" (e.g., if the roof of the dwelling in which they are located starts to leak). The Commentary adds here that if, when taking them to protect them, one uses them as Community property and they wear out with normal use, there is no need to make reimbursement. When the original dwelling is repaired and able to protect furnishings, one should return them if they are in shape to return. If one has used them as one's own personal property and they wear out, one must reimburse the Community. The Commentary's notion of reimbursement, however, comes under the idea of *bhandhadeyya*, which -- as we saw under Pr 2 -- has no basis in the Canon.

One of the duties of monastery attendants was apparently to farm for the monastery. Thus there is a ruling in the Canon that when seed of the Community has been planted in the land of an individual, or if the seed of an individual has been planted in the land of the Community, it may be consumed by the bhikkhus after having given the individual a portion.

The Canon lists five classes of Community belongings that cannot be given out to any individual or divided up among the bhikkhus, even by a Community transaction or through the agency of a Community official. Any bhikkhu who does give out or divide up these belongings incurs a thullaccaya -- and even then the belongings do not count as given out or divided up. They are still the property of the Community. The five classes are:

1) A monastery, the site of/for a monastery.
2) A dwelling, the site of/for of a dwelling.
3) A bed, bench, mattress, pillow.
4) A metal pot, a metal basin, a metal jar/bottle, a metal vessel/frying pan, a knife/machete, an axe, an adze, a hoe/spade (the Thai sometimes calls this a hoe, sometimes a spade), a drill/chisel.
5) Vines, bamboo, coarse grass, reeds, tina-grass, clay (all of these can be used as building materials), wooden goods, clay goods.

The Commentary has a fair amount to say about these items. The "site of a monastery" it interprets as land intended for a monastery or the site of an abandoned monastery; it gives a similar definition for the "site of a dwelling." Under the fourth category, it says that "knife" means large knives (such as machetes) and large

shears; "chisel/drill" means those with handles, while other metal tools of carpenters, lathe-workers, jewelers, and leather-workers would also come under this sub-category. However, small metal vessels of the sort designed to be carried on one's person are all right to distribute.

Under the fifth category, it interprets "vines" as those at least a half-arm's length. Vines, grass, and reeds that have already been used and are left over from construction work are all right to distribute. The word "bamboo" is meant to cover bamboo to be used for construction. Small bamboo items such as canes, small oil containers, or umbrella parts are all right to distribute. Buddhaghosa reports a disagreement between the Kurundi and the Maha Atthakatha on what is included under "wooden goods" here. According to the Kurundi, this sub-category includes all leather goods and any wooden goods larger than an 8" needle. According to Maha Atthakatha, it includes all furniture and wooden articles (although furniture would seem to come under category (3)), with the exception of a water flask -- whether made of real wood, bamboo, goat leather, or leaves. "Allowable leather" goods (such as sandals) are not included here. Also not included are: unfinished furniture parts, canes, shoes, fire sticks, filters, water jugs/flasks, small horn flasks, ointment boxes, and buttons. As for "clay goods," the Commentary says that this sub-category covers dishes, pottery, bricks, tiles, chimney tiles, and water or drain pipes. Alms bowls and small clay vessels of the sort designed to be carried on one's person are not included here, and so are all right to distribute.

Reasoning from the Great Standards, we can say that all construction materials donated to the Community would come under category (5).

For purposes of generalization, the Commentary divides these five categories into two major classes:

1) *thavara-vatthu* (permanent items), categories (1) and (2); and
2) *garubhanda* (heavy or expensive goods), categories (3), (4), and (5).

Although none of the items in either of these two classes may be given away, they may be exchanged for other items in the same class. Thus, a dwelling may be exchanged for the site of a monastery. Taking a loss in the trade is permissible if a good reason justifies it (although this would seem to contradict the Commentary's own interpretation of Cv.VI.19). If the trade will turn a profit for the Community, the bhikkhus making the trade must point this out to the other side. If the other side still wants to go ahead with the trade, fine and good. It is also permissible to trade one expensive item for a larger number of inexpensive items in the same class; and to trade items inappropriate for the bhikkhus' use -- such as goods made of gold, silver, gold alloys, or crystal -- for appropriate items.

The Sub-commentary gives permission to exchange garubhanda for thavara-vatthu.

The Commentary adds that during a famine, the bhikkhus in a monastery may sell off garubhanda for food, so that enough bhikkhus will be able to stay there to look after the remaining property, but there is nothing in the Canon to support this.

Cetiya property. The Commentary to Pr 2 makes a clear distinction between belongings of the Community and belongings given to a cetiya. Under no circumstances should items given to a cetiya -- this includes stupas and Buddha images -- be treated as Community property. This judgment corresponds to that in an early Mahayana sutra, the *Ratnarasi,* which says, "Any robe-cloth that has been placed out on a stupa should go to ruin right there on the memorial to the Tathagata through the wind, sun, and rain. Furthermore, a stupa's robe-cloth is not to be exchanged for its price in money, for nothing belonging to a stupa has a price."

Rules
"Bhikkhus, I allow a park (monastery)." -- Mv.I.22.18
"I allow a monastery attendant." -- Mv.VI.15.2

Dining Hall
"I allow a dining hall" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow that, having lashed on (a roof) it be plastered

inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robes, a cord for hanging up robes" ... "I allow a pole for hanging up robes, a cord for hanging up robes in the open air." -- Cv.VI.3.6

"I allow a hall for drinking water, a shed for drinking water" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robes, a cord for hanging up robes" ... "I allow a conch for drinking water, a vessel for drinking water [C: This includes a dipper and bowl]." -- Cv.VI.3.7

Fire Hall
"I allow a fire-hall off to one side" ... "I allow that it be made high off the ground" ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper projection (on the door), a post for the bolt, a 'monkey's head (a hole to receive bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robes, a cord for hanging up robes." -- Cv.VI.3.9

Storage for Food
"In that case, Ananda, the Community, having authorized the backmost building as a proper (storage) place, let it (food) be kept there -- wherever the Community desires: a vihara, a barrel-vaulted building, a multi-storied building, a gabled building, a cell." Transaction statement -- Mv.VI.33.2

"One should not make use of an authorized proper storage place. Whoever makes use of one: an offense of wrong doing. I allow three types of proper storage places: *ussavanantika, gonisadika, gahapatika."* -- Mv.VI.33.4

"I allow that an authorized proper storage place be used. I allow four types of proper storage places: ussavanantika, gonisadika, gahapatika, and authorized (sammatika)." -- Mv.VI.33.5

Walking Meditation Paths
"I allow a walking meditation path and a sauna." -- Cv.V.14.1

"I allow that it (the walking meditation path) be made level" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... *"I allow a railing around the walking meditation path" ...* "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robe material, a cord for hanging up robe material." -- Cv.V.14.2

Well
"I allow a well" ... "I allow that it be lined with three kinds of lining: a lining of bricks, a lining of stones, a lining of wood" ... (Too low) "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a rope for drawing water" ..." I allow a well-sweep ... a pulley ... a water-wheel" ... "I allow three kinds of buckets: metal, wooden, and made from strips of hide" ... "I allow a hall for the well" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robes, a cord for hanging up robes" ... "I allow a lid (for the well)" ... "I allow a trough for keeping water, a basin for keeping water." -- Cv.V.16.2

Saunas
"I allow a sauna." -- Cv.V.14.1

"I allow that the sauna be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper dowel (on the door), a post for the bolt (crossbar), a 'monkey's head (hole to receive bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ...

"I allow a facing (see Pc 19)" ... "I allow a chimney (§)" ... "I allow that a fireplace be built to one side in a small sauna, and in the middle of a large one" ... (Fire scorched the face) "I allow clay for the face" ... "I allow a tub for the clay." (The clay smelled foul) "I allow that it be cured [C: with perfumed substances]" ... (Fire scorched their bodies) "I allow that water be brought in" ... "I allow a receptacle for the water, a dipper (without handle) for the water" ... (A sauna with a grass roof didn't make them sweat) "I allow that, having lashed on (a roof), it be plastered inside and out" ... (It became muddy) I allow it to be floored with three kinds of flooring: a flooring of bricks, a flooring of stones, a flooring of wood" ... "I allow that it be washed" ... "I allow a water drain" ... (Sitting down on the floor, bhikkhus got numb in their limbs) "I allow a chair for the sauna" ... "I allow it to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood." -- Cv.V.14.3

"I allow a porch." ... "I allow that the porch be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper projection (on the door), a post for the bolt, a 'monkey's head (hole to receive bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§)." -- Cv.V.14.4

(The area (§) around the sauna became muddy) "I allow that it be strewn with gravel" ... "I allow that flagstones be laid down" ... "I allow a water drain." -- Cv.V.14.5

(In the sauna): "I allow in the sauna a pole for hanging up robes, a cord for hanging up robes." (Robes got wet in rain) "I allow a sauna-sala" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robes, a cord for hanging up robes." -- Cv.V.16.1

Kathina Hall

"I allow a hall for the kathina-frame, a building for the kathina-frame" ... "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robe-cloth, a cord for hanging up robe-cloth." -- Cv.V.11.6

Bathing & Restroom Facilities (see also: Protocols, Chapter 9)

"I allow a showering place *(udaka-candanika)" ...* "I allow it to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood." ... "I allow it to be floored with three kinds of flooring: a flooring of bricks, a flooring of stones, a flooring of wood" ... "I allow a water drain." -- Cv.V.17.1

"I allow a bathing tank" ... "I allow that it be lined with three kinds of lining: a lining of bricks, a lining of stones, a lining of wood" ... (Too low) "I allow that it be made high off the ground" ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a gutter, I allow a water drain" ... "I allow a sauna with a projecting gable {SC: on all sides}." -- Cv.V.17.2

"I allow that you urinate off to one side (of the monastery)" ... (The place smelled foul) "I allow a urine pot" ... "I allow urinal shoes (footrests) (See Mv.V.8.3)" ... "I allow it to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood" ... "I allow a lid (for the pot)." -- Cv.V.35.1 (See Cv.VII.9-10)

"I allow that you defecate off to one side (of the monastery)" ... (The place smelled foul) "I allow a cesspool" ... "I allow that it be lined with three kinds of lining: a lining of bricks, a lining of stones, a lining of wood" ... (Too low) "I allow that it be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing." (Defecating as they sat on the edge (§) (of the cesspool), they fell in) ... "I allow that you defecate having covered (the cesspool) and put a hole in the middle" ... "I allow privy shoes." -- Cv.V.35.2

"I allow a urine trough (in the privy (§))" ... "I allow wood for wiping" ... "I allow a receptacle for wiping wood" ... "I allow a lid (for the cesspool opening)" ... "I allow a privy hut" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper dowel (on the door), a post for the bolt, a 'monkey's head (hole to receive bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§), a pole for hanging up robe material, a cord for hanging up robe material" ... "I allow a sling (to pull oneself up with) (§)" ... "I allow it to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood." -- Cv.V.35.3

"I allow a porch" ... "I allow that the porch be made high off the ground." ... "I allow three kinds of pilings to be put up: made of brick, made of stone, made of wood" ... "I allow three kinds of staircases: a staircase made of brick, made of stone, made of wood" ... "I allow a stair railing" ... "I allow a door, a doorpost and lintel, a hollow like a mortar (for the door to revolve in), a small upper projection (on the door), a post for the bolt, a 'monkey's head (hole to receive bolt?),' a pin (to secure the bolt), a bolt, a keyhole, a hole for pulling (a cord) through, a cord for pulling through" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs (§)" ... (The area (§) around the privy hut became muddy) "I allow that it be strewn with gravel" ... "I allow that flagstones be laid down" ... "I allow a water drain" ... "I allow a pot for rinsing water" ... "I allow a ladle for rinsing water" ... "I allow shoes to be worn while rinsing" ... "I allow it to be fenced in with three kinds of fence: a fence of bricks, a fence of stones, a fence of wood." "I allow a lid for the pot for rinsing water." -- Cv.V.35.4

Enclosures

"I allow three kinds of hedges: a hedge of bamboo, a hedge of thorns, a moat (§)" ... "I allow a porch (gatehouse?), a gate of thorns and brambles, a double door, a door pillar, a bar connected to a pulley" ... "I allow that, having lashed on (a roof) it be plastered inside and out with plaster -- white, black, or red chalk -- with garland designs, creeper designs, dragon-teeth designs, five-petaled designs" ... (The area (§) around the monastery became muddy) "I allow that it be strewn with gravel" ... "I allow that flagstones be laid down" ... "I allow a water drain." -- Cv.VI.3.10

Communal Belongings

"The furnishings of one place are not to be used in another place. Whoever should do so: an offense of wrong doing." ... "I allow that things be taken temporarily." ... "I allow that they be taken for the sake of protecting (them)." -- Cv.VI.18

(A costly woolen blanket, the appurtenance of a lodging, accrued to the Community ... a costly woven cloth) "I allow that it be traded for something profitable." (A bear hide ... a wheel-like foot wiper covered with wool (§) ... a rag accrued to the Community) "I allow that it be made into a foot mat." -- Cv.VI.19

"When seed of the Community has been planted in the land of an individual, it may be consumed after having given (the individual) a portion. When seed of an individual has been planted in the land of the Community, it may be consumed after having given (the individual) a portion." -- Mv.VI.39

"These five things not-to-be-given-out should not be given out by a Community, a group, or an individual. Even when they have been given out, they are not (to be considered as) given out. Whoever should give them out: a grave offense. Which five?

1) A monastery, the land of a monastery (site for a monastery). This is the first thing not to be given out ...
2) A dwelling, the land of a dwelling (site for a dwelling). This is the second thing not to be given out ...
3) A bed, bench, mattress, pillow. This is the third thing not to be given out ...
4) A metal pot, a metal basin, a metal jar/bottle, a metal vessel/frying pan, a knife/machete, an axe, an adze, a hoe/spade (the Thai sometimes calls this a hoe, sometimes a spade), a drill/chisel. This is the fourth thing not to be given out ...
5) Vines, bamboo, coarse grass, reeds, tina-grass, clay (all of these can be used as building materials), wooden goods, clay goods. This is the fifth thing not to be given out ...

These are the five things not-to-be-given-out that should not be given out by a Community, a group, or an individual. Even when they have been given out, they are not (to be considered as) given out. Whoever should give them out: a grave offense." -- Cv.VI.15.2

"These five things not-to-be-divided-up (not-to-be-distributed) (as above)." -- Cv.VI.16.2

Chapter Eight: Respect

An attitude of respect is a sign of intelligence. As S.VI.2 indicates, its proper purpose is to gain knowledge and skill, for it creates the atmosphere in which learning can take place. This is especially true in a bhikkhu's training, where so little can be learned through impersonal means such as books, and so much must be learned through personal interaction with one's teachers and fellow bhikkhus. A.VII.2 points out that the first prerequisite for the discernment basic to the holy life is living in apprenticeship to a teacher in whom one has established a strong sense of respect. This attitude of respect opens the heart to learn from others, and shows others one's willingness to learn. At the same time, it gives focus and grounding to one's life. S.VI.2 reports the Buddha as saying, "One suffers if dwelling without reverence or deference." This was why, after his Awakening -- when he had nothing further to learn in terms of virtue, concentration, discernment, release, or knowledge and vision of release -- he decided to honor and respect the Dhamma to which he had awakened.

However, an attitude of respect benefits not only the individual who shows respect, but also the religion as a whole. A.VI.56 maintains that for the true Dhamma to stay alive, the bhikkhus, bhikkhunis, male lay followers, and female lay followers must show respect and deference for the Buddha, Dhamma, and Sangha; for the training, concentration, heedfulness, and the duties of hospitality. If the proper respect and deference were lacking, how would the true Dhamma survive?

The etiquette of respect that has developed within the Sangha is quite elaborate, with many variations from country to country, and Community to Community. A wise policy is to become fluent in the "respect vocabulary" of one's Community, even in areas not covered by the Vinaya, for the sake of the Community's smooth functioning. It is also wise to know which aspects of respect are required by the Vinaya and which are open to variation, so that one will learn tolerance for those variations wherever they occur.

Some of the Vinaya's rules concerning respect -- such as duties toward one's mentors, the proper hospitality to show to bhikkhus newly-arrived in one's monastery, and the etiquette for showing respect for Sangha property -- are included in the protocols discussed in the following chapter. Here we will cover the rules concerning respect that lie outside those protocols. These rules cover five areas: paying homage, respect for the Dhamma, seniority, the proper response to criticism, and prohibitions against improper jokes.

Paying homage. A bhikkhu should pay homage to three sorts of people: the Buddha, a bhikkhu senior to him, and a senior bhikkhu of a separate communion (see Appendix V) who speaks (teaches) what is Dhamma. "Homage" here means bowing down, rising up to greet, doing *añjali* (placing the hands palm-to-palm over the heart), and performing other duties of respect. He is prohibited from paying homage to ten sorts of people: a bhikkhu junior to him, an unordained person, a woman, a eunuch, a senior bhikkhu of a separate communion who speaks (teaches) what is not Dhamma; a bhikkhu undergoing probation; a bhikkhu deserving to be sent back to the beginning; a bhikkhu deserving penance; a bhikkhu undergoing penance; a bhikkhu deserving rehabilitation (these last five are bhikkhus in various stages of undergoing the procedures for rehabilitation from a sanghadisesa offense -- see Chapter 19). However, there are instances where a bhikkhu may do añjali to a junior bhikkhu, for instance when the latter is bowing down to him. This is an area where the wise policy is to follow the standards of one's own Community.

The Vinaya Mukha questions the propriety of bhikkhus' not paying homage to people outside of their own group, but this misses the symbolism of this simple act: that bhikkhus have renounced the benefits and responsibilities that come from the normal give-and-take of lay society in favor of the freedom that comes from living on society's edge.

Teaching Dhamma. Sk 57-72 prohibit one from teaching the Dhamma to a person whose attitude shows disrespect, and other rules also demand respect for the Dhamma. For instance, when in the midst of the Community, the only bhikkhus allowed to teach Dhamma are the most senior bhikkhu or any bhikkhu he has invited to teach. If a junior bhikkhu has been invited to teach the Dhamma, he should sit on a seat no lower than that of the most senior bhikkhu; the senior bhikkhu may sit on a seat equal to that of the bhikkhu teaching the Dhamma or on a lower one.

One is not allowed to deliver the Dhamma with a drawn-out singing voice. The disadvantages to such a delivery

are that one becomes impassioned with the sound of one's own voice; others become impassioned with it; householders look down on one; as he desires to maintain the sound, his concentration deteriorates; and people coming after will take it as an example. However, there is an allowance for *"sarabhañña"* -- translated as intoning. The Commentary notes here that "all 32 techniques of intoning -- such as 'waves' (trills? vibrato?) 'pulling the cow's teat (!),' and 'rough' -- are allowable as long as they don't spoil Pali pronunciation or the etiquette of a contemplative." What precisely this means is hard to decipher. Many of the sarabhañña chanting styles that have developed in Asia are quite song-like. Different Communities have different ways of drawing the line between "drawn-out singing voice" and "intoning," and a wise policy for the individual bhikkhu is to hold to an interpretation no less strict than that of the Community to which he belongs.

Cv.V.33.1 reports the efforts of two bhikkhus who set the Buddha's teachings to meter -- apparently, Sanskrit meter -- after objecting to the fact that bhikkhus who had gone forth from different clans, different nationalities, different families were spoiling the Buddha's words by putting it in "own dialect." The Buddha however forbade that his teachings be set to Sanskrit meter, and allowed that they be learned by each in "own dialect." The controversy here is over the meaning of "own dialect." The Commentary insists that it means the Buddha's own dialect, and that therefore the Dhamma must be memorized in Pali. The context of the story, however, suggests that "own dialect" means each bhikkhu's own native dialect. The original reference to bhikkhus of different clans, etc., was a snobbish one (the same phrase shows up in the snobbish comments of Ven. Channa in the origin story to Sg 12), and the two bhikkhus were objecting to the lowly nature of some of the dialects spoken by their fellow bhikkhus. Otherwise, their reference to bhikkhus of different clans, etc., would make no sense in the context of the origin story: the other bhikkhus would have been just as likely to mangle the Buddha's teachings in Sanskrit as they would had they tried to memorize them in the Buddha's own dialect. Also, it is hard to imagine them making a sneering reference to "own dialect" in the Buddha's presence if, by that, they meant *his* own dialect. There is epigraphic evidence showing that Pali was not the Buddha's original dialect -- it was instead the dialect of Avanti, the area from which Ven. Mahinda left on his mission to Sri Lanka. If the bhikkhus were required to memorize the Buddha's teachings in the latter's own dialect, those teachings would never have been put into Pali. So the allowance must have been for bhikkhus to memorize the Buddha's teachings each in his own dialect. In showing respect for the Dhamma, there is thus no need to state it in Pali.

Seniority. A formal hierarchy exists within the Community, in that senior bhikkhus not only receive homage from junior bhikkhus but are also granted other privileges as well. This is one aspect of communal life that Westerners find most difficult to adjust to, largely because they interpret it through assumptions and attitudes picked up from hierarchies in Western institutions.

The Community hierarchy does not entail total obedience. This point is illustrated in the duties of a pupil to his mentor: if the pupil feels that the mentor does not have his (the pupil's) best interests in mind, he is free to leave his mentor. At the same time, position in the hierarchy is not an expression of personal worth. In fact, the Buddha explicitly made it dependent on a totally neutral factor. This is clear from the origin story to the relevant rule:

(The Buddha:) "Who, bhikkhus, is worthy of the best seat, the best water, the best food?"

Some of the bhikkhus said, "Whoever went forth from a noble warrior family is worthy of the best seat, the best water, the best food." Some of them said, "Whoever went forth from a brahman family ... from a householder family ... whoever is an expert on the discourses ... whoever is an expert on the discipline ... whoever is a Dhamma teacher ... whoever has gained the first jhana ... the second jhana ... the third jhana ... the fourth jhana ... whoever is a stream-winner ... a once-returner ... a nonreturner ... an arahant ... a master of the three knowledges ... a master of the six cognitive skills is worthy of the best seat, the best water, the best food."

Then the Blessed One said to the bhikkhus: "Once, bhikkhus, there was a great banyan tree on the slopes of the Himalayas. Three friends lived dependent on it: a partridge, a monkey, and an elephant. They were disrespectful, discourteous, and impolite (§) toward one another. Then the thought occurred to the three friends: 'Let's find out which among us is the most senior by birth. We would then pay homage and respect to him, revere him, and honor him. We would then abide by his advice.'

"Then the partridge and the monkey asked the elephant: 'What ancient thing do you remember?'
"When I was young, friends, I used to walk over this banyan tree with it between my thighs, and the topmost buds brushed against my belly. This, friends, is an ancient thing that I remember.'
"Then the partridge and the elephant asked the monkey: 'What ancient thing do you remember?'
"When I was young, friends, I used to sit on the ground and chew off the topmost buds from this banyan tree. This, friends, is an ancient thing that I remember.'
"Then the monkey and the elephant asked the partridge, 'What ancient thing do you remember?'
"Over there in that spot (§) was once a great banyan tree. Having eaten one of its fruits, I relieved myself in this spot. From that, this banyan tree was born. Thus, friends, I am the most senior among us by birth.'

"So the monkey and elephant said to the partridge, 'You, friend, are the most senior among us by birth. We will pay homage and respect to you, revere you, honor you, and abide by your advice.'

"Then the partridge had the monkey and elephant undertake the five precepts and he himself practiced, having undertaken the five precepts. They, having lived respectful, courteous, and polite toward one another, on the break-up of the body, after death, reappeared in the good bourn, the heavenly world.
"This came to be known as the Partridge's Holy Life.

They -- people skilled in the Dhamma,
who revere their elders --
are praised in the here-and-now,
and have a good destination hereafter.

"Now, if common animals can live respectful, courteous, and polite toward one another, shouldn't it shine forth that you, having gone forth in such a well-taught Dhamma and Discipline, live respectful, courteous, and polite toward one another?" -- Cv.VI.6.2-3

The bhikkhus in the origin-story wanted to make privilege dependent on merit, but the fact that they measured merit in different ways meant that any merit-based hierarchy would have been based on a standard of measurement not acceptable to all. A hierarchy based on seniority, however, is both objective and, in the long run, less oppressive: one's place in the hierarchy is not a measure of one's worth. Such a hierarchy also discourages the pride and competition that would come if bhikkhus could fight their way up the hierarchy by outdoing the measurable merit of others. And the fact that junior members in the hierarchy do not take vows of obedience helps keep the senior members in line. If they abuse their privileges, the junior members are free to leave.

The etiquette surrounding seniority is fairly limited. Junior bhikkhus are expected to pay homage to the senior bhikkhus by bowing down, rising up to greet, doing añjali, and performing other duties of respect (such as scrubbing their backs in the common bath). Senior bhikkhus are entitled to the best seat, the best water, the best food. However, things such as lodgings that belong to the Community or are dedicated to the Community may not be reserved in line with seniority.

Bhikkhus who have more than two years difference in seniority should not sit on the same seat unless the seat is long enough to sit at least three people. (No bhikkhu is allowed to sit on the same seat, regardless of how long it is, with a woman, a pandaka, or a hermaphrodite.)

If one's preceptor, teacher, or a bhikkhu with enough seniority to be one's preceptor or teacher is pacing back and forth -- e.g., doing walking meditation -- without wearing footwear (and within six meters and in plain view, adds the Commentary), one should not pace back and forth wearing footwear. The Commentary interprets "preceptor's seniority" as either a friend of one's preceptor or any other bhikkhu with at least ten years seniority to oneself; "teacher's seniority" it interprets as any bhikkhu with at least six years seniority to oneself.

If bathing in the same place, one should not bathe in front of a senior bhikkhu or upstream from him.
The duties of a host bhikkhu to one newly arrived at his monastery are determined by seniority. See the relevant section in Chapter 9.

Exceptions to seniority. There are certain situations where the rules of seniority do not apply.

As mentioned above, one may not lay claim to Community lodgings on basis of seniority, either for oneself or for others, such as one's preceptor or teacher.

When two bhikkhus are naked, the senior bhikkhu should not get the junior bhikkhu to bow down to him or to perform a service for him. The junior bhikkhu, even if pressured by the senior bhikkhu, should not bow down to him or perform a service for him. Neither of them should give anything to the other. When these rules were laid down, bhikkhus had scruples about scrubbing the backs of senior bhikkhus in the sauna or in the water. Therefore -- as mentioned in Chapter 2 -- the Buddha allowed three kinds of covering to count as covering for the body: sauna-covering (i.e., being in the sauna), water-covering (being in the water), and cloth-covering. The Commentary adds that the sauna-covering and water covering count as proper covering for back-scrubbing but not for the other services mentioned in the above rules. For instance, a junior bhikkhu should not bow down to a senior bhikkhu when both are unclothed in the sauna. Cloth-covering, however, counts as proper covering for all services.

Bhikkhus arriving at a toilet should use it in order of arrival, and not in order of seniority.

If a senior bhikkhu arrives late to a meal and finds a junior bhikkhu in his place in the line-up, he should not get the junior bhikkhu to move as long as the latter has not finished his meal. If the junior bhikkhu has refused an offer of further food from the donor (see Pc 35), he counts as technically having finished his meal, and so he should first tell the senior bhikkhu, "Go fetch water for me" (to wash out his mouth and bowl) -- one of the few instances where a junior bhikkhu can tell a senior bhikkhu to perform a service for him. If this can be arranged, well and good. If not, then the junior bhikkhu should swallow whatever food he has in his mouth and then get up to give the seat to the senior bhikkhu. Under no circumstances should he lay claim to the senior bhikkhu's seat.

Finally, there is the case of a Community in which none of the bhikkhus knows the Patimokkha or the proper transactions for the uposatha (see Chapter 15). If a learned bhikkhu comes along, the Canon says that the members of the Community should "further, help, encourage, support" him with chunam, clay (soap), tooth-wood, and water for washing the face. If they don't, they incur a dukkata. The purpose of this, of course, is to get the learned bhikkhu to stay so that he can pass on his knowledge to the other members of the Community. The Commentary adds that the members of the Community should offer other forms of help to the learned bhikkhu as well, such as speaking politely to him and providing him with the four requisites. If no one helps him, all the bhikkhus in the residence -- senior and junior -- incur a dukkata. If a schedule is set up for looking after him, the offense is incurred only by a bhikkhu who doesn't fulfil his scheduled duties. If one or two of the resident bhikkhus are capable and volunteer to take over all the duties, the rest of the bhikkhus are freed from any responsibilities. As for the learned bhikkhu, he shouldn't consent to having more senior bhikkhus perform services such as sweeping his lodging or bringing toothwood to him. If he already has an attendant traveling with him, he should ask his hosts not to burden themselves with looking after him.

Responding to criticism. Pc 54 requires that a bhikkhu show respect to anyone who criticizes him, regardless of the status of the person or the validity of the critique. For more details, see the explanation of that rule in Volume One.

Jokes. The Vibhanga to Sk 51 prohibits a bhikkhu from making a joke about the Buddha, Dhamma, or Sangha. The Vibhanga to Pc 2 imposes a pacittiya on making malicious fun of another bhikkhu's race, class, nationality, or any of the other *akkosa-vatthu.* It imposes a dubbhasita for joking about the same things with no malice intended. See the explanation of that training rule in Volume One for further details.

Rules

Paying Homage

"These ten are not to be paid homage: one accepted (ordained) later is not to be paid homage by one accepted earlier; an unordained person; a senior (bhikkhu) of a separate communion who teaches what is not Dhamma; a woman; a eunuch; a bhikkhu undergoing probation; a bhikkhu deserving to be sent back to the beginning; a bhikkhu deserving penance; a bhikkhu undergoing penance; a bhikkhu deserving rehabilitation."

"These three are to be paid homage: one accepted (ordained) earlier is to be paid homage by one accepted later; a senior (bhikkhu) of a separate communion who teaches what is Dhamma; the Tathagata, worthy and rightly self-awakened." -- Cv.VI.6.5

Teaching Dhamma

"Dhamma is not to be spoken in the midst of the Community by anyone who is not invited to do so. I allow that the senior bhikkhu speak Dhamma or that he invite another to do so." -- Mv.I.15.5

"I allow a junior bhikkhu explaining Dhamma to sit on an equal seat or a higher one, out of respect for the Dhamma, and a senior bhikkhu to whom the Dhamma is explained to sit on an equal seat or a lower one, out of respect for the Dhamma." -- Cv.VI.13.1

"There are these five disadvantages for one who sings the Dhamma with a drawn-out singing voice: He himself is impassioned with the sound. Others are impassioned with the sound. Householders look down on him. As one

desires to maintain the sound, one's concentration deteriorates. People coming after will take it as an example (§) ... The Dhamma should not be sung with a drawn-out singing voice. Whoever should sing it: an offense of wrong doing." -- Cv.V.3.1

"I allow intoning *(sarabhañña)."* -- Cv.V.3.2

"The speech of the Awakened One is not to be set to (Sanskrit?) meter. Whoever should do so: an offense of wrong doing. I allow that the speech of the Awakened One be learned by each in his own dialect." -- Cv.V.33.1

Seniority

"I allow, in accordance with seniority, bowing down, rising up to greet, greeting with hands raised palm-to-palm in front of the heart, performing duties of respect, the best seat, the best water, the best food. But what belongs to the Community should not be reserved in accordance with seniority Whoever should do so: an offense of wrong doing." -- Cv.VI.6.4

"I allow you to sit together (on the same piece of furniture) with those entitled to an equal seat" ... "I allow you to sit together with one within three years of standing" ... "I allow (you to sit) three to a bed, three to a bench (§)" ... (The bed and bench broke) "I allow you to sit two to a bed, two to a bench" ... "Except for a pandaka, a woman, or a hermaphrodite, I allow you to sit together on a long seat with one not entitled to an equal seat" ... "I allow one sufficient for three people as the smallest (§) long seat." -- Cv.VI.13.2

"When one's teacher, one with a teacher's seniority, one's preceptor, (or) one with a preceptor's seniority is pacing back and forth without wearing leather footwear, one should not pace back and forth wearing leather footwear. Whoever should wear it: an offense of wrong doing." -- Mv.V.4.3

"One should not bathe in front of the elder bhikkhus or upstream from them." -- Cv.VII.8.2

Exceptions to Seniority

"But what belongs to the Community should not be reserved in accordance with seniority. Whoever should do so: an offense of wrong doing." -- Cv.VI.6.4

"Whatever is dedicated (to the Community) should not be reserved in accordance with seniority. (In the origin story, this refers to spots that aren't dwellings per se, but can be used as dwellings.) Whoever should do so: an offense of wrong doing." -- Cv.VI.7

The Thai and Burmese editions differ on this section. Here we follow the Burmese, as it is more coherent: "One who is naked should neither bow down to nor be bowed down to by one who is naked. One who is naked should not cause another to bow down (to him). One who is naked should not be caused to bow down. One who is naked should not do a service *(parikamma)* for one who is naked. One who is naked should not be caused to do a service for one who is naked. One who is naked should not be given anything by one who is naked. Nothing is to be accepted by one who is naked. Nothing is to be chewed ... eaten ... tasted ... drunk by one who is naked. Whoever should chew ... eat ... taste ... drink: an offense of wrong doing." -- Cv.V.15

Now at that time bhikkhus had scruples about back-scrubbing *(pitthi-parikamma* (§)) in the sauna and in the water. "I allow three kinds of covering (to count as covering for the body): sauna-covering, water-covering, cloth-covering." -- Cv.V.16.2

"One should not defecate in the toilet in order of seniority. Whoever should do so: an offense of wrong doing. I allow that one defecate in order of arrival." -- Cv.VII.10.1

"When the meal is unfinished, a bhikkhu should not be made to get up. Whoever should make him get up: an offense of wrong doing. If he makes one who has been invited (and refused further food) get up, he is to be told, 'Go fetch water for me.' If that can be managed, well and good. If not, then having properly swallowed his rice (i.e., the food in his mouth) he should give his seat to the more senior bhikkhu. But in no way should a seat of a senior bhikkhu be laid claim to (§). Whoever should do so: an offense of wrong doing." -- Cv.VI.10.1

"There is the case where many bhikkhus -- inexperienced, incompetent -- are staying in a certain residence. They do not know the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha. Another bhikkhu arrives there: learned, erudite, one who has memorized the Dhamma, the Vinaya, the Matika. He is wise, experienced, astute, conscientious, scrupulous, desirous of training. This bhikkhu should be furthered by those bhikkhus, helped, encouraged, supported with bath powder, clay (soap), tooth-wood, water for washing the face. If they do not further him, help, encourage, or support him with bath powder, clay (soap), tooth-wood, water for washing the face: an offense of wrong doing." -- Mv.I.21.2

Chapter Nine: Protocols

The Pali word *vatta,* translated here as protocol, is usually translated as duty. There are two reasons for translating it anew. The first is that there is another Pali word -- *kicca* -- that more precisely means duty, and so to avoid confusing the two, vatta needs an alternate equivalent. The second is that the word vatta covers a range of standards -- dealing with etiquette, tasks to be done, and the best procedures for performing those tasks -- that more closely corresponds to what we mean by the word protocol.

Cv.VIII details 14 protocols altogether, collectively called the *khandhaka-vatta.* These cover five major areas:

1) The protocols to be followed by a bhikkhu newly arriving at a monastery, by a host bhikkhu when a new bhikkhu arrives at his monastery, and by a bhikkhu about to leave a monastery or Community dwelling.
2) The protocols to be followed when going to eat in a refectory (i.e., when invited to eat at a donor's place) and when giving *anumodana* there.
3) The protocols to be followed when going for alms and when living in the wilderness.
4) The protocols to be followed in a lodging, in a sauna, and in a toilet.
5) The protocols to be followed toward one's teacher and preceptor; those to be followed by a teacher or preceptor toward his students.

There is some overlap among the protocols. For example, the wilderness protocol includes large parts of the alms-going protocol; the protocol toward one's teacher and preceptor overlaps with the incoming bhikkhu's protocol as well as the lodging and sauna protocols. These points of overlap will be noted in the following passages.

The Canon does not stipulate any penalty for disobeying these protocols. The Commentary imposes a dukkata if one's reason for disobedience is disrespect. As with the other Khandhaka rules affected by changes in technology, some of these protocols have to be translated through the Great Standards in order to fit with modern technology. The toilet protocols, for instance, were designed for a very different kind of restroom than is found in monasteries today even in Asia, to say nothing of the West. Thus, if one disobeys the protocols because of changes in time and culture, that would not count as disrespect, and so carries no penalty. Still, these protocols are important to know even when their precise details are dated, for the more fully a bhikkhu knows them, the better he is able to apply them in a useful way to modern situations.

Because the protocols are so detailed and require so little explanation, this chapter differs in format from the others in this volume. I have simply translated the fourteen protocols, together with a few of the origin stories describing the events that led to their formulation. Where the protocols are identical to the rules of the Sekhiya section of the Patimokkha, I have simply noted the fact, without listing the rules here. These may easily be found in Volume One. (Some scholars have asserted that the Sekhiya rules were simply lifted from the protocols, but that is not the case. Sk 57-75 have no parallels here.) The protocols a student follows with regard to his teacher, and a teacher follows with regard to his student, are identical to those governing the relationship between preceptor and pupil, and so have not been repeated. Explanations from the Commentary are given in brackets and marked with a capital C; those from the Sub-commentary, in braces marked with an SC. Passages in parentheses are my own observations.

At the end of the chapter I have quoted one of the rulings from the Second Council, dealing with the issue of whether it is proper to follow one's preceptor's and teachers' customary habits. The ruling states simply that it is sometimes proper to do so, and sometimes not, without detailing how the distinction is to be drawn. The Great Standards, however, would suggest that it is proper to do so when those habits are in accordance with what the Buddha allowed, and improper when they are not. This ruling should apply to all instances when Communities attempt to translate the protocols into modern situations.

Incoming Bhikkhus' Protocol
A certain incoming bhikkhu, unfastening the bolt and pushing open the door, rushed into an unoccupied dwelling. A snake fell on his shoulder from the lintel above. Frightened, he let out a yelp.
"An incoming bhikkhu, [C: having come into the immediate area around a monastery,] thinking, 'I will now enter the monastery,' having taken off his sandals, having put them down (close to the ground) and beaten off the

dust, having lowered his sunshade, having uncovered his head, having put his robe on his torso/shoulder *(khandha)* (the wilderness protocol, below, shows that bhikkhus walking through the wilderness went with their robes folded on or over their heads), should enter the monastery properly and unhurriedly. As he is entering the monastery he should notice where the resident bhikkhus are gathered. Having gone where they are gathered -- at the assembly hall, a pavilion, or the root of a tree -- having placed his bowl to one side, having placed his robe to one side, having taken an appropriate seat, he should sit down. (From this statement, and from a similar statement in the protocol toward one's preceptor, it would appear that in those days the bhikkhus wore only their under robes while in their dwellings places. At present, it would be considered rude for a newcomer to remove his upper robe like this.) He should ask about the drinking water and washing water, 'Which is the drinking water? Which is the washing water?' If he wants drinking water, he should take drinking water and drink. If he wants washing water, he should take washing water and wash his feet. When washing his feet, he should pour water with one hand and wash them with the other. When pouring water with his hand, he shouldn't wash with the same hand.

"Having asked for a sandal-wiping cloth, he should wipe his sandals. When wiping his sandals, he should wipe them first with a dry cloth, and then with a damp cloth. (The Vinaya Mukha adds that these instructions apply when one's sandals are dusty. If they are muddy or wet, one should wipe them first with a damp cloth and then with a dry one.) Having washed the sandal-wiping cloth, having wrung it out, he should spread it out to dry to one side.

"If the resident bhikkhu is his senior, he (the incoming bhikkhu) should bow down to him. If he is junior, he (the incoming bhikkhu) should have him bow down. He should ask about his lodging, 'Which lodging falls to me?' He should ask whether it is occupied or unoccupied. He should ask as to which places are in 'alms range' and which places are not. [C: He should ask, "Is the alms range near or far? Should one go there early or late in the morning?' Places that are not alms range include homes where the people have wrong views or where they have limited food.] He should ask as to which families are designated as in training (see Pd 3). He should ask about the toilet, the urinal, drinking water, washing water, walking staffs. He should ask about the Community's rules as to what time (certain) places [C: such as those that might be occupied by wild animals or non-human beings] may be entered, what time they should be left.

"If the dwelling is unoccupied, then -- having knocked on the door, having waited a moment, having unfastened the bolt, having opened the door -- he should watch while standing outside [C: in case he sees the tracks of a snake or a non-human being leaving]. If the dwelling is dirty or bed is stacked up on bed, bench on bench, with the lodgings piled on top, then if he is able, he should clean (the dwelling). [C: If unable to clean the whole dwelling, he should clean just the section he plans to live in.]

"While cleaning the dwelling, he should first take out the ground covering and lay it to one side. Taking out the bed supports, he should lay them to one side. Taking out the mattress and pillow, he should lay them to one side. Taking out the sitting cloth and sheet, he should lay them to one side. Having lowered the bed, he should take it out properly, without scraping it [C: along the floor] or knocking it against the door or door posts, and then lay it to one side. Having lowered the bench, he should take it out properly, without scraping it [C: along the floor] or knocking it against the door or door posts, and then lay it to one side. Taking out the spittoon ... the leaning board (see Cv.VI.20.2 in Chapter 6), he should lay them to one side.

"If there are cobwebs, he should sweep them out, starting from the ceiling and working down. He should wipe the windows, the doors, and the corners. If the wall or floor have become moldy (§), he should moisten a rag, wring it out, and wipe them with it. If the floor of the room is treated with blackening (polished), then he should moisten a rag, wring it out, and wipe the floor with it. If the floor is bare ground, he should sprinkle it all over with water before sweeping it, so that the dust does not fly up and soil the room. He should look for any rubbish and throw it away.

"Having dried the ground-covering in the sun, he should clean it, shake it out, bring it back in, and lay it down in its proper place. Having dried the supports for the bed in the sun, he should wipe them, bring them back in, and place them in their proper places. Having dried the bed...the bench in the sun, he should clean them, shake them out, lower them, bring them back in properly without scraping them [along the floor] or knocking them against the door or door posts, and place them in their proper places. Having dried the mattress and pillow...the

sitting cloth and sheet in the sun, he should clean them, shake them out, bring them back in, and place them in their proper places. Having dried the spittoon in the sun, he should wipe it, bring it back in, and place it in its proper place. Having dried the leaning board in the sun, he should wipe it, bring it back in, and place it in its proper place.

"He should put away his bowl and robes. When putting away the bowl, he should take the bowl in one hand, feel under the bed or bench with the other hand, and place the bowl there, but not place it on the bare ground [C: any place where it will get soiled]. When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes [C: to check for any rough spots or splinters on the cord or rod that will rip the cloth], place the robe over the cord or rod with the edges away from him and the fold toward him. [C: The fold shouldn't be placed on the side of the wall, for if there is a splinter in the wall, it may rip the robe in the middle (making its determination lapse).]

"If dusty winds blow from the east, he should close the eastern windows. If from the west, he should close the western windows. If from the north, he should close the northern windows. If from the south, he should close the southern windows. If the weather is cool, he should open the windows by day and close them at night. If the weather is hot, he should close them by day and open them at night.

"If the courtyard (§) is dirty, he should sweep it. If the porch ... attendance hall ... fire hall (sauna) ... restroom is dirty, he should sweep it. If there is no drinking water, he should provide it. If there is no washing water, he should provide it. If there is no water in the pitcher for rinsing (in the restroom), he should pour it into the pitcher." (These last five paragraphs are identical with the instructions on how to clean one's preceptor's lodging, in the protocol toward one's preceptor, below.)
-- Cv.VIII.1.2-5

Resident Bhikkhus' Protocol
"A resident bhikkhu, on seeing an incoming bhikkhu who is his senior, should prepare a seat [C: If the resident bhikkhu is making robes or doing construction work, he should stop it to prepare a seat, etc., for the incoming bhikkhu. If he is sweeping the area around the cetiya, he should put away his broom to prepare the seat, etc. The incoming bhikkhu, if smart, should tell the resident bhikkhu to finish sweeping first. If the resident bhikkhu is making medicine for a sick bhikkhu, then if the sick bhikkhu is not seriously ill, stop making the medicine so as to perform the protocol for welcoming the incoming bhikkhu. If the sick bhikkhu is seriously ill, finish the medicine first. In either case, the incoming bhikkhu, if smart, should say, 'Finish the medicine first.'] He should set out washing water for the feet, a foot stand, a foot wiper, on standing up to greet him he should receive his bowl and robes, should ask if he needs water to drink, should ask if he needs water to wash (the last phrase is not in PTS or Burmese versions) [C: if the incoming bhikkhu finishes the first beaker of water, ask him if he would like some more]; if he is able (if he feels up to it?) he should wipe the incoming bhikkhu's sandals. When wiping his sandals, he should wipe them first with a dry cloth, and then with a damp cloth. Having washed the sandal-wiping cloth, having wrung it out, he should spread it out to dry to one side. [C: The resident bhikkhu should fan the incoming bhikkhu first at the back of the feet, then at the middle of the body, then at the head. If the incoming bhikkhu says, 'Enough,' fan him more gently. If he says 'Enough' a second time, fan him still more gently. If he says, 'Enough' a third time, stop fanning him.]

"He should bow down to the senior incoming bhikkhu and appoint a lodging for him, (saying,) 'This lodging falls to you.' He should tell whether it is occupied or unoccupied. [C: It is proper to beat the dust out of the sleeping mats, etc., before spreading them out for the incoming bhikkhu.] He should point out which places are in 'alms range' and which places are not. He should point out which families are designated as in training. He point out to him where the toilet, the urinal, drinking water, washing water, walking staffs are. He should tell the Community's rules, (saying,) 'This is the time for entering, this is the time for leaving.'

"If the incoming bhikkhu is his junior, then (the resident bhikkhu,) while sitting should tell him, 'Put your bowl there, put your robes there, sit on this seat.' He should point out to him the drinking water, the washing water, the rag for wiping sandals. He should have the junior incoming bhikkhu bow down to him. He should point out a lodging for him, (saying,) 'That lodging falls to you.' He should tell whether it is occupied or unoccupied. He should point out which places are in 'alms range' and which places are not. He should point out which families are designated as in training. He point out to him where the toilet, the urinal, drinking water, washing water,

walking staffs are. He should tell the Community's rules, (saying,) 'This is the time for entering, this is the time for leaving.' [C: The fact that one is in a large monastery does not exempt one from performing the appropriate protocol for greeting incoming bhikkhus.]"
-- Cv.VIII.2.2-3

Departing Bhikkhus' Protocol
"A bhikkhu who is about to depart, having put away the wooden goods and clay goods [C: if the hut is not an appropriate place to put these goods away, put them away in the sauna, under an overhanging cliff, or any place that will protect them from the rain], having closed the windows and doors, should turn over the lodging (to another bhikkhu). If there is no bhikkhu, he should turn it over to a novice. If there is no novice, he should turn it over to a monastery attendant. If there is no monastery attendant, he should turn it over to a lay follower. If there is no bhikkhu, novice, monastery attendant, or lay follower, then having set the bed on four stones, having stacked bed on bed, bench on bench, having placed the lodgings in a heap on top, having put away the wooden goods and clay goods, having closed the windows and doors, he may set out. [C: If the hut is not subject to termite attacks, there is no need to turn it over to anyone or to set the bed on four stones, etc. (Even if it is not subject to termite attacks, there would still be good reason to turn it over to a responsible person if such a person is available.)]

"If the dwelling is leaking, then if he is able he should roof it or make an effort, (thinking,) 'How can the dwelling be roofed?' If he succeeds in this, well and good. If not, then having set the bed on four stones in a place where it is not leaking, having stacked bed on bed, bench on bench, having placed the lodgings in a heap on top, having put away the wooden goods and clay goods, having closed the windows and doors, he may set out.

"If the entire dwelling is leaking, then if he is able he should convey the lodgings (bedding and other perishable goods) to a village or make an effort, (thinking,) 'How can the lodgings be conveyed to the village?' If he succeeds in this, well and good, If not, then having set the bed on four stones in the open air, having stacked bed on bed, bench on bench, having placed the lodgings in a heap on top, having put away the wooden goods and clay goods, having covered over with grass or leaves, he may set out (thinking,) 'I hope that at least parts of them will remain.'"
-- Cv.VIII.3.2-3

Anumodana Protocol
"I allow that the anumodana (rejoicing in the merit of the donors) be given in the refectory." ... "I allow that the anumodana be given in the refectory by the eldest bhikkhu." [C: If the hosts ask another bhikkhu to give the anumodana instead of the eldest bhikkhu, it is all right for him to do so. Neither he nor the eldest bhikkhu commits an offense, although he should inform the eldest bhikkhu first before giving the anumodana.] ... "I allow that four or five bhikkhus who are elders or near-elders stay behind in the refectory (with the senior bhikkhu who is giving the anumodana)." [C: If he gives them permission to leave early, however, they may go. They may ask for permission, too.] ... Now at that time a certain elder stayed behind in the refectory although he had to relieve himself [C: the need to relieve himself was oppressive]. Holding himself in, he keeled over stiff ... "When there is reason, I allow you to leave after having informed (turned over responsibility to) the next bhikkhu in line." -- Cv.VIII.4.1

Refectory Protocol
"If the time is announced in the monastery, having put on the under robe wrapped all around him, covering the three circles (according to Sk 1, this means covering the navel and knees), having tied his waistband, having made the upper robe a lining for the outer cloak (§), having put on the outer cloak, having fastened the fastener, having washed (the bowl -- see the protocol toward one's preceptor), having taken the bowl, he should enter the village properly and unhurriedly. Without cutting in too close he should walk in front of the elder bhikkhus. (OR: He shouldn't walk cutting in front of the elder bhikkhus.) SEKHIYAS 1-26.

"He shouldn't sit encroaching on the elder bhikkhus, shouldn't block/lay claim to the seats for the newer bhikkhus, shouldn't spread out the outer cloak and sit on it in inhabited areas. When water [C: for washing the bowl] is being given out, having grasped the bowl with both hands, he should receive the water. Having put it down low, the bowl should be carefully [C: without letting the water make a sound] washed without scraping it (against the floor (§)). If there is someone to receive the water, having placed the bowl low he should pour the

water into the water receptacle, (thinking,) 'May the person receiving the water not be splashed, may the bhikkhus around me not be splashed, may my outer cloak not be splashed.' If there is no one to receive the water, then having placed the bowl down low, he should pour the water on the ground, (thinking,) 'May the bhikkhus around me not be splashed, may my outer cloak not be splashed.'

"When rice is being given, having grasped the bowl with both hands he should receive the rice. A space should be made for the bean curry. If there is ghee or oil or delicacies [C: or any food, even rice], the elder bhikkhu should say, 'Arrange equal servings for all.' [C: If there is enough of a particular dish for only two bhikkhus, the elder bhikkhus shouldn't say this. One or two of the bhikkhus should take what is offered even though others won't get any.] SEKHIYAS 27-30. The elder bhikkhu shouldn't eat as long as not everyone has been served rice. SEKHIYAS 31-55.

"The elder bhikkhu shouldn't accept [C: rinsing] water as long as not everyone has finished *(bhuttavi:* this indicates that the word "having eaten" in Pc 35 means "having finished his meal"). When water is being given out, having grasped the bowl with both hands he should receive the water. Having put it down low, the bowl should be carefully [C: without letting the water make a sound] washed without scraping it (against the floor (§)). If there is someone to receive the water, having placed the bowl low he should pour the water into the water receptacle, (thinking,) 'May the person receiving the water not be splashed, may the bhikkhus around me not be splashed, may my outer cloak not be splashed.' If there is no one to receive the water, then having placed the bowl down low, he should pour the water on the ground, (thinking,) 'May the bhikkhus around me not be splashed, may my outer cloak not be splashed.' SEKHIYA 56.

"When they are returning, the newer bhikkhus should go first, followed by the elder bhikkhus. [C: The newer bhikkhus should wait near the door for the elder bhikkhus, and then the bhikkhus should go in line with seniority. When walking through the village or town, they should leave room between themselves so that other people can cross their path conveniently.] SEKHIYAS 1-26."
-- Cv.VIII.4.3-6

Alms-going Protocol
A certain bhikkhu going on alms round entered a house compound without observing. Mistaking an inner door for an outer door, he entered an inner chamber. And in that inner chamber a naked woman was lying on her back. The bhikkhu saw the naked woman lying on her back, and on seeing her, the thought occurred to him, "This isn't an outer door. This is an inner chamber."

He got out of the inner chamber. The woman's husband saw her lying naked on her back, and on seeing her he thought, "My wife has been raped by this bhikkhu." Seizing the bhikkhu, he gave him a good beating. Then the woman, awakening at the noise, said to the man, "Why, master, are you beating this bhikkhu?"
"You were raped by this bhikkhu."
"I wasn't raped by this bhikkhu. He's innocent." And she made him let the bhikkhu go.

"A bhikkhu going for alms, thinking, 'I will enter the village,' having put on the under robe wrapped all around him, covering the three circles (according to Sk 1, this means covering the navel and knees), having tied his waistband, having made the upper robe a lining for the outer cloak (§), having put on the outer cloak, having fastened the fastener, having washed (the bowl -- see the protocol toward one's preceptor), having taken the bowl, he should enter the village properly and unhurriedly. ODD-NUMBERED SEKHIYAS 1-25.

"When entering a house compound (§) he should observe, 'I will enter by this way and leave by this way.' He shouldn't enter quickly, shouldn't leave quickly. He shouldn't stand too far away. He shouldn't stand too near. He shouldn't stand for too long a time. He shouldn't stand for too short a time. While standing, he should observe whether they want to give alms or not. If (the potential donor) puts down his/her work or rises from his/her seat or wipes a spoon, wipes a dish, or sets one out, he should remain, (thinking,) 'It looks like he/she wants to give.' When alms are being given, having raised the outer cloak with his left hand, having uncovered the bowl with his right hand, having grasped the bowl with both hands, he should receive the alms. While alms are being given he shouldn't look [C: the donor] in the face. He should then observe, 'Do they want to give bean curry or not?' If the donor wipes a spoon, wipes a dish, or sets one out, he should remain, (thinking,) 'It looks like he/she wants to give.' When alms have been given, having concealed the bowl under his outer cloak, he should leave carefully and unhurriedly. ODD-NUMBERED SEKHIYAS 1-25

"Whoever returns first from alms-going in the village should prepare the seat(s), should set out washing water for

the feet, a foot stand, a foot wiper. Having washed the left-over food container, he should set it out. He should set out drinking water and washing water. Whoever returns last from alms-going in the village, if there is left-over food and he wants it, he may eat it. If he doesn't want it, he should throw it away where there are no plants to speak of or drop it in water where there are no living creatures. He should put up the seat(s), put away the washing water for the feet, the foot stand, the foot wiper. Having washed the left-over food container, he should put it away. He should put away the drinking water and washing water. He should sweep the refectory. Whoever sees that the vessel for drinking water, the vessel for washing water, or the jar for rinsing water in the toilet is empty should set out water. If he cannot do this, then inviting a companion by signaling with his hand, with a movement of his hand, he should have the water set out, but he shouldn't for that reason break into speech."
-- Cv.VIII.5.2-3

Wilderness Protocol

At that time a number of bhikkhus were living in the wilderness. They neither had drinking water set out nor washing water set out nor fire set out nor firesticks set out. They did not know the zodiac, they did not know the cardinal directions. Thieves, on coming there, said to them, "Is there drinking water, venerable sirs?"
"No, friends."
"Is there washing water ... fire ... firesticks?"
"No, friends."
"With what is there a conjunction today?"
"We don't know, friends."
"Which direction is this?"
"We don't know, friends."
Then the thieves, (thinking,) "These people have neither drinking water nor washing water nor fire nor firesticks; they don't know the zodiac, they don't know the cardinal directions; these are thieves, not bhikkhus," gave them a good beating and left.

(In the following passage, the protocols that differ from the ordinary alms-going protocol are given in italics.)

"A bhikkhu living in the wilderness, getting up early, having placed his bowl in a bag, having slung it over his shoulder, having put on his sandals, having packed away his wooden goods and clay goods, having closed the windows and doors, may leave his lodging. Thinking, 'I will now enter the village,' having taken off his sandals, having put them down (close to the ground) and beaten off the dust, having placed them in the bag and slung them over his shoulder, having put on the under robe wrapped all around him, covering the three circles (navel and knees), having tied his waistband, having made the upper robe a lining for the outer cloak (§), having put on the outer cloak, having fastened the fastener, having washed (the bowl -- see the protocol toward one's preceptor), having taken the bowl, he should enter the village properly and unhurriedly. ODD-NUMBERED SEKHIYAS 1-25. (Notice that the protocol mentions adjusting one's robes to the standard pattern only when about to enter the village. From this passage it would appear that, while in the wilderness, one is allowed to wear one's robes in any fashion so long as one is not exposing oneself. This would indicate that the Commentary to Sk 1 & 2 is wrong in insisting that those rules be followed in the wilderness as well as in inhabited areas. The protocol for returning to the wilderness after one's alms (see below) shows that bhikkhus walking through the wilderness in the Buddha's time went with their robes folded on or over their heads.)

"When entering a house compound (§) he should observe, 'I will enter by this way, and leave by this way.' He shouldn't enter quickly, shouldn't leave quickly. He shouldn't stand too far away. He shouldn't stand too near. He shouldn't stand for too long a time. He shouldn't stand for too short a time. While standing, he should observe whether they want to give alms or not. If (the potential donor) puts down his/her work or rises from his/her seat, wipes a spoon, wipes a dish, or sets one out, he should remain, (thinking,) 'It looks like he/she wants to give.' When alms are being given, having raised the outer cloak with his left hand, having uncovered the bowl with his right hand, having grasped the bowl with both hands, he should receive the alms. While alms are being given he shouldn't look (the donor) in the face. He should then observe, 'Do they want to give bean curry or not?' If the donor wipes a spoon, wipes a dish, or sets one out, he should remain, (thinking,) 'It looks like he/she wants to give.' When alms have been given, having concealed the bowl under his outer cloak, he should leave carefully and unhurriedly. ODD-NUMBERED SEKHIYAS 1-25. [C: If there is no water in the wilderness area, one may have one's meal in the village, wash up, and then return to one's dwelling. If there is water in the wilderness area, one should take one's meal outside of the village.]

"Having set out from the village, having placed the bowl in the bag and slung it over his shoulder, having folded up his robe and placed it on (over?) his head, having put on his sandals, he may continue on his way.
"A bhikkhu living in the wilderness should set out drinking water, should set out washing water, should set out

fire (keep at least embers burning), should set out fire sticks (at present, matches would take the place of fire sticks and would make it unnecessary to keep embers burning at all times), should memorize the zodiac, the whole or a part (in order to be able to calculate the date of the uposatha); should be skilled in the cardinal directions (in order to find his way if he gets lost). [C: If there are not enough vessels, one may have one vessel for both drinking water and washing water. If one has no fire sticks, there is no need to set out fire.

(This last comment, however, would defeat the purpose of the protocol, which is that one be in a position to offer basic necessities to anyone, criminal or not, who also happens to be staying in the wilderness.)]"
-- Cv.VIII.6.2-3

Lodging Protocol
Now at that time a number of bhikkhus were making robes in the open air. Some group-of-six bhikkhus were beating their lodgings in a yard upwind. Those (the other) bhikkhus were covered with dust.

"In whatever dwelling one is living, if the dwelling is dirty and one is able, one should clean it. (As in the protocol toward one's preceptor, plus:)

After "Look for any rubbish and throw it away": "Lodgings are not to be beaten near bhikkhus ... near dwellings ... near drinking water ... near washing water. Lodgings are not to be beaten in the yard upwind. Lodgings are to be beaten downwind."

After, "If there is no water in the pitcher for rinsing in the restroom, pour it into the pitcher": "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. [C: There is no need to ask permission before opening or closing doors. The junior bhikkhu may ask in advance for permission to do any of these things at any time. Also, there is no need to ask in the event that the senior bhikkhu is a close friend.] If doing walking meditation on the same meditation path with the senior, one should turn when the senior turns but should not hit him with the corner of one's outer cloak."
-- Cv.VIII.7.2-4

Sauna Protocol
Now at that time some group-of-six bhikkhus, blocked from the sauna by some elder bhikkhus, out of disrespect brought up a large number of sticks, set them on fire, closed the door, and sat in the door. The elder bhikkhus, oppressed with the heat, unable to get out the door, keeled over stiff...

"Being blocked from the sauna by elder bhikkhus, one should not, out of disrespect, bring up a large number of sticks and set them on fire. Whoever should set them on fire: an offense of wrong doing. Having closed the door, one shouldn't sit in the door. Whoever should do so: an offense of wrong doing." -- Cv.VIII.8.1

"Whoever goes first to the sauna, if ashes have accumulated, should throw out the ashes. If the sauna is dirty, he should sweep it. If the outer corridor ... the yard ... the porch ... the sauna-hall is dirty, he should sweep it. He should knead the *chunam,* moisten clay, pour water into the water tank. One entering the sauna may do so after smearing his face with clay and covering himself front and back (with cloth?). He should sit not encroaching on the elder bhikkhus and not depriving the newer bhikkhus of a seat. If he is able/willing, he may look after the needs of the elder bhikkhus in the sauna [C: e.g., stoking the fire, providing them with clay and hot water]. One leaving the sauna may do so after taking the sauna-chair and covering oneself front and back. If he is able/willing, he may look after the needs of the elder bhikkhus even in the water [C: e.g., scrubbing them]. He shouldn't bathe in front of the elder bhikkhus or upstream from them. When coming out of the water after bathing, he should make way for those entering the water.

"Whoever is the last to leave the sauna, if the sauna is splattered/muddy, should wash it. He may leave after having washed the clay-tub, having put away the sauna chair(s), having extinguished the fire, and having closed the door."
-- Cv.VIII.8.2

Toilet Protocol

Now at that time a certain bhikkhu, a brahman by birth, didn't want to rinse himself after defecating, (thinking,) "Who would touch this foul stink?" A worm took up residence in his anus. So he told this matter to the bhikkhus. "You mean you don't rinse yourself after defecating?" (they asked). "That's right, my friends." Those bhikkhus who were of few wants ... were offended and annoyed and spread it about, "How can a bhikkhu not rinse himself after defecating?" They reported this matter to the Blessed One...

"If there is water, one should not not rinse after having defecated. Whoever does not rinse: an offense of wrong doing." -- Cv.VIII.9 [C: If there is no vessel to dip in the water, that counts as "there being no water."]
"One should not defecate in the toilet in order of seniority. Whoever should do so: an offense of wrong doing. I allow that one defecate in order of arrival." -- Cv.VIII.10.1

"Whoever goes to a toilet should, while standing outside, clear his throat. The one sitting inside should also clear his throat. Having put aside the (upper) robe on a bamboo pole or a cord, one should enter the toilet properly and unhurriedly. (At present, there is no need to remove one's upper robe before entering a public restroom.) One shouldn't pull up one's lower robe while entering (§). One should pull up one's lower robe while standing on the toilet-shoes (foot rests) (§). One shouldn't groan/grunt while defecating. One shouldn't defecate while chewing tooth-wood. [C: This rule applies wherever one may be defecating, and not just in a restroom.] One shouldn't defecate outside of the toilet. One shouldn't urinate outside of the urinal. One shouldn't spit into the urinal. One shouldn't wipe oneself with a rough stick. One shouldn't drop the wiping stick into the cesspool. One should cover oneself (with one's lower robe) while standing on the toilet-shoes (foot rests) (§). One shouldn't leave hurriedly. One shouldn't leave with one's lower robe pulled up (§). One should pull it up while standing on the rinsing-room shoes (§). One shouldn't make a smacking sound (§) while rinsing. One shouldn't leave any water remaining in the rinsing vessel. [C: It is all right to leave water in the rinsing vessel in a toilet for one's private use or if one is suffering from frequent diarrhea attacks.] One should cover oneself (with one's lower robe) while standing on the rinsing-room shoes (§).

"If the toilet is splattered it should be washed. If the basket/receptacle for wiping sticks is full, the wiping sticks should be thrown away. If the toilet is dirty it should be swept. If the outer corridor ... the yard ... the porch is dirty, it should be swept. If there is no water in the rinsing jar, water should be poured into the rinsing jar."
-- Cv.VIII.10.3

Protocol toward one's Preceptor

"Having gotten up early, having taken off his sandals, having arranged his upper robe over one shoulder, the pupil should provide tooth-cleaning sticks (see Pc 40) and washing water for the face. [C: On the first three days when one is performing these services, one should provide the preceptor with three lengths of tooth-cleaning sticks -- long, medium, and short -- and notice which one he takes. If he takes the same length on all three days, provide him only with that length from then on. If he is not particular about the length, provide him with whatever length is available.

A similar principle holds for the water: On the first three days, provide him with both warm and cold water. If he consistently takes either the warm or the cold, provide him only with that kind of water from then on. If not, provide him with whatever water is available.] (The Commentary suggests that in "providing" these things, one need only set them out, rather than hand them to the preceptor. Once they have been set out, one should proceed to sweep out the bathroom and its surrounding area while the preceptor is using the tooth-cleaning sticks and water. Then, while the preceptor is using the bathroom, one should proceed to the next step.)

"Make a seat ready. If there is conjey, then having washed a bowl, place the conjey near the preceptor. When he has drunk the conjey, then having given him water, having received the bowl, having lowered it (so as not to let the washing water wet one's robes), wash it properly without scraping it [C: knocking it against the floor] and then put it away. When the preceptor has gotten up, remove the seat. If the place is soiled, sweep it.

"If the preceptor wishes to enter the village for alms, give him his lower robe, receiving the lower robe (he is wearing) from him in return. (This is one of the few passages showing that the practice of having spare robes was already current when the Canon was being compiled.) Give him his waistband; give him his upper and outer cloak, arranged so that the upper robe forms a lining for the outer one (§). Having rinsed out the bowl, give it to

him while it is still wet (i.e., pour out as much of the rinsing water as possible, but don't wipe it dry).
"If the preceptor desires an attendant, one should put on one's lower robe so as to cover the three circles all around (see Sk 1 & 2). Having put on the waistband, having put the upper and outer cloaks together and having put them on, having fastened the ties, having washed and taken a bowl, be the preceptor's attendant. Do not walk too far behind him, do not walk too close. [C: One to two steps behind him is appropriate.] Receive the preceptor's bowl and its contents. [C: If the preceptor's bowl is heavy or hot to the touch, take his bowl and give him one's own bowl (which is presumably lighter or cooler to the touch) in return.]

"Do not interrupt the preceptor when he is speaking. If he is bordering on an offense [C: e.g., Pc 4 or Sg 3], one should speak in an indirect way so as to call him to his senses. [C: These two protocols apply everywhere, not only on alms round.] {SC: Unlike the other protocols toward one's preceptor, these must also be observed even when one is ill.}

"Returning ahead of the preceptor, one should make a seat ready. Set out washing water for the feet, a foot stand, and a towel for drying the feet. Having gone to meet him, receive his bowl and robe. Give him his lower robe; receive the lower robe [C: that he has been wearing] in return. 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. Fold up the robes {SC: separately}, keeping the edges four fingerbreadths apart so that neither robe becomes creased in the middle. (This, the Vinaya Mukha notes, helps extend the life of the cloth.) Place the waistband in the fold of the robe. (From these statements it would appear the bhikkhus in those days wore only their lower robes while in their dwelling places.)

"If there is alms food, and the preceptor wishes to eat, give him water and place the alms food near him. Offer him drinking water. [C: If there is enough time before noon, one should wait by the preceptor while he is eating, in order to offer him drinking water, and eat one's own meal only when he is finished. If there is not enough time for this, one should simply set out the water and proceed to one's own meal.]

"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.

"Put away the bowl and robes. When putting away the bowl, take the bowl in one hand, feel under the bed or bench with the other hand, and place the bowl there, but do not place it on the bare ground [C: any place where it will get soiled]. When putting away the robe, take the robe with one hand, stroke the other hand along the rod or cord for the robes [C: to check for any rough spots or splinters on the cord or rod that will rip the cloth], place the robe over the cord or rod with the edges away from one and the fold toward one. [C: The fold shouldn't be placed on the side of the wall, for if there is a splinter in the wall, it may rip the robe in the middle (making its determination lapse).]

"When the preceptor has gotten up, remove the seat. Put away the washing water for the feet, the foot-stand, and the foot wiper. If the place is soiled, sweep it.

"If the preceptor wishes to bathe, prepare a bath. Prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.

"If the preceptor wishes to enter the sauna, knead the *chunam*, moisten the bathing clay, take a chair for the sauna, and follow closely behind him. Give him the chair, receive his robe in return, and lay it to one side [C: where there is no soot or smoke]. Give him the *chunam* and clay. If one is able to, enter the sauna, having smeared one's face with the bathing clay and covering oneself front and back.

"Sit so as not to encroach on the senior bhikkhus, at the same time not depriving the junior bhikkhus of a seat. Look after the preceptor's needs [C: stoking the fire, providing him with clay and hot water]. When he is leaving the sauna, take the chair and, covering oneself front and back, leave the sauna. Look after the preceptor's needs in the bathing water. When both have bathed, the pupil should come out of the water first, dry himself, and put on his lower robe. Then he should dry off his preceptor, give him his lower robe and then his outer cloak.

"Taking the chair, the pupil should return first, make ready a seat, put out washing water for the feet, a foot stand, and a foot wiper. When the preceptor has sat down, offer him drinking water.

"If the preceptor wants one to recite [C: memorize passages of Dhamma or Vinaya], one should recite. If he wants to interrogate one [C: on the meaning of the passages], one should answer his interrogation.

"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. Take out the sitting cloth and the sheet and lay them to one side. Then take out the mattress and pillow and lay them to one side.

"Having lowered the bed [C: from its supports], take it out properly, without scraping it [C: along the floor] or knocking it against the door or door posts, and then lay it to one side. Lower the bench, take it out properly, without scraping it [C: along the floor] or knocking it against the door or the door posts, and lay it to one side. Take out the supports for the bed...the spittoon...the leaning board and lay them to one side. Take out the ground-covering, after observing how it was laid down, and put it 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 wall or floor have become moldy (§), moisten a rag, wring it out, and wipe them with it. If the floor of the room is treated with blackening (polished), then moisten a rag, wring it out, and wipe the floor with it. If the floor is bare ground, sprinkle it all over with water before sweeping it, so that the dust does not fly up and soil the room. Look for any rubbish and throw it away.

"Having dried the ground-covering in the sun, clean it, shake it out, bring it back in, and lay it down as it was laid down before. Having dried the supports for the bed in the sun, wipe them, bring them back, and place them where they were before. Having dried the bed...the bench in the sun, clean them, shake them out, lower them, bring them back in properly without scraping them [C: against the floor] or knocking them against the door or door posts, and place them where they were before. Having dried the mattress and pillow...the sitting cloth and sheet in the sun, clean them, shake them out, bring them back in, and place them where they were before. Having dried the spittoon in the sun, wipe it, bring it back in, and place it where it was before. Having dried the leaning board in the sun, wipe it, bring it back in, and place it where it was before. Put away the bowl and robes (as above).

"If dusty winds blow from the east, close the eastern windows. If from the west, close the western windows. If from the north, close the northern windows. If from the south, close the southern windows. If the weather is cool, open the windows by day and close them at night. If the weather is hot, close them by day and open them at night.

"If the courtyard (§) is dirty, sweep it. If the porch ... attendance hall ... fire hall (sauna) ... restroom is dirty, sweep it. If there is no drinking water, provide it. If there is no washing water, provide it. If there is no water in the pitcher for rinsing (in the restroom), pour it into the pitcher.

"If dissatisfaction (with the holy life) arises in the preceptor, one should allay it or get someone else to allay it or one should give him a Dhamma talk. If anxiety (over his conduct with regard to the rules) arises in the preceptor, one should dispel it or get someone else to dispel it or one should give him a Dhamma talk. If a viewpoint *(ditthigata,* usually a fixed opinion with regard to a question not worth asking -- see M.72) arises in the preceptor, one should dissuade him or get someone else to dissuade him or one should give him a Dhamma talk.

"If the preceptor has committed an offense against a heavy (sanghadisesa) rule and deserves probation, the pupil should make an effort, (thinking,) "How can the Community grant my preceptor probation?" If the preceptor deserves to be sent back to the beginning ... deserves penance ... deserves rehabilitation, the pupil should make an effort, (thinking,) "How can the Community grant my preceptor rehabilitation?"

"If the Community wants to carry out a transaction against the preceptor -- censure, guidance, banishment, reconciliation, or suspension -- the pupil should make an effort, (thinking,) 'How can the Community not carry out that transaction against my preceptor or else change it to a lighter one?' But if the transaction -- censure ... suspension -- is carried out against him, the pupil should make an effort, (thinking,) 'How can my preceptor

behave properly, lower his hackles, mend his ways, so that the Community will rescind that transaction?'

"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 preceptor's robe should be made, the pupil should make it or make an effort, (thinking,) 'How can my preceptor's robe be made?' If the preceptor's dye should be boiled, the pupil should boil it or make an effort, (thinking,) 'How can my preceptor's dye be boiled?' If the preceptor's robe should be dyed, the pupil should dye it or make an effort, (thinking,) 'How can my preceptor's robe be dyed?' While dyeing the robe, he should dye it properly, turning it again and again (in the dye water), and he shouldn't go away until, (after hanging the preceptor's dyed robe out to dry,) the drips have become discontinuous (§).

"Without having taken the preceptor's leave, the pupil should not give an alms bowl to anyone [C: on bad terms with the preceptor] nor should he receive an alms bowl from that person. He shouldn't give/receive a robe/robe-material ... a requisite to/from that person. He shouldn't cut that person's hair or have his own hair cut by that person. He shouldn't look after that person's needs or have that person look after his own needs. He shouldn't act as that person's agent or have that person act as his own agent. He shouldn't be that person's attendant or take that person as his own attendant. He shouldn't bring back alms food for that person or have that person bring back alms food for him.

"Without having taken the preceptor's leave, he shouldn't enter a town, shouldn't go to a cemetery, shouldn't leave the district. (Mv.II.21.1 adds (translating from the Burmese edition): "There is the case where a number of foolish, incompetent bhikkhus, travelling to distant locations, ask leave of their teachers and preceptors. They should be asked by their teachers and preceptors, 'Where will you go? With whom will you go?' If those foolish, incompetent bhikkhus cite other foolish, incompetent bhikkhus, the teachers and preceptors should not give them permission. If they give permission: an offense of wrong doing. And if those foolish, incompetent bhikkhus, not having received permission, go anyhow: an offense of wrong doing (for them).)
"If the preceptor is ill, he (the pupil) should tend to him as long as life lasts; he should stay with him until he recovers."
-- Cv.VIII.11.2-18

Protocol toward one's Pupil
"The pupil should be helped, assisted, with recitation, interrogation, exhortation, instruction. If the preceptor has a bowl but the pupil does not, the preceptor should give a bowl to the pupil, or he should make an effort, (thinking,) 'How can a bowl be procured for my pupil?' If the preceptor has a robe/robe-material ... 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 the pupil is ill, the preceptor should (perform services that pupil performs for him, from attending to him in the morning to cleaning the room and grounds, except that he does not go as the pupil's attendant on the alms round, and he is not forbidden from interrupting the pupil while the latter is speaking.)

"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 anxiety [C: over his conduct with regard to the rules] arises in the pupil, the preceptor should dispel it or get someone else to dispel it or he should give him a Dhamma talk. If a viewpoint (see above) arises in the pupil, the preceptor should dissuade him or get someone else to dissuade him or he should give him a Dhamma talk.

"If the pupil has committed an offense against a heavy (sanghadisesa) rule and deserves probation, the preceptor should make an effort, (thinking,) 'How can the Community grant my pupil probation?' If the pupil deserves to be sent back to the beginning ... deserves penance ... deserves rehabilitation, the preceptor should make an effort, (thinking,) 'How can the Community grant my pupil rehabilitation?'

"If the Community wants to carry out a transaction against the pupil -- censure, guidance, banishment, reconciliation, or suspension -- the preceptor should make an effort, (thinking,) 'How can the Community not carry out that transaction against my pupil or else change it to a lighter one?' But if the transaction -- censure ... suspension -- is carried out against him, the preceptor should make an effort, (thinking,) 'How can my pupil behave properly, lower his hackles, mend his ways, so that the Community will rescind that transaction?'

"If the pupil's robe should be washed, the preceptor should wash it or make an effort, (thinking,) 'How can my pupil's robe be washed?' If the pupil's robe should be made, the preceptor should make it or make an effort, (thinking,) 'How can my pupil's robe be made?' If the pupil's dye should be boiled, the preceptor should boil it or make an effort, (thinking,) 'How can my pupil's dye be boiled?' If the pupil's robe should be dyed, the preceptor should dye it or make an effort, (thinking,) 'How can my pupil's robe be dyed?' While dyeing the robe, he should dye it properly, turning it again and again [C: in the dye water], and he should not go away until (after hanging the dyed robe out to dry) the drips have become discontinuous (§).

"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

Cullavagga XII.2.8
Is the permission for what is customary permissible?
What is the permission for what is customary?
"(Thinking,) 'This is customarily done by my preceptor, this is customarily done by my teacher,' it is permissible to behave accordingly."
That is permissible in some cases, not permissible in others.

Chapter Ten: Misbehaviour

The material in this chapter draws on rules scattered widely through the Khandhakas and the Patimokkha, as well as on passages from the suttas. The misdeeds covered here range from simple childishness to more serious wrong doings, such as cruel mistreatment of animals.

Bad habits. The origin story to Cv.V.36 lists bad habits from which a bhikkhu should abstain. The list is long and varied, and can be divided into the following sub-topics:

Corrupting families. The bhikkhus in question planted flowering trees and had them planted; they watered them and had them watered; they plucked them and had them plucked; they tied the flowers into garlands and had them tied; they made garlands with stalks on one side and had them made; they made garlands with stalks on two sides and had them made; they made branching stalk arrangements (stringing flowers on thorns or palm-frond stems) and had them made; they made floral arrangements in bunches (BD: wreaths) and had them made; they made forehead garlands and had them made; they made floral ear ornaments and had them made; they made floral breast-plates and had them made. They took these garlands or had them sent to wives of reputable families, daughters of reputable families, girls of reputable families, daughters-in-law of reputable families, female slaves of reputable families. They ate from the same dish with wives of reputable families, daughters of reputable families, girls of reputable families, daughters-in-law of reputable families, female slaves of reputable families; drank from the same beaker, sat down on the same seat, shared the same bench, shared the same mat, shared the same blanket, shared the same mat and blanket.

The Commentary has a great deal to say on these topics. It begins by listing five methods by which a bhikkhu may get someone else to do something for him: (1) improper wording, (2) proper wording, (3) description (saying that doing such-and-such is good), (4) physical gesture (e.g., standing with a shovel in one's hand as a gesture that a plant should be planted), and (5) a sign (e.g., leaving a shovel on the ground next to an unplanted plant for the same purpose). A bhikkhu who wants flowering trees planted for the sake of corrupting families incurs a dukkata if he uses any of these methods to get someone else to do the planting. If he wants fruiting trees planted so that he can eat the fruit, only (1) and (2) are improper. If he wants trees planted for the sake of having a forest, a garden, or shade, or for having flowers to give in offering to the Triple Gem, only (1) is improper (i.e., one cannot say, "Dig this soil" in violation of Pc 10). There is no offense in taking or getting someone to take flower-garlands or other flower arrangements as an offering to the Triple Gem.

However, the Commentary insists that under no circumstances should a bhikkhu arrange flowers in any of the ways mentioned above, even as an offering to the Triple Gem. It fields the questions as to why there is the discrepancy here -- i.e., why it is all right to take flower arrangements for the Triple Gem, but not to make them -- but its answer is simply that the ancient commentaries say so, and what they say must be right. This is not supported by the Canon, in which flower arranging is criticized only in the context of corrupting families. Bhikkhus obviously have better things to do with their time than arranging flowers on altars, etc., but that is no reason for imposing an offense for doing so. Nevertheless, to summarize the Commentary's long discussion of the matter: to arrange flowers in any of the ways described in the above passage incurs a dukkata; to arrange them in other ways, no matter how elaborately, is an offense only if one is planning to corrupt families with the arrangement; to get others to make flower arrangements as an offering to the Triple Gem is no offense if one uses any of the methods from (2) to (5) listed in the preceding paragraph.

Violations of the eight precepts. The bhikkhus in the origin story to Cv.V.36 ate at the wrong time, drank strong drink, wore garlands, perfumes, and cosmetics; they danced, they sang, they played instruments, they performed. They danced while a woman danced, sang while she danced, played instruments while she danced, performed while she danced. They danced ... sang ... played instruments ... performed while she sang. They danced ... sang ... played instruments ... performed while she played instruments. They danced ... sang ... played instruments ... performed while she performed... Having spread out their outer cloaks as a stage, they said to a dancing girl, "Dance here, sister." They applauded her (according to the Commentary, they placed their fingers first on their own foreheads, then on her forehead, saying "Good, good!" This, however, would seem to be a violation of Sg 2).

Games and other playful behavior. The bhikkhus played eight-row chess, ten-row chess, chess in the air,

hopscotch, spillikins, dice, stick games, hand-pictures, ball-games; blew through toy pipes, played with toy plows, turned somersaults, played with toy windmills, toy measures, toy chariots, toy bows; guessed letters drawn in the air, guessed thoughts, mimicked deformities. Reasoning from the Great Standards, other toys and games, such as computer games, would be forbidden as well.

Athletics, military skills, and acrobatics. The bhikkhus studied elephant-riding skills, horse-riding skills, chariot-riding skills, archery skills, swordsmanship. They ran in front of elephants ... horses ... chariots. They ran forwards and backwards. They whistled (cheered? -- this term, *usselhenti,* is uncertain), they clapped their hands, wrestled, boxed.

This list, though long, is not intended to be exhaustive. The origin story adds that the bhikkhus in question indulged in other bad habits as well. Cv.V.36 states simply that a bhikkhu who engages in bad habits should be dealt with in accordance with the rule. This, the Commentary says, means that if no higher penalty is assigned elsewhere, the bhikkhu incurs a dukkata.

Other rules related to the list of bad habits include the following:

A bhikkhu should not eat from the same dish, drink from the same beaker, share the same bed, share the same mat, share the same blanket, or share the same mat and blanket with anyone at all, lay or ordained. According to the Commentary, this means that one should not eat from a dish or drink from a beaker in the presence of another person who is also eating from that dish or drinking from that beaker (see Chapter 4). As for sharing bedding, a similar principle would apply: one may use bedding that someone else has used or is planning to use, but not at the same time that the other person is actually using it.

There is a dukkata for going to see dancing, singing, or music. According to the Commentary, "dancing" includes going to see even peacocks dancing. It also includes dancing oneself and getting others to dance. (The Rona Sutta -- A.III.103 -- notes that, in the discipline of the noble ones, dancing counts as insanity.) "Singing" includes drama music as well as "sadhu music," which according to the Sub-commentary means music dealing with Dhamma themes such as impermanence. Other religious music would come under this prohibition as well. The Commentary adds that "singing" also includes singing oneself and getting others to sing. The same holds true for "playing music." (The Rona Sutta also notes that, in the discipline of the noble ones, singing counts as wailing.) However, there is no offense in snapping one's fingers or clapping one's hands in irritation or exasperation. There is also no offense if, within the monastery, one happens to see/hear dancing, singing, or music, but if one goes from one dwelling to another with the intention to see/hear, one incurs a dukkata. The same holds true for getting up from one's seat with the intention to see/hear; or if, while standing in a road, one turns one's neck to see.

D.2's list of forbidden shows includes the following: dancing, singing, instrumental music, plays, ballad recitations, hand-clapping, cymbals and drums, magic-lantern scenes, acrobatic and conjuring tricks, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights; fighting with staves, boxing, wrestling, war-games, roll calls, battle arrays, and regimental reviews. Reasoning from this list, it would seem that a bhikkhu would be forbidden from watching athletic contests of any type. Movies and shadow-puppet plays would fit under the category of "magic lantern scenes," and -- given the Commentary's prohibition against "sadhu music," above -- it would seem that fictional movies, plays, etc., dealing with Dhamma themes would be forbidden as well. Non-fictional documentary films would not seem come under the rule, and the question of their appropriateness is thus an issue more of Dhamma than of Vinaya. Because many of even the most serious documentaries treat topics that come under "animal talk" (see Pc 85), a bhikkhu should be scrupulously honest with himself when judging whether watching such a documentary would be beneficial for his practice.

Arguing from the Great Standards, a bhikkhu at present would commit an offense if he were to turn on an electronic device such as a television, radio, VCR, computer, or CD player for the sake of entertainment, or if he were to insert a CD or a tape into such a device for the sake of entertainment. He would also commit an offense if he went out of his way to watch or listen to entertainment on such a device that was already turned on.
In connection with the rules against playful behavior, there is a rule that a bhikkhu should not climb a tree. ("People were offended and annoyed ... saying, 'Like monkeys!'") However, if there is good reason to do so, one may climb a tree up to the height of a man; and if there are dangers, one may climb as high as is necessary in

order to escape the danger. An example of a good reason, according to the Commentary, is to collect dry kindling. Examples of dangers include dangerous animals, being lost, or an approaching flood or fire: in the latter cases, one may climb a tree to escape the rising water or to get a sense of direction.

Also, as mentioned in Volume One, the Vibhanga to Pr 3 imposes a dukkata on the act of throwing a stone over a precipice in fun.

Wrong livelihood. A bhikkhu lives in an economy of gifts, entrusting his livelihood to the gifts of the faithful. To maintain the purity of this arrangement, he must not try to influence their faith for his own material benefit through inappropriate means or for the sake of items inappropriate for his use. We have already discussed this topic briefly under Sg 13. Here we will treat it more fully.

Cv.I.14.1 states that a bhikkhu who engages in wrong livelihood may be subject to banishment. Only a few of the rules dealing with wrong livelihood are given in the Khandhakas. More information is given in the Patimokkha and in the suttas.

Inappropriate items. NP 18 & 19 forbid a bhikkhu from accepting gold and silver (money) or from engaging in an exchange that would result in his receiving such things. Even when he has forfeited these items after confessing his offense under those rules, he is not allowed to receive them in return. (However, there is an allowance for a steward to accept money to be used for a bhikkhu's needs. This is called the Mendaka allowance, after the lay man who inspired it, and is discussed under NP 10.)

In addition, D.2 states that the ideal bhikkhu "abstains from accepting uncooked grain ... raw meat ... women and girls ... male and female slaves ... goats and sheep ... fowl and pigs ... elephants, cattle, steeds, and mares ... fields and property." The Commentary to NP 19 terms these items *dukkata-vatthu,* items entailing a dukkata when accepted.

Inappropriate means. The section on wrong livelihood in the Rule Index to Volume One lists the rules in the Patimokkha related to the issue of wrong livelihood, the most serious being the parajika for making false claims to superior human attainments. Most discussions of the type of wrong livelihood that would be grounds for banishment, however, focus on the issue of acting as a go-between (Sg 5) and that of asking for items in inappropriate situations or from inappropriate people.

In general, a bhikkhu may ask for food and tonics only when ill (Pc 39, Sk 37), and for robe cloth only when two or more of his own robes have been lost or stolen (NP 6). He may ask for enough construction materials for his own purposes only when the hut he is building is no larger than the prescribed measure (Sg 6). For further details, see the discussions under these rules. In all circumstances a bhikkhu may ask for items from his relatives and from those who have given him an invitation to ask -- although, in this latter case, he must stay within the bounds of the invitation.

In addition to asking outright, there are other inappropriate ways of influencing donors to make donations. M.117 defines wrong livelihood as dissembling, talking, hinting, belittling, and pursuing gain with gain. The Visuddhi Magga's long discussion of these terms (I.60-82) may be summarized as follows:

1) *dissembling* means making a show of not wanting fine food, etc., in hopes that donors will be impressed with one's fewness of wants and offer fine food as a result;
2) *talking* means speaking with donors in any way that will make them want to give donations -- examples include persuading, suggesting, ingratiating oneself with them, and showing affection for their children;
3) *hinting* means speaking or gesturing in an indirect way that will get donors to give donations;
4) *belittling* means speaking of or to a person in a reproachful or sarcastic way, in hopes that he/she will be shamed into giving;
5) *pursuing gain with gain* means making a small gift in hopes of getting a large gift in return (this would include making investments in hopes of profit, and offering material incentives to those who make donations).

Under the category of hinting fall three rules given in the Vibhanga to Pr 2 (Pr.II.7.25). Dealing with three

variables, they cover the case where Bhikkhu X is going to a place where supporters of Bhikkhu Y live. In the first variable, X volunteers to take Y's greetings to the supporters (apparently in hopes that they will send gifts to Y, which is what happens). In the second, Y asks X to take his greetings. In the third, they put their heads together and agree for X to take Y's greetings. In all three cases, the bhikkhu who says, "I will take your greetings," or "Take my greetings" incurs a dukkata. Although the rules seem aimed at preventing a form of wrong livelihood, they make no exception for a bhikkhu taking another bhikkhu's greetings with other, more innocent purposes in mind.

D.2 contains an even more detailed description of inappropriate means for gaining a livelihood. The ideal bhikkhu, it says,

"abstains from running messages ... from buying and selling ... from dealing with false scales, false metals, and false measures ... from bribery, deception, and fraud. He abstains from mutilating, executing, imprisoning, highway robbery, plunder, and violence...

"Whereas some priests and contemplatives, living off food given in faith, are addicted to running messages and errands for people such as these -- kings, ministers of state, noble warriors, priests, householders, or youths (who say), 'Go here,' 'Go there,' 'Take this there,' 'Fetch that here' -- he abstains from running messages and errands for people such as these...

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

reading marks on the limbs (e.g., palmistry);
reading omens and signs;
interpreting celestial events (falling stars, comets);
interpreting dreams;
reading marks on the body (e.g., phrenology);
reading marks on cloth gnawed by mice;
offering fire oblations, oblations from a ladle, oblations of husks, rice powder, rice grains, ghee, and oil;
offering oblations from the mouth;
offering blood-sacrifices;
making predictions based on the fingertips;
geomancy;
laying demons in a cemetery;
placing spells on spirits;
reciting house-protection charms;
snake charming, poison-lore, scorpion-lore, rat-lore, bird-lore, crow-lore;
fortune-telling based on visions;
giving protective charms;
interpreting the calls of birds and animals --
he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as: determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, and other weapons; women, boys, girls, male slaves, female slaves; elephants, horses, buffaloes, bulls, cows, goats, rams, fowl, quails, lizards, long-eared rodents, tortoises, and other animals -- he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

the rulers will march forth;
the rulers will march forth and return;
our rulers will attack, and their rulers will retreat;
their rulers will attack, and our rulers will retreat;
there will be triumph for our rulers and defeat for their rulers;
there will be triumph for their rulers and defeat for our rulers;
thus there will be triumph, thus there will be defeat --
he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

there will be a lunar eclipse;
there will be a solar eclipse;
there will be an occultation of an asterism;
the sun and moon will go their normal courses;
the sun and moon will go astray;
the asterisms will go their normal courses;

the asterisms will go astray;
there will be a meteor shower;
there will be a darkening of the sky;
there will be an earthquake;
there will be thunder coming from a clear sky;
there will be a rising, a setting, a darkening, a brightening of the sun, moon, and asterisms;
such will be the result of the lunar eclipse ... the rising, setting, darkening, brightening of the sun, moon, and asterisms --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as forecasting:

there will be abundant rain; there will be a drought;
there will be plenty; there will be famine;
there will be rest and security; there will be danger;
there will be disease; there will be freedom from disease;
or they earn their living by counting, accounting, calculation, composing poetry, or teaching hedonistic arts and doctrines *(lokayata)* --

he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

- calculating auspicious dates for marriages, betrothals, divorces; for collecting debts or making investments and loans; for being attractive or unattractive; curing women who have undergone miscarriages or abortions;

- reciting spells to bind a man's tongue, to paralyze his jaws, to make him lose control over his hands, or to bring on deafness;

- getting oracular answers to questions addressed to a mirror, to a young girl, or to a spirit medium;

- worshipping the sun, worshipping the Great Brahma, bringing forth flames from the mouth, invoking the goddess of luck --
  he abstains from wrong livelihood, from lowly arts such as these.

"Whereas some priests and contemplatives, living off food given in faith, maintain themselves by wrong livelihood, by such lowly arts as:

- promising gifts to deities in return for favors; fulfilling such promises;
- demonology;
- teaching house-protection spells;
- inducing virility and impotence;
- consecrating sites for construction;
- giving ceremonial mouthwashes and ceremonial baths;
- offering sacrificial fires;
- preparing emetics, purgatives, expectorants, diuretics, headache cures; preparing ear-oil, eye-drops, oil for treatment through the nose, collyrium, and counter-medicines; curing cataracts, practicing surgery, practicing as a children's doctor, administering medicines and treatments to cure their after-effects --
  he abstains from wrong livelihood, from lowly arts such as these. This, too, is part of his virtue."

The Khandhakas contain only a few rules related to wrong livelihood. A bhikkhu who learns or teaches any of the "lowly arts" mentioned above incurs a dukkata. The same holds true for a bhikkhu who learns or teaches *lokayata,* a term whose meaning is controversial. S.XII.48 indicates that lokayata is a form of metaphysics, cosmology, or systematic ontology. The four main tenets of lokayata, it says, are: everything exists, nothing exists, everything is a oneness, everything is a plurality. The Commentary defines lokayata as sophistry ("For

this and this reason, crows are white, herons are black") and the teachings of other sectarians. Because the lokayatans of the Buddha's time tended to use their first principles to argue for a life of hedonism, some modern scholars translate lokayata as hedonism.

Whatever the term's precise definition, it can be extended through the Great Standards to cover all philosophical systems at variance with Buddhist practice. The Vinaya Mukha objects to this particular prohibition, saying that it would make bhikkhus narrow and ill-informed, unable to argue effectively against non-Buddhist teachings. We must remember, however, that when the Canon was first composed, "learning" a philosophical system meant apprenticing oneself to one of its teachers and memorizing its texts. Thus it is possible to argue that this prohibition does not extend to the simple act of reading about systems whose teachings would undermine Buddhist practice. Still, one must be sensitive to one's motivation for reading about such things, and to the question of whether such reading is taking up valuable time better spent in the practice.

A bhikkhu is allowed to take another person's belongings on trust and make them his own only if the original owner is endowed with five characteristics: he/she is a friend, an intimate, has given permission, is still alive, and one knows "he/she will be pleased with my taking this." This topic is discussed in detail under Pr 2. One topic omitted from that discussion is that of a bhikkhu conveying an item from Bhikkhu X to Bhikkhu Y. If he wants, he may take it on trust in X only if X has said, "Give this item to Y." (In this case, the robe does not yet belong to Y.) He may take in on trust in Y only if X has said, "I give this item to Y." (In this case, the item has become Y's as soon as X says this.)

Mv.VI.37.5 tells the story of a former barber who had ordained late in life and still kept his barber's equipment at hand. Handing his equipment over to his sons, who were also skilled barbers, he had them go from house to house, taking the equipment along, to ask for offerings of food. The boys were very successful. Donors, feeling intimidated by the razors, etc., gave donations even though they didn't want to. As a result, the Buddha laid down a double rule: that a bhikkhu should not get others to do what is improper, and that one who was formerly a barber should not keep barber's equipment. The first rule seems to mean that one should not get others to dissemble, talk, hint, etc., for the sake of material gain. The second rule seems related to the fear that people in those days had of barbers, who were so skilled with their razors that they could kill without leaving a visible wound. Thus, to make sure that a bhikkhu who was formerly a barber cannot intimidate anyone, he should not have barber equipment at hand. The Commentary states that a former barber is allowed to *use* barber's equipment (e.g., to shave the heads of his fellow bhikkhus) but is not allowed to keep it or to accept payment for using it. Other bhikkhus may keep barber's equipment without offense.

To prevent a bhikkhu from pursuing gain with gain -- and from displeasing his donors -- there is a rule that a bhikkhu living off the gifts of the faithful should not take those gifts and give them to lay people. To do so is called a theft of faith. The one exception is that one may always give those gifts to one's mother or father. The Commentary notes that this allowance holds even if one's parents are royalty. However, it does not extend to other relatives.

This raises the question: what is to be done with leftovers? Mv.III.7.8 mentions a person called a *bhikkhu-bhatika,* which the Commentary defines as a man living in dependence on the bhikkhus. There may have been a custom for bhikkhus to give their leftovers to such people, but the Canon does not explicitly address the issue. The Vinaya Mukha does, saying that a bhikkhu may take any gains beyond his own needs and give them as compensation to lay people who do work in the monastery. (The Commentary to Cv.X.15.1 says that a bhikkhu may take the best part of what is given to him and then give the remainder to others. Also, if the gift is not congenial to him, he may relinquish it to others. He may also use a robe or alms bowl for a day or two and then give it away.) If a bhikkhu gains an excess of items of a more permanent nature, he may give them to his fellow bhikkhus or to the Community. If the Community has an excess, it may have the items exchanged for something more needed (see Chapter 7).

Cruelty. A bhikkhu should not grab cattle by the horns, ears, dewlaps, or by their tails, nor should he mount on their backs. (In some Communities, this rule is extended so that a bhikkhu is forbidden from riding on the back of any animal.) Furthermore, there is a thullaccaya for touching, with lustful thoughts, the sexual organs of cattle. The Commentary explains that this applies only to touching their sexual organs with one's own sexual organ, but there is nothing in the Canon to indicate that this is the case. The Sub-commentary adds that it is all right to grab

cattle by their horns, etc., if one's intent is to free them from difficulty or danger.

Destructive behavior. A bhikkhu is not allowed to burn underbrush. However, if an overgrown area is burning, a counter-fire may be lit and protection provided. The Commentary has a fair amount to say about this latter allowance: "Providing protection" includes cutting grass and digging a moat, activities otherwise forbidden (see Pc 10-11); if an unordained person (this includes novices) is present, have him/her light the counter-fire; one may light it oneself only when no unordained person is present (although if that person needs help, there should be no offense in providing that help). The same holds true, the Commentary adds, for cutting underbrush, digging a moat, and cutting fresh branches used to stamp out fire: These things are all right to do regardless of whether the fire has reached one's dwelling or not. If, however, the fire can be put out using nothing but water, these other special allowances don't hold.

Self-mutilation. A bhikkhu who cuts off his own genitalia incurs a thullaccaya.
"Now at that time a certain bhikkhu, tormented by dissatisfaction, cut off his own penis. They reported this matter to the Blessed One (who said), 'When one thing should have been cut off, that foolish man cut off something else.'"
The "thing that should have been cut off," the Sub-commentary notes, was the latent tendency to lust.

The Commentary adds that cutting off any other part of one's body -- such as an ear, nose, or finger -- out of spite entails a dukkata. However, one is allowed to cut off any part of one's body for a medical purpose; or to let blood, for example, when bitten by a snake or an insect, or to treat a disease that calls for blood-letting (see Chapter 5; Mv.VI.14.4).

Charms & omens. A prince once invited the Community of bhikkhus headed by the Buddha to a meal at his residence. Having spread out a white cloth in the entrance to his home, he planned to take it as a sign: if the Buddha stepped on the cloth, that meant that he, the prince, would have a child. The Buddha did not step on the cloth, and furthermore forbade the bhikkhus from ever stepping on a white cloth in a similar situation. The Commentary explains that this rule was formulated to keep lay people from looking down on bhikkhus who couldn't accurately predict the future. The Canon contains two exceptions, however: if lay people spread out a white cloth and ask a bhikkhu to step on it for their good luck, he is allowed to do so; and, of course, one may step on a foot-wiping cloth.

A similar pattern of prohibitions and allowances surrounds wishes for health and long life after a sneeze. The Buddha once sneezed while giving a Dhamma talk, and the talk was interrupted as the bhikkhus all wished him a long life. He asked them, "Bhikkhus, when (the phrase) 'Long life!' is said to one who has sneezed, can he for that reason live or die?" The answer, of course, was no, and the Buddha went on to forbid bhikkhus from saying "Long life!" (modern equivalents would be "Gesundheit!" or "Bless you!") when someone sneezed. However, an exception was made for the case where a bhikkhu sneezes and lay people wish him a long life. The custom in those days was for the person who had sneezed to respond, "And a long life to you!" and the Buddha allowed the bhikkhu to respond in the customary fashion.

As noted in the section on wrong livelihood, above, a bhikkhu is forbidden from giving protective charms. However, he is allowed to protect himself from being bitten by snakes through suffusing the four royal families of snakes with an attitude of good will "for the sake of self-guarding, for the sake of self-protection, for the sake of self-warding." The charm for this purpose appears both in Cv.V.6 and in A.IV.67. D.32 contains a similar charm for protecting oneself against the depredations of unruly spirits.

Displaying psychic powers. In A.III.60, the Buddha tells a brahman that many hundreds of his bhikkhu disciples are endowed with psychic powers. Nevertheless, he forbade them from displaying those powers to householders. The origin story to this prohibition -- which we cited briefly in connection with Pc 8 -- shows why:

"Now at that time a costly block of sandalwood, from sandalwood heartwood, accrued to a moneylender of Rajagaha. The thought occurred to him, 'What if I were to have an alms bowl carved from this block of sandalwood? The chips would be for my own enjoyment, and I will give the alms bowl as a gift.' Then the moneylender, having had a bowl carved from the block of sandalwood, having looped a string around it, having hung it from the top of a bamboo pole, having had the bamboo pole fastened on top of a series of bamboo poles, one on top of another, announced: 'Any priest or contemplative who is a worthy one *(arahant)* with psychic powers who fetches down this bowl: it is given to him.'

"Then Purana Kassapa went to the Rajagaha moneylender and, on arrival, said to him, 'Because I am a worthy one with psychic powers, give me the bowl.' 'If, venerable sir, you are a worthy one with psychic powers, fetch down the bowl and it is given to you.'

"Then Makkali Gosala ... Ajita Kesakambalin ... Pakudha Kaccayana ... Sañjaya Belatthaputta ... Niggantha Nataputta went to the Rajagaha moneylender and, on arrival, said to him, 'Because I am a worthy one with psychic powers, give me the bowl.' 'If, venerable sir, you are a worthy one with psychic powers, fetch down the bowl and it is given to you.'

"Now at that time Ven. MahaMoggallana and Ven. Pindola Bharadvaja, early in the morning, each having put on his robes and carrying his bowl and outer cloak, had gone into Rajagaha for alms. Ven. Pindola Bharadvaja was a worthy one with psychic powers, and Ven. Maha-Moggallana was a worthy one with psychic powers (§). Then Ven. Pindola Bharadvaja said to Ven. Maha-Moggallana: 'Go, friend Moggallana, and fetch down the bowl. That bowl is yours.' Then Ven. MahaMoggallana said to Ven. Pindola Bharadvaja: 'Go, friend Bharadvaja, and fetch down the bowl. That bowl is yours.'

"So Ven. Pindola Bharadvaja, rising up into the sky, took the bowl and circled three times around Rajagaha. Now at that time the moneylender was standing in his house compound with his wife and children, paying homage with his hands palm-to-palm over his heart, (saying,) 'May Ven. Bharadvaja, land right here in our house compound.' So Ven. Pindola Bharadvaja landed in the moneylender's house compound. Then the moneylender, having taken the bowl from Ven. Pindola Bharadvaja's hand, having filled it with costly non-staple foods, presented it to Ven. Pindola Bharadvaja. Ven. Pindola Bharadvaja, taking the bowl, returned to the monastery.

"People, hearing that 'Ven. Pindola Bharadvaja fetched down the bowl of the moneylender,' followed right after him, making a shrill noise, a great noise. The Blessed One, hearing the shrill noise, the great noise, asked Ven. Ananda, 'Ananda, what is that shrill noise, that great noise?'

"'Lord, Ven. Pindola Bharadvaja has fetched down the bowl of the moneylender. People, hearing that "Ven. Pindola Bharadvaja fetched down the bowl of the moneylender," are following right after him, making a shrill noise, a great noise. That is the shrill noise, the great noise, that the Blessed One (hears).'

"Then the Blessed One, with regard to this cause, with regard to this incident, had the Community of bhikkhus convened and questioned Ven. Pindola Bharadvaja: 'Is it true, Bharadvaja, that you fetched down the moneylender's bowl?'
"'Yes, lord.'

"The Awakened One, the Blessed One, rebuked him, (saying,) 'It's not appropriate, Bharadvaja, not fitting for a contemplative, improper, and not to be done. How can you display a superior human state, a wonder of psychic power, to lay people for the sake of a miserable wooden bowl? Just as a woman might expose her sexual organ for the sake of a miserable wooden coin, so too have you displayed a superior human state, a wonder of psychic power, to lay people for the sake of a miserable wooden bowl.'" -- Cv.V.8.2

Strangely, the Commentary insists that the prohibition against displaying psychic powers applies only to *vikubbana* (harmful/violent)-*iddhi,* not to *adhitthana* (mental determination) -*iddhi.* It doesn't elucidate the difference between the two, but the Sub-commentary notes that vikubbana-iddhi means, for example, changing one's appearance to that of another being, such as a child or a naga (as Devadatta did with Prince Ajatasattu) or to a manifold army in battle formation; whereas adhitthana-iddhi means simply multiplying one's ordinary appearance 100, 1,000, or 100,000 times through the power of a determination "May I be many." The distinction is fascinating, but bears no relation to the origin story -- Ven. Pindola did not engage in vikubbana-iddhi -- and has no basis in the Canon.

Off-limits. The second book to the Abhidhamma -- the Vibhanga -- lists individuals and places that are "out-of-range" *(agocara)* to a bhikkhu, i.e., off-limits for him to associate with. The commentaries list items that are "untouchable" *(anamasa),* i.e., off-limits for him to touch. As neither of these lists comes from the canonical Vinaya, they are discussed in Appendix V.

Rules

Bad Habits

"Various kinds of bad habits are not to be indulged in. Whoever should indulge in them is to be dealt with in accordance with the rule (see Sg 13)." -- Cv.V.36
"One should not eat from the same dish (with another person), drink from the same beaker, share the same bed, share the same mat, share the same blanket, share the same mat and blanket. Whoever should do so: an offense of wrong doing." -- Cv.V.19.2
"One should not go to see dancing, singing, or music. Whoever should do so: an offense of wrong doing." -- Cv.V.2.6
"A tree should not be climbed. Whoever should climb one: an offense of wrong doing" ... "I allow that, when there is a reason, a tree be climbed to the height of a man, and as high as is necessary in case of dangers." -- Cv.V.32.2

Wrong Livelihood
"There are people of conviction and confidence who place gold and silver in the hand of stewards, saying, 'Give the master whatever is allowable.' I allow that whatever is allowable coming from that be accepted. But in no way at all do I say that money is to be accepted or sought for." -- Mv.VI.34.21

"Cosmology (hedonism -- *lokayata)* should not be learned. Whoever should learn it: an offense of wrong doing" ... "Cosmology (hedonism) should not be taught. Whoever should teach it: an offense of wrong doing" ... "Lowly arts (literally, bestial knowledge) should not be learned. Whoever should learn them: an offense of wrong doing" ... "Lowly arts should not be taught. Whoever should teach them: an offense of wrong doing." -- Cv.V.33.2

"I allow that an object be taken on trust when (the owner) is endowed with five qualities: he is a friend, an intimate, has given permission, is still alive, and one knows, ' He will be pleased with my taking (it).' I allow that an object be taken on trust when (the owner) is endowed with these five qualities." -- Mv.VIII.19

When a bhikkhu conveying robe-cloth may rightly take it on trust in (or place under dual ownership with) the original owner: (The original owner says: "Give this robe cloth to so and so"). -- Mv.VIII.31.2

When he may rightly take it on trust in (or place under dual ownership with) the intended receiver: (The original owner says: "I give this robe cloth to so and so"). -- Mv.VIII.31.3

"One who has gone forth should not get others to undertake what is not proper. Whoever should do so: an offense of wrong doing. And one who was formerly a barber should not keep barber equipment. Whoever should keep it: an offense of wrong doing." -- Mv.VI.37.5
"I allow giving to one's mother and father. But a gift of faith should not be brought to ruin. Whoever does so: an offense of wrong doing." -- Mv.VIII.22

Are gold and silver permissible?
They are not permissible.
Where is it objected to?
In Rajagaha, in the Sutta Vibhanga (NP 18)
What offense is committed?
A pacittiya for accepting gold and silver. -- Cv. XII.2.8

Cruel Behavior
"One should not grab cattle by their horns ... by their ears ... by their dewlaps, by their tails. One should not mount on their backs. Whoever should mount (one): an offense of wrong doing. One should not touch their sexual organs with lustful thoughts. Whoever touches (one): a grave offense. One should not kill a young calf. Whoever kills (one) is to be dealt with in accordance with the rule (Pc 61)." -- Mv.V.9.3
"One should not incite another to kill an animal. Whoever should incite is to be dealt with in accordance with the rule (Pc 61)." -- Mv.V.10.10

Destructive Behavior
"Underbrush (Thai: a pile of grass; BD: a forest) should not be burned. Whoever should burn it: an offense of wrong doing" ... "I allow that when an overgrown area is burning that a counter-fire be lit (and) protection provided (§)." -- Cv.V.32.1

Self-mutilation
"One's own penis/genitals are not to be cut off. Whoever should cut them off: a grave offense." -- Cv.V.7

Charms & Omens
"A spread-out cloth *(celapatika)* should not be stepped on. Whoever should do so: an offense of wrong doing." -- Cv.V.21.3
"I allow that, when requested by householders for the sake of good luck, one step on a spread-out cloth" ... "I allow that a foot-wiping cloth be stepped on." -- Cv.V.21.4
"'Live!' should not be said to one who has sneezed. Whoever should say it: an offense of wrong doing" ... "I allow that, when householders say to you, 'Live!' you respond, 'Long life (to you).'" -- Cv.V.33.3

"I allow that these four royal families of snakes be suffused with an attitude of good will for the sake of self-guarding, for the sake of self-protection, for the sake of self-warding." (§) -- Cv.V.6

Psychic Powers

"A miracle of psychic power, a superior human state, should not be displayed to householders. Whoever should display it: an offense of wrong doing." -- Cv.V.8.2

Chapter Eleven: Rains-residence

Well before the Buddha's time there was a custom in India that wanderers and other travelers would stay in place for the rainy season, both for their own convenience -- so that they would not have to negotiate muddy roads -- and for the convenience of farmers, who did not want their crops trampled by travelers. Bhikkhus in the early years of the Buddha's teaching career were criticized for not observing this custom, so the Buddha gave his permission for them to stop their wandering for three months of the Rains. Later he imposed a penalty for not observing this custom.

Periods of residence. Because the rainy season in South Asia is roughly four months, bhikkhus are allowed to choose between two periods of rain residence: the first, starting the day after the full moon of the month of Asalhi (roughly July); and the second, starting the day after the following full moon. At present, the first Rains-residence starts on the full moon in July, or the second if there are two. In the Buddha's time, the determination of the lunar calendar was one of the responsibilities of the government in each kingdom or republic. Thus, to avoid controversy, the Buddha allowed that the wishes of kings be respected in this matter: if a king wanted to postpone the designation of the Asalhi full moon another month, bhikkhus were allowed to comply. (The rule coming from this origin story is stated in more general terms -- "I allow that kings be complied with" -- showing the general principle that we noted under Chapter 7, that the Buddha was not so foolish as to try to legislate for kings. The Commentary notes, however, that this principle applies only in matters in which the king's wish is in line with the Dhamma. No one, it says, should be complied with in matters where their wishes are not in line with the Dhamma.) At present, the governments of only a few countries concern themselves with calculating the lunar calendar for the sake of the general population. In other countries, this point is not an issue, and the bhikkhus are free to calculate the lunar calendar without regard to the government's calculations.

Entering for the Rains. The first day of the Rains-residence is when lodgings in a monastery are assigned for the duration of the Rains, so the Commentary recommends that a bhikkhu planning to spend the Rains in another monastery should start heading there a month before the start of the Rains so as not to inconvenience the assigner of lodgings and other bhikkhus there. As for bhikkhus planning to stay on in the monastery where they are already residing, they should spend the month before the beginning of the Rains preparing any worn-down buildings so that those who come for the Rains will study and/or practice meditation in comfort. The assigner of lodgings should assign lodgings for the Rains at the dawn of the day the Rains begins. If it so happens that there are no extra spaces after the lodgings are assigned, then if other bhikkhus come later in the day, they should be told that the lodgings have been assigned, and that they should go to other lodgings, such as the foot of a tree. (What this means, apparently, is that they should enter the second Rains somewhere else, as the Canon contains a rule against entering the Rains in anything less than a proper dwelling. See below.)

Mv.III.4.2 states that, on a day for beginning the Rains, one should not pass by a residence/monastery not desiring to enter for the Rains. How this applies to the beginning of the second Rains period is obvious: a bhikkhu must stop for the Rains on that day. As for the beginning of the first Rains period, the Commentary notes simply that if there are obstacles (see below), one may choose to enter the second Rains period instead. One obstacle not mentioned in the list below, however, is discussed in Mv.II.21.4. This is the case of a monastery where many (i.e., four or more) bhikkhus -- "inexperienced and incompetent" -- are staying for the Rains, and none of them knows the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha. One of them should be sent to a neighboring monastery immediately to master the Patimokkha in brief or in detail. If he can manage it immediately, well and good. If not, one of them should be sent to a neighboring monastery for a period of seven days to master the Patimokkha in brief or in detail. If he can manage it within seven days, well and good. If not, then all the bhikkhus should go stay for the Rains in the neighboring monastery. If they stay where they are, they all incur a dukkata.

The Commentary adds here that if a monastery has only one bhikkhu who knows the Patimokkha and he dies, leaves, or disrobes in the first month of the first Rains, the remainder should go where there is someone who knows the Patimokkha and stay there for the second Rains. If the knowledgeable bhikkhu dies, leaves, or disrobes in the latter two months of the first Rains, the remainder may stay there for the remainder of the Rains without offense.

However, one does not have to spend the Rains in a monastery. One may also live alone or in a small, ad hoc group as long as one stays in a proper lodging and knows the uposatha transaction appropriate for one's

number (see Chapter 15). In general, the Commentary says that a proper lodging is one with a door and roofed with any of the five allowable roofing materials (see Chapter 6). Improper lodging arrangements listed in the Canon include living in the hollow of a tree ("like goblins"), in the fork of a tree ("like hunters"), in the open air, in a non-lodging (according to the Commentary, this means a place without a proper roof and door), in a charnel house (a place for keeping corpses, says the Commentary, adding that other proper lodgings within a charnel ground are all right), in an umbrella, or in a water jar (see Pr 3). The Commentary notes that if one fixes up the hollow of the tree or the fork of a tree with a proper roof, walls, and a door, it is all right to stay there. The same holds true with an umbrella if it is fitted with walls nailed to four posts -- i.e., if it is made into a substantial tent. Yurts would thus be allowable.

The Canon also gives permission to stay in a cowherd camp, with a caravan, or in a boat. If, during the Rains, any of these pick up and move, one is allowed to go along. The Commentary adds that if one is planning to stay with a caravan, one should inform the caravan people that one needs a small hut on one of the carts. If they provide that, one may take that hut as one's residence for the Rains. If not, one may take as one's residence the space under a tall cart. If that is not possible, one should not enter the Rains with that caravan. If one is joining the caravan in hopes of arriving at a particular destination, then if the caravan reaches that destination, one is allowed to remain there even if the caravan continues on its way. If the caravan breaks up, one should remain at that spot until the end of the Rains. If one has entered the Rains in a boat, then if the boat ends its trip, one should stay at that spot. If the boat is following the river bank or sea coast and arrives at one's destination, one may stay there even if the boat continues its journey.

At present, these allowances would extend to caravan/trailers, mobile homes, and other similar vehicles.

Breaking one's promise. If a bhikkhu has accepted an invitation to stay at a certain place for the Rains but then does not fulfill his promise -- either by not staying at the place or "breaking" his stay (see below), he incurs a dukkata for the broken promise. The Commentary notes that if he originally made the promise with the intention of breaking it, he incurs both the dukkata for the broken promise and a pacittiya for lying.

Determination. The only formality mentioned in the Canon for starting a Rains-residence is that one prepares one's lodging, sets out drinking-water and washing-water, and sweeps the area. The Commentary, however, recommends making a formal determination: After paying respects to the cetiya, etc., one should say one or two times:
"Imasmi"m vihaare ima"m te-maasa"m vassa"m upemi. (I am entering this three-month Rains in this residence.)"

If staying in a place that does not qualify as a vihara -- as in a hut on a cart in a caravan -- one should say three times:
"Idha vassa"m upemi. (I am entering the Rains here.)"

If staying under a cart, one need only think, "I am going to stay here for the Rains."

Different Communities have developed the Commentary's recommendations in different ways. In some, the phrase "paying respects to the cetiya, etc.," has been expanded to a tradition where the bhikkhus formally ask forgiveness of the Triple Gem and of one another in line with seniority. Because the word vihara can be translated either as "dwelling" or as "monastery," some Communities have avoided ambiguity first by formally announcing the boundaries of the area of one's residence for the three months -- usually covering the entire territory of the monastery -- and by changing the determination to:
"Imasmi"m aavaase ima"m te-maasa"m vassa"m upemi. (I am entering this three-month Rains in this monastery.)"

A common practice is to say this three times, instead of the one or two times recommended in the Commentary. If, however, a bhikkhu prefers to limit his boundaries to the area around his hut, he is free to make that determination on his own.

Duration. Once a bhikkhu has entered the Rains, he must not go wandering off for the next three months. According to the Commentary, this means that he must greet the dawn of every day during those three months within the area he has determined for his residence. If he greets even one dawn outside of his determined area,

his residence is broken. In breaking his residence, he both incurs a dukkata and becomes ineligible for the privileges contingent on having completed the Rains.

There are, however, two exceptions to this rule: going on legitimate seven-day business and breaking the residence because of valid obstacles.

Seven-day business. The first exception to the rule concerning duration is that if one has legitimate business, one is allowed to go away for up to seven days. In the Commentary's terms, this means that one may be away from one's residence for up to six dawns and must return to greet the seventh dawn within the area that one has determined for one's residence.

The legitimacy of the business is determined by the nature of the business, the person who needs one's help, and whether that person sends for one to come.

If any one of seven classes of people asks for one's help -- a fellow bhikkhu, a bhikkhuni, a female probationer, a male novice, a female novice, a male lay follower, a female lay follower -- one may go if sent for, but not if not sent for, if the business concerns that person's desire to make merit, to hear the Dhamma, or to see the bhikkhus. The Canon gives a long list of situations in which a person -- lay or ordained -- might want a bhikkhu to come for these purposes. The list is not meant to be exhaustive, but it provides an interesting glimpse of the merit-making occasions of the time: the donor has arranged the construction of a building, either for the Community, for a group of bhikkhus, or a single bhikkhu; he/she has arranged the construction of a building for his/her own use. Other occasions, given only in the case of a lay follower, include the following: his/her son or daughter is getting married; he/she has fallen ill; or he/she has memorized an important discourse and want to pass it on so that it does not disappear with his/her death (which, in the days before written transmission, might easily happen). In all these cases, the Sub-commentary says that if one goes without being sent for, one has broken one's Rains-residence and incurred an offense.

There are other cases in which one may go, even if not sent for -- all the more if sent for -- if any of the following situations arises concerning a fellow bhikkhu, a bhikkhuni, a female probationer, a novice, or a female novice, and one plans to be of help:

he/she has fallen ill,
he/she is suffering from dissatisfaction with the holy life,
he/she is suffering from anxiety over possibility of having broken a precept, or
he/she has fallen into a viewpoint *(ditthigata,* usually a fixed opinion with regard to a question not worth asking -- see M.72).

Furthermore, in the case of a bhikkhu or bhikkhuni, one may go if he/she has committed a sanghadisesa offense and needs help in the steps leading to rehabilitation, is about to become the object of a Community disciplinary transaction (such as censure), or has had a Community disciplinary transaction imposed on him/her. In the case of a female probationer, one may go if she has broken her training rules and interrupted her training, and one wants to help her resume her training. In the case of a male novice or female probationer, one may also go if he/she wants to determine his/her eligibility for ordination or wants to be ordained. In the case of a female novice, one may go if she wants to determine her eligibility to become a female probationer or to take on the female probationer's training.

If either of one's parents falls ill, one may go even if not sent for, all the more if sent for. If any of one's other relatives fall ill, or if a person who lives in dependence on the bhikkhus falls ill, one may go only if sent for, not if not sent for.

In all of the cases where one may go if not sent for, the Canon depicts the person in question as sending a messenger with a general invitation for bhikkhus to come. The Commentary notes, though, that the invitation is not a prerequisite for being allowed to go. Even if no message or messenger is sent, one may still go on seven-day business as long as one goes with the purpose of being of help.

Finally, one may go on Community business. The example given in the Canon: a Community dwelling has fallen

into disrepair and a lay follower has taken the goods from the dwelling and stashed them away in the jungle. He asks for bhikkhus to come and take them to put them into safe keeping. Examples given in the Commentary: one may go to help with construction work on a cetiya, a hall, or even the hut of an individual bhikkhu. However, this last example -- because it is for individual rather than Community business -- seems to go beyond the Canon's intent.

Under the heading of seven-day business, the Commentary gives some extra allowances that it admits do not come from the Canon. If, before the Rains, a group of bhikkhus set a date for a meeting during the Rains -- the context of the Commentary's allowance suggests that the meeting would be to listen to a Dhamma talk -- one may treat it as seven-day business, but not if one's intention in going is simply to wash one's belongings. However, if one's mentor sends one there for whatever purpose (even for washing one's robes, says the Sub-commentary) one may go for seven days. If one goes to a monastery that is not far away, intending to return that day, but for some reason cannot return in time, one may treat it as seven-day business. One may not use the seven-day allowance for recitation and interrogation -- i.e., memorizing and studying the meaning of the Dhamma -- yet if one goes with the purpose of visiting one's mentor and returning that day, but the mentor tells one to stay on, it is all right to stay. The Sub-commentary adds here that one may even stay on for more than seven days without incurring an offense, although one's Rains will be broken. Because these allowances have no basis in the Canon, many Communities do not recognize them as valid.

The Commentary notes, citing a passage in Mv.III.14.6, that one may leave for seven-day business even on the first day of the Rains, and there is apparently no limit to the number of times one may go for seven-day business during the following three months. This opens the possibility of taking up Rains-residence in more than one place, alternating short periods in one residence and then the other. We will deal with the implications of this possibility below. Mv.III.14.7 indicates that if one leaves on seven-day business less than seven days before the end of the Rains-residence, one need not return.

None of the texts make exemption for the case where a bhikkhu, going on legitimate seven-day business and planning to return in time, ends up spending more than seven days, either through forgetfulness or through circumstances beyond his control. In other words, whether he intends to or not, if he overstays his seven-day limit, his Rains-residence is broken and he incurs an offense.

Obstacles. The second exception to the rule concerning duration is that a bhikkhu may break his Rains-residence at any time if there are valid obstacles for doing so. He does not incur an offense, but does relinquish his right to the privileges that come with having completed the Rains.

Mv.III.9.1-11.13 gives a long list of valid obstacles, which Pv.VI.4 divides into four sorts: dangers to life, dangers to the holy life, a threatened split in the Community, and an actual split in the Community.

Dangers to life. Bhikkhus may break the Rains without offense if they are

-- harassed by beasts who seize and attack them;
-- harassed by creeping things who poison them and attack them;
-- harassed by criminals who rob them and beat them;
-- harassed by demons who possess them and carry them away.

With regard to the beasts, the Commentary notes that "seize and attack" also includes cases where the beasts, having surrounded one, chase one away, frighten one, or kill someone else in the vicinity.

Also, if the village where the bhikkhus have entered for the Rains is burned or carried away by a flood, and the bhikkhus suffer in terms of alms; or if their own lodgings are burned or carried away by a flood and they suffer in terms of lodgings, they may leave without offense.

If the village on which they depend moves to a new location, the bhikkhus may follow along. If the village splits, they are to go to the location where the majority of villagers have gone or to the location where the faithful supporters have gone. However, the Commentary recommends that if the village moves only a short distance away and is still within range for alms-going, one should stay in place. If it goes farther than that, one may follow

the village to its new location but should try to return to one's original place every seven dawns to keep the Rains. If that isn't possible, one should stay with friendly bhikkhus in the village's new location.

If the bhikkhus do not get enough food for their needs; or if the food is plentiful but uncongenial to them; or if the food is plentiful and congenial, but they don't receive congenial medicine; of it they don't get a suitable attendant, they may leave without offense. The Vinaya Mukha interprets the allowance in these instances as valid only if one's health is in serious jeopardy.

Dangers to the holy life. If anyone tries to tempt a bhikkhu, offering him wealth or a wife (or to be his wife), or if he sees abandoned treasure, and in any of these cases he reflects, "The Blessed One says that the mind is easily changed. This could be an obstacle to my holy life," he may break the Rains without offense.

A threatened split in the Community. If many bhikkhus are striving for a schism in the Community where one is living, and one doesn't want the Community to be split in one's presence, one may leave. However, if bhikkhus in another residence are striving for a schism in their Community and one feels that one might be able to talk them out of it, one may go to their residence. The same holds true if bhikkhunis are striving for a split in the Community. The Commentary -- assuming that "Community" here means the Bhikkhu Sangha -- objects to this allowance on the grounds that bhikkhunis cannot split the Bhikkhu Sangha. However, the original meaning of the Pali may have been that the bhikkhunis were striving for a schism in their own Community. In this case, one may break the Rains without offense in order to try to prevent the split.

A split in the Community. If bhikkhus or bhikkhunis in another residence have split their Community, one may break the Rains to go there. The Commentary raises another objection here, on the grounds that once the Community has split, nothing can be done; and that the Pali should thus read, "the bhikkhus are about to split the Community." This, however, ignores the very real possibility that both sides of the split have been acting in good faith, and that one may bring them to a reconciliation. (See Chapter 21, especially Mv.X.5.14 & Mv.X.6.1.)

If any of these four kinds of obstacles arises and one can handle the situation by going away for no more than seven days, the Commentary recommends returning within seven days so as not to break the Rains. In other words, the situation is to be treated as legitimate seven-day business. If this cannot be managed, one commits no offense, but one becomes ineligible for the privileges that come with having completed the Rains.

Non-dhamma agreements. Traditionally, the Rains-residence is a time for becoming more stringent in one's practice. Often, bhikkhus staying together will make group vows as a way of offering encouragement to one another. However, there is a rule against making agreements that are not in accord with the Dhamma. In the origin story for this rule, a group of bhikkhus agreed not to ordain any new bhikkhus during the Rains. A relative of Lady Visakha wanted to ordain during that period, but the bhikkhus refused, telling him to wait to the end of the Rains. But when the Rains had ended, he had abandoned his desire to ordain. So the Buddha made a ruling, that "This sort of agreement should not be made: 'During the Rains, the Going forth is not to be given.'" The Commentary cites two other agreements that are of this sort: taking a vow of silence and agreeing that those who go away for seven-day business should not get a share of the Community's gains distributed while they are away. More generally, however, it says that agreements "of this sort" are the non-dhamma agreements that the Buddha criticized in the Sutta Vibhanga. Apparently, this is a reference to the origin story to NP 15, in which the Buddha, criticizing a group of bhikkhus for inventing their own pacittiya rule, says, "What has not been formulated (as a rule) should not be formulated, and what has been formulated should not be rescinded, but one should dwell in conformity and in accordance with the rules that have been formulated."

The Pubbasikkha Vannana and Vinaya Mukha expand on this point with a long list of agreements that should not be made: refusing to take students on dependence; prohibiting the study or teaching of the Dhamma; prohibiting the recitation of the Dhamma; prohibiting Dhamma talks; or compelling the observance of the dhutanga (ascetic) practices. They also offer a list of agreements that are in accord with the Dhamma, such as encouraging one another to know moderation in speech, to show consideration to meditators when one is reciting the Dhamma, and to willingly undertake any of the dhutanga practices of one's own accord.

Gifts of cloth. Mv.VIII.32 lists eight ways in which a donor may designate gifts of cloth, and one of them is that a gift of cloth may be for the bhikkhus who are residing or have resided in a particular residence for the Rains. We

will discuss this arrangement in more detail in Chapter 18, on Community officials, but here we will simply note the Commentary's observation that, during the Rains-residence, this arrangement applies only to bhikkhus who have kept the residence up to that point without break; for one month after the Rains, it applies only to the bhikkhus who have successfully kept the entire Rains-residence. According to the Canon, if the kathina has been spread, this arrangement extends until the end of the kathina privileges.

The Canon also adds that, if a donor has designated a gift of cloth for the bhikkhus who are residing/have resided for the Rains, a bhikkhu who is not residing/has not resided for the Rains in that residence should not accept a portion. To do so is to incur a dukkata. The Commentary adds that if he does accept such a portion, he should return it. If it gets worn out or lost before he returns it, he should make compensation. If, when the Community asks for its return, he doesn't return it, the offense is to be determined by the value of the cloth, which could well amount to a parajika. In saying this, the Commentary is following the theory of bhandadeyya, which -- as we stated in the discussion of Pr 2 -- has no basis in the Canon. Here in particular, it seems excessive punishment for what the Canon explicitly says is an act that incurs only a dukkata. If we follow the Canon, the bhikkhu who has accepted such a portion need not return it. Once it has been given to him, it is his -- even though he incurs an offense in accepting it.

As mentioned above, under the topic of seven-day business, there is the technical possibility that a bhikkhu may enter the Rains in two residences. If donors at both places designate gifts of Rains-residence cloth, then if the bhikkhu spends half the time at one residence and half the time at the other, he should be given half a portion here and half a portion there. Or if he spends more time at one than the other, he should be given a full portion at his main residence and nothing at the other.

Privileges. The Commentary, in scattered places, explicitly mentions four privileges to which a bhikkhu who completes the first period of Rains-residence without break is entitled. The first three are:

1) he may participate in the Invitation *(pavarana)* transaction marking the end of the Rains-residence (see Chapter 16);
2) he may continue receiving gifts of Rains-residence cloth at that residence for a month after the end of the Rains-residence;
3) he may participate in the spreading of a kathina (see Chapter 17).

In each of these cases, the Commentary is basing its judgment on the fact that the Canon's permission for these activities is given for "bhikkhus who have lived for (i.e., completed) the Rains-residence."
The fourth privilege is based on three passages in Mv.VIII.24 (sections 2, 5, & 6). In each of the three, donors present gifts of cloth "to the Community" and in each case the bhikkhus who have spent the Rains in that residence have sole rights to these gifts until their kathina privileges are ended (see Chapter 17). If the bhikkhus do not spread a kathina, the Commentary states that they hold this right for the month after the end of the Rains-residence.

A bhikkhu who completes the second period of Rains-residence without break is entitled to one privilege: he may participate in the Invitation transaction marking the end of his period of Rains-residence. If the bhikkhus in his residence have delayed their Invitation to that date, he may join in their Invitation. If not, he may participate in an Invitation with any fellow bhikkhus who have completed the second period of Rains-residence along with him.

The Vinaya Mukha, however, follows an old tradition that NP 1, 2, & 3; and Pc 32, 33, & 46 are also rescinded for one month for a bhikkhu who has completed the first period of Rains-residence. I have tried to trace the source of this tradition in the Canon and commentaries, but without success. The Vibhangas to NP 3, Pc 32, 33, & 46 make clear that the fourth month of the rainy season -- the month after the first period of Rains-residence, and the last month of the second period of Rains-residence -- is the *civara-kala,* the robe season (also called the *civara-dana-samaya,* the occasion for giving robe-cloth), during which those rules, along with NP 1, are rescinded. However, neither the Canon nor the commentaries to these rules make these privileges contingent on having completed the Rains.

As for rescinding NP 2, the texts mention this only as one of the privileges for participating in the spreading of a kathina. It would make sense to regard NP 2 as rescinded during the civara-kala, as all of the other privileges for

participating in the kathina are simply extensions of other civara-kala privileges, but neither the Canon nor the commentaries support this idea. For instance, Mv.VIII.23.3 allows a bhikkhu to enter a village without his full set of robes if he has spread a kathina, but does not extend the same privilege to a bhikkhu who has simply completed the Rains. Furthermore, the Commentary to Mv.VII indicates that the Buddha's purpose in instituting the kathina was to give the bhikkhus the privilege of traveling without their full set of robes during the last month of the rains, when roads were still wet. If this privilege came automatically with the completion of the Rains-residence, there would be no need to institute the kathina for this purpose.

Thus the only privileges contingent on completing the Rains-residence without break are:

the four for completing the first period of Rains-residence (participating in the Invitation transaction; receiving gifts of Rains-residence robe cloth for an extra month; having sole rights to cloth presented "to the Community" in that residence for an extra month; and participating in the spreading of a kathina); and
the one -- participating in the Invitation -- for completing the second.

Rules
"I allow that you enter for the Rains." -- Mv.III.1.3
"I allow that you enter for the Rains during the rainy season." -- Mv.III.2.1

"There are these two beginnings for the Rains: the earlier and the later. The earlier is to be entered the day after (the full moon of) Asalhi, the later is to be entered a month after (the full moon of) Asalhi. These are the two beginnings for the Rains." -- Mv.III.2.2

"One should not not enter for the Rains. Whoever does not enter: an offense of wrong doing." -- Mv.III.4.1

"On a day for beginning the Rains, one should not pass by a residence not desiring to enter for the Rains. Whoever should pass by: an offense of wrong doing." -- Mv.III.4.2

"I allow that kings be complied with." -- Mv.III.4.2

Places
"There is the case where many bhikkhus -- inexperienced, incompetent -- are staying for the Rains in a certain residence. They do not know the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha ... One bhikkhu should be sent by the bhikkhus to a neighboring residence immediately: 'Go, friend. Having mastered the Patimokkha in brief or in detail, come back.' If he manages it, well and good. If not, then one bhikkhu should be sent by the bhikkhus to a neighboring residence for a period of seven days: 'Go, friend. Having mastered the Patimokkha in brief or in detail, come back.' If he manages it, well and good. If not, then the bhikkhus should go stay for the Rains in that (neighboring) residence. If they stay (where they are): an offense of wrong doing." -- Mv.II.21.4

"I allow that you enter for the Rains in a cowherd camp (§) ... I allow that you go wherever the cowherd camp is moved." -- Mv.III.12.1

"I allow that you enter for the Rains in a caravan ... I allow that you enter for the Rains in a boat." -- Mv.III.12.2

"One should not enter for the Rains in the hollow of a tree ... in the fork of a tree ... in the open air ... in a non-lodging ... in a charnel house ... in an umbrella ... in a water jar (see Pr 3). Whoever should do so: an offense of wrong doing." -- Mv.III.12.3-9

Breaking Promises
"There is the case where a bhikkhu has assented to the Rains-residence for the earlier period. While going to that residence he sees two residences along the way with much cloth. The thought occurs to him, 'What if I were to stay for the Rains in these two residences? That way a lot of cloth would accrue to me.' He spends the Rains in those two residences. That bhikkhu's earlier period is not valid, and there is an offense of wrong doing in the assent." -- Mv.III.14.4

" ... While going to that residence he performs the uposatha outside it, reaches the residence on the day after the uposatha day. He prepares his lodging, sets out drinking-water and washing-water, sweeps the area. Having no business he departs that very day ... That bhikkhu's earlier period is not valid, and there is an offense of wrong doing in the assent." -- Mv.III.14.5

" ... While going to that residence he performs the uposatha outside it, reaches the residence on the day after the uposatha day ... having some business he departs that very day ... That bhikkhu's earlier period is not valid, and there is an offense of wrong doing in the assent." -- Mv.III.14.5

" ... While going to that residence he performs the uposatha outside it, reaches the residence on the day after the uposatha day ... having entered (the Rains) for two or three days and having no business he departs ... having some business he departs ... having some seven-day business he departs, but he overstays seven days outside. That bhikkhu's earlier period is not valid, and there is an offense of wrong doing in the assent." -- Mv.III.14.6

" ... having some seven-day business he departs, and he returns within seven days. That bhikkhu's earlier period is valid, and there is no offense in the assent." -- Mv.III.14.6

" ... seven days before the Invitation he departs on some business. Whether or not he returns to that residence, his earlier period is valid, and there is no offense in the assent." -- Mv.III.14.7

" ... performs uposatha at the residence to which he had given assent" (all other details identical to 5-7) -- Mv.III.14.8-10

" ... has assented to the Rains for the later period" (all other details identical to 5-10) -- Mv.III.14.11

Seven-day Business

"Having entered for the Rains but not having kept either the first three months or the last three months, one should not set out on tour. Whoever should set out: an offense of wrong doing." -- Mv.III.3.2

"I allow you to go for seven-day business (§) when sent for by seven (classes of people), but not if not sent for: a bhikkhu, a bhikkhuni, a female probationer, a novice, a female novice, a male lay follower, a female lay follower. I allow you to go for seven-day business when sent for by these seven (classes of people), but not if not sent for. The return should be made in seven days." -- Mv.III.5.4

"There is the case where a dwelling dedicated to the Community has been built by a lay follower. If he should send a messenger to the presence of the bhikkhus, saying, 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the bhikkhus,' one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days. (Similarly if the lay follower has arranged to have other kinds of buildings, a lotus pond, a monastery, a monastery site for the Community, for several bhikkhus, for one bhikkhu; for the Community of bhikkhunis, for several bhikkhunis, for one bhikkhuni; for several female probationers, for one female probationer; for several male novices, for one male novice; for several female novices, for one female novice; for himself.) ... or his son's marriage takes place or his daughter's marriage takes place or he falls ill or he recites a well-known discourse. If he should send a messenger to the presence of the bhikkhus, saying, 'May the reverend ones please come. They will master this discourse before it disappears.' Or he has some duty, some business. If he should send a messenger to the presence of the bhikkhus, saying, 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the bhikkhus,' one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days." -- Mv.III.5.5-9

(The above is then repeated, substituting "female lay follower" for "male lay follower.") -- Mv.III.5.10-12

(The above, except for the section on marriage, falling ill, and reciting a well-known discourse is repeated, substituting for "lay male follower" the following: a bhikkhu, a bhikkhuni, a female probationer, a male novice, a female novice). -- Mv.III.5.13

"I allow you to go for seven-day business even when not sent for by five (classes of people), all the more if sent

for: a bhikkhu, a bhikkhuni, a female probationer, a novice, a female novice. I allow you to go for seven-day business even when not sent for by these five (classes of people), all the more if sent for. The return should be made in seven days." -- Mv.III.6.1

"There is a case where a bhikkhu falls ill. If he should send a messenger to the presence of the bhikkhus, saying, 'Because I am ill, may the bhikkhus come. I want bhikkhus to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick person or a meal for the nurse or medicine; I will ask after his health or will tend to him.' The return should be made in seven days.

"There is the case where dissatisfaction has arisen in a bhikkhu. If he should send a messenger to the presence of the bhikkhus, saying, 'Because dissatisfaction has arisen in me, may the bhikkhus come. I want bhikkhus to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will allay his dissatisfaction, or get someone to allay it, or I will give a Dhamma talk.' The return should be made in seven days. (Similarly if anxiety or a viewpoint *(ditthigata)* has arisen in a bhikkhu.)

"There is the case where a bhikkhu has committed a heavy offense (a sanghadisesa) and deserves probation. If he should send a messenger to the presence of the bhikkhus, saying, 'Because I have committed a heavy offense and deserve probation, I want bhikkhus to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort to grant him probation or will make the proclamation or will complete the group (needed to grant him probation).' The return should be made in seven days.

(Similarly if a bhikkhu deserves to be sent back to the beginning, deserves penance, deserves rehabilitation.)

"There is the case where a Community desires to carry out a transaction against a bhikkhu -- one of censure or of demotion or of banishment or of reconciliation or of suspension. If he should send a messenger to the presence of the bhikkhus, saying, 'Because the Community desires to carry out a transaction against me ... may the bhikkhus come. I want bhikkhus to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may the Community not carry out the transaction or change it to something lighter?' The return should be made in seven days.

"There is the case where a Community has carried out a transaction against a bhikkhu... If he should send a messenger to the presence of the bhikkhus, saying, 'Because the Community has carried out a transaction against me, may the bhikkhus come. I want bhikkhus to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may he conduct himself properly, lower his hackles, and mend his ways so that the Community can rescind the transaction?' The return should be made in seven days." -- Mv.III.6.2-11

(Mv.III.6.2-5 is then repeated, substituting "bhikkhuni" for "bhikkhu," down to the case where a viewpoint has arisen. Then --) "There is the case where a bhikkhuni has committed a heavy offense (a sanghadisesa) and deserves penance. If she should send a messenger to the presence of the bhikkhus, saying, 'Because I have committed a heavy offense and deserve penance, may the masters come. I want the masters to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort to grant her penance.' The return should be made in seven days. (Similarly if a bhikkhuni deserves to be sent back to the beginning or deserves rehabilitation.)

"There is the case where a Community desires to carry out a transaction against a bhikkhuni -- one of censure or of demotion or of banishment or of reconciliation or of suspension. If she should send a messenger to the presence of the bhikkhus, saying, 'Because the Community desires to carry out a transaction against me ... may the masters come. I want the masters to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may the Community not carry out the transaction or change it to something lighter?' The return should be made in seven days.

"There is the case where a Community has carried out a transaction against a bhikkhuni... If she should send a messenger to the presence of the bhikkhus, saying, 'Because the Community has carried out a transaction against me, may the masters come. I want the masters to come,' one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may she conduct herself properly, lower her hackles, and

mend her ways so that the Community can rescind the transaction?' The return should be made in seven days." -- Mv.III.6.12-20

(Mv.III.6.2-5 is then repeated, substituting "female probationer" for "bhikkhu," down to the case where a viewpoint has arisen. Then --) "There is the case where a female probationer's training has been interrupted ... 'I will make an effort for her to undertake the training (again)' ... There is the case where a female probationer desires to be fully ordained ... 'I will make an effort for her Acceptance or will make the proclamation or will complete the group (needed for her Acceptance)' ..."

(Mv.III.6.2-5 is then repeated, substituting "male novice" for "bhikkhu," down to the case where a viewpoint has arisen. Then --) "There is the case where a male novice wants to ask about his age (in preparation for ordination) ... 'I will ask or I will explain' ... There is the case where a male novice desires to be fully ordained ... 'I will make an effort for his Acceptance or will make the proclamation or will complete the group (needed for his Acceptance)' ..."

(Mv.III.6.2-5 is then repeated, substituting "female novice" for "bhikkhu," down to the case where a viewpoint has arisen. Then --) "There is the case where a female novice wants to ask about her age (in preparation for undertaking the female probationer's training) ... There is the case where a female novice desires to undertake the (female probationer's) training ... 'I will make an effort for her to undertake the training' ..." -- Mv.III.6.21-29

"I allow you to go for seven-day business even when not sent for by seven (classes of people), all the more if sent for: a bhikkhu, a bhikkhuni, a female probationer, a novice, a female novice, mother, father. I allow you to go for seven-day business even when not sent for by these seven (classes of people), all the more if sent for. The return should be made in seven days." -- Mv.III.7.2

"There is the case where a bhikkhu's mother falls ill. If she should send a messenger to her son, saying, 'Because I am ill, may my son come. I want my son to come,' one may go for seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick person or a meal for the nurse or medicine; I will ask after her health or will tend to her.' The return should be made in seven days." -- Mv.III.7.3

"There is the case where a bhikkhu's father falls ill. If he should send a messenger to his son, saying, 'Because I am ill, may my son come. I want my son to come,' one may go for seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick person or a meal for the nurse or medicine; I will ask after his health or will tend to him.' The return should be made in seven days." -- Mv.III.7.4

"There is the case where a bhikkhu's brother falls ill. If he should send a messenger to his brother, saying, 'I am ill. May my brother come. I want my brother to come,' one may go for seven-day business if sent for, but not if not sent for ... The return should be made in seven days." -- Mv.III.7.5
" ... a bhikkhu's sister falls ill ... a bhikkhu's relative falls ill ... a person living with the bhikkhus falls ill. If he should send a messenger to his brother, saying, 'I am ill. May the bhikkhus come. I want the bhikkhus to come,' one may go for seven-day business if sent for, but not if not sent for ... The return should be made in seven days." -- Mv.III.7.6-8

"I allow that you go on Community business. The return should be made in seven days." -- Mv.III.8

Leaving without Breaking the Rains

"There is the case where bhikkhus who have entered for the Rains are harassed by beasts who seize them and attack them. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains. There is the case where bhikkhus who have entered for the Rains are harassed by creeping things who poison them and attack them. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains." -- Mv.III.9.1

"There is the case where bhikkhus who have entered for the Rains are harassed by criminals who rob them and beat them. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains. There is the case where bhikkhus who have entered for the Rains are harassed by demons who possess them and carry them away. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking

the Rains." -- Mv.III.9.2

" ... the village where bhikkhus have entered for the Rains is burned. The bhikkhus suffer in terms of alms ... the lodgings where bhikkhus have entered for the Rains are burned. The bhikkhus suffer in terms of lodging ... the village where bhikkhus have entered for the Rains is carried away by water. The bhikkhus suffer in terms of alms ... the lodgings where bhikkhus have entered for the Rains are carried away by water. The bhikkhus suffer in terms of lodging. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains." -- Mv.III.9.3-4

"I allow you to go where the village moves." "I allow you to go where there is more of the village (when the village is split in two)." "I allow you to go where the people are faithful and confident." -- Mv.III.10
"There is the case where bhikkhus who have entered for the Rains do not get enough coarse or refined foods for their needs. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains. There is the case where bhikkhus who have entered for the Rains get enough coarse or refined foods for their needs, but no congenial food. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains." -- Mv.III.11.1

"There is the case where bhikkhus who have entered for the Rains get enough coarse or refined foods for their needs, get congenial food, but no congenial medicine. (Thinking,) 'This is indeed an obstacle,' one may depart. There is no offense for breaking the Rains ... get congenial medicines but not a suitable attendant ... " -- Mv.III.11.2

" ... where a woman invites a bhikkhu, saying, 'I will give you silver, I will give you gold ... a field ... a building site ... a bull ... a cow ... a male slave ... a female slave ... I will give a daughter to be your wife, I will be your wife or I will get another woman to be your wife;' ... where an old maid invites a bhikkhu ... a eunuch invites a bhikkhu ... where relatives invite a bhikkhu ... kings ... criminals ... rogues invite a bhikkhu, saying, 'I will give a daughter to be your wife or I will get another woman to be your wife' ... He sees abandoned treasure. If the thought occurs to the bhikkhu, 'The Blessed One says that the mind is easily changed. This could be an obstacle to my holy life,' he may depart. There is no offense for breaking the Rains." -- Mv.III.11.3-4

"He sees many bhikkhus striving for a schism in the Community. If the thought occurs to him, 'The Blessed One says that schism is a serious thing. Don't let the Community be split in my presence,' he may depart. There is no offense for breaking the Rains." "He hears many bhikkhus striving for a schism in the Community ... no offense for breaking the Rains." -- Mv.III.11.5

"He hears, 'They say that many bhikkhus in that residence over there (§) are striving for a schism in the Community. Now, these bhikkhus are my friends. I will speak to them, saying, "The Blessed One says that schism is a serious thing. Don't be pleased by a schism in the Community." They will follow my words, they will listen, they will lend ear,' he may depart. There is no offense for breaking the Rains." -- Mv.III.11.6

"Now these bhikkhus are not my friends, but friends of theirs are friends of mine ... they will listen ..." -- Mv.III.11.7

"Many bhikkhus have split the Community ... they are friends of mine ... -- Mv.III.11.8

"Many bhikkhus have split the Community ... they are not my friends, but friends of theirs are friends of mine ... -- Mv.III.11.9
(Same as 6-9, substituting "bhikkhunis" for "bhikkhus") -- Mv.III.11.10-13

Non-dhamma Agreements
"This sort of agreement should not be made: 'During the Rains, the Going forth is not to be given.' Whoever should make this agreement: an offense of wrong doing." -- Mv.III.13.2

"The practice of silence, the undertaking of sectarians, is not to be undertaken. Whoever should undertake it: an offense of wrong doing." -- Mv.IV.1.13

Gifts of Cloth

"There are these eight standards for the arising of robe cloth ... [6.] One gives to the Community that has spent the Rains ... It is to be divided among however many bhikkhus have spent the Rains in that residence." -- Mv.VIII.32

"One who has entered the Rains in one place should not consent to a portion of robe-cloth from another place. Whoever should do so: an offense of wrong doing." -- Mv.VIII.25.3

"There is the case where a one bhikkhu enters the Rains in two residences, thinking, 'In this way a great deal of robe cloth will come to me.' If he spends half the time here and half the time there, he should be given half a portion here and half a portion there. Or wherever he spends more time, he should be given a portion there." -- Mv.VIII.25.4

"There is the case where a bhikkhu is spending the Rains-residence alone. There, people (saying,) 'We are giving to the Community,' give robe-cloths. I allow that those robe-cloths be his alone until the dismantling of the kathina." -- Mv.VIII.24.2

Now at that time two elder brothers, Ven. Isidasa and Ven. Isibhatta, having spent the Rains-residence in Savatthi, went to a certain village monastery. People, (saying,) "At long last the elders have come," gave food together with robe-cloths. The resident bhikkhus asked the elders, "Venerable sirs, these Community robe-cloths have arisen because of your coming. Will you consent to a portion?" The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.5

Now at that time three bhikkhus were spending the Rains-residence in Rajagaha. There, people (saying,) "We are giving to the Community," gave robe-cloths. The thought occurred to the bhikkhus, "It has been laid down by the Blessed One that a Community is at least a group of four, but we are three people. Yet these people (saying,) 'We are giving to the Community,' have given robe-cloths. So how are these to be treated by us?" Now at that time a number of elders -- Ven. Nilvasi, Ven. Sanavasi, Ven. Gopaka, Ven. Bhagu, and Ven. Phalidasandana were staying in Pataliputta at the Rooster Park. So the bhikkhus, having gone to Pataliputta, asked the elders. The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.6

Other Privileges

"I allow that bhikkhus who have come out of the Rains-residence invite (one another) with respect to three things: what is seen, what is heard, and what is suspected. That will be for your mutual concord (§), for your arising out of offenses, for your respect for the Vinaya." -- Mv.IV.1.13

"I allow that the kathina be spread (§) by bhikkhus when they have come out of the Rains-residence." -- Mv.VII.1.3

Chapter Twelve: Community Transactions

In Chapter 11 of Volume One, Adhikarana-samatha, we discussed the four types of issues *(adhikarana)* and the seven means for their settlement. The fourth type of issue -- duty issue -- treated only briefly in that discussion, is the topic of this chapter and all the remaining chapters in this section.

Cv.IV.14.2 defines a duty-issue as "any duty or business of the community: an announcement, a motion, a motion with one proclamation, a motion with three proclamations." This definition refers to the four types of statements that can constitute a formal Community transaction *(sangha-kamma),* in which the Community meets and issues a statement that it is taking an action as a group. In this, duty-issues are substantially different from the other three types of issues. Other issues are problems that have to be settled in a formal way. Duty-issues, however, are formal ways of settling problems. They themselves, as Community transactions, are problems only in the sense that they have to be conducted strictly according to the correct formal pattern. If they aren't, they are open to question and have to be conducted again. Because some duty-issues function as means of settling other types of issues, this section will cover not only duty-issues pure and simple, but also a few of the major duty-issues used in settling other issues -- in particular, the transactions involved in settling the most complicated offense-issues, sanghadisesa offenses; and those for ending the most serious dispute-issue, a schism. The duty-issues used to settle issues aside from these have already been discussed in Chapter 11 of Volume One.

The standard pattern for a Community transaction is that the Community meets and one of its members recites a transaction statement *(kamma-vaca),* while the other members of the Community show their assent by remaining silent. If anyone in the Community speaks up to register protest during the recitation, that aborts the transaction. The length of the statement, measured in the number of times the proclamation must be repeated, is a rough indication of the importance of the relevant act. The more repetitions, the more time the members of the Community have to deliberate, and the more chance they have to speak up.

In certain cases, the issuing of the transaction statement must follow on certain preliminary actions, some of which -- as in the case of full Acceptance -- may involve transaction statements of their own. Often the transaction statement itself constitutes the act of the Community: simply in issuing the statement, the Community gives full Acceptance, imposes a disciplinary transaction, rehabilitates an individual who has been disciplined, authorizes an individual to perform a certain act, etc.

Cv.IV.14.34 states that a duty-issue (and, by definition, a Community transaction) is settled by means of one principle: "in the presence of." The Khandhakas' discussion of what constitutes a valid transaction divides this principle into two broad factors: the transaction must be in accordance with the Dhamma -- in other words, the proper procedure is followed in issuing the statement; and it must be harmonious -- the Community issuing the statement is qualified to do so.

We can follow the Vinaya Mukha in borrowing terms from the Parivara to divide each of these two factors into two "consummations" *(sampatti).* Acting in accordance with the Dhamma requires two consummations:

consummation of the object -- the person or item forming the object of the transaction fulfills the qualifications required for that particular transaction; and

consummation of the transaction statement -- the statement issued follows the correct form for the transaction.

The harmony of the Community requires two further consummations:

consummation of the assembly -- the meeting contains at least the minimum number (the quorum) of bhikkhus required to perform that particular transaction; and

consummation of the territory -- all the bhikkhus in the territory where the meeting is being held are either present at the meeting or their consent has been conveyed there, and no one who is qualified to do so protests the transaction while it is being carried out.

To conform with English usage, our discussion will render the word "consummation" as "validity." (For a further

discussion of these terms, see Appendix V.)

A transaction valid in all four of these ways is fit to stand. A transaction lacking validity in any one of them is not fit to stand. Another Community may meet at a later time and redo the transaction or reverse it. Meanwhile, whatever the first Community announced that it was doing does not legitimately count as done.

The validity of the object. The object of the transaction may be either a person (such as the candidate for Acceptance) or a physical item (such as the site to build a dwelling) or both (as when the Community gives a kathina-cloth to one of its members). Different transactions, of course, have different requirements for their objects. However, four general comments can be made. (1) If the object fulfills the requirements for one type of transaction but the Community performs another transaction for which the object does not fulfill the requirements, the transaction is invalid in terms of its object. (2) If the object is a person, then if that person is a bhikkhu he must be present in the Community performing the transaction. If the person is not a bhikkhu, he/she does not need to be present -- examples being when the Community "overturns its bowl" to a lay person who has harmed bhikkhus, or when they ordain a bhikkhuni through a messenger. (3) The object of the transaction cannot be an entire Community. At most, only three people can be the object of any one transaction. (4) If the procedure set out for the transaction requires that the object, a bhikkhu, be interrogated prior to the transaction about an offense and acknowledge having done the offense, then if these preliminary procedures have not been done, the transaction is invalid in terms of its object.

The validity of the transaction statement. The transaction statement must follow the pattern given in the Canon, with none of the parts left out. If, for instance, the pattern calls for a motion and three proclamations, a transaction in which the statement is given as four motions or a motion and one proclamation is invalid. Also, the parts of the statement must be given in the proper order. If the pattern calls for a motion followed by one proclamation, and the announcing bhikkhu gives the proclamation first, that is called a transaction "having a semblance of the Dhamma," which invalidates the proceeding. The texts, however, do not forbid stating any of the parts of the statement more than the required number of times. For instance, if the pattern calls for a motion and one proclamation, there is nothing wrong with giving a motion followed by three proclamations.

The customary practice is to recite the transaction statement word-for-word as given in the Canon, inserting the name of the transaction's object and other relevant individuals where necessary. Pv.XIX.1.3-4, however, allows for some variation in the wording as long as the following points are not omitted from either the motion or the proclamation(s): the object of the transaction, the fact that the Community is the agent of the transaction, and -- where applicable -- the individual member of the Community who is playing a special role in the transaction, such as the preceptor when giving full Acceptance. This allowance is especially relevant for the statements used in disciplinary transactions (Chapter 20), for in these instances the Canon gives only the statement tailored to the particular case that inspired the first instance of each of these transactions, and not to any of the other cases for which the transactions are also valid. If there were no leeway in wording these statements, the transactions could not be applied to any other cases. See Appendix IV on this point.

Mv.I.74.1 allows for the transaction statement to mention a bhikkhu by his clan name, rather than his given name. This allowance dates to the time when bhikkhus had Pali clan names, and the formality of referring to a bhikkhu by his clan name rather than his given name was a sign of respect. Now that bhikkhus no longer have Pali clan names, the allowance is moot.

Every description of a transaction statement stipulates that the bhikkhu reciting it must be experienced and competent. According to the Commentary to Mv.I.28.3, this means at the very least that he is able to memorize the transaction statement and recite it with proper pronunciation. Also, the Canon invariably refers to the reciter of the transaction statement in the singular -- i.e., a single bhikkhu making the statement. However, at present it is common, especially in transactions where lay people will be present -- such as Acceptance or the kathina -- for two bhikkhus to recite the transaction statement(s) in unison, as a way of guarding against errors.

Announcement-transactions differ from the other three types of Community transactions in that the Canon gives no set pattern for the transaction statement. Thus the validity of the statement is not at issue in cases of this sort. In some instances, the Commentary recommends ways to phrase the announcement, but its recommendations are not binding.

To streamline communal business in matters not likely to be controversial, the Commentary contends that the following motion-with-one-proclamation transactions may be done as simple announcements: an authorization to hold a dwelling (I have been unable to find any mention of this in the Canon as a Community transaction), the act of giving a robe or bowl as an inheritance (see Chapter 22), and all authorizations aside from: authorizing a territory *(sima),* revoking a territory, giving kathina cloth, ending kathina privileges, and pointing out an area for building a hut or dwelling (under Sg 6 & 7).

The validity of the assembly. Most transactions require a quorum of four bhikkhus. However, three transactions -- Acceptance, Invitation, and rehabilitation -- require more. Acceptance outside of the Middle Ganges Valley requires five, with the stipulation that at least one of the five be expert in the Vinaya. Invitation *(pavarana)* requires five; Acceptance in the Middle Ganges Valley, ten; and rehabilitation after observing penance for a sanghadisesa offense, twenty.

To fill a quorum, a bhikkhu who is to be the object of the transaction (e.g., a bhikkhu receiving a kathina-cloth, a bhikkhu being given probation) cannot be counted. Also, the quorum cannot be filled by:

1) a person who does not count as a true bhikkhu (e.g., a bhikkhuni, a lay person, a matricide who has somehow received ordination),
2) a bhikkhu who has been suspended (see Chapter 20),
3) a bhikkhu of a separate communion,
4) a bhikkhu standing outside the territory (according to the Commentary, this refers to the case where a group is meeting on the edge of a territory and the bhikkhu in question is within hatthapasa but not within the bounds of the territory), or
5) a bhikkhu levitating off the ground through his psychic powers.

If the meeting contains such people, but the quorum is filled without counting them, the validity of the assembly is still fulfilled. If such people need to be counted to complete the quorum, it is not.

Some Communities are very strict in not allowing anyone who is not a bhikkhu in common communion and in good standing to sit within hatthapasa of their transaction meetings, but the Canon requires this sort of strictness only for two transactions: the uposatha (see Chapter 15) and the Invitation (see Chapter 16). For other transactions -- such as Acceptance, the kathina, etc. -- there is no offense in allowing other individuals to sit within hatthapasa, and their presence does not invalidate the proceedings.

The validity of the territory. This factor is fulfilled when all the bhikkhus in the valid territory in which the meeting is held are present at the meeting or their consent has been conveyed to the meeting, and no one qualified to do so protests the transaction while it is being carried out.

The territory may either be one correctly authorized by a Community transaction, or one defined by natural or political boundaries. This topic will be discussed in detail in the following chapter.

Being present. None of the Khandhaka texts give a precise definition of what counts as being present at a Community meeting. The Vibhanga to Pc 80 defines being present in the meeting as sitting within hatthapasa of at least one of the other bhikkhus also present in the meeting (see the discussion under that rule). Not being present would thus mean being located outside hatthapasa. The question has arisen as to whether the Pc 80 definition applies in every case, or only in the case covered by that rule, i.e., that of a bhikkhu hoping to invalidate a meeting by getting up and leaving hatthapasa, yet staying within the territory. Given that it is the only definition of "present" and "not present" provided anywhere in the Canon, and given the need for a clear definition in this area, there seems every reason to assume that the Pc 80 definition would apply by default in all cases. If it did not apply, there would be no logic to that rule, in that there would be no reason for a bhikkhu's getting up and leaving hatthapasa to have an impact on the conduct of the meeting.

There may be occasions where a territory is not large enough to accommodate all the bhikkhus attending a meeting. This would not invalidate the territory or the meeting, but the bhikkhus sitting outside the territory would not count as present at the meeting. They could not be counted toward the quorum; and if any of them protested

the conduct of the meeting (see below), the protest would carry no weight. One special exception, however, is that if the bhikkhus are meeting to listen to the Patimokkha (see Chapter 15), all the bhikkhus within earshot count as having heard the Patimokkha. If, when meeting for other purposes, the assembly wants to count all the bhikkhus as present at the meeting, they may move the meeting outside the territory to an adjacent territory large enough to accommodate everyone. In most cases, this would mean moving out of a small *baddha-sima* (see the following chapter) to the larger *abaddha-sima* surrounding it.

Consent. A bhikkhu too ill to come to the meeting may give his consent as follows: Going to another bhikkhu, he arranges his upper robe over one shoulder, kneels down, performs añjali, and says to the other:
"*Chanda"m dammi. Chanda"m me hara. Chanda"m me aarocehi* (I give consent. Convey my consent. Report my consent.)"

If he makes this understood by physical gesture, by voice, or by both, his consent counts as given. If not, his consent does not count as given. The texts do not mention this point, but it seems reasonable that a bhikkhu too ill to go to another bhikkhu or to get in the kneeling position should be allowed to give his consent from his sick-bed. The Vinaya Mukha adds that if the bhikkhu giving consent is junior to the one conveying his consent, he should change *hara* to the more formal *haratha,* and *aarocehi* to *aarocetha.*

As for the bhikkhu to whom the consent has been given, his duty is to join the meeting and report the other bhikkhu's consent when he has arrived. If, however, Bhikkhu Y -- instead of going to the meeting -- goes away immediately after Bhikkhu X gives him his consent, the consent does not count as given; X must find another bhikkhu to whom to give it. The same holds true if, at that moment, Y dies, forsakes the Community, is discovered not to be a true bhikkhu, or discovered to be insane, possessed, delirious with pain, or suspended. If, however, any of these things happens while Y is on the way to the meeting, X does not have to re-give his consent, even though it does not count as having been conveyed. (This, however, would invalidate any action taken at the meeting.) If any of these things happens after Y arrives at the meeting, the consent counts as having been conveyed. If Y arrives at the meeting and unintentionally neglects to report X's consent either because he is heedless, falls asleep, or enters a meditative attainment, the consent still counts as conveyed, and Y incurs no offense. If, however, Y intentionally does not report X's consent, the consent counts as conveyed, but Y incurs a dukkata.

The Commentary also notes that if Bhikkhu X gives his consent to Bhikkhu Y, and Y then asks to Z to convey X's consent and his own to the assembly, then when Z tells the assembly, only Y's consent is conveyed. X's is called a "leashed-cat consent" -- which means that it doesn't come no matter how hard you pull at it.

Although the relevant passage allows an ill bhikkhu to give his consent in this way, the texts do not define how ill a bhikkhu must be in order to qualify for this allowance. The origin story to Pc 79 describes a case where bhikkhus are too busy making robes to go to the meeting and so send their consent. The transaction carried out by the meeting was considered valid. Thus *ill* here apparently can mean not only physically ill, but also seriously inconvenienced in other ways as well.

If a bhikkhu unable to attend the meeting is too ill to give his consent in the above way, then he should be carried into the midst of the Community on a bed or a bench. If he is too ill to be moved -- either because his disease would worsen or he could die -- then the Community should go to the place where he is and carry out the transaction there.

If the transaction is the uposatha observance, a bhikkhu not attending the meeting must send his purity instead of his consent. Similarly, if the transaction is the Invitation, he must send his invitation. If, in addition to the uposatha or the Invitation, the Community is planning to conduct other business at the meeting, he must send his consent as well. Again, the texts do not define how ill one must be in order to be allowed to send one's purity or invitation in this way, but because these meetings are regularly scheduled, the general consensus in most Communities is that one must have a serious physical illness indeed to take advantage of this allowance.
One of the issues at the Second Council was whether an incomplete Community could carry out a transaction and then have it ratified by the bhikkhus who came later. The Council's decision was No.
Protest. If, during a transaction, a bhikkhu is displeased with it -- for whatever reason, in line with the Dhamma or not -- he has the right to protest. If he wants to, he may speak loud enough to interrupt the proceedings, but if he

feels intimidated by the group, he may simply register his protest by informing the bhikkhu sitting right next to him. If his protest carries weight, that invalidates the transaction, and the issue may be reopened at a later time.

The protest of the following people does not carry weight:

- anyone who is not rightly a bhikkhu;
- a bhikkhu who is insane, possessed, or delirious with pain;
- a bhikkhu who has been suspended;
- a bhikkhu of a separate communion;
- a bhikkhu standing outside the territory;
- a bhikkhu levitating in the sky through psychic power;
- the person who is the object of the transaction.

If any of these people protest a transaction, that does not invalidate the proceeding, and the transaction is still fit to stand.

There is one exception to the requirement for the consent or attendance of all the bhikkhus in a territory, and that is the case of a bhikkhu who is insane. The Canon cites two types of insanity: one in which the insane person has periods of sanity during which he remembers and comes to the uposatha and other Community transactions, alternating with bouts of insanity during which he doesn't; and another, who is continually insane, never remembering or coming to these transactions. In the first case, the Canon allows for the Community to meet and, by means of a formal transaction consisting of a motion and proclamation, to identify the insane bhikkhu as insane and to authorize the harmony of the Community as valid with or without his presence or consent. As for the other type of insane bhikkhu, the Commentary states that there is no need for an authorization. His absence or lack of consent does not invalidate any Community transactions.

There is some disagreement as to how the validity of the territory applies to announcement-transactions. The Commentary's discussion of the "shaving" announcement (Mv.I.48.2) recommends gathering all the bhikkhus in the territory and making the announcement *or* sending word to all of them. In the latter case, it says, the transaction is still valid even if some of the bhikkhus are missed in the latter procedure either because they are meditating or asleep. It does not say whether this option applies to other announcements as well. The Vinaya Mukha, on the other hand, cites another case from the Commentary -- the announcement when food is being distributed in the refectory -- to put forth the theory that an announcement-transaction does not have to be performed in a territory, the bhikkhus gathered do not have to be within hatthapasa of one another, and there is no need to have consent conveyed. However, there is the question of whether the announcement mentioned in the Commentary was meant to be a Community transaction. There is no other support for this theory in the texts. Nevertheless, both of these precedents are in agreement in suggesting that the validity of only two factors is at issue in an announcement-transaction: the validity of the object and the validity of the assembly.

Offenses. Any bhikkhu who, knowing that a transaction is valid in terms of all the above factors, nevertheless agitates for it to be reopened, incurs a pacittiya under Pc 63. For further details, see the discussion under that rule. For related offenses, see also the discussions under Pc 79-81.

According to Mv.II.16.5, a bhikkhu who participates in a transaction not in accordance with the Dhamma incurs a dukkata. The same passage discusses a case in which some group-of-six bhikkhus conduct a transaction not in accordance with the Dhamma and physically threaten any members of the meeting who protest. In a case like this, there is an allowance for four or five to protest, two or three to voice an opinion, and one to determine silently, "I do not approve of this." Any bhikkhu who does so is exempt from the offense. However, the silent determination does not count as a protest and so does not invalidate the proceeding. Still, the fact that the transaction is not in accordance with the Dhamma already invalidates it; the fact that one perceives it as such means that one may reopen the issue at a later date.
The penalty for participating in a factional transaction is also a dukkata. This penalty applies even if the only bhikkhus within the territory not participating in the meeting are too sick to be carried into the assembly (Mv.II.23.2).

ISSUES

"There are these four issues: dispute-issues; accusation-issues, offense-issues; duty-issues.

"What here is a dispute-issue? There is the case where bhikkhus dispute: 'This is Dhamma,' 'This is not Dhamma'; 'This is Vinaya,' 'This is not Vinaya'; 'This was spoken by the Tathagata,' 'This was not spoken by the Tathagata'; 'This was regularly practiced by the Tathagata,' 'This was not regularly practiced by the Tathagata'; 'This was formulated by the Tathagata,' 'This was not formulated by the Tathagata'; 'This is an offense,' 'This is not an offense'; 'This is a light offense,' 'This is a heavy offense'; 'This is a curable offense,' 'This is an incurable offense'; or 'This is a serious offense,' 'This is not a serious offense. 'Whatever strife, quarreling, contention, dispute, differing opinions, opposing opinions, heated words, abusiveness based on this are called a dispute-issue.

"What here is an accusation-issue? There is the case where bhikkhus accuse a bhikkhu of falling away in virtue or falling away in behavior or falling away in views or falling away in livelihood. Any accusation there, any condemnation, scolding, blaming, denunciation, ganging up is called an accusation-issue.

"What here is an offense-issue? Any offense-issue from the five categories of offenses or the seven categories of offenses. This is called an offense-issue.

"What here is a duty-issue? Any duty or business of the Community: an announcement, a motion, a motion with one proclamation, a motion with three proclamations. This is called a duty-issue." -- Cv.IV.14.2

Sources of disputes: three unskillful & three skillful
[A list is inserted giving six unskillful traits:] a bhikkhu who is

1) easily angered & bears a grudge;
2) mean & spiteful;
3) jealous & possessive;
4) scheming & deceitful;
5) has evil desires & wrong views;
6) is attached to his own views, obstinate, unable to let them go.

Such a bhikkhu lives without deference or respect for the Buddha, the Dhamma, the Sangha; does not complete the training. When he causes a dispute in the Community, it comes to be for the harm, the unhappiness, the detriment of many people, for the pain and harm of human and divine beings. -- Cv.IV.14.3
Three unskillful sources: states of mind that are covetous, corrupt, or confused. Three skillful sources: states of mind that are not covetous, corrupt, or confused. -- Cv.IV.14.4

Source of accusations: three unskillful & three skillful, plus the inserted list as with disputes. Also body & speech as sources of accusations.

"What is the body as a source of accusation? There is the case where a certain person has bad coloring, is ugly, deformed, very ill, purblind, paralyzed down one side, lame, or a cripple, on account of which they accuse (denounce?) him. This is the body as a source of accusation.

"What is speech as a source of accusation? There is the case where a certain person is a poor speaker, stuttering, drooling in his speech, on account of which they accuse (denounce?) him. This is speech as a source of accusation." -- Cv.IV.14.5
Sources of offense-issues: six –

body, not speech or mind;
speech, not body or mind;
body & speech, not mind;
body & mind, not speech;
speech & mind, not body;
body & speech & mind.
-- Cv.IV.14.6

Source of duty-issues: the Community -- Cv.IV.14.7

Dispute-issues may be skilled, unskilled, neutral (depending on the mind states of the bhikkhus involved) -- Cv.IV.14.8

Accusation-issues may be skilled, unskilled, neutral (depending on the mind states of the bhikkhus making the accusation) -- Cv.IV.14.9

Offense-issues may be unskilled or neutral (depending on whether the offense is committed knowingly & deliberately or not). There are no offense-issues that are skilled -- Cv.IV.14.10

Duty-issues may be skilled, unskilled, neutral (depending on the mind states of the bhikkhus involved) -- Cv.IV.14.11

1) Dispute & issue; 2) dispute & no issue, 3) issue but not dispute:
1) dispute-issue
2) mother disputes with son, son with mother, ... father, ... brother, ... sister
3) accusation-issues, offense-issues, duty-issues
-- Cv.IV.14.12

1) Accusation & issue; 2) accusation & no issue, 3) issue but not accusation:
1) accusation-issue
2) mother accuses son, son mother, ... father, ... brother, ... sister
3) dispute-issues, offense-issues, duty-issues
-- Cv.IV.14.13

1) Offense & issue; 2) offense & no issue, 3) issue but not offense:
1) offense-issue
2) stream "falling" (i.e., stream entry) *"apatti"*
3) dispute-issues, accusation-issues, duty-issues
-- Cv.IV.14.14

1) Duty & issue; 2) duty & no issue, 3) issue but not duty:
1) duty-issue
2) one's duties to teacher, preceptor, those on a level with one's teacher, those on a level with one's preceptor
3) dispute-issues, accusation-issues, offense-issues
-- Cv.IV.14.15

"A dispute-issue is settled by means of how many ways of settling? A dispute-issue is settled by means of two ways of settling: in the presence of and acting in accordance with the majority."

In the presence of: the Community, the Dhamma, the Vinaya, the individuals:
-- in the presence of the Community: the full number of bhikkhus competent for the transaction has come, if the consent of those who should send consent has been conveyed, if those who are present do not protest
(= harmonious transaction -- Mv.IX.3.6);
-- in the presence of the Dhamma, the Vinaya: when the issue is settled by means of the Dhamma, the Vinaya, the Teacher's instruction;
-- in the presence of the individuals: both whoever quarrels & whoever he quarrels with, opposed on the issue, are present.

When the issue has been settled in this way, whoever involved in the transaction reopens it, a pacittiya offense (Pc 63); whoever, having given consent to it, complains, a pacittiya offense (Pc 79) -- Cv.IV.14.16
Steps 2 & 3 if the original bhikkhus can't settle the issue themselves -- see BMC1, Chapter 11 -- Cv.IV.14.17-18

Steps 4 & 5 if bhikkhus at another residence can't settle the issue -- see BMC1, Chapter 11 -- Cv.IV.14.19-23

In accordance with the majority: BMC1, Chapter 11 -- Cv.IV.14.24-26

"An accusation-issue is settled by means of how many ways of settling? An accusation-issue is settled by means of four ways of settling: in the presence of, a verdict of mindfulness (innocence), a verdict of past insanity, a verdict of further misconduct."

Procedure, request, and transaction statement for verdict of mindfulness -- Cv.IV.14.27
Procedure, request, and transaction statement for verdict of past insanity -- Cv.IV.14.28
Procedure, request, and transaction statement for verdict of further misconduct -- Cv.IV.14.29 [= Cv.IV.11.2]

"An offense-issue is settled by means of how many ways of settling? An offense-issue is settled by means of three ways of settling: in the presence of, in accordance with (the offender's) admission, covering over as with grass."

Confession of offenses: in the presence of the Dhamma, the Vinaya, the individuals (the bhikkhu making confession and the bhikkhu to whom confession is made are face to face)

Confession to an individual -- Cv.IV.14.30
Confession to a group -- Cv.IV.14.31
Confession to a Community -- Cv.IV.14.32 ("in the presence of" adds in the presence of the Community)
Covering over as with grass -- Cv.IV.14.33

"A duty-issue is settled by means of how many ways of settling? A duty-issue is settled by means of one way of settling: in the presence of." -- Cv.IV.14.34

METHODS OF SETTLING

In the Presence Of
"A transaction of censure, demotion, banishment, reconciliation, or suspension is not to be imposed on bhikkhus who are not present: whoever does so, an offense of wrong doing." -- Cv.IV.1

An individual, group, or Community who speaks what is not Dhamma influences an individual, group, or Community who speaks what is Dhamma to go over to their side: any issue settled in this way is settled by what is not Dhamma with the *appearance* of a verdict "in the presence of." -- Cv.IV.2

The opposite: any issue settle in this way is settled by what is Dhamma with a verdict "in the presence of." -- Cv.IV.3

Mindfulness
Request and transaction statement for a verdict of mindfulness (innocence) -- Cv.IV.4.10
Requirements for a verdict of mindfulness:

1) the bhikkhu is pure and has not committed the offense (in question);
2) he is accused of it;
3) he requests (the verdict of mindfulness);
4) the Community gives it;
5) in accordance with Dhamma, in harmony.
-- Cv.IV.4.11

Past Insanity
Request and transaction statement for a verdict of past insanity -- Cv.IV.5.2
The verdict is not valid if
-- on being asked if he remembers offenses, he says he doesn't even when he does;
-- on being asked if he remembers offenses, he says he remembers as if in a dream even when he actually remembers;
-- on being asked if he remembers offenses, he -- though not actually insane -- acts insane. -- Cv.IV.6.1

The verdict is valid if
-- on being asked if he remembers offenses, he says he doesn't when he actually doesn't;
-- on being asked if he remembers offenses, he says he remembers as if in a dream when that is actually the case;
-- on being asked if he remembers offenses, he is actually insane and acts (§) insane. -- Cv.IV.6.2

In Accordance with What is Admitted
"A transaction of censure, demotion, banishment, reconciliation, or suspension is not to be imposed on bhikkhus (§) who have not admitted (the offense in question): whoever does so, an offense of wrong doing." -- Cv.IV.7

The verdict is not valid if the bhikkhu admits to an offense other than what he actually committed (even when admitting to an offense heavier than what he actually did). -- Cv.IV.8.1
The verdict is valid if the bhikkhu admits to the offense he actually committed. -- Cv.IV.8.2

In Accordance with the Majority
Procedure and transaction statement for choosing a bhikkhu to be the distributor of voting tickets -- Cv.IV.9

A distribution of voting tickets is not valid if:
the issue is trifling;
it has not gone its course;
it is not remembered or made to be remembered;
one knows that the non-Dhamma side is in the majority;
one suspects that the non-Dhamma side may be in the majority;
one knows that the Community will be split;
one suspects that the Community will be split;
they take the tickets in a non-Dhamma way;
a faction takes the tickets;
they take them not in accordance with their views.
(see BMC1, Chapter 11)
-- Cv.IV.10.1

A distribution of voting tickets is valid if:
the issue is not trifling;
it has gone its course;
it is remembered or made to be remembered;
one knows that the Dhamma side is in the majority;
one suspects that the Dhamma side may be in the majority;
one knows that the Community will not be split;
one suspects that the Community will not be split;
they take the tickets in a Dhamma way;
(the Community) in harmony takes the tickets;
they take them in accordance with their views.
(see BMC1, Chapter 11)
-- Cv.IV.10.2

Further Misconduct
Procedure (charged (§), made to remember (testify), made to confess (the offense)) and transaction statement for a further-misconduct transaction -- Cv.IV.11.2
Five requirements for a further-misconduct transaction :

1) he (the bhikkhu in question) is impure;
2) he is unconscientious;
3) he is accused *(sanuvada);*
4-5) the Community gives him a further-misconduct transaction
-- in accordance with the Dhamma

-- in harmony.
-- Cv.IV.12.1

Qualities of a further-misconduct transaction that is not-Dhamma, not-Vinaya, poorly settled (§) (lists of threes) [= Cv.I.2-3] -- Cv.IV.12.2

Qualities of a bhikkhu against whom a further-misconduct transaction may be carried out [= Cv.I.4] (§ -- BD omits the passages indicating that *any one* of these qualities is enough) -- Cv.IV.12.3

Duties of a bhikkhu against whom a further-misconduct transaction has been carried out [= Cv.I.5] -- Cv.IV.12.4

Covering over as with Grass
Procedure and transaction statements -- Cv.IV.13.2-3

"Those bhikkhus are risen up from their offenses except for those that are heavily criticized; except for those connected with the laity; except for those of anyone whose views go against the transaction; and except for those of anyone who is not present" -- Cv.IV.13.4

TRANSACTIONS
"A transaction not in accordance with the Dhamma is not to be performed in the midst of a Community. Whoever should do so: an offense of wrong doing ... I allow when a transaction not in accordance with the Dhamma is being performed that it be protested." -- Mv.II.16.4 "I allow that even an opinion be voiced." "I allow four or five to protest, two or three to voice an opinion, and one to determine, 'I do not approve of this.'" -- Mv.II.16.5

Transactions that are not transactions and are not to be carried out:

1) a factional transaction that is not in accordance with the Dhamma;
2) a harmonious *(samagga)* transaction that is not in accordance with the Dhamma;
3) a factional transaction that is a semblance of the Dhamma;
4) a harmonious transaction that is a semblance of the Dhamma;
5) a factional transaction that is in accordance with Dhamma;
6) one suspends one;
7) one suspends two;
8) one suspends many;
9) one suspends a Community;
10) two suspend one;
11) two suspend two;
12) two suspend many;
13) two suspend a Community;
14) many (not a Community) suspend one;
15) many suspend two;
16) many suspend many;
17) many suspend a Community;
18) a Community suspends a Community. -- Mv.IX.2.3

"There are these four transactions: a factional transaction that is not in accordance with the Dhamma; a harmonious transaction that is not in accordance with the Dhamma; a factional transaction that is in accordance with the Dhamma; a harmonious transaction that is in accordance with the Dhamma.

"Of these, the factional transaction that is not in accordance with the Dhamma is -- because of its factionality, because of its lack of accordance with the Dhamma -- reversible and unfit to stand. This sort of transaction is not to be done, nor is this sort of transaction allowed by me.

"The harmonious transaction that is not in accordance with the Dhamma is -- because of its lack of accordance with the Dhamma -- reversible and unfit to stand. This sort of transaction is not to be done, nor is this sort of transaction allowed by me.

"The factional transaction that is in accordance with the Dhamma is -- because of its factionality -- reversible and unfit to stand. This sort of transaction is not to be done, nor is this sort of transaction allowed by me.

"The harmonious transaction that is in accordance with the Dhamma is -- because of its harmony, because of its accordance with the Dhamma -- irreversible and fit to stand. This sort of transaction is to be done; this sort of

transaction is allowed by me.

"Thus you should train yourselves: 'We will perform this sort of transaction, i.e., the harmonious transaction that is in accordance with the Dhamma.' That is how you should train yourselves." -- Mv.IX.2.4

More transactions that are not transactions and are not to be carried out:

1) an invalid motion and valid proclamation;
2) an invalid proclamation and valid motion;
3) an invalid motion and invalid proclamation;
4) apart from the Dhamma;
5) apart from the Vinaya;
6) apart from the Teacher's instruction;
7) one that has been protested, that is reversible, that is not fit to stand -- Mv.IX.3.2

"There are these six transactions: a non-Dhamma transaction; a factional transaction; a harmonious transaction; a factional transaction that is a semblance of the Dhamma; a harmonious transaction that is a semblance of the Dhamma; a harmonious transaction that is in accordance with the Dhamma.

"And what is the transaction not in accordance with the Dhamma?
"If, in a transaction with a motion and one proclamation, one performs the transaction by means of a single motion but does not proclaim the transaction statement *(kamma-vaca),* that is a non-Dhamma transaction.
"If, in a transaction with a motion and one proclamation, one performs the transaction by means of a double motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
"If, in a transaction with a motion and one proclamation, one performs the transaction by means of a single transaction statement but does not set forth the motion, that is a non-Dhamma transaction.
"If, in a transaction with a motion and one proclamation, one performs the transaction by means of a double transaction statement but does not set forth the motion, that is a non-Dhamma transaction." -- Mv.IX.3.3
"If, in a transaction with a motion and three proclamations, one performs the transaction by means of a single motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
"If, in a transaction with a motion and three proclamations, one performs the transaction by means of a double motion ... triple motion ... quadruple motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
"If, in a transaction with a motion and three proclamations, one performs the transaction by means of a single transaction statement but does not set forth the motion, that is a non-Dhamma transaction.
"If, in a transaction with a motion and three proclamations, one performs the transaction by means of a double ... triple ... quadruple transaction statement but does not set forth the motion, that is a non-Dhamma transaction." -- Mv.IX.3.4

"And what is a factional transaction? If, in a transaction with a motion and one proclamation, the full number of bhikkhus competent for the transaction have not come, if the consent of those who should send consent has not been conveyed, if those who are present protest, it is a factional transaction.
"If, in a transaction with a motion and one proclamation, the full number of bhikkhus competent for the transaction have come, if the consent of those who should send consent has not been conveyed, if those who are present protest, it is a factional transaction.
"If, in a transaction with a motion and one proclamation, the full number of bhikkhus competent for the transaction have come, if the consent of those who should send consent has been conveyed, if those who are present protest, it is a factional transaction."
(Similarly for a transaction with a motion and three proclamations.) -- Mv.IX.3.5

Is the permission for assent permissible?
What is the permission for assent?
"It is permissible to carry out a transaction with an incomplete Community, (thinking,) 'We will get the assent of the bhikkhus who arrive later.'"
That is not permissible.
Where is it objected to?
In the Campeyyaka-Vinayavatthu (Mv.IX.3.5)

What offense is committed?
A dukkata for overstepping the discipline. -- Cv.XII.2.8

"And what is a harmonious transaction? If, in a transaction with a motion and one proclamation, the full number of bhikkhus competent for the transaction have come, if the consent of those who should send consent has been conveyed, if those who are present do not protest, it is a harmonious transaction."
(Similarly for a transaction with a motion and three proclamations.) -- Mv.IX.3.6

"And what is a factional transaction that is a semblance of the Dhamma? If, in a transaction with a motion and one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of bhikkhus competent for the transaction have not come, if the consent of those who should send consent has not been conveyed, if those who are present protest, it is a factional transaction that is a semblance of the Dhamma. (Complete as in Mv.IX.3.5)" -- Mv.IX.3.7

"And what is a harmonious transaction that is a semblance of the Dhamma? If, in a transaction with a motion and one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of bhikkhus competent for the transaction have come, if the consent of those who should send consent has been conveyed, if those who are present do not protest, it is a harmonious transaction that is a semblance of the Dhamma."
(Similarly for a transaction with a motion and three proclamations.) -- Mv.IX.3.8

"And what is a harmonious transaction in accordance with the Dhamma? If, in a transaction with a motion and one proclamation, one sets forth the motion first and proclaims the transaction statement afterwards, and the full number of bhikkhus competent for the transaction have come, if the consent of those who should send consent has been conveyed, if those who are present do not protest, it is a harmonious transaction in accordance with the Dhamma."
(Similarly for a transaction with a motion and three proclamations.) -- Mv.IX.3.9

A bhikkhu with no offense to be seen, who sees no offense in himself: if suspended for not seeing an offense -- a non-Dhamma transaction.
A bhikkhu with no offense for which he should make amends: if suspended for not making amends for an offense -- a non-Dhamma transaction.
A bhikkhu with no evil view: if suspended for not abandoning an evil view -- a non-Dhamma transaction. -- Mv.IX.5.1
Combinations of the above factors -- Mv.IX.5.2-5

A bhikkhu with an offense to be seen; sees (admits to) the offense: if suspended for not seeing an offense -- a non-Dhamma transaction.
A bhikkhu with an offense for which he should make amends; promises to make amends: if suspended for not making amends for an offense -- a non-Dhamma transaction.
A bhikkhu with an evil view; promises to abandon it: if suspended for not abandoning an evil view -- a non-Dhamma transaction. -- Mv.IX.5.6

Combination of the above factors -- Mv.IX.5.7

A bhikkhu with an offense to be seen; refuses to see the offense (to admit that it is an offense): if suspended for not seeing an offense -- a Dhamma transaction.
A bhikkhu with an offense for which he should make amends; refuses to make amends: if suspended for not making amends for an offense -- a Dhamma transaction.
A bhikkhu with an evil view; refuses to abandon it: if suspended for not abandoning an evil view -- a Dhamma transaction. -- Mv.IX.5.8

Combination of the above factors -- Mv.IX.5.9

"Any Community that, in harmony, performs a transaction that should be done in the presence of (the involved parties) in their absence: that is a non-Dhamma transaction, a non-Vinaya transaction, and the Community is

one that has overstepped its bounds. Any Community that, in harmony, performs a transaction that should be done with interrogation without interrogation ... that should be done with the acknowledgment (of the accused bhikkhu) without his acknowledgment ... who gives a verdict of past insanity to one who deserves a verdict of mindfulness ... who gives a verdict of further misconduct to one who deserves a verdict of past insanity ... who imposes a censure transaction on one who deserves a further-misconduct transaction ... who imposes a demotion transaction on one who deserves a censure transaction ... who imposes a banishment transaction on one who deserves a demotion transaction... who imposes a reconciliation transaction on one who deserves a banishment transaction... who imposes a suspension transaction on one who deserves a reconciliation transaction... who grants probation to one who deserves a suspension transaction ... who sends back to the beginning one who deserves probation ... who grants penance to one who deserves to be sent back to the beginning ... who grants rehabilitation to one deserves penance ... who grants Acceptance to one who deserves rehabilitation: that is a non-Dhamma transaction, a non-Vinaya transaction, and the Community is one that has overstepped its bounds." -- Mv.IX.6.3

Any Community in harmony that performs a transaction in a proper way for one who deserves it (see the cases above): that is a Dhamma-transaction, a Vinaya-transaction, and the Community is not one that has overstepped its bounds. -- Mv.IX.6.4

Other combinations of wrongly applied transactions -- Mv.IX.6.6
Other combinations of rightly applied transactions -- Mv.IX.6.8

Bhikkhus deserving a censure transaction, etc., but it is improperly carried out many times -- Mv.IX.7.1-11
Bhikkhus deserving to have a censure transaction, etc., revoked, but it is improperly revoked many times -- Mv.IX.7.12-14

Those who say these transactions should be carried out again are those who speak Dhamma -- Mv.IX.7.15-20
"I allow one to be mentioned in the proclamation by clan name." -- Mv.I.74.1

Quorum
"Five communities: a four-fold community of bhikkhus; a five-fold community of bhikkhus; a ten-fold community of bhikkhus; a twenty-fold community of bhikkhus; a more than twenty-fold community of bhikkhus.
"Of these, the four-fold community of bhikkhus is competent for the transaction of all transactions -- if harmonious and in accordance with the Dhamma -- except for three: Acceptance, Invitation, and rehabilitation.

"The five-fold community of bhikkhus is competent for the transaction of all transactions -- if harmonious and in accordance with the Dhamma -- except for two: Acceptance in the Middle Country and rehabilitation.
"The ten-fold community of bhikkhus is competent for the transaction of all transactions -- if harmonious and in accordance with the Dhamma -- except for one: rehabilitation.

"The twenty-fold ... the more than twenty-fold community of bhikkhus is competent for the transaction of all transactions -- if harmonious and in accordance with the Dhamma." -- Mv.IX.4.1

"If, in an transaction requiring a four-fold (community), the transaction is performed with a bhikkhuni as the fourth member, it is not a transaction and is not to be performed. If it is performed with a female probationer ... a novice ... a female novice ... a disavower of the training ... one who has committed an extreme (parajika) offense ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not abandoning an evil view ... a pandaka ... a person in communion through theft ... a bhikkhu who had gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite ... a bhikkhu of a separate communion ... one standing in a different territory ... one standing in the sky through psychic power as the fourth member, it is not a transaction and is not to be performed. If he concerning whom the community is performing the action is the fourth member, it is not a transaction and is not to be performed. -- Mv.IX.4.2
(Similarly for transactions requiring five-fold, ten-fold, and twenty-fold communities.) -- Mv.IX.4.3-5

Two kinds of madmen: "There is the madman who sometimes remembers the uposatha and sometimes doesn't,

who sometimes remembers a Community transaction and sometimes doesn't. There is the madman who doesn't remember at all (§). There is the madman who sometimes comes to the uposatha and sometimes doesn't, who sometimes comes to a Community transaction and sometimes doesn't. There is the madman who doesn't come at all (§)." "When there is a madman who sometimes remembers the uposatha and sometimes doesn't, who sometimes remembers a Community transaction and sometimes doesn't, who sometimes comes to the uposatha and sometimes doesn't, who sometimes comes to a Community transaction and sometimes doesn't: I allow that an authorization of madness be given to a madman like this."
Community transaction so that whether he comes or not, the transactions of the Community are still valid -- Mv.II.25.2-4

Consent
"I allow that an ill bhikkhu give his consent (to a Community transaction) (§). This is how it is to be given. The ill bhikkhu, going to one bhikkhu, arranging his upper robe over one shoulder, kneeling down, performing añjali, should say to him, 'I give consent. Convey my consent. Announce my consent *(Chandam dammi. Chandam me hara. Chandam me arocehiti.)'* If he makes this understood by physical gesture, by voice, or by both physical gesture and voice, his consent is given. If he does not make this understood by physical gesture, by voice, or by both physical gesture and voice, his consent is not given.

"If he manages it thus, well and good. If not, then having carried the ill bhikkhu to the midst of the Community on a bed or bench, the transaction may be carried out. If the thought occurs to the nurse-bhikkhus, 'If we move the ill one from this spot his disease will grow worse or he will die,' then the ill one should not be moved from that place. The transaction is to be carried out when the Community has gone there. Not even then should a transaction be performed by a faction of the Community. If it should perform it: an offense of wrong doing." -- Mv.II.23.1-2

"If the bhikkhu conveying consent, on being given consent, goes away then and there, consent should be given to another. If the bhikkhu conveying consent, on being given consent forsakes the Community ... dies ... is discovered to be a novice ... to have disrobed ... to have committed an extreme (parajika offense) ... to be mad ... to be possessed ... to be delirious with pain ... to be suspended for not seeing an offense ... to be suspended for not making amends for an offense ... to be suspended for holding an evil view; if he is discovered to be a pandaka ... one who lives in communion by theft ... one who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a seducer of a bhikhuni ... a schismatic ... one who has shed the Tathagata's blood ... a hermaphrodite then and there, consent should be given to another. If the bhikkhu conveying consent, having been given consent, on the way (to the meeting) goes away ... is discovered to be a hermaphrodite, the consent is not conveyed. If the bhikkhu conveying consent, on being given consent, goes away ... is discovered to be a hermaphrodite on arriving at the Community, the consent is conveyed. If the bhikkhu conveying consent, on being given consent, arrives at the Community but, falling asleep ... being heedless ... entering a (meditative) attainment, does not announce it, the consent is conveyed and the bhikkhu conveying consent is without offense. If the conveyor of consent, having been given (another bhikkhu's) consent, on arriving in the Community intentionally does not announce it, the consent is conveyed but the conveyor of consent incurs an offense of wrong doing. I allow that, on the uposatha day, when purity is given, that consent be given as well, when the Community has something to be done (§)." -- Mv.II.23.3

Protest
"The protest of some in the midst of the Community carries weight, while that of others does not carry weight. And whose protest in the midst of the Community does not carry weight? The protest of a bhikkhuni ... a female probationer ... a novice ... a female novice ... a disavower of the training ... one who has committed an extreme (parajika) offense ... one who is insane ... one possessed ... one delirious with pain ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not abandoning an evil view ... a pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite ... a bhikkhu of a separate communion ... one standing in a different territory ... one standing in the sky through psychic power does not carry weight. The protest of the one concerning whom the Community is performing the action does not carry weight." -- Mv.IX.4.7

"And whose protest in the midst of the Community does carry weight? The protest of a regular bhikkhu in the midst of the Community carries weight if he is of the same communion, is staying within the same territory, even if he just informs the bhikkhu right next to him." -- Mv.IX.4.8

Chapter Thirteen: Territories

As stated in the preceding chapter, the harmony of a Community transaction depends on the assent -- expressed either through consent or non-protesting presence -- of all the bhikkhus within the territory *(sima)* where the meeting is held. Thus, whenever the Community meets for a transaction, the territory of the meeting must be clearly defined.

A valid territory may either be one that has been correctly authorized by a Community transaction, or one defined by natural or political boundaries. The Commentary's terms for these two types of territory are *baddha-sima,* a tied-off territory; and *abaddha-sima,* a territory not tied-off. The term "tied-off" comes from the way in which the Commentary recommends establishing the boundaries of a formally authorized territory: boundary markers *(nimitta)* are placed around the perimeter of the territory, and a group of bhikkhus formally designates each marker, going from one to the next around the perimeter, leaving in their wake a boundary line, like an imaginary rope, running straight from one marker to the next. Finally, they return to the first marker and formally designate it once more, so that the boundary line is brought back to the starting point, completing the act of "tying off" the territory within the boundary line, separating it from the area outside the line.

In the early years of the religion, there was a tendency to authorize large territories, covering several monasteries and sometimes even entire cities. The purpose was to create a large sense of common communion. Bhikkhus had the opportunity to meet the larger Community face to face on a regular basis; any gifts of requisites that donors dedicated "to the territory" (see Chapter 18) would be shared among all. However, large territories create their own difficulties. To begin with, there is the difficulty in ensuring that, during a meeting, no unknown bhikkhus have wandered into the territory, invalidating any transaction carried out at the meeting. And as was mentioned in the preceding chapter, if a bhikkhu too ill to be carried into the meeting is staying in the territory, the meeting has to be held in his presence. This is no great problem if there is only one such bhikkhu, but it *is* a problem if there are more than one in widely separated places. To avoid these difficulties, the tendency since before the time of the Commentary has been to authorize smaller territories: either subsidiary territories within larger territories, or -- what is more common at present -- territories covering only a fragment of a monastery's grounds.

The Canon's discussion of territories is extremely brief: a formally authorized territory may not be larger than three leagues (30 miles; 48 km.) across; it may not include both sides of a river unless there is a permanent bridge or boat connecting the two; once a territory has been formally authorized for a common communion and a common uposatha, it may be further authorized -- except for any villages within the territory -- as an area where one is not apart from one's robes (in connection with NP 2); a new territory may not be mixed with or submerge a pre-existing formally authorized territory; to insure that it doesn't, a buffer zone should be left between one authorized territory and another; and a territory, once authorized, may be revoked. In an area where no territories have been formally authorized, the following may be used as territories: a village or town territory; in a non-village or wilderness area, a radius of seven abbhantaras (98 meters) around the meeting; also, in a river, sea, or natural lake, a radius around the meeting the distance a man of average size can splash water.

The commentaries expand on these points considerably -- understandably so, as the validity of a territory affects the validity of all subsequent Community transactions performed within it. This creates a need to be scrupulously precise in authorizing a new territory. Over the centuries, whenever reform movements aimed at reviving the Vinaya have started, one of the first orders of business has been to authorize new territories for just this reason. Thus we will have to follow the commentaries in treating the topic in considerable detail. Where not stated otherwise, the following discussion draws on the Commentary. Territories that are not tied-off will be discussed first, followed by territories that are.

Territories not tied off. As the Canon says, in a location that has not been authorized as a territory, the following territories may be used: a village or town territory; in a non-village or wilderness area, a radius of seven abbhantaras (98 meters) around the meeting; also -- in a river, sea, or natural lake -- a radius around the meeting the distance a man of average size can splash water.
The Commentary states that *village and town territories* include large-city territories as well. The territory in each case would include not only the actual built-up area of the municipality, but also any surrounding areas from which it collects tribute or taxes -- which, in those days, meant private land or land under cultivation. To put the

Commentary's definition in modern political terms: in an incorporated municipality, the territory would include the entire area within the municipality boundaries. Outside of incorporated municipalities, the territory would cover all built-up areas, cultivated land, and private uncultivated land within a particular county or similar jurisdiction. Public forest or other public wilderness lands would not count as part of the territory. The Commentary adds that if the rulers have declared part of a village as not subject to taxes or tribute -- this is called a "separated-from-the-village" *(visungama)* territory -- that counts as a separate village territory. Modern examples would include any areas within a municipality where the municipality's powers of jurisdiction do not extend. None of these territories -- village, town, or separated-from-the-village -- can serve as a *ticivara-avippavasa* (see below). For some reason, the Commentary states that other territories not tied off can serve this function, even though the Canon's allowance for ticivara-avippavasa states specifically that this allowance applies only to formally authorized territories.

A wilderness is any land lying outside of a village, town, or city territory as defined in the last paragraph. For example, state, provincial, or national forests; state, provincial, or national parks; public wilderness or wildlife reserves; and any other unused government land (such as unused BLM land in the United States) would count as wilderness here. Any meeting held in such a wilderness creates its own temporary territory, lasting for the duration of the meeting, with a radius of 98 meters measured from the outermost bhikkhus in the assembly -- provided that the entire territory lies within the wilderness. This would seem to imply that a Community meeting in a wilderness should be at least 98 meters, plus a small buffer zone, from the wilderness' edge. The Commentary adds that another Community meeting in the same wilderness should be at least 196 meters away from the first Community, plus an extra cubit to provide a buffer zone between the two territories.

The Canon's statement that all rivers, oceans, and natural lakes are non-territories means that they are not territories in and of themselves, and they cannot be made into tied-off territories. However, as in the case of a wilderness meeting, a meeting held in any of these bodies of water automatically creates its own temporary territory lasting for the duration of the meeting. The radius in this case is a water-splash *(udakukkhepa)* -- the distance an average man can splash water or toss a handful of sand. This distance is measured out from the outermost bhikkhus in the assembly. And again as in the case of a temporary wilderness territory, this water-splash territory is valid only if the entire area marked by the water-splash lies within the body of water. In other words, the meeting has to be held just over a water-splash from shore.
The Commentary defines each of these bodies of water as follows:

A river can be any stream that flows continuously during the rainy season, at least deep enough to wet the lower robe of a properly-robed bhikkhuni walking across. Rocks and islands normally flooded in an average rainy season count as part of the river, as do areas normally covered by the river during the rains but dry during the dry season. Canals or lakes made by damming a river, however, do not.

An ocean includes only the area that waves normally reach at low tide, not the high-tide mark or any areas that waves reach only when there is wind. Rocks in the ocean count as part of the ocean only if covered at low tide, with or without waves. Uninhabited islands and mountains in the ocean, if not part of fishermen's routes -- according to the Sub-commentary, this means that they are too far for fishermen to reach and return to their home village in one day -- count as wilderness areas. If more accessible to inhabited land, they count as part of the nearest village territory.

If a river or ocean covers an area within the boundaries of a village/town/city territory, the area covered by water counts as part of the river or ocean. If the river or ocean is flooding an authorized territory, the flooded area still counts as the authorized territory. If the flood is temporary, this ruling seems reasonable, but the Vinaya Mukha mentions an actual case in which a river changed course and washed away part of an authorized territory. It does not try to resolve the question of whether the part of the riverbed that was once an authorized territory should still be regarded as part of that territory, but the Canon's statement that a river is a non-territory would seem to take precedence here.

A natural lake: If during the rains, a body of water doesn't hold enough water to drink or to wash one's hands or feet, it does not count as a lake. As for a body of water larger than that, the area it covers during the rainy season counts as a lake all year around, even if dry during the dry season. However, if people dig wells in the lake bottom or plant crops in it during the dry season, the area dug or planted doesn't count as a lake. A lake

filled in or dammed on one side no longer counts as a natural lake.

Natural salt-flats also count as lakes. Transactions may be done in the part of the flat covered by water in the rainy season.

When meeting in any of these bodies of water, the members of the Community -- if they want to -- may get down into the water and perform their transaction wearing only their rains-bathing cloths. (This statement must have been inserted in the Commentary to wake up sleepy students in the back of the room. In actual practice, the members of such a meeting could easily drown while laughing themselves silly, especially if the transaction requires the person who is the object of the transaction to arrange his upper robe over his shoulder and bow down to their feet.) More practically, the members of the meeting may get in a boat, but they should not recite the transaction statement while the boat is moving. Instead, they should put down anchor or tie the boat to a post or tree in the water (not to a post or tree standing on the bank). Alternatively, they may meet in a pavilion built in the middle of the water or a tree growing in the water, as long as no bridge connects the pavilion or tree to the bank(s). In the case of a river or lake, they may also meet in a bridge crossing the water -- again, as long as the bridge does not touch the banks.

Tied-off territories. A Community, through a formal transaction, may set off part of an untied-off territory as a separate territory. This, in the Commentary's terminology, is called authorizing a tied-off territory.
The Canon requires that an authorized territory be no larger than three leagues. This, the Commentary says, means that if one is standing in the middle of the territory, it should extend no more than 1 1/2 leagues in any of the four cardinal directions. If the territory is rectangular or triangular, it should be no more than three leagues on any one side.

As for the Canon's requirement that a new territory neither be mixed with nor submerge a pre-existing territory, the V/Sub-commentary notes that "pre-existing territory" here means a pre-existing authorized territory. The Commentary's discussion of "mixed" builds on its assertion that, strictly speaking, a boundary marker lies just outside the territory; the territory begins just inside the marker. Thus it illustrates "mixed" territories with the following example: a mango and rose-apple tree are growing adjacent to one another with mingled forks. The mango tree is a boundary marker for a tied-off territory; the rose-apple tree, just to its west, lies just inside the territory. If someone comes and ties off another territory to the east, using the rose-apple tree as a marker, with the mango just inside the new territory, the new territory is "mixed with" the pre-existing territory. What this seems to mean is that the two trees are growing smack against each other, and so the two territories are immediately adjacent, with the mingling of their branches creating a confusion in their boundaries.

"Submerged" means covering a part or the whole of a pre-existing territory.

To prevent submerging or mixing, the Canon requires a buffer zone between two tied-off territories. Different commentarial authorities give different minimum measurements for this zone. According to Buddhaghosa, it should be at least one cubit; according to the Kurundi, at least one half cubit; and according to the Maha Paccari, at least four fingerbreadths. Because the boundary marker strictly speaking lies just outside the territory, a marker as wide as or wider than the minimum buffer zone may be used as a marker for two neighboring territories. However, the Commentary notes that a tree should not be used in this way, as it will grow; when it extends into both territories it will somehow connect them. The Sub-commentary notes that this will not invalidate the territories, but simply make them into one.

The Vinaya Mukha, however, strongly objects to this type of thinking, saying that a tree "bridging" the buffer zone does not connect the territories any more than they were in the first place. As it points out, the purpose of the buffer zone is to prevent disputes as to where one territory begins and another ends. The growth of a tree bridging a buffer zone does not affect the boundary lines once they are drawn.

The Canon's allowance for a territory incorporating two sides of a river is explained as follows: The requirement for a permanent boat or bridge means that there must be a boat at least big enough for three people to cross; or a bridge made at least of wood, big enough for one person to cross. Either may be one quarter league (= 2.5 miles or 4 km.) upstream or downstream from the two parts of the territory. The river itself is not part of the territory.

Any bhikkhus who authorize territories in defiance of the above rules -- i.e., territories that are too large, territories mixed with or submerging pre-existing formally authorized territories, territories incorporating two sides of a river without a permanent boat or bridge between the two -- each incur a dukkata. Because the transaction authorizing any such territory is not in accordance with the Dhamma -- in the Parivara's terms, the object lacks validity -- it is not fit to stand. The territory thus retains its earlier status as part of the surrounding untied-off territory.

Boundary markers. A tied-off territory is defined by its boundary markers. In accordance with the laws of geometry -- that a plane can be defined by no less than three points -- at least three boundary markers are required to define a territory, although more than that is perfectly acceptable. The boundary connecting the markers runs straight from the inner side of one marker to the inner side of the next. The Canon permits eight types of markers: a mountain, a rock, a forest, a tree, a path, a termite's nest, a river, and water. Common sense dictates that the markers be fairly permanent, but the Commentary's explanations do not all meet this requirement.

Pabbato: mountain. To qualify as a marker, a mountain must be composed of rock, dirt, or a combination of the two. The minimum size is that of an elephant. A rock smaller than that is a valid marker (see below), but cannot be called a mountain. Piles of dust or sand do not count as mountains. If a monastery is surrounded by a single mountain chain, the chain should not be used as a marker in more than one direction. In other directions, the Community may use other markers, inside or outside the chain depending on whether they want to include part of the chain in the territory. This principle applies to other long, continuous markers (flat rock layers, forests, connected roads, etc.) as well.

Pasano: rock. A rock used as a boundary marker can extend in size from larger than an elephant down to a stone weighing 32 palas. The Thai translator of the Commentary calculates this as approximately 3 kilograms. A flat stone slab, either lying down or standing up, may also be used as a "rock." If the monastery is built on top of rock slab or ledge, the slab/ledge should not be used as a marker.

Vano: forest. To qualify as a marker, a forest must include at least four to five trees with hardwood. Forests of grassy plants or palms do not qualify. If a monastery is surrounded by forest, the same conditions apply as those to a monastery surrounded by mountain chain, i.e., it may be used as a marker in only one direction. In other directions, other markers -- either inside or outside the forest -- should be used.

Rukkho: tree. To qualify as a marker, a tree must have heartwood and be at least 8 fingerbreadths tall. The diameter is not an issue. As the Commentary says, "A tree even the diameter of an incising needle is appropriate." The tree must be planted in the ground, even if just that day (thus potted trees are not appropriate). With an extensive banyan tree, consisting of many trunks surrounding a monastery, the same conditions apply as with a forest and a mountain chain.

Maggo: path/road. To qualify as a marker, a path must be a usable walking or carriage path extending for at least two to three villages. Thus paths through a field, through a forest, along a riverside, or in a mine are not appropriate. If two or more connected paths surround a monastery, they may be used as a marker in only one direction.

Vammiko: termite nest. Even if appearing that very day, a termite's nest is a valid marker if it is at least eight fingerbreadths tall and the diameter of a cow leg.

Nadi: river. Any stream meeting the definition of "river" under untied-off territories qualifies as a river here. A single river or four connecting rivers surrounding a monastery may be used as a marker in only one direction. If dammed, the non-flowing section of the river counts as a water *(udaka)* boundary, not a river boundary. A canal should not be used as a river boundary marker unless the flow of water has turned it into what resembles a natural river course.

Udako: water. This refers to water on land (i.e., not in a bowl, etc.) that is not flowing. The smallest allowable bodies of water are: a puddle dug by a pig, a puddle in which children play, a hole in the ground that will keep

water long enough to recite the transaction statement. In this last case, after the transaction, the Commentary recommends placing a pile of rocks or sand, or a post of rock or wood on the site to mark it. The Vinaya Mukha objects to the idea of using such an ephemeral body of water as a marker, stating that this last allowance misses the whole point of having a marker in the first place. In such a case, the pile of rock, etc., should have been used as the marker.

The Commentary also discusses the issue of marking boundaries within a building. In such a case, it says, one should not use a wall as a marker. Stone posts are appropriate (at present, concrete or steel posts would qualify as well). For some reason, it says that in a multi-story building, if the markers are placed in the building on an upper floor, the territory does not go down to the ground unless there is a wall surrounding the lower story(s) and connected to the upper stories. Similarly, if the markers are posts as part of a wall on a lower floor, the territory includes the upper story(s) only if there is a continuous wall from the lower stories to the upper ones. If markers are placed outside the building (e.g., where water falls off the eaves), the whole building is in the territory regardless of how it is walled.

In Thailand, the custom is to use buried stones as markers: each stone is placed in a hole in the ground, formally recognized as a marker, and then covered with dirt. Another stone marker is then placed on top, to indicate where the real marker is buried. This custom is probably based on the idea that a buried stone is more permanent than a stone aboveground; even when the aboveground marker is removed, the buried stone is still likely to stay in place. There is nothing in the texts, however, to either confirm or deny this practice.

Authorization procedure. The two Vinaya experts that Buddhaghosa cites throughout the Commentary -- MahaSumana Thera and MahaPaduma Thera -- offer differing opinions on how a territory should be authorized. Their differences center on the fact that in a district -- such as a county or town -- all parts of the district outside of the authorized territories within it count as a single territory. Thus the question: when authorizing a new territory, in what territory are the bhikkhus meeting as they issue the transaction statement: the new territory itself? or the district as a whole (excluding other authorized territories)?

MahaSumana Thera holds to the second alternative, and so recommends first asking the other monasteries in the district as to where their formally authorized territories are. The Community authorizing the new territory should make sure there is a buffer zone between the intended territory and the pre-existing ones. It should then choose a time when bhikkhus aren't wandering, and send an announcement to the neighboring monasteries with formally authorized territories so that the bhikkhus don't leave their territories at the time the new territory is being authorized. As for the bhikkhus in all the monasteries in the district without formally authorized territories, they should be invited to join in the transaction. If they can't come, their consent must be conveyed.

MahaPaduma Thera, however, holds to the opinion that the bhikkhus authorizing the new territory are meeting in the territory they are authorizing. Thus there is no need to invite or get the consent of bhikkhus from other parts of the district. The only bhikkhus who need to be gathered in the transaction are the ones within the boundaries being marked. He goes on to state that not all the bhikkhus within the markers need be present (or have their consent sent) for declaring a territory for common communion (why, he doesn't say), but they do need to be present (or have their consent sent) for declaring a territory for not being absent from one's robes (see below).

Although in the reported disputes between these two Vinaya experts both sides usually seem reasonable, in this dispute MahaSumana Thera seems clearly in the right. It's hard to see how bhikkhus can be said to be meeting in a territory they have yet to authorize. Although MahaSumana Thera's interpretation creates difficulties, in Thailand these are avoided by having the civil authorities declare an area about to be authorized as a territory a "separated-from-the-village" territory, thus removing it from the village district and eliminating any need to invite or get the consent of the bhikkhus in the surrounding district.

Apart from this disagreement between MahaSumana Thera and MahaPaduma Thera, the Vinaya experts are in general agreement as to how to conduct the formal procedure for authorizing a territory. The first step, the Canon says, is to designate the boundary markers. The Commentary recommends that, beginning in the east, one bhikkhu stand just to the west of the eastern marker , facing the marker, and ask, *"Puratthimaya disaya kim nimittam?* (What is the marker in the eastern direction?)" Someone -- either ordained or not -- should say, (if a stone) *"Pasano, bhante."* The first bhikkhu responds, *"Eso pasano nimittam* (This stone is the marker)." They

then continue clockwise around the directions -- SE, S, SW, W, NW, N, NE -- and then return to designate the first marker once more. In this way all markers are connected in a circle. In Thailand, the custom is for three bhikkhus to accompany the bhikkhu designating the boundary markers. All four are to stand just inside the marker, while the person/people identifying the markers (these are usually lay people) stand outside the marker. (See Appendix I for the full procedure.)

If the new territory is to incorporate two sides of a river, the procedure is as follows: The bhikkhus designating the markers should start with the upstream marker on the left bank and then designate the markers going away from the river and back to the downstream marker on the same bank. Then they should designate the marker across the river from the downstream marker, followed by the markers going away from the river and back around to the marker on the right bank across from the original upstream marker. Then they re-designate the original upstream marker. If there is an island in the river, smaller or larger than territories on either banks, they should designate a marker at the lower end of island while crossing the river from one downstream marker to the other, and then announce the marker at the upper end of the island while crossing the river from one upstream marker to the other. Or, if they want to include only part of the island, they should locate markers on both sides of the island, at the desired extremes upstream and downstream, and designate them in the above sequence.

When the boundary markers have been designated, the bhikkhus should all assemble at one spot in the new territory for the transaction statement (see Appendix I). When the transaction statement is done, the Commentary says that the area inside the markers down to "the water holding up the earth" (the water table? the magma?) is the territory. Any landfill later added to the territory or any pool later dug within the territory does not affect the territory's status.

The Commentary also recommends that when authorizing a territory on a rock slab or ledge, the Community should arrange to have stones placed on the rock for markers. After the transaction statement, lines should be incised in the rock to record the markers' location in case these later get moved.
Once the territory has been authorized, it may be further authorized as an area where one is not apart from one's set of three robes *(ticivara-avippavasa).* In other words, if one is inside the area at dawn, one is not counted as separate from one's robes no matter where else in the territory they may be. The reason for this allowance is indicated by the origin story:

Now at that time Ven. MahaKassapa, coming from Andhaka-vinda to Rajagaha for the uposatha, crossing a river on the way, was nearly swept away and his robes got wet. Bhikkhus said to him, "Why, friend, are your robes wet?"
"Just now, friends, as I was coming from Andhaka-vinda to Rajagaha ... I was nearly swept away. That's why my robes are wet."

With the new allowance, a bhikkhu in Ven. MahaKassapa's position -- traveling to a Community transaction in a distant part of a large territory -- would not have to take all his robes with him, and so they would not all get wet. Once this authorization has been made, it covers all parts of the territory except for any villages within it. The Commentary states that if the village is fenced in, everything inside the fence counts as village. If not, the immediate surroundings of the village do. An abandoned village does not count as a village. If a village is started or grows after the transaction statement, the new village or the new part of the village is still part of the original ticivara-avippavasa. This last comment, though, would defeat the purpose of exempting villages from the allowance in the first place, which was to prevent bhikkhus from leaving their robes in the houses of lay people.
When a new territory has been authorized, the remainder of the pre-existing untied-off territory in which it is contained still counts as an untied-off territory.

Subsidiary territories. One way of avoiding the problems of large territories is to create a subsidiary territory *(khanda-sima)* within a larger one. The larger one -- covering, say, an entire monastery -- may be used as a ticivara-avippavasa, and the smaller one for Community meetings. As the territories are separate, there is no need -- when holding a meeting in the subsidiary territory -- to bring the consent of any ill bhikkhus in the larger one.

The Commentary recommends locating the subsidiary territory in a quiet corner of the monastery. The smallest allowable size for such a territory -- or for any authorized territory, for that matter -- is large enough to hold 21

bhikkhus, the number required for rehabilitating a bhikkhu who has completed his penance for a sanghadisesa offense. When authorizing a subsidiary territory and the larger territory surrounding it, the procedure is to start with the subsidiary territory first. Stand inside the proposed markers for the subsidiary territory and designate them according to the common pattern. Recite the transaction statements for the new territory. Then place the inside markers for the large territory just outside the markers for the subsidiary territory, leaving at least the minimum buffer zone between the two territories. Designate the markers for the large territory -- first the inner markers surrounding the subsidiary territory, then the outside markers -- while standing in the large territory, then recite the transaction statements, again while standing in the large territory. Alternatively, the Commentary says, designate all the markers while standing in the appropriate locations (inside the subsidiary territory while announcing its markers, inside the large territory while announcing its). Then, while meeting in the appropriate locations, recite the transaction statements for the subsidiary territory, followed by transactions statements for the larger territory. The buffer zone between the two territories remains part of the untied-off territory from which the two new territories were tied off.

If a tree in a subsidiary territory touches a tree in the larger territory, or if a banyan tree in one territory sets down shoots in the other, the two territories are connected and must be treated as one until the connection is broken. The V/Sub-commentary argues that this principle does not apply between an ordinary tied-off territory and the untied-off territory around it. The Vinaya Mukha, as we noted above, argues further that it shouldn't apply in any case -- and rightly so. Plant life bridging a buffer zone does not erase it.

Revoking territories. The Canon states that when an authorized territory is to be revoked, the steps in the proceedings reverse those in the proceedings that authorized the territory to begin with. In other words, the ticivara-avippavasa is revoked first, then the territory for common communion. The Commentary adds that there are only two valid reasons for revoking a territory: to expand it or to contract it. If a Community doesn't know where an old territory is, they can't revoke it, much less establish a new one in its place. A territory becomes a non-territory for only two reasons: a transaction statement revoking it or the disappearance of the Buddha's teachings.

These last two statements create all sorts of difficulties, as it is entirely possible that a Community authorized a territory at a particular spot but left no record of its transaction. There would be no way of knowing precisely where it was or what the markers were, so there would be no way of revoking it when authorizing a new territory in its place. If, as the Commentary says, a territory remains such until the disappearance of the Buddha's teachings, and any territory authorized overlapping it would be invalid -- there being no exemption for doing so unknowingly -- no one would know for sure whether a new territory was truly valid or not.

Communities have sidestepped this dilemma by ignoring the Commentary's assertion that a Community ignorant of an old territory's location cannot revoke it. The procedure at present is first to revoke any possible pre-existing territory in the area where a new territory is to be authorized before authorizing the new territory. In Thailand, this is done as follows: At least four bhikkhus stand within hatthapasa of one another while one of their number recites the statements for revoking the ticivara-avippavasa and the territory for common communion. This revokes any pre-existing territory within their hatthapasa. They then move to an adjoining segment of the area they want to authorize, repeating the procedure until the entire area has been covered. The transaction statements for this procedure are in Appendix I.

The validity of the territory. When seeking the unanimity of the Community in a Community transaction, it is important that the territory defining the Community be valid. Given the way tied-off and untied-off territories are defined, there is hardly a spot on Earth that is not part of a valid territory. The only problem lies in identifying the territory's extent. If a Community meets in an improperly authorized tied-off territory, the actual territory of the meeting is the larger untied-off territory from which the tied-off territory was supposedly set off. In this case, if the bhikkhus in the meeting get the consent of all the non-attending bhikkhus in the tied-off territory, while there are other bhikkhus in other parts of the untied-off territory who have not sent their consent, any transaction carried out in the meeting is invalid as to territory. But if they get the consent of all non-attending bhikkhus in the original untied-off territory, this factor is valid. Thus it is important, when authorizing a tied-off territory, that the procedures be followed to the letter and that adequate records be kept of the transaction so that bhikkhus in later generations can be confident of how far the territory of their meeting extends.

Rules

Abaddha-sima
"For one staying where a territory has not been authorized, the village-territory or town-territory of the village or town on which one depends is (the territory for) common communion and a single uposatha there. For one in a non-village, in a wilderness, seven abbhantaras all around is the (territory for) common communion and a single uposatha there. All rivers are non-territories. All oceans are non-territories. All natural lakes are non-territories. In a river, ocean, or natural lake, (the area) a man of average size can splash water all around is the (territory for) common communion and a single uposatha there." -- Mv.II.12.7

Baddha-sima
"I allow that a territory be authorized." -- Mv.II.6.1
Procedure and transaction statement -- Mv.II.6.2

"An excessively large territory -- of four, five, or six leagues -- should not be authorized. Whoever should authorize one: an offense of wrong doing. I allow for a territory to be authorized for three leagues at most." -- Mv.II.7.1

"A territory should not be mixed with (another) territory. Whoever should do so: an offense of wrong doing." -- Mv.II.13.1

"A territory should not submerge (another) territory. Whoever should do so: an offense of wrong doing. I allow that, when a territory is being authorized, that it be authorized having set aside a buffer zone." -- Mv.II.13.2
"A territory including the far side of a river should not be authorized. Whoever should authorize one: an offense of wrong doing. I allow that a territory including the far side of a river be authorized if it has a permanent boat or permanent bridge." -- Mv.II.7.2

"Wherever a territory is authorized by the Community for a common communion, for a single uposatha, let the Community authorize it as an area where one is not apart from one's set of three robes." -- Mv.II.12.1
Transaction statement -- Mv.II.12.2

"Wherever a territory is authorized by the Community for a common communion, for a single uposatha, let the Community authorize it -- except for any village or village area -- as an area where one is not apart from one's set of three robes." -- Mv.II.12.3

Revised transaction statement -- Mv.II.12.4
Revoking territories: transaction statements -- Mv.II.12.5-6

Chapter Fourteen: Ordination

Like so many other aspects of the Vinaya, the procedures for ordination -- the patterns to be followed in accepting applicants into the Community -- were not determined all at once, but grew in response to events over time. There were three main stages in their development. In the first stage, during the very early years of the Buddha's career, when an applicant asked to join the Community the Buddha would simply say, *Ehi bhikkhu...* (Come, bhikkhu.) That constituted the applicant's acceptance into the Community. As the Community grew, the Buddha sent his bhikkhu disciples their separate ways to spread the teaching. When they inspired in others a desire to join the Community, they had to bring the applicants back to the Buddha for him to accept. Seeing the difficulties this entailed -- roads were poor; the bhikkhus and their applicants had to travel great distances on foot -- the Buddha allowed individual disciples to accept applicants on their own, using the formula of going for the Triple Refuge. This was the second stage. In the third stage, when the Buddha felt that the Community required a more formal organization, he rescinded the going for the Triple Refuge as a means of acceptance and replaced it with a formal Community transaction, using a motion and three proclamations.

Even then, however, the rules and procedures governing ordination continued to develop in response to events recorded in the Canon. And after the closing of the Canon, traditions continued to build up around the act of ordination, so that different sects within the Theravada school have differing customs surrounding the basic core of instructions included in the Canon and explained in the commentaries. In this chapter, we will focus on the common core: the aspects of the ordination procedure that are absolutely necessary for it to be a valid Community transaction. After a few general remarks, our discussion will start with the validity of the object, i.e., the applicant for ordination, followed by the validity of the assembly and the validity of the transaction statements. Anyone interested in learning the complete patterns for ordination as currently practiced in the various Theravadin sects should consult the ordination guides that those sects have issued.

Going-forth & Acceptance. Ordination falls into two parts: Going-forth *(pabbajja)* and Acceptance *(upasampada).* The first is a prerequisite for the second. In the Going-forth, one leaves the home life for the homeless life, becoming a novice *(samanera).* After one's head is shaved, one dons the ochre robes, takes refuge in the Triple Gem, and undertakes the ten precepts. In the Acceptance, one becomes a full-fledged bhikkhu, with full rights to live in common communion with the Bhikkhu Sangha. The Going-forth is not a Community transaction, whereas Acceptance is.

The validity of the object. An applicant for ordination must be a male who meets the age requirements, and he must not have any characteristics that would disqualify him from ordination.

Age requirements. An applicant for the Going-forth must be at least fifteen years old or, if not yet fifteen, "capable of chasing crows away." According to the Commentary, this means that, while holding a clod of earth in one hand, he can chase crows away from food placed in front of him while he is eating it with his other hand.
An applicant for full Acceptance must be at least twenty years old, counting from the time his consciousness first arose at conception in his mother's womb. As this is difficult -- if not impossible -- to date with any accuracy, the usual practice in calculating a person's age is to add six months to the number of years since his birth, to allow for his having been born prematurely. As the Commentary notes, a baby born after seven months in the womb may survive, but one born after only six months won't. Pc 65 states that if an applicant less than twenty years old receives full Acceptance, he does not count as a bhikkhu; the Commentary says that he remains a novice. Any bhikkhu who acts as his preceptor, knowing that he is too young to be accepted, incurs a pacittiya; any other bhikkhus in the assembly performing the ordination who also know the applicant's age incur a dukkata.

Disqualifications. The factors that would disqualify an applicant from receiving ordination are of three sorts:

1) *those absolutely disqualifying him for life* -- even if he receives ordination, he does not count as properly ordained;

2) *those marking him as an undesirable member of the Community* -- if he happens to be ordained, he counts as ordained, but the bhikkhus participating in the ordination incur a dukkata; and

3) *those indicating that he is formally unprepared for full Acceptance (for instance, he lacks robes and an*

alms-bowl, does not have a valid preceptor) -- the Canon does not state whether these factors absolutely invalidate the applicant's Acceptance, but the Commentary puts them in the same class as the undesirables, above.

Absolutely disqualified. A person may be absolutely disqualified if he:

(1) has an abnormal gender;
(2) has committed any of the five grave deeds *(anantariya-kamma);*
(3) he has seriously wronged the Dhamma-Vinaya; or
(4) is an animal.

The Canon states that such people may not receive full Acceptance. The Commentary adds (with one exception, noted below) that they may not receive the Going-forth. Even if they receive ordination, they do not count as ordained. Once the truth about them is discovered, they must immediately be expelled.

(1) The prohibition for abnormal gender covers pandakas and hermaphrodites. According to the Commentary, there are five kinds of pandakas, two of whom do *not* come under this prohibition: voyeurs and those whose sexual fever is allayed by performing fellatio. The three who *do* come under this prohibition are: castrated men (eunuchs), those born neuter, and half-time pandakas (people who are sometimes neuter, sometimes male (?)). In the origin story for this prohibition, a pandaka who had received Acceptance unsuccessfully propositioned some bhikkhus and novices, then succeeded in propositioning some horse- and elephant-trainers, who spread it about, "These Sakyan contemplatives are pandakas. And those among them who are not pandakas commit indiscretions with pandakas."

(2) The five grave deeds are:

(a) killing one's mother (matricide),
(b) killing one's father (patricide),
(c) killing an arahant,
(d) maliciously injuring the Tathagata to the point of drawing blood, and
(e) successfully creating a schism in the Community.

(a & b) The prohibition against ordaining a matricide or patricide, the Commentary says, applies only to a person who has intentionally killed his human birth mother or father. Limiting the prohibition to one's birth parents is understandable, but -- assuming that human/non-human matches are possible -- it is hard to understand why the prohibition would not include murdering a non-human parent. The Commentary states further that the prohibition applies only if the applicant's act of killing his mother or father was intentional, but that it also applies regardless of whether the act was done knowingly. In other words, it applies even to an applicant who -- like Oedipus -- has intentionally killed a person not knowing that the person is his true mother or father.

(c) Likewise, the prohibition against one who has killed an arahant applies only to intentional acts of murder, but also applies regardless of whether the applicant knew at that time that his victim was an arahant.

(d) The prohibition against one who has caused the Tathagata to shed blood applies only to those who wound the Tathagata with hurtful intentions. It does not apply to doctors performing surgery.

(e) The prohibition against a schismatic applies to one who, knowing that his position is contrary to the Dhamma-Vinaya, has succeeded in creating a schism. This applies both to the initiator and to any of his followers. As mentioned in Sg 10, if a bhikkhu participates in a schismatic faction not knowing that its position is contrary to the true Dhamma and Vinaya but then later sees the error of his ways, he is not excluded from the Community. He need only confess a thullaccaya and he is a member of the Community in full standing, as before. If it so happened that he disrobed before confessing the thullaccaya, he should still be allowed to reordain if he so desires.

(3) The prohibition for having seriously wronged the Dhamma-Vinaya covers any person who has:

(a) committed a parajika while previously a bhikkhu (Pr.I.7);
(b) taken communion by theft;
(c) gone over to another sect while still a bhikkhu; or
(d) molested a bhikkhuni.

(a) The Commentary to Pr.I.7 states that, although a person who committed a parajika while previously a bhikkhu may not rightly receive full Acceptance again in this lifetime, this is the one case among these absolute disqualifications where the disqualification does not extend to the Going-forth. The Vinaya Mukha, however, dismisses the idea of giving the Going-forth to such a person as unwise. The Commentary itself, in its summary of the parajika rules, classifies the other members of the list of absolute disqualifications as "virtual parajikas," and it seems inconsistent to give more rights to actual parajikas than to virtual ones.

(b) The Commentary contains a long discussion on the question of what it means to take communion by theft. It distinguishes three kinds of theft: theft of status (putting on robes without the authorization of the Community), theft of communion (claiming rights of novicehood or bhikkhuhood, such as seniority, participating in Community transactions, etc.), and theft of both. The above prohibition applies to all three but *not* to cases where a person dresses as a bhikkhu or novice to escape danger from kings, famine, wasteland travel, disease, or hostile enemies. This allowance applies as long as he doesn't claim rights of communion with the bhikkhus and has pure intent (which the Sub-commentary defines as no intention of deceiving the bhikkhus). The case of an actor who wears robes while playing the part of a bhikkhu in a movie or play would probably come under this allowance as well, as would the case -- mentioned elsewhere in the Commentary -- of a candidate for the Going-forth who arrives at the Community meeting already wearing the robes he plans to wear after ordained (see below).

If, however, one's intention is impure and one steals status with that intention, one counts as a person in communion through theft even before actually deceiving bhikkhus into allowing one to join in their Community. Buddhaghosa claims that this category does not apply to a bhikkhu who has committed a parajika and still claims the status and rights of a bhikkhu. He quotes the Andhaka as holding the opposing opinion on this matter, but does not say why he disagrees. One possible reason for disagreement might be that the Canon often lists a bhikkhu who has committed a parajika as a category separate from that of one who has committed theft of communion.

There is a peculiar passage in the Commentary in which this category is said to apply to a bhikkhu, novice, or bhikkhuni who, thinking of disrobing, tries on lay clothing (either white clothing or monastic robes worn in the style of lay clothing) beforehand to see how they will look. If he/she decides that they look good, then from that moment on he/she is in communion through theft. This seems baseless, for the simple act of wearing lay clothing is only a dukkata (Cv.V.29.4), and the factors for disrobing are not complete.

(c) A bhikkhu going over to another sect is one who -- while still a bhikkhu -- takes on that sect's mode of dress or, in the case of naked ascetics, adopts with approval any of their modes of practice. If one's robes are stolen, one may take on the costume of other sects to escape from danger from kings, etc., without falling into this category. If one disrobes, becomes a member of another sect, and then changes one's mind and wishes to be reordained as a bhikkhu, one would be allowed to do so after having undergone the probation period mentioned below.

(d) A molester of a bhikkhuni is one who has sexual intercourse with her. The Commentary says that even if one first forces her to disrobe and then has sex with her against her will, it counts as molesting a bhikkhuni. If, however, she willingly disrobes and has sex, it doesn't.

(4) The prohibition against ordaining an animal comes from one of the more poignant origin stories in the Canon:

Now at that time a certain serpent *(naga)* was horrified, humiliated, and disgusted with the serpent-birth. Then the thought occurred to him: "Now, by what strategy might I be freed from the serpent-birth and quickly regain the human state?" Then he thought, "These Sakyan contemplatives practice the Dhamma, practice in tune *(sama),* practice the holy life, speak the truth, are virtuous and fine-natured. If I went forth among the Sakyan contemplatives, I would be freed from the serpent-birth and quickly regain the human state."

So, in the form of a brahman youth, he went to the bhikkhus and requested the Going-forth. The bhikkhus gave him the Going-forth, they gave him full Acceptance.

Now at that time the serpent lived together with a certain bhikkhu in a dwelling on the perimeter of the (monastery) territory. Then the bhikkhu, getting up in the last watch of the night, walked back and forth in the open air. The serpent, when the bhikkhu had left, fell asleep with his guard down. The entire dwelling was filled with snake; coils were coming out through the windows. Then the bhikkhu, (thinking,) "I'll enter the dwelling," opened the door. He saw the entire dwelling filled with snake; coils were coming out through the windows. On seeing this, frightened, he let out a shriek. Bhikkhus, running up, said to him, "Why, friend, did you let out a shriek?"

"This entire dwelling, friends, is filled with snake; coils are coming out through the windows." Then the serpent, having awakened at the noise, sat in his own seat. The bhikkhus said, "Who are you, friend?"
"I am a serpent, my lords."
"But why did you act in this way?"

Then the serpent told the matter to the bhikkhus. The bhikkhus told the matter to the Blessed One. Then the Blessed One, with regard to this cause, with regard to this incident, had the Community of bhikkhus convened and addressed the serpent: "You serpents are not liable to growth in this doctrine and discipline. Go, serpent. Observe the uposatha night on the fourteenth, fifteenth, and eighth of the fortnight. Thus you will be freed from the serpent-birth and quickly regain the human state."

The serpent, (thinking,) "It's said that I'm not liable to growth in this doctrine and discipline!" sad and unhappy, shedding tears, let out a shriek and left.

Then the Blessed One addressed the bhikkhus, "Bhikkhus, there are two conditions for a male serpent's reverting to his own state: when he engages in intercourse with a female of his own species, and when he falls asleep with his guard down. These are the two conditions for a male serpent's reverting to its own state." -- Mv.I.63

The Commentary states that the term "animal" covers all types of non-human beings, "even Sakka, the king of the devas." However, the Commentary's statements under the topic of matricides and patricides, quoted above, imply that an applicant who is the offspring of a human/non-human union would qualify for ordination.

Undesirable. Applicants falling into the following categories should not be given the Going-forth. As the Going-forth is a preliminary procedure for full Acceptance, this means that they should not receive full Acceptance, either. Any bhikkhu who gives any of these applicants the Going-forth incurs a dukkata. However, the applicant does count as having properly gone forth; if accepted, he is properly accepted, and need not be expelled.

(1) Those with obligations. This general category includes the following:

(a) A son whose parents have not given their permission. According to the Commentary, this requirement includes foster parents as well as birth parents. There is no need to get a parent's permission if he/she is no longer alive or has abandoned the son. If the parents are divorced, there is no need to get permission from the parent without custody. If the parents are dead, and relatives have come to depend on the applicant, it's a wise policy to inform the relatives before giving him the Going-forth, so as to prevent disagreement, but there is no offense in not doing so. If an applicant ordains with his parents' permission, later disrobes, and then wants to reordain, he must receive his parents' permission again. If an applicant without his parents' permission threatens suicide or other disturbances if not given the Going-forth, the Commentary recommends giving him the Going-forth and then explaining the situation to the parents, advising them to talk to him. If an applicant -- even if he is an only child -- is far from home and asks for the Going-forth, it's allowable to give him the Going-forth and then to send him, with a number of bhikkhus, to inform the parents.

(b) A person in the king's (government) service. The Commentary states that a person in government service may go forth if he gets official permission to ordain. If he is working for the government on an unfinished contract, he may go forth if he finds someone else to take over his duties, if he returns to the government any payment he received from them, or if he finishes the job he was paid to do.

(c) A debtor. Here the Commentary says that *debtor* includes one who has inherited debts from his parents or grandparents, as well as one who has incurred debts on his own. If others agree to take on the debts or take over their payment, he may go forth. If Bhikkhu X gives the Going-forth to Y, not knowing that Y has debts but later learning the truth, he should take Y to his creditors if he can get hold of him. If he can't, he is not responsible for the debts. If he feels so inspired, he may undertake to pay off Y's debts if he feels that Y is serious about the practice. But he may not give Going-forth to Y, knowing of Y's debts beforehand, with the intention of paying them off himself. If he does, he incurs a dukkata.

(d) A slave. According to the Commentary, if the slave is freed from slavery in line with the country's customs and law, he may go forth. The commentaries differ as to whether a child of a slave counts as a slave under this

rule. The Commentary says yes; the Sub-commentary (quoting the Three Ganthipadas), no. Whether these differing opinions are a reflection of the authors' own feelings on the subject, or of the laws current when they wrote their texts, no one knows. The Commentary, however, tells a touching story of a bhikkhu who learns, after his Acceptance, that his mother was an escaped slave from Anuradhapura. He goes to his mother's owners and asks their permission to stay as a bhikkhu (even though he doesn't need to -- he is already a bhikkhu and may remain so, regardless of what they say). At any rate, they give their permission, provide him with support, and he eventually becomes an arahant.

(2) Those with serious, disfiguring, or communicable diseases. The Canon separates this category into three types:

(a) A person afflicted with leprosy, boils, ringworm, tuberculosis, or epilepsy. Some have questioned whether this prohibition is compassionate to the diseased, but the origin story behind the rule shows that it was formulated out of compassion for the bhikkhus and lay supporters who would be burdened with the diseased person's care.

Now at that time five diseases were widespread among the Magadhans: leprosy, boils, ringworm, tuberculosis, and epilepsy. People afflicted with the five diseases went to (the doctor) Jivaka Komarabhacca and said, "It would be good, teacher, if you would treat us."

"Masters, I have many duties. I am very busy. I have to attend to King Bimbisara of Magadha, as well as the women's quarters and the Community of bhikkhus headed by the Buddha. I cannot treat you."
"All our wealth will be yours, teacher, and we will be your slaves. It would be good, teacher, if you would treat us."
"Masters, I have many duties. I am very busy. I have to attend to King Bimbisara of Magadha, as well as the women's quarters and the Community of bhikkhus headed by the Buddha. I cannot treat you."

Then it occurred to these people, "These Sakyan contemplatives are of pleasant virtue and conduct. Having eaten fine meals, they lie down in beds sheltered from the wind (see Pc 65). What if we were to go forth among the Sakyan contemplatives? There the bhikkhus would attend to us, and Jivaka Komarabhacca would treat us." So, going to the bhikkhus, they requested the Going-forth. The bhikkhus gave them the Going-forth, they gave them the full Acceptance. The bhikkhus attended to them, and Jivaka Komarabhacca treated them. Now at that time, the bhikkhus -- attending to many sick bhikkhus -- were continually begging, continually hinting, "Give a meal for the sick. Give a meal for those attending the sick. Give medicine for the sick." Jivaka Komarabhacca -- attending to many sick bhikkhus -- neglected some of his duties to the king.

Then a certain man afflicted with the five diseases went to Jivaka Komarabhacca ... (as above). Then it occurred to him, " ... What if I were to go forth among the Sakyan contemplatives. There the bhikkhus would attend to me, and Jivaka Komarabhacca would treat me. When I am well, I will disrobe." So, going to the bhikkhus, he requested the Going-forth. The bhikkhus gave him the Going-forth, they gave him the full Acceptance. The bhikkhus attended to him, and Jivaka Komarabhacca treated him. When he was well, he disrobed.

Then Jivaka Komarabhacca saw the man disrobed. On seeing him, he addressed him, "Master, weren't you gone forth among the bhikkhus?"
"Yes, teacher."
"But why did you act in this way?"

Then the man told the matter to Jivaka Komarabhacca. Jivaka Komarabhacca was offended and annoyed and spread it about, "How can the revered ones give the Going-forth to a person afflicted with the five diseases?" -- Mv.I.39.1-6

Three of these diseases are discussed in the commentaries. *Leprosy,* according to the Kurundi, includes scabies and yaws as well. If the disease occurs in small patches, the size of the back of the nail, in areas covered when fully robed, and is in a condition that won't spread further, the applicant may go forth. If the patches are visible on the face or the backs of hands, then even if they are small and won't spread, he shouldn't go forth. If he has been treated so that the patches disappear completely, he may. The Sub-commentary adds here that the "back of the nail" means the back of the nail of the small finger or toe; if the patches are small and in a covered area but still spreading, the applicant should not go forth.

Boils, according to the Commentary, also covers skin excrescencies looking like fingers or cow nipples. If the boils are not spreading, no larger than jujube pits (the same size as olive pits), and in an area covered when fully robed, the applicant may go forth; if they are in an uncovered area, he shouldn't. Acne doesn't count as boils under this rule.

Epilepsy includes both grand and petit mal, as well as cases of seizures caused by hostile spirit possession.

(b) A person with goiter. This was apparently incurable at the time. At present, if such a person is cured, he may go forth.

(c) A person afflicted with an "evil" disease. This, the Commentary says, means any disfiguring or incurable

illness, such as asthma, bile-illnesses, etc. AIDS and cancer would come under here.

(3) Disturbers of the peace. This category includes three types:

(a) A criminal who is "wrapped in a flag." This, the Commentary says, means a notorious criminal. None of the texts mention this point, but this prohibition would seem to hold regardless of whether the person has served time for his crimes. The Commentary does note, however, that if he later becomes well-known for having mended his ways, he may be given the Going-forth. If he is the king's son, and it pleases the king that he go forth, he may. Minor criminals -- assuming that they have already served time for their crimes -- are not covered under this rule. This prohibition is in apparent contradiction to the case of Ven. Angulimala (M.86), the famous criminal who became an arahant after ordaining, but the fact that he was ordained by the Buddha could be taken as a special dispensation in his case. There are several instances in the Canon where the Buddha acted in ways that he forbade to his disciples, on the grounds that he could foretell the consequences of his actions, whereas he couldn't necessarily trust his disciples -- even his arahant disciples -- to have the same degree of foresight.

(b) A suspect or criminal for whom a warrant has been sent out. At present this would include people on probation or parole.

(c) A criminal who has broken his shackles, i.e., escaped from prison or other internment. The Commentary notes that if the escapee is not a criminal but has simply been confined by the authorities to force him to comply to their wishes, he may receive the Going-forth. If he has been falsely accused and escapes, he should not go forth in that country, but may do so elsewhere. It is interesting to compare this judgment with the Commentary's recommendations concerning children of slaves. Here the Commentary is willing to defy unjust applications of civil law, but it never challenges civil law itself, no matter how unjust.

(4) Those marked with severe punishments. The Canon mentions two sorts of applicants here:

(a) A person who has been whipped or caned as a punishment. The Commentary extends this prohibition to other forms of beating as well -- such as being hit with the elbows, the knees, coconuts, or rocks. The applicant may be given the Going-forth after the wounds have healed.

(b) A person who has been branded or tattooed as a punishment. Again, the applicant may be ordained after the wounds have healed as long as they don't show when he is fully robed with his right shoulder open. Applicants who have voluntarily had themselves tattooed are not prohibited.

(5) Those who are physically handicapped, feeble, or deformed. The following list is from the Canon, with passages from the Commentary in brackets: an applicant with a hand cut off [C: at least from the palm] ... a foot cut off [C: at least from the ball of the foot].. a hand and foot cut off ... an ear cut off ... a nose cut off ... an ear and nose cut off [C: in the case of ears and nose, if the cut-off part can be reconnected, the applicant may go forth] ... a finger or toe cut off [C: so that nothing of the nail appears] ... a thumb or big toe cut off .. a cut tendon (Achilles tendon?) (§) ... one who has webbed fingers [C: if the fingers are separated by surgery, or if a sixth finger is removed, the applicant may go forth] ... a bent-over person [C: bent-over forward (a hunchback), bent-over back (a swayback), bent-over to either side] ... a dwarf ... one with a club foot (§) [C: if the foot is operated on so as to become a normal foot, he may go forth] ... one who disgraces the assembly [C: through some deformity; (the list here is very long and includes many seemingly harmless characteristics, such as connected eyebrows, a lack of a beard or moustache, etc.

This is one area where the Commentary seems to have gone overboard)] ... one who is blind in one eye ... one who has a crooked limb [C: *limb* = at least a hand, foot, or finger] ... one who is lame ... one half-paralyzed [C: paralyzed in one hand, one foot, or down one side] ... a cripple [C: one who needs a crutch or stool to move along] ... one feeble from old age ... one who is blind... dumb [C: unable to pronounce the Three Refuges clearly]... deaf ... blind and dumb ... blind and deaf (§ -- not mentioned in BD) ... deaf and dumb ... blind and deaf and dumb.

Again, some people have questioned the compassion behind these prohibitions, but the point of the prohibitions is to keep the bhikkhus from being burdened with looking after those who are a burden or an embarrassment to

their families. There is at least one case in the Canon of a dwarf who ordained and became an arahant (Ud.VII.1-2), but apparently he, like Angulimala, was accepted into the Community by the Buddha himself. If it so happens that a bhikkhu develops any of these handicaps after his ordination -- e.g., he goes blind or loses a limb -- he need not disrobe, and his fellow bhikkhus are duty-bound to care for him (see Chapter 5).

Formally unprepared. The Canon says that the following applicants should not be given full Acceptance. As the Vinaya Mukha points out, they should not receive the Going-forth, either. Although the Canon does not say whether -- if they happen to receive Acceptance -- their Acceptance stands, the Commentary affirms that it does. Because the disqualifications are formal and easy to correct, there should be no reason to overlook them. Anyone who participates in giving Acceptance to such an applicant incurs a dukkata.

A person without an alms bowl or a full set of robes.
A person with a borrowed alms bowl or a borrowed set of robes.
A person without a proper preceptor. The preceptor must be an individual (a Community or a group may not fill this role) who is a true bhikkhu. His other qualifications are given in Volume One, chapter 2.

Special cases. *Previous suspension.* If an applicant was previously ordained, the Community should check to see if, during his previous time as a bhikkhu, he was suspended for not seeing an offense, for not making amends for an offense, or for having wrong views. If it turns out that he was, then he is to be treated as follows (taking suspension for not seeing an offense as an example):
Upon asking for Acceptance he is to be told, 'Will you see this offense?' If he says yes, he may be given the Going-forth. If he says no, he is not to be given the Going-forth. Having gone forth, he is to be asked, 'Will you see this offense?' If he says yes, he may be accepted. If no, he is not to be accepted. Having been accepted, he is to be asked, 'Will you see this offense?' If he says yes, he may be restored. If no, he is not to be restored. Having been restored, he is to be asked, 'Do you see this offense?' If he says yes, well and good. If no, then if unanimity can be obtained, he is to be suspended again. If unanimity cannot be obtained, there is no offense in consorting or joining in communion with him (see Pc 69).

Probation. Another special case is that of an applicant who has previously been ordained in another sect. Mv.I.38.1 states that he must first be granted four months' probation. The Commentary maintains that this probation applies only to naked ascetics, but the Canon itself makes an exception only for those whose previous sect teaches a doctrine of kamma; therefore, the probation should apply to any religion that would deny the doctrine of kamma (saying, for instance, that one's experiences are the work of a creator deity) or would teach special dispensations from kamma (such as branches of Buddhism that teach ritual ways to counteract the results of kamma).

The probation is granted as follows: the applicant takes the Going-forth (see below) and then three times requests probation. The Community, if it sees fit, may grant him probation using a motion and one proclamation. The request and transaction statement are given in Appendix II.

If, while on probation, the applicant behaves in any of the ways listed below, he fails in his probation and is not to be accepted. The Commentary adds that, if he still desires Acceptance, his probation automatically starts again at that point for another four months "even if he fails while in the ordination hall, even if he attains the eight attainments." It adds, however, that if he attains stream-entry, he should be allowed to ordain on that very day. Given, however, that modern meditation traditions cannot agree on what constitutes stream-entry, such a claim would always be controversial, and so the wise policy would be to let the applicant complete his probation. If he has really attained stream-entry, he shouldn't mind.
an applicant fails in his probation if:

1) He enters the village too early, returns too late in the day. According to the Commentary *too early* means while the bhikkhus are performing their morning duties; *too late* means that he stays to eat in the village, discussing worldly affairs with villagers; he doesn't perform his duties for his mentor on his return; he just goes back to his dwelling and sleeps.

2) He associates with a prostitute, with a widowed or divorced woman, with an unmarried woman, with a pandaka, or with a bhikkhuni (see Appendix V). According to the Sub-commentary, *associates* means treating as

a friend or intimate. The Commentary adds that it is all right for him to visit these people as long as he goes with bhikkhus on bhikkhu business.

3) He is not adept at the major and minor affairs involving his fellows in the holy life, is not vigorous, not quick-witted in the techniques involved in them, is not willing to do them or to get others to do them. The Commentary says that *major affairs* means such things as repair of the cetiya and other buildings for which bhikkhus are called together for work; *minor affairs* means the Khandhaka protocols (see Chapter 9); *not vigorous* means, for example, knowing that there's work to be done, he goes into town early for alms, returns to his room to sleep until late in the day; *not willing to do them* means making excuses based on illness or "just showing his head" -- i.e., showing up briefly at the work site without actually doing any work.

4) He does not have a keen desire for recitation, interrogation (asking questions about the meaning of the Dhamma -- see A.VIII.2), heightened virtue, heightened mind, or heightened discernment. According to the Commentary, *heightened virtue* means the Patimokkha; *heightened mind,* worldly concentration; *heightened discernment,* the transcendent paths.

5) He feels angered, displeased, and upset if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the sect from which he has come over. He feels gratified, pleased, and elated if dispraise is spoken of the Buddha, Dhamma, or Sangha.
If, after four months, the applicant has not "failed" in any of these ways, he may be given full Acceptance.
The validity of the assembly. The quorum for full Acceptance in the middle Ganges valley is ten bhikkhus. In the outlying districts (this covers the entire world outside the middle Ganges valley), the quorum is five as long as one of the five is a Vinaya-expert. Here the Commentary defines *Vinaya-expert* as one competent to recite the transaction statement, but this seems overly lenient. As the Commentary itself notes when explaining Mv.I.28.3, the presence of a "competent, experienced" bhikkhu capable of reciting the transaction statement is assumed in all Community transactions. Thus there would seem to be no reason to mention it here as a special requirement. A more likely definition for Vinaya-expert in this context would be a bhikkhu well-versed in the Patimokkha and knowledgeable about the rules and procedures related to Going-forth and Acceptance.

Mv.V.13.12 defines the precise borders of the middle Ganges valley: Mahasala on the east, the Sallavati River on the south-east, the town of Setakannika on the south, the village of Thuna on the west, and the mountain slope of Usiraddhaja on the north. Unfortunately the identity of these place names at present is largely conjectural. Notes to BD identify Thuna with Sthanesvara, and Usiraddhaja with Usiragiri, a mountain to the north of Kankhal. For the others, see B. C. Law, *Geography of Early Buddhism.*

The validity of the transaction statement. Ordination, as set forth in the Canon, is a complex procedure involving not only a series of transaction statements but also several preliminary and subsequent steps. As mentioned above, the commentaries and the various national traditions have added steps of their own, but here we will focus on the steps required by the Canon, together with relevant explanations from the commentaries. The transaction statements and other standard passages for recitation are given in Appendix II.

Preliminary steps. Prior to ordination, an applicant must have his head shaved and be clothed in the ochre robes. Then he receives the Going-forth, after which he takes dependence on a preceptor. His robes and bowl are pointed out to him, and he is then sent outside the assembly, where an experienced, competent bhikkhu instructs him about the thirteen obstructing factors to Acceptance. The instructing bhikkhu returns to the assembly and the applicant is then called back into the assembly, where he requests Acceptance. He is then quizzed in the assembly about the obstructing factors, and when his answers are satisfactory he may be given the full Acceptance.

Some of these steps require further explanation.

Shaving the head. If the applicant comes with his hair longer than two fingerbreadths, the Community must be informed of the shaving of his head through a formal announcement. The reason for this is suggested by the origin story to the rule:

Now at that time a certain fledgling (§) metal smith, having quarreled with his parents, went to the monastery and went forth among the bhikkhus. Then his parents, searching for him, went to the monastery and asked the bhikkhus, "Have you seen a youth who looks like

this?" The bhikkhus, actually not having known him (when he fit the parents' description), said, "We don't know him." Actually not having seen him, they said, "We haven't seen him." Then the parents, searching for the fledgling metal smith and seeing him gone forth among the bhikkhus, were offended and annoyed and spread it about, "They're shameless, these Sakyan contemplatives. Unvirtuous. Liars. Actually having known, they say, 'We don't know him.' Actually having seen, they say, 'We haven't seen him.' This youth has gone forth among the bhikkhus." -- Mv.I.48

For this announcement, the Commentary recommends gathering all the bhikkhus in the territory and announcing, "I am informing the Community of this child's head shaving," or "This child wants to go forth." Alternatively, it suggests sending word out to all the bhikkhus in the monastery. Even if some are missed because they are sleeping, meditating, etc., it is all right to go ahead, shave the applicant's head, and give him the Going-forth. There is no need to inform the Community if the applicant's head is already shaven or if his hair is two fingerbreadths or less in length. The Commentary also recommends teaching the five meditation objects (hair of the head, hair of the body, nails, teeth, and skin) to the applicant prior to his head shaving.

The Going-forth is not a Community transaction. The Canon's requirements for the procedure are simple: the applicant is given the Three Refuges three times. Although the Canon mentions that bhikkhus (plural) are present at the Going-forth, it does not set a minimum for the quorum or any specific qualifications for the bhikkhu officiating. However, a bhikkhu who does not meet the qualifications of a bhikkhu's preceptor should not have a novice attend to him (Mv.I.36-37), which suggests that even if the applicant is simply going forth without yet taking full Acceptance, the bhikkhu officiating must meet the qualifications of a bhikkhu's preceptor.

The Commentary states further that, before giving the Three Refuges, the preceptor must bestow the ochre robes on the applicant, or must tell a bhikkhu, novice, or layman to put robes on the applicant. If the applicant comes with robes already on, he must take them off and then put them on again. (The tradition in Thailand is that a novice wear only the upper and under robes. The Commentary to Mv.I.12.4 mentions the outer cloak as part of a novice's set of robes as well. However, Mv.VIII.27.3 mentions a novices "robe," whereas a parallel passage in Mv.VIII.27.2 mentions a bhikkhu's "triple robe," which suggests that novices in the time of the Canon did not wear the outer cloak, either.) Arranging his upper robe over one shoulder, the applicant should pay homage to the feet of the bhikkhus and sit on his haunches with his hands raised in añjali. Then he should be told: *"Eva"m vadehi* (Say this)," followed by the threefold formula for going for refuge in the Triple Gem. The Commentary insists that both sides -- the preceptor and the applicant -- must pronounce the refuge formula properly. That constitutes the applicant's Going-forth. It is customary to have him undertake the ten precepts immediately after going for refuge (see Chapter 24).

Instruction. After the applicant has been sent out of the assembly, a competent, experienced bhikkhu is authorized through a formal motion to instruct him about the thirteen obstructing factors. One bhikkhu may give the motion to authorize another, or may give it to authorize himself. The "instruction" is a rehearsal of the questions the applicant will be asked in the midst of the Community just prior to his full Acceptance. It is interesting to note that not all the possible disqualifications for full Acceptance are included in the list of thirteen. The Vinaya Mukha postulates either that, in the very beginning, these were the only disqualifications, or that they were reckoned the most important. The second possibility is unlikely, as only three of the thirteen are absolute.

When the instruction is complete, the instructing bhikkhu returns first to the assembly and recites a formal motion to inform the assembly that the applicant has been instructed and that the applicant should be allowed into the assembly.

After the applicant comes and requests full Acceptance, an experienced, competent bhikkhu (usually the same one who instructed the applicant) recites a formal motion to authorize himself to quiz the applicant about the thirteen obstructing factors. When he has finished the quiz, the preliminary steps are done.

Full Acceptance. The transaction statement for full Acceptance consists of a motion and three proclamations. The applicant becomes a bhikkhu when the third proclamation is finished. If two or three applicants are requesting full Acceptance at the same time, they may all be included in a single transaction statement as long as they have the same preceptor, but not if their preceptors are different. No more than three may be included in a single transaction statement.

Subsequent steps. Immediately after full Acceptance, the Canon says, the shadow (time of day) should be measured. The length of the season should be told, the portion of the day told, along with the combination (of

the above three, says the Commentary). At present, the time is marked with a reliable clock or watch, and then recorded together with the date.

The Canon also states that the four supports should be told immediately, and that the new bhikkhu be given a companion who will explain to him the four things never-to-be-done (i.e., the four parajika rules). At present, the common practice is for the preceptor to explain both the four supports and the four things never-to-be-done immediately after the transaction statement. That concludes the procedure.

Rules

Qualifications: Preceptor/Teacher

"Bhikkhus, I allow a preceptor. The preceptor will nurse the attitude he would have toward a son ('son-mind') with regard to the student. The student will nurse the attitude he would have toward a father ('father-mind') with regard to the preceptor. Thus they -- living with mutual respect, deference, and courtesy -- will arrive at growth, increase, and maturity in this Dhamma-Vinaya." -- Mv.I.25.6

"One should not be accepted by (a bhikkhu) with less than ten rains. Whoever should (so) accept: an offense of wrong doing. I allow one to be accepted by (a bhikkhu) with ten rains or more." -- Mv.I.31.5

"One should not be accepted by a foolish, inexperienced bhikkhu. Whoever should (so) accept: an offense of wrong doing. I allow one to be accepted by (a bhikkhu) with ten rains or more who is experienced and competent." -- Mv.I.31.8

"I allow a teacher. The teacher will nurse the attitude he would have toward a son ('son-mind') with regard to the student. The student will nurse the attitude he would have toward a father ('father-mind') with regard to the teacher. Thus they -- living with mutual respect, deference, and courtesy -- will arrive at growth, increase, and maturity in this Dhamma-Vinaya. I allow dependence to be practiced for ten rains, and for dependence to be given by one with ten rains." -- Mv.I.32.1 (See Mv.I.53.4)

"Endowed with five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He is not endowed with the aggregate of virtue of one beyond training ... the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He is endowed with the aggregate of virtue of one beyond training ... the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He himself is not endowed with the aggregate of virtue of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training. He himself is not endowed with the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training, nor does he get others to undertake the aggregate of knowledge and vision of release of one beyond training. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He himself is endowed with the aggregate of virtue of one beyond training, and he gets others to undertake the aggregate of virtue of one beyond training. He himself is endowed with the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training, and he gets others to undertake the aggregate of knowledge and vision of release of one beyond training. Endowed

with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He is without conviction, without a sense of shame, without concern (for the results of his actions), lazy, and of muddled mindfulness. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.
"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He has conviction, a sense of shame, concern (for the results of his actions), his persistence is aroused, and his mindfulness established. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. In terms of heightened virtue (§), his virtue is corrupted. In terms of heightened behavior (§), his behavior is corrupted. In terms of higher views (§), his views are corrupted. He is not learned. He is undiscerning. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. In terms of heightened virtue, his virtue is not corrupted. In terms of heightened behavior, his behavior is not corrupted. In terms of higher views, his views are not corrupted. He is learned. He is discerning. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He is not competent to tend or to get someone else to tend to a sick pupil or student; to allay or to get someone else to allay dissatisfaction (in the celibate life); to dispel or to get someone else to dispel, in line with the Dhamma, anxiety that has arisen. He does not know what is an offense, nor does he know the method for removing (lit: getting up out of) an offense. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He is competent to tend or to get someone else to tend to a sick pupil or student; to allay or to get someone else to allay dissatisfaction (in the celibate life); to dispel or to get someone else to dispel, in line with the Dhamma, anxiety that has arisen. He knows what is an offense, and he knows the method for removing an offense. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He is not competent to get his pupil or student to train in the training of the (bhikkhus') customs. He is not competent to discipline him in the training that is basic to the celibate life; to discipline him in the higher Dhamma; to discipline him in the higher Vinaya; to adjudicate (BD adds: or to get someone else to adjudicate), in line with the Dhamma, a (wrong) viewpoint that has arisen. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He is competent to get his pupil or student to train in the training of the (bhikkhus') customs. He is competent to discipline him in the training that is basic to the celibate life; to discipline him in the higher Dhamma; to discipline him in the higher Vinaya; to adjudicate [BD adds: or to get someone else to adjudicate], in line with the Dhamma, a (wrong) viewpoint that has arisen. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He does not know what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Patimokkhas, in detail, have not been properly handed down to him, have

not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Patimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved,' properly judged, clause by clause, letter by letter. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him.

"Endowed with five further qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him. He does not know what is an offense, what is not an offense, what is a light offense, what is a heavy offense. He is of less than ten years' standing. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not give dependence, and a novice should not attend to him.

"Endowed with five further qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. He is of ten years' standing or more. Endowed with these five qualities, a bhikkhu may give Acceptance, may give dependence, and a novice may attend to him." -- Mv.I.36.2-17

(Mv.I.37 lists sets of six qualities that would qualify or disqualify a bhikkhu from giving Acceptance, giving dependence, or having a novice attend to him. These sets are identical to Mv.I.36.2-15, with the sentence, "He is of less than ten years standing," added to each set of five disqualifying factors; and the sentence, "He is of ten years' standing or more," added to each set of five qualifying factors.)

Dependence

"Dependence should not be given by a foolish, inexperienced (bhikkhu). Whoever should (so) give it: an offense of wrong doing. I allow dependence to be given by (a bhikkhu) with ten rains or more who is experienced and competent." -- Mv.I.35.2

"Dependence should not be given to one who is unconscientious. Whoever should give it: an offense of wrong doing" ... "Dependence should not be observed under one who is unconscientious. Whoever should observe it: an offense of wrong doing" ... (Bhikkhus asked, "Now, how are we to know who is conscientious and who is not?") ... "I allow that you wait four or five days (and can decide), 'As far as I know from the common life (§) of the bhikkhus.'" -- Mv.I.72

Procedure for requesting dependence under a preceptor -- Mv.I.25.7
Duties of a student to his preceptor -- Mv.I.25.8-24
Duties of a preceptor to his student -- Mv.I.26

"A pupil is not not to behave rightly toward his preceptor. Whoever does not behave rightly: an offense of wrong doing." -- Mv.I.27.1

"One who behaves rightly is not to be dismissed. Whoever does not dismiss (him): an offense of wrong doing. One who does not behave rightly is not not to be dismissed. Whoever does not dismiss (him): an offense of wrong doing." -- Mv.I.27.5

"I allow that one who does not behave rightly be dismissed. And this is how he is to be dismissed. 'I dismiss you,' 'Don't come back here,' 'Take away your robe and bowl,' or 'I am not to be attended to by you': If one communicates this by way of the body, by way of speech, or by way of body and speech, the pupil is dismissed. If one does not communicate this by way of the body, by way of speech, or by way of body and speech, the pupil is not dismissed." -- Mv.I.27.2

Now at that time, pupils, having been dismissed, did not ask for forgiveness... "I allow that they ask for forgiveness." They still didn't ask for forgiveness ... "One who has been dismissed is not not to ask for forgiveness. Whoever does not ask for forgiveness: an offense of wrong doing." Now at that time, preceptors,

having been asked for forgiveness, did not forgive... "I allow that forgiveness be given." They still didn't forgive. The pupils went away, disrobed, and even joined other sects... "One who has been asked to forgive should not not forgive. Whoever does not forgive: an offense of wrong doing." -- Mv.I.27.3-4

"Monks, a pupil endowed with five qualities may be dismissed. With regard to his preceptor he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice). A pupil endowed with these five qualities may be dismissed. A pupil endowed with five qualities should not be dismissed. With regard to his preceptor he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development. A pupil endowed with these five qualities should not be dismissed." -- Mv.I.27.6

"Monks, when a pupil is endowed with five qualities he is properly dismissed (as in Mv.I.27.6)." -- Mv.I.27.7
"Monks, when a pupil is endowed with five qualities, the preceptor, in not dismissing him, has transgressed; in dismissing him, he has not transgressed (as in Mv.I.27.6)." -- Mv.I.27.8

Request for a teacher; a student's duties to his teacher -- Mv.I.32.2-3
Duties of a teacher to his student -- Mv.I.33
Dismissing a student -- Mv.I.34 (= Mv.I.27.1-8)

"There are these five lapses in dependence on one's preceptor: the preceptor goes away, disrobes, dies, joins (another) faction [according to the Commentary, this means another religion, but it could also mean another faction in a split Community], or, as the fifth, (gives) a command. These are the five lapses in dependence on one's preceptor.

"There are these six lapses in dependence on one's teacher: the teacher goes away, disrobes, dies, joins (another) faction, or, as the fifth, (gives) a command. Or, one is joined with one's preceptor. These are the six lapses in dependence on one's teacher." -- Mv.I.36.1

"Endowed with five qualities, a bhikkhu should not live independently (of a preceptor or teacher). He is not endowed with the aggregate of virtue of one beyond training ... the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training. Endowed with these five qualities, a bhikkhu should not live independently.

"Endowed with five qualities, a bhikkhu may live independently. He is endowed with the aggregate of virtue of one beyond training ... the aggregate of concentration of one beyond training ... the aggregate of discernment of one beyond training ... the aggregate of release of one beyond training ... the aggregate of knowledge and vision of release of one beyond training. Endowed with these five qualities, a bhikkhu may live independently.

"Endowed with five further qualities, a bhikkhu should not live independently. He is without conviction, without a sense of shame, without concern (for the results of his actions), lazy, and of muddled mindfulness.

Endowed with these five qualities, a bhikkhu should not give Acceptance, should not live independently.

"Endowed with five further qualities, a bhikkhu may live independently. He has conviction, a sense of shame, concern (for the results of his actions), his persistence is aroused, and his mindfulness established. Endowed with these five qualities, a bhikkhu may live independently.

"Endowed with five further qualities, a bhikkhu should not live independently. In terms of heightened virtue (§), his virtue is corrupted. In terms of heightened behavior (§), his behavior is corrupted. In terms of higher views (§), his views are corrupted. He is not learned. He is undiscerning. Endowed with these five qualities, a bhikkhu should not give Acceptance, should not live independently.

"Endowed with five further qualities, a bhikkhu may live independently. In terms of heightened virtue, his virtue is not corrupted. In terms of heightened behavior, his behavior is not corrupted. In terms of higher views, his views are not corrupted. He is learned. He is discerning. Endowed with these five qualities, a bhikkhu may give

Acceptance, may live independently.

"Endowed with five further qualities, a bhikkhu should not live independently. He does not know what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Patimokkhas, in detail, have not been properly handed down to him, have not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter. Endowed with these five qualities, a bhikkhu should not live independently.

"Endowed with five further qualities, a bhikkhu may live independently. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Patimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved,' properly judged, clause by clause, letter by letter. Endowed with these five qualities, a bhikkhu may live independently.

"Endowed with five further qualities, a bhikkhu should not live independently. He does not know what is an offense, what is not an offense, what is a light offense, what is a heavy offense. He is of less than five years' standing. Endowed with these five qualities, a bhikkhu should not live independently.

"Endowed with five further qualities, a bhikkhu may live independently. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. He is of five years' standing or more. Endowed with these five qualities, a bhikkhu may live independently." -- Mv.I.53.5-9

(Mv.I.53.10-13 lists sets of six qualities that would qualify or disqualify a bhikkhu from living independently. These sets are identical to Mv.I.53.5-8, with the sentence, "He is of less than five years standing," added to each set of five disqualifying factors; and the sentence, "He is of five years' standing or more," added to each set of five qualifying factors.)

"I allow an experienced, competent bhikkhu to live five years in dependence, and inexperienced one all his life." -- Mv.I.53.4

"I allow a bhikkhu who is going on a journey and unable to get dependence, to live independently" ... "I allow a bhikkhu who is ill and unable to get dependence, to live independently" ... "I allow a bhikkhu who is attending to the ill and unable to get dependence, to live independently even if he is requested (C: by the ill bhikkhu to take dependence under him)" ... "I allow a bhikkhu living in the wilderness and contemplating (§) in comfort to live independently, (thinking,) 'When an appropriate giver of dependence comes along, I will live in dependence with him.'" -- Mv.I.73

Qualifications: Applicant

"There are these two admittances. There is the individual who is not liable for admittance who, if the Community admits him, in some cases is wrongly admitted and in some cases rightly admitted. And which is the individual who has not been granted admittance who, if the Community admits him, is wrongly admitted? A pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite not yet granted admittance, if granted admittance, is wrongly admitted [C: No matter how many times that person may be granted Acceptance, he/she does not count as a bhikkhu]." -- Mv.IX.4.10

"And which is the individual who is not liable for admittance who, if the Community admits him, is rightly admitted? One with a hand cut off ... a foot cut off ... a hand and foot cut off ... an ear cut off ... a nose cut off ... an ear and nose cut off... a finger/toe cut off ... a thumb or big toe cut off .. a cut tendon (Achilles tendon?) (§) ... one who has webbed fingers ... a bent-over person ... a dwarf ... one with a goiter ... one who has been branded ... one who has been whipped ... one for whom a warrant has been sent out ... one with a club foot (§) ... one who has an evil illness ... one who disgraces the assembly ... one who is blind in one eye ... one who has a crooked limb... one who is lame ... one half-paralyzed... a cripple ... one weak from old age ... one who is blind... dumb ... deaf ... blind and dumb ... blind and deaf (§) ... deaf and dumb ... blind and deaf and dumb not yet granted admittance, if granted admittance, is rightly admitted." -- Mv.IX.4.11

Absolutely Unqualified

"An individual less than 20 years old should not knowingly be accepted. Whoever should accept him is to be dealt with according to the rule (Pc 65)." -- Mv.I.49.6

"When in the mother's womb the mind first arises, and consciousness first appears, in dependence on that is one's birth. I allow one to be accepted twenty years after his conception." -- Mv.I.75

"A pandaka, if unaccepted (unordained), is not to be accepted. If accepted, he is to be expelled." -- Mv.I.61.2

"A person in communion through theft, if unaccepted, is not to be accepted. If accepted, he is to be expelled. One who has gone over to another sect, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.62.3

"An animal, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.63.5

"A matricide, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.64.2

"A patricide, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.65

"A murderer of an arahant, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.66.2

"A molester of a bhikkhuni, if unaccepted, is not to be accepted. If accepted, he is to be expelled. A schismatic, if unaccepted, is not to be accepted. If accepted, he is to be expelled. A shedder of (a Tathagata's) blood, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.67

"A hermaphrodite, if unaccepted, is not to be accepted. If accepted, he is to be expelled." -- Mv.I.68

Undesirable

"A son whose parents have not given their permission should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.54.6

"One who is afflicted with any of the five diseases (leprosy, boils, ringworm, tuberculosis, epilepsy) should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.39.7

"One who is in the king's (government) service should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.40.4

"A criminal who is 'wrapped in a flag' should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.41.1

"A criminal who has broken his shackles should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.42.2

"A criminal for whom a warrant has been sent out should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.43.1

"A man who has been whipped (or caned) as punishment should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.44.1

"A man who has been branded (or tattooed) as punishment should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.45.1

"A debtor should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.46.1

"A slave should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.47.1

"One with a hand cut off ... a foot cut off ... a hand and foot cut off ... with an ear cut off ... a nose cut off ... an ear and nose cut off ... a finger/toe cut off ... a thumb or big toe cut off .. a cut tendon (Achilles tendon?) (§) ... one who has webbed fingers ... a bent-over person ... a dwarf ... one with a goiter ... one who has been branded (or tattooed as a punishment) ... one who has been whipped ... one for whom a warrant has been sent out ... one with a club foot (§) ... one who has an evil illness ... one who disgraces the assembly ... one who is blind in one eye ... one who has a crooked limb... one who is lame ... one half-paralyzed ... a cripple... one weak from old age

... one who is blind... dumb ... deaf ... blind and dumb ... blind and deaf (§) ... deaf and dumb ... blind and deaf and dumb should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.71.2

Unprepared
"One without a preceptor is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.69.1

"One who has the Community as his preceptor is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.69.2

"One who has a group as his preceptor is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.69.3

"One who has a pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite as his preceptor is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.69.4

"One without a bowl is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.1

"One without robes is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.2

"One without a bowl and robes is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.3

"One with a borrowed bowl is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.4

"One with borrowed robes is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.5

"One with borrowed robes and bowl is not to be accepted. Whoever should accept him: an offense of wrong doing." -- Mv.I.70.6

Reordination
"There is the case where a bhikkhu, suspended for not seeing an offense, disrobes. Having later returned, he asks the bhikkhus for Acceptance. He is to be told, 'Will you see this offense?' If he says yes, he may be given the Going-forth. If he says no, he is not to be given the Going-forth. Having gone forth, he is to be asked, 'Will you see this offense?' If he says yes, he may be accepted. If he says no, he is not to be accepted. Having been accepted, he is to be asked, 'Will you see this offense?' If he says yes, he may be restored. If he says no, he is not to be restored. Having been restored, he is to be asked, 'Do you see this offense?' If he says yes, that is good. If he says no, then if unanimity can be obtained, he is to be suspended again. If unanimity cannot be obtained, there is no offense in consorting or joining in communion with him." -- Mv.I.79.2

One suspended for not making amends for an offense -- Mv.I.79.3
One suspended for holding wrong views -- Mv.I.79.4

Convert
"Bhikkhus, one who was previously a member of another sect and who, when spoken to by his preceptor regarding a rule, refutes his preceptor and goes over to the fold of that very sect, on returning should not be accepted. But whoever else was previously a member of another sect and desires the Going-forth, desires Acceptance in this Dhamma-Vinaya is to be given probation for four months." -- Mv.I.38.1

Procedure for granting probation -- Mv.I.38.1-4

"And how is one who was previously a member of another sect pleasing (to the bhikkhus), and how is one who

was previously a member of another sect displeasing? There is the case where one who was previously a member of another sect enters the village too early, returns too late in the day. This is how one who was previously a member of another sect is displeasing.

"Then again one who was previously a member of another sect associates with a prostitute ... with a widow/divorced woman ... with an unmarried woman ... with a pandaka ... with a bhikkhuni. This, too, is how one who was previously a member of another sect is displeasing.

"Then again one who was previously a member of another sect is not adept at the major and minor affairs involving his fellows in the holy life, is not vigorous, not quick-witted in the techniques involved in them, is not able/willing to do them or get others to do them. This, too, is how one who was previously a member of another sect is displeasing.

"Then again one who was previously a member of another sect does not have a keen desire for recitation, interrogation, heightened virtue, heightened mind, heightened discernment. This, too, is how one who was previously a member of another sect is displeasing.

"Then again one who was previously a member of another sect feels angered, displeased, and upset if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the sect from which he has come over. He feels gratified, pleased, and elated if dispraise is spoken of the Buddha, Dhamma, or Sangha ...

"When there comes one previously a member of another sect who is displeasing in this way, he should not be accepted.

"And how is one who was previously a member of another sect pleasing? There is the case where one who was previously a member of another sect enters the village not too early, returns not too late in the day. This is how one who was previously a member of another sect is pleasing.
"Then again one who was previously a member of another sect does not associate with a prostitute ... with a widow ... with an unmarried woman ... with a pandaka ... with a bhikkhuni. This, too, is how one who was previously a member of another sect is pleasing.

"Then again one who was previously a member of another sect is adept at the various affairs involving his fellows in the holy life, is vigorous, quick-witted in the techniques involved in them, is able/willing to do them or to get others to do them. This, too, is how one who was previously a member of another sect is pleasing.
"Then again one who was previously a member of another sect has a keen desire for recitation, interrogation, heightened virtue, heightened mind, heightened discernment. This, too, is how one who was previously a member of another sect is pleasing.

"Then again one who was previously a member of another sect feels gratified, pleased, and elated if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the sect from which he has come over. He feels angered, displeased, and upset if dispraise is spoken of the Buddha, Dhamma, or Sangha ...

"When there comes one previously a member of another sect who is pleasing in this way, he may be accepted." -- Mv.I.38.5-10

"If one who was previously a member of another sect comes naked, the preceptor should be in charge of searching out a robe for him. If he comes without the hair of his head cut off, the Community should be informed for the sake of shaving it. (See Mv.I.48.2 below.) If fire-worshipping and coiled-hair ascetics come, they may be accepted. They are not to be given probation. Why is that? They teach a doctrine of kamma, they teach a doctrine of action. If there comes one who was previously a member of another sect is a Sakyan by birth, he may be accepted. He is not to be given probation. I give this special privilege to my relatives." -- Mv.I.38.11

Procedure
"I allow that the Community be informed for the sake of shaving the head (of a person to be ordained)." -- Mv.I.48.2

"Bhikkhus, I allow the Going-forth and the Acceptance by means of these three goings for refuge. -- Mv.I.12.4
"I rescind from this day forth the Acceptance by means of the three goings for refuge (previously) allowed by me. I allow Acceptance by means of a transaction with one motion and three proclamations." -- Mv.I.28.3
"One should not be accepted by a group of less than ten. Whoever should accept: an offense of wrong doing. I allow one to be accepted by a group of ten or more." -- Mv.I.31.2

"I allow in all outlying districts Acceptance by a group with a Vinaya expert as the fifth." -- Mv.V.13.11
Definition of outlying districts -- Mv.V.13.12

Original transaction statement -- Mv.I.28.4-6; Transaction statement after the request -- Mv.I.29.3-4 (See Mv.I.76.7-12 for the complete transaction statement)

Procedure for requesting dependence under a preceptor. -- Mv.I.25.7
"One should not accept without having been requested. Whoever should (so) accept: an offense of wrong doing. I allow that one accept after having been requested." -- Mv.I.29.1
Request -- Mv.I.29.2

"I allow, when one is being accepted, that he be asked about the thirteen (§) obstructing factors." -- Mv.I.76.1
"I allow that, having first been instructed, one then be asked about the obstructing factors." -- Mv.I.76.2
"I allow that, having first been instructed off to one side, that one then be asked about the obstructing factors in the midst of the Community." -- Mv.I.76.3

"One is not to be instructed by a foolish, inexperienced bhikkhu. Whoever should so instruct: an offense of wrong doing. I allow that one be instructed by an experienced, competent bhikkhu." -- Mv.I.76.4

"One is not to be instructed by a bhikkhu who is not authorized. Whoever should so instruct: an offense of wrong doing. I allow that one be instructed by an authorized bhikkhu." -- Mv.I.76.5

Procedure for self-authorization -- Mv.I.76.5 ; for authorization by another -- Mv.I.76.6
Complete transaction statement -- Mv.I.76.7-12

"I allow a single proclamation to be made for two or three if they have the same preceptor, but not if they have different preceptors." -- Mv.I.74.3

"The shadow (time of day) should be measured at once. The length of the season told, the portion of the day told, the combination told, the four supports told." -- Mv.I.77

"I allow the four supports to be explained during Acceptance." -- Mv.I.30.4
Wording of the four supports -- Mv.I.30.4

"The supports should not be explained beforehand. Whoever should explain (them): an offense of wrong doing. I allow the supports to be explained soon after one has been accepted." -- Mv.I.31.1

"I allow that when one has been accepted he be given a companion and that the four things never-to-be-done be told to him." -- Mv.I.78.2
The four things never-to-be-done -- Mv.I.78.2-5

Chapter Fifteen: Uposatha

In the Mahaparinibbana Sutta (D.16) the Buddha lists seven conditions that will help prevent the decline of the Community. The first two are these: "(1) As long as the bhikkhus meet often, meet a great deal, their growth can be expected, not their decline. (2) As long as the bhikkhus meet in harmony, adjourn from their meetings in harmony, and conduct Community business in harmony, their growth can be expected, not their decline." The uposatha observance was formulated to help meet these conditions. It provides an opportunity on a fortnightly basis for the bhikkhus to meet with their fellows in the vicinity, to update their membership rolls, to deal with any wayward members, and to reaffirm their adherence to the rules of the Vinaya. The act of observing the uposatha together is what defines "common communion" in any given territory.

Cv.IX.1 tells of how, when the Buddha was alive, he participated in the uposatha observance until one night when a sham bhikkhu sat in the meeting and, even when warned by the Buddha, refused to leave until Ven. MahaMoggallana had grabbed him by the arm and forcibly thrown him out. From that point onward, the uposatha was conducted entirely by the disciples.

The importance of the uposatha observance in the Buddha's eyes is shown in Mv.II.5.5. Ven. MahaKappina, staying on the outskirts of Rajagaha and having attained arahantship, reflects that whether he goes to the uposatha observance or not, he is still purified with the highest purification, and so he feels inclined not to go. The Buddha, staying nearby on Vulture Peak, reads his mind and -- disappearing from Vulture's Peak -- appears right in front of him to ask, "If you brahmans (meaning arahants) do not revere, respect, esteem, and honor the uposatha, who is there who will revere, respect, esteem, and honor it? Go to the uposatha. Do not not go. Go as well to Community transactions. Do not not go." Thus even arahants are not exempt from Community obligations in general, and the uposatha in particular.

A passage in M.108 indicates the importance of the uposatha meeting in the governance of the Community after the Buddha's *parinibbana,* given the fact that the Buddha never appointed a successor to take charge of the Community after he was gone. Ven. Ananda is speaking to the brahman Gopaka Moggallana after the Buddha's passing away:

"It's not the case, brahman, that we're without an arbitrator. We have an arbitrator. The Dhamma is our arbitrator... There is a training rule that has been laid down by the Blessed One -- the one who knows, the one who sees, worthy and rightly self-awakened -- a Patimokkha that has been codified. On the uposatha day, all of us who live dependent on a single township gather together in one place. Having gathered together, we invite the one to whom it falls (to recite the Patimokkha). If, while he is reciting, a bhikkhu remembers an offense or transgression, we deal with him in accordance with the Dhamma, in accordance with what has been instructed. *We're* not the ones who deal with that venerable one. Rather, *the Dhamma* is what deals with us."

Uposatha days. The term "uposatha" comes from the Vedic Sanskrit *upavasatha,* a day of preparation, usually involving special observances, for the Soma ritual. These preparation days were held on the days of the half-moon, full moon, and new moon -- the eighth and (depending on the precise timing of the new and full moons) fourteenth or fifteenth days of the lunar fortnight. Non-Vedic sects, prior to Buddhism, used these days for observances of their own, usually meeting to teach their Dharma. The Buddha adopted this practice, setting these days aside for bhikkhus to meet and teach the Dhamma as well. He also established a purely monastic uposatha observance, which he limited to the final day of the lunar fortnight. To enable the bhikkhus to determine the date of this observance, he relaxed the rule against their studying astrology (see Chapter 10), which in those days had not yet separated from astronomy, allowing them to learn as much astronomy as needed to calculate whether the full and new moons fell on the fourteenth or fifteenth of a particular fortnight. ("At that time people asked the bhikkhus as they were going for alms, 'Which day of the fortnight is it, sirs?' The bhikkhus said, 'We don't know.' The people were offended and annoyed and spread it about, 'These Sakyan contemplatives don't even know enough to calculate the fortnight. How will they know anything else that's worthwhile?'" -- Mv.II.18.1)

The monastic observance may be held in one of four ways, depending on the size of the Community in a particular territory: If four bhikkhus or more, they meet for a recitation of the Patimokkha; if three, they declare their mutual purity to one another; if two, they declare their purity to each other; if one, he marks the day by

determining it as his uposatha. In addition to these regular observance days, the Buddha gave permission for a Community to recite the Patimokkha only on one other occasion: when harmony has been reestablished in the Community. This, the Commentary says, refers to two occasions: (1) after a major dispute in the Community has been settled (such as a schism -- see Chapter 21); or (2) after minor differences within the Community, which had caused the bhikkhus not to meet for the uposatha, have been settled. Thus there are two occasions on which the bhikkhus are allowed to meet for the uposatha: the last day of the lunar fortnight and the day for reestablishing harmony.

Location. In order to prevent confusion about where the uposatha will be held, only one building may be authorized as the uposatha hall within any given monastery. If the hall becomes unusable, the authorization may be revoked and another hall authorized. If the hall is too small for the number of bhikkhus who have gathered for the uposatha, they may sit outside around the hall as long as they are within earshot of the Patimokkha recitation. If the Community wants to, it may also authorize an area around the uposatha hall, marked with boundary markers, specifically for this purpose, but this is an optional step. (The markers are to be determined in the same way as the markers for a territory. See Chapter 13. Also, see Appendix I for the statements used in the transactions for authorizing and revoking an uposatha hall, and for authorizing an uposatha-area.)

If many monasteries share a common territory, all the bhikkhus residing in the monasteries must meet together for a common uposatha. The Canon states that this may (but does not have to) be at the monastery where the most senior bhikkhu in the territory is staying. The Commentary suggests meeting in the oldest monastery in the territory unless it is inconvenient (e.g., its uposatha hall is too small). As for the most senior bhikkhu, if the monastery where he is staying is convenient, the bhikkhus may meet there. If not, he should be invited to move to a more convenient one. If he refuses to move, the bhikkhus should take his consent and purity, and meet in a more convenient place (assuming, of course, that he cannot manage to get there himself).

If a full Community of bhikkhus is staying in a particular monastery but none of them know "the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha," then the Canon enjoins the senior bhikkhu to order one of the junior bhikkhus to go to a neighboring monastery immediately to master the Patimokkha in brief (see below) or in full (for the sake of reciting it that very day, says the Commentary). If ordered in this way, and unless he is ill, the junior bhikkhu must go or else incur a dukkata. If he manages to learn the Patimokkha, either in brief or in full, well and good. If not, then all the bhikkhus should go to a monastery where the uposatha and Patimokkha are known. Otherwise they all incur dukkatas.

Harmony. As with all Community transactions, the uposatha observance must be held in harmony. Unlike ordinary transactions, however, any bhikkhu residing in the territory who does not participate in the meeting must send his purity (together with his consent, if the bhikkhus are planning to conduct other business at the meeting as well). This will be discussed under the preliminary duties, below.

The Canon deals with three special cases that can interfere with the harmony of the meeting: people seize one of the bhikkhus in the territory; resident bhikkhus arrive late to the meeting; and incoming bhikkhus arrive on the uposatha day. As these incidents are rare, and the procedures for dealing with them fairly complex, they will be discussed below in the section on special cases.

Excluded individuals. Because the act of performing uposatha together is what defines "common communion" in any given territory, the uposatha transaction is unusual among Community transactions in that only bhikkhus in good standing in the Community, and in common communion, are allowed to join in -- i.e., sit within hatthapasa of -- the assembly. (The only other Community transaction with the same requirement is the Invitation.) Anyone who recites the Patimokkha (this includes not only the reciter, but anyone who listens to the recitation) in an assembly that includes lay people, bhikkhunis, female probationers, novices, female novices, ex-bhikkhus, pandakas, or any other types of individuals absolutely forbidden from gaining full Acceptance, incurs a dukkata. There is also a dukkata for reciting the Patimokkha in an assembly that includes a bhikkhu of a separate communion, although this penalty holds only if one knows that he is of a separate communion and the differences between the communions have not been resolved. Anyone who recites the Patimokkha in an assembly that includes a suspended bhikkhu incurs a pacittiya under Pc 69.

Preliminaries. One of the duties of the senior bhikkhu in any monastery is to announce to the others that,

"Today is the uposatha day." The Canon recommends that he announce this in good time (very early in the morning, says the Commentary), but allows him to announce it whenever he remembers during the day (even in the evening, the Commentary says). At an agreed-on time, the Community should meet, beginning with the most senior bhikkhu. If he doesn't come first, the Commentary states that he incurs a dukkata.

The Commentary divides the preliminary duties before the uposatha observance into two sets: *pubba-karana* and *pubba-kicca.* Both terms mean "preliminary duty," although the pubba-karana are concerned with preparing the place for the meeting, whereas the pubba-kicca are activities that should be done first when the meeting has convened.

Pubba-karana. The senior bhikkhu has the duty of supervising the other bhikkhus in sweeping the uposatha hall, preparing the seats for the bhikkhus, lighting lamps (if the meeting is held at night or in a dark place), and setting out drinking water and washing water. The senior bhikkhu may order junior bhikkhus to do these things. If, when ordered and not ill, they do not comply, they incur dukkatas. The Commentary recommends that the following bhikkhus not be ordered for any of these duties: those doing construction work, those helping with other work, Dhamma teachers, and expert chanters. Others, it says, should be ordered on a rotating roster.

Pubba-kicca. The bhikkhus, once they have met, should convey the consent and purity of any bhikkhus within the territory who have not joined the meeting. Then they should tell the season, count the number of bhikkhus, and exhort the bhikkhunis.
Conveying consent has already been discussed in Chapter 12. The rules for conveying purity are the same as those for conveying consent, with two differences: (1) The bhikkhu giving his purity says to the bhikkhu conveying it:

"Paarisuddhi"m dammi. Paarisuddhi"m me hara [haratha]. Paarisuddhi"m me aarocehi [aarocetha]. (I give purity. Convey my purity. Report my purity.)"

The Sub-commentary notes that a bhikkhu with any unconfessed offenses should first confess them before giving his purity in this way.

(2) The conveying of purity allows the assembly to conduct the uposatha observance, while the conveying of consent allows it to conduct other business. The Commentary notes that if a bhikkhu staying within the territory but not participating in the meeting sends his purity but not his consent, the assembly may perform the uposatha but may not conduct other Community transactions. If he sends his consent but not his purity, they may conduct all Community transaction except for the uposatha; he, however, incurs a dukkata for not participating in the uposatha. If he sends both his purity and his consent, they may both perform the uposatha and conduct other Community transactions. In the event that there are two bhikkhus within the territory who are too ill to give their purity/consent or even to be carried into the meeting, and they are too far apart from each other for the assembly to include them within its hatthapasa, there is no need to conduct the uposatha on that day.

The Canon contains an obscure rule stating that the uposatha should not be performed with a "leftover giving of purity" unless the gathering has not gotten up from its seats. The Commentary gives two relevant examples of what this might mean: (1) The bhikkhus have met to recite the Patimokkha, and while they wait for late arrivals, the dawn of the next day arrives. If they had planned to hold a 14th day uposatha, then they may go ahead and hold a 15th day uposatha. If they had planned to hold a 15th day uposatha, then they shouldn't hold the uposatha, as it is no longer an uposatha day. (2) The bhikkhus meet, the purity of the bhikkhus not present is conveyed, the assembled bhikkhus change their mind about meeting that day, and then change their mind again. If this last decision comes before they get up from their seats, they may go ahead with the uposatha. If not, they shouldn't perform the uposatha unless they send some of their members back to reobtain the purity of the bhikkhus not present.
The duty of telling the season is not mentioned in the Canon. The standard procedure is to state the season -- hot, rainy, or cold -- together with how many uposatha days have passed in the season and how many remain. Even in areas where there are four rather than three seasons, this is a useful way of reminding the bhikkhus of where they are in the lunar calendar so that they don't lose track of such dates as the beginning of the Rains-residence or the ending of kathina privileges.

The Canon does mention counting the bhikkhus in the assembly, allowing either that names be called or counting-slips be taken.

The procedures for exhorting the bhikkhunis are discussed in Chapter 23. As the discussion there makes clear, this is a duty preliminary to the Patimokkha only in the sense that the bhikkhu who will exhort the bhikkhunis is chosen or authorized before the Patimokkha is recited. The actual exhortation takes place later, at a time and place that the exhorter announces to the bhikkhunis.

Confession. Because a bhikkhu with an unconfessed offense is not allowed to listen to the Patimokkha, the tradition has developed that bhikkhus confess their confessable offenses immediately prior to the meeting. The procedures for doing so, and for dealing with the situation in which all the bhikkhus present have fallen into the same offense, are discussed in Volume One, Appendix VII.

If, prior to listening to the Patimokkha, a bhikkhu has doubt about an offense, he may say so to one of his fellow bhikkhus, promising that when his doubts are cleared up, and it turns out to be an actual offense, he will make amends. He may then listen to the Patimokkha.

If, while listening to the Patimokkha, a bhikkhu either recollects an unconfessed offense or has doubt about one, he should inform a neighboring bhikkhu. He may then continue listening to the Patimokkha. The Commentary adds that if the neighboring bhikkhu is unfriendly, one may simply tell oneself, "When I leave here, I'll make amends for the offense."

If Bhikkhu X knows that Bhikkhu Y has an unconfessed offense, he may accuse him of the offense prior to the Patimokkha or, during the motion, may cancel Y's right to listen to the Patimokkha. As this is a rare event, and the rules surrounding the procedure are complex, they will be discussed below in the section on special cases.

Reciting the Patimokkha. An assembly of four or more bhikkhus observes the uposatha by listening to a recitation of the Patimokkha. The recitation is the duty of the senior bhikkhu or of any junior bhikkhu he invites. A junior bhikkhu who recites the Patimokkha uninvited incurs a dukkata.

The transaction statement for the recitation is a motion that the reciter states immediately prior to reciting the Patimokkha itself. While reciting, the reciter must strive to the best of his ability to make himself heard. If he intentionally tries not to make himself heard, the penalty is a dukkata.

Normally, the Patimokkha should be recited in full: one nidana followed by eight uddesas (one for each category of the rules). However, if any of ten obstructions arise while it is being recited, the remainder of the recitation may be given in brief. If the obstructions arise before the recitation, the Commentary says, the recitation should simply be delayed.

The ten obstructions (with explanations from the Commentary in brackets) are:

(1) a king obstruction [C: a king arrives],
(2) a thief obstruction [C: thieves come],
(3) a fire obstruction [C: a forest fire approaches from outside the monastery, or a fire breaks out in the monastery (at present, in a village or city monastery, a fire approaching from nearby buildings would also qualify)],
(4) a water obstruction [C: heavy rain, a flood],
(5) a human being obstruction [C: large numbers of people come],
(6) a non-human being obstruction [C: a spirit possesses one of the bhikkhus],
(7) a beast obstruction [C: a fierce beast, such as a tiger, comes],
(8) a serpent obstruction [C: a poisonous animal bites a bhikkhu],
(9) a life obstruction [C: a bhikkhu falls ill or dies; hostile people come with the intent of killing or grabbing hold of a bhikkhu],
(10) a celibacy obstruction [C: people catch hold of one or more bhikkhus with intent of making them fall from celibacy].

According to the Commentary, if any of these obstructions occurs while one is chanting a particular uddesa, one should cut off in mid-section, announce the uddesa as "heard," and then announce the remaining uddesas as "heard." The Sub-commentary adds that this allowance does not apply to the nidana, which must always be recited in full.

The Canon, however, allows five ways of reciting the Patimokkha:

(1) Having recited the nidana, one may announce the remainder as "heard."
(2) Having recited the nidana and the four parajikas, one may announce the remainder as "heard."
(3) Having recited the nidana, the four parajikas, and the thirteen sanghadisesas, one may announce the remainder as "heard."
(4) Having recited the nidana, the four parajikas, the thirteen sanghadisesas, and the two aniyatas, one may announce the remainder as "heard."
(5) In full detail.

This does not give any allowance for breaking off in the middle of any uddesa beginning with the nissaggiya pacittiya rules.

The Canon does not specify how an uddesa is to be announced as "heard." The Commentary recommends the following formula for each "heard" section, replacing *"cattaaro paaraajikaa"* with the appropriate name and number of the relevant rules in each case:

Sutaa kho panaayasmantehi (cattaaro paaraajikaa) dhammaa ...

One then ends with the usual conclusion: *Ettakantassa bhagavato ... avivaadamaanehi sikkhitabba"m.*
The Vinaya Mukha, however, points out that this formula does not follow natural Pali syntax. It recommends instead (giving the example of breaking off in the middle of the sa"nghaadisesa section):

Uddi.t.tha"m kho aayasmanto nidaanam, uddi.t.thaa cattaaro paaraajikaa dhammaa, sutaa terasa sa"nghaadisesaa dhammaa ... sutaa sattaadhikara.na-samathaa dhammaa. Ettakantassa ... sikkhitabba"m.

Mutual purity. In an assembly of only three bhikkhus, the Paa.timokkha may not be recited. Instead, the bhikkhus must declare their mutual purity. To do this, they meet in the uposatha hall, and one of the bhikkhus gives the motion:

Su.nantu me bhante [aavuso] aayasmantaa, ajjuposatho pa.n.naraso [caatuddaso], yadaayasmantaana"m pattakalla"m, maya"m añña mañña"m paarisuddhi uposatha"m kareyyaama.
This means: "May the venerable ones listen to me, sirs [friends]. Today is the uposatha of the fifteenth [fourteenth]. If the venerable ones are ready, we should perform our uposatha of mutual purity."

Then the most senior bhikkhu, with his robe arranged over one shoulder, gets into the kneeling position and, with hands raised in añjali, says three times:

Paarisuddho aha"m aavuso. Paarisuddhoti ma"m dhaaretha.
This means: "I, friends, am pure. Remember me as pure."

Then in descending order of seniority, the other two bhikkhus follow suit, the only difference being that each says (also three times):
Paarisuddho aha"m bhante. Paarisuddhoti ma"m dhaaretha.
This changes the "friends" to the more respectful "sirs."

Purity. If there are only two bhikkhus in the assembly, they simply declare their purity to each other, without a motion. The more senior bhikkhu, with his robe arranged over one shoulder, gets into the kneeling position and, with hands raised in añjali, says three times:

Paarisuddho aha"m aavuso. Paarisuddhoti ma"m dhaarehi.

This means: "I, friend, am pure. Remember me as pure."

The junior bhikkhu follows suit, with the difference that he says (again, three times):
Paarisuddho aha"m bhante. Paarisuddhoti ma"m dhaaretha.
This changes the "friends" to the more respectful "sirs."

Purity. If there are only two bhikkhus in the assembly, they simply declare their purity to each other, without a motion. The more senior bhikkhu, with his robe arranged over one shoulder, gets into the kneeling position and, with hands raised in añjali, says three times:

Parisuddho aham avuso. Parisuddhoti mam dharehi.
This means: "I, friend, am pure. Remember me as pure."

The junior bhikkhu follows suit, with the difference that he says (again, three times):
Parisuddho aham bhante. Parisuddhoti mam dharetha.
This changes the "friend" to "sir," and the verb ending to the more respectful plural form.

Determination. If there is only one bhikkhu, he should go to the place where the bhikkhus normally meet for the uposatha -- the uposatha hall, a pavilion, or the root of a tree -- should set out drinking water and washing water, should prepare a seat and light a lamp, and then sit down. If other bhikkhus happen to arrive, he should perform the uposatha with them. If not, he should make the following determination:
Ajja me uposatho (Today is my uposatha).

If he does not do this, he incurs a dukkata. The Commentary notes that one may also add the word *pannaraso* (the fifteenth) or *catuddaso* (the fourteenth), as appropriate, to the end of the determination, but this is optional.

Borderline quorums. The Canon states that if there are four bhikkhus in the territory, the Patimokkha is not to be recited by three after the purity of one has been conveyed. The Commentary adds that the three should not perform a mutual purity uposatha. This leaves only one option: all four must gather -- if necessary, in the dwelling of the bhikkhu who was planning to send his purity -- and recite the Patimokkha. Similarly, if there are two or three bhikkhus in the territory, all must attend the uposatha meeting; none of them may have their purity conveyed.

Traveling. On an uposatha day, bhikkhus are forbidden to travel to a place where there are no bhikkhus or where there are only bhikkhus of a separate communion. This is to prevent them from avoiding a more difficult form of the uposatha -- e.g., reciting the Patimokkha -- in favor of an easier one. They are allowed, however, to go to such places if there are obstructions in the place where they currently are -- according to the Commentary, this is a reference to the ten obstructions listed above. The Canon also states that one may go from one monastery to another if the bhikkhus in the second monastery are of the same communion and one knows that one can arrive there within the day.

The Commentary states that the prohibitions against traveling do not apply after the uposatha observance has been held. However, if one is living alone in the forest and goes to a village for alms on the uposatha day, one should go straight back to one's residence. If one stops off at another residence, one shouldn't leave until one has performed the uposatha with the bhikkhus there.

Special cases: harmony. As mentioned above, the Canon discusses three special cases that have a bearing on the harmony of an uposatha meeting: what to do when a bhikkhu is seized in the territory, when resident bhikkhus arrive late, and when incoming, non-resident bhikkhus arrive on the uposatha day. These cases will be discussed here.

When a bhikkhu is seized. If relatives, kings (government officials), criminals, people of abandoned life *(dhutta),* or opponents of the bhikkhus happen to seize a bhikkhu in the territory on the uposatha day, bhikkhus should ask them to release him at least long enough to participate in the uposatha. If they do, well and good. If not, the bhikkhus should ask them to release him long enough to give his purity. If they do, well and good. If not, the bhikkhus should ask them to take him outside the territory while the Community performs its uposatha. If they

do, well and good. If not, the Community may not meet in that territory for that uposatha day.

When resident bhikkhus arrive late. If bhikkhus have assembled for the Patimokkha, not knowing that there are other bhikkhus who are residents in the territory who have not yet arrived, and they begin the recitation only to have the others arrive while the recitation is in progress, then if the late-arriving group is larger than the initial group, the Patimokkha should be begun again from the beginning. If the late-arriving group is the same size or smaller than the initial group, then what has been recited is well recited and all that needs to be recited to the full assembly is the remainder of the text.

If the late-arriving bhikkhus come after the Patimokkha has been finished, then -- regardless of whether the initial assembly has disbanded -- if the late-arriving group is larger than the initial assembly, the bhikkhus should all hear the Patimokkha again. If the late-arriving group is the same size or smaller than the initial group, then the late-arriving group should declare its purity in the presence of the initial group. In none of these cases is there any offense.

If the bhikkhus who have assembled know that there are other resident bhikkhus who have not yet arrived, or if they are in doubt about the fact, but go ahead and recite the Patimokkha anyway, then -- regardless of whether they realize that what they are doing is wrong -- the resident bhikkhus all incur dukkatas. If they go ahead and recite the Patimokkha because they are aiming at schism, they all incur thullaccayas.

When non-resident bhikkhus arrive on the uposatha day, if it so happens that the resident bhikkhus and incoming bhikkhus calculate different dates for uposatha, then the proper course of action depends on whether one side sees the date calculated by the other as (1) the fourteenth or fifteenth of the fortnight or (2) as the first day of the next fortnight. In the first case, if the incoming group is larger than the resident group, the latter should accommodate themselves to the former; if not, the former should accommodate themselves to the latter. In the second case, if the resident group sees the date calculated by the incoming group as the first, then if they are smaller, they should either accommodate the incoming group or go outside the territory while the incoming group holds its own uposatha. If they are equal in number or larger than the incoming group, the incoming group should go outside the territory to hold its own uposatha. If, on the other hand, the incoming group sees the date calculated by the resident group as the first, then if they are equal in number or smaller than the resident group, they may either meet with the resident group or go outside the territory while the resident group meets. If they are larger, then the resident group should hold its own uposatha outside the territory.

If, on the uposatha day, incoming bhikkhus detect signs of resident bhikkhus (or vice versa), they are duty bound to search for them. If they don't, and go ahead and hold their own uposatha, they incur a dukkata. If they search but don't find them, there is no offense in their holding their own uposatha. If they find them but go ahead and hold their own uposatha anyway, they incur a dukkata. If they do so in order to create a schism, the penalty is a thullaccaya.

When incoming bhikkhus find resident bhikkhus of a separate communion but assume that they are of the same communion, then there is no offense in their performing the uposatha together. If they find out that the residents are of a separate communion and, without resolving their differences (see Chapter 21), they perform the uposatha together, both sides incur dukkatas. If, without resolving their differences, they hold separate uposathas, there is no offense.

When incoming bhikkhus find resident bhikkhus of the same communion but assume that they are of separate communions, then if they perform the uposatha together they incur dukkatas. If they resolve their apparent differences but go ahead and perform separate uposathas, they all incur dukkatas. If they resolve their differences and perform the uposatha together, there is no offense.

When incoming bhikkhus are of the same communion as the resident ones and encounter them while they are reciting the Patimokkha or after they have finished the recitation, then the same protocol is in effect as in the cases of the late-coming bhikkhus mentioned above. In other words, if the incoming group arrives while the recitation is in progress, then if the incoming group is larger than the initial group, the Patimokkha should be recited again from the beginning. If the incoming group is the same size or smaller than the initial group, then what has been recited is well recited and all that needs to be recited is the remainder of the text.

When incoming bhikkhus come after the Patimokkha has been finished, then -- regardless of whether the initial assembly has disbanded -- if the incoming group is larger than the initial assembly, the bhikkhus should all hear the Patimokkha again. If the incoming group is the same size or smaller than the initial group, then the incoming group should declare its purity in the presence of the initial group.

Special cases: accusations. If, when the Community has met for the uposatha, Bhikkhu X suspects Bhikkhu Y of having an unconfessed offense, he may bring up the issue before the Patimokkha is recited. The usual pattern is first to make a formal motion, authorizing oneself or another bhikkhu to ask a question about the Vinaya in the assembly. Similarly, the bhikkhu answering the question must be authorized through a formal motion, made by himself or another bhikkhu. Before asking and answering the question, both the asker and the answerer should look over the assembly and assess the individuals present. Only if they sense no danger in speaking openly should they go ahead with their question. (In the origin story for this rule, some group-of-six bhikkhus took umbrage at the issue being discussed and threatened the other bhikkhus with harm.)

The motion to authorize oneself to ask questions about the Vinaya is:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m *aha"m itthannaama"m vinaya"m puccheyya"m.*
Venerable sirs, may the Community listen to me. If the Community is ready, I would ask so-and-so about the Vinaya.

The motion to authorize another person to ask questions about the Vinaya is:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m itthannaamo itthannaama"m vinaya"m puccheyya.
Venerable sirs, may the Community listen to me. If the Community is ready, so-and-so would ask so-and-so about the Vinaya.

The motion to authorize oneself to answer the questions is:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m aha"m itthannaamena vinaya"m pu.t.tho vissajjeyya"m.
Venerable sirs, may the Community listen to me. If the Community is ready, I -- asked about the Vinaya by so-and-so -- would answer.

The motion to authorize another person to answer the questions is:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m itthannaamo itthannaamena vinaya"m pu.t.tho vissajjeyya.
Venerable sirs, may the Community listen to me. If the Community is ready, so-and-so -- asked about the Vinaya by so-and-so -- would answer.

The purpose of asking and answering questions about the Vinaya in this context is fourfold: (1) The bhikkhu planning to make the accusation has a chance to make sure that his accusation is well-informed; (2) the rules in question can be discussed impartially, for no one as yet has been accused; (3) each bhikkhu is alerted to the fact that an accusation is in the air, has the chance to reflect on whether he has infringed the rules in question, and can make amends before an accusation is made; (4) the entire Community becomes equally well-informed about the rules in question and can deal knowledgeably with the case. For instance, if the accused bhikkhu has actually broken a rule, admits to the act, but refuses to see it as an offense or to make amends, the Community is in a good position legitimately to suspend him from the Community at large.

After the Vinaya discussion has been brought to a conclusion, and Bhikkhu X still feels that Y has an unconfessed offense, he may either ask Y's leave to make an accusation before the Patimokkha begins, or -- during the motion at the beginning of the recitation -- cancel Y's right to listen to the Patimokkha. In either case, this requires the Community to look into the question of Y's guilt.

The procedures for asking leave, making an accusation, and settling the issue are discussed in Volume One, Chapter 11. The procedure for canceling the Patimokkha is discussed in the next section.

Special cases: canceling the Patimokkha. To cancel the Patimokkha for another bhikkhu, one must speak up during the motion at the beginning of the recitation and make a formal motion:

Su.naatu me bhante sa"ngho. [Itthannaamo puggalo] saapattiko. Tassa paa.timokkha"m .thaapemi. Na tasmi"m sammukhii-bhuute paa.timokkha"m uddi-sitabba"m.
This means: "May the Community listen to me, venerable sirs. [The individual named so-and-so] has an offense. I cancel his Patimokkha (or: I put the Patimokkha aside for him). The Patimokkha is not to be recited in his presence."

If, without grounds, one cancels the Patimokkha for another bhikkhu, one incurs a dukkata. The Canon contains long, extremely redundant lists of requirements that must be met for the cancellation of a bhikkhu's Patimokkha to be valid. Eliminating redundancies, the requirements come down any one of the following:

(1) One has grounds for suspecting that the bhikkhu has committed a parajika offense, and the discussion of the relevant offense has been brought to a conclusion.

(2) One has grounds for suspecting that the "bhikkhu" has disavowed the training, and the discussion of what it means to disavow the training has been brought to a conclusion.

(3) The bhikkhu has not gone along with a Community transaction that was in accordance with the Dhamma and harmonious. According to the Commentary, this means that he didn't come to the meeting, didn't give his consent, or he raised an objection to spoil the transaction. Simply in doing this, it says, he incurs a dukkata and his Patimokkha is to be canceled.

(4) The bhikkhu has raised an objection to a Community transaction that was in accordance with the Dhamma and harmonious. (This, the Commentary says, means that he insists that the transaction should be done again; in so doing he incurs a pacittiya (under Pc 63) and his Patimokkha is to be canceled.) Furthermore, the discussion of what it means to raise objections to a Community transaction that was in accordance with the Dhamma and harmonious has been brought to a conclusion.

(5) The bhikkhu is seen, heard, or suspected to have committed an offense, ranging from a sanghadisesa down to a dukkata or dubbhasita.

(6) The bhikkhu is seen, heard, or suspected to have fallen away in terms of view (holding a view of eternalism, annihilationism, or any view that would qualify for suspension; see Pc 68). This would be grounds not only for canceling his Patimokkha, but also -- if true -- for suspending him from the entire Community.
Once the Patimokkha has been canceled for Bhikkhu Y, an accusation may be brought against him, and the Community must settle the issue. If the meeting is interrupted because of any of the ten obstructions listed above, one may bring up the matter again later, either there or in another Community in Y's presence, to have the matter investigated and settled. As long as the matter hasn't been settled, one may continue canceling the Patimokkha for Y again until it is.

Rules

Uposatha Days
"I allow you, bhikkhus, to gather on the fourteenth, fifteenth, and eighth day of the half-month." -- Mv.II.1.4
"I allow you, bhikkhus, having gathered on the fourteenth, fifteenth, and eighth day of the half-month, to speak Dhamma." -- Mv.II.2.4

"I allow that the Patimokkha be recited." -- Mv.II.3.2
"The Patimokkha should not be recited daily. Whoever should recite it daily: an offense of wrong doing. I allow that the Patimokkha be recited on the uposatha day." -- Mv.II.4.1

"The Patimokkha should not be recited three times in the half-month. Whoever should recite it three times in the half-month: an offense of wrong doing. I allow that the Patimokkha be recited once during the half-month, on the fourteenth or fifteenth day." -- Mv.II.4.2

"I allow that the calculation of the half-month be learned." -- Mv.II.18.1 "I allow that the calculation of the half-month be learned by all." -- Mv.II.18.2

"And the uposatha should not be performed on a non-uposatha day unless it is for harmony in the Community." -- Mv.II.36.4

Harmony
"The Patimokkha should not be recited by grouping, each with his own grouping. I allow for an uposatha transaction for all together." -- Mv.II.5.1

"I allow that the extent of 'all together' be as far as one residence (monastery)." -- Mv.II.5.2

Place
"The Patimokkha should not be recited anywhere on the premises without appointing a place. Whoever should do so: an offense of wrong doing. I allow that the uposatha be held after having authorized an uposatha hall as the Community desires: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, or a cell." -- Mv.II.8.1

Transaction statement -- Mv.II.8.2

"Two uposatha halls should not be authorized in a single residence (monastery). Whoever should do so: an offense of wrong doing. I allow that the uposatha be held in one place, the other having been revoked." -- Mv.II.8.3

Transaction statement for revoking -- Mv.II.8.4
When sitting on a place, regardless of whether it has been authorized, where one hears the Patimokkha, one's uposatha has been done." -- Mv.II.9.1

Transaction statement for authorizing an uposatha area (in front of/around a small uposatha hall) (§) -- Mv.II.9.2

"There is the case where many residences have a common territory. All having been gathered by the bhikkhus in a single place, the uposatha may be held. Or having gathered where the eldest bhikkhu is staying, the uposatha may be held there. But the uposatha should not be held by a faction of the Community. Whoever should do so: an offense of wrong doing." -- Mv.II.11

Is the permission for residences permissible?
What is the permission for residences?
"It is permissible for various residences sharing the same territory to carry out separate uposathas."
That is not permissible.
Where is it objected to?
In Rajagaha, in the Uposatha-samyutta (Mv.II.11 (§)).
What offense is committed?
A dukkata for overstepping the discipline. -- Cv.XII.2.8

"There is the case where many bhikkhus -- inexperienced, incompetent -- are staying in a certain residence on the uposatha day. They do not know the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha ... One bhikkhu should be sent by the bhikkhus to a neighboring residence immediately: 'Go, friend. Having mastered the Patimokkha in brief or in detail, come back.' -- Mv.II.17.3-5 "I allow the senior bhikkhu to order a junior bhikkhu" ... "One who is not ill and has been ordered by a senior bhikkhu should not not go. Whoever does not go: an offense of wrong doing." -- Mv.II.17.6

"There is the case where many bhikkhus -- inexperienced, incompetent -- are staying in a certain residence on the uposatha day. They do not know the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha ... One bhikkhu should be sent by the bhikkhus to a neighboring residence immediately: 'Go, friend. Having mastered the Patimokkha in brief or in detail, come back.' If he manages it, well and good. If not, then all the bhikkhus should go to a residence where they know the uposatha or the uposatha transaction, the Patimokkha or the recital of the Patimokkha. If they do not go: an offense of wrong doing." -- Mv.II.21.3

Excluded Individuals
"The Patimokkha should not be recited in a gathering including lay people. Whoever should recite it: an offense of wrong doing." -- Mv.II.16.8

"The Patimokkha should not be recited with a bhikkhuni ... a female probationer ... a novice ... a female novice ... one who has disavowed the training ... one who has committed an extreme (parajika) offense seated in the gathering. Whoever should recite it: an offense of wrong doing." -- Mv.II.36.1

"The Patimokkha should not be recited with one who has been suspended for not seeing an offense ... for not making amends for an offense ... for not giving up a wrong view seated in the gathering. Whoever should recite it is to be dealt with according to the rule (Pc 69)." -- Mv.II.36.2

"The Patimokkha should not be recited with a pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite seated in the gathering. Whoever should recite it: an offense of wrong doing." -- Mv.II.36.3

Preliminaries
"I allow that it be announced, 'Today is the uposatha day'" ... "I allow that the senior bhikkhu announce it in good time" ... "I allow that it be announced at the time of the meal" ... "I allow that it be announced at whatever time he remembers it." -- Mv.II.19

"I allow that on the uposatha day (the bhikkhus) be gathered beginning with the elder bhikkhus (§)." -- Mv.II.10

Pubba-karana
"I allow that the uposatha hall be swept." -- Mv.II.20.1 "I allow the senior bhikkhu to order a junior bhikkhu" ... "One who is not ill and has been ordered by a senior bhikkhu should not not sweep. Whoever does not sweep: an offense of wrong doing." -- Mv.II.20.2

"I allow that seats be prepared in the uposatha hall." "I allow the senior bhikkhu to order a junior bhikkhu" ... "One who is not ill and has been ordered by a senior bhikkhu should not not prepare a seat. Whoever does not prepare a seat: an offense of wrong doing." -- Mv.II.20.3

"I allow that a light be made in the uposatha hall." "I allow the senior bhikkhu to order a junior bhikkhu" ... "One who is not ill and has been ordered by a senior bhikkhu should not not light a light. Whoever does not light a light: an offense of wrong doing." -- Mv.II.20.4
"I allow that drinking water and washing water be set out." -- Mv.II.20.5 "I allow the senior bhikkhu to order a junior bhikkhu" ... "One who is not ill and has been ordered by a senior bhikkhu should not not set out drinking water and washing water. Whoever does not set it out: an offense of wrong doing." -- Mv.II.20.6

Pubba-kicca
"I allow that an ill bhikkhu give his purity (§)." -- Mv.II.22.1

How purity is given, what to do if an ill bhikkhu is too ill to give his purity, what to do if he is too ill to move. "Not even then should the uposatha transaction be performed by a faction of the Community. If it should perform it: an offense of wrong doing." -- Mv.II.22.2

When purity has to be re-given (if the conveyor of purity goes away then and there, if he disrobes, if he is discovered to be a novice, to have disavowed the training, to have committed an extreme offense, to be insane, to be possessed, to be delirious with pain, to be suspended for not seeing an offense, to be suspended for not making amends for an offense, to be suspended for not giving up a wrong view, to be a pandaka, to be one living in communion by theft, to have gone over to another sect, to be an animal, a matricide, a patricide, the murderer of an arahant, the seducer of a bhikkhuni, a schismatic, a shedder of a Tathagata's blood, or a hermaphrodite). -- Mv.II.22.3

When purity counts as conveyed and not conveyed: "If the conveyor of purity, having been given (another bhikkhu's) purity, on arriving in the Community intentionally does not announce it, the purity is conveyed but the conveyor of purity incurs an offense of wrong doing." -- Mv.II.22.4

"I allow on the uposatha day, when purity is given, that consent be given as well, when the Community has something to be done (§)." -- Mv.II.23.3

"The uposatha should not be performed with a leftover giving of purity (§) unless the gathering has not gotten up from its seats." -- Mv.II.36.4

"I allow that the bhikkhus be counted." -- Mv.II.18.3 "I allow that on the uposatha day names be counted (roll call be taken (§)) or that tickets be taken." -- Mv.II.18.4

Confession
"The Patimokkha should not be heard by a bhikkhu with an offense." -- Cv.IX.2

Procedure for confessing an offense -- Mv.II.27.1
Procedures to follow when a bhikkhu has doubts about an offense on an uposatha day -- Mv.II.27.2
Procedures to follow when a bhikkhu remembers an offense or becomes doubtful about an offense while the Patimokkha is being recited -- Mv.II.27.4-5

"An offense committed in common should not be confessed. Whoever should confess it: an offense of wrong doing" ... "An offense committed in common should not be acknowledged. Whoever should acknowledge it: an offense of wrong doing." -- Mv.II.27.3
Procedures to follow when the Community has an offense in common -- Mv.II.27.6-15 (See BMC1, Appendix VII.)

Recitation of the Patimokkha
"I allow that the Patimokkha be recited when there are four." -- Mv.II.26.1

"The Patimokkha should not be recited in the midst of the Community by one who is uninvited. Whoever should recite it: an offense of wrong doing. I allow that the Patimokkha be the responsibility of the senior bhikkhu." -- Mv.II.16.9

"I allow that the Patimokkha be discharged by anyone there who is an experienced, competent bhikkhu." -- Mv.II.17.2

Motion -- Mv.II.3.3
"One reciting the Patimokkha should not intentionally not make himself be heard (§). Whoever should do so: an offense of wrong doing." -- Mv.II.16.6 "I allow that one reciting the Patimokkha make an effort -- 'How may I make myself be heard?' For one making an effort: no offense." -- Mv.II.16.7

Five ways of reciting the Patimokkha:
1) Having recited the nidana, the rest may be announced as 'heard.'
2) Having recited the nidana, having recited the four parajikas, the rest may be announced as 'heard.'
3) Having recited the nidana, having recited the four parajikas, having recited the thirteen sanghadisesas, the rest may be announced as 'heard.'
4) Having recited the nidana, having recited the four parajikas, having recited the thirteen sanghadisesas, having recited the two aniyatas, the rest may be announced as 'heard.'
5) In full detail. -- Mv.II.15.1

"The Patimokkha is not to be recited in brief. Whoever should recite it in brief: an offense of wrong doing." -- Mv.II.15.2

"I allow that, when there is an obstruction, the Patimokkha be recited in brief." -- Mv.II.15.3

"When there is no obstruction, the Patimokkha is not to be recited in brief. Whoever should recite it in brief: an offense of wrong doing. I allow that, when there is an obstruction, the Patimokkha be recited in brief. These are the obstructions there: a king obstruction, a thief obstruction, a fire obstruction, a water obstruction, a human being obstruction, a non-human being obstruction, a beast obstruction, a serpent obstruction, a life obstruction, a celibacy obstruction. I allow, when there are obstructions of this sort, that the Patimokkha be recited in brief." -- Mv.II.15.4

Mutual Purity & Determination

"I allow that an observance of mutual purity be performed when there are three." Procedure. -- Mv.II.26.2
"I allow that an observance of purity be performed when there are two." Procedure. -- Mv.II.26.5

"There is the case where a bhikkhu is staying alone in a residence when the uposatha day comes. Having swept the place where the bhikkhus gather -- an attendance hall, a pavilion, or the root of a tree -- having set out drinking water and washing water, having made seats ready, having lit a light, he should sit down. If other bhikkhus arrive, the uposatha should be performed together with them. If not, it should be determined: 'Today is my uposatha.' If it is not determined: an offense of wrong doing." -- Mv.II.26.9

"Where four bhikkhus are staying, the Patimokkha is not to be recited by three after having brought the purity of one. If they should recite it: an offense of wrong doing. Where three bhikkhus are staying, the observance of purity is not to be performed by two after having brought the purity of one. If they should perform it: an offense of wrong doing. Where two bhikkhus are staying, (the observance) is not to be determined by one after having brought the purity of the other. If he should determine it: an offense of wrong doing." -- Mv.II.26.10

"On an uposatha day, one should not go from a residence with bhikkhus to a residence without bhikkhus ... to a non-residence without bhikkhus ... to a residence or non-residence without bhikkhus, unless going with a Community, unless there are obstructions." -- Mv.II.35.1

"One should not go from a non-residence with bhikkhus ..." -- Mv.II.35.2
"One should not go from a residence or non-residence with bhikkhus ..." -- Mv.II.35.3
"One should not go from a residence with no bhikkhus to a residence with no bhikkhus ... (all permutations)" -- Mv.II.35.3

"One should not go from a residence with bhikkhus to a residence with bhikkhus belonging to a separate communion, unless going with a Community, unless there are obstructions ... (all permutations)" -- Mv.II.35.4
"On an uposatha day, one may go from a residence with bhikkhus ... to a non-residence ... to either a residence or a non-residence ... from a non-residence ... etc., to another residence with bhikkhus belonging to the same communion and one knows, 'I can arrive within the day.'" -- Mv.II.35.5

Harmony (Special Cases)

"There is the case where relatives seize a bhikkhu on an uposatha day. They should be addressed by the bhikkhus, 'Please, sirs, will you release this bhikkhu for a moment while he performs the uposatha?' If this can be managed, well and good. If not, the relatives should be addressed by the bhikkhus, 'Please, sirs, will you release this bhikkhu for a moment to one side while he gives his purity?' If this can be managed, well and good. If not, the relatives should be addressed by the bhikkhus, 'Please, sirs, will you take this bhikkhu outside the territory while the Community performs the uposatha?' If this can be managed, well and good. If not, then not even then should a transaction be performed by a faction of the Community. If it should perform it: an offense of wrong doing." -- Mv.II.24.1-2

Bhikkhu are seized by kings ... criminals ... men of abandoned life *(dhutta)* ... opponents of the bhikkhus -- Mv.II.24.3
What to do when other resident bhikkhus unexpectedly arrive while the Patimokkha is being recited -- Mv.II.28

When other resident bhikkhus are expected but initial bhikkhus go ahead and recite the Patimokkha anyway: an offense of wrong doing -- Mv.II.29
When resident bhikkhus are in doubt about what to do but go ahead and recite the Patimokkha anyway: wrong doing -- Mv.II.30

When resident bhikkhus expect others but think it's all right to go ahead and recite the Patimokkha anyway: an offense of wrong doing -- Mv.II.31
When resident bhikkhus expect others and are aiming at schism and so go ahead and recite the Patimokkha anyway: a grave offense -- Mv.II.32

Resident bhikkhus and incoming bhikkhus calculate different dates for the uposatha -- Mv.II.34.1-4

"There is the case where incoming bhikkhus see signs of resident bhikkhus, and on seeing them become doubtful: 'Are there resident bhikkhus or not?' Being doubtful, they do not search for them. Not searching, they perform the uposatha: an offense of wrong doing.

"Being doubtful, they search for them. Searching for them, they do not see them. Not seeing them, they perform the uposatha: no offense.
"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the uposatha together with them: no offense.
"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the uposatha separately: an offense of wrong doing.
"Being doubtful, they search for them. Searching for them, they see them. Seeing them, thinking 'They are lost. They are destroyed. What use are they? (§)' they perform the uposatha separately, aiming at schism: a grave offense." -- Mv.II.34.5-6

Incoming bhikkhus hear signs of resident bhikkhus -- Mv.II.34.7
Resident bhikkhus see signs of incoming bhikkhus -- Mv.II.34.8
Resident bhikkhus hear signs of incoming bhikkhus -- Mv.II.34.9

"There is the case where incoming bhikkhus see resident bhikkhus of a separate communion. They get the idea that they are of the same communion. Having gotten the idea that they are of the same communion, they don't ask. Not having asked, they perform the uposatha together: no offense.

"They ask. Having asked, they don't resolve their differences (§). Not resolving their differences, they perform the uposatha together: an offense of wrong doing.
"They ask. Having asked, they don't resolve their differences. Not resolving their differences, they perform the uposatha separately: no offense." -- Mv.II.34.10

"There is the case where incoming bhikkhus see resident bhikkhus of the same communion. They get the idea that they are of a separate communion. Having gotten the idea that they are of a separate communion, they don't ask. Not having asked, they perform the uposatha together: an offense of wrong doing.

"They ask. Having asked, they resolve their differences. Resolving their differences, they perform the uposatha separately: an offense of wrong doing.
"They ask. Having asked, they resolve their differences. Resolving their differences, they perform the uposatha together: no offense." -- Mv.II.34.11

"There is the case where resident bhikkhus see incoming bhikkhus of a separate communion. They get the idea that they are of the same communion ... " -- Mv.II.34.12
"There is the case where resident bhikkhus see incoming bhikkhus of the same communion. They get the idea that they are of a separate communion ... " -- Mv.II.34.13

Accusations
"Vinaya is not to be asked about in the midst of the Community by anyone who is unauthorized. I allow that Vinaya be asked about in the midst of the Community by one who has been authorized (by oneself or by another)." -- Mv.II.15.6

"I allow that Vinaya be asked about in the midst of the Community by one who has been authorized after having looked over the assembly and having assessed the individuals." -- Mv.II.15.8

"Vinaya (questioning) is not to be answered in the midst of the Community by anyone who is unauthorized. I allow that Vinaya (questioning) be answered in the midst of the Community by one who has been authorized (by oneself or by another)." -- Mv.II.15.9

"I allow that Vinaya (questioning) be answered in the midst of the Community by one who has been authorized after having looked over the assembly and having assessed the individuals." -- Mv.II.15.11
Accusing of an offense/giving leave -- Mv.II.16.1-3

Five questions to ask when one wants to take on an issue oneself (involve oneself in an issue -- *attadanam* -- according to the Commentary, *atta* here is both "self" and "taken up."):

"Is it the right time or not?"
"Is it something that has actually happened (factual), or not?"
"Is it connected with the goal or not?"

"Will I get bhikkhus of like views as associates on my side based on the Dhamma and Vinaya, or not?"
"Will there be from this source strife, quarrel, dispute, contention, a split in the Community, a crack in the Community, altercation in the Community, differences in the Community, or not?" -- Cv.IX.4

Five questions to ask when one wants to accuse another:

1) "Am I pure in my bodily conduct, endowed with pure bodily conduct, flawless and without fault? Is this quality found in me or not?" (Otherwise, there will be those who will say to him: "Please, sir, train yourself in what pertains to the body.")
2) "Am I pure in my verbal conduct, endowed with pure verbal conduct, flawless and without fault? Is this quality found in me or not?" (Otherwise, there will be those who will say to him: "Please, sir, train yourself in what pertains to speech.")
3) "Have I established an attitude of good will, free of hatred, toward my fellows in the holy life? Is this quality found in me or not?" (Otherwise, there will be those who will say to him: "Please, sir, establish an attitude of good will toward your fellows in the holy life.")
4) "Have I heard much, retained what I have heard, stored what I have heard? Those teachings that are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning and expression -- proclaim the holy life that is utterly complete, surpassingly pure: have I listened to them often, retained, discussed, accumulated, examined them with my mind, and well-penetrated them in terms of my views, or not?" (Otherwise, there will be those who will say to him: "Please, sir, master what has been handed down.")
5) "Have both Patimokkhas, in detail, been properly handed down to me, properly explicated; properly 'revolved' (in terms of the 'wheels'); properly judged, clause by clause, letter by letter?" (Otherwise, there will be those who will say to him: "Please, sir, master the Vinaya.") -- Cv.IX.5.1

Five qualities to establish in oneself before accusing:

"I will speak at the right time, not at the wrong time." [C: "the right time" = one on one; "the wrong time" = e.g., in the midst of the Community, in the midst of a group, in the lottery sala, in the dining hall, on an alms path, when supporters are giving an invitation to request requisites.]
"I will say what is factual, not what is not factual."
"I will speak gently, and not harshly."
"I will say what is connected with the goal (or: the matter at hand), not what is unconnected to the goal (the matter at hand)."
"I will speak with an attitude of good will, and not with inner aversion." -- Cv.IX.5.2

If one does not follow these considerations, one will have need for remorse for having accused not in accordance with the Dhamma, and the accused will have no need for remorse. -- Cv.IX.5.3-4

If one does follow these considerations, one will have no need for remorse for having accused not in accordance with the Dhamma, whereas the accused will have need for remorse. -- Cv.IX.5.5-6

Five qualities to attend to inwardly when making an accusation: compassion, seeking (the other's) welfare, sympathy, removal of offenses, a yearning (preference) for the Vinaya. -- Cv.IX.5.7
Two qualities to remain established in when being accused: the truth and not being provoked. -- Cv.IX.5.7

Canceling the Patimokkha
"The Patimokkha should not be listened to by a bhikkhu with an offense. Whoever should listen to it (when with an offense): an offense of wrong doing. I allow that when (a bhikkhu) with an offense listens to the Patimokkha that his Patimokkha be canceled (or: that the Patimokkha be canceled for him)." Procedure and transaction statement (motion). (The note in BD is mistaken here.) -- Cv.IX.2
"
The Patimokkha is not to be canceled without grounds, without reason, for bhikkhus who are pure and without offense. Whoever should cancel it: an offense of wrong doing." -- Cv.IX.3.1

Lists of cancellations of the Patimokkha that are and are not in accordance with the Dhamma. When eliminating redundancies, the following lists remain:

"Which **seven** cancellations of the Patimokkha are not in accordance with the Dhamma? The Patimokkha is canceled on an unfounded (charge of a) parajika. The Patimokkha is canceled on an unfounded (charge of a) sanghadisesa. The Patimokkha is canceled on an unfounded (charge of a) thullaccaya. The Patimokkha is canceled on an unfounded (charge of a) pacittiya. The Patimokkha is canceled on an unfounded (charge of

a) patidesaniya. The Patimokkha is canceled on an unfounded (charge of a) dukkata. The Patimokkha is canceled on an unfounded (charge of a) dubbhasita. These are seven cancellations of the Patimokkha that are not in accordance with the Dhamma.

"Which seven cancellations of the Patimokkha are in accordance with the Dhamma? The Patimokkha is canceled on a founded (charge of a) parajika. The Patimokkha is canceled on a founded (charge of a) sanghadisesa. The Patimokkha is canceled on a founded (charge of a) thullaccaya. The Patimokkha is canceled on a founded (charge of a) pacittiya. The Patimokkha is canceled on a founded (charge of a) patidesaniya. The Patimokkha is canceled on a founded (charge of a) dukkata. The Patimokkha is canceled on a founded (charge of a) dubbhasita. These are seven cancellations of the Patimokkha that are in accordance with the Dhamma.

"Which **eight** cancellations of the Patimokkha are not in accordance with the Dhamma? The Patimokkha is canceled on an unfounded (charge of) falling away in terms of virtue that has not been done. The Patimokkha is canceled on an unfounded (charge of) falling away in terms of virtue that has been done (by someone else). The Patimokkha is canceled on an unfounded (charge of) falling away in terms of behavior that has not been done. The Patimokkha is canceled on an unfounded (charge of) falling away in terms of behavior that has been done (by someone else). The Patimokkha is canceled on an unfounded (charge of) falling away in terms of view that has not been done. The Patimokkha is canceled on an unfounded (charge of) falling away in terms of view that has been done (by someone else). The Patimokkha is canceled on an unfounded (charge of) falling away in terms of livelihood that has not been done. The Patimokkha is canceled on an unfounded (charge of) falling away in terms of livelihood that has been done (by someone else). These are eight cancellations of the Patimokkha that are not in accordance with the Dhamma.

"Which eight cancellations of the Patimokkha are in accordance with the Dhamma? The Patimokkha is canceled on a founded (charge of) falling away in terms of virtue that has not (in fact) been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of virtue that has been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of behavior that has not (in fact) been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of behavior that has been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of view that has not (in fact) been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of view that has been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of livelihood that has not (in fact) been done. The Patimokkha is canceled on a founded (charge of) falling away in terms of livelihood that has been done. These are eight cancellations of the Patimokkha that are in accordance with the Dhamma.

"Which **ten** cancellations of the Patimokkha are not in accordance with the Dhamma?

1) One who has committed a parajika is not sitting in that assembly.
2) Discussion of parajika offenses has not been brought to a conclusion.
3) One who has disavowed the training is not sitting in that assembly.
4) Discussion of the disavowal of the training has not been brought to a conclusion.
5) He has gone along with (a transaction that is) in accordance with the Dhamma and harmonious.
6) He has not raised an objection to (a transaction that is) in accordance with the Dhamma and harmonious.
7) Discussion of raising objections to (a transaction that is) in accordance with the Dhamma and harmonious has not been brought to a conclusion.
8) He is not seen, heard, or suspected to have fallen away in terms of virtue.
9) He is not seen, heard, or suspected to have fallen away in terms of behavior.
10) He is not seen, heard, or suspected to have fallen away in terms of view.

These are ten cancellations of the Patimokkha that are not in accordance with the Dhamma.

"Which ten cancellations of the Patimokkha are in accordance with the Dhamma?

1) One who has committed a parajika is sitting in that assembly.
2) Discussion of parajika offenses has been brought to a conclusion.
3) One who has disavowed the training is sitting in that assembly.
4) Discussion of the disavowal of the training has been brought to a conclusion.
5) He has not gone along with (a transaction that is) in accordance with the Dhamma and harmonious.
6) He has raised an objection to (a transaction that is) in accordance with the Dhamma and harmonious.
7) Discussion of raising objections to (a transaction that is) in accordance with the Dhamma and harmonious has been brought to a conclusion.
8) He is seen, heard, or suspected to have fallen away in terms of virtue (according to Mv.IV.16.12, this means any of the four parajika or a thirteen sanghadisesa offenses).
9) He is seen, heard, or suspected to have fallen away in terms of behavior (according to Mv.IV.16.12, this means a thullaccaya, a pacittiya, a patidesaniya, a dukkata, or a dubbhasita offense).
10) He is seen, heard, or suspected to have fallen away in terms of view (holding a view of eternalism or annihilationism).

These are ten cancellations of the Patimokkha that are in accordance with the Dhamma." -- Cv.IX.3.3

An explanation of the above: For example, "one who has committed a parajika is sitting in that assembly" -- Bhikkhu X either sees Bhikkhu Y acting in a way that looks like a parajika; or someone else tells him that Y has committed a parajika; or Y himself tells him that he (Y) has committed a parajika. If X so desires, he may announce this fact in the midst of the assembly and suspend the Patimokkha for Y. If for any of the ten obstructions the meeting is interrupted, then X may bring up the matter again, either there or in another Community in Y's presence, to have the matter investigated. If he doesn't succeed in having it investigated, he may cancel the Patimokkha for Y again. -- Cv.IX.3.4

Similarly for the rest of the ten reasons given above -- Cv.IX.3.5-9

Chapter Sixteen: Invitation

As we noted in the preceding chapter, the uposatha observance regularly provides an opportunity for bhikkhus to accuse their fellows of any offenses that the latter may have committed without making amends. However, there are many factors that might dissuade a bhikkhu from taking advantage of these regular meetings to make such an accusation. The recitation of the Patimokkha may be so time-consuming that he is reluctant to prolong the meeting. During the months outside of the Rains, the composition of the Community may be so variable from week to week that he is uncertain of their ability or willingness to judge the issue fairly, and they themselves may be in a poor position to judge the reliability of the accused and his accuser. During the months of the Rains-residence, however, when the Community is more stable, his reluctance to break his Rains may prevent him from bringing up the issue if he senses that the person he wants to accuse, or his cohorts, are likely to retaliate. This being the case, he might feel tempted to put his personal convenience and comfort ahead of the Vinaya, and the accusation would never get a hearing.

For this reason, the Buddha allowed that, once a year, at the end of the Rains-residence, bhikkhus who have observed the Rains without break may replace one uposatha observance with an Invitation *(pavarana),* at which each gives the opportunity to his fellows to accuse him of any offense that they may have seen, heard, or suspected him of committing. If the Invitation proceeds without accusation, the bhikkhus are then free to go their separate ways, each with a clean reputation. If there is an accusation, this is the time to settle it once and for all. The meeting at which this invitation is given is an ideal time to settle such issues. Because the Patimokkha is not being recited -- and because there are provisions for shortening the Invitation procedure in the event of a long, drawn-out discussion -- there is more time to consider an accusation. Because the participating bhikkhus, for the most part, have lived together for three months, they are in a good position to assess the character both of the accuser and the accused. Because the Rains-residence ends the following morning, the accuser has less need to fear retaliation from the accused, as he is under no compulsion to remain with the Community.

In addition, the rules surrounding the Invitation encourage an atmosphere in which accusations may be heard. On the one hand, with every participant expected to invite accusations, anyone who refuses to give leave for an accusation looks like a hypocrite. On the other hand, if a bhikkhu suspects one of his fellows of having committed an offense but does not at least bring up the issue in the Invitation meeting, he incurs an offense if he tries to bring it up at a later date. In this way, both sides are given incentives to put the Vinaya ahead of their own immediate convenience and comfort. As the Buddha said when making the original allowance for the Invitation, its purpose is to further cooperation among the bhikkhus, to help them rise out of their offenses, and to foster their respect for the Vinaya.

Because the Invitation acts an alternate version of the uposatha observance, many of the rules surrounding it are the same as those surrounding the uposatha. In this chapter we will focus primarily on areas where the rules and procedures are different.

Invitation days. Invitation is normally held on the last day of the Rains-residence. However, if the bhikkhus so desire, they may delay the Invitation either one or two fortnights, but no more. In either case, the Invitation day, like a normal uposatha day, must be held on the last day of the fortnight. The possible reasons for delay are two:

(1) The bhikkhus who have been living together have achieved a level of comfort and harmony that they would not like to lose. As the Invitation marks the time when the bhikkhus will begin to go their separate ways, they may delay the Invitation in order to prolong that sense of comfort and harmony for up to a month. The Commentary claims that this allowance applies only in cases where at least one of the members of the Community is meditating, his mental steadiness *(samatha)* and insight *(vipassana)* are still weak, and he has not yet reached Stream-entry. There is nothing in the Canon, however, to support this claim.

(2) Hostile bhikkhus in one monastery are planning to make use of the Invitation to open up strife and quarrels with the well-behaved group in a neighboring monastery. In this case, the bhikkhus in the neighboring monastery may delay the Invitation to elude the potential quarrel. The Canon's recommendations for this move are long and involved, and so will be discussed as a special case, below.

If a Community decides to delay its Invitation, then all its members should attend a meeting on the full-moon day

at the end of the first Rains. According to the Commentary, this means that none of them are allowed to send their consent instead. One of them then makes a motion and proclamation to delay the Invitation (see Appendix I). The bhikkhus then perform the uposatha as normal.

In addition to the fourteenth and fifteenth, there is also a harmony Invitation day, on the model of the harmony uposatha day. This, the Commentary says, may be held between the first day after the first Rains and the full moon day marking the end of the second Rains. Unlike the harmony uposatha day, it adds, this Invitation may be held only after settling a major break in the Community.

Conveying invitation. Instead of giving his purity, a bhikkhu living in the territory who is too ill to attend the meeting must give his invitation. The rules surrounding the giving and conveying of an invitation are the same as those surrounding the giving and conveying of purity, with two exceptions:

(1) The bhikkhu giving his invitation says to the bhikkhu conveying it,
"Pavaara.na"m dammi. Pavaara.na"m me hara [haratha]. Mamatthaaya pavaarehi [pavaaretha]. (I give (my) invitation. Convey my invitation. Invite on my behalf.)"

(2) The Commentary says that the bhikkhu conveying the invitation, instead of simply announcing it to the assembly, must actually invite on behalf of the ill bhikkhu when that bhikkhu's turn comes in terms of seniority, as follows:
Itthannaamo bhante bhikkhu sa"ngha"m pavaareti. Di.t.thena vaa sutena vaa parisa"nkaaya vaa, vadantu ta"m bhante sa"ngho anukampa"m upaadaaya, passanto pa.tikkarissati. Dutiyampi bhante itthannaamo bhikkhu ... Tatiyampi bhante itthannaamo bhikkhu sa"ngha"m pavaareti ... Passanto pa.tikkarissati.

This means: "Venerable sirs, the bhikkhu named so-and-so invites the Community. With regard to what is seen, heard, or suspected, venerable sirs, may the Community speak to him out of sympathy. On seeing (the offense), he will make amends. A second time, sirs ... A third time, sirs, the bhikkhu named so-and-so invites the Community ... On seeing (the offense), he will make amends."

If the bhikkhu giving his invitation is senior to the one conveying it, *Itthannamo bhante bhikkhu* should be changed to *Ayasma bhante Itthannamo.* The Vinaya Mukha recommends adding the word *gilano* after the bhikkhu's name, which changes the first sentence to, "Venerable sirs, the bhikkhu named so-and-so, who is ill, invites the Community." Neither the Commentary nor the Sub-commentary mentions this point.
As with the uposatha, if the Community is going to use the meeting to perform any other business in addition to the Invitation, they will require the ill bhikkhu's consent as well.

Preliminary duties for Invitation are the same as for uposatha except that, as mentioned above, the conveying of an ill bhikkhu's invitation takes place not before the motion, but after the motion when his turn comes in terms of seniority.

Quorum. If the assembly that has gathered for the Invitation numbers five or more, they invite as a Community. If two to four, they perform a mutual Invitation. If one, he determines his Invitation. The situation in which not all of the bhikkhus present can participate in the Invitation -- either because they have broken their Rains, were ordained during the Rains, are observing the second Rains while the others have observed the first, or observed the first Rains while the others are finishing the second -- will be discussed as a special case, below.

Community Invitation starts with a motion, after which each of the bhikkhus invites the Community -- normally, three times. If the Community is pressed for time, it may agree to have each bhikkhu invite only twice, only once, or it may have all the bhikkhus with the same number of Rains invite in unison. The Canon lists the following situations as valid reasons for shortening the procedure in these ways: savages are menacing the Community, many people have come giving gifts until late at night, a Dhamma or Vinaya discussion has lasted until late at night, bhikkhus have been quarreling until late at night, a great cloud threatening rain has come up, or any of the ten obstructions mentioned in Mv.II.15.4 occurs. The Vinaya Mukha argues that an especially large number of bhikkhus in the assembly should also be a valid reason for shortening the procedure, so as not to inflict too great a hardship on the junior bhikkhus, who must stay in the kneeling position until they have given their invitation. Once the bhikkhus have decided how many times each one will invite, the motion should reflect the decision.

The Canon indicates that if they choose not to have each bhikkhu state his invitation three times, the motion should include their reason for doing so. However, the Pubbasikkha Vannana cites an old tradition that treats this as optional, apparently for the sake of bhikkhus not well-versed in Pali who would find it hard to compose such a motion in the proper form. I have been unable to trace the source of this tradition in the commentaries, but it would fit under the allowance given in Pv.XIX.1.3-4 (see Chapter 12). We will give the Pubbasikkha Vannana's recommendations here, and the Canon's recommendations in Appendix I.

If each bhikkhu is to state his invitation three times, the motion is:

Su.naatu me bhante sa"ngho. Ajja pavaara.naa pa.n.narasii [catuddasii]. Yadi sa"nghassa pattakalla"m, sa"ngho te-vaacika"m pavaareyya.
This means: "Venerable sirs, may the Community listen to me. Today is the Invitation day on the fifteenth [fourteenth]. If the Community is ready, the Community should invite with three statements."

If the Invitation is a harmony Invitation, change *pa.n.narasii* to *saamaggii.*

If each bhikkhu is to state his invitation twice, the word *te-vaacika"m* should be changed to *dve-vaacika"m.* If once, to *eka-vaacika"m.*

The tradition cited by the Pubbasikkha Vannana states that when either of these two shortened forms is used, a bhikkhu may state his invitation up to three times if he likes, but he may not state it fewer times than called for in the motion. In other words, if the motion is for two times, he may state his invitation two or three times, but not just once.

If bhikkhus with equal rains are to invite in unison, the phrase *sa"ngho tevaacika"m pavaareyya* should be changed to *sa"ngho samaana-vassika"m pavaareyya,* which means, "The Community should invite in the manner of equal Rains."

The tradition cited by the Pubbasikkha Vannana also states that if the Community does not want to determine how many times each bhikkhu will state his invitation, the last phrase in the motion can be: *sa"ngho pavaareyya* -- "The Community should invite." If this option is chosen, the tradition says, each bhikkhu may state his invitation one, two, or three times, but bhikkhus with equal Rains may not state their invitation in unison.

Once the motion has been made, all the bhikkhus are to get in the kneeling position -- their robes arranged over one shoulder, their hands raised in añjali -- and state their invitations in line with seniority. The most senior bhikkhu's invitation statement is:

Sa"ngha"m aavuso pavaaremi. Di.t.thena vaa sutena vaa parisa"nkaaya vaa, vadantu ma"m aayasmanto anukampa"m upaadaaya. Passanto pa.tikkarissaami. Dutiyampi aavuso sa"ngha"m pavaaremi ... Tatiyampi aavuso sa"ngha"m pavaaremi ... Passanto pa.tikkarissaami.
This means: "Friends, I invite the Community. With regard to what is seen, heard, or suspected, may you speak to me out of sympathy. On seeing (the offense) I will make amends. A second time ... A third time, friends, I invite the Community ... On seeing (the offense) I will make amends."

The remaining bhikkhus then state their invitations in line with seniority, changing *Sa"ngha"m aavuso* to *Sa"ngham-bhante,* and *aavuso* to *bhante,* i.e., "friends" to "venerable sirs."

Originally, all the bhikkhus remained in the kneeling position until everyone had made his invitation. However, in a monastery where there were many bhikkhus, the eldest bhikkhus started keeling over, so the Buddha decreed that once a bhikkhu had made his invitation he could sit down.

Mutual Invitation. If the assembly contains four bhikkhus, the motion is as follows:
Su.nantu me aayasmanto. Ajja pavaara.naa pa.n.narasii [catuddasii]. Yadaayasmantaana"m pattakalla"m, maya"m añña mañña"m pavaareyyaama.
This means: "Listen to me, sirs. Today is the Invitation day on the fifteenth [fourteenth]. If you are ready, we should invite one another."

The bhikkhus should then invite one another, in line with seniority. Because there are so few of them, each should invite three times, saying:

Aha"m aavuso [bhante] aayasmante pavaaremi. Di.t.thena vaa sutena vaa parisa"nkaaya vaa, vadantu ma"m aayasmanto anukampa"m upaadaaya. Passanto pa.tikkarissaami. Dutiyampi aavuso [bhante] aayasmante pavaaremi ... Tatiyampi aavuso [bhante] aayasmante pavaaremi ... Passanto pa.tikkarissaami.
This means: "Friends [venerable sirs], I invite you. With regard to what is seen, heard, or suspected, may you speak to me out of sympathy. On seeing (the offense) I will make amends. A second time ... A third time, friends [venerable sirs], I invite you ... On seeing (the offense) I will make amends."

If the assembly contains three bhikkhus, they follow the same procedure as for four, except that *aayasmanto* is changed to *aayasmantaa*, both in the motion and in the invitation, as is appropriate when addressing two rather than three people.

If the assembly contains only two bhikkhus, they do not make a motion. Each simply invites the other, saying:
Aham aavuso [bhante] aayasmanta"m pavaaremi. Di.t.thena vaa sutena vaa parisa"nkaaya vaa, vadantu ma"m aayasmaa anukampa"m upaadaaya. Passanto pa.tikkarissaami. Dutiyampi aavuso [bhante] aayasmanta"m pavaaremi ... Tatiyampi aavuso [bhante] aayasmanta"m pavaaremi ... Passanto pa.tikkarissaami.

Determination. If the assembly consists of only one bhikkhu, he is to prepare the place as he would for determining an uposatha observance, and then when he is sure that no one is coming, he may determine his Invitation:
Ajja me pavaara.naa (Today is my Invitation).

As with the uposatha, the Commentary notes that one may add *pa.n.narasii* (the fifteenth) or *catuddasii* (the fourteenth) at the end of the determination, but this is optional.

Borderline quorums. Following the pattern of the uposatha observance, if the bhikkhus in a given territory or monastery number five or less, an ill bhikkhu is not to send his consent or invitation so that the others can conduct the invitation in his absence. All must meet together, even if this means convening at the dwelling of the one who is ill.

Accusations. As with the uposatha, a bhikkhu may not invite if he has an offense for which he has not made amends. If, while giving his invitation, he recalls an offense he has committed or has doubt about having committed an offense, he may inform a neighboring bhikkhu as he would during an uposatha observance.
If, prior to the Invitation observance, Bhikkhu X is convinced that Bhikkhu Y has an offense for which he (Y) has not made amends, the procedure for bringing up the issue is the same as on an uposatha day. In other words, X's first step is to make a formal motion, authorizing himself or another bhikkhu to ask a question of Vinaya in the assembly. Similarly, the bhikkhu answering the question must be authorized through a formal motion, made by himself or another bhikkhu. As with an uposatha meeting, both the asker and the answerer are required to look over the assembly and assess the individuals present before asking and answering the question. However, in this instance they are encouraged to give less weight to any fear of retaliation, for -- as will be explained below -- this will be their last opportunity to confront the accused.

After the Vinaya discussion has been brought to a conclusion, and Bhikkhu X still feels that Y has an unconfessed offense, he may ask Y's leave to make an accusation before the Invitation begins. If Y refuses X's request, X has the right to cancel Y's Invitation. The Commentary states that he may do this at either of two points in time: during the opening motion or during Y's invitation. The motion for canceling Y's Invitation is:

Su.naatu me bhante sa"ngho. [Itthannaamo puggalo] saapattiko pavaareti. Tassa pavaara.na"m .thaapemi. Na tasmi"m sammukhii-bhuute pavaaretabba"m.

This means: "May the Community listen to me, venerable sirs. [The individual named so-and-so] is inviting with an offense. I cancel his Invitation (or: I cancel the Invitation for him). One should not be invited in his presence." (BD mistakenly reads the sentence following this in the Canon as part of the motion.)

Because the Invitation meeting is considered the ideal time to bring and settle accusations, this section of the Canon devotes extra space to how the Community should interrogate the accuser. They should ask him first which precise offense he is accusing Y of having committed, and then the grounds -- seeing, hearing, or suspecting -- on which the accusation is based. If Y admits to having committed an offense, he should be dealt with in accordance with the gravity of the offense, and then the Invitation may proceed. Similarly, if X admits to having defamed Y, he must be dealt with in accordance with the gravity of the defamation before the Invitation may proceed. The third possible outcome -- that X has grounds for his accusation but Y is in fact innocent -- does not require that either be punished. Once the truth is established, the assembly may proceed with the Invitation.

There is also the possible case where, prior to the Invitation, X announces to the assembly that an offense has been committed, but he is uncertain as to either who committed it or what the precise offense is. If he requests the assembly to place the issue on hold and to go ahead with the Invitation, they are to tell him that the Invitation was established by the Buddha for those who are pure and harmonious, and that he should speak up about the matter immediately. If, after he states his case, the assembly cannot ascertain either the person or the precise offense, then they may go ahead with the Invitation, and the matter may be brought up again when the uncertain factor is brought to light.

However, if X knows both the individual and the offense before the Invitation but does not speak up about it, then if he tries to reopen the case after the Invitation, he is guilty of a pacittiya under Pc 63. The Commentary insists that this pacittiya is only for cases where the Community has looked into the matter and settled it before the Invitation was made, but this seems to miss the point: The fact that the Invitation was allowed to go by without a hitch is supposed to mean that the issue is settled. The Canon's ruling here, however, places a special responsibility on X if he knows that Y has committed an offense but feels that he may get into trouble with Y's cohorts in the assembly if he tries to press the issue. In essence, the Canon requires X to sacrifice his own immediate comfort for the sake of the Vinaya and of the Sangha as a whole: he should at least speak up about the matter, even if he anticipates that the assembly will not deal with the accusation in line with the Dhamma. If he later wants to bring the matter up in a more favorable assembly, he has the advantage: he can legitimately claim that he already broached the issue, but that he was unjustly ignored. If he lets the matter slide now, Y will have the advantage in any future assembly: he can legitimately question why X had not brought up the matter before, when explicitly invited to do so.

One exception to the requirement that accusations be settled before proceeding with the Invitation is when, on the Invitation day, either the accused or the accuser is ill. The accuser may bring up the issue, but the Community should authorize a delay, on the grounds that an ill person -- whether accuser or accused -- is not up to being interrogated. If either the accuser or the accused refuses to go along with the delay, he incurs a pacittiya under Pc 54.

Special cases: two groups. There are four situations in which not all of the bhikkhus present can participate in the Invitation: some have broken their Rains, some were ordained during the Rains, some are observing the second Rains while the others have observed the first, or some observed the first Rains while the others are finishing the second.

The Canon does not discuss these situations, but the Commentary sets out the following pattern for how the Invitation should be handled in the last two cases. This pattern may also be applied to the first two. The basic rule is that two separate motions should not be made in the same day in the same territory, for that would resemble a schism. Therefore:

On the full-moon day at the end of the first Rains, if the number of bhikkhus observing the first Rains is at least five, and is equal to or larger than the number of bhikkhus observing the second Rains, the first group should hold a Community Invitation, complete with a motion. When they have finished inviting, the second group should declare their purity in their presence.
If the first group isn't enough for a Community motion, the members of the second group should not be included to make up the lack. In other words, the first group hold should hold a mutual Invitation.

If there is one bhikkhu in the first group and one in the second, the first bhikkhu should invite the second; the second bhikkhu should declare his purity in the presence of the first.

If the second group is larger, the second group should recite the Patimokkha and then the first group should invite in their presence, using the formula for a mutual Invitation without a motion.

On the day before the end of the second Rains, if the group observing the second Rains is equal to or larger than the group who observed the first, they should invite, after which the first group should declare their purity in their presence.

If the group who observed the first Rains is larger than the group who observed the second, they should recite the Patimokkha, then the second group should invite in their presence, using the formula for a mutual Invitation without a motion.

Special cases: delayed Invitation. If the Community has decided to delay its Invitation, but any of its members wishes to leave, he may go ahead and invite on the day that the Community is holding its uposatha. If, while he is inviting, any of the other bhikkhus cancels his invitation, the Community must look into the matter and settle it. He, however, cannot cancel the invitation of any of the other bhikkhus. If it so happens that he completes his business and returns before the Community holds its Invitation, then on their Invitation day he may cancel the invitation of any of the other bhikkhus, but they may not retroactively cancel his.

Special cases: hostile neighbors. If a group of well-behaved bhikkhus knows that a group of trouble-making bhikkhus, living in a nearby territory, plans to join in their Invitation to make groundless accusations and create strife, the first group may try to elude the second in the following ways:

(1) Hold the third, fourth, and fifth uposathas of the Rains on the fourteenth day. Then hold the Invitation on the fifteenth day after the fifth uposatha, which will be two days before the hostile bhikkhus will come for the Invitation (§). Then, when they arrive on the day they have calculated for the Invitation, they may be told, "We have already invited. You may do what seems appropriate."

(2) If the hostile bhikkhus come unexpectedly on the Invitation day, the resident bhikkhus should welcome them respectfully and then go outside the territory to invite.

(3) If they cannot manage that (for example, the Commentary says, the young bhikkhus and novices of the trouble-making group follow them wherever they go), they should meet together with the hostile bhikkhus and move to delay the Invitation another fortnight.

(4) If the hostile bhikkhus stay on to the following fortnight, the resident bhikkhus should meet together with them again and delay the Invitation another fortnight.

(5) If the hostile bhikkhus stay on until then, the resident bhikkhus should hold the Invitation together with the trouble-makers, even if they are unwilling.

Other issues. The individuals excluded from sitting in the assembly for the Invitation are the same as those excluded from sitting in the assembly for the uposatha. For some reason, the rule against conducting an uposatha with a lay person in the assembly has no parallel in the Invitation Khandhaka, but this seems to be an oversight. With novices excluded from the assembly, there is no reason why lay people should be allowed in.
The rules concerning traveling and the special cases involving harmony are the same for Invitation as they are for uposatha. See the preceding chapter for details.

Rules

Invitation Days
"I allow that bhikkhus who have come out of the Rains invite (one another) with respect to three things: what is seen, what is heard, and what is suspected. That will be for your mutual concord (§), for your arising out of offenses, for your respect for the Vinaya." -- Mv.IV.1.13

"These are the two Invitations: on the fourteenth and on the fifteenth." -- Mv.IV.3.1
"And (the Community) should not be invited on a non-Invitation day unless it is for harmony in the Community." -- Mv.IV.36.4

"I allow that an Invitation-delay be made." -- Mv.IV.18.2
Transaction statement -- Mv.IV.18.3-4

Four Invitation transactions: factional, not in accordance with the Dhamma; harmonious, not in accordance with the Dhamma; factional, in accordance with the Dhamma; harmonious, in accordance with the Dhamma. Of the first three: "This sort of Invitation transaction is not to be done; and it has not been allowed by me." Of the last: "This sort of Invitation transaction may be done; and it has been allowed by me. Therefore, bhikkhus, 'We will do this sort of Invitation transaction, i.e., harmonious, in accordance with the Dhamma': That is how you should train yourselves." -- Mv.IV.3.2

Conveying an Invitation
"I allow that an ill bhikkhu give his invitation." -- Mv.IV.3.3
Mv.IV.3.4-5 = Mv.II.22.3-4 (Giving and conveying invitation)
"I allow that, on the Invitation day, when an invitation is given, that consent be given as well, when the Community has something to be done (§)." -- Mv.IV.3.5
"The (Community) should not be invited with a leftover giving of invitation unless the gathering has not gotten up from its seats." (§) -- Mv.IV.14.4

Harmony
Mv.IV.4.3 = Mv.II.24.1-3 (People seize a bhikkhu)
Mv.IV.7-13 = Mv.II.28-36 (Unexpected and expected late-comers, incoming bhikkhus)
Mv.IV.14.1-3 = Mv.II.36.1-3 (Excluded individuals)

Invitation Procedure
"I allow that the Community invite when there are five." -- Mv.IV.5.1
Transaction statement -- Mv.IV.1.14

"I allow that the Invitation be made by two statements ... by one statement" ... "I allow those of the same Rains (seniority) to invite in unison (§)." -- Mv.IV.15.1

Motions to be made in cases where there is not enough time for a three-statement invitation (§) -- Mv.IV.15.3-7

"One should not remain seated while senior bhikkhus, kneeling, are stating their invitation. Whoever should remain seated: an offense of wrong doing. I allow that the invitation be made while all are kneeling." -- Mv.IV.2.1

"I allow that one remain kneeling until stating one's invitation and then to sit down." -- Mv.IV.2.2
"I allow mutual Invitation when there are four." -- Mv.IV.5.2 (Procedure) -- Mv.IV.5.3
"I allow mutual Invitation when there are three." Procedure. -- Mv.IV.5.4
"I allow mutual Invitation when there are two." Procedure. -- Mv.IV.5.5

"There is the case where a bhikkhu is staying alone in a residence when the Invitation day comes. Having swept the place where the bhikkhus gather -- an attendance hall, a pavilion, or the root of a tree -- having set out drinking water and washing water, having made seats ready, having lit a light, he should sit down. If other bhikkhus arrive, he is to invite together with them. If not, it should be determined: 'Today is my Invitation.' If it is not determined: an offense of wrong doing." -- Mv.IV.5.6
"Where five bhikkhus are staying, a Community of four is not to invite, having brought the invitation of one. Whoever should invite: an offense of wrong doing. Where four bhikkhus are staying, mutual Invitation is not to be done by three after having brought the invitation of one. If they should do it: an offense of wrong doing. Where three bhikkhus are staying, mutual Invitation is not to be done by three after having brought the invitation of one. If they should do it: an offense of wrong doing. Where two bhikkhus are staying, (the Invitation) is not to be determined by one after having brought the invitation of the other. If he should determine it: an offense of wrong

doing." -- Mv.IV.5.9

Canceling the Invitation
"One who has an offense should not invite. Whoever should invite: an offense of wrong doing. I allow that when one with an offense is inviting that, having taken his leave, one accuse him of the offense." -- Mv.IV.16.1

Mv.IV.6.1 = Mv.II.27.2 (doubt about an offense)
Mv.IV.6.2-3 = Mv.II.27.4-5 (one remembers or becomes doubtful while the Invitation is in progress)

"I allow that when one does not give leave, the Invitation be canceled (§)." Procedure. -- Mv.IV.16.2
"One should not cancel, without grounds, without reason, the invitation of pure bhikkhus who are not offenders. Whoever should cancel it: an offense of wrong doing. And one should not cancel the invitation of those who have already made an invitation. Whoever should cancel it: an offense of wrong doing." -- Mv.IV.16.3
Proper and improper cancellation of an invitation -- Mv.IV.16.4-5

How to treat a case where one bhikkhu has canceled another's invitation:

when it can be rejected out of hand -- Mv.IV.16.6-9
questioning of one who moves for cancellation -- Mv.IV.16.10-16
settling of the case -- Mv.IV.16.17-18

Disputes over an offense committed by a bhikkhu and how they should be settled -- Mv.IV.16.19-22

Question of an unsure offense raised, request that it be shelved: must be settled before the Invitation can proceed -- Mv.IV.16.23-25

"If the matter is known before the Invitation, but the individual afterward, it is proper to speak up. If the individual is known before the Invitation, but the matter afterward, it is proper to speak up. If both the matter and the individual are known before the Invitation, and if one opens (the issue) up after the Invitation is done, then there is a pacittiya for opening up (Pc 63)." -- Mv.IV.16.26

Delaying the issue if an ill bhikkhu cancels another's invitation, or an ill bhikkhu's invitation is canceled (if one refuses to delay, a pacittiya for disrespect -- Pc 54) -- Mv.IV.17.7-9

"If, while the bhikkhus are inviting, a bhikkhu who is not ill cancels the invitation of a bhikkhu who is not ill, then when both have been questioned, interrogated, and dealt with in accordance with the rule by the Community, then the Community may invite." -- Mv.IV.17.10

Delayed Invitation
What to do if a bhikkhu wants to leave before the delayed Invitation -- Mv.IV.18.5
If he returns in time for the delayed Invitation -- Mv.IV.18.6

Hostile Neighbors
Strategy to follow when neighboring bhikkhus want to open up strife and quarrels with your well-behaved group on an Invitation day -- Mv.IV.17.1-6

Chapter Seventeen: Kathina

As mentioned in Chapter 11, one of the rewards for having completed the first Rains-residence is being eligible to participate in the spreading of a kathina. Donors present a Community numbering at least five bhikkhus with a gift of cloth that the bhikkhus then bestow on one of their members. With the help of the Community, the bhikkhu receiving the cloth must make it into a robe before the dawn of the following day. When the robe is finished, he announces to the other bhikkhus the "spreading of the kathina," after which they express their approval. As a reward of having spread the kathina, the bhikkhu who spreads the kathina and those who approve it receive a series of privileges that -- depending on certain conditions -- may last until the end of the cold season, five months after the end of the Rains (see NP 28.2).

The name of this procedure comes from the frame *(kathina)* used in the time of the Buddha for sewing a robe, much like the frame used in an American quilting bee. However, there is no requirement that the bhikkhus making the robe in one day must use such a frame. Rather, the term *kathina* is used figuratively for the time period during which the privileges that come from making the robe are in force. Similarly, the terminology used in connection with this time period is taken from that used in connection with the physical frame. As noted in Chapter 7, the frame could be rolled up. Thus, when put into use, it was unrolled and spread out. When no longer needed, it was dismantled. Similarly, the establishment of the privileges is called the spreading of the kathina; the ending of the privileges, the kathina's dismantling.

The Canon does not explicitly state why the Buddha formulated this transaction. In the relevant origin story, he gives his allowance for the transaction when a group of bhikkhus coming to pay their respects to him -- after the Rains retreat is over but while actual rains are still pouring -- arrive with their robes soaking wet. The Commentary maintains that the Buddha's purpose in allowing the kathina was (1) so that bhikkhus traveling during this time period could be given the privilege of not having to carry their complete set of robes with them, and (2) so as to follow the custom of previous Buddhas. However, the first purpose could have been served simply by making this privilege contingent on completing the Rains-residence.

So the question arises as to what further purpose the transaction might fulfil so that Buddhas would want to maintain it as a custom. The Commentary offers no explanation, but a few moments' reflection will show that the transaction promotes cooperation and a sense of community among the bhikkhus: it encourages them to maintain the Rains without break and to work together on the project of making a robe. At the very least, it affords an opportunity for senior bhikkhus to pass on their sewing skills to their juniors. At the same time, because the privileges attendant on the spreading of the kathina are in force as long as one has a sense of commitment to one's monastery, they reward a bhikkhu who wants to maintain a relationship with a particular residence. This, in turn, encourages on-going relationships between bhikkhus and their lay supporters.

The discussion of the kathina in Mv.VII is remarkably terse in some areas and obsessively detailed in others. Thus in this chapter we will draw heavily on the Parivara and commentaries to fill in the gaps in the Canon's discussion, while at the same time reducing the more elaborate parts of that discussion to their essential points. Because this chapter draws so heavily on the Parivara, this is the one instance in which the Rules section at the end of the chapter includes passages from that book.

Unfortunately, the Commentary's explanation of the kathina differs from that of the Khandhakas and Parivara on several key issues, so we will have to deal with conflicting interpretations. The primary issues center on the relationship between the transaction by which the kathina cloth is bestowed on an individual bhikkhu and the transaction whereby the kathina is spread. The Commentary's discussion conflates the two, saying that the minimum quorum for the first -- a complete Community -- also applies to the second; and implying that the qualifications for participating fully in the second also apply to anyone completing the quorum for the first. However, the Mahavagga (VII.1.6) states that the spreading of the kathina is effective if "one standing in the territory" approves of it. The Parivara follows the implications of this statement in maintaining that the spreading of the kathina does not require a full Community. It may be accomplished when one bhikkhu spreads the kathina and then gets the approval of either a full Community, a group of two or three, or a single bhikkhu. Thus the Parivara treats the two transactions as separate: the bestowal of the cloth is a Community transaction, the spreading of the kathina is not. Furthermore, nowhere does it say that a bhikkhu completing the quorum for the first must meet the qualifications for participating fully in the second.

The Vinaya Mukha notes the discrepancy here between the Commentary and the Parivara, and -- siding with the Commentary -- advances the thesis that the authors of the Parivara were simply careless when they mentioned that a kathina could be spread not only by a Community but also by a group. However, the Parivara's explanations, when taken as a whole, are thoroughly consistent, whereas the Commentary's are not. Although the Commentary treats the spreading of the kathina as if it were a Community transaction, the actual procedure differs from the normal pattern for such a transaction: it may be held in any part of the residence, and the bhikkhu spreading the kathina may contact his fellows to get their approval individually, instead of having to assemble them all in the same place. Because of these inconsistencies in the Commentary, the Parivara's interpretation seems more solid.

The Commentary also assumes -- following the Maha Paccari ancient commentary -- that the bhikkhus expressing their approval for the kathina must all have spent the Rains in that monastery or territory if their approval is to qualify them for the kathina privileges. Bhikkhus who have spent the Rains elsewhere -- alone, in a group, or in a Community -- may not earn privileges from this Community's kathina. The Commentary does not say where in the Canon it finds evidence for this explanation, but it may come from Mv.VIII.25.3, which prohibits a bhikkhu who has entered the Rains in one place from consenting to a portion of robe-cloth from another place. However, that prohibition would seem to apply only to cases where bhikkhus are dividing up shares of Community robe-cloth for general distribution, for there is a passage in the Mahavagga (VIII.24.2) allowing a bhikkhu who is spending the Rains alone to keep robe-cloth until the dismantling of the kathina. This implies that even he would be allowed to participate in the spreading of a kathina and to enjoy the resulting privileges, which would be possible only if he could join in the kathina at another monastery or residence where enough bhikkhus had gathered to conduct the transaction of bestowing the cloth. For this reason, the Commentary's position on this question seems at odds with the Canon. An interpretation closer to the Canon would be that a bhikkhu does not have to spend the Rains at a particular monastery in order to participate in that monastery's kathina or to receive the resulting privileges.

Thus wherever the Canon and Commentary disagree, the interpretation given here will follow the Canon. However, because the Commentary's explanation is widely followed in many Communities, we will discuss it in some detail.

Time period. Mv.VII.1.3 says simply that the kathina may be spread when the bhikkhus have completed the Rains. Pv.XIV.4 adds that it must be spread within the fourth month of the rainy season, i.e., the first month after the end of the first Rains-residence. There is a widespread oral tradition that the bhikkhus in a given residence may receive only one kathina donation during this time period. The Commentary contains a statement that, in an oblique way, may have been the source of this tradition, and another that suggests that this tradition may already have been an unspoken assumption in its time (see below), but none of the texts state this principle explicitly.

In the time of the Canon, there would have been little need to make this limitation, as the kathina donation consisted simply of cloth with, perhaps, only a few accessory gifts; once the bhikkhus had spread the kathina with that cloth, they would have earned their kathina privileges, so there would be little or no reason for them to desire another kathina donation. At present, however, the kathina cloth is usually only a small part of the kathina donation, which can often amount to the largest single donation a monastery will receive in the course of the year. The Thai oral tradition thus serves the purpose of ensuring that these large kathina donations will fan out to the largest number of monasteries, and not get concentrated in only a few of the more popular ones.

The donor. The Commentary states that anyone, human or deva, ordained or not, may give the kathina cloth to the Community. However, as the Canon forbids the bhikkhus who are receiving the cloth from doing anything to obtain it, the Commentary's statement must be amended to read that the donor of the cloth may be anyone -- lay or ordained, human or not -- who is not a part of the Community receiving it.

The cloth. Pv.XIV.3.5 states that the cloth must be any one of the six allowable types of robe material. The Canon stipulates that it must be either undamaged (or unsoiled) or "made undamaged," which the Commentary interprets as meaning washed once or twice. It may be a rag, cast-off, or obtained at a store. The Commentary interprets this last phrase as referring to old cloths (cut-offs?) taken from a store. However, if this were the case, there would be no passage in the Canon to allow cloth bought at a store, so the phrase "obtained at a store"

might also cover cloth that the donor has purchased.

According to the Canon, the cloth may not be borrowed, kept overnight, or be cloth that is to be forfeited. Pv.XIV.1 distinguishes two ways in which cloth may be kept overnight: kept overnight in the doing (i.e., not finished in time for dawn, says the Commentary), and kept overnight in the accumulation, which the Commentary explains as cloth given to a Community one day, while the Community gives it to an individual on a later day for him to spread kathina. The same passage in the Parivara interprets "to be forfeited" as meaning cloth that is not made into a robe by dawn, but this is redundant with the above category. The Vinaya Mukha prefers to interpret "to be forfeited" as referring to cloth that a bhikkhu must forfeit under any of the NP rules. This interpretation seems more reasonable. The cloth, in short, must be a gift free and clear.

The Canon places stipulations on what the bhikkhus may and may not do to obtain a gift of kathina cloth. Any cloth that the bhikkhus have received through insinuation or roundabout talking, it says, is unallowable. The Pv.XIV.1 defines insinuation and roundabout talk as anything a member of the Community might say with the purpose of getting cloth to spread for a kathina. The Commentary's example of insinuation is, "This is good cloth. One could spread a kathina with this cloth." Its example of roundabout talking is, "It's proper to donate kathina cloth. The donor of a kathina acquires lots of merit." It adds that one cannot ask for a kathina cloth even from one's own mother. The cloth should be "as if it floated down from the sky."

However, the Commentary does go on to say that if a person who has decided to donate a kathina cloth -- but doesn't know the proper procedure for doing so -- comes and asks, "How should the kathina be donated?" one may say, "One should donate, while the sun is in the sky, enough cloth to make one of the three robes, saying 'We are donating the cloth for the kathina.' For the purpose of making the kathina robe, one should donate so many needles, so much thread, so much dye, conjey and food for so many bhikkhus who will be doing the robe-making." Speaking in this way does not invalidate the cloth.

Transaction. The transaction bestowing the kathina cloth is accomplished by means of a motion and a proclamation, which are included in Appendix I.

Quorum. The Canon states that this transaction requires a quorum of four bhikkhus. This would mean that at least five must participate in the transaction: four to bestow the cloth, and one to receive it.

The Commentary's treatment of the issue of quorum does not distinguish between the quorum for the transaction of bestowing the cloth and the quorum for the spreading of the kathina. This creates some confusion. It maintains that at least five bhikkhus are needed to spread the kathina, and they must have stayed the Rains without break. The implication in the Commentary's discussion is that this principle applies both to the act of spreading the kathina and to the Community transaction of bestowing the cloth. The Canon supports neither assertion. On the one hand, although the Canon would require a minimum total of five bhikkhus for the transaction bestowing the cloth, it does not require that they all must have spent the Rains without break. And although Mv.VII.1.3 mentions that the bhikkhu spreading the kathina must have spent the Rains without break, the Canon nowhere says that the spreading requires a quorum of five.

This may seem like splitting hairs, but the difference would be especially important in a case like the following: five bhikkhus have spent the Rains together, but three of them broke the Rains for various reasons. If we followed the Commentary's interpretation, the remaining two would be deprived of their rightful privilege to spread the kathina through no fault of their own. The Canon, however, would seem to allow for the five, as a Community, to receive a kathina cloth and to bestow it on one of the two who had completed the Rains. After making a robe from the cloth, he and the other bhikkhu who had completed the Rains could participate in the formal procedure for spreading the kathina (see below) and enjoy the resulting privileges.

The Commentary also maintains that the bhikkhus participating in the spreading of the kathina cloth must have already participated in the Invitation. Taken literally, this would mean that bhikkhus who delay their Invitation for a month would be ineligible for a kathina. Again, nothing in the Canon supports the Commentary on this point. However, the Sub-commentary -- perhaps sensing this problem -- states that the Commentary's assertion here simply means that the bhikkhus have completed the first Rains-residence, and the first Invitation day has passed.

The Commentary adds that no bhikkhus from other monasteries (in different territories, says the Sub-commentary) may count toward the quorum, although they may join in the meeting. Again, there is nothing in the Canon to support the Commentary in excluding outside bhikkhus from counting toward the quorum. As we noted above, Mv.VIII.24.2 implies that a bhikkhu spending the Rains alone would be allowed to enjoy the privileges resulting from spreading a kathina, which would be possible only if he could join in the kathina at another residence. If he would be allowed to enjoy the privileges, there seems no reason not to count him toward the quorum when bestowing the cloth. However, the Commentary's position on this point is widely accepted, and so it is worth knowing in full:

If none of the resident bhikkhus are competent to conduct the formalities of bestowing and spreading, they may invite a knowledgeable bhikkhu from elsewhere to recite the transaction statement, direct the spreading of the kathina, receive alms, and then go. He does not count toward the quorum and is not eligible for the kathina privileges earned at this residence. Bhikkhus staying the latter Rains in the same residence may count toward the quorum, but they don't get the benefits of spreading the kathina. Thus a kathina may be held only in a residence where the number of bhikkhus residing for the first and second Rains totals at least five. For some reason, the Commentary says that if a novice stays for the first Rains in the same monastery and ordains in the second Rains, he may be counted toward the quorum and gets the benefits of spreading the kathina.

The Commentary further states -- and here there is nothing in the Canon to contradict it -- that if within one territory there are many monasteries, the bhikkhus in those monasteries should all meet to spread a kathina in one place, and not spread separate kathinas. This statement may be the source of the tradition that there may be one kathina per territory in a given year, but the Commentary does not explicitly make this point.

The recipient. Because the recipient is the person primarily responsible for spreading the kathina, the Mahavagga requires that he has spent the Rains without break. Pv.XIV.3.7 adds he must be knowledgeable about eight things:

the preliminary activities to be done before spreading,
how to remove the determination of his old robe,
how to determine his new robe,
how to announce the spreading of the kathina,
the eight headings *(matika)* covering the ways in which the kathina is "dismantled,"
the two impediments to the dismantling of the kathina,
the transaction through which the Community may withdraw the kathina privileges, and
the privileges themselves.

All of these matters will be discussed below.

The Commentary, however, states simply that the recipient should be a bhikkhu with an old robe. Among bhikkhus with old robes, the Community should choose one with seniority; and, among the senior bhikkhus, the one who is a "great person" capable of spreading the kathina within that day. If the senior bhikkhus are unable to do this, while a more junior bhikkhu is able, the Community may give it to him. However, as the Community should all assist in making the robe, the preferable course is to tell a senior bhikkhu, "Please accept the cloth. We'll see that it gets done."

Accessory gifts. The Commentary goes on to say that if kathina-accessories -- i.e., other gifts -- come along with the cloth, their status depends on what the donors say. If they say, "These accessories are for that bhikkhu," the Community has no right over them. They belong to the bhikkhu receiving the cloth. If the donors don't say that, the accessories belong to the Community. If the bhikkhu spreading the kathina has other robes that are wearing out, then -- following a simple announcement to the Community -- enough accessory cloths should be given to him for the purpose of replacing those robes. Remaining cloths should be distributed to the Community, beginning where the distribution of rains-bathing cloths left off (see Chapter 18). If there were no rains-bathing cloths, distribute the accessory cloths beginning with the senior bhikkhu. The same procedure holds for other goods that are light or inexpensive *(lahubhanda)*. Any heavy or expensive goods *(garubhanda* -- see Chapter 7) should not be distributed.

Making the robe. The Mahavagga states that the robe to be made from the cloth must be either an under robe, an upper robe, or an outer cloak. In all cases it must be comprised of at least five panels *(khanda* -- see Chapter 2). The Commentary advises making a robe to replace whichever robe in the recipient's basic set of three is most worn out. Given the time constraints, however, the common practice is to use the cloth to make an under robe, as this takes the least time.

The Mahavagga's instructions on how to sew the robe are somewhat unclear. Mv.VII.1.5 contains a series of sentences of the form, "Not simply by *x* is the kathina spread (§)," in which *x* is replaced by marking [C: measuring], washing, calculating the cloth [C: planning the number of panels to be made], cutting, tacking, basting, making a seam, doubling the seam [Kurundi: doubling the thickness], making the long hem-piece, making the short hem-piece, patching [Alt: applying the hem pieces; patching another robe with cloth from the kathina cloth], dyeing. This obviously means that the kathina has to be spread with a completed robe, but nowhere does the Canon say whether all of these activities have to be done by the bhikkhus, or if any of them may be skipped. The Parivara, in its section on the preliminaries to the spreading of the kathina, says simply that these preliminaries begin with washing, calculating the cloth, cutting, tacking, sewing, and dyeing. Again, it doesn't state that all these activities have to be done by the bhikkhus themselves.

The Commentary states that if the cloth for the kathina is presented to the bhikkhus as a finished robe, well and good, but this point is controversial. As the Vinaya Mukha points out, if one of the purposes of the kathina procedure is to teach the bhikkhus to work together, the Commentary's position would defeat that purpose.

If the cloth hasn't been made into a finished robe, the Commentary states that the procedure is as follows: Wash the cloth so that it's thoroughly clean. Prepare the robe-making accessories, such as needles. Gather all the bhikkhus to sew the robe, dye the sewn robe, make it allowable, and spread it that very day. No one may get out of this obligation on the grounds that he is senior, learned, or whatever. To qualify as properly dyed, the robe must be dyed enough times to give it the proper color. If, while the first cloth is being prepared, another person comes along with another cloth together with many accessory gifts, the bhikkhus may make the robe from the cloth donated with the more accessory gifts, having instructed the donors of the other cloth so that he/she/they are agreeable.

This last judgment is a little dubious, for it is hard to imagine that the donor of the first cloth wouldn't despise the bhikkhus for passing over his/her cloth in favor of a cloth coming later with more material rewards. However, there are cases where many donors join the initial donor in giving accessory gifts of their own, which may include pieces of cloth of a higher quality than those given by the initial donor. In cases like this, after checking with the initial donor to see if he/she is amenable, it is permissible to pile the accessory cloths together with his/her gift of cloth and to include the whole pile in the transaction statement. In this way, the bhikkhus are free to choose which of the cloths they want to use when making the robe.

Regardless of the validity of the Commentary's judgment on this point, it seems to suggest that the principle of only one kathina per monastery in a given year was an unspoken assumption when the Commentary was composed. If the Commentary had assumed that more than one kathina were allowed, it could have easily advised the bhikkhus in this situation to hold two separate kathina transactions, one using the cloth provided by the first donor, and the other using the cloth provided by the second. Nevertheless, as noted above, the principle of no more than one kathina per year per residence is nowhere explicitly stated in the texts.

Spreading. Once the robe is finished and has been made allowable (with the allowable mark; see Pc 58), the kathina may be spread. Mv.VII.1.5 states that the kathina must be spread by an individual, not by a group or a Community. According to the Commentary, that individual should be the bhikkhu to whom the Community gave the cloth in the first place.

Pv.XIV.3.4 concludes its list of the preliminaries to the spreading (after the sewing and dyeing of the robe) with the act of making the robe allowable, removing the determination of one's old robe (for example, if the new robe is an under robe, one removes the determination of one's current under robe), and determining the new robe for use. Once determined, the new robe may be used to spread the kathina as long as it is the proper type of cloth, made into a robe on the day it was donated to the Community, and completed before the following dawn.

Although the robe must be completed before dawn, only the Commentary insists that the kathina must be spread before dawn in order to be valid. Neither the Mahavagga nor the Parivara contains this requirement.

The Mahavagga gives no details for the procedure of spreading the kathina, other than that anyone who expresses his approval of the spreading of the kathina must be standing within the territory. If anyone expresses approval while standing outside the territory, the spreading is not effective. This statement raises two questions:

(1) If a bhikkhu standing outside the territory expresses his approval, does that make the spreading ineffective for the bhikkhus expressing their approval, or just for him? The texts don't mention this directly, but they seem to assume that the spreading is ineffective just for that bhikkhu. In other words, he does not earn the privileges, but bhikkhus who express their approval while standing inside the territory do.

(2) What does "standing outside the territory" mean? That the approval must be expressed in the "precinct" territory *(upacara-sima* -- see Chapter 18) of the monastery, says the Commentary. In other words, the "territory" here is not necessarily a formally authorized territory; it is simply the area of the monastery grounds. The person expressing his approval must still be in the monastery where the kathina was spread for his approval to count. The Vinaya Mukha maintains that "standing outside the territory" means that one has spent the Rains in another monastery, but we have already noted above that the Canon does not support this point.

The Mahavagga does not say that the person giving his approval must be a bhikkhu, or that he must have spent the Rains without break. However, the Parivara states explicitly that he must be a bhikkhu. It also states that the kathina is spread by two people -- the bhikkhu who spreads it, and the person who gives his approval -- and because the Mahavagga allows the spreading of the kathina only for those who have spent the Rains, this would imply that the bhikkhu giving his approval must have spent the Rains without break for his approval to count.

According to the Parivara, the general requirements for spreading and giving approval are that:

to spread the kathina, one must break into speech (i.e., declare the spreading of the kathina out loud -- a simple thought or gesture is not enough);
to give approval, a bhikkhu must break into speech -- while standing in the territory -- informing another person (usually the bhikkhu spreading the kathina) of his approval.

The precise pattern it recommends is as follows:
If a bhikkhu wants to spread the kathina with an under robe, he removes the determination of his old under robe, determines the new under robe, and then says out loud:

Iminaa antaravaasakena ka.thina"m attharaami.
This means, "With this under robe I spread the kathina (§). "

If spreading the kathina with an upper robe, he follows a similar procedure, replacing *Iminaa antaravaasakena* with *Iminaa uttaraasa"ngena;* if with an outer cloak, he replaces *Iminaa antaravaasakena* with *Imaaya sa"nghaa.tiyaa.*

Having approached the Community, with his robe arranged over one shoulder and his hands in añjali, he says,

Atthata"m bhante [aavuso] sa"nghassa ka.thina"m. Dhammiko ka.thinatthaaro. Anumodatha.
This means, "Venerable sirs [friends], the Community's kathina has been spread. The spreading of the kathina is in accordance with the Dhamma. Approve of it."

The bhikkhus -- each of whom has his robes also arranged over one shoulder and his hands raised in añjali -- respond by saying,
Atthata"m bhante [aavuso] sa"nghassa ka.thina"m. Dhammiko ka.thinatthaaro. Anumodaama.
"Venerable sir [friend], the Community's kathina has been spread. The spreading of the kathina is in accordance with the Dhamma. We approve of it."
Pv.XIV.4 adds the alternative that instead of approaching the Community, the bhikkhu spreading the kathina may go to bhikkhus individually or in smaller groups and follow the same procedure, with only one difference: if

he is approaching an individual, he replaces the plural, *Anumodatha,* with the singular, *Anumodasi;* while the individual replaces *anumodaama* ("We approve) with *anumodaami* ("I approve").

The allowance for getting the bhikkhus' approval individually or in small groups reflects the fact that the spreading of the kathina is not a Community transaction; the validity of the spreading does not require the entire Community's presence or approval. This is an important point. If after finishing the robe, one cannot convene the entire Community, then simply contacting at least one other member of the Community and gaining his approval of the spreading is enough for the kathina to be properly spread. In light of this fact, the phrase *sa"nghassa ka.thina"m* -- the Community's kathina -- seems to denote the Community's original authorization of the kathina through the bestowal of the cloth, and does not necessarily mean that the entire Community is participating in the kathina's spreading. For example, there is the case where, following the transaction at which the kathina cloth is bestowed on one of the bhikkhus, so many of the other bhikkhus leave the monastery that less than a full Community remains. (The bhikkhus who leave may have joined in the transaction statement to please the donors, but have no interest in making the robe or taking advantage of the kathina privileges.) In this case, the remaining group may still make the new robe and spread the kathina with it.

There is also the case, mentioned above, where not all of the bhikkhus in the Community successfully completed the Rains. In this case, all the bhikkhus could participate in the transaction bestowing the cloth, but only those who had actually completed the Rains would be allowed to earn the privileges that come from spreading the kathina.

If we follow the Commentary in maintaining that the kathina must be spread before dawn of the following day, then there is yet another case where this point would prove relevant: when the robe is finished near dawn, the bhikkhus for the most part have gone off to sleep, and the bhikkhu spreading the kathina cannot track them all down before dawn arrives. In this case, he would be duty-bound to inform only those he can track down in time.

Privileges. The Canon contains a discrepancy in its lists of the privileges earned by those who participate in the spreading of a kathina. Mv.VII.1.3 maintains that the kathina privileges are five:

(1) They may go off without having asked permission (Pc 46).
(2) They may go off without taking all three robes (NP 2).
(3) They may participate in a group meal (Pc 32).
(4) They may keep as much robe-cloth as they need or want without having to determine it or place it under dual ownership (NP 1, NP 3).
(5) Whatever robe-cloth arises there will be theirs. This means that they have sole rights to any cloth accruing to the Community in the residence where they spent the Rains -- see Mv.VIII.24.2; Mv.VIII.24.5-6.

(The Commentary to Mv.VIII.32 adds, rightly so, that this privilege also applies to gifts of cloth dedicated to the Community that has spent the Rains in that residence. See Chapter 18.) If a bhikkhu who spent the Rains alone has joined in the kathina at another residence, the word "there" in the allowance means the residence where he spent the Rains, not the residence where the kathina was held. According to the Commentary, "accruing to the Community" covers not only gifts of cloth dedicated to the Community, but also the robes of a dead bhikkhu that have accrued to the Community, robe-cloth bought with proceeds from Community land, or robe-cloth coming any other legitimate way into the Community's possession.

Note that privileges (1), (3), (4,) and (5) are simply extensions of the automatic privileges for the civara-kala, or robe-season (see Chapter 11). Privilege (2), however, is exclusively a kathina privilege that does not come automatically with the robe-season.

For some reason, the list at Mv.VII.1.3 does not include an extension of the one remaining automatic robe-season privilege: the rescinding of the rule against out-of-turn meals (Pc 33). This is where the discrepancy lies, for the Vibhanga to Pc 33 states that the rule is rescinded not only during the fourth month of the rainy season, but also throughout the period when the kathina privileges are in effect. None of the texts mention this discrepancy, so there is no precedent for deciding whether the list at Mv.VII.1.3 is incomplete, or the Vibhanga to Pc 33 is wrong. Because the allowance for rescinding Pc 33 during the occasion for giving cloth *(civara-dana-samaya)* is written into the training rule, and because this period, in all other contexts, is said to be extended

throughout the kathina privileges, we can assume that the list at Mv.VII.1.3 is incomplete, and that there is actually a sixth privilege for those who have participated in the spreading of a kathina:

(6) They may participate in an out-of-turn meal (Pc 33).

According to Pv.XIV.1, these privileges apply both for the bhikkhu who has spread the kathina and for any bhikkhu who has approved the spreading of the kathina. As long as certain conditions are in place, these privileges extend until the end of the cold season, five months after the end of the first Rains-residence.

Dismantling the kathina. There are two ways in which a bhikkhu's kathina privileges may be ended -- this is called the dismantling of the kathina -- before the end of the cold season:

(1) He participates in a Community transaction whereby all the bhikkhus in the monastery voluntarily withdraw their kathina privileges. The statement for this transaction is given in Appendix I.

(2) He comes to the end both of his commitment to the monastery *(avasa-palibodha)* and of his commitment to making a robe *(civara-palibodha).*

The Vinaya Mukha questions the purpose of the transaction mentioned in point (1), but there are a number of possible reasons for withdrawing the privileges. Some Communities do so on the grounds that there is value in not relaxing one's observance of the rules, even when allowed. This attitude acts as a deterrent to any lazy bhikkhu who might want to join a Community simply to take advantage of its kathina privileges. Another reason to withdraw the privileges would be as a favor to new bhikkhus joining the Community after the kathina has been spread. Once the privileges are withdrawn, the new bhikkhus would have a share in all gifts of cloth given to the Community in that monastery.

As for point (2), one's monastery commitment ends when one leaves the monastery without intending to return. The Mahavagga does not mention this specifically, but the Parivara's analysis of the Mahavagga's scenarios for ways in which the kathina is dismantled indicate that one's monastery commitment is also ended when one hears that the bhikkhus in one's monastery have held the Community transaction to withdraw the kathina privileges.

One's robe-commitment ends when one's new robe is finished, lost, destroyed, or burned, or when one's expectation for cloth has been disappointed.

Mv.VII.1.7 lists eight headings that cover the various ways these conditions for the dismantling of the kathina can combine in practice. One's kathina may be dismantled:

(1) through going away;
(2) through (the robe's) being settled;
(3) through a resolve (not to make a robe or to come back);
(4) through (the cloth's) being lost;
(5) through hearing (of the agreement to end the privileges);
(6) through a disappointment of an expectation (for robe-cloth);
(7) through crossing over the territory;
(8) through coinciding.

Headings (1) and (5) cover cases where the robe-commitment has already ended, so the kathina is dismantled when the monastery-commitment is ended in one of two ways: one leaves the monastery with the thought of not returning, or one leaves with the thought of returning but then hears that the Community there has agreed to withdraw the privileges. Headings (2), (4), and (6) cover cases where the monastery-commitment has already ended, so the kathina is dismantled when the robe-commitment is ended in one of three ways: one finishes one's robe, one loses the cloth needed to make a robe, or one's expectation of cloth is disappointed. Heading (3) covers the case where the commitments are ended simultaneously, when -- after leaving the monastery -- one resolves simultaneously not to return and not to make a robe. Heading (8) covers the case where one's privileges end simultaneously with those of the other bhikkhus in the Community -- the Canon does not say so

specifically, but this seems to refer to the situation in which one participates in the meeting at which the kathina privileges are formally withdrawn.

Heading (7) is problematic. The Commentary and Parivara interpret "crossing over the territory" as referring to a physical territory, but this does not fit the examples given in the Mahavagga. The Sub-commentary prefers to interpret "territory" as meaning the time-territory for the privileges. Thus, "crossing over the territory" would mean passing the end of the cold season, an interpretation that fits with the Mahavagga and makes much more sense. Otherwise, none of the eight headings would cover this possibility.

Mv.VII.2-12 works out a total of ninety possible scenarios covered by these headings, a few examples of which are given in the rules section at the end of this chapter. And, with a little imagination, one could work out many more possible scenarios as well. Fortunately, there is no need to know all the scenarios. Simply keeping in mind the two ways in which one's kathina can be dismantled before the end of the cold season, as mentioned above -- participating in the Community transaction to withdraw the privileges, or ending both one's robe- and one's monastery-commitments -- is enough to ensure that one will recognize when one's privileges are still in effect and when they no longer are.

Rules
"I allow that the kathina be spread (§) by bhikkhus when they have come out of the Rains-residence." -- Mv.VII.1.3
The month for making the kathina cloth: the last month of the rains -- Pv.XIV.4
Transaction statement for bestowing the kathina-cloth -- Mv.VII.1.4

Cloth
Six materials (six allowable types of cloth) -- Pv.XIV.3.5
Improper ways of receiving cloth:
nimittakatena -- through insinuation,
parikathakatena -- through roundabout talking.

Insinuation: One makes an insinuation *(nimitta),* "I will spread the kathina with this cloth." Roundabout talking: One makes roundabout talk, "By means of this roundabout talk I will cause a kathina-cloth to occur." -- Pv.XIV.1

Improper types of cloth:
kukkukatena -- borrowed (§)
sannidhikatena -- kept overnight (§)
nissaggiyena -- to be forfeited (§) -- Mv.VII.1.5
Kept overnight (§): Kept overnight in the doing *(karana-sannidhi),* kept overnight in the accumulation *(nicaya-sannidhi)*,

To be forfeited: If dawn comes while it is being made. -- Pv.XIV.1

Proper types of cloth:
ahatena -- undamaged,
ahata-kappena -- made undamaged,
pilotikaya -- a rag,
pansukulena -- cast off
apanikena -- from a tradesman/shopkeeper, picked up at the door to a store.

Proper ways of receiving cloth: not through insinuation, not through roundabout talking.
Proper types of cloth: not borrowed (§), not kept overnight (§), not to be forfeited (§). -- Mv.VII.1.6

Recipient
A person endowed with eight qualities is capable of spreading the kathina: he knows the preliminary activities, removal, determination, spreading, matika, commitments, withdrawal, and rewards. -- Pv.XIV.3.7

Making the Robe
Not simply by -- - is the kathina spread (§).

ullikhita -- marking
dhovana -- washing
civara-vicarana -- calculating the cloth
chedana -- cutting
bandhana -- tacking
ovattika-karana -- basting (§)
kandUsa-karana -- making a seam (§)
dalhikamma-karana -- doubling the seam (§)
anuvata-karana -- making the long hem-piece (§)
paribhanda-karana -- making the short hem-piece (§)
ovaddheyya-karana -- patching (or: adding a hem-piece to the robe)
kambala-maddana -- dyeing -- Mv.VII.1.5

Improper garments: anything but an outer cloak, upper robe, or under robe, each of five panels or more, cut and sewn on that very day. -- Mv.VII.1.5

Proper garments: an outer cloak, upper robe, or under robe, each of five panels or more, cut and sewn on that very day. -- Mv.VII.1.6

Preliminary activities: washing, calculating the cloth, cutting, tacking, sewing, dyeing. -- Pv.XIV.3.4

Spreading & Approval
Improper spreading of the kathina: with a robe that is not made allowable. -- Mv.VII.1.5
Improper procedure: if not spread by an individual; if, although otherwise correctly done, one standing outside the territory (§) expresses approval (§). -- Mv.VII.1.5

Proper spreading of the kathina: with a robe made allowable. -- Mv.VII.1.6
Proper procedure: if spread by an individual; if, otherwise correctly done, one standing within the territory (§) expresses approval (§). -- Mv.VII.1.6

Preliminary activities: making allowable, determination (of the new robe). -- Pv.XIV.3.4
Spreading: breaking into speech. -- Pv.XIV.3.4

Kathina-spreading is effective only if: one is standing in the territory while giving approval, one breaks into speech while giving approval, one informs another while breaking into speech. -- Pv.XIV.3.8
Three ways in which kathina spreading is not effective: a defect in the object, a defect in the time, a defect in the making. -- Pv.XIV.3.9

The Community is to give (the cloth) to the kathina-spreading bhikkhu with a motion and announcement transaction. Having washed, smoothed (this is added only in this list), calculated, cut sewn, dyed, and made it allowable, he is to spread the kathina with it. If he wants to spread the kathina with an outer cloak, he is to remove the determination of his old outer cloak, he is to determine the new outer cloak, he is to break into speech, saying "With this outer cloak I spread the kathina." (§) (Similarly with other two types of robes.) Having approached the Community, having arranged his robe over one shoulder, having placed his hands palm-to-palm in front of his heart, he is to say this: "Venerable sirs, the Community's kathina has been spread. The spreading of the kathina is in accordance with the Dhamma. Approve of it." He should be addressed by the bhikkhus: "The Community's kathina has been spread. The spreading of the kathina is in accordance with the Dhamma. We approve of it." (Alternatively, he may go to the bhikkhus individually or in smaller groups, and follow the same procedure.) -- Pv.XIV.4

Kathina Privileges
Whose kathina is spread (§)? The kathina of two individuals is spread (§): the one who does the spreading and the one who approves of it. -- Pv.XIV.1

"When you have spread the kathina (§), five things will be proper: going away without have asked permission (see Pc 46), going away without taking (all three robes) (see NP 2), a group meal (see Pc 32), as much robe-cloth as is needed/wanted (see NP 1 & NP 3), and whatever robe-cloth arises there will be theirs (see Mv.VIII.24.2, Mv.VIII.24.5-6, & Mv.VIII.32)." -- Mv.VII.1.3

"There is the case where a bhikkhu is spending the Rains-residence alone. There, people (saying,) 'We are giving to the Community,' give robe-cloths. I allow that those robe-cloths be his alone until the dismantling of the kathina." -- Mv.VIII.24.2

Now at that time two elder brothers, Ven. Isidasa and Ven. Isibhatta, having spent the Rains-residence in Savatthi, went to a certain village monastery. People, (saying,) "At long last the elders have come," gave food together with robe-cloths. The resident bhikkhus asked the elders, "Venerable sirs, these Community robe-cloths have arisen because of your coming. Will you consent to a portion?" The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.5

Now at that time three bhikkhus were spending the Rains-residence in Rajagaha. There, people (saying,) "We are giving to the Community," gave robe-cloths. The thought occurred to the bhikkhus, "It has been laid down by the Blessed One that a Community is at least a group of four, but we are three people. Yet these people (saying,) 'We are giving to the Community,' have given robe-cloths. So how are these to be treated by us?" Now at that time a number of elders -- Ven. Nilvasi, Ven. Sanavasi, Ven. Gopaka, Ven. Bhagu, and Ven. Phalidasandana were staying in Pataliputta at the Rooster Park. So the bhikkhus, having gone to Pataliputta, asked the elders. The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.6

Dismantling the Kathina

"There are these two commitments to the kathina. Which two? The residence commitment and the robe commitment.

"And how is there the residence commitment? There is the case where a bhikkhu, either dwelling in a residence or intent on that residence goes away (thinking,) 'I will return.' This is how there is the residence commitment.

"And how is there the robe commitment? There is the case where a bhikkhu's robe is unfinished or half-finished or his expectation for cloth has not yet been disappointed. This is how there is the robe commitment.
"These are the two commitments to the kathina." -- Mv.VII.13.1

"There are these two non-commitments to the kathina. Which two? The residence non-commitment and the robe non-commitment.
"And how is there the residence non-commitment? There is the case where a bhikkhu goes away from that residence with a sense of abandoning, a sense of disgorging, a sense of being freed, a sense of indifference, (thinking,) 'I won't return.' This is how there is the residence non-commitment.
"And how is there the robe non-commitment? There is the case where a bhikkhu's robe is finished or lost or destroyed or burned or his expectation for cloth has been disappointed. This is how there is the robe non-commitment.
"These are the two non-commitments to the kathina." -- Mv.VII.13.2

"And how is the kathina dismantled? These eight are the headings for the dismantling of the kathina: through going away; through (the robe's) being settled; through a resolve (not to make a robe or to return); through (the cloth's) being lost; through hearing (of the agreement to end the privileges); through a disappointment of an expectation (for robe-cloth), through crossing over the territory, through coinciding." -- Mv.VII.1.7

Some examples:

(1) "A bhikkhu, when the kathina has been spread, taking a robe that has been finished, goes away (thinking,) 'I won't return.' That bhikkhu's kathina is dismantled through going away.
(2) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe).

Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.' He makes the robe. That bhikkhu's kathina is dismantled through (the robe's) being settled.

(3) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe.) Having gone outside the territory, the thought occurs to him, 'I won't make this robe. I won't return.' That bhikkhu's kathina is dismantled through a resolve.

(4) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe). Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.' He makes a robe. While he is making the robe, it gets lost. That bhikkhu's kathina is dismantled through (the cloth's) being lost.

(5) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe), thinking, 'I will return.' Having gone outside the territory, he makes a robe. When he has finished the robe, he hears that 'The bhikkhus in that monastery, they say, have dismantled the kathina (privileges).' That bhikkhu's kathina is dismantled through hearing." -- Mv.VII.2

(6) "A bhikkhu, when the kathina has been spread, goes away with the expectation of (receiving) cloth. Having gone outside the territory the thought occurs to him, 'I will attend to that expectation of cloth right here. I won't return.' His expectation of cloth is disappointed. That bhikkhu's kathina is dismantled through the disappointment of an expectation." -- Mv.VII.8.2

(7) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe), thinking, 'I will return.' Having gone outside the territory, he makes a robe. Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the monastery) until the dismantling of the kathina. That bhikkhu's kathina is dismantled through crossing over the (time) territory.

(8) "A bhikkhu, when the kathina has been spread, goes away, taking cloth (that has not been made into a robe), thinking, 'I will return.' Having gone outside the territory, he makes a robe. Having finished the robe, thinking, 'I will return. I will return,' his return coincides with the dismantling of the kathina. That bhikkhu's kathina is dismantled together with (that of the other) bhikkhus." -- Mv.VII.2
Transaction statement for dismantling the kathina -- Bhikkhuni Pc 30.

Chapter Eighteen: Community Officials

The Canon reports that the Buddha generally preferred small Communities over large Communities as more conducive to the practice. Nevertheless, large Communities kept developing in his time, sometimes with favorable results (see, for example, M.118), sometimes not (see Mv.X). In either case, the sheer size of the larger Communities multiplied the burdens of management. To help lighten these burdens, the Buddha allowed Communities to appoint officials to deal with two responsibilities that grow exponentially with an increase in Community size: the allotment of material gains and the supervision of work.

On at least two separate occasions the Buddha compared material gains to excrement (S.XVII.5; A.V.196), but only a rare person will not feel mistreated if he senses that he has received less than his share when excrement of this sort is apportioned out. At the same time, supporters who have donated to the Community's store of material gains will get upset if they feel that their contributions are being treated like excrement. This is why the proper management of Community property is crucial to peace and harmony within the Community and to continued good will from the Community's supporters. In receiving and storing goods, care must be taken that they not become damaged or lost through negligence. Otherwise, donors will feel slighted, and the potential for future contributions will disappear. In distributing *lahubhanda* -- light or inexpensive goods -- to individual members of the Community, and in assigning *garubhanda* -- heavy or expensive goods -- for their temporary use, special care must be taken to ensure that everyone gets his fair share. Otherwise, inequities will lead to disharmony, and disharmony to an atmosphere unconducive for practice. So, for smooth relationships both within the Community and between the Community and its supporters, the bhikkhus must take a responsible attitude toward Community property.

As for the Community work, if donors contribute to the construction of Community buildings, the work must be overseen to ensure that their contributions are well-used. If the monastery has novices and lay monastery attendants, they must be supervised to ensure that their work gets done. Otherwise, signs of mismanagement will soon become apparent, leading to dissatisfaction both within the Community and without.

In small Communities, the members may take care of these matters on an informal basis. But with larger Communities, there is a need for formal accountability. Any area where no one has clear-cut responsibility will tend to be neglected or else fitfully managed. Any area where everyone shares responsibility will take on an unhealthy and disproportionate importance, as the time spent in meetings and discussions would interfere with the training of the mind. This was why the Buddha allowed that the Community assign responsibilities to individual bhikkhus, so that the remainder of the Community could focus on the real issues at hand: the training in heightened virtue, heightened mind, and heightened discernment. As for the officials to whom these tasks are assigned, there is no hierarchy among them. Each has full and final authority in his particular sphere, which means that he, too, is freed from having to spend time in long meetings and discussions. Thus he will have more time to devote to his own practice as well.

To manage material gains, the Canon allows each Community to appoint individual bhikkhus to offices dealing with:

robe-cloth (robe-cloth receiver, robe-cloth keeper, storehouse guardian, robe-cloth distributor, bathing-cloth bestower);
food (meal designator, conjey distributor, fruit distributor, non-staple food distributor);
lodgings (lodging bestower *(senasana-gahapaka),* lodging assignor *(senasana-paññapaka));* and
miscellaneous items (bowl bestower, disposer of minor items).

To oversee the work of the Community, each Community may appoint officials to supervise:
the work of monastery attendants, and
the work of novices.

It may also appoint bhikkhus to be responsible for the construction of individual buildings, although strictly speaking these bhikkhus do not count as Community officials.

In the case of each Community official, the Canon lists the qualifications that a bhikkhu must meet to be

appointed to the office, and gives a few rough guidelines for how he should fulfill his duties once appointed. We will follow the same pattern in this chapter, dealing first with the general qualifications applicable to all Community officials, followed by duties specific to each. The Commentary expands on the Canon's guidelines with long lists of recommendations covering almost every imaginable contingency. Although the Commentary's recommendations are not binding -- and in some cases conflict with the Canon -- they reflect generations of experience in these matters. Thus, we will give a fairly detailed report of these recommendations, especially with regard to the duties of the most important officials: those responsible for the distribution of cloth and food and for the assigning of lodgings. At the same time, we will keep the Commentary's recommendations clearly separate from the Canon's, so as to maintain a sharp line between those that are binding and those that are not.

It might be useful to point out from the very beginning that the major area of difference between the Canon and the Commentary is that the latter is more consistent in recommending that Community property be allotted in line with seniority. Where the Canon recommends distributing robe-cloth by lot and praises a lodging assignor for housing bhikkhus in like-minded neighborhoods within a monastery, the Commentary in both cases ignores the Canon's guidelines and recommends giving the best cloth and the best lodgings to the most senior bhikkhus.

In reading this chapter, bear in mind that the Canon's guidelines and Commentary's recommendations are directed to all bhikkhus, and not just to officials authorized by the Community. As the Vibhanga to Pc 13 points out, other bhikkhus -- in the absence of formally authorized officials -- may also take on the officials' duties. In fact, the norm in small Communities is that the bhikkhus performing these duties will not be formally authorized. Instead, the abbot will appoint them, or their fellows will encourage them to take on these duties through informal consensus. In these cases, the Canon's guidelines for the relevant duties still apply. At the same time, bhikkhus who receive allotments of Community property should know the factors that the officials must take into consideration so that they will understand when their allotment is and isn't fair.

General qualifications. All Community officials must be free of four types of bias: bias based on desire, bias based on aversion, bias based on delusion, and bias based on fear. The Commentary illustrates these biases with examples from the possible behavior of two officials: the robe-cloth receiver and the robe-cloth distributor. A robe-cloth receiver might show bias based on desire by accepting gifts of robe-cloth before from those who came later because they're his relatives, etc., by showing preference to some donors, or by diverting gifts to himself out of greed. He might show bias based on aversion by accepting gifts later from those who came before because he dislikes them, or by showing disdain for poor people. He might show bias based on delusion by lacking mindfulness and alertness; and bias based on fear by accepting gifts before from high-ranking people who came later, out of fear of their rank. A robe-cloth distributor might show bias based on desire by giving expensive cloth to friends even when it isn't their turn to receive it; bias based on aversion by giving inexpensive cloth to those whose turn it is to receive expensive cloth; bias based on delusion by being so stupid that he doesn't know the procedures for dividing and distributing cloth; and bias based on fear by being afraid of a sharp-tongued bhikkhu, and so giving him expensive cloth when it isn't his turn to receive it.

In addition to being free of these four forms of bias, a Community official must be knowledgeable in the duties of his office. For example, a robe-cloth receiver must know when cloth has been properly received and when it hasn't; a meal designator must know when a meal has been properly distributed and when it hasn't; and so forth. Once the Community has found an appropriate candidate for one of these offices, he must first be asked if he is willing to take on the responsibility. Only if he gives his consent may the Community formally authorize him to fill the office. In each case, the transaction statement consists of a motion and a proclamation, although for some undivulged reason the Commentary maintains that a simple announcement is also sufficient. Full transaction statements for some of the more common offices are given in Appendix I.

Robe-cloth officials. The Canon allows that responsibility for managing gifts of cloth to the Community be divided among five officials: one to receive the gifts of cloth, one to put them away, one to guard the storehouse in which they are kept, one to distribute them, and one to "bestow" bathing-cloths. The Vinaya Mukha recommends that a relatively small Community might want to appoint one bhikkhu to fill all of these offices. Only in a very large monastery would it be necessary or desirable to keep the offices separate -- in which case the officers would have the added responsibility of coordinating their efforts. The Commentary notes, by way of reminder, that these offices were not created by the Buddha to encourage greed or lack of contentment among the officials, but as a way of helping the Community to ensure that cloth is shared out fairly and properly to all.

Receiving & storing. The Commentary states that a robe-cloth receiver should ideally be endowed with good practices in terms of precepts and behavior; wise; mindful; and able to give a blessing with a pleasing voice and clear enunciation so as to inspire confidence in the donors. Once authorized, he should be given residence in a part of the monastery easy for donors to find.

The Canon allows for a building to be formally authorized as the monastery storehouse. The Commentary recommends that the storehouse be located away from the middle of the monastery in a building free from novices and monastery attendants (for fear that they might steal the cloth). At the same time, it shouldn't be at the farthest reaches of the monastery, where outside thieves might break in. When authorizing the storehouse, the bhikkhus should be in the same territory in which the storehouse is located. In other words, if the monastery has both a main and a subsidiary territory, then if the storehouse is in the main territory, that's the territory where the bhikkhus should assemble to authorize it.

The duty of the storehouse guard, according to the Commentary, is to inspect the storehouse for holes in the roofing or walls where rain, mice, or termites, etc., could enter, and then arrange to have them fixed. Although this office was created to give protection for robe-cloth, scattered passages in the Canon (e.g., Cv.VI.21.3) show that other items -- such as bowls and minor accessories -- may be kept in the storehouse, so the storehouse guard should look after them as well.

A common duty of the robe-cloth receiver, the robe-cloth keeper, and the storehouse guard is to note whether the donated cloth provided is of a special sort (e.g., in-season or out-of-season robe-cloth *(kala-civara* or *akala-civara)* -- see NP 3) and also for whom it is meant. The Canon lists eight ways in which a donor may direct his/her gift of cloth:

1. within the territory,
2. within an agreement,
3. where food is prepared,
4. to the Community,
5. to both sides of the Community,
6. to the Community that has spent the Rains,
7. having designated it, and
8. to an individual.

These terms will be discussed in detail under the duties of the robe-cloth distributor, below. The other robe-cloth officials need only know these terms well enough to make sure that they understand the donor's wishes as clearly as possible, and then arrange that cloth of special sorts or donated to different groups be kept in separate lots. This is to help the robe-cloth distributor distribute the cloth in line with the donor's wishes.

Distributing. The Canon's guidelines for the robe-cloth distributor fall into two main sorts: general procedures for distribution, and specific instructions for robe-cloth given to specific groups.

The general procedures are as follows: First separate the cloth by type and estimate it by price. Equalize the portions and then tie them in bundles. Assemble all the bhikkhus and novices who are eligible to receive the cloth, arrange them in groups, and then set out the bundles of cloth for them. Novices may be given half-bundles. If a bhikkhu is setting out on a journey, he may be given a bundle beforehand, and may be given more than his share if he gives compensation to the Community. If there are any inequalities in the cloth bundles, even after one has tried one's best to equalize them, find ways to make up for the inequalities and then have the bhikkhus draw lots.

The Commentary has a fair amount to say about these procedures. When separating the cloth by type, separate it into piles of coarse and fine, loose-weave and tight-weave, heavy and light, used and unused. If there is not enough time for individual distribution, bundle up ten shares per bundle and divide the bhikkhus into groups of ten. Have the groups draw lots to determine which group gets which bundle. Then, within each group, have the individual bhikkhus draw lots to determine which bhikkhu gets which share.

As for novices: when distributing akala-civara, if a novice keeps to himself or looks after only his mentor, give him half a portion. If he performs duties for the whole Community, give him a full portion. When distributing kala-civara, give equal portions to all. When Rains cloth is being distributed, have the novices do services -- such as making brooms -- in exchange for their shares, but if they complain that they already do all kinds of work -- boiling porridge, cooking rice, frying snack-foods (!) -- go ahead and give them their full portion.

If a bhikkhu is going off, give him his portion only after the Community has gathered for distribution (? -- if the bhikkhu is present for the distribution, why should he get any special treatment as someone who is going off?). His share may be slightly more than that of the others, but there is no need for him to make compensation. However, if he feels that there is no such word as "slight" with regard to getting an undue share from the Community, accept any allowable object from him in compensation.

There are two sorts of inequality that the distributor must keep in mind: inequality in terms of cloth and inequality in terms of individuals.

In terms of cloth: If, after sharing out cloth, there remain a few pieces not enough to share out to all, cut them up into pieces no smaller than four by eight fingerbreadths and share them out as far as possible. The Andhaka Old Commentary adds that when this has been done, add other objects appropriate for a bhikkhu's use to shares that didn't get the extra cloth. Give those shares to any bhikkhus who volunteer to take them, then draw lots for the remaining shares. Buddhaghosa, however, as a personal opinion, advises against calling for volunteers. Simply draw lots for the shares that have been thus equalized.

As for inequality in terms of individuals: one group may have eight or nine bhikkhus instead of ten. Give it a bundle with only eight or nine shares. When the bhikkhus in that group are satisfied with their shares, the remaining bhikkhus should draw lots for the remaining bundles.

Specific groups. The Canon gives the following instructions for dealing with cloth in the eight ways mentioned above.

1. If the donor gives within the territory, the cloth is to be divided among however many bhikkhus are within the territory.

2. "If the donor gives within the agreement" refers to cases where a number of monasteries have made an agreement to pool their gains. Whatever is given in one residence is shared among all the residences that have entered into the agreement.

3. If the donor gives "where food is prepared," the gift is to be shared out among all the monasteries to which the donor provides constant upkeep.

4. If the donor gives to the Community, the cloth is to be shared among all the members of the Bhikkhu Sangha who are present for the distribution, and not just the residents in the monastery. If the bhikkhus in a monastery have spread a kathina, then all cloth given at that monastery for the Community up until the dismantling of the kathina goes only to the bhikkhus who have earned the privileges for that particular kathina, and not to any other bhikkhus. If a bhikkhu is living alone for the Rains and is presented with cloth "for the Community," it is his until his kathina is dismantled. If he receives cloth "for the Community" while he is living alone outside of the Rains, he may determine the cloth for himself. If another bhikkhu comes along before the first bhikkhu has determined the cloth, the first bhikkhu must share the cloth with the newcomer. If a third bhikkhu comes along before the first two have drawn lots for their shares, they must share with him as well. If a fourth bhikkhu comes along before the first three have drawn lots, they do not need to share with him if they don't want to.

5. If the donor gives to both sides of the Community, one half is to be given to the Bhikkhu Sangha and the other half to the Bhikkhuni Sangha, regardless of the respective sizes of the two.

6. If the donor gives to the Community that has spent the Rains, the cloth is to be divided among the bhikkhus who have been spending or have spent the Rains in that monastery. A bhikkhu who accepts a share from a monastery where he has not spent the Rains incurs a dukkata. If a bhikkhu has been spending the Rains in two

monasteries, then if he has split his time evenly between the two, he may receive a half-share at each. If he has spent more time at one than at the other, he may receive a full share at the one where he has spent more time, but he is not to be given a full share from more than one monastery. If a bhikkhu has been spending the Rains but -- before cloth is distributed -- goes insane, becomes possessed, or is suspended from the Community, another bhikkhu should receive his share for him and give it to him when he recovers or his suspension is revoked. If a bhikkhu dies, disrobes, or is discovered not to have been a true bhikkhu before the cloth is distributed, his share falls to the Community. If the Community splits before receiving cloth or after receiving cloth but before dividing it up, the cloth is to be shared equally by all the bhikkhus on both sides of the split. If, however, the donors give cloth, etc., to one faction after the split, saying that their gift is for the faction, it is for that faction alone and is not to be shared with the other.

7. If the donor gives having designated, the designation may be expressed in terms of conjey, meals, non-staple foods, robe cloths, lodgings, or medicines. The Canon has nothing more to say on this topic, but it is explained by the Commentary, below.

8. If the donor gives to an individual, it goes to the individual the donor has named.

The Commentary expands on these instructions as follows:

1. Giving within the territory. There are fifteen kinds of territories, some of which we have already encountered in Chapter 13:

a subsidiary *(khanda)* territory;
a precinct *(upacara)* territory (the area within the enclosure of a monastery with an enclosure; two leddupadas (36 meters) around the outmost perimeter of a monastery without an enclosure);
a common communion territory (this includes all the baddha-simas and khanda-simas within the bounds of the territory);
a not-dwelling-apart territory;
a gains territory (when a king gives the produce of a certain area around the monastery to the monastery, that area is called a gains territory);
a village territory;
a town territory;
a city territory;
a bow-length territory (the territory in a wilderness);
a water-splash territory (the territory in a lake, river, or ocean);
a country territory;
a state territory;
a ruling territory (the territory of a king's rule, which may cover more than one country);
an island territory;
the universe territory (all the area within the mountains surrounding the universe (!)).

If a donor says, "I give this cloth to the bhikkhus in *x* territory," it goes to all the bhikkhus in that territory, but not to those outside. If the donor doesn't specify which type of territory, the bhikkhu receiving the cloth should ask him/her to be specific. If he/she doesn't understand the different types of territories and just says, "in the territory," give it to the bhikkhus in the precinct territory, i.e., the bounds of the monastery.

2. Giving within the agreement. Because the Canon does not give a procedure for the agreement by which monasteries may pool their gains, the Commentary recommends a simple announcement, with the following procedure. If the bhikkhus in Monastery X want to share their gains with those in Monastery Y, they should meet in X. (None of the texts address the point explicitly, but it would seem to be appropriate that the bhikkhus who reside in Y should be present to accept or reject the agreement as well.) One of the bhikkhus should state the reason for sharing gains with the bhikkhus in Y, and then announce three times, "The Community is agreeable to making this monastery and that monastery a single-gains territory."

3. Giving where food is prepared. The request that the cloth be distributed where food is prepared should be treated as follows: If the donor provides regular food for two or more monasteries, the goods should be

distributed to all of them. If they have unequal populations, inform the donor. If he/she says, "Divide in line with the number of bhikkhus," then it is all right to do so. Otherwise, each monastery should get an equal share. If there are articles, such as furniture, that can't be divided, ask where they should go. If the donor doesn't say, they should go to the eldest bhikkhu. If he already has plenty, the individual articles should go to where they are lacking.

4. Giving to the Community. Cloth given to the Community should be distributed by seniority (? -- This is in conflict with the Canon, which as noted above recommends drawing lots). In the phrase, "divide it among all the members of the Bhikkhu Sangha who are present for the distribution," the word "present" means present within the precinct territory. If within the territory there are slow-moving elder bhikkhus who can't make it to the distribution in time, the robe-cloth distributor should set aside shares for them and continue with the distribution. If bhikkhus from other monasteries come for shares on hearing that there is to be a cloth distribution, they should be included, too. If they come in the middle of the distribution, have them sit in line with their seniority, and continue handing out the cloth in line with seniority (in other words, if they come too late for their turn, they have to wait to see if there is enough cloth for another round). If they are within the precinct territory but haven't yet entered the line-up, give a share of cloth to their students for their (the teachers') sake. If they are not within the precinct territory, don't give that extra portion to the students. If there is enough for a second round, begin again with the most senior bhikkhu.

A bhikkhu observing the discarded-robes dhutanga should not take a portion of robe-cloth in the distribution, although a bhikkhu who is not observing that dhutanga may give his portion to one who is, and the latter does not thereby break his observance. If cloth or thread is given for purposes other than robes, a bhikkhu observing the discarded-robes dhutanga may take a portion. If, after using it for its intended purpose, there is enough cloth or thread left over for making a robe, he may go ahead and use it for that purpose without breaking his observance.

In the case of a bhikkhu who has received cloth "for the Community" while he has entered the Rains alone, if there is no kathina, then the cloth is his until the end of the robe season. A similar principle holds true for bhikkhus who enter the Rains as a group: if there is no kathina, any cloth they receive up through the end of the robe season is theirs, and need not be shared with visiting bhikkhus who may arrive during the robe season. As for the bhikkhu who has received cloth "for the Community" while living alone outside of the rainy-season, he should ring a bell, and announce the time for sharing out the robes (apparently he should do this regardless of whether he thinks there is anyone to hear the bell). Whether or not he does so, if he thinks, "Only I am here. These robes are only for me," that is taking them improperly. If he thinks, "There is no one else here. These fall to me," he is taking them properly. The phrase, "before they have drawn lots" means before they have begun drawing lots. Latecomers who come while lots are being drawn don't get a share.

5. Giving to both sides of the Community. If the donor says to the robe-cloth receiver, "I'm giving this to both Communities and to you," then if there are ten bhikkhus and ten bhikkhunis, 21 portions should be made. The robe-cloth receiver gets the first portion, then he has the right to receive another portion in line with his seniority in the distribution to the ten bhikkhus. If the donor doesn't say that he/she is giving to the two Communities, but just to "the bhikkhus and bhikkhunis," the gift is not to be divided half-and-half between the two Communities. Instead, equal portions should be made in line with total number of bhikkhus and bhikkhunis, and each individual should receive one portion. If the donor says, "I'm giving this to the bhikkhus and the bhikkhunis and to you," the robe-cloth receiver gets only one portion.

6. Giving to the Community that has spent the Rains. If a bhikkhu spending the Rains in one place consents to a portion of robe-cloth from another place, he should return it. If it is worn out or lost, he should make compensation. If when the Community asks for its return, he doesn't return it, the offense is to be determined by the value of the cloth. (? -- This follows the theory of *bhandadeyya,* which we rejected in the discussion of Pr 2; here in particular it seems excessive punishment for what the Canon explicitly says is only a dukkata.)
If, up through the time of the kathina privileges, the donor says, "I give this cloth to the bhikkhus who have spent the Rains here (this makes it a kala-civara), then the cloth is for all the bhikkhus who spent the first Rains there without break. If any of them have gone off wandering, their portions may be given to their friends for the wandering bhikkhus' sake.

If the donor says, "I give this cloth to the bhikkhus who are spending the Rains," then (a) if it's during the first Rains, it goes to all those who are currently spending the Rains there and have done so without breaking the Rains. (b) If during the fourth month of the rainy season, it's just for those spending the second Rains and who have done so without break.

If the donor says, "I am giving this cloth intended for Rains-dwellers," then if (a) during the cold season (the first four months of the dry season), it goes to all those who have just spent the Rains. If (b) during the hot season (the last four months of the dry season), the donor should be asked, "For those who have spent the last Rains, or those who will spend the next Rains?" If the gift is for the latter, but there is no way to keep it, tell this to the donor. If he/she says, "Give it to the Community who is present," distribute it as cloth given to the Community (as under (4).

7. Giving having designated. If the designation is related to conjey, meals, or non-staple foods, then the cloth is for those who have been invited to partake of these things and do so. It is not for anyone else.
A designation involving robe-cloths covers the case where the donor says, "This is for those to whom I've given cloth in the past when inviting you to spend the Rains." The cloth is for them and no one else.
A designation involving lodgings covers the case where the donor says, "This is for those living in the lodging I've built." The cloth is for them and no one else.
A designation involving medicine covers the case where the donor says, "This is for those to whom I've regularly given medicine in the past." The cloth is for them and no one else.

8. Giving to an individual. The donor may do this in the individual's presence, by saying, "I'm giving this to you," or in his absence, by saying, "I'm giving this to so-and-so." If the donor says, "I give this to you and your students," it goes to the recipient and to all his present and past students ("those who've come to study and those who've studied and gone").

Bestowing bathing-cloths. None of the texts explain why there is a separate office for bestowing bathing-cloths, or why he is called a bestower *(gahapaka)* rather than a distributor/divider *(bhajaka).* The Commentary suggests that, shortly before the beginning of the Rains, he hand out any rains-bathing-cloths that have been given to the Community, and that he do so in line with seniority, making note of where the cloths run out. Then, if any accessory gifts of cloth are donated along with the kathina, they should be distributed beginning where the bathing-cloth distribution left off. This suggests one possible reason why he is not called a "divider": i.e., he is not expected to cut-up the bathing-cloths and distribute equal pieces to everyone in the Community. Instead, he hands out whole bathing-cloths, even when there are not enough to go around.

Food officials. Responsibility for gifts of food may be divided among four officials: a meal designator, a distributor of conjey, a distributor of fruit, and a distributor of non-staple food. As is the case with the offices dealing with robe-cloth, a Community may decide, on the basis of its size, whether it wants to appoint one bhikkhu to fill all of these offices or to keep the offices separate. Of the four offices, the texts describe only one -- the meal designator -- in any detail. The duties of the remaining three, however, can easily be inferred from his.

The Canon's guidelines. The meal designator is responsible for determining which bhikkhus will be given any of the following meals: Community meals, designated meals, invitational meals, lottery meals, meals given regularly on a particular day (or particular days) of the fortnight (this can include daily meals), meals given regularly on the uposatha day, meals given regularly on the day-after-the-uposatha, meals for new-comers, meals for those going away, meals for the sick, and meals for those nursing the sick.

We have already discussed the first six types of meals in Appendix III to Volume One. A Community meal is one to which the donor invites all members of the Community. A designated meal is one for which the donor requests *x* number of bhikkhus from the Community. An invitational meal is one where the donor specifies which individual bhikkhus are to receive the meal. A lottery meal is one in which the recipients are chosen by drawing lots. The periodic meals are given regularly to a rotating roster of *x* number of bhikkhus every time the specified date comes around.
Meals for new-comers are meant specifically for any bhikkhus who have newly arrived at a monastery; meals for those going away are meant for bhikkhus about to leave the monastery on a journey. Meals for the sick and for those tending the sick are self-explanatory.

The first six types of meals may either be (1) gifts of food that are sent to the monastery or (2) meals outside the monastery, either at the donor's home or at another place specified by the donor. In the prior case, Cv.VI.21.1 allows the meal designator to divide the food into portions, tying a ticket or leaf to the portions, and then to appoint it to the bhikkhus who are to receive it. In the latter case, the origin story to Sg 8 shows that the bhikkhus who will be taking the meal should be informed of the fact no later than the day before the meal.

In the case of designated, lottery, fortnight, uposatha, and day-after-the-uposatha meals, the origin story to Sg 8 shows that the meal designator should keep separate rotating rosters for each category to make sure that all the bhikkhus have an equal chance to receive meals of each sort.

The Commentary's recommendations are as follows:

Community meals. These are for bhikkhus who have already come to the monastery on that day. Those who come on later days have no right to ask for special consideration to compensate for not receiving Community meals on days when they were not in the monastery.

Designated meals. The meal designator should announce the time that the designation will be made. When the bhikkhus have assembled, he should ask them where the last designated meal left off. If it left off at the end of the line, or if -- after he has asked them three times -- no one can remember where it left off, he should start with the most senior bhikkhu. But if, for example, someone remembers that the roster left off with bhikkhus of ten Rains, then all those with ten Rains should be gathered and told to stay quiet. Then precise seniority -- in terms of month, day, hour -- should be worked out. If, while seniority is being determined, other ten-Rains bhikkhus come, they should be included in the group. If they come after the requisite number of bhikkhus have been designated to go, they (the latecomers) lose their turn. Even those who have undertaken the dhutanga practice of eating only alms meals should not be skipped over: if they want to maintain their dhutanga, they will ask to be skipped over on their own.

If a donor tells a bhikkhu that he/she will give a designated meal for ten bhikkhus tomorrow, the bhikkhu should inform the meal designator today. If he forgets, he should inform the meal designator early in the morning. If he forgets, and remembers to inform the meal designator only after some of the bhikkhus have left for their alms round, the bhikkhus to be designated for the meal should be taken from those who haven't left the precinct of the monastery. All bhikkhus present are eligible to be designated, whether they come from this monastery or not (e.g., they have heard that a lot of designated meals have been arranged for the bhikkhus of this monastery and they come for a share). To determine whether a bhikkhu is "present," follow the guidelines given above under the discussion of the Commentary's recommendations for distributing robe-cloth given to the Community.

In addition to the two sorts of meals mentioned in the Canon -- food sent to the monastery and meals outside the monastery -- the Commentary mentions a third, in which the donors or their workers come to the monastery, take the bowls of *x* number of bhikkhus back to their home, and then return with the bowls filled with food. The Commentary then discusses a difficulty that might come with this arrangement: If the donor takes the bowls of eight bhikkhus, fills seven with food and one with water, the food is to be treated in line with what the donor says. If he/she tells all eight to share the food and water, then it must be shared out among all eight. If he/she says nothing and leaves, the seven who get food don't have to share the food with the eighth, while the eighth should be first in line for the next designated meal. (? -- In the meantime, what is he supposed to do for food if the bowls are returned when it is too late to go for alms?)

If the donor specifically asks to provide a designated meal for senior bhikkhus, he/she should be told that their turn hasn't yet come. The meal designator should then send bhikkhus in line with the regular roster. If a king or king's minister provides especially fine designated meals on a regular basis, the meal designator should make a separate roster for these meals so that every bhikkhu in the monastery gets to go. If a donor brings a tray of food "for the Community," divide it -- into meal-sized rather than bite-sized portions -- and distribute it according to the roster for designated meals. If there's enough for everyone, don't follow the roster but distribute it beginning with the most senior bhikkhu. If the donor designates a gift of tonics or medicines for the Community, these should have their separate rosters -- i.e., one each for ghee, oil, sugar, honey, and other medicines.

Invitational meals. The Commentary says that the meal designator should not be involved with meals of this sort, but a common practice at present is for donors to ask him to inform the bhikkhus who have been invited to their meal. As we noted under Pc 32, no more than three bhikkhus may be invited to such meals unless the proper occasions are in effect. If the donor wants more than three to attend the meal, the remaining bhikkhus should be taken from the roster for designated meals.

Lottery meals. The lottery should be held in the monastery, not outside. The meal designator should write the names of the donors on slips of wood, bamboo, or palm leaf (paper would be appropriate at present), and then put them in a basket or in a fold of his robe. Mix them together thoroughly -- left and right, up and down -- and have the bhikkhus take them in line with the roster for that day. If, for some reason, a bhikkhu refuses to go to the meal he has drawn by lot, he shouldn't be allowed to draw lots for the next three days (or turns). After that, he may be allowed to draw one more lot. If he draws a ticket for a house nearer than the one he rejected before and then accepts it, he should not be allowed to draw lots again. He should also be heavily punished: if the punishment is to fetch water, it should be no less than 50-60 pails; if it's to carry firewood, no less than 50-60 bundles; if it's to carry sand, no less than 50-60 alms bowls full. (! -- This seems excessive. The Canon contains no allowance for punishing a bhikkhu in this way.)

Lotteries for fruit, sweets, tonics, etc., should be held separately.

Bhikkhus observing the alms-goers practice should not accept items distributed by lottery, even if they are tonics and medicines. (The Sub-commentary disagrees with this last point, on the grounds that a lottery counts as special gains only in the area of food/meals, and not for tonics and medicines.)

Meals for newcomers. If a visiting bhikkhu comes every day, he should be included in these meals only on the first day. If there's a gap between visits, he should be allowed to accept newcomers' meals for the first two or three days of each visit.

If the donor says that, on days when there are no newcomers, the resident bhikkhus may have shares of his/her meals, it is all right for them to do so. If he/she doesn't give this permission, they may not take shares of the meals -- although if there are bhikkhus who are about to leave on a trip, they may take shares of the meals for newcomers.

Meals for bhikkhus who are leaving. A bhikkhu may have a share in this meal for only one day, unless he is prevented from leaving as planned, in which case he is allowed to take a share again on the next day. If his plans to leave are thwarted by robbers, floods, etc., he may continue to take a share of these meals for two or three days while waiting for the obstacles to pass.

Meals for the sick. These are meant for bhikkhus who are too ill to eat solid food. If there is not enough food in these meals for all the sick bhikkhus in the monastery, the food should first be given to those who are too sick to go for alms. Among those who are that sick, it should be given first to those who do not have other sources of support. There is no time limit on how long a sick bhikkhu may have a share in these meals. He may continue taking them until he is well enough to eat solid food.

Meals for those who are nursing the sick. These should be distributed along the same principles as meals for the sick: i.e., with first preference to those who are nursing patients who are very sick, and to those who are nursing those with no other sources of support.
In addition to the meals mentioned in the Canon, the Commentary mentions the following types of meals for which the meal designator is responsible:

Dwelling meals. These are for bhikkhus resident in a specific dwelling and go to whichever bhikkhu(s) are residing in the dwelling that day. If the dwelling was given to an individual and not to the Community, the dwelling meal is for him alone. If he goes elsewhere, his students may eat it in his place.

Roster meals. These are meals in which donors take turns in providing food for bhikkhus during a time of famine. If they use the word "food" or "meal" in announcing their gift, bhikkhus observing the alms-goer's dhutanga practice may not have a share. If the donors don't use the word "food" or "meal," they may (?).

Monastery meals. These are meals made from food growing on monastery land. Bhikkhus observing the alms-goers practice may accept these meals (?). They are to be treated as a gift to the Sangha as a whole, and not just to the residents of the monastery.

Gifts of tonics/medicines. If a large donation is given, the meal designator should ring the bell and hand out portions to fill the containers the bhikkhus bring. If an elderly bhikkhu comes after his spot in line has been passed, back up to give him his portion. Bhikkhus observing the alms-goer's dhutanga practice may also accept portions. Bhikkhus from other monasteries should be given portions as well; the question of their being present or not is to be decided in line with the guidelines given under gifts of cloth to the Community. (If the donation of tonic/medicine is not enough for everyone, it becomes the responsibility of the disposer of minor items -- see below.)

Lodging officials. The Canon allows for two officers related to lodgings: the lodging bestower *(senasana-gahapaka)* and the lodging assignor *(senasana-pañña paka).* The Commentary seems to regard these as two names for one office. The Vinaya Mukha regards them as different offices, and suggest a rather unnatural division of labor between the two, with the lodging bestower responsible for assigning bhikkhus to particular dwellings, while the lodging assignor assigns them to sleeping places within the lodgings.

A more likely division of labor between the two offices is suggested by the Canon's account of how they were established to begin with. The lodging assignor was one of the very first offices to be established, while the office of the lodging bestower was established only after bhikkhus were allowed to lay claim to lodgings. Because these claims are good only during the three months of a bhikkhu's Rains-residence, it would seem that the lodging bestower is responsible for granting claims to lodgings during the rainy season, while the lodging assignor assigns them during the rest of the year, when bhikkhus are more mobile. This fits with the origin story in Sg 8, which tells how Ven. Dabba Mallaputta, the first lodging assignor, had to assign lodgings to visiting bhikkhus who would arrive at all hours of the day and night. This division of labor also fits with the various guidelines covering the allotment of lodgings, which differ considerably for the two different time periods. The discussion in this section will be arranged around this division of labor, discussing first some general guidelines that apply to both, followed by the guidelines for giving lodging claims for the Rains, and then by guidelines for assigning lodgings outside of the Rains.

General guidelines. The lodging officials are responsible only for lodgings belonging to the Community. They cannot move bhikkhus into or out of lodgings belonging to individual bhikkhus. Within certain limits, they may move a bhikkhu from one Community lodging to another as they see fit. The limitations are these:

A senior bhikkhu is not to be moved to make room for a junior bhikkhu.
The storehouse guardian is not to be moved.

In general, an ill bhikkhu is not to be moved, but there are provisions to make sure that this privilege is not abused. For example, a bhikkhu may not use a slight illness (such as a headache, says the Commentary) as a pretext for not being moved. When some group-of-six bhikkhus made their illness an excuse to hold onto the best lodgings, the Buddha gave permission for "appropriate lodgings" to be provided for ill bhikkhus. This is apparently an allowance to set aside a sick ward in the monastery, and to move sick bhikkhus into the ward. This hypothesis is supported by a reference to a sick ward in S.XXXVI.7. The Commentary adds that appropriate lodgings also be provided for bhikkhus who mix medicines -- these would be lodgings adjacent to the sick ward.
The Commentary states further that a bhikkhu who has received a lodging from the Community should not be moved. An obvious example of this case is that of a bhikkhu who has been allowed to lay claim to a lodging for the Rains. He is not to be moved for the duration of his Rains-residence. The Commentary, however, gives another example, that of a bhikkhu who is learned: The Community, seeing the service he performs in teaching others, may provide him with a lodging and decree that he not be moved from that lodging at all. Because the Commentary was compiled by learned bhikkhus, this judgment seems a little self-serving.
A bhikkhu may not be moved from his lodging by anyone other than the lodging official(s), except in the circumstances discussed under Pc 17.

The texts do not mention this point, but all of these prohibitions against moving a bhikkhu apparently refer to

cases of moving him against his will. If he requests to be moved to a place that seems fitting to the lodging official, the latter may move him in line with his request.

As noted in Cv.VI.6.4 and Cv.VI.7, bhikkhus may not reserve Community lodgings in line with seniority, either for themselves or for their mentors (see Chapter 8). The lodgings official may want to take seniority into consideration when allotting lodgings, but as the origin story to Sg 8 shows, he should take other factors into consideration as well.

"Having been authorized (as the lodging assignor), Ven. Dabba Mallaputta assigned lodgings in the same place for bhikkhus congenial with one another. For those who knew the suttas, he assigned lodgings in the same place, (thinking,) 'They will rehearse the suttas with one another.' For Vinaya experts, he assigned lodgings in the same place, (thinking,) 'They will investigate the Vinaya with one another.' For Dhamma teachers, he assigned lodgings in the same place, (thinking,) 'They will discuss the Dhamma with one another.' For those who practiced jhana, he assigned lodgings in the same place, (thinking,) 'They will not disturb one another.' For those who spent their time in animal talk and body-building, he assigned lodgings in the same place, (thinking,) 'In this way, these venerable ones will be left to their wishes.'"

This passage suggests that the Commentary is off the mark in requiring that the best lodgings must be allotted in line with seniority. Given the many different features that different bhikkhus might regard as ideal in a lodging, there can be no one criterion for deciding what constitutes a "best" lodging. The lodging official must have an eye more for human psychology than for material comforts when deciding which lodging is best for which bhikkhu.

As the Vinaya Mukha points out, the Commentary also seems to be mistaken in requiring that each Community appoint two lodging officials, so that each may assign a lodging for the other. The Commentary does not say why this is necessary in the case of lodging officials and not in the case of other officials. Perhaps it is trying to account for the two separate offices dealing with lodgings, but as we have pointed out above, the two offices are more likely based on a different division of labor.

Lodging claims for the Rains. There are three periods for laying claim to lodgings for the Rains: *earlier,* for the first Rains-residence (beginning the day after the full moon of Asalha); *later,* for the second Rains-residence (beginning the day after the following full moon); and *intervening,* lasting from the day after the Invitation day to the beginning of the following Rains, during which one may lay claim to a lodging for the sake of the next Rains.

An individual bhikkhu may hold only one lodging claim at a time (although see below). He may not accept a claim for a lodging at a monastery where he is not currently dwelling. Once he has received a lodging claim, it is good only for the three months of his Rains-residence. He may not hold a lodging claim for the "season time," which the Sub-commentary interprets as the cold and hot seasons.

Earlier & later claims. The Canon recommends that the lodging bestower allot lodgings at the beginning of the first Rains as follows: He is to count the bhikkhus, then count the sleeping spaces, and then assign claims by sleeping spaces. If many sleeping spaces are left over, he may give each bhikkhu a claim to an entire dwelling.

If many dwellings are left over, he may give each bhikkhu a claim to an entire neighborhood of dwellings. If there are many neighborhoods left over, he may give extra shares. This would seem to contradict the rule against laying claim to more than one lodging, but that rule is apparently meant to prevent two things:

laying claims in more than one monastery;
laying claims in one monastery in a way that would deny a lodging to another bhikkhu already present in the monastery.

The purpose behind the present allowance is to arrange for every dwelling in the monastery to have a bhikkhu responsible for looking after it, to ensure that it does not fall into disrepair. However, the Canon adds that even when a bhikkhu has received an extra share, he does not have to relinquish it to another bhikkhu who comes later (e.g., for the second Rains).

The Commentary qualifies this allowance by saying that the lodging bestower does not have to give out all extra spaces to bhikkhus who have come for the first Rains. If bhikkhus come for the second Rains, he is to give them lodgings from these extra spaces or from lodgings already allotted to bhikkhus willing to share.

As for the rule against holding claims for two lodgings, the Commentary states that if a bhikkhu lays claim to lodging X, and then to lodging Y, the claim to X expires when he lays claim to Y. If he leaves the monastery shortly before the beginning of the Rains with the intent of laying claim to a lodging elsewhere, his claim to X expires when he sets foot outside the monastery precinct. If he goes thinking, "I'll lay claim to a lodging elsewhere if it's comfortable," but can find no comfortable lodging, his claim to X still holds.

The Commentary also gives the following recommendations for bhikkhus in general as they are about to enter the Rains: If a bhikkhu wants to spend the Rains in a monastery other than the one in which he is currently dwelling, he should start heading there a month before the start of the Rains so as not to inconvenience the lodging bestower and other bhikkhus in that monastery. Resident bhikkhus (planning to stay on in their monastery) should spend the month preparing any worn-down buildings so that those who come for the Rains will study and/or practice meditation in comfort.

The lodging bestower should allot lodgings for the Rains at dawn of the day the Rains begins. If other bhikkhus come on that day, they should be told that the lodgings have been laid claim to, and that they should go to other lodgings, such as the foot of a tree. What this means is that they should enter the second Rains somewhere else.

Intervening claims. The Canon does not explain the allowance for claims made in the intervening period, but the Commentary says that it is for the sake of dwellings whose donors give gifts to the residents only once a year. Such places are in danger of not being looked after during the non-Rains period. So the lodging bestower should offer claims to such places to the bhikkhus in the monastery in line with seniority. Whoever accepts such a claim is responsible for looking after the lodging for the eight non-Rains months. Other bhikkhus and novices should be allowed to stay there during that time, but when the following Rains comes, the person responsible for it gets to live there.

A reasonable policy would be for the lodging bestower to make a similar arrangement for any other dwelling that is falling into disrepair, whatever the cause.

Building responsibility. The Canon does mention another arrangement that allows a bhikkhu to reserve a space in a dwelling for several Rains in a row. That is by taking on building responsibility for the dwelling. The stipulations here are as follows: A bhikkhu may be given this responsibility only in a monastery where he is dwelling, and for only one dwelling at a time. His responsibility consists of building a new dwelling or finishing an unfinished dwelling. Repairing a finished dwelling does not qualify as taking on building responsibility. Before giving a bhikkhu the responsibility for a dwelling, the Community is to consider the type of dwelling (or to inspect the dwelling, if it is half-finished) and then determine the number of Rains that he may hold the right to reserve a sleeping space in it when it is finished. This length of time depends on the dwelling's size: five to six Rains for a small dwelling, seven to eight for a barrel-vaulted dwelling, and ten to twelve for a large dwelling. The transaction statement for giving building responsibility is included in Appendix I.

A bhikkhu who has been given building responsibility is to make an effort for the dwelling to be finished quickly. Once it is finished, he is responsible for repairing things that get cracked or broken during the duration of the period in which he has a right to reserve a sleeping space there. The Commentary quotes the Kurundi Ancient Commentary as saying that he should not use tools himself, but should simply oversee the work. However, the Canon's many stories of bhikkhus' doing construction work themselves suggest that the Kurundi's recommendation is not binding.

The Canon notes that a bhikkhu who has been given building responsibility maintains his right to his sleeping space even if he goes insane, gets possessed, is delirious with pain, or gets suspended. However, he may not transfer it to anyone else. Also, he may not hold claim to this right outside of the Rains-residence or for the entire dwelling. If he decides to spend the Rains elsewhere during the period when his claim to this right is still in force, no one else -- not even his students, says the Commentary -- may stay in the sleeping place he has claimed.

This prohibition, together with that against having a bhikkhu take on responsibility for more than one dwelling at a time, is to prevent bhikkhus from forming cliques by building multiple dwellings and then passing along their special lodging rights to their friends. If, however, a bhikkhu with building responsibility leaves the Sangha or is discovered not to have been a true bhikkhu to begin with, his claim to the resulting sleeping space is voided. The lodging bestower may then assign that space to any bhikkhu as he sees fit.

If one takes on building responsibility but any of the following events takes place before one has finished the building work -- one leaves the monastery, disrobes, dies, is discovered not to be a true bhikkhu, goes insane, gets possessed, gets delirious with pain, or is suspended -- the Community may give building responsibility for that dwelling over to another bhikkhu, and the right to the sleeping space passes on to him.

The Commentary has only a few points to add here: The length of the claim should be in proportion to the length of the building, one Rains for each half-meter in length, up to twelve Rains. When the dwelling needs repair, one should ask for material help from people in this order:

1) the original donors and their family,
2) one's own relatives/supporters,
3) the Community.

If help is not forthcoming from any of these sources, one may sell off monastic property to get the funds needed for repairs. This, though, would require the consent of the Community. The Commentary quotes the Kurundi as saying that if a bhikkhu doesn't feel up to repairing Community property, he should be told to repair it as his own; it then becomes the Community's again after his death. This, however, contradicts the Canon's prohibition against giving Community lodgings over to individuals (see Chapter 7).

The Commentary contains a story in which Ven. Moggaliputta Tissa Thera is given building responsibility for 84,000 dwellings, which of course would be a violation of the rules in the Canon. The Vinaya Mukha, drawing on stories in the Commentary such as this, maintains that giving building responsibility to a bhikkhu is tantamount to appointing him as a Community official in charge of monastery construction work in general. However, because a bhikkhu may accept building responsibility for no more than one building at a time, and because there is no limit to the number of bhikkhus who may be given building responsibility in a monastery at any given time, the Vinaya Mukha seems mistaken on this point. The purpose of the allowance for giving building responsibility seems aimed more at sharing building tasks out among the bhikkhus and getting them to care for the Community property they use.

Assigning lodgings outside of the Rains. The Canon has nothing to say on this topic beyond the general guidelines mentioned above, but the Commentary says this: When visiting bhikkhus come to stay, reassign lodgings right away in keeping with seniority. Keep an extra sleeping space or two set aside for visiting bhikkhus, so that if senior bhikkhus arrive at night, there's no need to reassign lodgings at that time. If, however, more senior bhikkhus arrive at night than there are sleeping spaces set aside, reassign the bhikkhus then. It's possible to assign up to three bhikkhus per sleeping space, with the arrangement that one bhikkhu will sleep during the first watch of the night, another during the second, and another during the third. The second bhikkhu has the right to wake the first, and the third the second.

All of this assumes that the lodgings have a clear order of desirability that can be assigned by seniority. And, as we noted above, the Commentary's insistence on rights of seniority in this area runs counter to the Canon. The Commentary, however, does quote "some bhikkhus in India" as saying that certain lodgings are comfortable for some but not for others (i.e., there's no clear order of desirability), and so they recommend assigning lodgings both for resident bhikkhus and for visiting bhikkhus every day.

All of this would make life in a monastery outside of the Rains-residence fairly unsettled. And perhaps that is why the Buddha did not allow bhikkhus to lay claim to lodgings outside of the Rains. Those who disliked the uncertainty of being forced to move from dwelling to dwelling without warning would be inclined to spend the dry months wandering in the wilderness, rather than trying to become settled monastery dwellers. Those who stayed on at the monastery would be forced to keep their possessions to a minimum, so that they could move at a moment's notice with ease.

Miscellaneous. There are two officials responsible for miscellaneous goods: the bowl bestower and the disposer of minor items.

The bowl bestower is the official mentioned under NP 22, responsible for supervising the bowl exchange when a bhikkhu has received a bowl in defiance of that rule. See the discussion there for details.

The disposer of minor items may hand out the following items, which have been donated to the Community, to individual bhikkhus (comments from the Commentary are in brackets marked with a "C"): a needle, a small knife [C: to be given out to those who need them], a pair of sandals [C: to be given out to those who are going on a rough journey], a waistband [C: to those who need them], a shoulder strap (for the alms bowl or for carrying loads -- see Chapter 3) [C: to those whose shoulder straps are getting old], a straining cloth [C: to those who need them], a water strainer [C: to those who need them], small pieces of cloth [C: to those who need them]. If the Community has ghee, oil, honey, molasses, an individual is to be given one sip. If he has need of more, he is to be given another. If he has need of still more, he is to be given yet another. [C: if he needs a fourth portion, the Community should be informed first before giving it to him.]

Work supervisors. To oversee the work of the Community, each Community may appoint officials to supervise the work of monastery attendants and the work of novices. The Canon has little to say about the duties of these officials, other than that they should make sure that the work of the monastery attendants and novices gets done.

Removing officials from office. None of the texts provide procedures for removing officials who prove to be biased or incompetent, or who would like to be relieved of their duties. In the case of biased or incompetent officials, the Parivara (XV.13.3-15) says that their bias or incompetence is enough to make them suffer as if they were carried off straight to hell, so there is no need for their fellow bhikkhus to punish them further. As for the bhikkhus who suffer injustice because of an official's bias, they should use it as an opportunity to develop patience and equanimity. However, Pc 13 does allow for bhikkhus to complain about an official's behavior if he is truly biased. What is not mentioned is how the Community should handle the complaint.

Techinically, one could argue that the official's bias and/or incompetence disqualified him from the position, and that the transaction appointing him -- in lacking "validity of object" -- was thus not fit to stand. If his unfitness is apparent to all, and he can be persuaded not to protest his removal from office, the Community can then unanimously appoint another bhikkhu to replace him. If, however, either he or a clique of supporters within the Community protests the action, he cannot be removed or replaced.

In Thailand, this problem is circumvented by a civil law, which gives the abbot of the monastery the power to appoint Community officials and to remove them from office. If bhikkhus have a complaint against a Community official, the honorable practice is to speak up in a Community meeting. (The dishonorable practice is to write anonymous letters to the abbot or to post anonymous notices around the monastery.) If the abbot agrees that the official's behavior is truly biased, he may remove him from office and appoint another bhikkhu in his place. I personally know of a case, dating from almost three decades ago, in which a meal designator had such a personal animosity for a junior bhikkhu that he arranged for the junior bhikkhu to be excluded from the rosters for all the meals for which he, the official, was responsible. This situation lasted for a full year, during which the junior bhikkhu never voiced a complaint. Finally, when the abbot checked the rosters and realized what was happening, he persuaded the official to resign his position and replaced him with the junior bhikkhu. The latter has proved so unbiased -- even to the official who had wronged him -- that he has maintained the position ever since.

As for the case of a bhikkhu who wants to resign his position, the common practice in Thailand is for him to tender his resignation to the abbot. If the abbot accepts it, the official is freed from his duties. If not, he must continue in the office. At that point, if he is serious about wanting to be relieved of his duties, his only recourse is to leave the monastery and live elsewhere.

In countries where the abbot is not empowered to appoint and remove Community officials, the removal of an official would require the consent of the entire Community. If an official truly wants to resign, the humane policy

would be to accept his resignation and find another bhikkhu to fill his place. However, so many variables can surround such a situation that the Canon is wise in not trying to legislate for it. Each Community must thus handle the case in whatever way seems fit.

Rules

Robe-cloth

"I allow that a bhikkhu endowed with five qualities be authorized as a **robe-cloth receiver:** whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what is received and not received." -- Mv.VIII.5.1
Transaction statement -- Mv.VIII.5.2
"I allow that a bhikkhu endowed with five qualities be authorized as a **robe-cloth keeper:** whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what is put away and not put away." -- Mv.VIII.6.1
Transaction statement -- Mv.VIII.6.2

"I allow that a storehouse be authorized -- wherever the Community desires: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell." -- Mv.VIII.7.1
Transaction statement -- Mv.VIII.7.2
"I allow that a bhikkhu endowed with five qualities be authorized as a **storehouse guard:** whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what is guarded and not guarded." -- Mv.VIII.8.1
Transaction statement -- Mv.VIII.8.1
"A storehouse guardian is not to be moved. Whoever should move him: an offense of wrong doing." -- Mv.VIII.8.2

"I allow that (robe-cloth) be divided up by the Community that is present." "I allow that a bhikkhu endowed with five qualities be authorized as a **robe-cloth divider (distributor):** whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what is divided and not divided." -- Mv.VIII.9.1
Transaction statement -- Mv.VIII.9.1

General Rules for Dividing/distributing Cloth

"I allow that, having first separated the cloth (by type) and estimated it (by price), equalizing the portions, having assembled the bhikkhus and gathered them in groups, a bundle of robe-cloth be set out ... I allow that half a bundle be given to novices." -- Mv.VIII.9.2

"I allow that, when one is going off, his portion be given to him ... I allow that, when one is going off, more than his portion be given to him if he gives a compensation." -- Mv.VIII.9.3
"I allow that, having made up for any inequality, lots be cast with kusa-grass." -- Mv.VIII.9.4

"There are these eight standards for the arising of robe-cloth:
1. One gives within the territory.
2. One gives within the agreement.
3. One gives where food is prepared.
4. One gives to the Community.
5. One gives to both sides of the Community.
6. One gives to the Community that has spent the Rains.
7. One gives having designated.
8. One gives to an individual." -- Mv.VIII.32

1. It is to be divided among however many bhikkhus are within the territory.
2. Many residences pool their gains. Whatever is given in one residence is given everywhere.
3. It is given where they do the constant business (upkeep) of the Community.
4. It is divided among the entire Community that is present. -- Mv.VIII.32

"There is the case where a bhikkhu has entered the Rains alone. There people, saying, 'We are giving to the Community,' give robe-cloths. I allow that those robe-cloths be just for him until the dismantling of the kathina." -- Mv.VIII.24.2

"There is the case where a bhikkhu has entered the non-rainy season alone. There people, saying, 'We are giving to the Community,' give robe-cloths. I allow that he determine the robe-cloths, 'There robe-cloths are mine.' If, when he has not yet determined the robe-cloths, another bhikkhu comes along, then an equal share is to be given to him. If, while those bhikkhus are dividing the cloth but have not yet drawn kusa-lots, another bhikkhu comes along, an equal share is to be given to him. If those bhikkhus dividing the cloth have drawn kusa-lots, and another bhikkhu comes along, they do not have to give him a share if they don't want to." -- Mv.VIII.24.4

Now at that time two elder brothers, Ven. Isidasa and Ven. Isibhatta, having spent the Rains-residence in Savatthi, went to a certain village monastery. People, (saying,) "At long last the elders have come," gave food together with robe-cloths. The resident bhikkhus asked the elders, "Venerable sirs, these Community robe-cloths have arisen because of your coming. Will you consent to a portion?" The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.5

Now at that time three bhikkhus were spending the Rains-residence in Rajagaha. There, people (saying,) "We are giving to the Community," gave robe-cloths. The thought occurred to the bhikkhus, "It has been laid down by the Blessed One that a Community is at least a group of four, but we are three people. Yet these people (saying,) 'We are giving to the Community,' have given robe-cloths. So how are these to be treated by us?" Now at that time a number of elders -- Ven. Nilvasi, Ven. Sanavasi, Ven. Gopaka, Ven. Bhagu, and Ven. Phalidasandana were staying in Pataliputta at the Rooster Park. So the bhikkhus, having gone to Pataliputta, asked the elders. The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina." -- Mv.VIII.24.6

5. Even if there are many bhikkhus and one bhikkhuni, she is to be given half. Even if there are many bhikkhunis and one bhikkhu, he is to be given half. -- Mv.VIII.32

6. It is to be divided among however many bhikkhus have spent the Rains in that residence. -- Mv.VIII.32
"One who has entered the Rains in one place should not consent to a portion of robe-cloth from another place. Whoever should do so: an offense of wrong doing." -- Mv.VIII.25.3

"There is the case where a bhikkhu enters the Rains in two residences, thinking, 'In this way a great deal of robe-cloth will come to me.' If he spends half the time here and half the time there, he should be given half a portion here and half a portion there. Or wherever he spends more time, he should be given a portion there." -- Mv.VIII.25.4

"There is the case where a bhikkhu, having spent the Rains, goes away before robe-cloth arises. If there is an appropriate receiver (in his place) it should be given to him.
"There is the case where a bhikkhu, having spent the Rains and before robe-cloth arise, disrobes ... dies ... is discovered to be a novice ... to be a disavower of the training ... to have committed an extreme offense. The Community is the owner.

"There is the case where a bhikkhu, having spent the Rains and before robe-cloth arises, is discovered to be insane ... possessed ... unhinged with through ... to have been suspended for not seeing an offense ... to have been suspended for not having made amends for an acknowledged offense ... to have been suspended for not having abandoned evil views. If there is an appropriate receiver (in his place) it should be given to him.
"There is the case where a bhikkhu, having spent the Rains and before robe-cloth arises, is discovered to be a pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite. The Community is the owner." -- Mv.VIII.30.2
Similarly if robe-cloth has arisen but not yet been divided up -- Mv.VIII.30.3

"There is the case where bhikkhus have spent the Rains and the Community splits before robe-cloth arises. People give water to one faction and robe-cloth to the other faction, saying, 'We are giving to the Community.' That is for the (entire) Community ... People give water to one faction and robe-cloth to the same faction, saying, 'We are giving to the Community.' That is for the (entire) Community. People give water to one faction and robe-cloth to the other faction, saying, 'We are giving to the faction.' That is just for the faction. People give water to one faction and robe-cloth to the same faction, saying, 'We are giving to the faction.' That is just for the faction." -- Mv.VIII.30.4-5

"There is the case where bhikkhus have spent the Rains and, when robe-cloth has arisen but before it is divided, the Community splits. That is equally for all." -- Mv.VIII.30.6

7. Conjey or meals or non-staple foods or robe-cloths or lodgings or medicines.

8. 'I am giving this robe-cloth to so and so.' -- Mv.VIII.32

Meals
Procedure and transaction statement for authorizing a meal designator. "I allow that, food be appointed after having tied on a ticket or a leaf and having portioned it out." -- Cv.VI.21.1
"I allow a Community meal, a designated meal, an invitational meal, a lottery meal, a meal on (particular day(s) of) the fortnight, an uposatha meal, a day-after-the-uposatha meal." -- Cv.VI.21.1
"I allow meals for new-comers, meals for those going away, meals for the sick, meals for those tending the sick, constant conjey." -- Mv.VIII.15.15

Lodgings
Qualifications for a lodging bestower *(senasana-gahapaka):* not biased with the bias of desire, aversion, delusion, or fear; knows what is and is not bestowed. Procedure and transaction statement for authorizing a lodging bestower. -- Cv.VI.11.2

Procedure and transaction statement for authorizing a lodging assignor *(senasana-paññapaka).* -- Cv.VI.11.2
"An ill bhikkhu should not be made to move. Whoever should make him move: an offense of wrong doing" ... (Group-of-six bhikkhus use their illness as an excuse to keep the best lodgings:) "I allow that an appropriate lodging be given to one who is ill" ... "A lodging should not be reserved on a slight pretext. Whoever should do so: an offense of wrong doing." -- Cv.VI.10.2

"A bhikkhu should not be evicted from a dwelling belonging to the Community by one who is angry and displeased. Whoever should evict him should be dealt with in accordance with the rule (Pc 17). I allow that lodgings be laid claim to (§)." -- Cv.VI.11.1
"A storehouse guardian is not to be moved. Whoever should move him: an offense of wrong doing." -- Mv.VIII.8.2

How lodging claims are to be allotted: "I allow you first to count the bhikkhus, then to count the sleeping spaces, then to allot by sleeping spaces" ... (Many sleeping spaces were left over:) "I allow you to allot by dwellings" ... (Many dwellings were left over:) "I allow you to allot by areas" ... (Many areas were left over:) "I allow you to give an extra share. When one has taken an extra share and another bhikkhu comes, one does not have to give it to him if one does not want to" ... "A bhikkhu staying outside the (monastery) territory should not lay claim to a lodging. Whoever should lay claim: an offense of wrong doing" ... "Having laid claim to a lodging, one should not claim it for all seasons (§). Whoever should do so: an offense of wrong doing. I allow it to be claimed for the three months of the Rains, but not to be claimed for the season-time." -- Cv.VI.11.3
"There are three (times of) laying claim to lodgings: earlier, later, and intervening. The earlier time they are to be laid claim to is the day after the full moon of Asalhi; the later time they are to be laid claim to is a month after Asalhi; the intervening time they are to be laid claim to is a day after the Invitation for the purpose of dwelling for the coming Rains." -- Cv.VI.11.4

"Two lodgings/lodging claims are not to be claimed by one (bhikkhu). Whoever should do so: an offense of wrong doing." -- Cv.VI.12

Building Responsibility

"I allow that building (responsibility) (§) be given. The builder bhikkhu will make an effort (thinking,) 'How can the dwelling be finished quickly?' and will repair things that are cracked and broken." -- Cv.VI.5.2
Procedure and transaction statement -- Cv.VI.5.3

"Building responsibility should not be assigned simply for piling up mounds (of clay), smearing a wall, placing a door, making a socket, making a window-hole, white-washing, plastering with black, plastering with red chalk, thatching a roof, tying down a roof, closing off pigeon roosts, restoring broken down and dilapidated parts, polishing/finishing a floor. It should not be assigned for twenty years, thirty years, for life. Building responsibility for a completed dwelling until the time of one's cremation should not be assigned. Whoever should do so: an offense of wrong doing. I allow that building responsibility be assigned for an unbuilt or unfinished dwelling. Having considered (inspected) the building work (§) in the case of a small dwelling, building responsibility may be assigned for five-six years. Having considered (inspected) the building work (§) in the case of a barrel-vaulted dwelling, building responsibility may be assigned for seven-eight years. Having considered (inspected) the building work (§) in the case of a large dwelling, building responsibility may be assigned for ten-twelve years." -- Cv.VI.17.1

"Building responsibility for an entire dwelling should not be given. Whoever should do so: an offense of wrong doing" ... "Building responsibility for two (dwellings) should not be given to one. Whoever should do so: an offense of wrong doing" ... "Having taken on building responsibility, one should not have another one stay (there). Whoever should do so: an offense of wrong doing" ... "Having taken on building responsibility, one should not lay claim to what belongs to the Community. Whoever should do so: an offense of wrong doing. I allow that one good sleeping place be taken" ... "Building responsibility should not be given to one staying outside the (monastery) territory. Whoever should do so: an offense of wrong doing" ... "Having taken on building responsibility one should not reserve (lay claim to) it for all seasons (§). Whoever should do so: an offense of wrong doing. I allow it to be reserved (laid claim to) for the three months of the Rains, but not to be reserved (laid claim to) for the season-time." -- Cv.VI.17.2

"There is the case where a bhikkhu, having taken on building responsibility, goes away. (Thinking,) 'May what belongs to the Community not go to ruin,' it (building responsibility) should be given to another. There is the case where a bhikkhu, having taken on building responsibility but leaving it unfinished, disrobes ... dies ... is discovered to be a novice, is discovered to be a disavower of the training ... one who has committed an extreme (parajika) offense ... one who is insane ... one who is possessed ... one who is delirious with pain ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not abandoning an evil view ... a pandaka ... a person in communion through theft ... a bhikkhu who has gone over to another sect ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhuni ... a schismatic ... a shedder of (a Tathagata's) blood ... a hermaphrodite. (Thinking,) 'May what belongs to the Community not go to ruin,' it (building responsibility) should be given to another.

"There is the case where a bhikkhu, having taken on building responsibility but leaving it unfinished, goes away ... is discovered to be a hermaphrodite. (Thinking,) 'May what belongs to the Community not go to ruin,' it (building responsibility) should be given to another.

"There is the case where a bhikkhu, having taken on building responsibility, on finishing it goes away. It is his.

"There is the case where a bhikkhu, having taken on building responsibility, on finishing it disrobes ... is discovered to have committed an extreme offense. The Community is the owner.

"There is the case where a bhikkhu, having taken on building responsibility, on finishing it is discovered to be one who is insane ... one who is possessed ... one who is delirious with pain ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not abandoning an evil view. It is his.

"There is the case where a bhikkhu, having taken on building responsibility, on finishing it is discovered to be a pandaka ... a hermaphrodite. The Community is the owner." -- Cv.VI.17.3

Various Officials
Procedure and transaction statements for appointing:

a lodging assignor *(senasana-paññapaka)*
a storeroom keeper
a robe-cloth distributor
a conjey distributor
a fruit distributor
a non-staple food distributor -- Cv.VI.21.2

Procedure and transaction statements for appointing a disposer of minor items. Things to be given out to individuals: a needle, a small knife, a pair of sandals, a waistband, a shoulder strap, a straining cloth, a water strainer (§), small pieces of cloth. If the Community has ghee, oil, honey, molasses, an individual is to be given one sip. If he has need of more, he is to be given another. If he has need of still more, he is to be given yet another (§). -- Cv.VI.21.3

Procedure and transaction statements for appointing:

a bathing-cloth bestower (§)
a bowl bestower (§)
a superintendent of monastery attendants
a superintendent of novices -- Cv.VI.21.3

Chapter Nineteen: Penance & Probation

As mentioned in Chapter 12, the procedures for settling the most complicated offense-issue -- the incurring of a sanghadisesa offense -- involve a series of duty-issues, or Community transactions. In the conclusion to Chapter 5 of Volume One we presented these procedures in a brief sketch. The purpose of this chapter is to provide a more complete outline of these procedures, and to fill in the outline with enough detail to provide a guide for its practical application.

The procedures for settling an offense are called *vutthana-vidhi* -- literally, the course for getting up. The term "getting up" plays on the literal meaning of the Pali word for offense, *apatti,* or "falling down." The purpose of the vutthana-vidhi is to enable a bhikkhu who has stumbled in his practice to get up and continue on his way. This is an important point to bear in mind, and one we will encounter again in the following chapter: that these disciplinary measures are aimed, not at retribution, but at rehabilitation. In other words, they are not meant to make the offender suffer as a way of paying off his crimes, but rather as a way of teaching him the *hiri* and *ottappa* -- the sense of conscience and fear of the consequences of his actions -- that he will need to keep from stumbling again.

The vutthana-vidhi for a sanghadisesa offense is as follows: A bhikkhu who commits a sanghadisesa offense must, before dawn of the following day, inform a fellow bhikkhu of what he has done. A Community of at least four bhikkhus must then meet and, at his request, grant him a six-day (literally, six-night) period of penance *(manatta),* during which he is deprived of certain rights and must observe certain duties. After he has completed his penance, a Community of at least twenty bhikkhus must meet and -- again at his request -- rehabilitate him.

If, however, he originally concealed his offense for any number of days, he cannot undergo penance until he has completed a period of probation *(parivasa)* equal to the number of days of concealment. As with penance, he must request a Community of at least four bhikkhus to grant him the period of probation; and, although there are slight differences in the details, probation further resembles penance in that it involves the curtailment of certain rights and the observance of certain duties.

If, at any time between the first Community meeting to grant penance or probation and the final meeting at which the bhikkhu is rehabilitated, he commits another sanghadisesa offense, he must again inform another bhikkhu, and then request a Community of at least four bhikkhus to "send him back to the beginning." In other words, they make him begin the procedure all over again. If either the original or the new offense was concealed for any number of days, he must start with a period of probation equal to the number of days that the longest-concealed offense was concealed. Only when this probation is completed may he ask for penance.

Thus, to make amends for a sanghadisesa offense, one must pass through at least two stages -- observing penance and deserving (waiting for) rehabilitation -- whereas in some cases, up to five stages may be involved: observing probation, deserving to be sent back to the beginning, deserving penance, observing penance, and deserving rehabilitation. Each of these five stages involves certain duties and restrictions. Penance has a few duties and restrictions that are peculiar to it, whereas the other four stages all have the same duties and restrictions in common.

An individual bhikkhu's path through these various stages depends on a number of contingencies: whether he has committed one or more than one offence; whether, if more than one, any of those offenses were committed while following the vutthana-vidhi; whether any of those offenses were concealed; whether, if any of those offenses were concealed, he can remember the precise number of days they were concealed; whether, when reporting his offense(s) to the Community, he actually tells them the true number of offenses and days of concealment; and whether he commits his offense(s) alone or together with another bhikkhu.

The Canon lists the courses to be followed for these contingencies on a case-by-case model, without providing an overview of the entire subject. The Commentary, using the term "penance" to cover the entire course of a vutthana-vidhi, provides an overview by dividing the various courses of vutthana-vidhi into two major sets: *apaticchanna-manatta,* penance for unconcealed offenses, and *paticchanna-manatta,* penance for concealed offenses. Under the latter set it places a large sub-set, *samodhana-manatta,* penance for combined offenses -- i.e., multiple offenses that are gathered together under a single course of penance -- which it further divides into

three types. This analysis, however, does not capture all the possible variations, for there are cases where multiple unconcealed offenses can be covered by a single penance, with no need for probation, and the overview ignores the last two contingencies mentioned in the previous paragraph.

Thus, although our discussion will make use of the Commentary's terminology, we will have to adjust the terminology to provide a better fit for the contingencies actually mentioned in the Canon. After a few brief remarks about the formal statements and transactions used in the vutthana-vidhi, we will discuss penance first and probation second. Because the only constant factors in each stage are (1) the duties a bhikkhu is to observe while in that stage and (2) the penalties for not observing them, the discussion for each of these two stages will begin with these topics, followed by a section on practicalities involved in the simplest course through that particular stage. Then we will discuss factors that can complicate the course through either stage.

Formal statements & transactions. There are four types of formal statements involved in the vutthana-vidhi for sanghadisesa offenses:

(1) the statement by which the offender informs another bhikkhu of his offense;
(2) his requests for penance, probation, rehabilitation, etc.;
(3) the transaction statements recited as part of the Community transactions in imposing penance, etc.; and
(4) the notifications that the offender is required to give to the Community during the course of his penance, probation, etc.

The Canon sets no pattern for type (1). The Commentary quotes the Kurundi as saying that, when informing the other bhikkhu, the offender may word his announcement to the effect that "I inform you of an offense" or "I inform you of a heavy offense," but not, "I inform you of a light offense." According to Buddhaghosa, one may mention the class of offense (sanghadisesa), the grounds of the offense (e.g., intentional semen-emission), or both.

In the remaining three types of statements -- requests, transaction statements, and acts of notification -- the Canon sets a pattern in which statements are tailor-made to the individual case, giving a history of the offense and how the bhikkhu has handled his efforts to make amends for it. Examples of some of the more common patterns are given in Appendix III. For instance, if a bhikkhu undergoes probation and penance, but commits another sanghadisesa offense while awaiting rehabilitation and so must go back to the beginning to observe probation and penance all over again, then from that point on his requests, the Community's transaction statements, and his notifications to the Community must cite these facts each and every time. This, of course, requires a great deal of memorization, both for the offender and for the bhikkhu(s) who will have to recite the transaction statements. On top of this, all the transaction statements in these procedures consist of a motion and three proclamations, the longest possible form. From these facts it is hard to escape the conclusion that these procedures are designed to be a burden, both for the offender and for his fellow bhikkhus, and a special burden when an offender cannot behave himself properly in the course of undergoing the procedures. And from this it is hard to escape the further conclusion that this burden is intended to act as a deterrent to anyone who feels tempted to transgress or re-transgress any of the sanghadisesa rules.

One special requirement here -- which, according to the Commentary, applies only to transactions concerned with the vutthana-vidhi -- is that the quorum of bhikkhus performing any of the transactions may not be filled by another bhikkhu who is also undergoing any stage of the vutthana-vidhi. In other words, if the meeting contains such bhikkhus but the quorum is filled without counting them, the validity of the assembly is still fulfilled. If such bhikkhus need to be included to fill the quorum, it is not.

If, for any reason, the Community transactions for imposing probation, sending back to the beginning, imposing penance, or giving rehabilitation are invalid, the bhikkhu undergoing the vutthana-vidhi is not truly purified of his offense. Any aspects of the procedure that depended on an invalid transaction have to be repeated. For instance, if the only invalid transaction was the one giving rehabilitation, the only part of the procedure that has to be redone is the meeting for giving rehabilitation. If, however, the invalid transaction was the one giving probation, the Community must meet again to grant him a new probation, and the bhikkhu has to undergo probation, followed by all the subsequent steps, all over again. Thus the Community must be scrupulous in all its transactions in order to avoid saddling the bhikkhu in question with needless hardships.

Penance. The Canon states that penance should be observed for six nights, but there is some difference of opinion as to what this means. The Commentary follows the pattern given in Pc 5, Pc 49, etc., of counting "nights" as dawns. In other words, it maintains that one need observe the duties of penance only around the time of dawn for that night to count. The Vinaya Mukha, however, insists that the word "night" here means a full 24-hour period of night-and-day (this follows the definition of "night" in M.131; see the discussion in the conclusion to Chapter 5 in Volume One). The Vinaya Mukha's interpretation seems closer to the Canon, in that many of the restrictions that a bhikkhu observing penance must observe deal with activities not normally done at dawn.

Duties. A bhikkhu who is to undergo penance must first request it from the Community. Having arranged his robe over one shoulder, he approaches the assembled Community, bows down to the feet of the senior bhikkhus, and then sits in the kneeling position with his hands in añjali and states the request for penance as given in Appendix III. One of the bhikkhus -- experienced and competent -- then recites the transaction statement granting penance as given in Appendix III. This pattern is followed in other steps of the vutthana-vidhi as well: when a bhikkhu requests probation, asks to be sent back to the beginning, and requests rehabilitation.
The duties for a bhikkhu undergoing penance fall into three major sections, with the second section comprised of five sub-sections. They are:

1) Issues of seniority. He should not consent to a regular bhikkhu's performing any of the duties of respect for him. These include bowing down to him, standing up to greet him, performing añjali to him; bringing him a seat, bedding, water for washing his feet, a foot stand, a foot wiper; receiving his bowl and robe; scrubbing his back while bathing. However, a senior bhikkhu undergoing penance may consent when a junior bhikkhu who is also undergoing penance performs these duties for him. There are five areas, though, where a bhikkhu undergoing penance still maintains his seniority vis-à-vis regular bhikkhus: the uposatha, the Invitation, receiving rains-bathing-cloths, receiving offerings, and receiving food.

According to the Commentary, "regular bhikkhu" here in section 1 and in section 2E means any bhikkhu not undergoing penance. Thus the term includes bhikkhus undergoing probation, deserving to be sent back to the beginning, deserving penance, and deserving rehabilitation. This principle applies to all five of the stages that a bhikkhu might go through in the course of his vutthana-vidhi: with regard to issues of seniority, bhikkhus in each group must treat the bhikkhus in any of the other four groups as they would regular bhikkhus.
The Commentary further notes that if a bhikkhu undergoing penance has any bhikkhus living in dependence on him, he should tell them, "Don't perform your normal duties for me." If, having been told this, they continue to perform those duties anyway, he incurs no offense in consenting.

As for the five areas where one continues to maintain seniority vis-à-vis regular bhikkhus, the Commentary states that when participating in the uposatha or Invitation, one should sit within hatthapasa, but there are differences of opinion among the ancient commentaries as to whether one should sit in line with normal seniority -- even though the Canon states clearly that seniority still obtains during these transactions. As for seniority with regard to offerings of cloth, food, etc., the Commentary states that this principle applies to receiving offerings given or dedicated to the Community. Thus, in terms of food, one maintains one's seniority in the rosters for Community meals and designated meals. However, in line with the duties mentioned under 2B, if invited to an invitational meal, one must sit at the end of the line of bhikkhus.

2) Proper conduct.

A. A bhikkhu undergoing penance should not give Acceptance, should not give dependence, and should not have a novice attend to him. [The Commentary notes here that he may set his penance-duties aside (see below) to act as a preceptor or a reciting teacher in an ordination ceremony, but it is hard to imagine that the new bhikkhu would feel inspired on finding out, the day after his ordination, that his preceptor is undergoing penance. A wiser policy would be to wait until one has been rehabilitated before resuming one's duties as preceptor. The Commentary adds that if one is undergoing penance, one should tell any pupils living in dependence on one to take dependence under another bhikkhu. However, as above, if they continue to perform their duties to him anyway after having been told this, one incurs no offense in consenting.]

A bhikkhu undergoing penance should not consent to an authorization to exhort the bhikkhunis. Even when authorized, he should not exhort them.

Whatever offense he was granted penance for, he should not commit that offense, or one of a similar sort, or one worse than that. He should not criticize the penance transaction or those who did the transaction. [Here the Commentary gives an example of what passed for a clever criticism in its day: "Was that transaction *(kamma)* an example of farming *(kasi-kamma)* or an example of cow-herding *(gorakkha-kamma)?"]*

He should not cancel a regular bhikkhu's uposatha or Invitation, should not get into a debate with a bhikkhu who has threatened to level an accusation against him (this is how the Commentary defines *savacaniyam),* should not function in a position of authority within the monastery. [Here the Commentary illustrates "functioning in a position of authority" with such actions as reciting the Patimokkha, inviting a fellow bhikkhu to give a Dhamma talk, or receiving formal authorization of any kind. The Sub-commentary, which was written in the time when monasteries began to have abbots, adds that he should not function as the senior member/abbot of the monastery in any way.]

He should not get another bhikkhu to give him leave in order to make an accusation; should not make a formal charge; should not make another bhikkhu testify as part of settling a formal charge; should not join bhikkhus in disputing with bhikkhus.

B. A bhikkhu undergoing penance should not walk or sit in front of a regular bhikkhu. He should not approach lay families with a regular bhikkhu as the contemplative who precedes him or follows him.

He should be presented with whatever is the Community's last seat, bed, and dwelling place, and he should accept it. He is not allowed to undertake the wilderness-dweller's practice or the alms-goer's practice as a way of avoiding the embarrassment of having lay people see him staying in the last dwelling in the monastery or sitting in the last seat in the refectory (in those days, an alms-goer would often take his meal at a quiet spot outside of the monastery). For the same reason, he should not have alms food sent to him (where he could eat it without having to go to the refectory and sit in the last seat). The prohibition against undertaking the wilderness-dweller's practice also serves to prevent him from living apart from a monastery where there is a full Community of bhikkhus. [The Commentary adds here that if one ordinarily goes for alms, it is all right to continue going. It is also allowable not to go for alms (i.e., to have food sent to one) if one is sick or has duties, such as construction work or duties to one's mentor.

If, in the village where one goes for alms, there are so many bhikkhus from other monasteries also going for alms that it is inconvenient to inform them all (see 2C, below), one may go to undergo penance at another, more secluded monastery where the bhikkhus are one's friends. (This is the only passage in the texts indicating that a bhikkhu undergoing penance must inform not only the bhikkhus he encounters while in a monastery but also those he encounters while he is outside of a monastery. Because this statement comes in the Commentary, not all Communities follow it. In other words, they maintain -- in line with the Canon -- that a bhikkhu undergoing penance is duty-bound to inform only the bhikkhus he sees while he is on monastery grounds, either as a resident or as a visitor. See the next section.)]

C. When a bhikkhu undergoing penance has newly arrived at a monastery, he should notify the bhikkhus there of the fact that he is undergoing penance. He should also notify any bhikkhu who comes to the monastery where he is staying. Then, every day of his penance, he must notify all the bhikkhus in the monastery again. On uposatha and Invitation days he should give his notification during the Community meeting. If he is too sick to go himself on any of these occasions, he must send a messenger to give notification in his stead. [Here the Commentary adds if one finds out after a visitor has left that he has come, one should go to notify him. If one can't catch up with him, one's day doesn't count, but there is no offense. Even if the incoming bhikkhu comes only into the immediate vicinity of the monastery and one knows he is there, one must notify him. If one finds out later that he has passed by, then again, one should go to notify him. If one can't catch up with him, one's day doesn't count, but there is no offense. Even if simply seeing another bhikkhu from afar, one should notify him.

On this point, however, the Commentary reports a disagreement: Ven. Sanghasenabhaya Thera says that if it is impossible to catch up with a bhikkhu seen from afar, there is no offense, and the day still counts; whereas Ven. Karvikatissa Thera says that there is no offense but the day doesn't count. If a visitor comes without one's knowledge, the Commentary seems to assume that, although one incurs no offense for not telling him, one's day still doesn't count. Thus, given the fact that one might have not known of a visitor who came, one should observe

penance for a few extra days to compensate for such unknown quantities. The Sub-commentary adds further that even if a visiting bhikkhu is also on penance, each must notify the other. If one sends a messenger to notify the other bhikkhus in the monastery of one's undergoing penance, the Commentary insists that the messenger be a bhikkhu.]

D. Except when there are obstructions, a bhikkhu undergoing penance should not go from a residence or non-residence where there are bhikkhus to a residence or non-residence where there are no bhikkhus (or bhikkhus of a separate communion), unless accompanied by a Community. [The Commentary defines "obstructions" here as the ten obstructions listed in Chapter 15, and "Community" as at least four bhikkhus not undergoing any stages of the vutthana-vidhi. If, to escape from obstructions, one goes without being escorted by a Community, one's day doesn't count, but the Canon -- according to the Commentary -- is here counseling that it is wise to give up the counting of the day in order to escape the obstructions.] ("Residence" as used in this section, seems to mean "monastery," but none of the texts discuss this point.)

A bhikkhu undergoing penance may go from a residence or non-residence where there are bhikkhus to a residence or non-residence where there are bhikkhus of the same communion if he knows, "I can get there today."

E. A bhikkhu undergoing penance should not reside in a residence or non-residence under the same roof with a regular bhikkhu or with a more senior bhikkhu undergoing penance. [In explaining this point, the Commentary defines "residence" as used in this section as meaning any building built for people to live in; and a "non-residence" as other buildings, such as a roof over a cetiya, a broom storeroom, a bathroom, or a gatehouse. "One roof" is determined by the line of rain dripping from the eaves of the building's roof(s) -- in other words, if the roofs overlap so that they do not form distinctly separate rain-drip lines on the ground, they count as one roof. If a single building has many "upacaras" (see Pc 5), one may not stay there if there is a regular bhikkhu in the building, even if he is in a separate upacara; if one happens unknowingly to be lying down in a building at the same time as a regular bhikkhu is lying down there, one's day doesn't count, but there is no offense. For some reason, the Commentary adds that if a junior and senior bhikkhu, both undergoing penance, are lying down under the same roof without knowing it, neither incurs an offense (which makes sense) but neither is allowed to count that day (which doesn't make sense for the senior bhikkhu).]

On seeing a regular bhikkhu (or a more senior bhikkhu undergoing penance -- this qualifying phrase applies to every case of "regular bhikkhu" in this section) he should get up from his seat and offer it to the regular bhikkhu. [Here the Commentary says that a regular junior bhikkhu should not visit a senior bhikkhu on penance simply for the cheap gratification in seeing him get up in respect. The stipulation that the bhikkhu undergoing penance must offer his seat to the regular bhikkhu is to prevent him from simply running off when seeing a regular bhikkhu approach.] He should not sit on the same seat as a regular bhikkhu; if a regular bhikkhu is sitting on a low seat, he should not sit on a high seat [within six meters, says the Commentary]; if a regular bhikkhu is sitting on the ground, he should not sit on a seat. He should not walk back and forth on the same walking-meditation path as a regular bhikkhu; if a regular bhikkhu is walking back and forth on a low walking-meditation path, he should not walk back and forth on a higher walking-meditation path [within six meters and in plain view of the other path]; if a regular bhikkhu is walking back and forth on the ground, he should not walk back and forth on a constructed walking-meditation path. (The duties in this section apply to all five stages of the vutthana-vidhi, which creates a problem of logistics. Because the bhikkhus in each stage must treat the bhikkhus in the four other stages as regular bhikkhus, the question arises: How are two bhikkhus to treat each other if, say, one is undergoing penance while the other is undergoing probation? Which one offers his seat to the other? The texts do not say, so this is an area where each Community may set its own standards, based either on actual seniority or the level of progress through the vutthana-vidhi (e.g., with a bhikkhu deserving rehabilitation considered higher on the ladder than a bhikkhu undergoing penance).

3) Completing a quorum. This point was stated earlier in this chapter, but it bears repeating: if, with a bhikkhu undergoing penance as the fourth member, a Community grants probation, sends back to the beginning, grants penance; or as the twentieth, rehabilitates, the transaction is invalid. [Here the Commentary states that the bhikkhu may complete the quorum for other transactions. If the Community needs him to complete a quorum for imposing probation, etc., he should set his duties aside (see below) to complete the quorum -- but a wise policy would be to grant this allowance only when absolutely necessary.]

Penalties. If a bhikkhu undergoing penance disobeys any of these duties or restrictions, he incurs a dukkata. If, on any of the days of his penance, he commits any of the following "night-cutting *(ratti-cheda)"* activities, that day/night does not count toward the total of six:

1) living together, i.e., residing under the same roof as a regular bhikkhu or a more senior bhikkhu undergoing penance;

2) living apart, i.e., residing in a place that has less than four regular bhikkhus (here, "regular" means not undergoing the vutthana-vidhi);

3) not notifying the bhikkhus of his penance in line with the requirements under 2C; and

4) going about unaccompanied in defiance of the regulations under 2D.

As the Commentary points out, there are instances where one might commit a night-cutting activity without realizing it, so a wise policy is to observe penance for an extra day or two to ensure that one's duties have been fulfilled.

Practicalities. Because a bhikkhu observing penance must notify every bhikkhu in the monastery of his penance, it is impractical for him to observe penance in a monastery with many bhikkhus in residence or coming and going on visits. Thus the texts agree that a wise policy is to choose a monastery where only a few (but no less than four) other bhikkhus are living and where visiting bhikkhus are rare. If it so happens that a large number of bhikkhus does come to stay at the monastery, the Canon contains an allowance for a bhikkhu observing penance to set his penance aside. Approaching a regular bhikkhu, arranging his robe over one shoulder, kneeling down, placing his hands in añjali, he says,

"Vatta"m nikkhipaami (I set aside the duties)."

With that, the duties are set aside. Then he says,
"Maanatta"m nikkhipaami (I set aside the penance)."

With that, the penance is set aside. The Commentary maintains that saying either statement alone is sufficient to cover both statements, but the Canon does not support this.

When the large gathering has left, he may undertake his penance and duties again, following a similar procedure: Approaching a regular bhikkhu, arranging his robe over one shoulder, kneeling down, placing his hands in añjali, he says,

"Maanatta"m samaadiyaami (I undertake the penance)."
With that, the penance is undertaken. Then he says,

"Vatta"m samaadiyaami (I undertake the duties)."
With that, the duties are undertaken. Notice that the order of the statements is reversed.

Although the Canon is silent about the issue, the Commentary insists that when a bhikkhu first takes on penance he should also recite the statements for undertaking penance and its attendant duties. Thus it suggests that as soon as the transaction statement imposing penance is finished, he should immediately undertake the penance and duties, following the appropriate formula given above. Then he should state his first notification to the Community (as under section 2C, above) to the assembled bhikkhus. (Examples of notification statements are given in Appendix III.) If the monastery where he has been given the transaction statement is too large conveniently to observe penance, and he is planning to go observe it in a smaller monastery, he may then announce that he is setting his penance aside. The Sub-commentary adds that if he doesn't give notification of his penance (following 2C) before setting his penance and duties aside, he incurs a dukkata for breaking his duties.

When he has set his penance aside, he may go unaccompanied to the other monastery, even if it is more than a

day's travel away, because technically he is a regular bhikkhu, but a wise policy followed in many Communities is to have at least one regular bhikkhu go along as a companion. When the bhikkhu who will be undergoing penance has arrived at the other monastery, he may undertake his penance and duties again, following the appropriate formulae, above.

Following the interpretation that "night" in the context of penance means "dawn," the Commentary gives the following instructions for Bhikkhu X, who is observing penance in a monastery where the resident or visiting bhikkhus are too many to conveniently notify them every day:

After setting his duties and penance aside after initially receiving penance, X should wait until dawn is near. Then he should go with four or five other bhikkhus to a spot concealed by a fence or bushes, etc., outside the monastery, {SC: at least} two leddupatas (approximately 36 meters) from its enclosure or, if there is no enclosure, from the edge of the monastery's property. He should then resume his penance and duties, and notify the assembled bhikkhus of his penance. If another bhikkhu happens to come past and X sees or hears him, X should notify him of his penance as well. If X neglects to notify him, the night doesn't count and X earns a dukkata for breaking his duties. If the other bhikkhu comes within six meters but X doesn't know he's there, the night doesn't count but there is no breaking of X's duties.

Once X has notified the assembled bhikkhus, at least one of them should remain with him, while the others may go off on whatever business they may have. When dawn comes, X should set aside his penance and duties in the presence of the remaining bhikkhu. If for some reason that bhikkhu goes off beforehand, X should set his penance and duties aside in the presence of the first bhikkhu he sees, whether that bhikkhu comes from X's own monastery or is a visitor. Having set aside his penance and duties, X is a regular bhikkhu until he takes on the penance and duties again before the dawn of the next day.

Having done this for six nights, X qualifies for rehabilitation. Before asking for rehabilitation, if he has set aside his penance and duties in the interim, he should take them on again.

That is what the Commentary says. As we stated above, however, the duties for a bhikkhu undergoing penance cover many activities that a bhikkhu would not normally do at dawn, such as eating a meal, etc., and so it seems highly unlikely that the authors of the Canon intended the word "night" to mean "dawn." In particular, the Commentary's recommendations here seem aimed at getting around many of the designed difficulties of penance simply on the basis of a technicality, and so they have little to recommend them. If one happens to commit a sanghadisesa offense while living in a large, busy monastery, the wise policy would be to find a smaller monastery of friendly bhikkhus where one could observe one's penance in full.

On fully observing one's penance, one enters the stage of *"deserving rehabilitation."* This period may take any number of days, and can be especially long in an area where the twenty bhikkhus needed for the quorum are hard to find. During this time, one must observe the duties for probation (see below), although in cases where convening the proper number of bhikkhus will take time, one may put aside one's duties until right before requesting rehabilitation. In some Communities, a bhikkhu deserving rehabilitation who has set his duties aside in this way will be directed to resume his duties every uposatha and Invitation day, and then to set them aside again after the uposatha and Invitation meetings are over. When a full quorum of twenty bhikkhus finally convenes for the purpose of one's rehabilitation, one must first resume one's duties before requesting rehabilitation.

Some Communities, perhaps for psychological impact, require that a bhikkhu requesting rehabilitation stay outside of the hatthapasa of the meeting until after the transaction statement giving him rehabilitation has been recited. Only then is he allowed within the hatthapasa. This, however, violates the stipulation given in the Vibhanga to Pc 80 that a bhikkhu must be within the hatthapasa of the meeting in order to be considered present (see the discussion in Chapter 12). So, for the rehabilitation transaction to be valid, the bhikkhu requesting rehabilitation must be within hatthapasa while the transaction statement is being recited.

Probation shares many of the duties, penalties, and practicalities for penance, with the added practical issue of calculating the number of days a bhikkhu must undergo probation before he is eligible for penance.
Duties. The duties for probation are identical to the duties for penance, with the following exceptions:

-- under 2C, although he needs to notify every visiting bhikkhu, he does not need to notify the other bhikkhus in the monastery every day; he need only notify them at the beginning of his probation and then every fortnight, during the uposatha or Invitation meetings.
-- under 2D, he needs to be accompanied only by a single regular bhikkhu rather than a full Community when going to a place where there are no bhikkhus or bhikkhus of a separate communion. (Here, a regular bhikkhu means one not undergoing the vutthana-vidhi for a sanghadisesa offense.)
-- under 2E, all bhikkhus except for those under probation are to be treated as regular bhikkhus. The term "regular bhikkhu" in this section also extends to any senior bhikkhus who are also under probation.

Penalties. A bhikkhu undergoing probation has only three "night-cuttings":
(1) living together, i.e., residing under the same roof as a regular bhikkhu or a more senior bhikkhu undergoing probation;
(2) living apart, i.e., living alone in a place without at least one regular bhikkhu (here, "regular" means not undergoing the vutthana-vidhi);
(3) not notifying the bhikkhus of his penance in line with the requirements under 2C.
In other words, unlike a bhikkhu undergoing penance, his nights are not cut if he goes about in defiance of the requirements of 2D, even though he does incur a dukkata for doing so.

Practicalities. The procedures for requesting probation, for setting it aside, and for undertaking it (again) are the similar to those for penance, with only slight changes in the wording.

One difference in the request for probation is that one must state the number of days the offense was concealed. The Commentary recommends that, if one has concealed one's offense for up to 14 days, one should count the period of concealment in days; if fifteen days, say "concealed for a fortnight"; if 16-29 days, say, "concealed for more than a fortnight"; if 30, say, "concealed for one month." From that point on, count in months and "more than x month(s) " up to "more than eleven months." From that point on, count in years and "more than x years" up to sixty years and beyond. Some examples of how to do this are given in Appendix III.

When setting probation aside, the announcement is:
"Vatta"m nikkhipaami (I set aside the duties)."
"Parivaasa"m nikkhipaami (I set aside the probation)."
When undertaking probation, the announcement is,
"Parivaasa"m samaadiyaami (I undertake the probation)."
"Vatta"m samaadiyaami (I undertake the duties)."

Because one's nights can be "cut" without one's knowledge, the Commentary recommends observing probation for a few extra days in order to provide for that contingency. Once probation is completed, one enters the stage of *"deserving penance."* During this period, one must continue to observe one's probation duties until penance has been granted. When one has been granted penance after undergoing probation, the Commentary insists that one simply state that one is undertaking penance *(Manattam samadiyami,)* with no need to repeat that one is undertaking the duties, as one has already made this statement when undertaking the duties for probation.

Concealment. Of the practical issues associated specifically with probation, the first is the question of determining what qualifies as a concealed offense. The Canon does not discuss the factors for concealment, whereas the Commentary sets them at ten, arranged in five pairs:

1. (a) One has committed an offense and (b) knows that it is an offense.
2. (a) One has not been suspended and (b) knows that one has not been suspended. (If one has been suspended, one is not in communion with other bhikkhus, and so there is no one to inform. See pair (4), below.)
3. (a) There are no obstructions and (b) one knows that there are none.
4. (a) One is able to inform another bhikkhu (one suitable to be informed) and (b) knows that one is able to.
5. (a) One wants to conceal the offense and (b) conceals it.

The Commentary then provides its own discussion of these factors, as follows:
Under pair (1): As long as the offense is a heavy offense and one knows that it is a heavy offense of any type, this factor is fulfilled. If one is not sure whether it is heavy or not, and -- intending to conceal it -- conceals it, it

counts as concealed. If it is a heavy offense but -- conceiving it to be a light offense -- one confesses it on a later day as light, it counts as neither confessed nor concealed.

Under pair (3): "Obstructions" means any of the ten obstructions mentioned in Chapter 15.

Under pair (4): A small sore on the mouth, a toothache, "wind pains," etc., don't qualify as excuses for "not being able." Cv.III.34.2 indicates that going insane after committing the offense (!) *would* count as "not being able to confess the offense." A bhikkhu "not suitable to be informed" is one of a separate communion or one who is not on friendly terms, even if he is one's own preceptor. In choosing the bhikkhu to inform, one should not choose another bhikkhu who has committed the same offense that one has committed. If one does so, one's offense is not counted as concealed (see, however, the special case under "joint offenses," below) but one still incurs a dukkata. Therefore, one should choose a pure bhikkhu as the one to inform. According to the Sub-commentary, "pure" here means one who does not have that particular sanghadisesa offense hanging over him.

Under pair (5): If at first one wants to conceal the offense but then before dawn develops a sense of conscience and informs another bhikkhu, that is called "one wants to conceal the offense but doesn't conceal it." It doesn't count as concealed.

If any of these ten factors is not fulfilled, then the offense does not count as concealed. For instance, if one is in doubt as to whether or not it is an offense, there is no penalty for waiting until one can discuss the matter with a bhikkhu who is both friendly and knowledgeable enough in the Vinaya to allay one's doubts. Once they are allayed, however, and the offense turns out to have been a sanghadisesa, one must inform another bhikkhu before the following dawn.

Mid-course adjustments. Another practical issue in granting probation concerns what to do if a bhikkhu requesting probation understates the actual amount of time he concealed his offense -- either through doubt, faulty memory, or shamelessness. If he later ends his doubt, remembers, or is overcome with shame, he can request to have his probation extended to cover the actual time of concealment. The extended time period for the probation is counted from the time the original probation was begun. Thus, if he asked for a five-day probation and then, on the fourth day, realizes that the actual time of concealment was ten days, he can ask for a ten-day probation. The first four days of the original probation count toward the new one, so he has only six more days of probation to undergo.

If, however, his original request for probation understated the number of his offenses, then when he finally ends his doubt, remembers, or is overcome with shame at the fact, he can request a probation for the offense(s) not included in the original request. This second probation begins on the day of the Community transaction granting it. Thus, for instance, having committed two offenses, each concealed for one month, suppose he asks for probation for only one of them and then on the tenth day of the probation remembers the second offense. He can then request a one-month probation for the second offense, which begins on the day it is granted; the first ten days of the first probation do not count toward the second one.

Purifying probation. A third practical issue is what to do if a bhikkhu knows that he has committed a sanghadisesa offense but doesn't know, doesn't remember, or is in doubt about the number of days he has concealed the offense. The Canon directs that he request and be granted a "purifying probation" *(suddhanta-parivasa),* in which the length of the probation is determined by his best guess as to how long the offense has been concealed.

The Commentary divides this sort of probation into two sorts: lesser *(cula-suddhanta-parivasa)* and greater *(maha-suddhanta-parivasa).*

Lesser purifying probation, it says, is for cases when the offender can recall being pure, with certainty, up to a given date following his ordination. The probation is then granted for the number of days from that date up to the present. If, after being granted probation for a set period of time, he realizes that he under- or over-estimated the time of his purity, he may accordingly extend or reduce the length of the probation without having to ask the Community to formalize the change. This probation clears all offenses except for any that he concealed but claimed not to have concealed, any that he knowingly concealed for a lesser amount of time than he claimed to

have concealed them, and any that he knowingly claimed to be fewer in number than they actually were.
Greater purifying probation is for cases when a bhikkhu cannot recall with certainty having been pure up to a given date. This probation equals the amount of time since his ordination. As with the lesser purifying probation, it may be shortened if he can later recall with certainty having been pure up to such-and-such a date; there is no need to ask the Community to formalize the change.

Multiple offenses. If a bhikkhu has committed more than one sanghadisesa offense, he may make amends for all of them at the same time. The penance for multiple offenses is called concurrent or combined *(samodhana)* penance; the probation, concurrent or combined probation. The Commentary summarizes the relevant cases in the Canon under three types of combination: *aggha-samodhana* (rate combination), *odhana-samodhana* (nullifying combination), and *missaka-samodhana* (mixed combination). (The following discussion of these terms differs from that in the Vinaya Mukha, which is based on a misunderstanding of the Commentary.)

Rate combination covers cases where all the offenses were of the same base (i.e., all in defiance of the same rule) and were committed before one's vutthana-vidhi. If the offenses were unconcealed, one need simply request penance for two offenses *(dve apattiyo)* or three *(tisso apattiyo).* The Commentary suggests that a bhikkhu requesting a combined penance for more than three offenses should simply ask for a penance for many offenses *(sambahula apattiyo).*

If any of the offenses were concealed, one must first request probation for the length of time the longest-concealed offense was concealed. Thus, if one offense was concealed for two days and another for five, one must request and undergo a five-day probation before becoming eligible to request penance.

Nullifying combination covers cases where one has committed one or more sanghadisesa offenses, of the same base as the original offense(s), in the course of one's vutthana-vidhi up through the period of awaiting rehabilitation. This is called "nullifying" because all the days that one has already observed probation, penance, etc., are nullified and one must request to be sent back to the beginning, to start the vutthana-vidhi all over again. If either the original offense(s) or the new offense(s) were concealed, one must first request a concurrent probation for the length of time the longest-concealed offense was concealed. If neither the original nor the new offense(s) were concealed, one may simply request a concurrent penance.

During the period after committing the new offense(s) and before requesting and receiving the Community transaction that sends one back to the beginning, one is in the stage of *"deserving to be sent back to the beginning,"* during which one must continue to observe one's probation duties.

The Commentary maintains that if a bhikkhu commits a new offense when his probation or penance duties have been set aside, he should not be taken back to the beginning to undergo probation/penance concurrent with the earlier offense. Instead -- as he counts as a "regular bhikkhu" during the time that the duties are set aside -- he has to undergo another, separate penance/probation period after completing his first. The Commentary's judgment here is interesting, as it serves as a warning against complacency on the part of a bhikkhu who has set his duties aside. However, this judgement may simply be based on the fact that the Canon does not contain any patterns for the formal statements to be used in a case like this. The easiest way out is thus to treat the new offense as uncombinable with the earlier offense(s), and to have the offender take a separate course through the vutthana-vidhi.

Mixed combination covers cases where the offenses are of different bases (e.g., one offense of intentional emission, one for lustful contact with a woman), and the combination may either be a rate combination (for offenses committed before beginning a vutthana-vidhi) or a nullifying combination (for extra offenses committed in the course of a vutthana-vidhi).

Joint offenses. If two (or more) bhikkhus together commit the same sanghadisesa offense, or if together they commit a sanghadisesa mixed with another offense, they must undergo the vutthana-vidhi together. Offenses of this sort are called *sabhaga,* or shared. Examples of a sanghadisesa offense committed together would be building an unauthorized dwelling in which they both expect to live (see Sg 6 & 7), joining in groundlessly accusing another bhikkhu of a parajika offense (Sg 8 & 9), or supporting a schismatic after being warned not to do so by the Community (Sg 11). An example of mixed offenses would be mutual masturbation: each incurs a

sanghadisesa for getting the other to bring him to ejaculation, while -- in bringing the other to ejaculation -- each earns a dukkata for lustful contact with a man.

The Canon's discussion of joint offenses shows that, after committing the offense together, the two bhikkhus cannot simply inform each other of the fact and consider their offense unconcealed. They must inform another bhikkhu who is innocent of the offense. If one of them conceals the offense, while the other one doesn't, the first must confess the dukkata for concealment, after which he is granted probation for the number of days the offense was concealed. Only when he is ready for penance can both bhikkhus be granted penance, which they must undergo at the same time.

Interruptions. If a bhikkhu commits a sanghadisesa offense, disrobes before undergoing the vutthana-vidhi, and then reordains, he is not exempted, after his reordination, from undergoing the vutthana-vidhi for his original offense. The same holds true if, after committing the offense, he becomes a novice and then reordains, goes insane and then recovers, becomes possessed and then regains possession of himself, or becomes delirious with pain and then returns to his senses. If he did not conceal the offense either before or after disrobing, etc., he is simply to be granted penance. If he did conceal the offense either before or after the interruption in his status as a sane bhikkhu, he is to be granted probation for the total number of days, before and after, that he concealed it. The time during which he was not a bhikkhu or not in possession of his sanity does not count as "concealing." Thus if he concealed it five days before disrobing and then three days after reordaining, he is to be given an eight-day probation regardless of how much time lapsed between his disrobing and reordination.

A similar principle holds true if he disrobes, etc., while undergoing the vutthana-vidhi and then later reordains, recovers, etc. He is to be sent back to the beginning, and, if he concealed the offense either before or after the interruption, should be granted probation for the total number of days, before and after, that it was concealed.

Rules

Transactions

"If one on probation as the fourth should grant probation, send back to the beginning, or grant penance; if, as the twentieth, he should rehabilitate, it is not a transaction and is not to be performed.
"If one deserving to be sent back to the beginning ...
"If one deserving penance ...
"If one observing penance ...
"If one deserving rehabilitation as the fourth should grant probation, send back to the beginning, or grant penance; if, as the twentieth, he should rehabilitate, it is not a transaction and is not to be performed." -- Mv.IX.4.6

Duties
"A bhikkhu under probation should not consent to a regular bhikkhu's bowing down to him, standing up to greet him, saluting him with hands placed palm-to-palm over the heart, performing duties of respect, bringing his seat, bringing his bedding, water for foot(-washing), foot stand, foot wiper; receiving his bowl and robe, scrubbing his back while bathing. Whoever should consent (to these things): an offense of wrong doing. I allow among bhikkhus who are also under probation bowing down, standing up to greet, saluting with hands placed palm-to-palm over the heart, performing duties of respect, bringing a seat, bringing bedding, water for foot(-washing), foot stand, foot wiper, receiving of bowl and robe, and back-scrubbing while bathing in accordance with seniority. I allow for bhikkhus who are under probation five things in accordance with seniority: uposatha, Invitation, rains-bathing-cloth, offerings, food [the Burmese and PTS editions of the Canon have 'rice'; C. says "food']." -- Cv.II.1.1

Proper conduct for a bhikkhu on probation:

A. He should not give Acceptance;
he should not give dependence;
a novice should not be made to attend to him;
authorization to exhort bhikkhunis should not be consented to;

even when authorized, he should not exhort bhikkhunis;
whatever offense he was granted probation for, he should not commit that offense, or one of a similar sort, or one worse than that;
he should not criticize the (probation) transaction;
he should not criticize those who did the transaction;
he should not cancel a regular bhikkhu's uposatha;
he should not cancel the Invitation (§);
he should not get into a debate with a bhikkhu who has threatened to level an accusation against him (§);
he should not function in a position of authority within the monastery (§);
he should not get someone else to give him leave;
he should not make a formal charge;
he should not make (another) testify;
he should not join bhikkhus in disputing with bhikkhus (§).

B. He should not walk in front of a regular bhikkhu;
he should not sit in front of a regular bhikkhu;
whatever is the Community's last seat, bed/bedding, dwelling place, that should be presented to him, and he should accept it;
he should not approach lay families with a regular bhikkhu as the contemplative who precedes him or follows him (§);
he should not undertake the wilderness-dweller's practice;
he should not undertake the alms-goer's practice;
he should not have alms food sent (to him) with the intent, "May they not know about me."

C. When a bhikkhu undergoing probation has newly arrived he should notify (the other bhikkhus of his probation);
he should notify any incoming bhikkhu;
he should notify (the bhikkhus) in the uposatha meeting;
he should notify (the bhikkhus) during the Invitation meeting;
if he is sick, he should notify them (of his probation) by means of a messenger. -- Cv.II.1.2

D. A bhikkhu undergoing probation should not go from a residence where there are bhikkhus to a residence where there are no bhikkhus, unless accompanied by a regular bhikkhu, except when there are obstructions. (Replace 'residence' with 'non-residence' and 'residence or non-residence.')
A bhikkhu undergoing probation should not go from a residence where there are bhikkhus to a residence where there are bhikkhus of a separate communion, unless accompanied by a regular bhikkhu, except when there are obstructions. (Replace 'residence' with 'non-residence' and 'residence or non-residence.')
A bhikkhu undergoing probation may go from a residence where there are bhikkhus to a residence where there are bhikkhus of the same communion if he knows, 'I can get there today.' (Replace 'residence' with 'non-residence' and 'residence or non-residence.') -- Cv.II.1.3

E. A bhikkhu undergoing probation should not reside in a residence under the same roof with a regular bhikkhu; he should not reside in a non-residence under the same roof with a regular bhikkhu; he should not reside in a residence or non-residence under the same roof with a regular bhikkhu;
on seeing a regular bhikkhu he should get up from his seat; he should offer his seat to the regular bhikkhu;
he should not sit on the same seat as a regular bhikkhu; if a regular bhikkhu is sitting on a low seat, he should not sit on a high seat; if a regular bhikkhu is sitting on the ground, he should not sit on a seat;
he should not walk back and forth on the same walking-meditation path as a regular bhikkhu; if a regular bhikkhu is walking back and forth on a low walking-meditation path, he should not walk back and forth on a high walking-meditation path; if a regular bhikkhu is walking back and forth on the ground, he should not walk back and forth on a (constructed) walking-meditation path.

(This is followed by prohibitions A-E, substituting "regular bhikkhu" with "senior bhikkhu undergoing probation," "bhikkhu who deserves to be sent back to the beginning," "bhikkhu who deserves penance," "bhikkhu undergoing penance," "bhikkhu who deserves rehabilitation.")

If, with a bhikkhu undergoing probation as the fourth member, a Community grants probation, sends back to the beginning, grants penance; or as the twentieth, rehabilitates, it is not a (valid) transaction and should not be done. -- Cv.II.1.4

"For a bhikkhu undergoing probation, there are three 'day/night cuttings': living together, living apart, not notifying. These are the three day/night cuttings for a bhikkhu undergoing probation." -- Cv.II.2

"I allow that probation be set aside." Procedure. (Approach a regular bhikkhu, arrange robe over one shoulder, kneel down, place hands palm-to-palm over the heart and say, 'I set aside the probation' -- the probation is set aside. 'I set aside the duties' -- the duties are set aside.) -- Cv.II.3.1

"I allow that probation be undertaken (resumed)." Procedure. (Approach a regular bhikkhu, arrange robe over one shoulder, kneel down, place hands palm-to-palm over the heart and say, 'I undertake the probation' -- the probation is undertaken. 'I undertake the duties' -- the duties are undertaken.) -- Cv.II.3.2

Duties for a bhikkhu who deserves to be sent back to the beginning are the same as those for bhikkhu undergoing probation except that, under G, "senior bhikkhu undergoing probation" is changed to "bhikkhu undergoing probation" and "bhikkhu who deserves to be sent back to the beginning" is changed to "senior bhikkhu who deserves to be sent back to the beginning" (§) -- Cv.II.4

Duties for a bhikkhu deserving penance are the same as those for a bhikkhu undergoing probation with a similar change as above -- Cv.II.5

Duties for a bhikkhu undergoing penance are the same as those for a bhikkhu undergoing probation except that
-- under C, add that he should notify the bhikkhus daily;
-- under D & E, change "accompanied by a regular bhikkhu" to "accompanied by a Community";
-- under G, change "senior bhikkhu undergoing probation" to "bhikkhu undergoing probation"; and "bhikkhu undergoing penance" to "senior bhikkhu undergoing penance." -- Cv.II.6
"For a bhikkhu undergoing penance, there are four 'day/night cuttings': living together, living apart, not notifying, going about with less than a group. These are the four day/night cuttings for a bhikkhu undergoing penance." -- Cv.II.7

"I allow that penance be set aside." Procedure. (Approach a regular bhikkhu, arrange robe over one shoulder, kneel down, place hands palm-to-palm over the heart and say, 'I set aside the penance' -- the penance is set aside. 'I set aside the duties' -- the duties are set aside.)

"I allow that penance be undertaken (resumed)." Procedure. (Approach a regular bhikkhu, arrange robe over one shoulder, kneel down, place hands palm-to-palm over the heart and say, 'I undertake the penance' -- the penance is undertaken. 'I undertake the duties' -- the duties are undertaken.) -- Cv.II.8

Duties for a bhikkhu deserving rehabilitation are the same as those for a bhikkhu undergoing probation except that, under G, "senior bhikkhu undergoing probation" is changed to "bhikkhu undergoing probation" and "bhikkhu deserving rehabilitation" is changed to "senior bhikkhu deserving rehabilitation" (§). -- Cv.II.9

Nullifying Combination
"There is the case where a bhikkhu on probation commits many sanghadisesa offenses --

not concealed, parimana [C: the type of offense can be determined]: he is to be sent back to the beginning ...
concealed, parimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...

concealed & not concealed, parimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...
not concealed, aparimana [C: the type of offense cannot be determined]: he is to be sent back to the beginning...
concealed, aparimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...

concealed & not concealed, aparimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...

not concealed, parimana & aparimana: he is to be sent back to the beginning ...

concealed, parimana & aparimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...

concealed & not concealed, parimana & aparimana: he is to be sent back to the beginning, and he is to be granted combined probation with the first offense for however long they were concealed ...

(Similarly for offenses committed while awaiting penance, while undergoing penance, and while awaiting rehabilitation.) -- Cv.III.28

Joint Offenses

Two bhikkhus commit a sanghadisesa offense, regard it as such; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a sanghadisesa offense, are in doubt as to whether it is such; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a sanghadisesa offense, regard it as a mixed offense; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a mixed offense, regard it as a sanghadisesa; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a mixed offense, regard it as mixed; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a slight offense, regard it as a sanghadisesa; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; both should be dealt with in accordance with the rule.

Two bhikkhus commit a slight offense, regard it as such; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; both should be dealt with in accordance with the rule. -- Cv.III.34.1

Two bhikkhus commit a sanghadisesa offense, regard it as such; one decides to report it, the other, not to report it: if the latter waits until dawn, it counts as concealed; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a sanghadisesa offense, regard it as such; both decide to go to report it; along the way one of them changes his mind; if the latter waits until dawn, it counts as concealed; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a sanghadisesa offense, regard it as such; go insane (!); after recovering from insanity, one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance.

Two bhikkhus commit a sanghadisesa offense, learn during the recitation of the Patimokkha that what they did is against the Patimokkha; regard their offense as a sanghadisesa; one conceals it, the other doesn't; he who conceals it should be made to confess an offense of wrong doing; after he is granted probation, both are to be granted penance. -- Cv.III.34.2

Interruptions before the Vutthana-vidhi

A bhikkhu commits many sanghadisesa offenses, disrobes without having concealed them, reordains not concealing them: is to be granted penance.

... disrobes without having concealed them, reordains and conceals them: is to be granted penance after having been granted probation for however long he at the later time concealed that set of offenses.
... disrobes having concealed them, reordains not concealing them: he is to be granted penance after having been granted probation for however long he at the earlier time concealed that set of offenses.
... disrobes having concealed them, reordains and conceals them: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses. -- Cv.III.29.1

A bhikkhu commits many sanghadisesa offenses, some concealed, some not; disrobes; reordains; doesn't conceal the offenses he earlier didn't conceal, doesn't conceal the offenses that earlier he did: is to be granted penance after having been granted probation for however long he at the earlier time concealed that set of offenses (§ -- this case is missing in BD).

... disrobes; reordains; conceals the offenses he earlier didn't conceal, doesn't conceal the offenses that earlier he did: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses.
... disrobes; reordains; doesn't conceal the offenses he earlier didn't conceal, conceals the offenses that earlier he did: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses.
... disrobes; reordains; conceals the offenses he earlier didn't conceal, conceals the offenses that earlier he did: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses. -- Cv.III.29.2

A bhikkhu commits many sanghadisesa offenses, some he knows to be offenses, some not; conceals those he knows; does not conceal those he doesn't know; disrobes; reordains; does not, on knowing, conceal the offenses earlier known and concealed; does not, on knowing, conceal the offenses earlier not known and not concealed: he is to be granted penance after having been granted probation for however long he at the earlier time concealed that set of offenses.

... does not, on knowing, conceal the offenses earlier known and concealed; does, on knowing, conceal the offenses earlier not known and not concealed: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses.
... does, on knowing, conceal offenses earlier known and concealed; does not, on knowing, conceal offenses earlier not known and not concealed: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses.
... does, on knowing, conceal offenses earlier known and concealed; does, on knowing, conceal offenses earlier not known and not concealed: he is to be granted penance after having been granted probation for however long he at the earlier and the later time concealed that set of offenses. -- Cv.III.29.3

(Similar cases for remembering and not remembering; not being in doubt and being in doubt) -- Cv.III.29.4-5
(These are followed by whole sets as above, replacing "disrobes" with -- becomes a novice, goes insane, becomes possessed, becomes delirious with pain.) -- Cv.III.30

A bhikkhu on probation commits many sanghadisesa offenses; does not conceal them; disrobes; reordains; does not conceal them: he is to be sent back to the beginning.

... does not conceal them; disrobes; reordains; conceals them: he is to be sent back to the beginning, and is to

be granted combined probation with the original offense for however long he concealed them.
... conceals them; disrobes; reordains; does not conceal them: he is to be sent back to the beginning, and is to be granted combined probation with the original offense for however long he concealed them.
... conceals them; disrobes; reordains; conceals them: he is to be sent back to the beginning, and is to be granted combined probation with the original offense for however long he concealed them.
(in detail as in 29 & 30) -- Cv.III.31

(Similar cases for one committing many sanghadisesa offenses while awaiting penance, while undergoing penance, while awaiting rehabilitation and then disrobing) -- Cv.III.32

(Similar cases for one committing many sanghadisesa offenses parimana & not concealed; aparimana & not concealed; of the same name & not concealed; of different names & not concealed; shared *(sabhaga)* & not concealed; not shared *(visabhaga)* & not concealed; disconnected *(vavatthita)* & not concealed; connected *(sambhinna)* & not concealed). [C: *Sambhinna* and *vavatthita* are another way of saying *sabhaga* and *visabhaga.]* -- Cv.III.33

Interruptions during the Vutthana-vidhi
"There is the case where a bhikkhu, while on probation, disrobes. The probation of one who has disrobed does not expire (§). If he reordains, his earlier granting of probation is as it was. Whatever probation was granted is (still) well-granted. Whatever probation was observed is well-observed (§). The remainder is to be observed."
(Similar cases for one who becomes a novice, goes insane, is possessed, is delirious with pain (§ -- this passage is not in BD), is suspended for not seeing an offense, for not making amends for an offense, for not giving up wrong views) -- Cv.III.27.1

"There is the case where a bhikkhu deserving to be sent back to the beginning disrobes. The sending-back-to-the-beginning of one who has disrobed does not expire. If he reordains, his earlier granting of probation is as it was. Whatever probation was granted is (still) well-granted. Whatever probation was observed is well-observed (§ -- this sentence is missing in BD). The bhikkhu is to be sent back to the beginning."

(Similar cases for one who becomes a novice, goes insane, is possessed, is delirious with pain (§ -- this passage is not in BD), is suspended for not seeing an offense, for not making amends for an offense, for not giving up wrong views) -- Cv.III.27.2

"There is the case where a bhikkhu deserving penance disrobes. The awaiting of penance of one who has disrobed does not expire. If he reordains, his earlier granting of probation is as it was. Whatever probation was granted is (still) well-granted. Whatever probation was observed is well-observed (§). The bhikkhu is to be granted penance."

(Similar cases for one who becomes a novice, goes insane, is possessed, is delirious with pain (§ -- this passage is not in BD), is suspended for not seeing an offense, for not making amends for an offense, for not giving up wrong views) -- Cv.III.27.3

"There is the case where a bhikkhu observing penance disrobes. The penance-observation of one who has disrobed does not expire. If he reordains, his earlier granting of probation is as it was. Whatever probation was granted is (still) well-granted. Whatever probation was observed is well-observed (§). Whatever penance was granted is (still) well-granted. Whatever penance was observed is well-observed. The remainder is to be observed."

(Similar cases for one who becomes a novice, goes insane, is possessed, is delirious with pain (§ -- this passage is not in BD), is suspended for not seeing an offense, for not making amends for an offense, for not giving up wrong views) -- Cv.III.27.4

"There is the case where a bhikkhu deserving rehabilitation disrobes. The awaiting of rehabilitation of one who has disrobed does not expire. If he reordains, his earlier granting of probation is as it was. Whatever probation was granted is (still) well-granted. Whatever probation was observed is well-observed (§). Whatever penance was granted is (still) well-granted. Whatever penance was observed is well-observed. The bhikkhu is to be

granted rehabilitation."

(Similar cases for one who becomes a novice, goes insane, is possessed, is delirious with pain (§ -- this passage is not in BD), is suspended for not seeing an offense, for not making amends for an offense, for not giving up wrong views) -- Cv.III.27.5

Purified & Unpurified

A bhikkhu commits many sanghadisesa offenses -- parimana & aparimana; concealed & not concealed; of the same name & of different names; shared (sabhaga) & not shared (visabhaga); disconnected (vavatthita) & connected (sambhinna). He is granted combined probation.

While on probation he commits many sanghadisesa offenses -- *parimana & not concealed.* He is sent back to the beginning by a Community transaction that is Dhamma, irreversible, fit to stand. He is granted penance by a non-Dhamma transaction. He is granted rehabilitation by a non-Dhamma transaction: He is not purified of those offenses.

Similar cases:

parimana & concealed;
parimana, concealed & not concealed;
aparimana & not concealed;
aparimana & concealed;
aparimana, concealed & not concealed;
parimana & aparimana, not concealed;
parimana & aparimana, concealed;
parimana & aparimana, concealed & not concealed.
-- Cv.III.35

A bhikkhu in any of above cases (in 35) is sent back to the beginning by a Community transaction that is Dhamma, irreversible, fit to stand. He is granted penance by a Dhamma transaction. He is granted rehabilitation by a Dhamma transaction: He is purified of those offenses. (§ -- In all this, the Thai edition differs from the Burmese & PTS editions, which state: is sent back to the beginning by a Community transaction that is not-Dhamma, reversible, not fit to stand. Is granted penance by a Dhamma transaction; is granted rehabilitation by a Dhamma transaction: He is not purified of those offenses.) -- Cv.III.36.1

A bhikkhu on probation commits many sanghadisesa offenses, parimana, not concealed. He is sent back to the beginning by a Community transaction that is not-Dhamma, reversible, not fit to stand. While he thinks he is on (proper) probation, he commits many sanghadisesa offenses, *parimana, not concealed.* Having reached this stage, he remembers earlier offenses committed meanwhile, remembers later offenses committed meanwhile. He realizes that his sending-back-to-the beginning was not Dhamma. He informs the Community. They send him back to the beginning for a combined probation to cover the newly remembered offenses by a Community transaction that is Dhamma, irreversible, fit to stand. He is granted penance by a Dhamma transaction. He is granted rehabilitation by a Dhamma transaction: He is purified of those offenses. -- Cv.III.36.2

Similar cases:

parimana & concealed;
parimana, concealed & not concealed;
aparimana & not concealed;
aparimana & concealed;
aparimana, concealed & not concealed;
parimana & aparimana, not concealed*;
parimana & aparimana, concealed*;
parimana & aparimana, concealed & not concealed*.
-- Cv.III.36.3-4

(In the cases marked with asterisks, the Thai edition differs from the PTS, which seems to be confused, saying that "They send him back to the beginning for combined probation to cover the newly remembered offenses by a Community transaction that is not-Dhamma, reversible, not fit to stand. He is granted penance by a Dhamma transaction. He is granted rehabilitation by a Dhamma transaction: He is not purified of those offenses.)

FORMAL STATEMENTS

Request for penance, one offense, not concealed -- Cv.III.1.2
Transaction statement for giving penance, one offense, not concealed -- Cv.III.1.3

Request for rehabilitation, one offense, not concealed -- Cv.III.2.2

Transaction statement for giving rehabilitation, one offense, not concealed -- Cv.III.2.3
Request for probation, one offense, concealed one day -- Cv.III.3.2

Transaction statement for giving probation, one offense, concealed one day -- Cv.III.3.3
Request for penance, one offense, concealed one day -- Cv.III.4.2

Transaction statement for giving penance, one offense, concealed one day -- Cv.III.4.3
Request for rehabilitation, one offense, concealed one day -- Cv.III.5.2
Transaction statement for giving rehabilitation, one offense, concealed one day -- Cv.III.5.3

Requests for probation, penance, rehabilitation; transaction statements for giving probation, penance, rehabilitation for one offense concealed for two, three, four, five days -- Cv.III.6

Request for being sent back to the beginning, one offense, not concealed, while on probation -- Cv.III.7.2
Transaction statement for sending back to the beginning, one offense, not concealed, while on probation -- Cv.III.7.3

Request for being sent back to the beginning, one offense, not concealed, when probation is completed and one is deserving penance -- Cv.III.8.2

Transaction statement for sending back to the beginning, one offense, not concealed, when probation is completed and one is deserving penance -- Cv.III.8.3

Request for penance after one has completed the extra probation mentioned in 8 -- Cv.III.9.2

Transaction statement for giving penance after having giving the extra probation mentioned in 8 -- Cv.III.9.3

Request for being sent back to the beginning, one offense, not concealed, while undergoing penance. Transaction statement for sending back to the beginning, one offense, not concealed, while undergoing penance -- Cv.III.10

Request for being sent back to the beginning, one offense, not concealed, while deserving rehabilitation. Transaction statement for sending back to the beginning, one offense, not concealed, while deserving rehabilitation -- Cv.III.11

Request for rehabilitation covering cases 6-11 -- Cv.III.12.2
Transaction statement for rehabilitation covering cases 6-11 -- Cv.III.12.3
Request, transaction statement for a single offense concealed one half-month (as in Cv.III.3) -- Cv.III.13

Combined Probation
Request for being sent back to the beginning, one offense, concealed five days, while on probation -- Cv.III.14.2
Transaction statement for sending back to the beginning, one offense, concealed five days, while on probation, granting combined probation -- Cv.III.14.3

Request for being sent back to the beginning, one offense, concealed five days, when probation is completed and one is deserving penance. Transaction statement for sending back to the beginning, one offense, concealed five days, when probation is completed and one is deserving penance, granting probation combined with that for the former offense -- Cv.III.15

Request for penance (for all three offenses, 13-15) after one has completed the extra probation mentioned in 15. Transaction statement for giving penance after having granted the extra probation mentioned in 15 -- Cv.III.16

Request to be sent back to the beginning for one offense, concealed five days, while undergoing penance for offenses 13-15: The Community is to send one back for probation combined with the first offense (one half-month), then grant penance. Transaction statement -- Cv.III.17

Request to be sent back to the beginning for one offense, concealed five days, committed when penance is completed and one is awaiting rehabilitation: The Community is to send one back for probation combined with the first offense (one half-month), then grant penance. Transaction statement -- Cv.III.18

Request and transaction statement for rehabilitation for offenses 13-18 -- Cv.III.19

Request and transaction statement for ten-day combined probation for several offenses, concealed for different lengths of time (ten days at most) -- Cv.III.20

Request and transaction statement for combined probation for one offense concealed one day, two offenses for two ... ten for ten -- Cv.III.21 [BD's note suggests that this is for ten times ten (one hundred) days. The Commentary says that the probation is for ten days.]

A bhikkhu commits two offenses each concealed two months; asks for probation for one offense concealed two months. While undergoing probation he feels shame. Request and transaction statement for a two-month probation for the second offense. The second probation begins from the date it is granted. -- Cv.III.22.3-4

A bhikkhu commits two offenses each concealed two months; knows one is an offense but does not realize that the second is also an offense. While undergoing probation he realizes that the second is an offense. He asks for two-month probation for the second offense. The second probation begins from the date it is granted. -- Cv.III.23.2

Similar cases for
-- one who remembers the first offense, doesn't remember the second offense -- Cv.III.23.3
-- one with no doubt about the first offense, doubtful about the second offense -- Cv.III.23.4

A bhikkhu commits two offenses concealed for two months: knowingly conceals the first offense, unknowingly conceals the second offense; is granted two-month probation for both. While undergoing probation a knowledgeable bhikkhu points out that the probation for the first offense is valid, whereas that for the second is invalid; the second offense deserves penance. -- Cv.III.23.5

Similar cases for a second offense concealed without remembering, when in doubt -- Cv.III.23.6

A bhikkhu commits two offenses each concealed two months; asks for probation for two offenses concealed one month. While undergoing probation he feels shame. Request and transaction statement for a two-month probation for both offenses. Two-month probation begins from the date the first probation is granted -- Cv.III.24.3

A bhikkhu commits two offenses each concealed two months; asks for probation for two offenses concealed one month. While undergoing probation he feels shame. Two-month probation begins from the date the first probation was granted. -- Cv.III.25.1

Similar cases for knowing one month, not knowing the other month; remembering one month, not the other; not doubtful about one month, doubtful about other: two-months of probation, beginning from the date the first probation was granted -- Cv.III.25.2

Similar cases for one month knowingly concealed, the other unknowingly concealed; one month concealed, remembering, one month concealed not remembering; one month concealed not in doubt, the other concealed in doubt -- asks for, and is granted, two-month probation. While undergoing probation a knowledgeable bhikkhu points out that the probation for the first month is valid, whereas that for the second is invalid. -- Cv.III.25.3

Purifying Probation
A bhikkhu falls into several offenses: doesn't know the maximum amount of offenses, doesn't know the maximum amount of nights (concealed); doesn't remember, is in doubt: Should be granted purifying probation -- Cv.III.26.1

Request and transaction statement -- Cv.III.26.2

Cases qualifying for *purifying probation:*

a. doesn't know the maximum amount of offenses (x), of nights (concealed) (y);
doesn't remember x & y;
is doubtful about x & y;

b. knows x but not y;
remembers x but not y;
is not doubtful about x but is doubtful about y;

c. knows x in some cases but not others, doesn't know y; remembers x in some cases but not others, doesn't remember y; is doubtful about x in some cases but not others, doubtful about y;

d. doesn't know x, knows y in some cases but not others; doesn't remember x, remembers y in some cases but not others; is doubtful about x, is doubtful about y in some cases but not others;

e. knows y in some cases but not others, doesn't know x;
remembers y in some cases but not others, doesn't remember x;
is doubtful about y in some cases but not others, doubtful about x;

f. knows x in some cases but not others, knows y in some cases but not others; remembers x in some cases but not others, remembers y in some cases but not others; is doubtful about x in some cases but not others, is doubtful about y in some cases but not others. -- Cv.III.26.3

Cases qualifying for *regular probation:*

a. knows x & y;
remembers x & y;
is not doubtful about x & y;

b. knows y but not x;
remembers y but not x;
is not doubtful about y but is doubtful about x;

c. knows x in some cases but not others, knows y; remembers x in some cases but not others, remembers y; is doubtful about x in some cases but not others, is not doubtful about y. -- Cv.III.26.4

Chapter Twenty: Disciplinary Transactions

There are cases where the standard penalties are not enough to prevent a bhikkhu from committing repeated offenses. Either he does not cooperate with the penalty procedures or, even when cooperating, cannot bring himself to change his ways. There are also cases where a bhikkhu has wronged a lay person, or a lay person has wronged a bhikkhu, to the point where the Community must take action to prevent further damage. To deal with cases of these sorts, the Buddha authorized the Community to impose disciplinary measures on wrong-doers, above and beyond the standard system of penalties.

Some writers have described these disciplinary measures as a Buddhist prototype for legal justice, either praising them for their insightful contribution to legal philosophy or criticizing them for their shortcomings as legal procedures. Both the praise and the criticism miss the point. Unlike most modern judicial procedures, these measures do not function as retributive justice. They are not retributive in that they are not ways of making the offender "pay" for his wrong doings (the principle of kamma will see to that); and, viewed in terms of retribution, they are unjust (or at least not necessarily fair) in that there is no concern that bhikkhus with equal offenses will undergo equal penalties. In each case, the allowance for imposing a disciplinary measure states that a Community *if it wants to* may impose the measure on a bhikkhu endowed with certain qualities. Nowhere do the texts say that it *must* do so.

A passage from the Bhaddali Sutta (M.65) indicates that, instead of functioning as retribution, the disciplinary measures serve primarily as means of instruction and rehabilitation: notifying the offender of the seriousness of his wrong doings, and providing him with added motivation to mend his ways. If we were to look for the standard of justice operating here, it would have to be distributive justice: handing out different instructions to people in proportion to what they need and are capable of using to their benefit. As with any form of instruction, different people need to learn different lessons in different ways.

Here is the passage from the sutta:

Bhaddali: "Lord, what is the cause, what is the reason, why there are cases where, with repeated pressure, they take action against a bhikkhu? And what is the cause, what is the reason, why there are cases where they don't, with repeated pressure, take action against the same sort of bhikkhu?"

The Buddha: "Bhaddali, there is the case where a certain bhikkhu is one with frequent offenses, many offenses. When the bhikkhus speak to him (about his offenses), he prevaricates, leads the talk astray, shows anger, aversion, and bitterness; does not behave properly, does not lower his hackles, does not mend his ways, does not say, 'I will act so as to satisfy the Community.' In that case, the thought occurs to the bhikkhus, 'Friends, this bhikkhu is one with frequent offenses, many offenses. When the bhikkhus speak to him, he prevaricates, leads the talk aside, shows anger, aversion, and bitterness; does not behave properly, does not lower his hackles, does not mend his ways, does not say, 'I will act so as to satisfy the Community.' It would be good if the venerable ones were to investigate the issue involving this bhikkhu in such a way that it wouldn't be quickly settled.' And the bhikkhus investigate the issue involving him in such a way that it is not quickly settled.

"Then there is the case where a certain bhikkhu is one with frequent offenses, many offenses. When the bhikkhus speak to him (about his offenses), he does not prevaricate, does not lead the talk astray, does not shows anger, aversion, or bitterness. He behaves properly, lowers his hackles, mends his ways, says, 'I will act so as to satisfy the Community.' In that case, the thought occurs to the bhikkhus, 'Friends ... it would be good if the venerable ones were to investigate the issue involving this bhikkhu in such a way that it would be quickly settled.' And the bhikkhus investigate the issue involving him in such a way that it is quickly settled.

"Then there is the case where a certain bhikkhu is one with occasional offenses, few offenses. When the bhikkhus speak to him (about his offenses), he prevaricates, leads the talk astray ... does not say, 'I will act so as to satisfy the Community.' In that case, the thought occurs to the bhikkhus, 'Friends ... it would be good if the venerable ones were to investigate the issue involving this bhikkhu in such a way that it wouldn't be quickly settled.' And the bhikkhus investigate the issue involving him in such a way that it is not quickly settled.

"Then there is the case where a certain bhikkhu is one with occasional offenses, few offenses. When the bhikkhus speak to him (about his offenses), he does not prevaricate... He behaves properly, lowers his hackles, mends his ways, says, 'I will act so as to satisfy the Community.' In that case, the thought occurs to the bhikkhus, 'Friends ... it would be good if the venerable ones were to investigate the issue involving this bhikkhu in such a way that it would be quickly settled.' And the bhikkhus investigate the issue involving him in such a way that it is quickly settled.

"Then there is the case where a certain bhikkhu keeps going with (only) a modicum of conviction, (only) a modicum of love. In that case, the thought occurs to the bhikkhus, 'Friends, this bhikkhu keeps going with (only) a modicum of conviction, (only) a modicum of love. If we, with repeated pressure, were to take action against him, he would lose that modicum of conviction, that modicum of love. Don't let that happen.' Just as if a man had only one eye, his friends and companions, kinsmen and relatives, would look after his eye, (thinking,) 'Don't let him lose his eye.' In the same way ... the thought occurs to the bhikkhus, 'Friends ... if we, with repeated pressure, were to take action against him, he would lose that modicum of conviction, that modicum of love. Don't let that happen.'

"Bhaddali, this is the cause, this is the reason, why there are cases where, with repeated pressure, they take action against a bhikkhu.

And this is the cause, this is the reason, why there are cases where they don't, with repeated pressure, take action against the same sort of bhikkhu."

In other words, the bhikkhus imposing any of these disciplinary transactions on an offender must take into consideration not only the external facts of the case but also the offender's mental state. Does he need to be taught to take the Community seriously? If so, then even if his offenses are slight, he may deserve harsher treatment than a bhikkhu with more offenses but more respect for the Community. On the other hand, is his faith in the practice so weak that a disciplinary transaction would drive him out of the Community? If so, the bhikkhus would be wise to put the matter of his offenses aside and work in other ways to strengthen his faith in the practice.

There are two reasons why these transactions cannot be taken as a guide to legal philosophy in general:

(1) The penalties prescribed by these transactions -- various levels of ostracism -- have force only within the context of the Buddha's teachings. As the Buddha observed to Ven. Ananda, "Having admirable people as friends, companions, and colleagues is actually the whole of the holy life" (S.XLV.2). Anyone who approaches the Dhamma seriously should realize that without the opportunity of associating with and learning from people who are experienced on the path, progress is extremely difficult. The bhikkhus are thus expected to respect the well-behaved members of the Community and to want to stay in good standing with those members. The system of penalties imposed by these disciplinary transactions assumes that respect, for it revolves entirely around affecting the offender's status in relation to the Community. For a person who did not value his standing vis-à-vis the Community, the penalties would have no effect.

(2) These penalties are intended only for bhikkhus who show some signs that they will respond favorably to them. As many have noted, the procedures for imposing these penalties make no provision for the case where a bhikkhu is known to have committed an act that constitutes an offense but denies having done it. This is a case of an out-and-out lie, and systems of retributive justice have procedures for making the offender pay for his wrong-doing even when he is lying through his teeth. In fact, the underlying assumption of a great deal of legal procedure is that a wrong-doer, unless pressured, will rarely admit to doing wrong. Within the Community of bhikkhus there are procedures for applying pressure to an offender who denies his actions, but if he does not respond to such pressures, he is considered beyond the pale, and no amount of disciplinary action will make him respect the Community or mend his ways. As the suttas point out, a person who tells lies without compunction is totally devoid of the quality of a contemplative (M.61), and there is no evil that such a person might not do (Iti.25; Dhp.176). The only recourse is to leave him alone, in hopes that someday his conscience will get the better of him. As for the disciplinary transactions, they are designed to cover cases where the bhikkhu in question will at least admit to his actions even if he may not see them as offenses. When there is at least this much truth to him, he can be taught.

These disciplinary measures are thus designed for bhikkhus who have offenses in their past and present, but who show promise for reform in the future.

The following discussion divides the disciplinary transactions into two classes. The first are those disciplining an individual bhikkhu for his offenses. The second are those dealing with relations between the bhikkhus and the laity.

With regard to the first class, there are two separate discussions in the Khandhakas, in Mv.IX and Cv.I. The discussion in Mv.IX suggests that each disciplinary transaction is for a specific sort of offender -- censure, for a maker of strife and quarrels within the Community; demotion, for a person with many offenses who lives in unbecoming association with householders; banishment, for a bhikkhu who corrupts families (see Sg 13); and suspension, for a bhikkhu who has committed an offense but refuses to recognize it as an offense, who recognizes his offense but refuses to make amends, or who holds to evil views. The discussion in Cv.I gives much longer lists of faults that would qualify a bhikkhu for each disciplinary transaction, with considerable overlap among the lists. The Commentary takes the second discussion as authoritative, and re-writes the first (not very convincingly) to fit with the second. A better interpretation might be to regard the first discussion simply as a short-hand reference to the second. The effect of following the second discussion is to give the bhikkhus more latitude in dealing with an offender: if he does not respond to being placed under censure, they can try more stringent penalties, up to suspension, to see what works in his particular case. In the following discussion,

we will follow Cv.I. The transaction statements for imposing and rescinding these transactions are given in Appendix IV.

Discipline for offenses. There are five transactions in this class:

1) censure *(tajjaniya-kamma),*
2) (penalty for) further misconduct *(tassa papiyasika-kamma),*
3) demotion *(niyasa-kamma* -- in some texts this is called dependence *(nissaya-kamma),*
4) banishment *(pabbajaniya-kamma),* and
5) suspension *(ukkhepaniya-kamma).*

Censure. The origin story here is as follows:

> Now at that time, the followers of Panduka and Lohitaka -- who themselves were makers of quarrels, strife, disputes, dissension, and issues in the Community -- approached other bhikkhus who were makers of strife, quarrels, disputes, dissension, and issues in the Community, and said, "Don't let this one defeat you! Argue strongly! You are wiser and more competent and more learned and more clever than he. Don't be afraid of him! We will be on your side!" Because of this, quarrels that had not yet arisen arose, and quarrels that had already arisen rolled on to become bigger and more abundant.

According to Cv.I, a Community -- if it wishes -- may impose a censure transaction on a bhikkhu endowed with the following qualities:

a) He is a maker of strife, quarrels, disputes, dissension, issues in the Community; he is foolish and inexperienced, full of offenses, and has not undergone the penalty for them; he lives in the company of householders, in unbecoming association with householders.

b) In terms of heightened virtue, his virtue is corrupted; in terms of heightened behavior, his behavior is corrupted; in terms of higher views, his views are corrupted.

c) He speaks in dispraise of the Buddha; speaks in dispraise of the Dhamma; speaks in dispraise of the Sangha. The Commentary notes that a bhikkhu endowed with any one of these qualities qualifies for censure. There is no need for him to be endowed with all nine or a full sub-set of three.

Cv.I.1.4 states that before giving him a censure transaction, the Community must meet to charge him with his offense. He must then be "made to remember" -- i.e., to testify that he did in fact commit the offense -- and formally found guilty. Cv.I.2 adds that these steps are valid only if the bhikkhu actually has committed the offense and the offense is one entailing confession. (As the Commentary notes, this rules out parajika and sanghadisesa offenses.) As with all transactions, censure is valid only if the accused is present in the meeting, and the transaction is harmonious and in accord with the Dhamma.

A bhikkhu who has been censured must observe the restrictions listed in section 2A of the restrictions placed on a bhikkhu undergoing penance and probation. In other words,

- he should not give Acceptance;
- he should not give dependence;
- a novice should not be made to attend to him;
- he should not consent to an authorization to exhort the bhikkhunis;
- even when authorized, he should not exhort bhikkhunis;

whatever offense he was censured for, he should not commit that offense, or one of a similar sort, or one worse than that;

- he should not criticize the censure transaction;
- he should not criticize those who did the transaction;
- he should not cancel a regular bhikkhu's uposatha;
- he should not cancel the Invitation;
- he should not get into a debate with a bhikkhu who has threatened to level an accusation against him;
- he should not function in a position of authority within the monastery;

- he should not get someone else to give him leave;
- he should not make a formal charge;
- he should not make another bhikkhu testify;
- he should not join bhikkhus in disputing with bhikkhus.

For the commentaries' remarks on these restrictions, see Chapter 19.

If a censured bhikkhu oversteps any of these restrictions, his censure is not to be rescinded. The Commentary to Pv.V.3 adds that if he shows no willingness to abide by them, the Community may suspend him. (The allowance for the Community to do this applies to bhikkhus who refuse to abide by the restrictions imposed by transactions of demotion, banishment, etc., as well.) If, however, the censured bhikkhu abides by the restrictions (for at least ten to twenty days, the Commentary insists), he may ask to have it rescinded, and the Community may rescind it for him.

Further misconduct. This transaction is discussed in Volume One, Chapter 11. In terms of formal procedure, it differs from censure on only two points:

1) The offender must formally confess his offense, and not simply testify to having done it.
2) The wording of the transaction statement (see Appendix IV) is slightly different.

Demotion. The origin story here is as follows:

Now at that time Ven. Seyyasaka (see the origin story to Sg 1) was foolish, incompetent, full of offenses for which he had not made amends. He lived in unbecoming association with householders -- so much so that the bhikkhus were fed up with giving him probation, sending him back to the beginning, giving him penance, and rehabilitating him.

The traits that qualify a bhikkhu for demotion, and the procedures for imposing it on him, are identical with those for censure, although Cv.I.9.1 indicates that this transaction is for a bhikkhu who repeatedly commits sanghadisesa offenses even when undergoing probation, etc. The restrictions he must observe, once demoted, are the same as those for a censured bhikkhu, with one addition: he must return to live in dependence under a mentor. If he adheres to his restrictions, the demotion may be rescinded. The commentaries are silent on the issue of the minimum length of time the restrictions should be imposed, but in this case ten to twenty days seems altogether too short. A wise policy would be to make sure that the dependence has had an effect and that the offender will not return to his old ways when released from dependence. If, when the demotion is rescinded, he does return to his old ways, he may be demoted again and placed under dependence for an indefinite length of time.

Banishment. The origin story here is identical with the origin story to Sg 13. The list of qualities that would qualify a bhikkhu for banishment is the same as the list for censure with the following additions:

- he is endowed with bodily frivolity, verbal frivolity, bodily and verbal frivolity [C: this means that he plays -- see the section on bad habits in Chapter 10];
- he is endowed with bodily misbehavior, verbal misbehavior, bodily and verbal misbehavior; [C: he breaks rules]
- he is endowed with bodily injuriousness, verbal injuriousness, bodily and verbal injuriousness;
- he is endowed with bodily wrong livelihood [C: e.g., he makes medicine], verbal wrong livelihood [C: e.g., he takes messages for lay people], bodily and verbal wrong livelihood.

The procedures for banishing a bhikkhu are identical with those for censure; and the restrictions he must observe, once banished, are the same as those for a censured bhikkhu, with one addition: he must not live in the same place he was living before banishment. In other words, he has to leave not only the monastery but also its vicinity, and must not associate with the lay people in the area.

Banishment differs from the other disciplinary measures in this chapter in that it has an entire sanghadisesa rule -- Sg 13 -- devoted to it, treating the case of a bhikkhu under banishment who criticizes those who imposed the transaction on him. For details, see the discussion under that rule.

If the banished bhikkhu adheres to his restrictions, the banishment may be rescinded on his request.

Suspension may be imposed on a bhikkhu who admits to an action that constitutes an offense but refuses to recognize it as an offense; who, admitting to having committed an offense, refuses to make amends for it; or who holds to evil views (as in the origin story to Pc 68). The procedures for suspending a bhikkhu are the same as those for censure. The question arises as to what, in this context, "making him admit" means: that the bhikkhu at first admits to his action and later, only after pressure from the Community, recognizes it as an offense? Or that even after pressure he will only admit to the action and not to the offense? The origin story indicates the latter alternative, for there is no mention of the bhikkhu in question (Ven. Channa -- see Sg 12) admitting to an offense. This observation is confirmed by Mv.IX.5.6, which says that if a bhikkhu recognizes an act as an offense but then is suspended for not recognizing the offense, the transaction is not in accordance with the Dhamma. As for the former alternative -- where the offender recognizes his offense only under pressure -- it comes under the transaction for further misconduct.

The Commentary adds that suspension for holding an evil view should be imposed on a bhikkhu only if he uses that view to create strife, etc., in the Community.

The restrictions placed on a suspended bhikkhu are the same as those for a censured bhikkhu except that he is told that he can have no communion with the Bhikkhu Sangha. In terms of specific added restrictions, this means:

- he should not consent to a regular bhikkhu's bowing down to him, standing up to greet him, performing añjali to him, performing duties of respect, bringing his seat, bringing his bedding, water for foot-washing, a foot stand, a foot wiper; receiving his bowl and robe; scrubbing his back while bathing;
- he should not accuse a regular bhikkhu of corrupted precepts, behavior, views, or livelihood;
- he should not cause bhikkhus to break with bhikkhus;
- he should not wear the distinctive clothing ("flag") of a householder or of the member of another sect; he should not associate himself with members of other sects; he should associate himself with bhikkhus (in other words,

even though he has no communion with the bhikkhus, he should identify himself as a bhikkhu); he should train in the training of the bhikkhus;

he should not stay in a residence or non-residence under the same roof with a regular bhikkhu ("residence" here apparently means any building built for people to live in; "non-residence," any other building);
on seeing a regular bhikkhu he should get up from his seat; he should not upbraid a regular bhikkhu inside or out (of the monastery, says the Commentary).

If the suspended bhikkhu abides by these restrictions, the Community may rescind his suspension on his request. The Canon adds one special note under the case of a bhikkhu suspended for holding an evil view: if he disrobes while under suspension, the Community should rescind the suspension.

Relations with the laity. There are two disciplinary acts dealing with this area:

1) reconciliation *(patisaraniya-kamma)* and
2) "overturning the bowl" *(patta-nikkujja-kamma).*

Reconciliation. The origin story here is rather long. However, BD misses some of its implications -- as the Commentary points out, the name of the sesame sweet contains a low-grade insult -- so the story is worth re-translating in full. Here I follow the Thai edition, which differs in some details from the PTS:

Now at that time Ven. Sudhamma was a dweller in the monastery of Citta the householder in Macchikasanda -- an overseer of new construction, a receiver of constant meals. Whenever Citta wanted to invite a Community, a group, or an individual (to a meal), he would not do so without consulting Ven. Sudhamma.

Then many elder bhikkhus -- Ven. Sariputta, Ven. Maha Moggallana, Ven. Maha Kaccana, Ven. Maha Kotthita, Ven. Maha Kappina, Ven. Cunda, Ven. Anuruddha, Ven. Revata, Ven. Upali, Ven. Ananda, Ven. Rahula -- wandering through Kasi, reached Macchikasanda. Citta heard, "They say that elder bhikkhus have arrived at Macchikasanda." So he went to the elder bhikkhus and, on

arrival, having bowed down to them, sat to one side. As he was sitting there, Ven. Sariputta instructed, urged, roused, and encouraged him with a talk on Dhamma. Then Citta -- instructed, urged, roused, and encouraged with Ven. Sariputta's talk on Dhamma -- said to the elder bhikkhus, "Venerable sirs, may the elder bhikkhus acquiesce to tomorrow's new-comers-meal (§) from me."

The elder bhikkhus acquiesced by silence. Then Citta the householder, sensing the elder bhikkhus' acquiescence, got up from his seat and, having bowed down to them, circumambulated them -- keeping them to his right -- and went to Ven. Sudhamma. On arrival, having bowed down to Ven. Sudhamma, he stood to one side. As he was standing there, he said to Ven. Sudhamma, "Ven. Sudhamma, may you acquiesce to tomorrow's meal from me, together with the elder bhikkhus."

Then Ven. Sudhamma -- (thinking,) "Before, whenever Citta wanted to invite a Community, a group, or an individual to a meal, he would not do so without consulting me. But now, without consulting me, he has invited the elder bhikkhus. He is now corrupted, this Citta; he is indifferent, insensitive to me" -- said to Citta, "No, householder, I won't acquiesce."

Then a second time ... A third time, Citta said to Ven. Sudhamma, "Ven. Sudhamma, may you acquiesce to tomorrow's meal from me, together with the elder bhikkhus."

"No, householder, I won't acquiesce."

Then Citta -- (thinking,) "What does it matter to me whether Ven. Sudhamma acquiesces or not?" -- bowed down to him, circumambulated him, keeping him to his right, and went away.

Then Citta, toward the end of the night, had sumptuous staple and non-staple foods prepared for the elder bhikkhus. And Ven. Sudhamma -- (thinking,) "What if I were to go see what Citta has prepared for the elder bhikkhus?" -- put on his robes in the early morning and, taking his bowl and outer robe, went to Citta's home. There he sat down on an appointed seat. Citta the householder went to him and, having bowed down to him, sat to one side. As he was sitting there, Ven. Sudhamma said to him, "Many are the staple and non-staple foods you have prepared, householder, but only one thing is missing: sesame-sucks."

"And so many, sir, are the treasures to be found in the Buddha's words, yet this is all you have mentioned: 'sesame-sucks.' Once, sir, some merchants from the Deccan went to an eastern district (§), and from there they brought back a hen. The hen mated with a crow and gave birth to a chick. Whenever the chick wanted to caw like a crow, it cried 'Cawww-ca-doodle-do!' (§) Whenever it wanted to crow like a rooster, it cried, 'Cockkk-a-doodle-caw!' (§) In the same way, sir, so many are the treasures to be found in the Buddha's words, yet this is all you have mentioned: 'sesame-sucks.'"

"You are insulting me, householder. You are reviling me. This is your monastery, householder. I am leaving it."
"Sir, I am not insulting you. I am not reviling you. May master Sudhamma stay on in the delightful mango grove at Macchikasanda. I will be responsible for master Sudhamma's robes, almsfood, lodgings, and medicinal requisites."

A second time, Ven. Sudhamma said to Citta the householder, "You are insulting me, householder. You are reviling me. This is your monastery, householder. I am leaving it."

"Sir, I am not insulting you. I am not reviling you. May master Sudhamma stay on in the delightful mango grove at Macchikasanda. I will be responsible for master Sudhamma's robes, almsfood, lodgings, and medicinal requisites."

A third time, Ven. Sudhamma said to Citta the householder, "You are insulting me, householder. You are reviling me. This is your monastery, householder. I am leaving it."

"Where will master Sudhamma go?"
"I will go to Savatthi, householder, to see the Blessed One."

"In that case, sir, report to the Blessed One everything that was said by you and said by me. And this will not be surprising: that master Sudhamma will return to Macchikasanda once more."

[Ven. Sudhamma then packs his things and goes to see the Buddha. The latter upbraids him for having insulted Citta and tells the Community to impose a reconciliation transaction on him, forcing him to return to Macchikasanda to ask Citta's forgiveness.] (Cv.I.18.1-5)

The Community, if it wants to, may impose a reconciliation transaction on a bhikkhu endowed with the following qualities:

a) he strives for the non-gain of householders, for the non-benefit of householders, for the non-residence of householders (so they can't live in a certain place), he insults and reviles householders, he gets householders to break with householders;

b) he speaks in dispraise of the Buddha to householders; speaks in dispraise of the Dhamma to householders; speaks in dispraise of the Sangha to householders; ridicules and scoffs at householders about something low or vile; does not fulfill a righteous promise made to householders [C: this includes accepting an invitation for the Rains retreat or any other similar promise].

The procedure for imposing a reconciliation transaction is the same as for imposing censure. Once a bhikkhu has had the transaction imposed on him, he must follow the same duties as a censured bhikkhu, with one important addition: he must go to the lay person (or lay people) he has wronged and ask his/her/their

forgiveness. The procedure for this is as follows. First another bhikkhu who has agreed to take on the role of companion is authorized to go with the offending bhikkhu to the lay person's residence. None of the texts mention this point, but a wise policy would be to choose as the companion a bhikkhu who is on friendly terms with the lay person (or people).

(1) When they arrive there, the offending bhikkhu should ask the lay person's forgiveness, saying, "Forgive me, householder. I am at peace (or: I am friendly/amicable)." If the lay person forgives him, well and good.

(2) If not, the companion bhikkhu should say, "Forgive this bhikkhu, householder. He is at peace." If the lay person forgives him, well and good.

(3) If not, the companion bhikkhu should say, "Forgive this bhikkhu, householder. I am at peace." If the lay person forgives him, well and good.

(4) If not, the companion bhikkhu should say, "Forgive this bhikkhu, householder, at the request of the Community." If the lay person forgives him, well and good.

(5) If not, then without leaving sight or hearing of the lay person, the offending bhikkhu should arrange his upper robe over one shoulder, kneel down with his hands in añjali, and confess his offense to the companion bhikkhu.
When the offending bhikkhu has received the lay person's forgiveness through any of the steps 1-4, or has confessed his offense in the lay person's presence in step 5, and has observed his other restrictions properly, then at his request the Community may rescind the reconciliation transaction.

Overturning the bowl is a symbolic phrase signifying the refusal to accept offerings from a particular person. The origin story for this transaction is a variation on the origin story for Sg 8. The followers of Mettiya and Bhummajaka incite Vaddha the Licchavi to accuse Ven. Dabba Mallaputta of having raped his wife. (They show no imagination, and instruct him to phrase his accusation in the same terms they taught Mettiya Bhikkhuni in the story to Sg 8: "The quarter without dread, without harm, without danger, is (now) the quarter with dread, with harm, with danger. Where there is calm, there is a windstorm. The water, as it were, is ablaze. My wife has been raped by Master Dabba Mallaputta.") The Buddha convenes a meeting of the Community, at which Ven. Dabba -- who attained arahantship at the age of seven -- states truthfully that, "Ever since I was born, I am not aware of having engaged in sexual intercourse even in a dream, much less when awake."

The Buddha then instructs the Community to overturn its bowl to Vaddha, so that none of the bhikkhus are to associate with him. (This, according to the Commentary, means that none of the bhikkhus are to accept offerings from his household.) Ven. Ananda, on his alms round the following day, stops off at Vaddha's house to inform him that the Community has overturned its bowl to him. On hearing this news, Vaddha falls down in a faint. When he recovers, he goes with his relatives to confess his wrong-doing to the Buddha. The Buddha accepts his confession and tells the Community to turn its bowl upright for Vaddha, so that the bhikkhus may associate with him as before.

The Community, if it wants to, may overturn its bowl to a lay person endowed with the following eight qualities: he/she

strives for the bhikkhus' loss,
strives for the bhikkhus' harm,
strives for the bhikkhus' non-residence (i.e., so that they can't live in a certain place),
insults bhikkhus,
causes bhikkhus to split from bhikkhus;
speaks in dispraise of the Buddha,
speaks in dispraise of the Dhamma,
speaks in dispraise of the Sangha.

The Commentary adds that a lay person who has done any one of these things qualifies to have the bowl overturned. There is no need for him/her to have done all eight.

Unlike other disciplinary transactions (and unlike most Community transactions in general), the object of the transaction does not need to be present in the meeting at which the transaction is performed. This is apparently what the Commentary means when it says that the transaction may be performed within or without the territory. In other words, the lay person does not need to be in the same territory where the meeting is held.

The procedure is this: the Community meets and agrees to the transaction statement, which -- in a motion and proclamation -- explains the lay person's wrong-doing and announces that the Community is overturning its bowl to him/her, that there is to be no association between him/her and the Community. (The word for association, here, is *sambhoga,* which literally means "consuming together" or "sharing wealth." An interesting anthropological study could be written on the implications of this word's being used to describe a bhikkhu's accepting alms.) The Commentary adds that the Community should then inform other Communities that they, too, are not to accept alms or offerings from the household of the lay person in question. And, as the origin story shows, the lay person should be informed of the transaction.

If the lay person mends his/her ways -- in other words, stops doing the action for which the bowl was overturned in the first place, and does not start doing any of the other actions that are grounds for overturning the bowl -- the Community may then turn its bowl upright. The procedure here is that the person in question dresses respectfully, goes to the Community, bows down, and with hands palm-to-palm over the heart makes a formal request to have the bowl turned upright. The Commentary insists that the person should state the request three times and then leave the hatthapasa of the Community's meeting while the transaction statement uprighting the bowl is recited. After the recitation, the bhikkhus may again accept offerings at the person's house. Although none of the texts mention this point, the Community would seem honor bound to notify any of the other Communities who were informed of the bowl's original overturning that the bowl has now been set upright.

Other disciplinary measures. Cv.VII.3.2-3 tells the story of how the Buddha, after having rebuked Ven. Devadatta for asking to be placed in charge of the Community, had the Community authorize Ven. Sariputta to inform the people of Rajagaha that Devadatta was now a changed man whose actions no longer reflected the will of the Community. Although the passage contains the transaction-statement for the Community's authorization -- called an information-transaction *(pakasaniya-kamma)* -- it contains none of the other necessary explanations that would allow for the transaction to become a generalized pattern. In other words, there is no list of the qualities with which the object should be endowed, no description of how he should behave, and no allowance for revoking the transaction. Thus it seems to have been intended as a one-time event and cannot be included in a Community's repertoire of disciplinary measures.

Similarly, D.16 tells the story of how the Buddha, shortly before passing away, imposed a brahma-punishment *(brahma-danda)* on Ven. Channa, which he defined by saying, "Channa may say what he wants, but he is not to be spoken to, instructed, or admonished by the bhikkhus." This was in response to Ven. Channa's prideful unwillingness to accept admonishment from anyone (see the origin stories to Sg 12 and Pc 12). The Canon contains two accounts of how this punishment led to Ven. Channa's final awakening. The version in Cv.XI.1.15 states that he fainted on hearing the news of the punishment. Going into seclusion, "heedful, ardent, and resolute, he in no long time reached and remained in the supreme goal of the holy life," thus becoming an arahant. He then went to Ven. Ananda to request that his brahma-punishment revoked, but the latter informed him that the punishment had been automatically lifted at the moment of his attaining arahantship. The version in S.XXII.90, however, tells of how Channa, after learning of his punishment, sought instruction from other bhikkhus and finally gained Awakening on hearing the Kaccanagotta Sutta (S.XII.15) from Ven. Ananda. None of these passages, however, describe the brahma-punishment as a Community transaction. Like the information-transaction, it is thus part of the Buddha's repertoire but not the Community's.

Abuse of the system. The Canon reports two instances where Communities wrongly subject bhikkhus to disciplinary transactions. In the first instance (Mv.IX.1), Ven. Kassapagotta goes out of his way to look after the needs of a group of visiting bhikkhus. After they are well-settled, he reflects that they are now able to look after themselves and so discontinues the special services he was performing for them. They, displeased, accuse him of an offense in not keeping up his special services. He does not see that he has committed an offense, and so

they suspend him for not seeing an offense.

In the second instance (Cv.XII.1-7), Ven. Yasa Kandakaputta visits Vesali, where he finds that the local Vajjiputta bhikkhus have arranged for the lay followers to place money in a bowl, which is then divided up among the members of the Community. Ven. Yasa tries to convince the lay followers that this is wrong, but they do not listen to him. After the money has been donated, the Vajjiputta bhikkhus offer Yasa a share. He refuses to accept it, and so the Vajjiputta bhikkhus -- accusing him of insulting and abusing the lay followers -- impose a reconciliation transaction on him. When he goes to visit the lay followers, though, instead of asking their forgiveness he quotes passages from the Suttas and Vinaya showing that the Buddha did not allow bhikkhus to accept money. This time the lay followers are convinced by his arguments and announce that of all the bhikkhu in Vesali, he is the only true son of the Sakyan. The Vajjiputta bhikkhus are upset and accuse him of an offense in revealing the Vinaya to the lay followers without their permission. As a result, they make plans to suspend him, but he, it turns out, has a few psychic powers at his command, and so he levitates out of the city in search of elder bhikkhus who will put a stop to what the Vajjiputta bhikkhus are doing.

In both instances, the bhikkhus wrongly subjected to disciplinary transactions have recourse to higher authorities. In the first instance, Ven. Kassapagotta goes to the Buddha himself, who confirms that he has done no wrong and is not truly suspended. The second instance is more relevant to our situation at present, for it took place after the Buddha's parinibbana, and so Ven. Yasa had to round up a group of respected elders to settle the issue. The story, which is too long to reproduce here in full, is worth reading for its depiction of the difficulties involved in settling an issue of this sort, especially as the Vajjiputta bhikkhus do their best to fight the case. (Anyone who has had experience with shameless bhikkhus at present will recognize, in the Vajjiputta bhikkhus' behavior, strategies that have not gone out of date.) In brief, however, the story gives some broad guidelines for a bhikkhu who feels that he has been unjustly subjected to a disciplinary transaction:
Search out senior bhikkhus whose opinion will be respected by both sides of the issue.
Search out enough bhikkhus on the side of the Dhamma to outnumber those opposed to the Dhamma.
Have them meet in the location where the original transaction was imposed.

If, at the meeting, the bhikkhus respected by both sides declare on the basis of the Dhamma that one was wrongly ostracized, that ends the matter, for a bhikkhu wrongly ostracized never counted as ostracized at all. If the adjudicating bhikkhus agree -- again, on the basis of the Dhamma -- that the original decision was correct, one should observe one's proper duties so that the disciplinary transaction will be rescinded. If, however, the adjudicating bhikkhus are swayed by non-Dhamma considerations, one may look for still other respected bhikkhus to reconsider the case.

Rules
Mx.IX.7: Lists bhikkhus who deserve specific disciplinary transactions:

He is a maker of strife, quarrels, disputes, dissension, issues in the Community: Censure.
He is foolish and inexperienced, full of offenses, has not undergone the penalty for them; lives in the company of householders, in unbecoming association with householders: Demotion.
He is a corrupter of families, a man of depraved conduct: Banishment.
He curses and uses abusive speech with householders: Reconciliation.
He has committed an offense but refuses to see it: Suspension.
He sees his offense but refuses to make amends: Suspension.
He holds an evil view: Suspension.

Censure
Procedure -- charged (§), made to remember (testify), pronounced guilty of offense (§) -- and transaction statement for censure -- Cv.I.1.4

Qualities of a censure transaction that is not-Dhamma, not-Vinaya, poorly settled (§) (lists of threes):

a) done not in the presence of, done without an interrogation, done without (the accused's) acknowledgement;
b) done without there having been an offense, there having been an offense not entailing confession, when an offense (entailing confession) has been confessed;

c) without having charged, without having made to testify, without having pronounced the accused guilty of an offense;
d) done not in the presence of, done not in accordance with the Dhamma, factional;
e) done without an interrogation, done not in accordance with the Dhamma, factional;
f) done without (the accused's) acknowledgement, done not in accordance with the Dhamma, factional;
g) done without there having been an offense, done not in accordance with the Dhamma, factional;
h) done for an offense not entailing confession, done not in accordance with the Dhamma, factional;
i) done when an offense (entailing confession) has been confessed, done not in accordance with the Dhamma, factional;
j) without having charged, done not in accordance with the Dhamma, factional;
k) without having made to testify, done not in accordance with the Dhamma, factional;
l) without having pronounced the accused guilty of an offense, done not in accordance with the Dhamma, factional. -- Cv.I.2

Qualities of a censure transaction that is Dhamma, Vinaya, well settled (§) (lists of threes):

a) done in the presence of, done with an interrogation, done with (the accused's) acknowledgement;
b) done with there having been an offense, there having been an offense entailing confession, when an offense (entailing confession) has not been confessed;
c) having charged, having made to testify, having pronounced the accused guilty of an offense;
d) done in the presence of, done in accordance with the Dhamma, harmoniously;
e) done with an interrogation, done in accordance with the Dhamma, harmoniously;
f) done with (the accused's) acknowledgement, done in accordance with the Dhamma, harmoniously;
g) done with there having been an offense, done in accordance with the Dhamma, harmoniously;
h) done for an offense entailing confession, done in accordance with the Dhamma, harmoniously;
i) done when an offense (entailing confession) has not been confessed, done in accordance with the Dhamma, harmoniously;
j) having charged, done in accordance with the Dhamma, harmoniously;
k) having made to testify, done in accordance with the Dhamma, harmoniously;
l) having pronounced the accused guilty of the offense, done in accordance with the Dhamma, harmoniously. -- Cv.I.3

If a Community so desires, it may carry out a censure transaction against a bhikkhu endowed with (any of) three qualities:

a) he is a maker of strife, quarrels, disputes, dissension, issues in the Community; he is foolish and inexperienced, full of offenses, and has not undergone the penalty for them; he lives in the company of householders, in unbecoming association with householders;
b) in terms of heightened virtue, his virtue is corrupted; in terms of heightened behavior, his behavior is corrupted; in terms of higher views, his views are corrupted;
c) he speaks in dispraise of the Buddha; speaks in dispraise of the Dhamma; speaks in dispraise of the Sangha.

If a Community so desires, it may carry out a censure transaction against (any of) three bhikkhus:

a) one who is a maker of strife, quarrels, disputes, dissension, issues in the Community; one who is foolish and inexperienced, full of offenses, and has not undergone the penalty for them; one who lives in the company of householder, in unbecoming association with householders;

b) in terms of heightened virtue, one whose virtue is corrupted; in terms of heightened behavior, one whose behavior is corrupted; in terms of higher views, one whose views are corrupted;

c) one who speaks in dispraise of the Buddha; one who speaks in dispraise of the Dhamma; one who speaks in dispraise of the Sangha. -- Cv.I.4

How a bhikkhu should behave if a censure transaction has been done to him:

he should not give Acceptance;
he should not give dependence;
a novice should not be made to attend to him;
authorization to exhort bhikkhunis should not be consented to;
even when authorized, he should not exhort bhikkhunis;
whatever offense he was censured for, he should not commit that offense, or one of a similar sort, or one worse than that;
he should not criticize the (censure) transaction;
he should not criticize those who did the transaction;
he should not cancel a regular bhikkhu's uposatha;
he should not cancel the Invitation (§);
he should not get into a debate with a bhikkhu who has threatened to level an accusation against him (§);
he should not function in a position of authority within the monastery;
he should not get someone else give him leave;
he should not make a formal charge;
he should not make (another) testify;
he should not join bhikkhus in disputing with bhikkhus (§). -- Cv.I.5

A censure transaction should not be rescinded if the bhikkhu:

a) gives Acceptance, gives dependence, has a novice attend to him, consents to an authorization to exhort bhikkhunis, exhorts bhikkhunis even when authorized to do so;

b) commits the offense he was censured for, a similar one, or one worse than that; criticizes the (censure) transaction; criticizes those who did the transaction;

c) cancels a regular bhikkhu's uposatha; cancels his Invitation; is made to testify in the course of settling an issue; functions in a position of authority within the monastery; gets someone else to give him leave, makes a formal charge, makes (another) testify; joins bhikkhus in disputing with bhikkhus. -- Cv.I.6

A censure transaction may be rescinded if the bhikkhu:

a) does not give Acceptance, does not give dependence, does not have a novice attend to him, does not consent to an authorization to exhort the bhikkhunis, does not exhort bhikkhunis even when authorized to do so;

b) does not commit the offense he was censured for, a similar one, or one worse than that; does not criticize the (censure) transaction; does not criticize those who did the transaction;

c) does not cancel a regular bhikkhu's uposatha; does not cancel an Invitation; is not made to testify in the course of settling an issue; does not function in a position of authority within the monastery; does not get someone else to give him leave, does not make a formal charge, does not make (another) testify; does not join bhikkhus in disputing with bhikkhus. -- Cv.I.7

Transaction statement for revoking censure -- Cv.I.8

Further Misconduct

Procedure (charged (§), made to remember (testify), made to confess (the offense)) and transaction statement for a further-misconduct transaction -- Cv.IV.11.2

Five requirements for a further-misconduct transaction :

1) He (the bhikkhu in question) is impure;
2) he is unconscientious;
3) he is accused *(sanuvada)* (§);
4-5) the Community grants him a further-misconduct transaction
-- in accordance with the Dhamma,
-- in harmony. -- Cv.IV.12.1

Qualities of a further-misconduct transaction that is not-Dhamma, not-Vinaya, poorly settled (§) (lists of threes) [= Cv.I.2-3] -- Cv.IV.12.2

Qualities of a bhikkhu against whom a further-misconduct transaction may be carried out [= Cv.I.4] (§ -- BD omits sets (b) and (c), together with the passages indicating that *any one* of these qualities is enough to qualify for the transaction.) -- Cv.IV.12.3

Duties of a bhikkhu against whom a further-misconduct transaction has been carried out [= Cv.I.5] -- Cv.IV.12.4

Demotion
Procedure (similar to that for censure, preceded with the comment, "You are to live in dependence") and transaction statement (including the statement, "You are to live in dependence") for a demotion transaction -- Cv.I.9.2

Conditions for imposing demotion, proper behavior when demotion has been imposed, conditions for revoking demotion -- all the same as for censure -- Cv.I.10-11
Transaction statement for revoking demotion -- Cv.I.12

Banishment
Procedure (same as for censure) and transaction statement for banishment (includes the statement that the banished bhikkhu should not remain in x place) -- Cv.I.13.7

Poorly settled, well settled banishment transaction (the same as for censure). If it so desires, a Community may impose banishment on a bhikkhu who is ... (identical with those meriting censure, plus) --
he is endowed with bodily frivolity, verbal frivolity, bodily and verbal frivolity;
he is endowed with bodily misbehavior, verbal misbehavior, bodily and verbal misbehavior;
he is endowed with bodily injuriousness, verbal injuriousness, bodily and verbal injuriousness;
he is endowed with bodily wrong livelihood, verbal wrong livelihood, bodily and verbal wrong livelihood -- Cv.I.14.1

Any of three bhikkhus who may be banished: One who is ... (the same as for censure, plus the above additions) -- Cv.I.14.2

Proper behavior for a bhikkhu who has been banished (the same as for censure) -- Cv.I.15 (Cv.I.16 adds that a bhikkhu who has been banished may not stay in same place he was living before banishment.)

Conditions for revoking and not revoking banishment (the same as for censure) -- Cv.I.16
Transaction statement for revoking banishment -- Cv.I.17

"There are these two expulsions [C: this refers to banishment transactions]. There is the individual who has not been subjected to expulsion (has not been expelled) who, if the Community expels him, in some cases is wrongly expelled and in some cases rightly expelled. And which is the individual who has not been subjected to expulsion who, if the Community expels him, is wrongly expelled? There is the case where a bhikkhu is pure and without offense. If he is expelled by the Community, he is wrongly expelled ... And which is the individual who has not been subjected to expulsion who, if the Community expels him, is rightly expelled? There is the case where a bhikkhu is foolish and inexperienced, with many offense for which he has not made amends, living in the company of householders, in unbecoming association with householders. If he is expelled by the Community, he is rightly expelled." -- Mv.IX.4.9

Suspension
"A pure bhikkhu, without offense, is not to be suspended without grounds, without reason. Whoever should suspend him: an offense of wrong doing." -- Mv.IX.1.8
A bhikkhu with no offense to be seen, who sees no offense in himself: if suspended for not seeing an offense -- a non-Dhamma transaction.
A bhikkhu with no offense for which he should make amends: if suspended for not making amends for an offense -- a non-Dhamma transaction.
A bhikkhu with no evil view: if suspended for not abandoning an evil view -- a non-Dhamma transaction. -- Mv.IX.5.1
Combinations of the above factors -- Mv.IX.5.2-5

A bhikkhu with an offense to be seen; sees (admits to) the offense: if suspended for not seeing an offense -- a non-Dhamma transaction.
A bhikkhu with an offense for which he should make amends; promises to make amends: if suspended for not making amends for an offense -- a non-Dhamma transaction.
A bhikkhu holding an evil view; promises to abandon it: if suspended for not abandoning an evil view -- a non-Dhamma transaction. -- Mv.IX.5.6

Combinations of the above factors -- Mv.IX.5.7

A bhikkhu with an offense to be seen; refuses to see it as an offense: if suspended for not seeing an offense -- a Dhamma transaction.
A bhikkhu with an offense for which he should make amends; refuses to make amends: if suspended for not making amends for an offense -- a Dhamma transaction.
A bhikkhu holding an evil view; refuses to abandon it: if suspended for not abandoning an evil view -- a Dhamma transaction. -- Mv.IX.5.8

Combinations of the above factors -- Mv.IX.5.9

Suspension for not Seeing an Offense
Procedure (the same as for censure) and transaction statement for suspension (includes the statement that the suspended bhikkhu should not share in the life of the Community) -- Cv.I.25.2

Poorly settled, well settled suspension transaction (the same as for censure). If it so desires, a Community may impose suspension on a bhikkhu who is ... (the same as those meriting censure). -- Cv.I.26

Proper behavior for a bhikkhu who has been suspended -- the same as for censure plus (inserted between "he should not criticize those who did the transaction" and "he should not cancel a regular bhikkhu's uposatha"):

he should not consent to a regular bhikkhu's bowing down to him, standing up to greet him, performing añjali, performing duties of respect, bringing his seat, bringing his bedding, water for foot(-washing), foot stand, foot wiper; receiving his bowl and robe, scrubbing his back while bathing;

he should not accuse a regular bhikkhu of corrupted precepts, behavior, views, or livelihood;
he should not cause bhikkhus to break with bhikkhus;

he should not wear the distinctive clothing ("flag") of a householder or of the member of another sect; he should not associate himself with members of other sects; he should associate himself with bhikkhus (i.e., identify himself as a bhikkhu); he should train in the training of the bhikkhus;

he should not stay in a residence under the same roof with a regular bhikkhu; he should not stay in a non-residence under the same roof with a regular bhikkhu; he should not stay in a residence or non-residence under the same roof with a regular bhikkhu;

on seeing a regular bhikkhu he should get up from his seat; he should not upbraid a regular bhikkhu inside or out. -- Cv.I.27

Conditions for revoking and not revoking suspension (the same as for censure plus the added conditions mentioned in I.27) -- Cv.I.28-29
Transaction statement for revoking suspension -- Cv.I.30

Suspension for not making amends for an offense (I.31) and for not abandoning an evil view (I.32-35)
The same as suspension for not seeing an offense, with one added note: if a bhikkhu suspended for holding an evil view disrobes, the suspension transaction is to be rescinded. -- Cv.I.34.1

Reconciliation
Procedure (same as for censure) and transaction statement for reconciliation (includes the statement that the named householder should be asked to forgive the errant bhikkhu on whom the transaction is imposed) -- Cv.I.18.6

Poorly settled, well settled reconciliation transaction (the same as for censure) -- Cv.I.19

If a Community so desires, it may carry out a reconciliation transaction against a bhikkhu endowed with (any one of) five qualities:

a) he tries for the loss of householders, for the harm of householders, for the non-residence of householders (so they can't live in a certain place), he curses and uses abusive speech with householders, he gets householders to break with householders;

b) he speaks in dispraise of the Buddha to householders; speaks in dispraise of the Dhamma to householders; speaks in dispraise of the Sangha to householders; ridicules and scoffs at a householder about something low/vile; does not fulfill (lit., "make true") a righteous promise made to householders.

If a Community so desires, it may carry out a reconciliation transaction against (any of) five bhikkhus:
a) one who tries for the loss of householders, one who tries for the harm of householders, one who tries for the non-residence of householders, one who curses and uses abusive speech with householders, one who gets householders to break with householders;

b) one who speaks in dispraise of the Buddha to householders; one who speaks in dispraise of the Dhamma to householders; one who speaks in dispraise of the Sangha to householders; one who ridicules and scoffs at a householder about something low/vile; one who does not fulfill a righteous promise made to householders. -- Cv.I.20

Proper behavior for a bhikkhu who has been placed under reconciliation (the same as for censure) -- Cv.I.21
Procedure and transaction statement for authorizing a companion to go with the bhikkhu when asking for forgiveness (the bhikkhu to be authorized must be asked first) -- Cv.I.22.2

Procedure for asking for forgiveness:
Bhikkhu 1 asks forgiveness: "Forgive me, householder. I am at peace/friendly/amicable." If the householder forgives him, well and good.
If not, Bhikkhu 2 says: "Forgive this bhikkhu, householder. He is at peace." If the householder forgives him, well and good.
If not, Bhikkhu 2 says: "Forgive this bhikkhu, householder. I am at peace." If householder forgives him, well and good.
If not, Bhikkhu 2 says: "Forgive this bhikkhu, householder, at the request of the Community." If the householder forgives him, well and good.
If not, then without leaving the sight or hearing of the householder, Bhikkhu 1 should be made to arrange his upper robe over one shoulder, kneel down with hands in añjali, and confess his offense (to Bhikkhu 2). -- Cv.I.22.3

Conditions for revoking and not revoking the reconciliation transaction (the same as for censure) -- Cv.I.23.2
Transaction statement for revoking the reconciliation transaction -- Cv.I.24

Overturning the Bowl
(BD misses the meaning of this section): "The bowl may be overturned for a lay follower endowed with (any of) eight qualities: he/she strives for the bhikkhus' loss, strives for the bhikkhus' harm, strives for the bhikkhus' non-residence, insults bhikkhus, causes bhikkhus to split from bhikkhus, speaks in dispraise of the Buddha, speaks in dispraise of the Dhamma, speaks in dispraise of the Sangha. I allow that the bowl be overturned for a lay follower endowed with (any of) these eight qualities." -- Cv.V.20.3

Procedure and transaction statement. There is to be no associating with him/her by the Community. -- Cv.V.20.4

"The bowl may be set upright for a lay follower endowed with eight qualities: he/she doesn't strive for the bhikkhus' loss, doesn't strive for the bhikkhus' harm, doesn't strive for the bhikkhus' non-residence, doesn't insult bhikkhus, doesn't cause bhikkhus to split from bhikkhus, doesn't speak in dispraise of the Buddha, doesn't speak in dispraise of the Dhamma, doesn't speak in dispraise of the Sangha. I allow that the bowl be set upright for a lay follower endowed with these eight qualities." -- Cv.V.20.6

Procedure (the lay follower goes to the Community and makes the request) and transaction statement -- Cv.V.20.7

Chapter Twenty-one: Schism

The discussion under Sg 10 defines schism and how it comes about. Here we will discuss how bhikkhus, bhikkhunis, and lay supporters should behave once a schism has started, and how to bring it to an end.

The Buddha condemned schism in strong terms, saying that a person who starts a schism knowing that he is not the side of the Dhamma is destined for hell immediately on his death (A.V.129). At the same time, the Buddha formulated two sanghadisesa rules (Sg 10 & Sg 11) to help intercept attempts at schism. He also gave special allowances for bhikkhus to try to prevent or end schisms, even if it means breaking their Rains-residence (see Chapter 11). Nevertheless, the Khandhakas do not depict him as discouraging people from taking sides in a schism. Instead, he instructs them to look into the matter and to side with the faction on the side of the Dhamma. He also does not encourage a too-hasty healing of the schism. If a split Community tries to patch up its differences without getting to the root of the matter, the transaction with which unification is announced is invalid, and the matter must be opened up again. Thus he does not advocate superficial harmony for its own sake, at the expense of the Dhamma, but instead encourages that the Dhamma be clearly defended against non-Dhamma, and that the distinction between the two be kept clear.

Behavior during a schism. When a bhikkhu has learned that a dispute has led to a schism, he is to side with whichever faction sides with the Dhamma. According to Mv.X.5.4, a speaker of non-Dhamma is to be recognized as such if he "explains not-Dhamma as 'Dhamma' ... Dhamma as 'not-Dhamma' ... not-Vinaya as 'Vinaya' ... Vinaya as 'not-Vinaya' ... what was not spoken, not mentioned by the Tathagata as 'spoken, mentioned by the Tathagata' ... what was spoken, mentioned by the Tathagata as 'not spoken, not mentioned by the Tathagata' ... what was not regularly practiced by the Tathagata as 'regularly practiced by the Tathagata' ... what was regularly practiced by the Tathagata as 'not regularly practiced by the Tathagata' ... what was not formulated by the Tathagata as 'formulated by the Tathagata' ... what was formulated by the Tathagata as 'not formulated by the Tathagata' ... a non-offense as 'an offense' ... an offense as 'a non-offense' ... a light offense as 'a heavy offense' ... a heavy offense as 'a light offense' ... an incurable offense as 'a curable offense' ... a curable offense as 'an incurable offense' ... a serious offense as 'a not-serious offense' ... a not-serious offense as 'a serious offense.'" A speaker of Dhamma is to be recognized as such if he explains not-Dhamma as "not-Dhamma," Dhamma as "Dhamma," and so forth.

Thus the ability to take sides requires that one be well-informed about the Buddha's teachings. If one cannot clearly judge which side is right (it might be that both sides are wrong, or that they have split over a gray area where the texts leave room for various interpretations), it is best not to get involved. Mv.III.11.5 gives permission for a bhikkhu to break his Rains-residence if bhikkhus in his Community are striving for a schism and he does not want to be present at the final break. Arguing from this allowance, it would make sense that if a bhikkhu arrives at a Community where the break has occurred and he does not want to get involved in it, he would do well to go elsewhere.

Bhikkhunis connected to a Community that has split should listen to both sides of the split and then give preference to whichever faction sides with the Dhamma. They should look to the Dhamma-faction for whatever services they expect from the Bhikkhu Sangha, such as the exhortation and the scheduling of the uposatha day (see Chapter 23). As for the laity, the texts quote the Buddha as saying that they should give gifts to both factions and listen to their Dhamma. Then, on consideration, they should give their preference to the Dhamma-faction. Notice, however, that in advising the laity to give preference to one faction over another, the Buddha does not say that only one faction should receive alms. After all, the laity may be misinformed about the Dhamma and in a poor position to tell the right faction from the wrong. At the same time, the Buddha has never been recorded as declaring a living being as unworthy of gifts, for that would be tantamount to saying that the being was unworthy to live. Still, there is the instructive tale contained in Mv.X, telling of a case where the Community in Kosambi split into two factions (without reaching the point of schism), with both sides citing the Vinaya to support their positions. After both sides had resisted the Buddha's efforts to settle their differences, he left Kosambi. The lay supporters then forced a settlement by refusing to give alms to either side.

Practicalities. With regard to lodgings, the two factions of the schism should be given separate lodgings, to minimize friction. However, this should be arranged so that worthy senior bhikkhus are not deprived of the lodgings they deserve. The commentaries give no advice as to what this means or how it should be arranged,

but apparently if each faction contains senior bhikkhus, good lodgings should be given to both sides so that the senior bhikkhus will not be inconvenienced.

Offerings given to the Community should be shared between both factions. This principle holds regardless of whether the offerings were given before or after the split. Offerings given to a particular faction after the split are for that faction only.

Ending schism. A schism can be rightfully ended only if both sides are able to investigate the grounds (i.e., the point of dispute around which the schism crystallized), get to root (the mind-states motivating the schism -- see Cv.IV.14.3-4), and then come to a reconciliation based on the Dhamma and Vinaya. (See the instructions for settling a dispute in Volume One, Chapter 11.) After the issue has been resolved, all members of both factions are to meet: no one may send his consent, and even those who are ill must come to the meeting. One of the bhikkhus recites the transaction statement announcing the unification of the Community, and a harmony-uposatha is then held (see Chapter 15). That ends the schism.

This method works only in cases where both factions are acting in good faith, each believing that it has interpreted the Dhamma-Vinaya properly. In such cases, differences can be settled by appealing to bhikkhus whose knowledge of the Dhamma-Vinaya is authoritative. There are, however, cases where bhikkhus have started a schism with corrupted intent, in full knowledge of the fact that they are deviating from the Dhamma-Vinaya. In these cases, unification is well-nigh impossible. The best that can be attempted is to talk to those who have joined the schismatic faction out of ignorance and to win them over to the Dhamma side by explaining the true Dhamma-Vinaya to them. If they leave the faction and return to the Community, they are to confess a thullaccaya offense (Cv.VII.4.4), and they are full-fledged members of the Community as before.

Rules

Roots of Schism

Roots of disputes: three unskillful & three skillful. A bhikkhu who is:

1) easily angered & bears a grudge;
2) mean & spiteful;
3) jealous & possessive;
4) scheming & deceitful;
5) has evil desires & wrong views;
6) is attached to his own views, obstinate, unable to let them go.

Such a bhikkhu lives without deference or respect for the Buddha, the Dhamma, the Sangha; does not complete the training. When he causes a dispute in the Community, it comes to be for the harm, the unhappiness, the detriment of many people, for the pain and harm of human and divine beings. -- Cv.IV.14.3

Three unskillful roots: states of mind that are covetous, corrupt, or confused. Three skillful roots: states of mind that are not covetous, corrupt, or confused. -- Cv.IV.14.4

During Schism

Ven, Sariputta: "How am I to behave with regard to these (schismatic) bhikkhus?"
The Buddha: "In that case, Sariputta, take your stance in line with the Dhamma."
Ven. Sariputta: "And how should I know what is Dhamma and what is not-Dhamma?" -- Mv.X.5.3

The Buddha: "There are these eighteen grounds by which a speaker of not-Dhamma is to be known. He explains not-Dhamma as 'Dhamma' ... Dhamma as 'not-Dhamma' ... not-Vinaya as 'Vinaya' ... Vinaya as 'not-Vinaya' ... what was not spoken, not mentioned by the Tathagata as 'spoken, mentioned by the Tathagata' ... what was spoken, mentioned by the Tathagata as 'not spoken, not mentioned by the Tathagata' ... what was not regularly practiced by the Tathagata as 'regularly practiced by the Tathagata' ... what was regularly practiced by the Tathagata as 'not regularly practiced by the Tathagata' ... what was not formulated by the Tathagata as 'formulated by the Tathagata' ... what was formulated by the Tathagata as 'not formulated by the Tathagata' ... a non-offense as 'an offense' ... an offense as 'a non-offense' ... a light offense as 'a heavy offense' ... a heavy offense as 'a light offense' ... an incurable offense as 'a curable offense' ... a curable offense as 'an incurable offense' ... a serious offense as 'a not-serious offense' ... a not-serious offense as 'a serious offense.' These are the eighteen grounds by which a speaker of not-Dhamma is to be known. -- Mv.X.5.4

"There are these eighteen grounds by which a speaker of Dhamma is to be known. He explains not-Dhamma as 'not-Dhamma' ... Dhamma as 'Dhamma' ... not-Vinaya as 'not-Vinaya' ... Vinaya as 'Vinaya' ... what was not spoken, not mentioned by the Tathagata as 'not spoken, not mentioned by the Tathagata' ... what was spoken, mentioned by the Tathagata as 'spoken, mentioned by the Tathagata' ... what was not regularly practiced by the Tathagata as 'not regularly practiced by the Tathagata' ... what was regularly practiced by the Tathagata as 'regularly practiced by the Tathagata' ... what was not formulated by the Tathagata as 'not formulated by the Tathagata' ... what was formulated by the Tathagata as 'formulated by the Tathagata' ... a non-offense as 'a non-offense' ... an offense as 'an offense' ... a light offense as 'a light offense' ... a heavy offense as 'a heavy offense' ... an incurable offense as 'an incurable offense' ... a curable offense as 'a curable offense' ... a serious offense as 'a serious offense' ... a not-serious offense as 'a not-serious offense.' These are the eighteen grounds by which a speaker of Dhamma is to be known." -- Mv.X.5.5

Mahapajapati Gotami: "How am I to behave with regard to these (schismatic) bhikkhus?"
The Buddha: "In that case, Gotami, listen to the Dhamma from both sides. Having listened to the Dhamma from both sides, give preference to the view, persuasion, preference, and belief of the side of those who speak Dhamma. And whatever the Community of bhikkhunis expects from the Community of bhikkhus should all be expected from the side of those who speak Dhamma." -- Mv.X.5.7

Anathapindika (and Visakha): "How am I to behave with regard to these (schismatic) bhikkhus?"
The Buddha: "In that case, householder, give gifts to both sides. Having given gifts to both sides, listen to the Dhamma from both sides. Having listened to the Dhamma from both sides, give preference to the view, persuasion, preference, and belief of the side of those who speak Dhamma." -- Mv.X.5.8 (9)

Ven. Sariputta: "How am I to act with regard to their lodgings?"
The Buddha: "In that case, Sariputta, separate lodgings are to be given to them."
Ven. Sariputta: "And if there are no separate lodgings, what should I do?"
The Buddha: "They are to be given after having made them separate. But in no way do I say that a lodging should be withheld from a more deserving (senior) bhikkhu. Whoever should withhold it: an offense of wrong doing."
Ven. Sariputta: "And how am I to act with regard to material gifts?"
The Buddha: "Material gifts are to be shared equally among all." -- Mv.X.5.10

"There is the case where bhikkhus have spent the Rains and the Community splits before robe-cloth arises. People give water to one faction and robe-cloth to the other faction, saying, 'We are giving to the Community.' That is for the (entire) Community. ... People give water to one faction and robe-cloth to the same faction, saying, 'We are giving to the Community.' That is for the (entire) Community. People give water to one faction and robe-cloth to the other faction, saying, 'We are giving to the faction.' That is just for the faction. People give water to one faction and robe-cloth to the same faction, saying, 'We are giving to the faction.' That is just for the faction." -- Mv.VIII.30.4-5

"There is the case where bhikkhus have spent the Rains and, when robe-cloth has arisen but before it is divided, the Community splits. That is equally for all." -- Mv.VIII.30.6

Ending Schism
Procedure for achieving unity in the Community: "One and all should gather together, the ill and the not-ill. Consent is not to be conveyed for anyone." Transaction statement. "Immediately the uposatha is to be done, the Patimokkha is to be recited." -- Mv.X.5.14

"When the Community, without having adjudicated the matter, without having gotten to the roots for a dispute in the Community ... a schism in the Community, a split in the Community, a falling apart in the Community, a separation in the Community -- performs a Community unification, that is a non-Dhamma Community-unification.

"When the Community, having adjudicated the matter, having gotten to the roots for a dispute in the Community ... a schism in the Community, a split in the Community, a falling apart in the Community, a separation in the Community -- performs a Community unification, that is a Dhamma Community-unification." -- Mv.X.6.1

Chapter Twenty-two: Inheritance

Belongings. The Canon states that when a bhikkhu passes away, his belongings all go to the Community of bhikkhus. The Commentary adds that this principle holds regardless of where the bhikkhu dies. If he happens to die while visiting a nunnery, his belongings still go to the Community of bhikkhus. Similarly, if a bhikkhuni dies while visiting a monastery, her belongings go to the Community of bhikkhunis. Furthermore, according to the Canon, the belongings of a dead male novice all go to the Community of bhikkhus; the belongings of a dead female probationer or female novice, to the Community of bhikkhunis.

The Commentary adds that even if the dying bhikkhu or novice says, "After my death, may my belongings go to so-and-so," the request is invalid. Thus, from the point of view of the Vinaya, a bhikkhu's last will and testament would have no force. The civil law in Buddhist countries recognizes the Community's claim on a dead bhikkhu's property, but this claim has yet to be adequately tested in courts of law in non-Buddhist countries. (If the highest court in the land were to rule against the Community's claim here, this would be an appropriate area to apply the principle of "complying with kings," stated in Mv.III.4.2, and not to further contest the issue.)

The Vinaya Mukha discusses a tradition, based on a loophole included in the Commentary itself, designed to get around the Commentary's ruling against last wills and testaments: a bhikkhu, on his death-bed, may say, "I give my belongings to so-and-so." As long as he does not add the condition, "after my death," the gift is valid. If he happens to recover from his illness after giving the gift, the recipient is free to return the items or not, as he sees fit. If the ill bhikkhu dies, the belongings go to the recipient and not to the Community. If, however, the bhikkhu adds the condition "after my death" to his statement, his belongings after his death go to the Community, and the intended recipient has no rights over them.

When the Community receives a dead bhikkhu's belongings, it may bestow his bowl and three robes on those who cared for him, in honor of their service not only to him but also to the Community in fulfilling the bhikkhus' obligation to care for one another (see Chapter 5). The procedure is as follows: One of the bhikkhus who acted as the dying bhikkhu's nurses approaches the Community, carrying the dead bhikkhu's robes and bowl. After he informs them of the death, he presents the robes and bowl to them. One of the members of the Community recites the transaction statement, consisting of a motion and proclamation, bestowing the robes and bowl on those who cared for the bhikkhu when he was sick. This statement is given in Appendix I.

The Commentary here discusses the question of who has a right to a share in the robes and bowl. If the whole Community had set up a roster for nurses, it says, there are differing opinions as to who counts as caring for the sick. Some teachers say that everyone in the Community deserves a share, even those who were not put on the roster. Others (and this makes more sense) say that shares should go only to those put on the roster who actually observed their duties. All sides agree that whoever helps -- whether bhikkhu, novice, or lay person -- should get a share. (The Canon states that each novice involved has a right to a share equal to that of a bhikkhu.) If one person took on a special burden in looking after the sick bhikkhu, he/she should get a special share. Bhikkhus who simply sent medicine don't count as "caring for the sick." Those who helped the nurses in washing robes, boiling medicine, etc., do.

As for the dead bhikkhu's remaining belongings, the Canon says that all his light/inexpensive articles *(lahubhanda)* and light requisites should be divided among the Community that is present. His heavy/expensive articles *(garubhanda)* belong to the Sangha of all four directions, both those who have come and those who haven't, so they are not to be divided up or distributed.

Here the Commentary adds that if the dead bhikkhu's bowl and robes are of low value and the remaining goods of high value, the Community should take funds from the remaining goods to provide a decent bowl and set of robes to the nurse-bhikkhu. Belongings left by a dead bhikkhu in another monastery belong to the Community in that monastery. If he held ownership of items in common with someone else, those items go to the other owner, not to the Community.

The same principles hold true for the belongings of a dead novice.

Funerals. Unlike some of the other early Vinayas, the Pali Vinaya contains no rules on how to conduct the

funeral of a dead bhikkhu or novice. Writers have speculated as to why this is so, but the speculation tends to say more about the writers than about the Vinaya. The practical upshot is that the Community (or the bhikkhu's friends, relatives, etc.) may dispose of his body as they see fit in line with local custom and law. D.16 states that arahant, after death, deserves to have a stupa built over his/her remains, but the Vinaya contains no rule to enforce this.

One issue that arises at present is the custom of willing one's body to medical science. Because there is no rule that the bhikkhu's body (as opposed to his belongings) belongs to the Community, if he has willed his body in this way, that will should be honored.

Another issue arising at present is the cost of a funeral. In the Buddha's time, funerals could cost nothing. The body would either be cremated, in which case wood was easy to find in the ubiquitous forest, or the body would be exposed in a charnel ground, which involved little effort and no expense. At present, with the high cost of funerals, the tradition in Thailand is a useful adaptation of the Vinaya's rules. There, if no one else volunteers to sponsor a dead bhikkhu's funeral, the Community itself is the sponsor, and the funds for the funeral come first from his belongings. Only if any of his light articles and requisites remain after the funeral are they divided among the Community's members.

Rules

"The Community is the owner of the robes and bowl of a bhikkhu who has passed away. But those who tend to the sick are of great service. I allow that the Community give the three robes and the bowl to those who care for the sick." Transaction statement -- Mv.VIII.27.2

"The Community is the owner of the robe and bowl of a novice who has passed away. But those who tend to the sick are of great service. I allow that the Community give the robe and bowl to those who care for the sick." Transaction statement -- Mv.VIII.27.3

"I allow that a novice who tends to the sick be given an equal share." -- Mv.VIII.27.4

"I allow that the Community give the three robes and the bowl to those who care for the sick. Whatever light goods and light requisites (§) are there may be divided among the Community that is present. Whatever heavy goods and heavy requisites are there are for the Community of the four directions, both those who have come and those who haven't. They should not be transferred, they should not be divided up." -- Mv.VIII.27.5

"If a bhikkhuni, as she is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhus is not the owner there. They belong to the Community of bhikkhunis. If a female probationer ... If a female novice, as she is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhus is not the owner there. They belong to the Community of bhikkhunis.

"If a bhikkhu, as he is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhunis is not the owner there. They belong to the Community of bhikkhus. If a male novice ... If a male lay follower ... If a female lay follower ... If anyone else, as he is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhunis is not the owner there. They belong to the Community of bhikkhus." -- Cv.X.11

Chapter Twenty-three: Bhikkhunis

Rules governing the life of the bhikkhunis are scattered throughout the Vinaya. Here we will focus on the rules in Cv.X that govern the interaction of the bhikkhus with the bhikkhunis. The rules in this Khandhaka that affect only the bhikkhunis, and not the bhikkhus, are best understood in the context of the training rules in the Bhikkhuni Patimokkha, and so are not discussed here.

The rules governing relations between bhikkhus and bhikkhunis fall into two categories: those governing the formal relations between the two Communities, and those governing the relations between individual bhikkhus and bhikkhunis. Although some of these relations -- those dealing with the sharing of material gains -- are reciprocal, most of them favor the bhikkhus. To understand why, we should first consider the story of the founding of the Bhikkhuni Sangha.

Now at that time, the Awakened One, the Blessed One, was staying near Kapilavatthu in the Banyan Grove. Then Mahapajapati Gotami went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there, she said to him: "It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"Enough, Gotami. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline (§)."

A second time ... A third time she said to him: "It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"Enough, Gotami. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

So Mahapajapati Gotami, (thinking,) "The Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline" -- sad and unhappy, crying, her face in tears -- bowed down to the Blessed One, circumambulated him, keeping him to her right, and then went away.

The Blessed One, having stayed as long as he liked in Kapilavatthu, set out for Vesali. After wandering in stages, he arrived at Vesali. There he stayed near Vesali at the Gabled Hall in the Great Wood.

Then Mahapajapati Gotami, having had her hair cut off, having donned ochre robes, set out for Vesali together with a large number of Sakyan women. After wandering in stages, she arrived at Vesali and went to the Gabled Hall in the Great Wood. Then she stood there outside the porch, her feet swollen, her limbs covered with dust, sad and unhappy, crying, her face in tears. Ven. Ananda saw her standing there ... and so asked her, "Why, Gotami, why are you standing here ... your face in tears?"

"Because, sir, the Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"In that case, Gotami, stay right here for a moment (§) while I ask the Blessed One to allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

Then Ven. Ananda went to where the Blessed One was staying and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "Mahapajapati Gotami, lord, is standing outside the porch ... her face in tears, because the Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline. It would be good if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"Enough, Ananda. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

A second time... A third time, Ven. Ananda said, "It would be good, lord, if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"Enough, Ananda. Don't advocate a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

Then the thought occurred to Ven. Ananda, "The Blessed One does not allow a woman's Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline. What if I were to find some other way to ask the Blessed One to allow a woman's Going-forth ..." So he said to the Blessed One, "Lord, if a woman were to go forth from the home life into homelessness in the Tathagata's doctrine and discipline, would she be able to realize the fruit of stream-entry, once-returning, nonreturning, or arahantship?"

"Yes, Ananda, she would..."

"In that case, lord, Mahapajapati Gotami has been of great service to the Blessed One. She was the Blessed One's aunt, foster mother, nurse, giver of milk. When the Blessed One's mother passed away, she gave him milk. It would be good if a woman might obtain the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline."

"Ananda, if Mahapajapati Gotami accepts eight vows of respect, that will be her full ordination *(upasampada)*.

"(1) A bhikkhuni who has been fully ordained even for more than a century must bow down, rise up from her seat, salute with hands palm-to-palm over her heart, and perform the duties of respect to a bhikkhu even if he has been fully ordained only a day. This rule is to be honored, respected, revered, venerated, never to be transgressed as long as she lives."

"(2) A bhikkhuni must not spend the rains in a residence where there is no bhikkhu...

"(3) Every half-month a bhikkhuni should request two things from the Bhikkhu Sangha: she should ask for the date of the uposatha day and come for an exhortation...

"(4) At the end of the Rains-residence, a bhikkhuni should invite (criticism both from) the Bhikkhu Sangha and the Bhikkhuni Sangha on any of three grounds: what they have seen, what they have heard, what they have suspected...

"(5) A bhikkhuni who has broken any of the vows of respect must undergo penance for half a month under both Sanghas...

"(6) Only after a probationer has trained in the six precepts for two years should she request ordination from both Sanghas...

"(7) A bhikkhu must not in any way be insulted or reviled by a bhikkhuni...

"(8) From this day forward, the admonition of a bhikkhu by a bhikkhuni is forbidden, but the admonition of a bhikkhuni by a bhikkhu is not forbidden. This rule, too, is to be honored, respected, revered, venerated, never to be transgressed as long as she lives.

"If Mahapajapati Gotami accepts these eight vows of respect, that will be her full ordination."

Then Ven. Ananda, having learned the eight vows of respect in the Blessed One's presence, went to Mahapajapati Gotami and, on arrival, said to her, "Gotami, if you accept these eight vows of respect, that will be your full ordination..."

"Ven. Ananda, just as if a young woman -- or man -- fond of ornamentation, having been given a garland of lotuses or jasmine or roses, having taken it in both hands, were to place it on her head, in the same way I accept the eight vows of respect, never to transgress them as long as I live."

Then Ven. Ananda returned to the Blessed One and, having bowed down, sat to one side. As he was sitting there he said, "Mahapajapati Gotami, lord, has accepted the eight vows of respect. The Blessed One's foster mother is fully ordained."

"But, Ananda, if women had not obtained the Going-forth from the home life into homelessness in the Tathagata's doctrine and discipline, the holy life would have lasted long, the true Dhamma would have lasted 1,000 years. But now that they have gotten to go forth...this holy life will not last long, the true Dhamma will last 500 years. Just as a clan in which there are many women and few men is easily plundered by robbers and bandits, in the same way, in whatever doctrine and discipline women get to go forth, the holy life does not last long... Just as a man might make an embankment in advance around a great reservoir to keep the waters from overflowing, in the same way I have set forth the eight vows of respect for bhikkhunis that they are not to transgress as long as they live." -- Cv X.1

As the story makes clear, gender is not an issue in determining a person's ability to practice the Dhamma and attain release. But from the Buddha's point of view it *was* an issue in his design of the Sangha as an institution. His concerns were pragmatic and strategic, aimed at the long-term survival of two things: the true Dhamma and the holy life. As S.XVI.13 explains, the survival of the true Dhamma meant not simply the brute survival of the teachings, but the survival of the teaching unadulterated with "synthetic Dhamma" *(saddhamma-patirupa),* later improvements that would call the authenticity of the true Dhamma into question. Why the existence of a women's Community would speed up the appearance of synthetic Dhamma, the Buddha didn't say, but he was willing to make the sacrifice so that women would have a chance to gain the noble attainments.

The survival of the holy life, however, *is* a matter of the simple survival of the practice, even after the True Dhamma no longer has total monopoly in the Community. The analogy of the clan predominantly female shows that, in the Buddha's eyes, the survival of the holy life required a Community predominantly male. That was why he delayed granting ordination to his foster aunt, so that she would be willing to accept the eight vows of respect; that was why the requirements for ordination in the Bhikkhuni Sangha were more difficult and complicated than the requirements for ordination in the Bhikkhu Sangha; and that was why many of the rules governing relationships between the two Communities favored the bhikkhus over the bhikkhunis.

The bhikkhunis did not accept this situation docilely. Soon after vowing to adhere to the eight vows of respect for the rest of her life, Mahapajapati Gotami requested that the bhikkhunis be relieved of the most onerous one -- the first. The fact that she was asking to renege on her word to the Buddha doomed the request to failure.

Despite the imbalance in the relations between the two Communities, it is important to remember that, for more than a thousand years, the Bhikkhuni Sangha afforded the opportunity for countless women to reach the noble attainments. No other institution can come near to matching that claim.

Communal relations. When the Bhikkhuni Sangha was first founded, the bhikkhus were instructed to teach them the Vinaya and to conduct their Community transactions. With time, however, problems arose, as people suspected the bhikkhus and bhikkhunis of meeting for clandestine purposes. A typical story is this:

Now at that time bhikkhunis, on seeing a bhikkhu along a main road, in a side road, or at a crossroads, having placed their bowls on the ground, having arranged their upper robes over one shoulder, kneeling down with hands raised palm-to-palm over the heart, confessed their offenses. People were offended and annoyed and spread it about, 'Those are the mistresses of these; these are the lovers of those. Having scorned them last night, they are now asking their forgiveness.'

As a result, the Buddha forbade the bhikkhus from conducting the bhikkhunis' transactions, and placed the bhikkhunis in charge of many of their own Community transactions. For instance, they chanted their own Patimokkha and confessed their own offenses to one another. The bhikkhus' sole role in these transactions was to teach the bhikkhunis how to do them.

In other areas, however, the bhikkhus continued to play a role in the bhikkhuni's Community transactions. If the bhikkhunis were planning to impose a disciplinary transaction on another bhikkhuni, they were to consult with the bhikkhus as to what the precise punishment should be, and were bound by the bhikkhus' decision. The Commentary notes that if they imposed a different transaction from that determined by the bhikkhus, they incurred a dukkata under Mv.IX.6.3. If the bhikkhunis wanted to ordain a female probationer, they first conducted an ordination ceremony of their own and then sent a messenger to the bhikkhus, who conducted a second ceremony. In other words, the candidate's ordination had to be accepted by both Communities in order to be valid.

Bhikkhunis were not allowed to cancel the uposatha or Invitation of a bhikkhu, or to set in motion or to participate in any investigation of a bhikkhu's offense. Bhikkhus, however, were allowed to cancel the uposatha or Invitation of a bhikkhuni, and could set in motion and participate in an investigation of a bhikkhuni's offense.

Exhortation. The third vow of respect was that the bhikkhunis go to the bhikkhus for exhortation every half-month. A bhikkhuni who did not go -- unless her exhortation had been canceled (see below) -- incurred an offense under Bhikkhunis' Pc 58. The procedure was as follows: two or three bhikkhunis would approach a bhikkhu and, in the name of their Community, ask permission to approach one of the bhikkhus for the exhortation. He, in turn, would join the bhikkhus who had met for the Patimokkha and inform the bhikkhu who was reciting the Patimokkha that the bhikkhunis had requested the exhortation. The bhikkhu reciting the Patimokkha would first ask if there were any bhikkhus present who had already been authorized to exhort the bhikkhunis. If there were, one of them was to exhort the bhikkhunis. If there weren't, the bhikkhus were to find if any one among them was able and willing to exhort the bhikkhunis (for the qualifications, see Pc 21). If there was such a bhikkhu, he was to be authorized. If not, the bhikkhunis were to be told to continue to "strive on with friendliness."

Once a bhikkhu had been authorized to exhort the bhikkhunis, he incurred a dukkata if he did not undertake the exhortation. The only bhikkhus exempt from this duty were those who were unqualified, those who were ill, and those setting out on a journey. If a bhikkhu, having undertaken the exhortation, did not have it announced to the bhikkhunis or did not go to the exhortation as announced, he incurred a dukkata. (BD states that these last two rules apply only in the case of a bhikkhu living alone in the wilderness, mentioned below, but the Commentary insists that they apply regardless of whether the exhortation has been arranged by a Community of bhikkhus or by a single bhikkhu.)

If a bhikkhu living alone in the wilderness was approached by bhikkhunis requesting permission to come to him for an exhortation, he was to make an appointment to meet them in a more appropriate location for giving the exhortation. Any bhikkhunis who did not keep the appointment incurred a dukkata as well. This last ruling does not seem to fit with Bhikkhunis' Pc 58, which imposes a pacittiya on any bhikkhuni who does not attend an exhortation, but perhaps the pacittiya applies only when the exhortation has been arranged by a Community of bhikkhus. None of the texts discuss this point.

Invitation. The fourth vow of respect was that bhikkhunis, at the end of the Rains-residence, would invite criticism

both from their own Community and from the Community of bhikkhus. Not to invite among themselves was to incur a dukkata offense; not to invite the bhikkhus was to incur an offense under Bhikkhunis' Pc 57. After experimenting with various ways of inviting together -- including one instance when all the bhikkhus and all the bhikkhunis held their Invitation as one, resulting in an uproar -- the following procedure was worked out: after the bhikkhunis had invited among themselves, they chose one of their members, who was experienced and competent, to go later in the day or on the next day to invite criticism from the Community of bhikkhus on behalf of the entire Community of bhikkhunis.

Individual relations. Cv.X.3 repeats Cv.VI.6.5 to reinforce the first vow of respect: that a bhikkhu may not bow down, rise up to greet, perform añjali, or perform other forms of respect due to superiors to a woman, even if she is a bhikkhuni.

The etiquette if a bhikkhu and a bhikkhuni met on the road was that she was to step aside while still at a distance and make way for him. She was not to give him a blow. This rule was formulated when "a woman formerly from the Mallan clan (according to the Commentary, formerly the wife of a boxer) went forth among the bhikkhunis. Seeing a weak bhikkhu along the main road, she gave him a blow with the point of her shoulder and knocked him flat."

If both of them were out for alms, the bhikkhuni was to show her bowl to the bhikkhu (this rule followed on the origin story reported in Volume One with regard to Pd 1). If, in order to insult him, she showed him her bowl upside down, she incurred a dukkata. She was to offer him food from her bowl, but only under certain circumstances was he allowed to accept it (see Pd 1). The origin story to these rules indicates that this protocol was something of a policing action, to make sure that the bhikkhunis were not carrying contraband.

One of the few rules of reciprocity was that a bhikkhu or bhikkhuni could not take gifts given for his/her own consumption and give them to a member of the other Community. ("People were offended and annoyed and spread it about, 'How can the masters take what is given for the purpose of their own consumption and give it to others? Don't we know how to give a gift?'") However, an over-abundance of food -- belonging either to the Community itself or to individuals within the Community -- could be given to the other Community. This allowance applied to stored-up food (food formally given on a previous day -- see Pc 38) as well. The Commentary notes that if there were no unordained people around, the bhikkhus themselves could formally offer the food to the bhikkhunis, and vice versa.

If the bhikkhus had an abundance of lodgings (i.e., furniture) while the bhikkhunis had none, the lodgings could be given to the bhikkhunis on a temporary basis.

The bhikkhunis were not totally without recourse in case a bhikkhu mistreated them. The Bhikkhu Patimokkha contains several rules -- such as NP 4 and NP 17 -- to prevent bhikkhus from getting the bhikkhunis to perform personal services for them. Bhikkhunis were also protected from sexual harassment by the bhikkhus. A bhikkhu who, with lustful thoughts, touched a bhikkhuni, spoke lewd words to her, or spoke in praise of her having sexual intercourse with him, would incur a sanghadisesa offense under the relevant rules (Sg 2-4). In addition, bhikkhunis were allowed to inflict a formal punishment on a bhikkhu who had behaved toward a bhikkhuni in an unseemly manner. In the origin story to the relevant rules, some group-of-six bhikkhus had sprinkled muddy water on bhikkhunis in hopes of attracting the bhikkhunis to them; they had exposed their bodies, their thighs, and their penises to the bhikkhunis; had flirted with them or propositioned them.

(According to the Commentary, this means that they suggested that the bhikkhunis perform an indiscretion with them or with other men -- although if they spoke lewd words or suggested sexual intercourse with themselves, they would be breaking the sanghadisesa rules mentioned above). In all of these cases, the bhikkhunis were allowed to impose a punishment on the offending bhikkhu, even if he had performed any of these indiscretions with only one bhikkhuni: the Community of bhikkhunis could formally agree that they would not pay homage to him.

Pv.XV.8 gives additional reasons why the Community of bhikkhunis could impose this punishment on a bhikkhu:
a) he exposes both of his shoulders to bhikkhunis,
b) he strives for the loss of a bhikkhunis,

c) he strives for the harm of a bhikkhunis,
d) he strives for the non-residence of a bhikkhunis,
e) he insults and reviles bhikkhunis,
f) he gets bhikkhus to break with (§) bhikkhunis.

The Commentary explains that the bhikkhunis were to meet in their nunnery and give notice, by means of an announcement stated three times, that they are not going to pay homage to the offender. The offender was then required to ask forgiveness of the bhikkhunis, but he was not to do so directly. Instead, he was to go to the Community of bhikkhus or to an individual bhikkhu in his own monastery, bow down, and inform them/him that he asked the bhikkhunis' forgiveness. The messenger then went to the bhikkhunis and informed them, which lifted the punishment. In other words, the bhikkhunis had no voice in whether or not to accept the request for forgiveness -- although if the bhikkhu again misbehaved, the bhikkhunis could reimpose the punishment, and the bhikkhus could meet to impose a censure transaction on the offender.

However, if a bhikkhuni behaved in a similar manner to a bhikkhu -- such as exposing her breasts, her vagina, or her thighs to a bhikkhu; striving for a bhikkhu's non-gain, etc. -- the punishment was heavier. The Community of bhikkhus would meet to impose a restriction on her -- forbidding her, for instance, from entering their monastery. If she didn't abide by it, they could cancel her exhortation. According to the Commentary, the bhikkhus were not to go to the nunnery to announce this. Instead, when the bhikkhunis came for the exhortation, they were to be told, "I cancel the exhortation of that bhikkhuni. Do not perform the Patimokkha with her." As the Canon says, the bhikkhunis were then not allowed to include her in their Patimokkha until the case was settled (which could involve a disciplinary transaction). There is a rule against a foolish, incompetent bhikkhu's canceling a bhikkhuni's exhortation, which implies that an individual bhikkhu, if knowledgeable and competent, was allowed to do so. There is also a rule against canceling a bhikkhuni's exhortation without grounds. As long as the issue had not been settled, the bhikkhu in question could not go off on tour. He was duty bound to reach a final verdict on the matter. If a disciplinary transaction was imposed on the bhikkhuni, this would require going before the rest of the bhikkhus to get their approval.

Finally, the Buddha provided one further protection against the bhikkhunis' being abused by bhikkhus or samaneras: Any man who had ever molested a bhikkhuni was, for the rest of his life, denied the opportunity of taking the Going-forth.

Rules
Communal Transactions
"I allow that the discipline *(vinaya)* be taught to bhikkhunis by bhikkhus." -- Cv.X.8
"Bhikkhunis' offenses are not to be acknowledged by bhikkhus. I allow that bhikkhunis' offenses be acknowledged by bhikkhunis" ... "I allow bhikkhus to inform bhikkhunis: 'This is how an offense is to be acknowledged.'" -- Cv.X.6.2

"The Patimokkha is not to be recited to bhikkhunis by bhikkhus. Whoever should recite it: an offense of wrong doing. I allow that the Patimokkha be recited to bhikkhunis by bhikkhunis" ... "I allow bhikkhus to inform bhikkhunis: 'This is how the Patimokkha is to be recited.'" -- Cv.X.6.1

"Bhikkhunis' transactions [C: the seven disciplinary transactions beginning with censure] are not to be done by bhikkhus. I allow that bhikkhunis' transactions be done by bhikkhunis" ... "I allow bhikkhus to inform bhikkhunis: 'This is how the transaction is to be done.'" -- Cv.X.6.3

"I allow the bhikkhus, having determined the transaction, to give it over to the bhikkhunis, and that the bhikkhunis perform the transactions of the bhikkhunis. I allow the bhikkhus, having determined the offense, to give it over to the bhikkhunis, and that the bhikkhunis settle bhikkhunis' offenses." (§) -- Cv.X.7

Procedure and transaction statement for the acceptance of women into the Bhikkhuni Sangha -- Cv.X.17
Procedure and transaction statement for accepting a bhikkhuni through a messenger -- Cv.X.22

"A bhikkhuni should not cancel a bhikkhu's uposatha. Even though she has canceled it, it is not (really) canceled. And for she who cancels it: an offense of wrong doing. A bhikkhuni should not cancel (a bhikkhu's)

Invitation. Even though she has canceled it, it is not (really) canceled. And for she who cancels it: an offense of wrong doing. A bhikkhuni should not do an investigation (against a bhikkhu). Even though she has done it, it is not (really) done. And for she who does it: an offense of wrong doing. A bhikkhuni should not have an accusation set in motion (against a bhikkhu). Even though she has set it in motion, it is not (really) set in motion. And for she who sets it in motion: an offense of wrong doing. A bhikkhuni should not get (a bhikkhu) to give her leave. Even though she gets it, she has not (really) gotten it. And for she who gets it: an offense of wrong doing. A bhikkhuni should not make a formal charge (against a bhikkhu). Even though she has made it, it is not (really) made. And for she who makes it: an offense of wrong doing. A bhikkhuni should not make (a bhikkhu) testify. Even though she has made him testify, he is not (really) made to testify. And for she who makes him testify: an offense of wrong doing.

"I allow that a bhikkhu cancel a bhikkhuni's uposatha. When he has canceled it, it is properly canceled. And for he who cancels it: no offense. I allow that a bhikkhu cancel (a bhikkhuni's) Invitation. When he has canceled it, it is properly canceled. And for he who cancels it: no offense. I allow that a bhikkhu do an investigation (against a bhikkhuni). When he has done it, it is properly done. And for he who does it: no offense. I allow that a bhikkhu have an accusation set in motion (against a bhikkhuni). When he has set it in motion, it is properly set in motion. And for he who sets it in motion: no offense. I allow that a bhikkhu get (a bhikkhuni) to give him leave. When he gets it, he has properly gotten it. And for he who gets it: no offense. I allow that a bhikkhu make a formal charge (against a bhikkhuni). When he has made it, it is properly made. And for he who makes it: no offense. I allow that a bhikkhu make (a bhikkhuni) testify. When he has made her testify, she is properly made to testify. And for he who makes her testify: no offense." -- Cv.X.20

Exhortation

"The entire Community of bhikkhunis should not go for the exhortation. Whoever should do so: an offense of wrong doing" ... "I allow two or three bhikkhunis to go for the exhortation. Approaching a single bhikkhu (!), arranging their robes over one shoulder, paying homage to his feet, kneeling with hands raised palm-to-palm in front of the heart, they are to say this: 'Master, the Community of bhikkhunis pays homage to the feet of the Community of bhikkhus and asks for permission to approach for the exhortation (§). May the Community of bhikkhus grant permission to approach for the exhortation.'

"That bhikkhu should approach the bhikkhu reciting the Patimokkha and say, 'Venerable sir, the Community of bhikkhunis pays homage to the feet of the Community of bhikkhus and asks for (one of the bhikkhus) to approach them and give the exhortation. May the Community of bhikkhus grant the coming-to-give-the-exhortation.' [This last sentence is missing in BD.] The bhikkhu reciting the Patimokkha should say, 'Is there a bhikkhu who has been authorized as the one who exhorts the Community of bhikkhunis?' If there is, the bhikkhu reciting the Patimokkha should say, 'The bhikkhu named such-and-such is authorized as the one who exhorts the Community of bhikkhunis. The Community of bhikkhunis may approach him.'

"If there is no bhikkhu who has been authorized as the one who exhorts the Community of bhikkhunis, the bhikkhu reciting the Patimokkha should say, 'Which venerable one is able/willing to exhort the bhikkhunis?' If one is able/willing to exhort the bhikkhunis and is endowed with the eight qualifications (see Pc 21), then having gathered (the bhikkhus) together, he should say, 'The bhikkhu named such-and-such is authorized as the one who exhorts the Community of bhikkhunis. The Community of bhikkhunis may approach him.' (See Pc 21 for the transaction procedure and statement.)

"If there is no one able/willing to exhort the bhikkhunis, the bhikkhu reciting the Patimokkha should say, 'There is no bhikkhu who has been authorized to exhort the bhikkhunis. May the Community of bhikkhunis strive on in friendliness.'" -- Cv.X.9.4

"The exhortation is not not to be given. Whoever (i.e., the bhikkhu authorized to give it) should not give it: an offense of wrong doing." ... "I allow that the exhortation be given except by one who is incompetent, one who is ill, one who is setting out on a journey (§" ... "I allow that a bhikkhu living in the wilderness give the exhortation, and that he make an appointment: 'I will bring it (§) to that place'" ... "The exhortation is not not to be announced. Whoever does not announce it: an offense of wrong doing" ... "One is not not to bring the exhortation. Whoever does not bring it: an offense of wrong doing" ... "Bhikkhunis should not not go to the appointment. Whoever should not go: an offense of wrong doing." -- Cv.X.9.5

Invitation
"The bhikkhunis should not not invite. Whoever does not invite: an offense of wrong doing" ... "The bhikkhunis, having invited among themselves, should not not invite the Community of bhikkhus. Whoever does not invite should be dealt with according to the rule (Bhikkhunis' Pc 57)" ... Now at that time, bhikkhunis inviting together as one with the bhikkhus created an uproar ... "Bhikkhunis should not invite together as one with the bhikkhus. Whoever should do so: an offense of wrong doing" ... "I allow the bhikkhunis to invite after mealtime" ... "I allow them, having invited the Community of bhikkhunis on one day, to invite the Community of bhikkhus the next day." -- Cv.X.19.1

"I allow that one bhikkhuni -- experienced and capable -- be authorized to invite the Community of bhikkhus on behalf of the Community of bhikkhunis." Procedure and transaction statement -- Cv.X.19.2

Inheritance
"If a bhikkhuni, as she is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhus is not the owner there. They belong to the Community of bhikkhunis. If a female probationer ... If a female novice, as she is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhus is not the owner there. They belong to the Community of bhikkhunis.
"If a bhikkhu, as he is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhunis is not the owner there. They belong to the Community of bhikkhus. If a male novice ... If a male lay follower ... If a female lay follower ... If anyone else, as he is dying, should say, 'After I am gone, may my requisites belong to the Community,' the Community of bhikkhunis is not the owner there. They belong to the Community of bhikkhus." -- Cv.X.11

Personal Relations "Bowing down, rising up to greet, greeting with hands raised palm-to-palm in front of the heart, or performing other forms of respect due to superiors are not to be done to a woman. Whoever should do so: an offense of wrong doing." -- Cv.X.3 (See Cv.VI.6.5)

"A bhikkhuni should not give a blow to a bhikkhu. Whoever should give one: an offense of wrong doing. I allow that a bhikkhuni, on seeing a bhikkhu, should step aside while still at a distance and make way for him." -- Cv.X.12

"A bhikkhuni should not take a fetus in a bowl. Whoever should do so: an offense of wrong doing. I allow a bhikkhuni, when seeing a bhikkhu, to take out her bowl and show it to him." -- Cv.X.13.1
"I allow a bhikkhuni, when seeing a bhikkhu, to show him her bowl right side up. And she is to offer him whatever food there is in the bowl." -- Cv.X.13.2

Now at that time people gave food to the bhikkhus, and the bhikkhus gave it to the bhikkhunis. The people were offended and annoyed and spread it about, "How can the masters take what is given for the purpose of their own consumption and give it to others? Don't we know how to give a gift?" ... "One should not take what is given for the purpose of one's own consumption and give it to others. Whoever should do so: an offense of wrong doing."
Now at that time the bhikkhus had an abundance of food ... "I allow that what belongs to the Community be given (§)." There was an even greater abundance. "I allow that what belongs to an individual be given." Now at that time the bhikkhus had an abundance of stored up food. "I allow that it be consumed by the bhikkhunis when the bhikkhus have arranged for them to formally accept it." -- Cv.X.15.1

Now at that time people gave food to the bhikkhunis, and the bhikkhunis gave it to the bhikkhus. The people were offended and annoyed and spread it about, "How can the masters take what is given for the purpose of their own consumption and give it to others? Don't we know how to give a gift?" ... "One should not take what is given for the purpose of one's own consumption and give it to others. Whoever should do so: an offense of wrong doing."

Now at that time the bhikkhunis had an abundance of food ... "I allow that what belongs to the Community be given." There was an even greater abundance. "I allow that what belongs to an individual be given." Now at that time the bhikkhunis had an abundance of stored up food. "I allow that it be consumed by the bhikkhus when the bhikkhunis have arranged for them to formally accept it." -- Cv.X.15.2

Now at that time the bhikkhus had an abundance of lodgings while the bhikkhunis had none ... "I allow that lodgings be given to the bhikkhunis on a temporary basis." -- Cv.X.16.1

Punishments

"A bhikkhu should not sprinkle muddy water on a bhikkhuni. Whoever should do so: an offense of wrong doing. I allow that a punishment be inflicted on that bhikkhu ... He should not be paid homage by the Community of bhikkhunis" ... "A bhikkhu, having exposed his body, should not show it to a bhikkhuni; having exposed his thigh ... his penis, he should not show it to a bhikkhuni. He should not flirt (§) with a bhikkhuni. He should not proposition (§) a bhikkhuni. Whoever should do so: an offense of wrong doing. I allow that a punishment be inflicted on that bhikkhu ... He should not be paid homage by the Community of bhikkhunis." -- Cv.X.9.1

"A bhikkhuni should not sprinkle muddy water on a bhikkhu. Whoever should do so: an offense of wrong doing. I allow that a punishment be inflicted on that bhikkhuni ... I allow that a restriction be placed on her." (She didn't abide by it) "I allow that the exhortation be canceled for her" ... "A bhikkhuni, having exposed her body, should not show it to a bhikkhu; having exposed her breast ... her thigh ... her vagina, she should not show it to a bhikkhu. She should not flirt (§) with a bhikkhu. She should not proposition (§) a bhikkhu. Whoever should do so: an offense of wrong doing. I allow that a punishment be inflicted on that bhikkhuni ... I allow that a restriction be placed on her." (She didn't abide by it) "I allow that the exhortation be canceled for her." -- Cv.X.9.2

"The bhikkhunis should not carry out the Uposatha together with a bhikkhuni whose exhortation has been canceled as long as the issue has not been settled" ... (BD has Ven. Upali in the origin story for the following rule, whereas the Burmese and Thai editions have Ven. Udayin) "Having canceled (a bhikkhuni's) exhortation, one should not set out on a tour. Whoever should do so: an offense of wrong doing" ... "(A bhikkhuni's) exhortation is not to be canceled by a foolish, inexperienced bhikkhu. Whoever should do so: an offense of wrong doing" ... "(A bhikkhuni's) exhortation is not to be canceled without grounds, without reason. Whoever should do so: an offense of wrong doing" ... "Having canceled (a bhikkhuni's) exhortation, one should not not give a final verdict. Whoever does not give one: an offense of wrong doing." -- Cv.X.9.3

Chapter Twenty-four: Novices

The word *samanera* -- translated here as "novice" -- literally means a young contemplative. When the Buddha discontinued the going-for-refuge as a method of admission into the Bhikkhu Sangha, he retained it as the method by which boys too young for Acceptance could go forth. Ven. Rahula, the Buddha's own son, was the first to receive the Going-forth in this way.

The qualifications and procedure for Going-forth are described in Chapter 14. As was mentioned there, the customary pattern is for the new novice, immediately after his Going-forth, to take the ten rules of training.

Training. The novice's basic training consists of the ten training rules:

1. refraining from killing living beings,
2. refraining from taking what is not given,
3. refraining from sexual intercourse,
4. refraining from speaking lies,
5. refraining from distilled and fermented beverages that cause heedlessness,
6. refraining from eating in the wrong time (after noon and before dawn),
7. refraining from watching dancing, singing, and music (see Chapter 10),
8. refraining from adorning oneself with garlands, scents, cosmetics, and ornaments (see Chapter 1),
9. refraining from high and great seats and beds (see Chapter 6),
10. refraining from accepting gold and silver (money).

According to the Commentary, a novice who breaks any of the first five training rules has cut himself off from the Triple Refuge, from his teacher, and from his right to a lodging in a monastery. He is still a novice, though, and if he sees the error of his ways and is determined to restrain himself in the future, he may take the Triple Refuge from his teacher again and so be restored to his former status.

It is customary that novices also receive training in the Sekhiya rules and the Khandhaka protocols, although there is no established standard for imposing offenses on them for breaking any of these rules.

Dependence. A novice must live in dependence on a mentor. Both mentor and novice are expected to follow the appropriate protocols with regard to the other (see Chapter 9). One bhikkhu is allowed to have more than one novice attend to him only if he is competent to ensure that the novices do not misbehave with one another. (In the origin story to this rule, two novices attending on Ven. Upananda sexually molested each other; in a later story, one of them molested a bhikkhuni.) A bhikkhu is also forbidden from luring another bhikkhu's following away. The Commentary states that "following" means student novices or bhikkhus. Even if the other bhikkhu is unvirtuous, it says, one may not directly lure his following away, but one may make a statement so that they will realize the undesirability of staying on with their mentor. The example it offers shows that the indirect statement does not have to be subtle: "Your living in dependence on an unvirtuous person is like coming to bathe but smearing yourself with excrement." If the people to whom this remark is addressed realize its truth and then ask to take dependence on one, one may accept them as one's following without offense.

Punishment. There are five grounds for punishing a novice:

1) he strives for the bhikkhus' loss,
2) he strives for the bhikkhus' harm,
3) he strives for the bhikkhus' non-dwelling,
4) he insults bhikkhus, or
5) he causes bhikkhus to split from bhikkhus.

Punishment is primarily the responsibility of the novice's mentor. Another bhikkhu may inflict punishment on the novice only with the preceptor's permission. The Commentary says that if the preceptor is informed three times of his pupil's misbehavior and does nothing, one is allowed to make a prohibition oneself, but the Sub-commentary cautions that one should inform the Community before doing so.

The mode of punishment is to place a prohibition on the novice -- in other words, to place certain locales off

limits to him. One is not allowed to place the entire monastery off limits. Instead, one may place off limits the areas where the novice normally lives and normally congregates. Also, one should not impose a prohibition concerning food. The Commentary advises that other forms of punishment suitable to the novice's offense -- such as carrying water, carrying firewood, or carrying sand -- are allowable. One may also promise food to the novice as a reward if he willingly undergoes the punishment. Punishment must be given with the intention, "He'll reform. He'll stop misbehaving." It should not be given with such malicious intent as, "He'll be done in. He'll disrobe." Cruel and unusual punishments, such as making him carry bricks or stones on his head, submerging him in water, etc., are forbidden.

The texts do not state how long the prohibition should be imposed. This is left up to the discretion of the bhikkhu imposing it. When he sees that the novice has learned his lesson and mended his ways, the punishment should be rescinded.

Physical punishment is not allowed. A bhikkhu may not hit or lift his hand against a novice any more than he can do so to any other unordained person (see Pc 74 & 75). Even playful rough-housing is forbidden. A bhikkhu incurs a dukkata under Pc 52 for tickling a novice, and a dukkata under Cv.V.31.2 for flicking a novice with his tooth wood.

Expulsion. As stated under Pc 70, a misbehaving novice may be subject to two types of expulsion: expulsion from his status as a novice and expulsion as a punishment. As with punishment, expulsion is the responsibility of the novice's mentor. Pc 70 covers the second form of expulsion. Here we will discuss the first.

There are ten grounds for a novice's expulsion:

1. he is a taker of life,
2. he is a taker of what is not given,
3. he engages in unchastity,
4. he is a speaker of lies,
5. he is a drinker of intoxicants,
6. he speaks dispraise of the Buddha,
7. he speaks dispraise of the Dhamma,
8. he speaks dispraise of the Sangha,
9. he holds wrong views, or
10. he is a molester of a bhikkhuni.

The Commentary details the extent to which any of these acts would subject the novice to expulsion: with regard to the first precept, killing ants or smashing bed bug eggs; with regard to the second, stealing a blade of grass; with regard to the third, genital, anal, or oral intercourse; with regard to the fourth, telling a lie even in jest; with regard to the fifth, intentionally drinking alcohol. As stated above, a novice who commits any of these acts has broken his Triple Refuge. If he sees the error of his ways, he may take the Triple Refuge again. If not, he should be expelled from his status as a novice.

Dispraise of the Buddha, Dhamma, and Sangha, the Commentary says, means speaking in terms contradictory to those used in the standard chant of praise to the Triple Gem -- asserting, for instance, that the Buddha's Dhamma is poorly taught, or that his disciples practice crookedly. An offender in this case should be reprimanded. If he sees the error of his ways, he should be punished with an appropriate prohibition and then given the training rules again. If he doesn't, he should be expelled. The same holds for a novice espousing wrong views. Only a molester of a bhikkhuni is automatically expelled without further ado. Such a novice also makes himself ineligible from taking the Going-forth or receiving Acceptance ever again in this lifetime.

Rules

Going-forth

"A boy less than 15 years old should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.50.1 "I allow that a boy less than 15 years old be given the Going-forth if he is capable of chasing crows." -- Mv.I.51.1

"A son whose parents have not given their permission should not be given the Going-forth. Whoever should give it: an offense of wrong doing." -- Mv.I.54.6

How a novice is to be ordained -- Mv.I.54.3

"Bhikkhus, I allow the Going-forth for a novice by means of these three goings for refuge." -- Mv.I.54.3

Training Rules
"I allow these ten training rules for novices, and for novices to train in them." -- Mv.I.56.1

Attendance
"One bhikkhu should not be attended to by two novices. Whoever should be attended to (by two novices): an offense of wrong doing." -- Mv.I.52.1

"I allow a single bhikkhu, if experienced and competent, to be attended by two novices or by as many as he is capable of instructing and exhorting." -- Mv.I.55

"Another's following should not be lured away. Whoever should lure it away: an offense of wrong doing." -- Mv.I.59

Punishment
"I allow a punishment to be imposed on a novice endowed with five qualities: he strives for the bhikkhus' loss, he strives for the bhikkhus' harm, he strives for the bhikkhus' non-dwelling, he insults bhikkhus, he causes bhikkhus to split from bhikkhus. I allow a punishment to be imposed on a novice endowed with these five qualities." -- Mv.I.57.1

"I allow a prohibition (placing something off limits) to be made." "The entire monastery of the Community is not to be made off limits. Whoever should make it off limits: an offense of wrong doing. I allow wherever he (normally) lives, wherever he (normally) returns to, to be made off limits." -- Mv.I.57.2

"A prohibition is not to be made regarding food to be taken by the mouth. Whoever should make (such a prohibition): an offense of wrong doing." -- Mv.I.57.3

"A prohibition is not to be made without having taken leave of (the novice's/young bhikkhu's) preceptor. Whoever should make (such a prohibition): an offense of wrong doing." -- Mv.I.58

"And novices are not to be flicked with tooth wood. Whoever should do so: an offense of wrong doing." -- Cv.V.31.2

Expulsion
"I allow a novice endowed with ten qualities to be expelled: he is a taker of life, he is a taker of what is not given, he engages in unchastity, he is a speaker of lies, he is a drinker of intoxicants, he speaks dispraise of the Buddha, he speaks dispraise of the Dhamma, he speaks dispraise of the Sangha, he holds wrong views, he is a molester of a bhikkhuni. I allow a novice endowed with these ten qualities to be expelled." -- Mv.I.60

Appendix I: General Transaction Statements

A. TERRITORIES (SIIMAA)

To remove a ticiivara-avippavaasa:
Su.naatu me bhante sa"ngho. Yo so sa"nghena ticiivarena avippavaaso sammato, yadi sa"nghassa pattakalla"m, sa"ngho ta"m ticiivarena avippavaasa"m samuuhaneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yo so sa"nghena ticiivarena avippavaaso sammato, sa"ngho ta"m ticiivarena avippavaasa"m samuuhanati. Yass'aayasmato khamati, etassa ticiivarena avippavaasassa samugghaato, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Samuuhato so sa"nghena ticiivarena avippavaaso. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should revoke what was authorized as not being without one's triple robe. This is the motion.
Venerable sirs, may the Community listen to me. The Community revokes the not being without one's triple robe. He to whom the revoking of the not being without one's triple robe is agreeable should remain silent. He to whom it is not agreeable should speak.
The not being without one's triple robe has been revoked by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

To remove a territory of common community:
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, yadi sa"nghassa pattakalla"m, sa"ngho ta"m siima"m samuuhaneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, sa"ngho ta"m siima"m samuuhanati. Yass'aayasmato khamati, etissaa siimaaya samaana-sa"mvaasaaya ekuposathaaya samugghaato, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Samuuhataa saa siimaa sa"nghena samaana-sa"mvaasaa ekuposathaa. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should revoke the territory authorized as one of common community, of a single Uposatha. This is the motion.
Venerable sirs, may the Community listen to me. The Community revokes the territory authorized as one of common community, of a single Uposatha. He to whom the revoking of the territory of common community, of a single Uposatha, is agreeable should remain silent. He to whom it is not agreeable should speak.
The territory of common community, of a single Uposatha, has been revoked by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Dhammayut version:
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, yadi sa"nghassa pattakalla"m, sa"ngho ta"m siima"m samuuhaneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, sa"ngho ta"m siima"m samuuhanati. Yass'aayasmato khamati, etissaa siimaaya samugghaato, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Samuuhataa saa sa"nghena siimaa. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Noting the boundary markers: *"In the ---- direction, what is the marker?"*

Eastern	Puratthimaaya	disaaya	ki"m nimitta"m.
Southeastern	Puratthimaaya	anudisaaya	ki"m nimitta"m.
Southern	Dakkhi.naaya	disaaya	ki"m nimitta"m.
Southwestern	Dakkhi.naaya	anudisaaya	ki"m nimitta"m.
Western	Pacchimaaya	disaaya	ki"m nimitta"m.
Northwestern	Pacchimaaya	anudisaaya	ki"m nimitta"m.

Northern	Uttaraaya	disaaya	ki"m nimitta"m.
Northeastern	Uttaraaya	anudisaaya	ki"m nimitta"m.
Eastern	Puratthimaaya	disaaya	ki"m nimitta"m.

Replies: *"A ---- , venerable sir."*

Stone:	Paasaa.no, bhante.
Hill:	Pabbato, bhante.
Grove:	Vana"m, bhante.
Tree:	Rukkho, bhante.
Path:	Maggo, bhante.
Termite's nest:	Vammiko, bhante.
River:	Nadii, bhante.
Water:	Udaka"m, bhante.

Responses: *"This ---- is the marker."*

Stone:	Eso paasaa.no nimitta"m.
Hill:	Eso pabbato nimitta"m.
Grove:	Eta"m vana"m nimitta"m.
Tree:	Eso rukkho nimitta"m.
Path:	Eso maggo nimitta"m.
Termite's nest:	Eso vammiko nimitta"m.
River:	Esaa nadii nimitta"m.
Water:	Eta"m udaka"m nimitta"m.

Authorizing the territory:
Su.naatu me bhante sa"ngho. Yaavataa samantaa nimittaa kittitaa, yadi sa"nghassa pattakalla"m, sa"ngho etehi nimittehi siima"m sammanneyya samaana-sa"mvaasa"m ekuposatha"m. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yaavataa samantaa nimittaa kittitaa, sa"ngho etehi nimittehi siima"m sammannati samaana-sa"mvaasa"m ekuposatha"m. Yass'aayasmato khamati, etehi nimittehi siimaaya sammati samaana-sa"mvaasaaya ekuposathaaya, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Sammataa siimaa sa"nghena etehi nimittehi, samaana-sa"mvaasaa ekuposathaa. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, then -- as far as those markers that have been determined all around -- it should authorize a territory of common community, of a single Uposatha. This is the motion.

Venerable sirs, may the Community listen to me. As far as those markers that have been determined all around, the Community authorizes a territory of common community, of a single Uposatha. He to whom the authorization of the territory as far as those markers as one of common community, of a single Uposatha, is agreeable, should remain silent. He to whom it is not agreeable should speak.

The territory as far as those markers has been authorized by the Community as one of common community, of a single Uposatha. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Dhammayut version (final paragraph):
Sammataa sa"nghena siimaa etehi nimittehi, samaana-sa"mvaasaa ekuposathaa. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Determining a Ticiivara-avippavaasa:
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, yadi sa"nghassa pattakalla"m, sa"ngho ta"m siima"m ticiivarena-avippavaasa"m sammanneyya .thapetvaa gaamañca

gaamuupacaarañca. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yaa saa sa"nghena siimaa sammataa samaana-sa"mvaasaa ekuposathaa, sa"ngho ta"m siima"m ticiivarena- avippavaasa"m sammannati, .thapetvaa gaamañca gaamuupacaarañca. Yass'aayasmato khamati, etissaa siimaaya ticiivarena-avippavaasassa sammati, .thapetvaa gaamañca gaamuupacaarañca, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Sammataa saa siimaa sa"nghena ticiivarena-avippavaaso, .thapetvaa gaamañca gaamuupacaarañca. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should authorize the territory -- (already) authorized as one of common community, of a single Uposatha -- except for any village or village area, as a (territory) of not being without one's triple robe. This is the motion.

Venerable sirs, may the Community listen to me. The Community authorizes the territory -- (already) authorized as one of common community, of a single Uposatha -- except for any village or village area, as a (territory) of not being without one's triple robe. He to whom the authorization of the territory, except for any village or village area, as one of not being without one's triple robe should remain silent. He to whom it is not agreeable should speak.
The territory, except for any village or village area, has been authorized by the Community as one of not being without one's triple robe. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Dhammayut version (final paragraph):
Sammataa saa sa"nghena siimaa ticiivarena-avippavaaso, .thapetvaa gaamañca gaamuupacaarañca. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

B. UPOSATHA HALLS
Authorizing an Uposatha hall:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho itthannaama"m vihaara"m uposathaagaara"m sammanneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"ngho itthannaama"m vihaara"m uposathaagaara"m sammannati. Yass'aayasmato khamati, itthannaamassa vihaarassa uposathaagaarassa sammati, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Sammato sa"nghena itthannaamo vihaaro uposathaagaara"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, then it should authorize the building of this name as the Uposatha hall. This is the motion.

Venerable sirs, may the Community listen to me. The Community authorizes the building of this name as the Uposatha hall. He to whom the authorization of the building of this name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak.
The building of this name has been authorized by the Community as the Uposatha hall. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Revoking an Uposatha hall:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho itthannaama"m uposathaagaara"m samuuhaneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"ngho itthannaama"m uposathaagaara"m samuuhanati. Yass'aayasmato khamati, itthannaamassa uposathaagaarassa samugghaato, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Samuuhata"m sa"nghena itthannaama"m uposathaagaara"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, then it should revoke the Uposatha hall of this name. This is the motion.
Venerable sirs, may the Community listen to me. The Community revokes the Uposatha hall of this name. He to whom the revoking of the Uposatha hall of this name is agreeable should remain silent. He to whom it is not agreeable should speak.

The Uposatha hall of this name has been revoked by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Authorizing an Uposatha-area:
Su.naatu me bhante sa"ngho. Yaavataa samantaa nimittaa kittitaa, yadi sa"nghassa pattakalla"m, sa"ngho etehi nimittehi uposatha-mukha"m sammanneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Yaavataa samantaa nimittaa kittitaa, sa"ngho etehi nimittehi uposatha-mukha"m sammannati. Yass'aayasmato khamati, etehi nimittehi uposatha-mukhassa sammati, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Sammata"m sa"nghena etehi nimittehi uposatha-mukha"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, then it should authorize an Uposatha-area as far as those markers that have been determined all around. This is the motion.
Venerable sirs, may the Community listen to me. The Community authorizes an Uposatha-area as far as those markers that have been determined all around. He to whom the authorization of an Uposatha as far as those markers is agreeable should remain silent. He to whom it is not agreeable should speak.
An Uposatha-area has been authorized by the Community as far as those markers. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

C. COMMUNITY OFFICIALS
In these and all the following statements in which a bhikkhu is mentioned by name, the word, Itthannaamo -- "So-and-so" -- should be replaced by the bhikkhu's actual name. If he is a senior bhikkhu, the phrase, Itthannaamo bhikkhu should be replaced as follows (supposing that his name is Mahindo):

Itthannaamo bhikkhu	aayasmaa Mahindo
Itthannaama"m bhikkhu"m	aayasmanta"m Mahinda"m
Itthannaamassa bhikkhuno	aayasmato Mahindassa
Itthannaamena bhikkhuna	aayasmataa Mahindena

For the patterns to use when the bhikkhu's name has a different stem-form (-i, -u, etc.), see the introduction to Appendix II.

Meal distributor:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m BHATTUDDESAKA"M sammanneyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"ngho Itthannaama"m bhikkhu"m BHATTUDDESAKA"M sammannati. Yass'aayasmato khamati, Itthannaamassa bhikkhuno BHATTUDDESAKASSA sammati, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Sammato sa"nghena Itthannaamo bhikkhu BHATTUDDESAKO. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should authorize Bhikkhu (name) as meal distributor. This is the motion.
Venerable sirs, may the Community listen to me. The Community authorizes Bhikkhu (name) as meal distributor. He to whom the authorization of Bhikkhu (name) as meal distributor is agreeable should remain silent. He to whom it is not agreeable should speak.
Bhikkhu (name) has been authorized by the Community as meal distributor. This is agreeable to the Community, therefore it is silent. Thus do I hold it.
For other positions, replace BHATTUDDESAKA"M / BHATTUDDESAKASSA / BHATTUDDESAKO with the appropriate name for the position, as follows:

Robe-cloth distributor: CIIVARA-BHAAJAKA"M / CIIVARA-BHAAJAKASSA / CIIVARA-BHAAJAKO
Robe-cloth receiver: CIIVARA-PA.TIGGAAHAKA"M / CIIVARA-PA.TIGGAAHAKASSA / CIIVARA-

PA.TIGGAAHAKO

Robe-cloth storer: CIIVARA-NIDAAHAKA"M / CIIVARA-NIDAAHAKASSA / CIIVARA-NIDAAHAKO
Lodging claim-giver: SENAASANA-GAAHAAPAKA"M / SENAASANA-GAAHAAPAKASSA / SENAASANA-GAAHAAPAKO
Lodging assignor: SENAASANA-PAÑÑAAPAKA"M / SENAASANA-PAÑÑAAPAKASSA / SENAASANA-PAÑAAPAKO
Storekeeper: BHA.N.DAAGAARIKA"M / BHA.N.DAAGAARIKASSA / BHA.N.DAAGAARIKO
To appoint one person to more than one position at once:

Robe-cloth receiver, distributor, & storer: CIIVARA-BHAAJAKAÑCA CIIVARA-PA.TIGGAAHAKAÑCA CIIVARA-NIDAAHAKAÑCA / CIIVARA-BHAAJAKASSA CA CIIVARA-PA.TIGGAAHAKASSA CA CIIVARA-NIDAAHAKASSA CA / CIIVARA-BHAAJAKO CA CIIVARA-PA.TIGGAAHAKO CA CIIVARA-NIDAAHAKO CA
Storekeeper & distributor of minor articles: BHA.N.DAAGAARIKAÑCA APPAMATTAKA-VISAJJAKAÑCA / BHA.N.DAAGAARIKASSA CA APPAMATTAKA-VISAJJAKASSA CA / BHA.N.DAAGAARIKO CA APPAMATTAKA-VISAJJAKO CA

Building responsibility:
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa gahapatino vihaara"m Itthannaamassa bhikkhuno nava-kamma"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"ngho Itthannaamassa gahapatino vihaara"m Itthannaamassa bhikkhuno nava-kamma"m deti. Yass'aayasmato khamati, Itthannaamassa gahapatino vihaarassa Itthannaamassa bhikkhuno nava-kammassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dinno sa"nghena Itthannaamassa gahapatino vihaaro Itthannaamassa bhikkhuno nava-kamma"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should give the dwelling of (lay donor's name) to Bhikkhu (name) as his building responsibility. This is the motion.
Venerable sirs, may the Community listen to me. The Community gives the dwelling of (lay donor's name) to Bhikkhu (name) as his building responsibility. He to whom the giving of the dwelling of (lay donor's name) to Bhikkhu (name) as his building responsibility is agreeable should remain silent. He to whom it is not agreeable should speak.
The dwelling of (lay donor's name) has been given by the Community to Bhikkhu (name) as his building responsibility. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

D. KA.THINA
Optional preliminary statements:
Offering the cloth:
Namo tassa bhagavato arahato sammaa-sambuddhassa (three times).
Ima"m bhante sapparivaara"m ka.thina-dussa"m sa"nghassa o.nojayaama. Saadhu no bhante sa"ngho, ima"m sapparivaara"m ka.thina-dussa"m pa.tigga.nhaatu, pa.tiggahetvaa ca iminaa dussena ka.thina"m attharatu, amhaaka"m diigha-ratta"m hitaaya sukhaaya.

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.
Venerable sirs, we present this ka.thina-cloth, together with its accessories, to the Community. It would be good if the Community would accept this ka.thina-cloth together with its accessories, and having accepted it, would spread the ka.thina with it, for our long-term welfare and happiness.

Formal consultation:
First bhikkhu:
Idaani kho bhante ida"m sapparivaara"m ka.thina-dussa"m sa"nghassa ka.thinatthaaraaraha-kaaleyeva uppanna"m. Ildise ca kaale eva"m uppannena dussena ka.thinatthaaro vassa"m vutthaana"m bhikkhuuna"m bhagavataa anuññaato. Yena aaka"nkhamaanassa sa"nghassa pañca kappissanti: anaamantacaaro, asamaadaanacaaro, ga.na-bhojana"m, yaava-datta-ciivara"m, yo ca tattha ciivaruppaado so nesa"m bhavissati. Catuusupi hemantikesu maasesu ciivara-kaalo mahantikato bhavissati. Idaani pana sa"ngho aaka"nkhati nu kho ka.thinatthaara"m, udaahu naaka"nkhati.

Venerable sirs, this ka.thina-cloth, together with its accessories, has arisen for the Community in the season appropriate for spreading the ka.thina. And in a season like this the spreading of the ka.thina has been allowed by the Blessed One for bhikkhus who have completed the Rains-residence. By this means, five things are proper for a Community that desires them: going without taking leave, going without one's complete set of robes, a group meal, keeping as much robe-cloth as is given, and any robe-cloth arising there (in the residence where they spent the Rains) will be theirs. Also, the robe-season will be extended throughout the four months of the cold season. Now, does the Community want the spreading of the ka.thina, or not?

The bhikkhus respond:
AAka"nkhaama, bhante.
We want it, venerable sir.

Second bhikkhu:
So kho pana bhante ka.thinatthaaro bhagavataa puggalassa atthaara-vaseneva anuññaato. Naañña tra puggalassa atthaaraa atthata"m hoti ka.thinanti hi vutta"m bhagavataa. Na sa"ngho vaa ga.no vaa ka.thina"m attharati. Sa"nghassa ca ga.nassa ca saamaggiyaa puggalasseva atthaaraa, sa"nghassapi ga.nassapi tasseva puggalassapi atthata"m hoti ka.thina"m. Idaani kassima"m ka.thina-dussa"m dassaama ka.thina"m attharitu"m. Yo ji.n.na-ciivaro vaa dubbala-ciivaro vaa, yo vaa pana ussahissati ajjeva ciivara-kamma"m ni.t.thaapetvaa, sabba-vidhaana"m aparihaapetvaa ka.thina"m attharitu"m samattho bhavissati.

Venerable sirs, the Blessed One has allowed the spreading of the ka.thina only by an individual, for he said, 'Not otherwise than through the spreading by an individual is the ka.thina spread.' Neither a Community nor a group spreads the ka.thina. Through the concord of the Community and the group, and through the spreading by the individual is the ka.thina of the Community, the group, and the individual spread. Now, to whom do we give the ka.thina-cloth to spread the ka.thina? To whoever has an old robe or a worn-out robe, or to whoever will strive and -- finishing the making of the robe today, without omitting any of the procedures -- is capable of spreading the ka.thina.
The bhikkhus remain silent.

Third bhikkhu:
Idha amhesu aayasmaa Itthannaamo sabba-mahallako bahussuto dhamma-dharo vinaya-dharo, sabrahmacaariina"m sandassako samaadapako samuttejako sampaha"msako, bahunna"m aacariyo [vaa upajjhaayo vaa] hutvaa, ovaadako anusaasako, samattho ca ta"m ta"m vinaya-kamma"m avikopetvaa ka.thina"m attharitu"m. Mañña mahameva"m "Sabbo'ya"m sa"ngho ima"m sapparivaara"m ka.thina-dussa"m aayasmato Itthannaamassa daatu-kaamo, tasmi"m ka.thina"m attharante sabbo'ya"m sa"ngho sammadeva anumodissati." AAyasmato Itthannaamasseva ima"m sapparivaara"m ka.thina-dussa"m daatu"m, ruccati vaa no vaa sabbass'imassa sa"nghassa.

Of us here, Venerable (name) is the senior. He is learned, one who remembers the Dhamma, who remembers the Vinaya, one who instructs, urges, rouses, and encourages his fellows in the holy life. Being the teacher [or preceptor] of many, he is one who teaches and expounds (to them). He is also capable of spreading the ka.thina without spoiling any of the disciplinary requirements. I think that this entire Community wants to give this ka.thina-cloth, together with its accessories, to Venerable (name), and that when the ka.thina is spread, this entire Community will rightly give its approval. Is it pleasing to the Community to give the ka.thina-cloth, together with its accessories, to Venerable (name), or is it not?
The bhikkhus respond:
Ruccati, bhante.
It is pleasing, venerable sir.

Fourth bhikkhu:
Yadi aayasmato Itthannaamassa ima"m sapparivaara"m ka.thina-dussa"m daatu"m, sabbass'imassa sa"nghassa ruccati, saadhu bhante sa"ngho ima"m ka.thina-dussa-parivaara-bhuuta"m ticiivara"m vassaavaasika.t.thitikaaya agaahetvaa, aayasmato Itthannaamasseva iminaa apalokanena dadaatu. Ka.thina-dussa"m pana apalokanena diyyamaanampi na ruuhati. Tasmaa "Ta"m idaani ñatti-dutiyena kammena akuppena .thaanaarahena aayasmato Itthannaamassa demaati" kammassanni.t.thaana"m karotu.

If the giving of this ka.thina-cloth, together with its accessories, to Venerable (name) is pleasing to this entire Community, it would (also) be good to give this set of three robes, which has come into being as part of the accessories of the ka.thina cloth, without regard to the order for receiving Rains-retreat cloth. As for the ka.thina-cloth, even if it were given by announcement it would not be effective. So may (the Community) make this resolution: 'We now give it to Venerable (name) by means of a motion and seconding announcement that is irreversible and fit to stand.'

The bhikkhus respond:

Saadhu, bhante.

Very good, venerable sir.

Transaction statement:

(Because the ka.thina-cloth is usually given to a senior bhikkhu, the form for addressing a senior bhikkhu is given here.)

Su.naatu me bhante sa"ngho. Ida"m sa"nghassa ka.thina-dussa"m uppanna"m. Yadi sa"nghassa pattakalla"m, sa"ngho ima"m ka.thina-dussa"m aayasmato Itthannaamassa dadeyya, ka.thina"m attharitu"m. Esaa ñatti.

Su.naatu me bhante sa"ngho. Ida"m sa"nghassa ka.thina-dussa"m uppanna"m. Sa"ngho ima"m ka.thina-dussa"m aayasmato Itthannaamassa deti, ka.thina"m attharitu"m. Yass'aayasmato khamati, imassa ka.thina-dussassa aayasmato Itthannaamassa daana"m, ka.thina"m attharitu"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dinna"m ida"m sa"nghena ka.thina-dussa"m aayasmato Itthannaamassa, ka.thina"m attharitu"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This ka.thina-cloth has arisen for the Community. If the Community is ready, it should give this ka.thina-cloth to Venerable (name) to spread the ka.thina. This is the motion.

Venerable sirs, may the Community listen to me. This ka.thina-cloth has arisen for the Community. The Community gives this ka.thina-cloth to Venerable (name) to spread the ka.thina. He to whom the giving of this ka.thina-cloth to Venerable (name) to spread the ka.thina is agreeable should remain silent. He to whom it is not agreeable should speak.

This ka.thina-cloth is given by the Community to Venerable (name) to spread the ka.thina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Removing Ka.thina privileges:

Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho ka.thina"m uddhareyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Sa"ngho ka.thina"m uddharati. Yass'aayasmato khamati, ka.thinassa ubbhaaro, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Ubbhata"m sa"nghena ka.thina"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should dismantle the ka.thina (rescind the ka.thina privileges). This is the motion.Venerable sirs, may the Community listen to me. The Community dismantles the ka.thina. He to whom the dismantling of the ka.thina is agreeable should remain silent. He to whom it is not agreeable should speak.

The ka.thina has been dismantled by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

E. GIVING ROBES & BOWL TO THOSE WHO TENDED THE SICK

Announcement of the bhikkhu's death:

Itthannaamo bhante bhikkhu kaalakato. Ida"m tassa ti-ciivarañca patto ca.

Venerable sirs, Bhikkhu (name) has died. This is his triple-robe and bowl.

Transaction statement:

Su.naatu me bhante sa"ngho. Itthannaamo bhikkhu kaalakato. Ida"m tassa ti-ciivarañca patto ca. Yadi sa"nghassa pattakalla"m, sa"ngho ima"m ti-ciivarañca pattañca gilaanupa.t.thaakaana"m dadeyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Itthannaamo bhikkhu kaalakato. Ida"m tassa ti-ciivarañca patto ca. Sa"ngho ima"m ti-ciivarañca pattañca gilaanupa.t.thaakaana"m deti. Yass'aayasmato khamati, imassa ti-ciivarassa ca pattassa ca gilaanupa.t.thaakaana"m daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dinna"m ida"m sa"nghena ti-ciivarañca patto ca gilaanupa.t.thaakaana"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. Bhikkhu (name) has died. This is his triple-robe and bowl. If the Community is ready, it should give this triple-robe and bowl to those who tended the sick. This is the motion.
Venerable sirs, may the Community listen to me. Bhikkhu (name) has died. This is his triple-robe and bowl. The Community gives this triple-robe and bowl to those who tended the sick. He to whom the giving of this triple-robe and bowl to those who tended the sick is agreeable should remain silent. He to whom it is not agreeable should speak.

This triple-robe and bowl has been given by the Community to those who tended the sick. This is agreeable to the Community, therefore it is silent. Thus do I hold it.
(In the case of a deceased novice, replace Itthannaamo bhikkhu with Itthannaamo saama.nero, and ti-ciivarañca with ciivarañca, both in the announcement and in the transaction statement.)

F. COMPLETE MOTIONS FOR SHORTENED COMMUNITY INVITATIONS

When many lay people have been bringing gifts:
Su.naatu me bhante sa"ngho. Manussehi daana"m dentehi yebhuyyena ratti khepitaa. Sace sa"ngho te-vaacika"m pavaaressati, appavaarito va sa"ngho bhavissati athaaya"m ratti vibhaayissati. Yadi sa"nghassa pattakalla"m, sa"ngho dve-vaacika"m [eka-vaacika"m] {samaana-vassika"m} pavaareyya.

Venerable sirs, may the Community listen to me. The night is almost spent with people giving gifts. If the Community invites with the threefold statement, the Community will not be (fully) invited by the time the night is over. If the Community is ready, it should invite with two statements [with one statement] {in the manner of equal Rains}.

When the bhikkhus have been engaged in many activities:
Follow the above pattern, changing "Manussehi daana"m dentehi," *with* "Bhikkhuuhi kalaha"m karontehi," *which means, "with the bhikkhus making an uproar."*

When rains threatens, and there is not enough shelter for the bhikkhus:
Su.naatu me bhante sa"ngho. Aya"m mahaa-bhikkhu-sa"ngho sannipatito, parittañca anovassika"m, mahaa ca megho uggato. Sace sa"ngho te-vaacika"m pavaaressati, appavaarito va sa"ngho bhavissati athaaya"m megho pavassissati. Yadi sa"nghassa pattakalla"m, sa"ngho dve-vaacika"m [eka-vaacika"m] {samaana-vassika"m} pavaareyya.

Venerable sirs, may the Community listen to me. This large Community of bhikkhus has met, but the shelter is small, and a large cloud has risen up. If the Community invites with the threefold statement, the Community will not be (fully) invited by the time the cloud rains. If the Community is ready, it should invite with two statements [with one statement] {in the manner of equal Rains}.

When there are obstructions:
Su.naatu me bhante sa"ngho. Aya"m RAAJANTARAAYO. Sace sa"ngho te-vaacika"m pavaaressati, appavaarito va sa"ngho bhavissati athaaya"m RAAJANTARAAYO bhavissati. Yadi sa"nghassa patta-kalla"m, sa"ngho dve-vaacika"m [eka-vaacika"m] {samaana-vassika"m} pavaareyya.
Venerable sirs, may the Community listen to me. This is a king obstruction. If the Community invites with the threefold statement, the Community will not be (fully) invited when the king obstruction comes. If the Community is ready, it should invite with two statements [with one statement] {in the manner of equal Rains}.

For other obstructions, replace RAAJANTARAAYO with:
CORANTARAAYO: a thief obstruction
AGYANTARAAYO: a fire obstruction
UDAKANTARAAYO: a water obstruction
MANUSSANTARAAYO: a human being obstruction
AMANUSSANTARAAYO: a non-human being obstruction

VAA.LANTARAAYO: a beast obstruction
SIRI"NSAPANTARAAYO: a serpent obstruction
JIIVITANTARAAYO: a life obstruction
BRAHMA-CARIYANTARAAYO: a celibacy obstruction

G. INVITATION-DELAY

To delay the Invitation to the next full moon:

Su.naatu me bhante sa"ngho. Amhaaka"m samaggaana"m sammodamaanaana"m avivadamaanaana"m viharata"m aññataro phaasu-vihaaro adhigato. Sace maya"m idaani pavaaressaama, siyaapi bhikkhuu pavaaretvaa caarika"m pakkameyyu"m, eva"m maya"m imamhaa phaasu-vihaaraa paribaahiraa bhavissaama. Yadi sa"nghassa pattakalla"m, sa"ngho pavaara.naa-sa"ngaha"m kareyya, idaani uposatha"m kareyya paa.timokkha"m uddiseyya, aagame KOMUDIYAA CAATU-MAASINIYAA pavaareyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Amhaaka"m samaggaana"m sammodamaanaana"m avivadamaanaana"m viharata"m aññataro phaasu-vihaaro adhigato. Sace maya"m idaani pavaaressaama, siyaapi bhikkhuu pavaaretvaa caarika"m pakkameyyu"m, eva"m maya"m imamhaa phaasu-vihaaraa paribaahiraa bhavissaama. Sa"ngho pavaara.naa-sa"ngaha"m karoti, idaani uposatha"m karissati paa.timokkha"m uddisissati, aagame KOMUDIYAA CAATU-MAASINIYAA pavaaressati. Yass'aayasmato khamati, pavaara.naa-sa"ngahassa kara.na"m, idaani uposatha"m karissati paa.timokkha"m uddisissati, aagame KOMUDIYAA CAATU-MAASINIYAA pavaaressati, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Kato sa"nghena pavaara.naa-sa"ngaho, idaani uposatha"m karissati paa.timokkha"m uddisissati, aagame KOMUDIYAA CAATU-MAASINIYAA pavaaressati. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. While we have been living together in harmony, on friendly terms, without dispute, a certain level of comfort has been achieved. If we were to invite now, and if there are bhikkhus who, having invited, would leave to go wandering, we would be deprived of our level of comfort. If the Community is ready, it should make an Invitation-delay, so that it might now perform the uposatha and recite the Paa.timokkha, and then invite when the "water-lily" fourth month arrives. This is the motion.

Venerable sirs, may the Community listen to me. While we have been living together in harmony, on friendly terms, without dispute, a certain level of comfort has been achieved. If we were to invite now, and if there are bhikkhus who, having invited, would leave to go wandering, we would be deprived of our level of comfort. The Community makes an Invitation-delay, so that it will now perform the uposatha and recite the Paa.timokkha, and then invite when the "water-lily" fourth month arrives. He to whom the making of an Invitation-delay -- so that (the Community) will now perform the uposatha and recite the Paa.timokkha, and then invite when the "water-lily" fourth month arrives -- is agreeable should remain silent. He to whom it is not agreeable should speak.

An Invitation-delay has been made by the Community so that it will now perform the uposatha and recite the Paa.timokkha, and then invite when the "water-lily" fourth month arrives. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

To delay the Invitation to the new moon (see Mv.IV.17.4):

Replace KOMUDIYAA CAATU-MAASINIYAA with KAA.LE, "the dark (moon)."

Appendix II: Going-forth & Acceptance

This section includes only the fixed formulae for these transactions.

In the following example, Khemako is being accepted with Ven. Jotiko as his preceptor. In an actual ordination, these names should be replaced with the actual names of the applicant and preceptor, with the proper cases endings as follows:

-o nominative case
-a vocative case
-a"m accusative case
-assa genitive case
-ena instrumental case

If the stem of the name ends in -a, simply duplicate the case endings given in the example. If the stem has a different ending, decline the names as follows:

	-i		**-in**		**-u**		**-ant**	
nominative:	-i	Assaji	-ii	Vipassii	-u	Bhagu	-aa	Cakkhumaa
vocative:	-i	Assaji	-i	Vipassi	-u	Bhagu	-aa or -a	Cakkhuma
accusative:	-i"m	Assaji"m	-ina"m	Vipassina"m	-u"m	Bhagu"m	-anta"m	Cakkhumanta"m
genitive:	-issa or -ino	Assajissa, Assajino	-ino	Vipassino	-uno	Bhaguno	-ato	Cakkhumato
instrumental:	-inaa	Assajinaa	-inaa	Vipassinaa	-unaa	Bhagunaa	-ataa	Cakkhumataa

A. GOING-FORTH

Buddha"m sara.nam gacchaami.
I go to the Buddha for refuge.
Dhamma"m sara.nam gacchaami.
I go to the Dhamma for refuge.
Sa"ngha"m sara.nam gacchaami.
I go to the Sa"ngha for refuge.
Dutiyampi buddha"m sara.nam gacchaami.
A second time, I go to the Buddha for refuge.
Dutiyampi dhamma"m sara.nam gacchaami.
A second time, I go to the Dhamma for refuge.
Dutiyampi sa"ngha"m sara.nam gacchaami.
A second time, I go to the Sa"ngha for refuge.
Tatiyampi buddha"m sara.nam gacchaami.
A third time, I go to the Buddha for refuge.
Tatiyampi dhamma"m sara.nam gacchaami.
A third time, I go to the Dhamma for refuge.
Tatiyampi sa"ngha"m sara.nam gacchaami.
A third time, I go to the Sa"ngha for refuge.
Paa.naatipaataa verama.nii,
Refraining from killing living beings,
Adinnaadaanaa verama.nii,
Refraining from taking what is not given,
Abrahmacariyaa verama.nii,
Refraining from unchaste conduct,
Musaavaadaa verama.nii,
Refraining from false speech,
Suraa-meraya-majja-pamaada.t.thaanaa verama.nii,
Refraining from distilled and fermented intoxicants that cause heedlessness,
Vikaala-bhojanaa verama.nii,
Refraining from eating at the forbidden time,
Nacca-giita-vaadita-visuuka-dassanaa verama.nii,
Refraining from dancing, singing, music, and going to see entertainments,
Maalaa-gandha-vilepana-dhaara.na-ma.n.dana-vibhuusana.t.thaanaa verama.nii,
Refraining from wearing garlands, using perfumes, and beautifying the body with cosmetics,
Uccaasayana-mahaasayanaa verama.nii,
Refraining from using high or large beds,
Jaataruupa-rajata-pa.tiggaha.naa verama.nii:
Refraining from accepting gold and silver [money]:
Imaani dasa sikkhaapadaani samaadiyaami.
I undertake these ten rules of training.

B. ACCEPTANCE

Scrutiny of the robes & bowl:

Ayante patto.
This is your bowl.
AAma, bhante.
Yes, venerable sir.
Aya"m sa"nghaa.ti.
This is the outer robe.
AAma, bhante.
Yes, venerable sir.
Aya"m uttaraasa"ngo.
This is the upper robe.
AAma, bhante.
Yes, venerable sir.
Aya"m antaravaasako.
This is the lower robe.
AAma, bhante.
Yes, venerable sir.
Gaccha amumhi okaase ti.t.thaahi.
Go stand in that spot over there.

Appointing oneself to instruct the applicant:

Su.naatu me bhante sa"ngho. (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Yadi sa"nghassa pattakalla"m, aha"m (Khemaka"m) anusaaseyya"m.
Venerable sirs, may the Community listen to me. (Khemako) is Venerable (Jotiko's) applicant for Acceptance. If the Community is ready, I will instruct (Khemako).

Instructing the applicant outside the gathering:

Su.nasi (Khemaka) ayante sacca-kaalo bhuuta-kaalo. Ya"m jaata"m ta"m sa"ngha-majjhe pucchante. Santa"m atthiiti vattabba"m. Asanta"m n'attiiti vattabba"m. Maa kho vitthaasi. Maa kho ma"nku ahosi. Evanta"m pucchissanti. Santi te evaruupaa aabaadhaa?

Listen, Khemako. This is the time for the truth, the time for what is factual. Things that have occurred will be asked about in the midst of the Community. Whatever is so should be affirmed. Whatever is not should be denied. Do not be embarrassed. Do not be confused. They will ask you as follows: Do you have any diseases such as these?

Question:	**Answer:**
Ku.t.tha"m?	N'atthi, bhante.
Ga.n.do?	N'atthi, bhante.
Kilaaso?	N'atthi, bhante.
Soso?	N'atthi, bhante.
Apamaaro?	N'atthi, bhante.
Manussosi?	AAma, bhante.
Purisosi?	AAma, bhante.
Bhujissosi?	AAma, bhante.
Ana.nosi?	AAma, bhante.
Nasi raaja-bha.to?	AAma, bhante.
Anuññaatosi maataa-pituuhi?	AAma, bhante.
Paripu.n.na-viisati vassosi?	AAma, bhante.
Paripu.n.nante patta-ciivara"m?	AAma, bhante.
Kinnaamosi?	Aha"m bhante (Khemako) naama.

Ko naama te upajjhaayo?	Upajjhaayo me bhante aayasmaa (Jotiko) naama.
Leprosy?	*No, sir.*
Boils?	*No, sir.*
Ringworm?	*No, sir.*
Tuberculosis?	*No, sir.*
Epilepsy?	*No, sir.*
Are you a human being?	*Yes, sir.*
Are you a man?	*Yes, sir.*
Are you a free man?	*Yes, sir.*
Are you free from debt?	*Yes, sir.*
Are you exempt from government service?	*Yes, sir.*
Do you have your parents' permission?	*Yes, sir.*
Are you fully 20 years old?	*Yes, sir.*
Are your bowl and robes complete?	*Yes, sir.*
What is your name?	*Venerable sir, I am named (Khemako).*
What is your preceptor's name?	*Venerable sir, my preceptor is named (Jotiko).*

Calling the applicant into the gathering:
Su.naatu me bhante sa"ngho. (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Anussi.t.tho so mayaa. Yadi sa"nghassa pattakalla"m, (Khemako) aagaccheyya.
AAgacchaahi.
Venerable sirs, may the Community listen to me. (Khemako) is Venerable (Jotiko's) applicant for Acceptance. He has been instructed by me. If the Community is ready, (Khemako) may come.
Come.

Requesting Acceptance:
Sa"ngham-bhante upasampada"m yaacaami. Ullumpatu ma"m bhante sa"ngho anukampa"m upaadaaya.
Dutiyampi bhante sa"ngha"m upasampada"m yaacaami. Ullumpatu ma"m bhante sa"ngho anukampa"m upaadaaya.
Tatiyampi bhante sa"ngha"m upasampada"m yaacaami. Ullumpatu ma"m bhante sa"ngho anukampa"m upaadaaya.
Venerable sirs, I request Acceptance from the Community. May the Community, out of sympathy, lift me up.
A second time ... A third time, venerable sirs, I request Acceptance from the Community. May the Community, out of sympathy, lift me up.

Appointing oneself to question the applicant:
Su.naatu me bhante sa"ngho. Aya"m (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Yadi sa"nghassa pattakalla"m, aha"m (Khemaka"m) antaraayike dhamme puccheyya"m.
Venerable sirs, may the Community listen to me. This (Khemako) is Venerable (Jotiko's) applicant for Acceptance. If the Community is ready, I will ask (Khemako) about the obstructing factors.
Su.nasi (Khemaka) ayante sacca-kaalo bhuuta-kaalo. Ya"m jaata"m ta"m pucchaami. Santa"m atthiiti vattabba"m. Asanta"m n'attiiti vattabba"m. Santi te evaruupaa aabaadhaa?
Listen, (Khemako). This is the time for the truth, the time for what is factual. I ask you about things that have occurred. Whatever is so should be affirmed. Whatever is not should be denied. Do you have any diseases such as these?
(Questions and answers as before.)

Transaction statement:
Su.naatu me bhante sa"ngho. Aya"m (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Parisuddho antaraayikehi dhammehi. Paripu.n.nassa patta-ciivara"m. (Khemako) sa"ngha"m upasampada"m yaacati, aayasmataa (Jotikena) upajjhaayena. Yadi sa"nghassa pattakalla"m, sa"ngho (Khemaka"m) upasampaadeyya, aayasmataa (Jotikena) upajjhaayena. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Parisuddho antaraayikehi dhammehi. Paripu.n.nassa patta-ciivara"m. (Khemako) sa"ngha"m upasampada"m yaacati, aayasmataa (Jotikena) upajjhaayena. Sa"ngho (Khemaka"m) upasampaadeti, aayasmataa (Jotikena) upajjhaayena. Yass'aayasmato khamati, (Khemakassa) upasampadaa, aayasmataa (Jotikena) upajjhaayena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho. Aya"m (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Parisuddho antaraayikehi dhammehi. Paripu.n.nassa patta-ciivara"m. (Khemako) sa"ngha"m upasampada"m yaacati, aayasmataa (Jotikena) upajjhaayena. Sa"ngho (Khemaka"m) upasampaadeti, aayasmataa (Jotikena) upajjhaayena. Yass'aayasmato khamati, (Khemakassa) upasampadaa, aayasmataa (Jotikena) upajjhaayena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho. Aya"m (Khemako) aayasmato (Jotikassa) upasampadaapekkho. Parisuddho antaraayikehi dhammehi. Paripu.n.nassa patta-ciivara"m. (Khemako) sa"ngha"m upasampada"m yaacati, aayasmataa (Jotikena) upajjhaayena. Sa"ngho (Khemaka"m) upasampaadeti, aayasmataa (Jotikena) upajjhaayena. Yass'aayasmato khamati, (Khemakassa) upasampadaa, aayasmataa (Jotikena) upajjhaayena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Upasampanno sa"nghena (Khemako), aayasmataa (Jotikena) upajjhaayena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This (Khemako) is Venerable (Jotiko's) applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Khemako) requests Acceptance from the Community with Venerable (Jotiko) as preceptor. If the Community is ready, it should accept (Khemako) with Venerable (Jotiko) as preceptor. This is the motion.

Venerable sirs, may the Community listen to me. This (Khemako) is Venerable (Jotiko's) applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Khemako) requests Acceptance from the Community with Venerable (Jotiko) as preceptor. The Community accepts (Khemako) with Venerable (Jotiko) as preceptor. He to whom the Acceptance of (Khemako) with Venerable (Jotiko) as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak of this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
(Khemako) has been accepted by the Community, with Venerable (Jotiko) as preceptor. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Accepting a pair of applicants:
In the following passages, the phrases differing from those used for a single applicant are capitalized. In this example, Dhiiro and Abhayo are being accepted with Ven. Suvaco as their preceptor.

Appointing oneself to instruct the applicants:
Su.naatu me bhante sa"ngho. (DHIIRO) CA (ABHAYO) CA aayasmato (Suvacassa) UPASAMPADAAPEKKHAA. Yadi sa"nghassa pattakalla"m, aha"m (DHIIRAÑCA ABHAYAÑCA) anusaaseyya"m.

Calling the applicants into the gathering:
Su.naatu me bhante sa"ngho. (DHIIRO) CA (ABHAYO) CA aayasmato (Suvacassa) UPASAMPADAAPEKKHAA. ANUSI.T.THAA TE mayaa. Yadi sa"nghassa pattakalla"m, (DHIIRO) CA (ABHAYO) CA AAGACCHEYYU"M.
AAGACCHATHA.

Requesting Acceptance:
Sa"ngham-bhante upasampada"m YAACAAMA. Ullumpatu NO bhante sa"ngho anukampa"m upaadaaya.
Dutiyampi bhante sa"ngha"m upasampada"m YAACAAMA. Ullumpatu NO bhante sa"ngho anukampa"m upaadaaya.
Tatiyampi bhante sa"ngha"m upasampada"m YAACAAMA. Ullumpatu NO bhante sa"ngho anukampa"m upaadaaya.

Appointing oneself to question the applicants:
Su.naatu me bhante sa"ngho. AYAÑCA (DHIIRO) AYAÑCA (ABHAYO) aayasmato (Suvacassa) UPASAMPADAAPEKKHAA. Yadi sa"nghassa pattakalla"m, aha"m (DHIIRAÑCA ABHAYAÑCA) antaraayike dhamme puccheyya"m.

Transaction statement:
Su.naatu me bhante sa"ngho. AYAÑCA (DHIIRO) AYAÑCA (ABHAYO) aayasmato (Suvacassa) UPASAMPADAAPEKKHAA. PARISUDDHAA antaraayikehi dhammehi. PARIPU.N.NAMIMESA"M patta-ciivara"m. (DHIIRO) CA (ABHAYO) CA sa"ngha"m upasampada"m YAACANTI, aayasmataa (Suvacena) upajjhaayena. Yadi sa"nghassa pattakalla"m, sa"ngho (DHIIRAÑCA ABHAYAÑCA) upasampaadeyya, aayasmata (Suvacena) upajjhaayena. Esaa ñatti.
Su.naatu me bhante sa"ngho. AYAÑCA (DHIIRO) AYAÑCA (ABHAYO) aayasmato (Suvacassa) UPASAMPADAAPEKKHAA. PARISUDDHAA antaraayikehi dhammehi. PARIPU.N.NAMIMESA"M patta-ciivara"m. (DHIIRO) CA (ABHAYO) CA sa"ngha"m upasampada"m YAACANTI, aayasmataa (Suvacena) upajjhaayena. Sa"ngho (DHIIRAÑCA ABHAYAÑCA) UPASAMPAADETI, aayasmataa (Suvacena) upajjhaayena. Yass'aayasmato khamati, (DHIIRASSA) CA (ABHAYASSA) CA upasampadaa, aayasmataa (Suvacena) upajjhaayena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho. AYAÑCA (DHIIRO) AYAÑCA (ABHAYO) aayasmato (Suvacassa) UPASAMPADAAPEKKHAA ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho. AYAÑCA (DHIIRO) AYAÑCA (ABHAYO) aayasmato (Suvacassa) UPASAMPADAAPEKKHAA ... so bhaaseyya.
UPASAMPANNAA sa"nghena (DHIIRO) CA (ABHAYO) CA, aayasmataa (Suvacena) upajjhaayena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

C. ADMONITION
Anuññaasi kho bhagavaa upasampaadetvaa cattaaro nissaye cattaari ca akara.niiyaani aacikkhitu"m.
The Blessed One has given permission that, when one as been accepted, one be told the four supports, together with the four things never to be done.

<u>The Four Supports</u>

Alms-food
Pi.n.diyaalopa-bhojana"m nissaaya pabbajjaa, tattha te yaava-jiiva"m ussaaho kara.niiyo. Atireka-laabho sa"ngha-bhatta"m uddesa-bhatta"m nimantana"m salaaka-bhatta"m pakkhika"m uposathika"m paa.tipadika"m.
Going-Forth has alms-food as its support. For the rest of your life you are to endeavor at that. The extra allowances are: a meal for the Community, a meal for a specific number of bhikkhus, a meal for bhikkhus invited by name, a meal given by tickets, a meal given fortnightly, a meal on the uposatha day, a meal on the day after the uposatha.

Rag-robes
Pa"msukuula-ciivara"m nissaaya pabbajjaa, tattha te yaava-jiiva"m ussaaho kara.niiyo. Atireka-laabho khoma"m kappaasika"m koseyya"m kambala"m saa.na"m bha"nga"m.
Going-Forth has rag-robes as its support. For the rest of your life you are to endeavor at that. The extra allowances are: (robes made of) linen, cotton, silk, wool, hemp, (or) a mixture of these.

Dwelling at the foot of a tree
Rukkha-muula-senaasana"m nissaaya pabbajjaa, tattha te yaava-jiiva"m ussaaho kara.niiyo. Atireka-laabho vihaaro a.d.dhayogo paasaado hammiya"m guhaa.
Going-Forth has dwelling at the foot of a tree as its support. For the rest of your life you are to endeavor at that. The extra allowances are: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell.

Fermented urine as medicine
Puutimutta-bhesajja"m nissaaya pabbajjaa, tattha te yaava-jiiva"m ussaaho kara.niiyo. Atireka-laabho sappi navaniita"m tela"m madhu phaa.nita"m.
Going-Forth has fermented urine medicine as its support. For the rest of your life you are to endeavor at that. The extra allowances are: ghee, fresh butter, oil, honey, sugar.

The Four Things Never to be Done

Sexual intercourse

Upasampannena bhikkhunaa methuno dhammo na pa.tisevitabbo, antamaso tiracchaanagataayapi. Yo bhikkhu methuna"m dhamma"m pa.tisevati, assama.no hoti asakya-puttiyo.
Seyyathaapi naama puriso siisacchinno abhabbo tena sariira-bandhanena jiivitu"m, evameva bhikkhu methuna"m dhamma"m pa.tisevitvaa assama.no hoti asakya-puttiyo. Tante yaava-jiiva"m akara.niiya"m.
A bhikkhu who has been accepted should not indulge in sexual intercourse, even with an animal. Any bhikkhu who indulges in sexual intercourse is not a contemplative, not a son of the Sakyan. Just as a person with his head cut off could not live with the remainder of his body, in the same way a bhikkhu who has indulged in sexual intercourse is not a contemplative, not a son of the Sakyan. You are not to do this for the rest of your life.

Taking what is not given

Upasampannena bhikkhunaa adinna"m theyya-sa"nkhaata"m na aadaatabba"m, antamaso ti.na-salaaka"m upaadaaya. Yo bhikkhu paada"m vaa paadaaraha"m vaa atireka-paada"m vaa adinna"m theyya-sa"nkhaata"m aadiyati, assama.no hoti asakya-puttiyo.
Seyyathaapi naama pa.n.dupalaaso bandhana pamutto abhabbo haritattaaya, evameva bhikkhu paada"m vaa paadaaraha"m vaa atireka-paada"m vaa adinna"m theyya-sa"nkhaata"m aadiyitvaa assama.no hoti asakya-puttiyo. Tante yaava-jiiva"m akara.niiya"m.

A bhikkhu who has been accepted should not take with thieving intent what has not been given, even if it is only a blade of grass. Any bhikkhu who takes with thieving intent what has not been given -- worth either one Paada, the equivalent of one Paada, or more -- is not a contemplative, not a son of the Sakyan. Just as a withered leaf removed from its stem can never become green again, in the same way a bhikkhu who has taken with thieving intent what has not been given -- worth either one Paada, the equivalent of one Paada, or more -- is not a contemplative, not a son of the Sakyan. You are not to do this for the rest of your life.

Depriving a human being of life

Upasampannena bhikkhunaa sañcicca paa.no jiivitaa na voropetabbo, antamaso kunthakipillika"m upaadaaya. Yo bhikkhu sañcicca manussaviggaha"m jiivitaa voropeti, antamaso gabba-paatana"m upaadaaya, assama.no hoti asakya-puttiyo.
Seyyathaapi naama puthusilaa dvidhaa bhinnaa appa.tisandhikaa hoti, evameva bhikkhu sañcicca manussaviggama"m jiivitaa voropetvaa, assama.no hoti asakya-puttiyo. Tante yaava-jiiva"m akara.niiya"m.

A bhikkhu who has been accepted should not deprive a living being of life, even if it is only a black or white ant. Any bhikkhu who purposely deprives a human being of life, even to the extent of causing an abortion, is not a contemplative, not a son of the Sakyan. Just as a solid block of stone broken in two cannot be joined together again, in the same way a bhikkhu who has purposely deprived a human being of life is not a contemplative, not a son of the Sakyan. You are not to do this for the rest of your life.

Claiming unfactual superior human states

Upasampannena bhikkhunaa uttari-manussa-dhammo na ullapitabbo, antamaso suññaagaare abhiramaamiiti. Yo bhikkhu paapiccho icchaa-pakato asanta"m abhuuta"m uttari-manussa-dhamma"m ullapati, jhaana"m vaa vimokkha"m vaa samaadhi"m vaa samaapatti"m vaa magga"m vaa phala"m vaa, assama.no hoti asakya-puttiyo.
Seyyathaapi naama taalo matthakacchinno abhabbo puna viru.lhiyaa, evameva bhikkhu paapiccho icchaa-pakato asanta"m abhuuta"m uttari-manussa-dhamma"m ullapitvaa, assama.no hoti asakya-puttiyo. Tante yaava-jiiva"m akara.niiyanti.

A bhikkhu who has been accepted should not lay claim to a superior human state, even to the extent of saying, "I delight in an empty dwelling." Any bhikkhu who -- with evil desires, overwhelmed with greed -- lays claim to a superior human state that is unfactual and non-existent in himself -- absorption, freedom, concentration, attainment, path, or fruition -- is not a contemplative, not a son of the Sakyan. Just as a sugar palm cut off at the crown is incapable of further growth, in the same way a bhikkhu who -- with evil desires, overwhelmed with greed -- lays claim to a superior human state that is unfactual and non-existent in himself is not a contemplative, not a son of the Sakyan. You are not to do this for the rest of your life.

(When giving the Admonition to two or more new bhikkhus at the same time, change the word TE to VO throughout. Thus,
tattha te yaava-jiiva"m *becomes* tattha vo yaava-jiiva"m;
tante yaava-jiiva"m *becomes* ta"m vo yaava-jiiva"m.

D. PROBATION FOR AN APPLICANT PREVIOUSLY ORDAINED AS A SECTARIAN

Requesting probation:
Aha"m bhante Itthannaamo añña titthiya-pubbo imasmi"m dhamma-vinaye aaka"nkhaami upasampada"m. Soha"m bhante sa"ngha"m cattaaro maase parivaasa"m yaacaami.
Aha"m bhante Itthannaamo añña titthiya-pubbo imasmi"m dhamma-vinaye aaka"nkhaami upasampada"m. Soha"m dutiyampi bhante sa"ngha"m cattaaro maase parivaasa"m yaacaami.
Aha"m bhante Itthannaamo añña titthiya-pubbo imasmi"m dhamma-vinaye aaka"nkhaami upasampada"m. Soha"m tatiyampi bhante sa"ngha"m cattaaro maase parivaasa"m yaacaami.

Venerable sirs, I -- (name), previously a member of another sect -- desire Acceptance into this Dhamma-vinaya. I ask the Community for probation for four months.
Venerable sirs, I -- (name), previously a member of another sect -- desire Acceptance into this Dhamma-vinaya. A second time ... A third time, I ask the Community for probation for four months.

Transaction statement:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo añña titthiya-pubbo imasmi"m dhamma-vinaye aaka"nkhati upasampada"m. So sa"ngha"m cattaaro maase parivaasa"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa añña titthiya-pubbassa cattaaro maase parivaasa"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo añña titthiya-pubbo imasmi"m dhamma-vinaye aaka"nkhati upasampada"m. So sa"ngha"m cattaaro maase parivaasa"m yaacati. Sa"ngho Itthannaamassa añña titthiya-pubbassa cattaaro maase parivaasa"m deti. Yass'aayasmato khamati, Itthannaamassa añña titthiya-pubbassa cattaaro maase parivaasassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dinno sa"nghena Itthannaamassa añña titthiya-pubbassa cattaaro maase parivaaso. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This (name), previously a member of another sect, desires Acceptance in this Dhamma- vinaya. He asks the Community for probation for four months. If the Community is ready, it should grant (name), previously a member of another sect, probation for four months. This is the motion.
Venerable sirs, may the Community listen to me. This (name), previously a member of another sect, desires Acceptance in this Dhamma-vinaya. He asks the Community for probation for four months. The Community grants (name), previously a member of another sect, probation for four months. He to whom the granting of probation for four months to (name), previously a member of another sect, is agreeable should remain silent. He to whom it is not agreeable should speak.
Probation for four months has been granted by the Community to (name), previously a member of another sect. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Appendix III: Vu.t.thaana-vidhii for Sa"nghaadisesa Offenses

It would be impossible to give examples for all the various permutations that could conceivably happen when a bhikkhu has committed a sa"nghaadisesa offense and must negotiate the vu.t.thaana-vidhii. Here, only some of the more likely permutations are given. Others may be inferred from what is given here. The best way to use this appendix would be to read through the first few examples -- which are given in full, with complete translations -- to get a sense of their basic pattern. This pattern can then be applied to complete the later examples given in an incomplete form. For example, in some of the later cases, only the request for probation is given. The remaining statements for the vu.t.thaana-vidhii in such cases can be inferred by comparing the request given in those cases with the request in an earlier, complete, example, noticing where the two differ, and then making appropriate adjustments in the remaining statements given in the complete example. Similarly, there are some cases where no translations are given. The translations here may be inferred from the translations included in earlier examples. For instance, the translation for the transaction statement granting penance for multiple unconcealed offenses may be inferred by comparing the translations given for the request for multiple unconcealed offenses with the translation for the transaction statement for granting penance for one unconcealed offense.

A. FOR ONE UNCONCEALED OFFENSE

The basic example given here, and in most of the following cases, is for the offense of intentional emission of semen. The phrases specific to this offense are given in capital letters in the examples for one unconcealed offense. They are not capitalized in other examples, but should be recognizable. Variations for other offenses are given after the request. These may be inserted in the place of the capitalized phrases in the basic example. These variations can be used in other vu.t.thaana-vidhii statements for single offenses as well.

Requesting penance (maanatta):

Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.

Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m dutiyampi bhante sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.

Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m tatiyampi bhante sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.

Venerable sirs, I have fallen into one offense, unconcealed, of intentional semen-emission. I ask the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission.

Venerable sirs ... A second time ... A third time, I ask the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission.

For other offenses:

bodily contact: KAAYA-SA"MSAGGA"M / KAAYA-SA"MSAGGAAYA

lewd statement: DU.T.THULLA-VAACA"M / DU.T.THULLA-VAACAAYA

a statement (recommending) ministering to one's own sensual passion: ATTA-KAAMA-PAARICARIYA"M VAACA"M / ATTA-KAAMA-PAARICARIYAAYA VAACAAYA

acting as a go-between: SAÑCARITTA"M / SAÑCARITTAAYA

Transaction statement for granting penance:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m dadeyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa

SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense, unconcealed, of intentional semen-emission. He asks the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. If the Community is ready, it should grant Bhikkhu (name) the six-day penance for one offense, unconcealed, of intentional semen-emission. This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense, unconcealed, of intentional semen-emission. He asks the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community grants Bhikkhu (name) the six-day penance for one offense, unconcealed, of intentional semen-emission. He to whom the granting of the six-day penance to Bhikkhu (name) for one offense, unconcealed, of intentional semen-emission is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter ...
The six-day penance has been granted by the Community to Bhikkhu (name) for one offense, unconcealed, of intentional semen-emission. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Notifying other bhikkhus of one's penance:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.
Venerable sirs, I have fallen into one offense, unconcealed, of intentional semen-emission. I asked the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community granted me the six-day penance for one offense, unconcealed, of intentional semen-emission. I am undergoing penance. I notify you (of this), venerable sirs. May the Community remember me as one who has notified.
(When notifying three bhikkhus, say -- instead of sa"ngho dhaaretu -- aayasmanto dhaarentu; *for two bhikkhus,* aayasmantaa dhaarentu; *for a single bhikkhu,* aayasmaa dhaaretu.)

Requesting rehabilitation (abbhaana):
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m ... Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m ... Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.
Venerable sirs, I have fallen into one offense, unconcealed, of intentional semen-emission. I asked the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community granted me the six-day penance for one offense, unconcealed, of intentional semen-emission. I -- having undergone penance -- ask the Community for rehabilitation.
Venerable sirs ... A second time ... A third time, I -- having undergone penance -- ask the Community for rehabilitation.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-

VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense, unconcealed, of intentional semen-emission. He asked the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community granted him the six-day penance for one offense, unconcealed, of intentional semen-emission. He -- having undergone penance, asks the Community for rehabilitation. If the Community is ready, it should rehabilitate Bhikkhu (name). This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense, unconcealed, of intentional semen-emission. He asked the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community granted him the six-day penance for one offense, unconcealed, of intentional semen-emission. He -- having undergone penance -- asks the Community for rehabilitation. The Community rehabilitates Bhikkhu (name). He to whom the rehabilitation of Bhikkhu (name) is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter ...
Bhikkhu (name) has been rehabilitated by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternate pattern:
Replace
eka"m aapatti"m aapajji("m) SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m
with
eka"m sa"nghaadisesa"m aapatti"m aapajji("m) apa.ticchanna"m
(have/has fallen into one unconcealed sa"nghaadisesa offense)
and
ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya
with
ekissaa sa"nghaadisesaaya aapattiyaa apa.ticchannaaya

B. FOR ONE CONCEALED OFFENSE
The basic pattern is for an offense concealed for five days. The compound for "five days" is given in capital letters. This may be replaced with the compound forms for other time periods, as necessary, listed after the request. These time-period expressions can be used in other vu.t.thaana-vidhii statements as well.

Requesting probation (parivaasa):
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA- pa.ticchanna"m. Soha"m dutiyampi bhante sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA- pa.ticchanna"m. Soha"m tatiyampi bhante sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaacaami.

Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for five days. I ask the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. Venerable sirs ... A second time ... A third time, I ask the Community for five days of probation for one offense of intentional semen-emission, concealed for five days.

1 day:	EKAAHA-	8 days:	A.T.THAAHA
2 days:	DVÈHA-	9 days:	NAVAAHA-
3 days:	TIIHA-	10 days:	DASAAHA-
4 days:	CATUUHA-	11 days:	EKAADASAAHA-
5 days:	PAÑCAAHA-	12 days:	DVAADASAAHA-
6 days:	CHAAHA-	13 days:	TERASAAHA-
7 days:	SATTAAHA-	14 days:	CUDDASAAHA-

A fortnight:	PAKKHA-
More than a fortnight:	ATIREKA-PAKKHA-
A month:	MAASA-
More than a month:	ATIREKA-MAASA-
2 months:	DVI-MAASA-
More than 2 months:	ATIREKA-DVI-MAASA-

(In each of the following examples, the option for "more than *x"* is expressed by adding the word ATIREKA- in front of *x.)*

3 months:	TE-MAASA-
4 months:	CATU-MAASA-
5 months:	PAÑCA-MAASA-
6 months:	CHA-MAASA-
7 months:	SATTA-MAASA-
8 months:	A.T.THA-MAASA-
9 months:	NAVA-MAASA-
10 months:	DASA-MAASA-
11 months:	EKAADASA-MAASA-

1 year:	EKA-SA"MVACCHARA-
2 years:	DVI-SA"MVACCHARA-
3 years:	TE-SA"MVACCHARA-

Transaction statement for granting probation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaacati. Sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-parivaasassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Dinno sa"nghena Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaaso. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense of intentional semen-emission, concealed for five days. He asks the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. If the Community is ready, it should grant Bhikkhu (name) five days of probation for one offense of intentional semen-emission, concealed for five days. This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) has fallen into one offense of intentional semen-emission, concealed for five days. He asks the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. The Community grants Bhikkhu (name) five days of probation for one offense of intentional semen-emission, concealed for five days. He to whom the granting of five days of probation to Bhikkhu (name) for for one offense of intentional semen-emission, concealed for five days, is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter ...
Five days of probation has been granted by the Community to Bhikkhu (name) for one offense of intentional semen-emission, concealed for five days. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Notifying other bhikkhus of one's probation:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m parivasaami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for five days. I asked the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. The Community granted me five days of probation for one offense of intentional semen-emission, concealed for five days. I am undergoing probation. I notify you (of this), venerable sirs. May the Community remember me as one who has notified.
(When notifying three bhikkhus, say -- instead of sa"ngho dhaaretu -- aayasmanto dhaarentu; *for two bhikkhus,* aayasmantaa dhaarentu; *for a single bhikkhu,* aayasmaa dhaaretu.)

Requesting penance:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m bhante parivuttha-parivaaso dutiyampi sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m bhante parivuttha-parivaaso tatiyampi sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaacaami.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for five days. I asked the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. The Community granted me five days of probation for one offense of intentional semen-emission, concealed for five days. Having completed probation, I ask the Community for the six-day penance for one offense of intentional semen-emission, concealed for five days.
Venerable sirs ... A second time ... A third time, I ask the Community for the six-day penance for one offense of intentional semen-emission, concealed for five days.

Transaction statement for granting penance:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Notifying other bhikkhus of one's penance:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.
(When notifying three bhikkhus, say -- instead of sa"ngho dhaaretu -- aayasmanto dhaarentu; *for two bhikkhus,* aayasmantaa dhaarentu; *for a single bhikkhu,* aayasmaa dhaaretu.)

Requesting rehabilitation:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m... Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So

parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Mid-course adjustment

Request for extending probation when the period of concealment was originally understated:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m. Tassa me etadahosi. Aha"m kho eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m. Yannuunaaha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m yaaceyyanti. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m adaasi. Tassa me parivasantassa lajji-dhammo okkami, aha"m kho eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m. Tassa me etadahosi. Aha"m kho eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m. Yannuunaaha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m yaaceyyanti. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa DVEMAASA-pa.ticchannaaya EKAMAASA-parivaasa"m adaasi. Tassa me parivasantassa lajji-dhammo okkami. Yannuunaaha"m sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya itarampi MAASA-parivaasa"m yaaceyyanti. Soha"m bhante sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya itarampi MAASA-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m ... Soha"m dutiyampi bhante sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya itarampi MAASA-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m DVEMAASA-pa.ticchanna"m ... Soha"m tatiyampi bhante sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya itarampi MAASA-parivaasa"m yaacaami.

Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for two months. The thought occurred to me, "What if I were to ask the Community for one month of probation for (my) one offense of intentional semen-emission concealed for two months?" I asked the Community for one month of probation for (my) one offense of intentional semen-emission, concealed for two months. The Community granted me one month of probation for (my) one offense of intentional semen-emission, concealed for two months. While undergoing probation, I was hit by a feeling of shame: "I actually fell into one offense of intentional semen-emission, concealed for two months ... The Community granted me one month of probation for (my) one offense of intentional semen-emission, concealed for two months. I have been hit by a feeling of shame. What if I were to ask the Community for one additional month of probation for (my) one offense of intentional semen-emission, concealed for two months." I ask the Community for one additional month of probation for (my) one offense of intentional semen-emission, concealed for two months.
Venerable sirs ... A second time ... A third time, I ask the Community for one additional month of probation for (my) one offense of intentional semen-emission, concealed for two months.

C. AGGHA-SAMODHAANA-PARIVAASA --
COMBINED PROBATION

1. FOR MULTIPLE UNCONCEALED OFFENSES
The basic pattern is for "many" (SAMBAHULAA) offenses, the pattern used for four offenses or more. This may be replaced with two (DVE) or three (TISSO) wherever appropriate. The name of the offense -- in this case, intentional emission of semen -- is given in capital letters. The plural forms for other offenses are listed after the request. These may be inserted in the place of the name of the offense in the basic example. These variations can be used in other vu.t.thaana-vidhii statements for multiple offenses as well.

Requesting penance:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m bhante sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m dutiyampi bhante sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m tatiyampi bhante sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaacaami.

Venerable sirs, I have fallen into many offenses, unconcealed, of intentional semen-emission. I ask the Community for the six-day penance for many offenses, unconcealed, of intentional semen-emission.
Venerable sirs ... A second time ... A third time, I ask the Community for the six-day penance for many offenses, unconcealed, of intentional semen-emission.
bodily contact: KAAYA-SA"MSAGGAAYO / KAAYA-SA"MSAGGAANA"M
lewd statement: DU.T.THULLA-VAACAAYO / DU.T.THULLA-VAACAANA"M
statements (recommending) ministering to one's own sensual passion: ATTA-KAAMA-PAARICARIYAAYO VAACAAYO / ATTA-KAAMA-PAARICARIYAANA"M VAACAANA"M
acting as a go-between: SAÑCARITTAAYO / SAÑCARITTAANA"M

Transaction statement for granting penance
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. So sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. So sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Notifying other bhikkhus of one's penance:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m

adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.
(When notifying three bhikkhus, say -- instead of sa"ngho dhaaretu -- aayasmanto dhaarentu; *for two bhikkhus,* aayasmantaa dhaarentu; *for a single bhikkhu,* aayasmaa dhaaretu.)

Requesting rehabilitation:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. Soha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. So sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji SAÑCETANIKAAYO SUKKA-VISA.T.THIYO apa.ticchannaayo. So sa"ngha"m taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m SAÑCETANIKAANA"M SUKKA-VISA.T.THIINA"M apa.ticchannaana"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

2. FOR COMBINED CONCEALED & UNCONCEALED OFFENSES
For the concealed offense, request probation and notify the other bhikkhus of one's probation as in the case of one concealed offense, above.
For two offenses, one unconcealed and one concealed for five days.

Requesting penance:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m parivuttha-parivaaso.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m apa.ticchanna"m. Soha"m bhante sa"ngha"m taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m dutiyampi bhante sa"ngha"m taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ...

Soha"m tatiyampi bhante sa"ngha"m taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaacaami.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for five days. I asked the Community for five days of probation for one offense of intentional semen-emission, concealed for five days. The Community granted me five days of probation for one offense of intentional semen-emission, concealed for five days. I have completed probation.
Venerable sirs, I have fallen into one offense, unconcealed, of intentional semen-emission. I ask the Community for the six-day penance for those offenses of intentional semen-emission, concealed and unconcealed.
Venerable sirs ... A second time ... A third time, I ask the Community for the six-day penance for those offenses of intentional semen-emission, concealed and unconcealed.

Transaction statement for granting penance:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso.
Aya"m Itthannaamao bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukkha-visa.t.thi"m apa.ticchanna"m. So sa"ngham taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso.
Aya"m Itthannaamao bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukkha-visa.t.thi"m apa.ticchanna"m. So sa"ngham taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Notifying other bhikkhus of one's penance:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m apa.ticchanna"m. Soha"m sa"ngha"m taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting rehabilitation:
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso.

Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m apa.ticchanna"m. Soha"m sa"ngha"m taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m ... Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso.
Aya"m Itthannaamao bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukkha-visa.t.thi"m apa.ticchanna"m. So sa"ngham taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukka-visa.t.thi"m PAÑCAAHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa sañcetanikaaya sukka-visa.t.thiyaa PAÑCAAHA-pa.ticchannaaya PAÑCAAHA-parivaasa"m adaasi. So parivuttha-parivaaso.
Aya"m Itthannaamao bhikkhu eka"m aapatti"m aapajji sañcetanika"m sukkha-visa.t.thi"m apa.ticchanna"m. So sa"ngham taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m sañcetanikaana"m sukka-visa.t.thiina"m pa.ticchannaaya ca apa.ticchannaaya ca chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

3. COMBINING OFFENSES CONCEALED DIFFERENT LENGTHS OF TIME
For four offenses, one concealed one day, one concealed three days, one concealed five days, and one concealed seven days.

Requesting probation:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaacaami.
Venerable sirs, I have fallen into many offenses of intentional semen-emission -- one offense concealed for one day, one for three days, one for five days, one for seven days. I ask the Community for a combined probation for those offenses at the rate of the offense concealed for seven days.
Venerable sirs ... A second time ... A third time, I ask the Community for a combined probation for those offenses at the rate of the offense concealed for seven days.

Transaction statement for granting probation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA- pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Dinno sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaaso. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Notifying other bhikkhus of one's probation:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. Soha"m parivasaami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting penance:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante parivuttha-parivaaso dutiyampi sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante parivuttha-parivaaso tatiyampi sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.

Transaction statement for granting penance:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m

maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Notifying other bhikkhus of one's penance:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting rehabilitation:
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m adaasi. Soha"m bhante ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA -pa.ticchannaa, ekaa aapatti PAÑCAAHA -pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Mid-course adjustments

Requesting increased probation (adding an offense not originally remembered):
Aha"m bhante SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji"m, ekaa aapatti EKAAHA-pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. Soha"m bhante sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. Soha"m parivasanto itarampi aapatti"m sari"m DASAAHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m taasa"m aapattiina"m yaa aapatti DASAAHA-pa.ticchannaa tassaa agghena samodhaana-parivaasa"m yaacaami.
Venerable sirs, I have fallen into many offenses of intentional semen-emission -- one offense concealed for one day, one for three days, one for five days, one for seven days. I asked the Community for a combined probation for those offenses at the rate of the offense concealed for seven days. The Community granted me a combined probation for those offenses at the rate of the offense concealed for seven days. While undergoing probation I remembered an additional offense concealed for ten days. I ask the Community for a combined probation for those offenses at the rate of the offense concealed for ten days.
Venerable sirs ... A second time ... A third time, I ask the Community for a combined probation for those offenses at the rate of the offense concealed for ten days.

Transaction statement:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SAMBAHULAA sa"nghaadisesaa aapattiyo aapajji, ekaa aapatti EKAAHA- pa.ticchannaa, ekaa aapatti TIIHA-pa.ticchannaa, ekaa aapatti PAÑCAAHA-pa.ticchannaa, ekaa aapatti SATTAAHA-pa.ticchannaa. So sa"ngha"m taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti SATTAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m adaasi. So parivasanto itarampi aapatti"m sari DASAAHA-pa.ticchanna"m. So sa"ngha"m taasa"m aapattiina"m yaa aapatti DASAAHA-pa.ticchannaa tassaa agghena samodhaana-parivaasa"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m, yaa aapatti DASAAHA-pa.ticchannaa, tassaa agghena samodhaana-parivaasa"m dadeyya. Esaa ñatti.

Request for adding an offense not originally admitted (having originally asked for probation for one offense when in actuality having committed two offenses):
Aha"m bhante DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo. Tassa me etadahosi, aha"m kho DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo. Yannuunaaha"m sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaaceyyanti. Soha"m sa"ngha"m ekissaa sa"nghaadisesaaya aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa sa"nghaadisesaaya aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m adaasi. Tassa me parivasantassa lajji-dhammo okkami, aha"m kho DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo. Tassa me etadahosi, aha"m kho DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo. Yannuunaaha"m sa"ngha"m ekissaa aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaaceyyanti. Soha"m sa"ngha"m ekissaa sa"nghaadisesaaya aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa sa"nghaadisesaaya aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m adaasi. Tassa me parivasantassa lajji-dhammo okkami. Yannuunaaha"m sa"ngha"m itarissaapi aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaaceyyanti. Soha"m bhante sa"ngha"m itarissaapi aapattiyaa aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaacaami.
Aha"m bhante DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo ... Soha"m dutiyampi bhante sa"ngha"m itarissaapi aapattiyaa aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaacaami.
Aha"m bhante DVE sa"nghaadisesaa aapattiyo aapajji"m DVEMAASA-pa.ticchannaayo ... Soha"m tatiyampi bhante sa"ngha"m itarissaapi aapattiyaa aapattiyaa DVEMAASA-pa.ticchannaaya DVEMAASA-parivaasa"m yaacaami.

Venerable sirs, I have fallen into two offenses of intentional semen-emission, concealed for two months. The thought occurred to me, "What if I were to ask the Community for two months of probation for one offense of intentional semen-emission concealed for two months?" I asked the Community for two months of probation for

one offense of intentional semen-emission, concealed for two months. The Community granted me two months of probation for one offense of intentional semen-emission, concealed for two months. While undergoing probation, I was hit by a feeling of shame: "I actually fell into two offenses of intentional semen-emission, concealed for two months ... The Community granted me two months of probation for one offense of intentional semen-emission, concealed for two months. I have been hit by a feeling of shame. What if I were to ask the Community for two months of probation for the additional one offense of intentional semen-emission, concealed for two months?" I ask the Community for two months of probation for the additional one offense of intentional semen-emission, concealed for two months.
Venerable sirs ... A second time ... A third time, I ask the Community for two months of probation for the additional one offense of intentional semen-emission, concealed for two months.

D. MISSAKA-SAMODHAANA-PARIVAASA --
MIXED COMBINATION FOR OFFENSES OF DIFFERENT BASES

Requesting probation (for one offense of lustful bodily contact, concealed two days, and one offense of lewd speech, concealed four days):
Aha"m bhante DVE aapattiyo aapajji"m EKA"M KAAYA-SA"MSAGGA"M DVIIHA-pa.ticchanna"m EKA"M DU.T.THULLA- VAACA"M CATUUHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m DVINNA"M aapattiina"m naanaa-vatthukaana"m yaa aapatti CATUUHA-pa.ticchannaa tassaa agghena samodhaana-parivaasa"m yaacaami.
Venerable sirs, I have fallen into two offenses, one of bodily contact, concealed for two days, and one of lewd statements, concealed for four days. I ask the Community for a combined probation for those two offenses of different bases at the rate of the offense concealed for four days.
Venerable sirs ... A second time ... A third time, I ask the Community for a combined probation for those two offenses of different bases at the rate of the offense concealed for four days.

Alternate request:
Aha"m bhante DVE sa"nghaadisesaa aapattiyo aapajji"m naanaa-vatthukaayo EKAA aapatti DVIIHA-pa.ticchanna"m EKAA aapatti CATUUHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m DVINNA"M aapattiina"m naanaa-vatthukaana"m yaa aapatti CATUUHA-pa.ticchannaa tassaa agghena samodhaana-parivaasa"m yaacaami.
Venerable sirs, I have fallen into two sa"nghaadisesa offenses of different bases, one concealed for two days, and one concealed for four days. I ask the Community for a combined probation for those two offenses of different bases at the rate of the offense concealed for four days.
Venerable sirs ... A second time ... A third time, I ask the Community for a combined probation for those two offenses of different bases at the rate of the offense concealed for four days.

E. ODHAANA-SAMODHAANA --
NULLIFYING COMBINATION
(= MUULAAYA-PA.TIKASSANAA --
SENDING BACK TO THE BEGINNING)

1. FOR AN UNCONCEALED OFFENSE COMMITTED WHILE UNDERGOING PENANCE FOR AN UNCONCEALED OFFENSE

Request to be sent back to the beginning:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m bhante maanatta"m caranto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa

SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Venerable sirs, I have fallen into one offense, unconcealed, of intentional semen-emission. I asked the Community for the six-day penance for one offense, unconcealed, of intentional semen-emission. The Community granted me the six-day penance for one offense, unconcealed, of intentional semen-emission. While undergoing penance I fell into one interim offense, unconcealed, of intentional semen-emission. I ask the Community for a sending-back-to-the-beginning for the one interim offense, unconcealed, of intentional semen-emission.
Venerable sirs ... A second time ... A third time, I ask the Community for a sending-back-to-the-beginning for the one interim offense, unconcealed, of intentional semen-emission.

Transaction statement for sending back to the beginning:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. So maanatta"m caranto antaraa eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaana"m bhikkhu"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikasseyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. So maanatta"m caranto antaraa eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacati. Sa"ngho Itthannaana"m bhikkhu"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassati. Yass'aayasmato khamati, Itthannaamassa bhikkhuno antaraa ekissaa aapattiyaa SAÑ-CETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassanaa, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Pa.tikassito sa"nghena Itthannaamo bhikkhu antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Requesting penance:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m bhante maanatta"m caranto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaaci"m. Ta"m ma"m sa"ngho antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassi. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya chaaratta"m maanatta"m yaacaami.

2. FOR AN UNCONCEALED OFFENSE COMMITTED WHILE UNDERGOING PROBATION FOR A CONCEALED OFFENSE
(In the example, the original offense was concealed for a fortnight.)

Request to be sent back to the beginning:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-

parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m bhante parivasanto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for a fortnight. I asked the Community for a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. The Community granted me a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. While undergoing probation I fell into one interim offense, unconcealed, of intentional semen-emission. I ask the Community for a sending-back-to-the-beginning for the one interim offense, unconcealed, of intentional semen-emission.
Venerable sirs ... A second time ... A third time, I ask the Community for a sending-back-to-the-beginning for the one interim offense, unconcealed, of intentional semen-emission.

Transaction statement for sending back to the beginning:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. So sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. So parivasanto antaraa eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaana"m bhikkhu"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikasseyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci. Tassa sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. So parivasanto antaraa eka"m aapatti"m aapajji SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. So sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacati. Sa"ngho Itthannaana"m bhikkhu"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassati. Yass'aayasmato khamati, Itthannaamassa bhikkhuno antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassanaa, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Pa.tikassito sa"nghena Itthannaamo bhikkhu antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Notifying the bhikkhus of one's probation:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m bhante parivasanto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa ... apa.ticchannaaya muulaaya pa.tikassana"m yaaci. Ta"m ma"m sa"ngho antaraa ekissaa ... apa.ticchannaaya muulaaya pa.tikassi. Soha"m parivasaami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting penance:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m bhante parivasanto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M

apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa ... apa.ticchannaaya muulaaya pa.tikassana"m yaaci. Ta"m ma"m sa"ngho antaraa ekissaa ... apa.ticchannaaya muulaaya pa.tikassi. Soha"m bhante parivuttha-parivaaso sa"ngha"m dvinna"m aapattiina"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante parivuttha-parivaaso sa"ngha"m dvinna"m aapattiina"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante parivuttha-parivaaso sa"ngha"m dvinna"m aapattiina"m chaaratta"m maanatta"m yaacaami.

3. FOR AN UNCONCEALED OFFENSE COMMITTED WHILE UNDERGOING PENANCE AFTER HAVING UNDERGONE PROBATION
(As in the preceding example, the original offense was concealed for a fortnight.)

Request to be sent back to the beginning:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m parivuttha-parivaaso sa"ngha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caranto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M apa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA apa.ticchannaaya muulaaya pa.tikassana"m yaacaami.

4. FOR A CONCEALED OFFENSE COMMITTED WHILE UNDERGOING PROBATION FOR A CONCEALED OFFENSE
In this example, the original offense was concealed for a fortnight, while the new offense was concealed for two days.)

Request to be sent back to the beginning:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m bhante parivasanto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M DVIIHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya muulaaya pa.tikassana"m yaacaami.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for a fortnight. I asked the Community for a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. The Community granted me a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. While undergoing probation I fell into one interim offense of intentional semen-emission, concealed for two days. I ask the Community for a sending-back-to-the-beginning for the one interim offense of intentional semen-emission, concealed for two days.
Venerable sirs ... A second time ... A third time, I ask the Community for a sending-back-to-the-beginning for the one interim offense of intentional semen-emission, concealed for two days.

Requesting combined probation:
Aha"m bhante eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M PAKKHA-pa.ticchanna"m. Soha"m ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m yaaci"m. Tassa me sa"ngho ekissaa ... PAKKHA-pa.ticchannaaya PAKKHA-parivaasa"m adaasi. Soha"m bhante parivasanto antaraa eka"m aapatti"m aapajji"m SAÑCETANIKA"M SUKKA-VISA.T.THI"M DVIIHA-pa.ticchanna"m. Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya muulaaya pa.tikassana"m yaaci"m. Ta"m ma"m sa"ngho antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya muulaaya pa.tikassi.

Soha"m bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya purimaaya aapattiyaa samodhaana-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m dutiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya purimaaya aapattiyaa samodhaana-parivaasa"m yaacaami.
Aha"m bhante eka"m aapatti"m aapajji"m ... Soha"m tatiyampi bhante sa"ngha"m antaraa ekissaa aapattiyaa SAÑCETANIKAAYA SUKKA-VISA.T.THIYAA DVIIHA-pa.ticchannaaya purimaaya aapattiyaa samodhaana-parivaasa"m yaacaami.
Venerable sirs, I have fallen into one offense of intentional semen-emission, concealed for a fortnight. I asked the Community for a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. The Community granted me a fortnight of probation for one offense of intentional semen-emission, concealed for a fortnight. While undergoing probation I fell into one interim offense of intentional semen-emission, concealed for two days. I asked the Community for a sending-back-to-the-beginning for the one interim offense of intentional semen-emission, concealed for two days. The Community gave me a sending-back-to-the-beginning for the one interim offense of intentional semen-emission, concealed for two days. I ask the Community for a combined probation for the one interim offense of intentional semen-emission, concealed for two days, together with the earlier offense.
Venerable sirs ... A second time ... A third time, I ask the Community for a combined probation for the one interim offense of intentional semen-emission, concealed for two days, together with the earlier offense.

F. SUDDHANTA-PARIVAASA -- PURIFYING PROBATION

1. CUU.LA-SUDDHANTA

Requesting probation:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami, ratti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami, aapatti-pariyanta"m ekacca"m saraami ekacca"m na saraami, ratti-pariyanta"m ekacca"m saraami ekacca"m na saraami, aapatti-pariyante ekacce vematiko ekacce nibbematiko, ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m dutiyampi bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m tatiyampi bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Venerable sirs, I have fallen into many sa"nghaadisesa offenses. I know the number of offenses in some cases, but not in others. I know the number of nights (concealed) in some cases, but not in others. I remember the number of offenses in some cases, but not in others. I remember the number of nights (concealed) in some cases, but not in others. I am doubtful about the number of offenses in some cases, but not in others. I am doubtful about the number of nights (concealed) in some cases, but not in others. I ask the Community for a purifying probation for those offenses.
Venerable sirs ... A second time ... A third time, I ask the Community for a purifying probation for those offenses.

Transaction statement for granting probation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati, ratti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati, aapatti-pariyanta"m ekacca"m sarati ekacca"m na sarati, ratti-pariyanta"m ekacca"m sarati ekacca"m na sarati, aapatti-pariyante ekacce vematiko ekacce nibbematiko, ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati ... ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasassa daana"m, so tu.nhassa. Yassa nakkhamati, so

bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Dinno sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaaso. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

Notifying other bhikkhus of one's probation:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. Soha"m parivasaami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting penance:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante parivuttha-parivaaso dutiyampi sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante parivuttha-parivaaso tatiyampi sa"ngha"m taasa"m aapattiina"m pa.ticchannaana"m chaaratta"m maanatta"m yaacaami.

Transaction statement for granting penance:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati ... ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m chaaratta"m maanatta"m dadeyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati ... ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaacati. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m chaaratta"m maanatta"m deti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno taasa"m aapattiina"m chaaratta"m maanattassa daana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Dinna"m sa"nghena Itthannaamassa bhikkhuno taasa"m aapattiina"m chaaratta"m maanatta"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Notifying other bhikkhus of one's penance:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m chaaratta"m maanatta"m adaasi. Soha"m maanatta"m caraami. Vedayaam'aha"m bhante, vedayatiiti ma"m sa"ngho dhaaretu.

Requesting rehabilitation:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m ekacca"m jaanaami ekacca"m na jaanaami ... ratti-pariyante ekacce vematiko ekacce nibbematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. Soha"m bhante parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaaci"m. Tassa me sa"ngho taasa"m aapattiina"m chaaratta"m maanatta"m adaasi. Soha"m bhante

ci.n.na-maanatto sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante ci.n.na-maanatto dutiyampi sa"ngha"m abbhaana"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... Soha"m bhante ci.n.na-maanatto tatiyampi sa"ngha"m abbhaana"m yaacaami.

Transaction statement for granting rehabilitation:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati ... ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m abbheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sambahulaa sa"nghaadisesaa aapattiyo aapajji, aapatti-pariyanta"m ekacca"m jaanaati ekacca"m na jaanaati ... ratti-pariyante ekacce vematiko ekacce nibbematiko. So sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaaci. Sa"ngho Itthannaamassa bhikkhuno taasa"m aapattiina"m suddhanta-parivaasa"m adaasi. So parivuttha-parivaaso sa"ngha"m taasa"m aapattiina"m chaaratta"m maanatta"m yaaci. Tassa sa"ngho taasa"m aapattiina"m chaaratta"m maanatta"m adaasi. So ci.n.na-maanatto sa"ngha"m abbhaana"m yaacati. Sa"ngho Itthannaama"m bhikkhu"m abbheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno abbhaana"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Abbhito sa"nghena Itthannaamo bhikkhu. Khamati sa"nghassa, tasmaa tu.nhii, evameta"m dhaarayaami.

2. MAHAA-SUDDHANTA

Requesting probation:
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m, aapatti-pariyanta"m na jaanaami, ratti-pariyanta"m na jaanaami, aapatti-pariyanta"m na saraami, ratti-pariyanta"m na saraami, aapatti-pariyante vematiko, ratti-pariyante vematiko. Soha"m bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... ratti-pariyante vematiko. Soha"m dutiyampi bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Aha"m bhante sambahulaa sa"nghaadisesaa aapattiyo aapajji"m ... ratti-pariyante vematiko. Soha"m tatiyampi bhante sa"ngha"m taasa"m aapattiina"m suddhanta-parivaasa"m yaacaami.
Venerable sirs, I have fallen into many sa"nghaadisesa offenses. I don't know the number of offenses, I don't know the number of nights (concealed). I don't remember the number of offenses, I don't remember the number of nights (concealed). I am doubtful about the number of offenses, I am doubtful about the number of nights (concealed). I ask the Community for a purifying probation for those offenses.
Venerable sirs ... A second time ... A third time, I ask the Community for a purifying probation for those offenses.
(The remaining statements for this option may be inferred from the statements for the cuu.la-suddhanta-parivaasa.)

Appendix IV: General Transaction Statements

The transaction statements that the Canon gives for these disciplinary transactions follow closely the details of the origin stories leading up to the first allowance for each transaction. As the Commentary points out, these statements do not fit all the cases where a particular disciplinary transaction can be applied. Thus, it recommends -- when imposing one of these transactions on an individual -- adjusting the statement to fit the facts of the case, drawing on the list of allowable applications for the transaction as given in the Canon. In the following examples, the portions of the statement that can be adjusted to fit the facts of the case are given in capital letters. Variations that may be substituted for these portions are given after the example.

A. CENSURE

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu BHA.N.DANA-KAARAKO HOTI, KALAHA-KAARAKO VIVAADA-KAARAKO BHASSA-KAARAKO SA"NGHE ADHIKARA.NA-KAARAKO. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno tajjaniiya-kamma"m kareyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu BHA.N.DANA-KAARAKO HOTI, KALAHA-KAARAKO VIVAADA-KAARAKO BHASSA-KAARAKO SA"NGHE ADHIKARA.NA-KAARAKO. Sa"ngho Itthannaamassa bhikkhuno tajjaniiya-kamma"m karoti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno tajjaniiya-kammassa kara.na"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.

Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.

Kata"m sa"nghena Itthannaamassa bhikkhuno tajjaniiya-kamma"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) is a maker of strife, quarrels, disputes, dissension, issues in the Community. If the Community is ready, it should impose a censure transaction on Bhikkhu (name). This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) is a maker of strife, quarrels, disputes, dissension, issues in the Community. The Community imposes a censure transaction on Bhikkhu (name). He to whom the imposing of a censure transaction on Bhikkhu (name) is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.

The Community has imposed a censure transaction on Bhikkhu (name). This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternative reasons for imposing Censure:

He is foolish and inexperienced, full of offenses, and has not undergone the penalty for them:
BAALO HOTI, ABYATTO AAPATTI-BAHULO ANAPADAANO
He lives in the company of householders, in unbecoming association with householders:
GIHI-SA"MSA.T.THO VIHARATI, ANANULOMIKEHI GIHI-SA"MSAGGEHI
With regard to heightened virtue, his virtue is corrupted:
ADHI-SIILE SIILA-VIPANNO HOTI
With regard to heightened behavior, his behavior is corrupted:
AJJHAACAARE AACAARA-VIPANNO HOTI
With regard to higher views, his views are corrupted:
ATIDI.T.THIYAA DI.T.THI-VIPANNO HOTI
He speaks in dispraise of the Buddha:
BUDDHASSA AVA.N.NA"M BHAASATI
He speaks in dispraise of the Dhamma:
DHAMMASSA AVA.N.NA"M BHAASATI
He speaks in dispraise of the Sa"ngha:
SA"NGHASSA AVA.N.NA"M BHAASATI

B. FURTHER MISCONDUCT

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SA"NGHA-MAJJHE AAPATTIYAA ANUYUÑJIYAMAANO AVAJAANITVAA PA.TIJAANAATI, PA.TIJAANITVAA AVAJAANAATI, AÑÑENA AÑÑA"M PA.TICARATI, SAMPAJAANA-MUSAA BHAASATI. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno tassa-paapiyasikaa-kamma"m kareyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu SA"NGHA-MAJJHE AAPATTIYAA ANUYUÑJIYAMAANO AVAJAANITVAA PA.TIJAANAATI, PA.TIJAANITVAA AVAJAANAATI, AÑÑENA AÑÑA"M PA.TICARATI, SAMPAJAANA-MUSAA BHAASATI. Sa"ngho Itthannaamassa bhikkhuno tassa-paapiyasikaa-kamma"m karoti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno tassa-paapiyasikaa-kammassa kara.na"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.

Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.

Kata"m sa"nghena Itthannaamassa bhikkhuno tassa-paapiyasikaa-kamma"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having been accused of an offense, admits it after denying it, denies it after admitting it, evades the issue, tells a conscious lie. If the Community is ready, it should impose a transaction of further misconduct on Bhikkhu (name). This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having been accused of an offense, admits it after denying it, denies it after admitting it, evades the issue, tells a conscious lie. The Community imposes a transaction of further misconduct on Bhikkhu (name). He to whom the imposing of a transaction of further misconduct on Bhikkhu (name) is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.

The Community has imposed a transaction of further misconduct on Bhikkhu (name). This is agreeable to the Community, therefore it is silent. Thus do I hold it.

The above transaction statement follows the example given at Cv.IV.11.2. The basic prerequisite for this transaction, given in Cv.IV.12.1, Is that the bhikkhu in question be impure, shameless, and has been accused of having committed an offense (§). In the transaction this would be stated as follows:

He is impure, shameless, and accused of having committed an offense:

ASUCI CA HOTI ALAJJII CA SAANUVAADO CA

However, Cv.IV.12.3 maintains that under this general requirement, all the variations listed under censure would qualify a bhikkhu for this transaction as well. For some reason, BD omits the variations from "in terms of heightened virtue, his virtue is corrupted" to "he speaks in dispraise of the sa"ngha."

C. DEMOTION

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu BHA.N.DANA-KAARAKO HOTI, KALAHA-KAARAKO VIVAADA-KAARAKO BHASSA-KAARAKO SA"NGHE ADHIKARA.NA- KAARAKO. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno niyasa-kamma"m kareyya, nissaaya te vatthabbanti. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu BHA.N.DANA-KAARAKO HOTI, KALAHA-KAARAKO VIVAADA-KAARAKO BHASSA-KAARAKO SA"NGHE ADHIKARA.NA- KAARAKO. Sa"ngho Itthannaamassa bhikkhuno niyasa-kamma"m karoti, nissaaya te vatthabbanti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno niyasa-kammassa kara.na"m, nissaaya te vatthabbanti, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.

Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.

Kata"m sa"nghena Itthannaamassa bhikkhuno niyasa-kamma"m, nissaaya te vatthabbanti. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) is a maker of strife, quarrels, disputes,

dissension, issues in the Community. If the Community is ready, it should impose a demotion transaction on Bhikkhu (name), [saying,] "You are to live in dependence." This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) is a maker of strife, quarrels, disputes, dissension, issues in the Community. The Community imposes a demotion transaction on Bhikkhu (name), [saying,] "You are to live in dependence." He to whom the imposing of a demotion transaction on Bhikkhu (name), [saying,] "You are to live in dependence," is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
The Community has imposed a demotion transaction on Bhikkhu (name), [saying,] "You are to live in dependence." This is agreeable to the Community, therefore it is silent. Thus do I hold it.
The list of variations for this transaction is the same as that for censure.

D. BANISHMENT

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu KAAYIKA-VAACASIKENA MICCHAA-JIIVENA SAMANNAAGATO HOTI. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno (name of place in ablative) pabbaajaniiya-kamma"m kareyya, na Itthannaamena bhikkhuna (name of place in locative) vatthabbanti. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu KAAYIKA-VAACASIKENA MICCHAA-JIIVENA SAMANNAAGATO HOTI. Sa"ngho Itthannaamassa bhikkhuno (name of place in ablative) pabbaajaniiya-kamma"m karoti, na Itthannaamena bhikkhuna (name of place in locative) vatthabbanti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno (name of place in ablative) pabbaajaniiya-kammassa kara.na"m, na Itthannaamena bhikkhuna (name of place in locative) vatthabbanti, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Kata"m sa"nghena Itthannaamassa bhikkhuno (name of place in ablative) pabbaajaniiya-kamma"m, na Itthannaamena bhikkhuna (name of place in locative) vatthabbanti. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) is endowed with bodily and verbal wrong livelihood. If the Community is ready, it should perform a transaction banishing Bhikkhu (name) from (place), [saying,] "Bhikkhu (name) is not to live in (place)." This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) is endowed with bodily and verbal wrong livelihood. The Community performs a transaction banishing Bhikkhu (name) from (place), [saying,] "Bhikkhu (name) is not to live in (place)." He to whom the performing of a transaction banishing Bhikkhu (name) from (place), [saying,] "Bhikkhu (name) is not to live in (place)," is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
The Community has performed a transaction banishing Bhikkhu (name) from (place), [saying,] "Bhikkhu (name) is not to live in (place)." This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternative reasons for imposing banishment (in addition to those listed under Censure):

He is endowed with bodily frivolity:
KAAYIKENA DAVENA SAMANNAAGATO HOTI
verbal frivolity:
VAACASIKENA DAVENA SAMANNAAGATO HOTI
bodily and verbal frivolity:
KAAYIKA-VAACASIKENA DAVENA SAMANNAAGATO HOTI
bodily misbehavior:
KAAYIKENA ANAACAARENA SAMANNAAGATO HOTI
verbal misbehavior:
VAACASIKENA ANAACAARENA SAMANNAAGATO HOTI
bodily and verbal misbehavior:

KAAYIKA-VAACASIKENA ANAACAARENA SAMANNAAGATO HOTI
bodily injuriousness:
KAAYIKENA UPAGHAATIKENA SAMANNAAGATO HOTI
verbal injuriousness:
VAACASIKENA UPAGHAATIKENA SAMANNAAGATO HOTI
bodily and verbal injuriousness:
KAAYIKA-VAACASIKENA UPAGHAATIKENA SAMANNAAGATO HOTI
bodily wrong livelihood:
KAAYIKENA MICCHAA-JIIVENA SAMANNAAGATO HOTI
verbal wrong livelihood:
VAACASIKENA MICCHAA-JIIVENA SAMANNAAGATO HOTI
bodily and verbal wrong livelihood:
KAAYIKA-VAACASIKENA MICCHAA-JIIVENA SAMANNAAGATO HOTI

E. RECONCILIATION
Transaction statement:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu (name of lay person in the genitive) ALAABHAAYA PARISAKKATI. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno pa.tisaara.niiya-kamma"m kareyya, (name of lay person in the nominative) te khamaapetabboti. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu (name of lay person in the genitive) ALAABHAAYA PARISAKKATI. Sa"ngho Itthannaamassa bhikkhuno pa.tisaara.niiya-kamma"m karoti, (name of lay person in the nominative) te khamaapetabboti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno pa.tisaara.niiya-kammassa kara.na"m, (name of lay person in the nominative) te khamaapetabboti, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Kata"m sa"nghena Itthannaamassa bhikkhuno pa.tisaara.niiya-kamma"m, (name of lay person in the nominative) te khamaapetabboti. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) strives for the non-gain of (lay person). If the Community is ready, it should impose a reconciliation transaction on Bhikkhu (name), [saying,] "You are to ask forgiveness of (lay person)." This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name) strives for the non-gain of (lay person). The Community imposes a reconciliation transaction on Bhikkhu (name), [saying,] "You are to ask forgiveness of (lay person)." He to whom the imposing of a reconciliation transaction on Bhikkhu (name), [saying,] "You are to ask forgiveness of (lay person)," is agreeable should remain silent. He to whom it is not agreeable should speak. A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
The Community has imposed a reconciliation transaction on Bhikkhu (name), [saying,] "You are to ask forgiveness of (lay person)." This is agreeable to the Community, therefore it is silent. Thus do I hold it.

If the lay person in question is a woman, change:
khamaapetabboti *to* khamaapetabbaati

Alternative reasons for imposing reconciliation:
He strives for the non-benefit of (householder's name):
(name of lay person in the genitive) ANATHAAYA PARISAKKATI.
He strives for the non-residence of (householder's name):
(name of lay person in the genitive) ANAAVAASAAYA PARISAKKATI.
He insults and reviles (householder's name):
(name of lay person in the accusative) AKKOSATI PARIBHAASATI
He gets (householder's name) to break with householders:
(name of lay person in the accusative) GIHIIHI BHEDETI
He speaks in dispraise of the Buddha to (householder's name):
(name of lay person in the dative) BUDDHASSA AVA.N.NA"M BHAASATI
He speaks in dispraise of the Dhamma to (householder's name):

(name of lay person in the dative) DHAMMASSA AVA.N.NA"M BHAASATI
He speaks in dispraise of the Sa"ngha to (householder's name):
(name of lay person in the dative) SA"NGHASSA AVA.N.NA"M BHAASATI
He ridicules and scoffs at (householder's name) about something low or vile:
(name of lay person in the accusative) HIINENA KHU"MSETI HIINENA VAMBHETI
He does not fulfill a righteous promise made to (householder's name):
(name of lay person in the dative) DHAMMIKA"M PA.TISSAVA"M NA SACCAAPETI

Transaction statement for authorizing a companion:
(In this example, a companion is being authorized to accompany a bhikkhu named Sudhamma to ask forgiveness of a householder named Citta:)
Su.naatu me bhante sa"ngho. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaama"m bhikkhu"m SUDHAMMASSA BHIKKHUNO anuduuta"m dadeyya, CITTA"M GAHAPATI"M khamaapetu"m. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"ngho Itthannaama"m bhikkhu"m SUDHAMMASSA BHIKKHUNO anuduuta"m deti, CITTA"M GAHAPATI"M khamaapetu"m. Yass'aayasmato khamati, Itthannaamassa bhikkhuno SUDHAMMASSA BHIKKHUNO anuduuta"m daana"m, CITTA"M GAHAPATI"M khamaapetu"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dinno sa"nghena Itthannaamo bhikkhu SUDHAMMASSA BHIKKHUNO anuduuto, CITTA"M GAHAPATI"M khamaapetu"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. If the Community is ready, it should give Bhikkhu (name) to Bhikkhu Sudhamma as his companion to ask forgiveness of Citta the householder. He to whom the giving of Bhikkhu (name) to Bhikkhu Sudhamma as his companion to ask forgiveness of Citta the householder is agreeable should remain silent. He to whom it is not agreeable should speak.
Bhikkhu (name) has been given by the Community to Bhikkhu Sudhamma as his companion to ask forgiveness of Citta the householder. This is agreeable to the Community, therefore it is silent. Thus do I hold it

F. SUSPENSION FOR NOT SEEING AN OFFENSE
Transaction statement:
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu aapatti"m aapajjitvaa na icchati aapatti"m passitu"m. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno aapattiyaa adassane ukkhepaniiya-kamma"m kareyya, asambhoga"m sa"nghena. Esaa ñatti.Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu aapatti"m aapajjitvaa na icchati aapatti"m passitu"m. Sa"ngho Itthannaamassa bhikkhuno aapattiyaa adassane ukkhepaniiya-kamma"m karoti, asambhoga"m sa"nghena. Yass'aayasmato khamati, Itthannaamassa bhikkhuno aapattiyaa adassane ukkhepaniiya- kammassa kara.na"m, asambhoga"m sa"nghena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Kata"m sa"nghena Itthannaamassa bhikkhuno aapattiyaa adassane ukkhepaniiya-kamma"m, asambhoga"m sa"nghena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having fallen into an offense, is not willing to see it. If the Community is ready, it should impose a suspension transaction on Bhikkhu (name) for not seeing an offense, so that he has no communion with the Community. This is the motion.Venerable sirs, may the Community listen to me. This Bhikkhu (name), having fallen into an offense, is not willing to see it. The Community imposes a suspension transaction on Bhikkhu (name) for not seeing an offense, so that he has no communion with the Community. He to whom the imposing of a suspension transaction on Bhikkhu (name) for not seeing an offense, so that he has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
The Community has imposed a suspension transaction on Bhikkhu (name) for not seeing an offense, so that he has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

G. SUSPENSION FOR NOT MAKING AMENDS FOR AN OFFENSE

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu aapatti"m aapajjitvaa na icchati aapatti"m pa.tikaatu"m. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno aapattiyaa appa.tikamme ukkhpaniiya-kamma"m kareyya, asambhoga"m sa"nghena. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu aapatti"m aapajjitvaa na icchati aapatti"m pa.tikaatu"m. Sa"ngho Itthannaamassa bhikkhuno aapattiyaa appa.tikamme ukkhepaniiya-kamma"m karoti, asambhoga"m sa"nghena. Yass'aayasmato khamati, Itthannaamassa bhikkhuno aapattiyaa appa.tikamme ukkhepaniiya-kammassa kara.na"m, asambhoga"m sa"nghena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.

Tatiyampi etam-atta"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.

Kata"m sa"nghena Itthannaamassa bhikkhuno aapattiyaa appa.tikamme ukkhepaniiya-kamma"m, asambhoga"m sa"nghena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having fallen into an offense, is not willing to see it. If the Community is ready, it should impose a suspension transaction on Bhikkhu (name) for not seeing an offense, so that he has no communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having fallen into an offense, is not willing to make amends for it. The Community imposes a suspension transaction on Bhikkhu (name) for not making amends for an offense, so that he has no communion with the Community. He to whom the imposing of a suspension transaction on Bhikkhu (name) for not making amends for an offense, so that he has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.

The Community has imposed a suspension transaction on Bhikkhu (name) for not making amends for an offense, so that he has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

H. SUSPENSION FOR NOT ABANDONING AN EVIL VIEW

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu paapika"m di.t.thi"m nappa.tinissajjati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno paapikaaya di.t.thiyaa appa.tinissagge ukkhepaniiya-kamma"m kareyya, asambhoga"m sa"nghena. Esaa ñatti.

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu paapika"m di.t.thi"m nappa.tinissajjati. Sa"ngho Itthannaamassa bhikkhuno paapikaaya di.t.thiyaa appa.tinissagge ukkhepaniiya-kamma"m karoti, asambhoga"m sa"nghena. Yass'aayasmato khamati, Itthannaamassa bhikkhuno paapikaaya di.t.thiyaa appa.tinissagge ukkhepaniiya-kammassa kara.na"m, asambhoga"m sa"nghena, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho... so bhaaseyya.

Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.

Kata"m sa"nghena Itthannaamassa bhikkhuno paapikaaya di.t.thiyaa appa.tinissagge ukkhepaniiya-kamma"m, asambhoga"m sa"nghena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) will not relinquish an evil view. If the Community is ready, it should impose a suspension transaction on Bhikkhu (name) for not relinquishing an evil view, so that he has no communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhu (name) will not relinquish an evil view. The Community imposes a suspension transaction on Bhikkhu (name) for not relinquishing an evil view, so that he has no communion with the Community. He to whom the imposing of a suspension transaction on Bhikkhu (name) for not relinquishing an evil view, so that he has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.

The Community has imposed a suspension transaction on Bhikkhu (name) for not relinquishing an evil view, so that he has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

I. RESCINDING DISCIPLINARY ACTS

Request:

Aha"m bhante sa"nghena TAJJANIIYA-kammakato, sammaa vattaami, loma"m paatemi, netthaara"m vattaami. TAJJANIIYA-kammassa pa.tippassaddhi"m yaacaami.
Aha"m bhante sa"nghena TAJJANIIYA-kammakato, sammaa vattaami, loma"m paatemi, netthaara"m vattaami. Dutiyampi TAJJANIIYA-kammassa pa.tippassaddhi"m yaacaami.
Aha"m bhante sa"nghena TAJJANIIYA-kammakato, sammaa vattaami, loma"m paatemi, netthaara"m vattaami. Tatiyampi TAJJANIIYA-kammassa pa.tippassaddhi"m yaacaami.

Venerable sirs, having had a censure transaction imposed on me by the Community, have behaved properly, have lowered my hackles, have mended my ways. I ask for the rescinding of the censure transaction.
Venerable sirs ... A second time ... A third time, I ask for the rescinding of the censure transaction.

Transaction statement:

Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sa"nghena TAJJANIIYA-kammakato, sammaa vattati, loma"m paateti, netthaara"m vattati, TAJJANIIYA-kammassa pa.tippassaddhi"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho Itthannaamassa bhikkhuno tajjaniiya-kamma"m pa.tippassambheyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Aya"m Itthannaamo bhikkhu sa"nghena TAJJANIIYA-kammakato, sammaa vattati, loma"m paateti, netthaara"m vattati, TAJJANIIYA-kammassa pa.tippassaddhi"m yaacati. Sa"ngho Itthannaamassa bhikkhuno TAJJANIIYA-kamma"m pa.tippassambheti. Yass'aayasmato khamati, Itthannaamassa bhikkhuno TAJJANIIYA-kammassa pa.tippassaddhi, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Dutiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Tatiyampi etam-attha"m vadaami. Su.naatu me bhante sa"ngho ... so bhaaseyya.
Pa.tippassaddha"m sa"nghena Itthannaamassa bhikkhuno TAJJANIIYA-kamma"m. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. This Bhikkhu (name), having had a censure transaction imposed on him by the Community, has behaved properly, has lowered his hackles, has mended his ways. If the Community is ready, it should rescind Bhikkhu (name)'s censure transaction. This is the motion.
Venerable sirs, may the Community listen to me. This Bhikkhu (name), having had a censure transaction imposed on him by the Community, has behaved properly, has lowered his hackles, has mended his ways. The Community rescinds Bhikkhu (name)'s censure transaction. He to whom the rescinding of Bhikkhu (name)'s censure transaction is agreeable should remain silent. He to whom it is not agreeable should speak.
A second time ... A third time I speak about this matter. Venerable sirs, may the Community listen to me ... He to whom it is not agreeable should speak.
The Community has rescinded Bhikkhu (name)'s censure transaction. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternate transactions:

Further misconduct*: TASSA-PAAPIYASIKAA-
Demotion: NIYASA- (or NIYASSA-)
Banishment: PABBAAJANIIYA-
Reconciliation: PA.TISAARA.NIIYA-M
Suspension:
for not seeing an offense: AAPATTIYAA ADASSANE UKKHEPANIIYA-
for not making amends for an offense: AAPATTIYAA APPA.TIKAMME UKKHEPANIIYA-
for not abandoning an evil view: PAAPIKAAYA DI.T.THIYAA APPA.TINISSAGGE UKKHEPANIIYA-

** None of the texts mention the transaction for rescinding further-misconduct transaction. However, cv.iv.12.4 contains instructions for how a bhikkhu on whom this transaction has been imposed should behave. (these instructions are identical with those for a censure transaction.) In every other instance where instructions of this sort are given, the bhikkhu who follows these instructions may then request that the transaction be rescinded. Thus, the silence of the texts on the rescinding of this transaction must be regarded as an oversight.*

J. OVERTURNING THE BOWL

Transaction statement:

Su.naatu me bhante sa"ngho. (Name of lay person in the nominative) BHIKKUUNA"M ALAABHAAYA PARISAKKATI. Yadi sa"nghassa pattakalla"m, sa"ngho (name of lay person in the dative) patta"m nikkujjeyya, asambhoga"m sa"nghena kareyya. Esaa ñatti.

Su.naatu me bhante sa"ngho. (Name of lay person in the nominative) BHIKKUUNA"M ALAABHAAYA PARISAKKATI. Sa"ngho (name of lay person in the dative) patta"m nikkujjati, asambhoga"m sa"nghena karoti. Yass'aayasmato khamati, (name of lay person in the dative) pattassa nikkujjanaa, asambhoga"m sa"nghena kara.na"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.

Nikkujjito sa"nghena (name of lay person in the dative) patto, asambhogo sa"nghena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. (Name) strives for the non-gain of bhikkhus. If the Community is ready, it should overturn the Community's bowl to (name) so that he has no communion with the Community.

Venerable sirs, may the Community listen to me. (Name) strives for the non-gain of bhikkhus. The Community overturns the Community's bowl to (name) so that he has no communion with the Community. He to whom the overturning of the Community's bowl to (name) so that he has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

The Community has overturned the Community's bowl to (name) so that he has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

For a woman, change:

asambhogo sa"nghena *to* asambhogaa sa"nghena

He/she strives for the non-benefit of the bhikkhus:

BHIKKUUNA"M ANATHAAYA PARISAKKATI.

He/she strives for the non-residence of the bhikkhus:

BHIKKUUNA"M ANAAVAASAAYA PARISAKKATI.

He/she insults and reviles the bhikkhus:

BHIKKHUU AKKOSATI PARIBHAASATI

He/she gets bhikkhus to break with bhikkhus:

BHIKKHUU BHIKKHUUHI BHEDETI

He/she speaks in dispraise of the Buddha:

BUDDHASSA AVA.N.NA"M BHAASATI

He/she speaks in dispraise of the Dhamma:

DHAMMASSA AVA.N.NA"M BHAASATI

He/she speaks in dispraise of the Sa"ngha:

SA"NGHASSA AVA.N.NA"M BHAASATI

Request to have the bowl turned upright (this does not have to be recited in Pali):

Sa"nghena me bhante patto nikkujjito, asambhogomhi sa"nghena. Soha"m bhante sammaa vattaami, loma"m paatemi, netthaara"m vattaami, sa"ngha"m pattukkujjana"m yaacaami.

Sa"nghena me bhante patto nikkujjito, asambhogomhi sa"nghena. Soha"m bhante sammaa vattaami, loma"m paatemi, netthaara"m vattaami, dutiyampi sa"ngha"m pattukkujjana"m yaacaami.

Sa"nghena me bhante patto nikkujjito, asambhogomhi sa"nghena. Soha"m bhante sammaa vattaami, loma"m paatemi, netthaara"m vattaami, tatiyampi sa"ngha"m pattukkujjana"m yaacaami.

Venerable sirs, the Community has overturned (its) bowl to me. I have no communion with the Community. I have behaved properly, have lowered my hackles, have mended my ways, and I ask that the Community set (its) bowl upright.

Venerable sirs ... A second time ... A third time, I ask that the Community set (its) bowl upright.

A woman should change:

asambhogomhi *to* asambhogaamhi

Soha"m *to* Saaha"m

Transaction statement for turning the bowl upright:
Su.naatu me bhante sa"ngho. Sa"nghena (name of lay person in the dative) patto nikkujjito asambhogo sa"nghena. So sammaa vattati, loma"m paateti, netthaara"m vattati, sa"ngha"m pattukkujjana"m yaacati. Yadi sa"nghassa pattakalla"m, sa"ngho (name of lay person in the dative) patta"m ukkujjeyya, sambhoga"m sa"nghena kareyya. Esaa ñatti.
Su.naatu me bhante sa"ngho. Sa"nghena (name of lay person in the dative) patto nikkujjito asambhogo sa"nghena. So sammaa vattati, loma"m paateti, netthaara"m vattati, sa"ngha"m pattukkujjana"m yaacati. Sa"ngho (name of lay person in the dative) patta"m ukkujjati, sambhoga"m sa"nghena karoti. Yass'aayasmato khamati, (name of lay person in the dative) pattassa ukkujjanaa, sambhoga"m sa"nghena kara.na"m, so tu.nhassa. Yassa nakkhamati, so bhaaseyya.
Ukkujjito sa"nghena (name of lay person in the dative) patto, sambhogo sa"nghena. Khamati sa"nghassa, tasmaa tu.nhii. Evameta"m dhaarayaami.

Venerable sirs, may the Community listen to me. The Community has overturned (its) bowl to (name). He has no communion with the Community. He has behaved properly, has lowered his hackles, has mended his ways. If the Community is ready, it should set (its) bowl upright to (name), should put him in communion with the Community. This is the motion.
Venerable sirs, may the Community listen to me. The Community has overturned (its) bowl to (name). He has no communion with the Community. He has behaved properly, has lowered his hackles, has mended his ways. The Community sets (its) bowl upright to (name), putting him in communion with the Community. He to whom the setting of the bowl upright to (name), putting him in communion with the Community, is agreeable should remain silent. He to whom it is not agreeable should speak.

The Community has set (its) bowl upright to (name) so that he has communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

For a woman, change:
asambhogo sa"nghena *to* asambhogaa sa"nghena
So sammaa vattati *to* Saa sammaa vattati
sambhogo sa"nghena *to* sambhogaa sa"nghena

Appendix V: Technical Terms

A. Sampatti: The Validity of Community Transactions
As stated in Chapter 12, the Khandhakas' discussion of what constitutes a valid transaction divides the principle of "in the presence of" into two broad factors: the transaction must be in accordance with the Dhamma -- in other words, the proper procedure is followed in issuing the statement; and it must be harmonious -- the Community issuing the statement is qualified to do so.

The Parivaara (XIX.1.1) sets the requirements of a valid transaction at five "consummations" *(sampatti):*
consummation of the object *(vatthu-sampatti),*
consummation of the motion *(ñatti-sampatti),*
consummation of the proclamation *(anusaavanaa-sampatti),*
consummation of the territory *(siimaa-sampatti),*
consummation of the assembly *(parisa-sampatti).*

The first three of these consummations fit under the Khandhakas' first factor, that the transaction be in accordance with the Dhamma. The last consummation is the same as the Khandhakas' second factor, that the transaction be harmonious.

The fourth consummation, however, does not fit neatly into either of the Khandhakas' two factors. The Parivaara explains it simply by saying that the territory has been authorized in a valid way. The Commentary further explains that if the territory is not valid in this way, it is not a territory but is instead part of the abaddha-siimaa from which it was originally tied off. Furthermore, any transaction performed in such a territory is invalid.
The Vinaya Mukha objects to this interpretation, on the grounds that a transaction performed in such a territory is

not automatically invalidated, for in such a case the original abaddha-siimaa counts as the actual territory of the transaction. If all the bhikkhus in that territory are in harmony with the transaction, the transaction is valid. The issue thus becomes one of how to judge the harmoniousness of the transaction, and this comes down to two questions:

1) What is the extent of the valid territory in which the transaction is held?
2) Are all the bhikkhus in that territory participating in the transaction? (To be participating means that they must either be present at the transaction or have sent their consent, and no one who is qualified to do so protests the transaction while it is being carried out.)

To prevent these questions from overlapping with the questions coming under the consummation of the assembly, the Vinaya Mukha proposes limiting that consummation to one question:
Is the minimum quorum for the transaction fulfilled?

And, for purposes of streamlining the discussion, it proposes combining the consummation of the motion and the consummation of the proclamation into one: the consummation of the transaction statement *(kamma-vaacaa-sampatti).*

This gives four consummations:

1. *consummation of the object* -- the person or item forming the object of the transaction fulfills the qualities required for that particular transaction;
2. *consummation of the transaction statement* -- the statement issued follows the correct form for the transaction;
3. *consummation of the assembly* -- the meeting contains at least the full quorum of bhikkhus required to perform that particular transaction; and
4. *consummation of the territory* -- all the bhikkhus in the territory where the meeting is being held are either taking part in the meeting or their consent has been conveyed there, and no one qualified to do so protests the transaction while it is being carried out.

The first two of these consummations come under the principle of acting in accordance with the Dhamma; the last two, under the principle of the harmony of the Community.
This method of analysis seems clearer and more useful than that proposed in the Parivaara, and so it is the method I have adopted in this book.

B. Sa"mvaasa: Separate & Common Communion
Several of the rules refer to bhikkhus of separate communion and of common communion. The basic distinction between the two is fairly simple: bhikkhus of common communion will hold their uposatha together; those of separate communions will not. The Canon mentions that bhikkhus of separate communion have their differences, and that if these differences can be resolved, they can become bhikkhus of common communion. None of the texts explicitly discuss how separate communions can be established without creating a schism, but we may reasonably assume that separate communions can arise from any of the nine bases for disputes mentioned in the Canon: over

- what is and is not Dhamma;
- what is and is not Vinaya;
- what was and was not spoken by the Tathaagata;
- what was and was not regularly practiced by the Tathaagata;
- what was and was not formulated by the Tathaagata;
- what is and is not an offense;
- what is a heavy or a light offense;
- what is a curable or an incurable offense; and
- what is and is not a serious offense.

Thus the separateness between two communions could be settled by the means given for settling disputes mention in Chapter 11 of Volume 1. Meanwhile -- because not all separations need to be based on a disagreement over what is and is not Dhamma -- Cv.VI.6.5 requires that a bhikkhu show homage to a senior bhikkhu of a separate communion who speaks what is Dhamma. In this case, respect for the Dhamma overrides sectarian issues. If, however, the separation is based on a disagreement over Dhamma, a bhikkhu is forbidden to show homage to a senior bhikkhu of a separate communion who speaks what is not Dhamma. In this case,

respect for the Dhamma overrides concern for superficial harmony.

Because separate communions are accepted even in the Canon as an accomplished fact, we can assume that the rules referring to this fact were added after the splits in the early schools, such as the split that established the Theravaada (Sthaviravaada) and Mahaasa"nghika schools, which is believed to have occurred soon after the Second Council.
Thus, in the context of the Canon, the term "separate communion" would refer to bhikkhus who follow schools other than the Theravaada. The separateness of their communion was established by the fact that they recited different Paa.timokkhas, some of which have survived to the present day. Historians also assume that the separate communions in early Indian Buddhism maintained separate ordination lineages, which seems a valid assumption, although it is interesting to note that the Pali Canon allows for bhikkhus of separate communions to sit in on the Community transactions for ordination in the Theravaada communion as long as they do not have to be counted to complete the quorum. In fact, the only transactions that bhikkhus of separate communions are strictly forbidden from joining are the uposatha and the Invitation.

Since its arrival in Sri Lanka and Southeast Asia, the Theravaada school has undergone internal splits in which bhikkhus have formed separate communions and yet continue to recite the same Paa.timokkha. These splits have centered, not on any of the nine traditional bases for dispute, but on doubts about the past validity of one another's ordination lineages. These doubts in turn have been based on doubts about one another's present observance of the Vinaya. These splits do not count as schisms, as they do not fulfill the requirements for a schism. But because they do not touch on any of the traditional bases for dispute, and instead deal in questions not susceptible to objective proof, there seems little chance for the type of unanimous agreement required before separate communions can become reunited.

C. Anaamaasa
The Vinaya Mukha contains the following passage on items that are *anaamaasa,* i.e., not to be touched. As it notes, the basic concept and the list of specific items are not to be found in the Canon, and appear only in the commentaries. However, many Communities adhere to the decision of the commentaries on this matter, and so a wise policy is to know the list.

One is prohibited from touching items that are anaamaasa, i.e., not to be touched -- which are classified as follows:

a. Women, their garments, and representations (pictures, statues) of the female form. Female animals would come under this class. Upper and lower garments that they have thrown away -- which, for example, could be used as sitting cloths -- no longer count as anaamaasa.

b. Gold, silver, and jewels. Here the Commentary mentions eight kinds of jewels by name: pearl, crystal, lapis-lazuli, coral, rubies, topaz, conch-shell, and stones. Together with gold and silver, these are called the ten valuables. Diamonds were known at the time, but I have no idea why they are not mentioned. "Conch" here I understand as meaning conch shells that are decorated with gold and jewels and used to anoint with water, as in brahmanical ceremonies. It may also include conchs used for blowing (as musical instruments), but not ordinary conch shells, as these are allowed for making buttons and fasteners. "Stones" here I understand as meaning items that are classified as rock but considered precious, such as jade or onyx. Perhaps they were used as ornaments from early times, as -- for example -- jade bracelets in China, or bead bracelets made of red stone alternating with gold beads, which originally were probably made of jade. This category does not include ordinary stones.

c. Weapons of all kinds that are used to hurt the body and destroy life. Sharp tools such as axes would not be included here.

d. Traps for animals, whether used on land or in the water.

e. Musical instruments of all kinds.

f. Grain and fruits still on their original plants.

The prohibition against touching these anaamaasa items does not come directly from the Canon. The compilers of the Commentary extrapolated from various passages in the Vinita Vatthu and other passages (of the Canon) and established this custom. Nevertheless, the custom is still appropriate. For example, a bhikkhu abstains from taking life, so if he were to touch weapons or traps it would look unseemly. He abstains from making music, so if he were to touch musical instruments it would look unseemly as well. So we can conclude that the items classified as anaamaasa were probably forbidden to bhikkhus from the very beginning.

Not all Communities agree with the Vinaya Mukha's conclusions here. Pc 84, for example, gives explicit permission for a bhikkhu to pick up valuables -- including gold and silver -- that have been left behind in his monastery. Still, many Communities do follow the Vinaya Mukha in general here, so a wise bhikkhu should be notified and sensitive about this issue.

D. Agocara: Improper Range

A standard passage in the discourses (e.g., M.108; A.IV.37; A.IV.181; A.VIII.2) describes a virtuous bhikkhu as follows:

He dwells restrained in accordance with the Paa.timokkha, consummate in his behavior and range. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

The discourses do not explain the phrase, "consummate in behavior and range." However, the second book in the Abhidhamma -- the Vibha"nga -- defines "consummate in behavior" as avoiding bodily transgression, verbal transgression, and all forms of wrong livelihood. It defines "consummate in range" as follows:

There is (proper) range *(gocara),* there is improper range *(agocara).* Which, in this context, is improper range? There is the case where a certain (bhikkhu) has prostitutes as his range. Or he has widows (or divorced women), unmarried women, pa.n.dakas, bhikkhuniis, or taverns as his range. Or he dwells in unbecoming association with kings, kings' ministers, sectarians, or sectarians' disciples. Or he associates with, frequents, and attends to families who are without faith or conviction, who are abusive and rude, who wish loss, harm, discomfort, and no freedom from the yoke for bhikkhus, bhikkhuniis, male lay followers, and female lay followers. This is called improper range. And which is (proper) range? There is the case where a certain (bhikkhu) does not have prostitutes as his range, does not have widows (or divorced women), unmarried women, pa.n.dakas, bhikkhuniis, or taverns as his range. He does not dwell in unbecoming association with kings, kings' ministers, sectarians, or sectarians' disciples. He associates with, frequents, and attends to families who have conviction, who have confidence, who are like clear water, who are radiant with ochre robes, where the breeze of seers blows in and out, who wish profit, well-being, comfort, and freedom from the yoke for bhikkhus, bhikkhuniis, male lay followers, and female lay followers. This is called (proper) range. (Vibha"nga 514)

In this passage, the phrase, "to have *x* as one's range" seems to mean that one associates that person or place in an unbecoming way. The first five of the individuals who are said to be improper range -- prostitutes, widows (or divorced women), unmarried women, pa.n.dakas, and bhikkhuniis -- are drawn from the Mahaavagga's list of individuals that a member of another sect, on probation prior to full Acceptance, should avoid (Mv.I.38.5). According to the Sub-commentary to that passage, *associates* means treating as a friend or intimate. The Commentary adds that it is all right to visit these people as long as one goes with bhikkhus on bhikkhu business. With regard to prostitutes, the Vinaya Mukha remarks: "It's not the case that the Buddha totally abandoned women of this kind. One may accept proper invitations from them, as in the example (in the Commentary) of the bhikkhus who accepted invitations for food in the home of Lady Sirimaa. But one should be mindful and careful so as not to mar one's restraint." The same principle would apply to the other individuals who are said to be improper range: widows, divorced women, unmarried women, pa.n.dakas, and bhikkhuniis.

As for a tavern, this is not mentioned as improper range in the Vinaya or the Suttas, although its inclusion in the Abhidhamma's list is probably drawn from the rule against drinking fermented or distilled liquors (Pc 51). The Vinaya Mukha defines a tavern as any place where alcohol is sold, served, or made, such as a bar, a nightclub, a brewery, or a distillery. It notes that opium dens did not exist in the time of the Buddha, but that such places would fall under the general category of "tavern" as an improper place for a bhikkhu to frequent. At present, when many restaurants serve alcoholic beverages, the line separating proper from improper places to eat is somewhat blurred, and a bhikkhu is left to his own discretion as to what sort of restaurant -- defined by its

advertising, name, and atmosphere -- is appropriate for him to enter. Even in places that are unequivocally taverns, though, there are certain times and situations in which a bhikkhu may enter them, as when the owners wish to make merit and invite a number of bhikkhus for a meal. Still, the bhikkhus must be careful to maintain not only their propriety but also the appearance of propriety, so as to preserve the good reputation of the Sa"ngha.

The second volume of the Vinaya Mukha concludes with the following advice: "A bhikkhu who avoids these six forms of improper range (prostitutes, widows/divorcees, unmarried women, pa.n.dakas, bhikkhuniis, and taverns), who -- when visiting other people or places -- chooses those people and places wisely, who doesn't go excessively, and who returns at seemly hours, who behaves in such a way that he does not arouse the suspicions of his fellow Dhamma-practitioners, is said to be *gocara-sampanno,* a person consummate in his range. This is a principle paired with good behavior in the standard passage on virtue, in the compound *aacaara-gocara-sampanno,* consummate in behavior and range. This is further paired with the principle, *siila-sampanno,* consummate in virtue. A bhikkhu consummate in his virtue, behavior, and range adorns the religion and makes it shine."

Glossary

Abbhantara: a unit for measuring distance, approximately equal to 14 meters.
Akkosa-vatthu: a topic for abuse. See Volume One, Pc 2 & 3.
Andhaka: one of the ancient Sinhalese commentaries on which Buddhaghosa based his work.
Bhikkhu: a male mendicant ordained in the Bhikkhu Sa"ngha.
Bhikkhunii: a female mendicant, a member of the Bhikkhunii Sa"ngha but ordained by both the Bhikkhuni and the Bhikkhu Sa"nghas.
Chanda: consent by proxy.
Deva (devataa): literally, a "shining one" -- a celestial being.
Dubbhaasita: wrong speech.
Dukka.ta: wrong doing, the lightest grade of offense.
Garubha.n.da: a heavy or expensive article. Garubha.n.da belonging to the Sa"ngha includes monasteries and monastery land; dwellings, land on which dwellings are built; furnishings such as couches, chairs, and mattresses; metal vessels and tools; building materials, except for such things as rushes, reeds, grass, and clay; and articles made of pottery or wood.
Hatthapaasa: a distance of 2.5 cubits, or 1.25 meters.
Jhaana: mental absorption.
Ka.thina: literally, a frame used in sewing a robe; figuratively, a period of time in which certain rules are rescinded for bhikkhus who have participated in a ceremony, held in the fourth month of the rainy season, in which they receive a gift of cloth from lay people, bestow it on one of their members, and then make it into a robe before dawn of the following day.
Kurundii: one of the ancient Sinhalese commentaries on which Buddhaghosa based his work.
Lahubha.n.da: a light or inexpensive article. Lahubha.n.da of the Sa"ngha includes such things as cloth, food, and medicine; small personal accessories such as scissors, sandals, and water strainers; and light building materials, such as rushes, reeds, grass, and clay.
Le.d.dupaata: the distance a man of average height can toss a clod of dirt underarm -- approximately 18 meters.
Mahaa A.t.thakathaa: one of the ancient Sinhalese commentaries on which Buddhaghosa based his work, and the one that he took as his primary authority.
Mahaa Paccarii: one of the ancient Sinhalese commentaries on which Buddhaghosa based his work.
Mahaapadesa: Great Standard for deciding what is and is not in line with the Dhamma and Vinaya. See Volume One, Chapter 1.
Naaga: a special kind of serpent, classed as a common animal but having magical powers, including the ability to assume human appearance. Naagas have long been regarded as protectors of the Buddha's teachings.
Pabbajjaa: Going-forth -- ordination as a saama.nera.
Paacittiya: entailing confession; one of the minor classes of offenses.
Palibodha: commitment.
Pa.n.daka: a man sexually deviant or deformed.
Paaraajika: defeat, the most serious grade of offenses.
Pavaara.naa: (1) an invitation whereby a donor gives permission to a bhikkhu or a Community of bhikkhus to ask for requisites; (2) a ceremony, held at the end of the Rains-residence, in which each bhikkhu invites the rest of the Community to notify him of any transgressions they may have seen, heard, or suspected that he has committed.
Sama.na: contemplative. This word is derived from the adjective *sama,* which means "in tune" or "in harmony." The sama.nas in ancient India were wanderers who tried through direct contemplation to find the true nature of reality -- as opposed to the conventions taught in the Vedas -- and to live in tune or in harmony with that reality. Buddhism is one of several sama.na movements. Others included Jainism, Ajivakan fatalism, and Lokayata, or hedonism.
Saama.nera: literally, a small sama.na -- a novice monk observing ten precepts.
Sa"ngha: Community. This may refer to the entire Community of bhikkhus or bhikkhuniis, or to the Community living in a particular location. In passages where the distinction between the two is important, I have used *Sa"ngha* to denote the first, and *Community* the second.
Sa"nghaadisesa: involving the Community in the initial *(aadi)* and subsequent *(sesa)* acts required in making amends for the offense; the second most serious grade of offenses.
Siimaa: territory.
Sutta (suttanta): discourse.

Thullaccaya: grave offense, the most serious of the confessable offenses.
Upajjhaaya: preceptor.
Upasampadaa: Acceptance -- full ordination as a bhikkhu or bhikkhunii.
Uposatha: (1) Observance day, the day of the new and of the full moon; traditionally, in India, a time of special spiritual practices. (2) The Observance -- either the recitation of the Paa.timokkha, the declaration of mutual purity, or determination of the day -- that the bhikkhus and bhikkhuniis perform on this day.
Yojana: a league -- a distance of ten miles or sixteen kilometers.

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