

The Monk Life Practice

The 227 Buddhist Monastic Code

4 Pārājikas
13 Saṃghādisesas
2 Aniyatas
30 Nissaggiyas
92 Pācittiyas
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Introduction

During the lifetime of the Lord Buddha, bhikkhu Pātimokkha rules have been formulated and promulgated in the Saṅgha Community. An account of the monastic disciplinary rules encompasses some of material in the Pāli Canon, particularly in the Vinaya-piṭaka: the Basket of Discipline.

Pātimokkha The Fundamental Precepts

The Pātimokkha is available to us in several recensions, some in Indic languages, others in Tibetan or Chinese translations. However, of the Indic recensions, only one -the Pali- is still a living tradition, recited fortnightly and put into practice by Theravādin bhikkhus throughout the world.

Tracing back when Thera Sāriputta once requested the Buddha to formulate the monastic rules for the Saṅgha members, but the Buddha replied:

Wait, Sāriputta. The Tathagata will know the right time for that. The Teacher does not make known, Sāriputta, the course of training for disciplines or appoint the Pātimokkha until some conditions causing the pollutions (asāva) appear here in the Saṅgha.

The implication of the passage is that the Lord Buddha did not at first lay down an instantaneous code but gradually formulate rules according to circumstances, within the lifetime of Lord Buddha, until later become a set of monastic rules called the Pātimokkha.

The derivation of the word Pātimokkha, Pāṭimokkha (pāti (pāṭi) + mokkha) refer to “disburdening, getting free”. That is to say it is the obligations for the disciple to follow the Buddha’s way out of burden or the suffering. As a consequence, bhikkhus are instantly restrained in accordance with the monastic code of discipline (Pāṭimokkhasaṃvara.) The virtue described by the Blessed One thus: “Here a Bhikkhu dwells

restrained with the Patimokkha restraint, possessed of the [proper] conduct and resort, and seeing fear in the slightest fault, he trains himself by undertaking the precepts of training." This is called virtue of Pātimokkha restraint.

Herein, both Pātimokkha and Pāṭimokkhasaṃvara are "the Fundamental Precepts" as Phra Brahmaganabhorn notes in Dictionary of Buddhism; "the fundamental rules of the Order; the 227 disciplinary rules binding on Bhikkhus; a collection of the fundamental precepts of the Order recited every fortnight; fortnightly recitation of the fundamental precepts; Disciplinary Code."

From the above, Pātimokkha plays a crucial role in monastic community (Saṅgha) by means of the fundamental precepts for monks and nuns. This disciplinary rules, rooted by the exalted one, appoints and decrees a definite criterion of outward morality, constituted in courses of training laid down in order to restrain the unsuitable behavior of monks and nuns.

However, it is remarkable that the Lord Buddha mentioned about purpose. Once the elder Upāli questioned to the Lord Buddha ". . . with what object in view was the training enjoined on the disciples of the Wayfarer and the obligation pronounced?" The Exalted One said:

It was done with ten objects in view, Upāli. What ten?

- 1. For the excellence of the Order;*
- 2. For the well-being of the Order;*
- 3. For the control of ill-conditioned monks and*
- 4. For the comfort of well-behaved monks;*
- 5. For the restraint of the cankers in this same visible state;*
- 6. For protection against the cankers in a future life;*
- 7. To give confidence to those of little faith;*
- 8. For the betterment of the faithful;*
- 9. To establish true dhamma, and*
- 10. To support the discipline.*

The 227 Pātimokkha Rules

In general, the Pātimokkha can be classified into following eight major groups:

1. The four Pārājika: The Defeaters

Pārājika, the most serious of all the offences and that the consequences of transgressing them causes one to be no longer a bhikkhu. Those four consisting of sexual-intercourse; killing; taking what is not given; falsely claiming supernormal abilities.

2. The thirteen Saṅghādisesas: Requiring Formal Meetings of the Community

Apart from the defeaters, this is a very serious class of offence. The offender must be rehabilitated through confession and supervised probation. Finally, the monk who has been sent back to the beginning needs to be reinstated by a specially convened Saṅgha Community meeting of at least twenty monks.

3. The two Aniyatas: Indefinite or Undetermined

A class of offence which Saṅgha Community needs to decide which rule has been transgressed.

4. The thirty Nissaggiya Pācittiyas: Confession with Forfeiture

An offender to this rule needs to make a formal confession. In addition, it must be cleared by forfeiture of the improper item to another bhikkhu (s).

5. The ninety-two Pācittiyas: Expiation through Confession

An offender must make a confession to another bhikkhu (s).

6. The four Pāṭidesaniyas: to be Acknowledged

As a name for training rules, it means "entailing acknowledgment."

7. The seventy-five Sekhiyas: Trainings

This is the rules of training mainly about manners and etiquette.

8. The seven Adhikaraṇasamatha: Settlement of Issues

These are more general procedures for dealing with disputes, accusations, offences and duties.

The Relevance of the 227 Monastic Codes

The passages in the Cullavagga denote the story telling of the first Council. The Exalted One once said: "When I am gone, Ānanda, let the Order, if it should so desire, abolish the lesser and minor rules of training". It is evident that Ānanda did not ask the Buddha what those lesser and minor rules of training were, so many monks accused him of an offence of wrong doing. No matter who was right or wrong in such circumstance, this raised the interesting question "what were lesser and minor rules?" Even Kassapa the Great, the chairman of the Council, does not tell us what exactly those lesser and minor rules were. He said:

If we were to abolish the lesser and minor rules of training there would be those who would say: 'At the time of his cremation a rule of training had been laid down by the recluse Gotama for disciples; while the Teacher was amongst them these trained themselves in the rules of training, but since the Teacher has attained nibbāna among them, they do not now train themselves in the rules of training.' If it seems right to the Order, the Order should not lay down what has not been laid down, nor should it abolish what has been laid down. It should proceed in conformity with and according to the rules of training that have been laid down.

What Mahākassapa said was right and good for that time and that society. And this attitude towards the monastic rules continues until today.

Parajika

This term derives from a verb meaning to lose or be defeated. A bhikkhu who commits any of the four following offenses has surrendered to his own mental defilements to such an extent that he defeats the purpose of his having become a bhikkhu in the first place.

1) Should any bhikkhu—participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness—engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

2) Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness—just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, “You are a robber, you are a fool, you are benighted, you are a thief”—a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

3) Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying): “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4) Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, saying, “Thus do I know; thus do I see,” such that regardless of whether or not he is cross-examined on a later occasion, he—being remorseful and desirous of purification—might say, “Friends, not knowing, I said I know; not seeing, I said I see—vainly, falsely, idly,” unless it was from over-estimation, he also is defeated and no longer in affiliation.

Sanghadisesa

This term means “involving the Community in the initial and subsequent acts.” It derives from the fact that the Community is the agent that initially calls on the bhikkhu who breaks any of the rules in this category to undergo the penalty (of manatta, penance, and parivasa, probation), subsequently reimposes the penalty if he does not properly carry it out, and finally lifts the penalty when he does. There are thirteen training rules here, the first nine entailing a sanghadisesa immediately on transgression, the last four only after the offender has been rebuked three times as part of a Community transaction.

1) Intentional emission of semen, except while dreaming, entails initial and subsequent meetings of the Community.

2) Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

3) Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4) Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: “This, sister, is the foremost ministrations, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act”—alluding to sexual intercourse—it entails initial and subsequent meetings of the Community.

5) Should any bhikkhu engage in conveying a man’s intentions to a woman or a woman’s intentions to a man, proposing marriage or

paramourage—even if only for a momentary liaison—it entails initial and subsequent meetings of the Community.

6) When a bhikkhu is having a hut built from (gains acquired by) his own begging (§)—

having no sponsor and destined for himself—he is to have it built to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceeded, it entails initial and subsequent meetings of the Community.

7) When a bhikkhu is having a large dwelling built—having a sponsor and destined for himself—he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8) Should any bhikkhu—corrupt, aversive, disgruntled—charge a bhikkhu with an unfounded case entailing defeat, (thinking), “Perhaps I may bring about his fall from this celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

9) Should any bhikkhu—corrupt, aversive, disgruntled—using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case entailing defeat, (thinking), “Perhaps I may bring about his fall from this celibate life,” then regardless of whether or not

he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

10) Should any bhikkhu agitate for a schism in a united Community, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: "Do not, venerable sir, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

11) Should bhikkhus—one, two, or three—who are followers and partisans of that bhikkhu, say, "Do not, venerable sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma. He is an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us," the bhikkhus are to admonish them thus: "Do not say that, venerable sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, venerable sirs, approve of a schism in the Community. Let the venerable ones' (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace."

And should those bhikkhus, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12) In case a bhikkhu is by nature difficult to admonish—who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself unadmonishable, (saying,) “Do not, venerable ones, say anything to me, good or bad; and I won’t say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me”—the bhikkhus are to admonish him thus: “Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One’s following is nurtured: through mutual admonition, through mutual rehabilitation.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

13) In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct—whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about—the bhikkhus are to admonish him thus: “You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here.”

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, “The bhikkhus are biased through desire, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others,” the bhikkhus are to admonish him thus: “Do not say that, venerable sir. The bhikkhus are not biased through desire, are not biased through aversion, are not biased through delusion, are not biased through fear.

You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

Aniyata

This term means “indefinite.” The rules in this section do not assign definite or fixed penalties, but instead give procedures by which the Community may pass judgment when a bhikkhu in uncertain circumstances is accused of having committed an offense. There are two training rules here.

1) Should any bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases—entailing defeat, communal meetings, or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases—entailing defeat, communal meetings, or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2) In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases—entailing communal meetings or confession—then the bhikkhu, acknowledging

having sat (there), may be dealt with in line with either of the two cases—entailing communal meetings or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

Nissaggiya Pacittiya

The term nissaggiya, used in connection with training rules, means “entailing forfeiture.” Used in connection with articles, it means “to be forfeited.”

Each of the rules in this category involves an object that a bhikkhu has acquired or used wrongly, and that he must forfeit before he may “make the offense known”—confess it—to a fellow bhikkhu or group of bhikkhus. Once he has made his confession, he is absolved from the offense. In most cases, the forfeiture is symbolic—after his confession, he receives the article in return—although three of the rules require that the offender give up the article for good.

There are thirty rules in this category, divided into three chapters of ten rules each.

The Robe-Cloth Chapter

1) When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended), he is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2) When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended): If he dwells apart from (any of) his three robes even for one night—unless authorized by the bhikkhus—it is to be forfeited and confessed.

3) When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended): Should out-of-season robe-cloth accrue to him, he may accept it if he so desires. Having accepted

it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most when he has an expectation for filling the lack. If he should keep it beyond that, even when he has an expectation (for further cloth), it is to be forfeited and confessed.

4) Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

5) Should any bhikkhu accept robe-cloth from the hand of a bhikkhuni unrelated to him—except in exchange—it is to be forfeited and confessed.

6) Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been snatched away or destroyed. This is the proper occasion here.

7) If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and a lower robe. If he accepts more than that, it is to be forfeited and confessed.

8) In case a man or woman householder unrelated (to the bhikkhu) prepares a robe fund for the sake of a bhikkhu, thinking, "Having purchased a robe with this robe fund, I will clothe the bhikkhu named so-and-so with a robe": If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund"—out of a desire for something fine—it is to be forfeited and confessed.

9) In case two householders—men or women—unrelated (to the bhikkhu) prepare separate robe funds for the sake of a bhikkhu, think-

ing, "Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhu named so-and-so with robes": If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)"—out of a desire for something fine—it is to be forfeited and confessed.

10) In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a bhikkhu via a messenger, (saying,) "Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe": If the messenger, approaching the bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the bhikkhu, "Does the venerable one have a steward?" then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward—either a monastery attendant or a lay follower—(saying,) "That, my friend, is the bhikkhus' steward."

If the messenger, having instructed the steward and going to the bhikkhu, should say,

"I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will clothe you with a robe in season," then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, "I have need of a robe." Should (the steward) produce the robe after being prompted and reminded two or three times, that is good. If he should not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for that purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then

produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), "The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May you be united with what is yours. May what is yours not be lost." This is the proper course here.

The Silk Chapter

11) Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12) Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13) When a bhikkhu is having a new felt (blanket/rug) made, two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14) When a bhikkhu has had a new felt (blanket/rug) made, he is to keep it for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then—unless he has been authorized by the bhikkhus—it is to be forfeited and confessed.

15) When a bhikkhu is having a felt sitting rug made, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, a bhikkhu should have a new felt sitting rug made, it is to be forfeited and confessed.

16) Should wool accrue to a bhikkhu as he is going on a journey, he may accept it if he so desires. Having accepted it, he may carry it by hand—there being no one else to carry it—three leagues (48 km.=30 miles) at most. If he should carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17) Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

18) Should any bhikkhu accept gold and silver, or have it accepted, or consent to its being deposited (near him), it is to be forfeited and confessed.

19) Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20) Should any bhikkhu engage in various types of trade, it (the article obtained) is to be forfeited and confessed.

The Bowl Chapter

21) An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22) Should any bhikkhu with an alms bowl having fewer than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) "This, bhikkhu, is your bowl. It is to be kept until broken." This is the proper course here.

23) There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24) When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25) Should any bhikkhu—having himself given robe-cloth to (another) bhikkhu and then being angered and displeased—snatch it back or have it snatched back, it is to be forfeited and confessed.

26) Should any bhikkhu, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.

27) In case a man or woman householder unrelated (to the bhikkhu) has robe-cloth woven by weavers for the sake of a bhikkhu, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, “This cloth, friends, is being woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something”; and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

28) Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29) There are wilderness lodgings that are considered dubious and risky. A bhikkhu living in such lodgings after having observed the Kattika full moon may keep any one of his three robes in a village if

he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it beyond that—unless authorized by the bhikkhus—it is to be forfeited and confessed.

30) Should any bhikkhu knowingly divert to himself gains that had been allocated for a Community, they are to be forfeited and confessed.

Pacittiya

This term means “to be made known” or “to be confessed.” There are 92 rules in this category, divided into eight chapters of ten, and one of twelve.

The Lie Chapter

- 1) A deliberate lie is to be confessed.
- 2) An insult is to be confessed.
- 3) Malicious tale-bearing among bhikkhus is to be confessed.
- 4) Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.
- 5) Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or three consecutive nights, it is to be confessed.
- 6) Should any bhikkhu lie down together (in the same dwelling) with a woman, it is to be confessed.
- 7) Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.

8) Should any bhikkhu report (his own) superior human state to an unordained person, when it is factual, it is to be confessed.

9) Should any bhikkhu report (another) bhikkhu's serious offense to an unordained person—unless authorized by the bhikkhus—it is to be confessed.

10) Should any bhikkhu dig soil or have it dug, it is to be confessed.

The Living Plant Chapter

11) The damaging of a living plant is to be confessed.

12) Evasive speech and causing frustration are to be confessed.

13) Criticizing or complaining (about a Community official) is to be confessed.

14) Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

15) Should any bhikkhu set out bedding in a dwelling belonging to the Community—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

16) Should any bhikkhu knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking), "Whoever finds it confining will go away"—doing it for just that reason and no other—it is to be confessed.

17) Should any bhikkhu, angered and displeased, evict a bhikkhu from a dwelling belonging to the Community—or have him evicted—it is to be confessed.

18) Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

19) When a bhikkhu is having a large dwelling built, he may supervise two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he supervise more than that, even if standing where there are no crops to speak of, it is to be confessed.

20) Should any bhikkhu knowingly pour water containing living beings—or have it poured—on grass or on clay, it is to be confessed.

The Exhortation Chapter

21) Should any bhikkhu, unauthorized, exhort the bhikkhunis, it is to be confessed.

22) Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be confessed.

23) Should any bhikkhu, having gone to the bhikkhunis' quarters, exhort the bhikkhunis—except at the proper occasion—it is to be confessed. Here the proper occasion is this: A bhikkhuni is ill. This is the proper occasion here.

24) Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of worldly gain, it is to be confessed.

25) Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him, except in exchange, it is to be confessed.

26) Should any bhikkhu sew robe-cloth or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.

27) Should any bhikkhu, by arrangement, travel together with a bhikkhuni even for the interval between one village and the next,

except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan and is considered dubious and risky. This is the proper occasion here.

28) Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream—except to cross over to the other bank—it is to be confessed.

29) Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30) Should any bhikkhu sit in private, alone with a bhikkhuni, it is to be confessed.

The Food Chapter

31) A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

32) A group meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by monks. These are the proper occasions here.

33) An out-of-turn meal, except at the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes. These are the proper occasions here.

34) In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

35) Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not leftover, it is to be confessed.

36) Should any bhikkhu, knowingly and wishing to find fault, present staple or nonstaple food he has brought to a bhikkhu who has eaten and turned down an offer (of further food), saying, "Here, bhikkhu, chew or consume this"—when it has been eaten, it is to be confessed.

37) Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38) Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39) There are these finer staple foods: ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having requested finer staple foods such as these for his own sake, then consume them, it is to be confessed.

40) Should any bhikkhu take into his mouth an edible that has not been given—except for water and tooth-cleaning sticks—it is to be confessed.

The Naked Ascetic Chapter

41) Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42) Should any bhikkhu say to a bhikkhu, "Come, my friend, let's enter the village or town for alms," and then—whether or not he has had (food) given to him—dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone"—doing it for just that reason and no other—it is to be confessed.

43) Should any bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44) Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45) Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

46) Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper occasions, it is to be confessed. Here the proper occasions are these: a time of giving cloth, a time of making robes. These are the proper occasions here.

47) A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it beyond that—unless the invitation is renewed or is permanent—it is to be confessed.

48) Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

49) There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay beyond that, it is to be confessed.

50) If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

The Alcoholic Drink Chapter

51) The drinking of alcohol or fermented liquor is to be confessed.

52) Tickling with the fingers is to be confessed.

53) The act of playing in the water is to be confessed.

54) Disrespect is to be confessed.

55) Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

56) Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled—unless there is a suitable reason—it is to be confessed.

57) Should any bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper occasions here.

58) When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59) Should any bhikkhu, having himself placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhuni, a female trainee, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.

60) Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle box, or belt—or have it hidden—even as a joke, it is to be confessed.

The Animal Chapter

61) Should any bhikkhu intentionally deprive an animal of life, it is to be confessed.

62) Should any bhikkhu knowingly make use of water containing living beings, it is to be confessed.

63) Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

64) Should any bhikkhu knowingly conceal (another) bhikkhu's

serious offense, it is to be confessed.

65) Should any bhikkhu knowingly give full Acceptance (ordination) to an individual less than twenty years old, the individual is not accepted and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66) Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67) Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

68) Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions," the bhikkhus are to admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions. [The Sri Lankan and Burmese recensions read: In many ways, friend, the Blessed One has described obstructive acts as obstructive, and when engaged in they are genuine obstructions.] "

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69) Should any bhikkhu knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70) And if a novice should say the following: "As I understand the

Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are not genuine obstructions,” the bhikkhus are to admonish him thus: “Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions. [The Sri Lankan and Burmese recensions read: In many ways, friend, the Blessed One has described obstructive acts as obstructive, and when engaged in they are genuine obstructions.]”

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus are to admonish him thus: “From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get—that of sharing dwellings two or three nights with the bhikkhus. Away with you! Get lost!”

Should any bhikkhu knowingly befriend, receive services from, commune with, or lie down in the same dwelling with a novice thus expelled, it is to be confessed.

The In-accordance-with-the-Rule Chapter

71) Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, “Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, competent and learned in the discipline,” it is to be confessed. Bhikkhus, a bhikkhu in training should understand, should ask, should ponder. This is the proper course here.

72) Should any bhikkhu, when the Patimokkha is being recited, say, “Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?” the criticism of the training rules is to be confessed.

73) Should any bhikkhu, when the Patimokkha is being recited every half-month, say, “Just now have I learned that this case, too, is

handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month”; and if the bhikkhus should know of that bhikkhu, “This bhikkhu has already sat through two or three recitations of the Patimokkha, if not more,” the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deceit is to be exposed: “It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart.” As for the deception, it is to be confessed.

74) Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75) Should any bhikkhu, angered and displeased, raise the palm of his hand against (another) bhikkhu, it is to be confessed.

76) Should any bhikkhu charge a bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

77) Should any bhikkhu intentionally provoke anxiety in (another) bhikkhu, (thinking,) “This way, even for just a moment, he will have no peace”—doing it for just that reason and no other—it is to be confessed.

78) Should any bhikkhu stand eavesdropping on bhikkhus when they are arguing, quarreling, and disputing, thinking, “I will overhear what they say”—doing it for just that reason and no other—it is to be confessed.

79) Should any bhikkhu, having given consent (by proxy) to a transaction carried out in accordance with the rule, later complain (about the transaction), it is to be confessed.

80) Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81) Should any bhikkhu, (acting as part of) a united Community, give robe-cloth (to an individual bhikkhu) and later complain, “The bhikkhus allocate the Community’s gains according to friendship,” it is

to be confessed.

82) Should any bhikkhu knowingly divert to an individual gains that had been allocated for a Community, it is to be confessed.

The Valuable Chapter

83) Should any bhikkhu, unannounced beforehand, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the valuable (the queen) has not withdrawn, it is to be confessed.

84) Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except in a monastery or in a dwelling, it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.

85) Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time—unless there is a suitable emergency—it is to be confessed.

86) Should any bhikkhu have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

87) When a bhikkhu is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long—using sugata fingerbreadths—not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88) Should any bhikkhu have a bed or bench upholstered with cotton down, it (the upholstery) is to be torn off and confessed.

89) When a bhikkhu is having a sitting cloth made, it is to be made to the standard measurement. Here the standard is this: two spans—using the sugata span—in length, one and a half spans in width, the

border a span. In excess of that, it is to be cut down and confessed.

90) When a bhikkhu is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans—using the sugata span—in length, two spans in width. In excess of that, it is to be cut down and confessed.

91) When a bhikkhu is having a rains-bathing cloth made, it is to be made to the standard measurement. Here the standard is this: six spans—using the sugata span—in length, two and a half spans in width. In excess of that, it is to be cut down and confessed.

92) Should any bhikkhu have a robe made the measurement of the sugata robe or larger, it is to be cut down and confessed. Here, the measurement of the Sugata's sugata robe is this: nine spans—using the sugata span—in length, six spans in width. This is the measurement of the Sugata's sugata robe.

Patidesaniya

This term means "to be acknowledged." As a name for training rules, it means "entailing acknowledgement." The four training rules here are unique in that they mention, as part of the rule, the words to be used in acknowledging the violation; the second rule is especially unique in that it depicts the violators as acknowledging their offense as a group.

1) Should any bhikkhu chew or consume staple or non-staple food, having received it with his own hand from the hand of an unrelated bhikkhuni in an inhabited area, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

2) In case bhikkhus, being invited, are eating in family residences, and if a bhikkhuni is standing there as though giving directions, (saying,) "Give curry here, give rice here," then the bhikkhus are to

dismiss her: "Go away, sister, while the bhikkhus are eating." If not one of the bhikkhus should speak to dismiss her, "Go away, sister, while the bhikkhus are eating," the bhikkhus are to acknowledge it: "Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it."

3) There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

4) There are wilderness lodgings that are considered dubious and risky. Should any bhikkhu, not being ill, living in such lodgings, chew or consume (a gift of) staple or nonstaple food that was unannounced beforehand, having received it with his own hand in the lodging, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Sekhiya

This term means "to be trained in." There are 75 training rules in this category, divided by subject into four groups: etiquette in dressing and behaving when in inhabited areas; etiquette in accepting and eating almsfood; etiquette when teaching the Dhamma; and etiquette in urinating, defecating, and spitting.

The 26 Dealing with Proper Behavior

1) I will wear the lower robe wrapped around (me): a training to be observed.

2) I will wear the upper robe wrapped around (me): a training to be observed.

3) I will go well-covered in inhabited areas: a training to be observed.

4) I will sit well-covered in inhabited areas: a training to be observed.

5) I will go well-restrained in inhabited areas: a training to be observed.

6) I will sit well-restrained in inhabited areas: a training to be observed.

7) I will go with eyes lowered in inhabited areas: a training to be observed.

8) I will go sit with eyes lowered in inhabited areas: a training to be observed.

9) I will not go with robes hitched up in inhabited areas: a training to be observed.

10) I will not sit with robes hitched up in inhabited areas: a training to be observed.

11) I will not go laughing loudly in inhabited areas: a training to be observed.

12) I will not sit laughing loudly in inhabited areas: a training to be observed.

13) I will go (speaking) with a lowered voice in inhabited areas: a training to be observed.

14) I will sit (speaking) with a lowered voice in inhabited areas: a training to be observed.

15) I will not go swinging my body in inhabited areas: a training to be observed.

16) I will not sit swinging my body in inhabited areas: a training to be observed.

17) I will not go swinging my arms in inhabited areas: a training

to be observed.

18) I will not sit swinging my arms in inhabited areas: a training to be observed.

19) I will not go swinging my head in inhabited areas: a training to be observed.

20) I will not sit swinging my head in inhabited areas: a training to be observed.

21) I will not go with arms akimbo in inhabited areas: a training to be observed. (Akimbo means with the hand on the hip)

22) I will not sit with arms akimbo in inhabited areas: a training to be observed.

23) I will not go with my head covered in inhabited areas: a training to be observed.

24) I will not sit with my head covered in inhabited areas: a training to be observed.

25) I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26) I will not sit clapping the knees in inhabited areas: a training to be observed. (Referring to sitting with one or both arms or hands hugging one or both knees; or with a strap or a strip of cloth around one or both knees and the torso)

The 30 Dealing with Food

27) I will receive almsfood appreciatively: a training to be observed.

28) I will receive almsfood with attention focused on the bowl: a training to be observed.

29) I will receive almsfood with bean curry in proper proportion: a training to be observed.

31) I will receive almsfood level with the edge (of the bowl): a training to be observed.

30) I will eat almsfood appreciatively: a training to be observed.

31) I will eat almsfood with attention focused on the bowl: a training to be observed.

32) I will eat almsfood methodically (The aim of this rule is that a bhikkhu work steadily across his food from one side to another while eating and not pick at it here and there.): a training to be observed.

33) I will eat almsfood with bean curry in proper proportion: a training to be observed.

35) I will not eat almsfood taking mouthfuls from a heap (this rule indicates that one should start from the side when taking mouthfuls and not from the middle of the heap.): a training to be observed.

36) I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37) Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38) I will not look at another's bowl intent on finding fault: a training to be observed.

39) I will not take an extra-large mouthful: a training to be observed.

40) I will make a rounded mouthful: a training to be observed.

41) I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42) I will not insert the whole hand into the mouth while eating: a training to be observed.

43) I will not speak with the mouth full of food: a training to be observed.

44) I will not eat from lifted balls of food: a training to be observed.

45) I will not eat nibbling at mouthfuls of food: a training to be observed.

46) I will not eat stuffing out the cheeks: a training to be observed.

47) I will not eat shaking (food off) the hand: a training to be observed.

48) I will not eat scattering lumps of rice about: a training to be observed.

49) I will not eat sticking out the tongue: a training to be observed.

50) I will not eat smacking the lips: a training to be observed.

51) I will not eat making a slurping noise: a training to be observed.

52) I will not eat licking the hands: a training to be observed.

53) I will not eat licking the bowl: a training to be observed.

54) I will not eat licking the lips: a training to be observed.

55) I will not accept a water vessel with a hand soiled by food: a training to be observed.

56) I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

The 16 Dealing with Teaching Dhamma

57) I will not teach Dhamma to a person with an umbrella in his hand who is not ill: a training to be observed.

58) I will not teach Dhamma to a person with a staff in his hand who is not ill: a training to be observed.

59) I will not teach Dhamma to a person with a knife in his hand who is not ill: a training to be observed.

60) I will not teach Dhamma to a person with a weapon in his hand who is not ill: a training to be observed.

61) I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed.

62) I will not teach Dhamma to a person wearing leather footwear who is not ill: a training to be observed.

63) I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.

64) I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65) I will not teach Dhamma to a person who sits clasping his knees and who is not ill: a training to be observed.

66) I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67) I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68) Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69) Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.

70) Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.

71) Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.

72) Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

The 3 Miscellaneous Rules

73) Not being ill, I will not defecate or urinate while standing: a training to be observed.

74) Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.

75) Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

Adhikarana-samatha

This term means “the settling of issues.” The seven rules in this section are actually principles and procedures for settling the four sorts of issues mentioned: dispute-issues, accusation-issues, offense-issues, and duty-issues.

For the settling, the resolution of issues that arise:

1) A verdict “in the presence of” should be given. This means that the transaction settling the issue must be carried out in the presence of the Community (*the group of bhikkhus that has gathered is competent to carry out the transaction in question*), in the presence of the individuals (*all the individuals involved in the matter are present*), and in the presence of the Dhamma and Vinaya (*all the proper procedures laid down in the Vinaya are followed, and that bhikkhus who advocate what is not truly Dhamma or Vinaya are not holding sway over the group*).

2) A verdict of mindfulness may be given. This is the verdict of innocence given in response to an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

This verdict is valid only if:

- 1) The bhikkhu is pure and without offense.
- 2) He is accused of an offense.
- 3) He asks for the verdict.
- 4) The Community gives him the verdict.
- 5) It is in accordance with the Dhamma, the assembly of bhikkhus being united and competent to give it.

3) A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so

is absolved of any responsibility for it.

This verdict is valid only if given to a bhikkhu who:

- 1) does not remember what he did while insane;
- 2) remembers, but only as if in a dream; or
- 3) is still insane enough to believe that his behavior is proper. ("I act that way and so do you. It's allowable for me and allowable for you!")

4) Acting in accordance with what is admitted. This refers to two types of situations. The first is the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a heavier or lighter offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

The second situation is when, following on an accusation, the Community has met to interrogate the bhikkhu in question and he has admitted to doing the action in question (although he may still not see the action as an offense or, if he does, may still refuse to undergo the penalty for it). Only then, after convicting him—formally declaring him guilty—of the offense, can the Community impose a disciplinary transaction on him, in line with what he has admitted to doing.

5) Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed. In cases such as these, decisions can be made by majority vote.

Such a vote is valid only if:

- 1) The issue is important.
- 2) The procedures of "in the presence of" have all been followed but have not succeeded in settling the issue.
- 3) Both sides have been made to reflect on their position.

- 4) The distributor of voting tickets knows that the majority sides with the Dhamma.
- 5) He hopes that the majority sides with the Dhamma.
- 6) The distributor of voting tickets knows that the procedure will not lead to a split in the Sangha.
- 7) He hopes that the procedure will not lead to a split in the Sangha.
- 8) The tickets are taken in accordance with the Dhamma.
- 9) The assembly is complete.
- 10) The bhikkhus take the tickets in accordance with their views (and not, for example, under fear of intimidation or coercion).

6) Acting for his further punishment. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. After convicting him of the offense, the Community is to carry out a “further-punishment” transaction against him for being so uncooperative as to require the formal interrogation in the first place.

Once a further-punishment transaction has been carried out against a bhikkhu, he must observe the following prohibitions:

- 1) He may not act as preceptor or teacher for another bhikkhu, nor is he to have a novice attend to him.
- 2) He may not accept authorization to exhort bhikkhus; even if authorized, he is not to exhort them.
- 3) He should not commit the offense for which he is being punished, a similar offense, or a worse one.
- 4) He should not find fault with the transaction or with those who carried it out.
- 5) He should not accuse others of offenses or participate actively in any of the procedures involved in or leading up to a formal accusation—i.e., canceling another bhik-

khu's right to join in the Patimokkha recitation, canceling his invitation at the end of the Rains, setting up an accusation, asking his leave to accuse, reprimanding him, making him testify.

6) He should not join bhikkhus in quarreling with other bhikkhus. If he abides by all these prohibitions, and the Community is satisfied that he has seen the error of his ways, they are to rescind the transaction and restore him to his former status as a full-fledged bhikkhu.

7) Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the result would be greater divisiveness, even to the point of schism. Thus if both sides agree, all the bhikkhus gather in one place.

