

the concise  
buddhist monastic code

bhikkhuanon

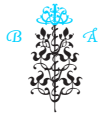


VERSION 4.2



*Sāriputta, it is just like when various flowers are set down on a surface and are well held together with thread; the wind does not scatter, disperse, and separate them. For what reason? Because they are well held together with thread.*





# 4.2

THE CONCISE BUDDHIST MONASTIC CODE 1

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Version 4.2

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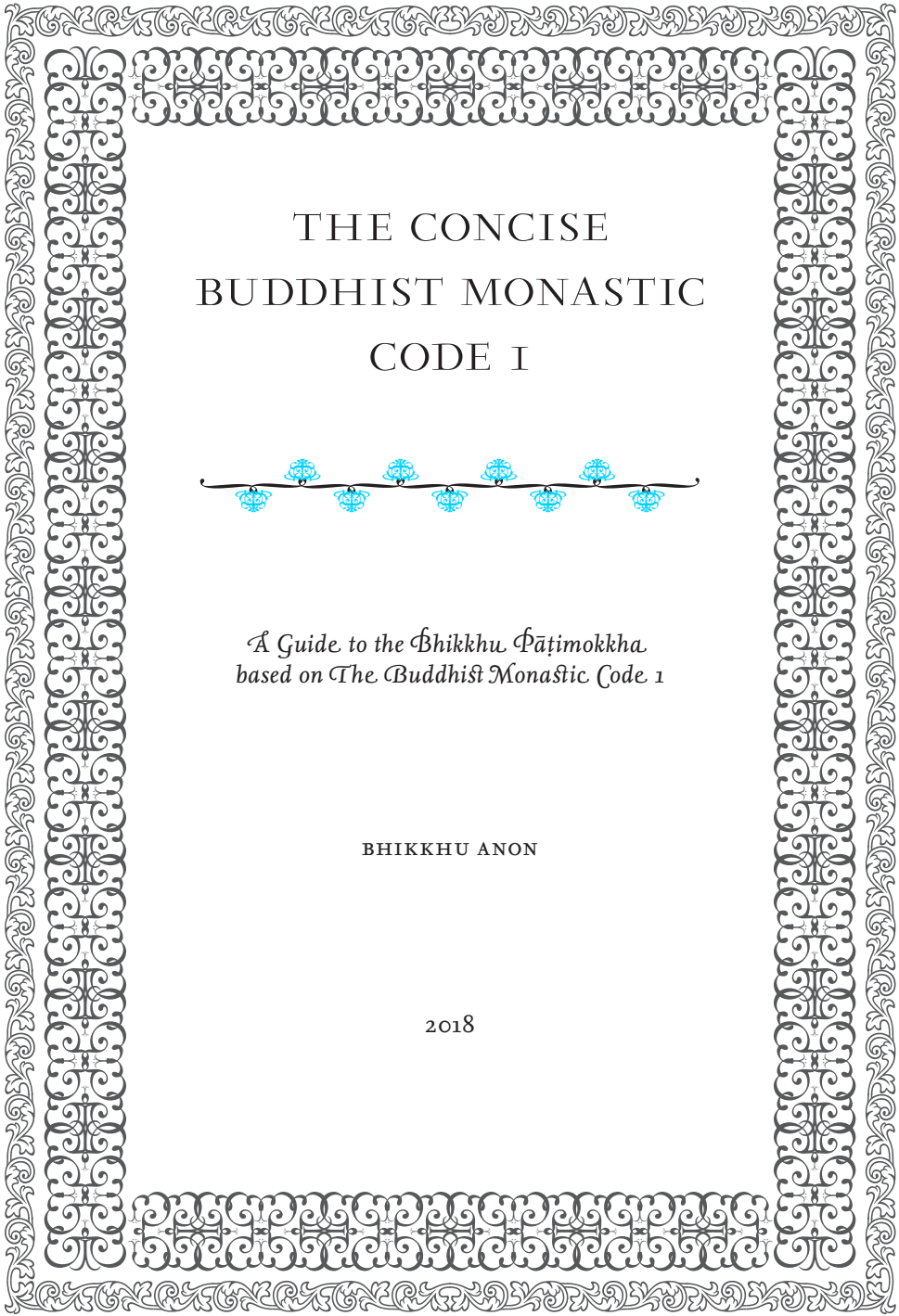
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THE CONCISE  
BUDDHIST MONASTIC  
CODE I



*A Guide to the Bhikkhu Pāṭimokkha  
based on The Buddhist Monastic Code 1*

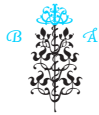
BHIKKHU ANON

2018

*For my fellow bhikkhus*

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## ABBREVIATIONS & TEXTS

See the bibliography in BMC1 for full citations of works cited, excluding sources indicated with a †.

**ABP†** *Analysis of the Bhikkhu Pātimokkha: a translation of the Mahāvibhaṅga in the Vinaya-Piṭaka* by Suddhāso Bhikkhu • an English translation of the Sutta Vibhaṅga that is based primarily on the Sixth Council Burmese edition of the Vinaya Piṭaka—(v. 7.7.14, 2014)

**AN** *Aṅuttara Nikāya* (The Numerical Discourses)

**AN(B)†** *The Numerical Discourses of the Buddha: a Translation of the Aṅuttara Nikāya*, translated by Bhikkhu Bodhi (Somerville: Wisdom Publications, 2012). ePub edition

**AS** Adhikaraṇa-samatha (The Settling of Issues)

**Ay** Aniyata (Indefinite)

**BD** *The Book of the Discipline* • an English translation by I.B. Horner of most of the Vinaya Piṭaka that is based on the PTS edition of the Pāli Canon

**NOTE:** references to BD cite the volume number followed by the page number

**BD(H&B)†** A revised edition of I.B. Horner's *The Book of the Discipline* with supplemental translations by Bhikkhu Brahmāli—published by [SuttaCentral](#) (First edition, 2014)

**NOTE:** references to BD(H&B) cite the page number of the PDF edition

**BM†** *A Bhikkhu Manual*, edited by Bhikkhu Ariyesako & Bhikkhu Nirodho (Second edition, 2003)

**BMC1†** *The Buddhist Monastic Code 1* by Ṭhānissaro Bhikkhu, 3rd ed. (Valley Center: Metta Forest Monastery, 2013)

**BMC2†** *The Buddhist Monastic Code 2* by Ṭhānissaro Bhikkhu, 3rd ed. (Valley Center: Metta Forest Monastery, 2013)

**BURMESE** The Sixth Council Burmese edition of the Pāli Canon

**COMM** *Samanta-pāsādikā* (The Thoroughly Inspiring) • a fifth century commentary by Ven. Buddhaghosa on the Vinaya Piṭaka

**CPED†** *The Concise Pali-English Dictionary* by Buddhadatta Bhikkhu (accessed through the [Digital Pali Reader](#) by Yuttadhammo Bhikkhu [v. 3.9])

- cv** *Cullavagga* (The Lesser Chapter) • one of the two main parts of the **KDKS**; contains material organized by subject
- Db** *Dubbhāsita* (Wrong speech) • a derived offense under **Pc 2** for making a joke about any of the ten topics of abuse without the intent to insult
- Dk** *Dukkaṭa* (Wrong-doing) • a lesser penalty derived from Pr, Sg, NP, Pc, Pd, and Sk rules
- DN** *Dīgha Nikāya* (The Long-length Discourses)
- DN(w)†** *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, translated by Maurice Walshe (Somerville: Wisdom Publications, 1995). ePub edition
- KMB†** “Stored-up Food: A Discussion of Pācittiya 38” • an essay by Khematto Bhikkhu on Pācittiya 38 (published [5/9/2017](#);<sup>1</sup> revised [10/5/2017](#)<sup>2</sup>)
- κ/COMM** *Kaṅkhā-vitaranī* (The Subjugator of Uncertainty) • a fifth century commentary compiled by Ven. Buddhaghosa on the Pāṭimokkha
- KDKS** *Khandhakas* (Collections) • the second major portion of the Vinaya Piṭaka; composed of the Mahāvagga and the Cullavagga
- κ/SUB** *Kaṅkhā-vitaranī-abhinava-ṭīkā/Vinayattha-mañjūsā Līnapakāsani* (The Chest for the Meaning of the Discipline, the Clarifier of Subtle Meaning) • a twelfth century subcommentary by Ven. Buddhanāga on the **κ/COMM**
- MAK** *Mahā Aṭṭhakathā* • the oldest commentary and the primary source for Ven. Buddhaghosa’s commentaries
- MN** *Majjhima Nikāya* (The Middle-length Discourses)
- MN(Ñ&B)†** *The Middle-length Discourses of the Buddha: A Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (Somerville: Wisdom Publications, 1995). ePub edition
- MP** *Mahā Paccarī* • an ancient commentary on which the **COMM** is based
- MV** *Mahāvagga* (The Greater Chapter) • one of the two main parts of the **KDKS**; contains information organized by subject
- ÑĀṆA†** Information provided by Ñāṇatusita Bhikkhu through personal correspondence

<sup>1</sup> Alternate link: <https://archive.org/details/StoredUpFoodADiscussionOfPc3820170509>.

<sup>2</sup> The most up-to-date version can be found @ [dhammatalks.org](https://dhammatalks.org).

- NP** Nissaggiya Pācittiya (Forfeiture and Confession)
- OLD K/SUB** *Kaṅkhā-vitarāṇī-purāṇa-ṭīkā* • the old subcommentary to the K/COMM that was anonymously written during the Anurādhapura period
- PĀT** *The Pātimokkha* • an English translation of the Bhikkhu Pātimokkha & Bhikkhunī Pātimokkha by K.R. Norman that is based on the Sixth Council Burmese edition
- PB** *Padabhājana/Padabhājaniya* (Analysis of the Line/Word) • the old commentary enclosed within the Sutta Vibhaṅga
- Pc** Pācittiya (Confession)
- Pd** Pāṭidesanīya (To Be Acknowledged)
- PE†** *Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā*, translated by Ṭhānissaro Bhikkhu (Valley Center: Metta Forest Monastery, 2015). ePub edition
- Pr** Pārājika (Defeat)
- PTS** The European edition of the Pāli text of the Pāli Canon
- PV** *Parivāra* (Addenda) • a Vinaya summary and study guide added to the Vinaya Piṭaka around the first century BCE
- S/COMM** *Sāratta-dīpanī* (The Essence-Meaning Illustrator) • a twelfth century subcommentary by Ven. Sāriputta on the COMM
- Sg** Saṅghādisesa (Involving the Saṅgha in the Initial and Subsequent Acts)
- Sk** Sekhiya (To Be Trained In)
- SRI LANKAN** The Sri Lankan edition of the Pāli Canon
- SUDD†** Information provided by Suddhāso Bhikkhu through personal correspondence
- TAP†** *A Translation and Analysis of the Pātimokkha* by Bhikkhu Nānatusita ([Draft v. 1.7](#), 2008)
- Tc** Thullaccaya (Grave Offense) • a penalty derived from Pr and Sg rules
- THAI** The Thai edition of the Pāli Canon
- ṬHĀN†** Information provided by Ṭhānissaro Bhikkhu through personal correspondence
- VIBH** *Sutta Vibhaṅga* (The Exposition of the Text) • one of the two main parts of the Vinaya Piṭaka; contains most of the information on the Pātimokkha rules

- VMUK** *Vinaya-mukha* (The Entrance to the Vinaya) • the Thai version of the twentieth century Vinaya guide by Prince Vajirañāṇavarorasa
- VMUK(E)†** *Vinaya-mukha* (The Entrance to the Vinaya) by Prince Vajirañāṇavarorasa, translated by Khantipālo Bhikkhu & Mr. Suchin, 2nd English ed. (Bangkok: Mahāmakut Rājavidyālaya Press, 1992)
- V/SUB** *Vimati-vinodanī* (The Remover of Perplexity) • a twelfth century subcommentary by Ven. Kassapa
- VL/SUB** *Vinayālaṅkāra* • a commentary on the *Vinaya-saṅgaha atṭhakathā* by Taung Phīlā Sayādaw
- VV** *Vinita-vatthu* (Precedents) • a part of the Sutta Vibhaṅga that lists cases related to the rules and the penalties, if any, they entail

## PREFACE



HIS VOLUME IS A CONCISE GUIDE to the Bhikkhu Pāṭimokkha based on *The Buddhist Monastic Code 1* (BMC1) by Ṭhānissaro Bhikkhu. I have tried to distill the content of BMC1 to provide the reader with the most essential information on each Pāṭimokkha rule in a format that is clear and easy to understand.

¶ Although the focus of this work is BMC1, which deals primarily with the Sutta Vibhaṅga (VIBH), I incorporate material from *The Buddhist Monastic Code 2* (BMC2), which deals primarily with the Khandhakas (KDKS). This is most evident in [Appendixes 1 & 5](#), where the discussions of edibles and penance & probation are supplemented significantly with material from BMC2.

¶ In addition to using BMC1 and BMC2 as the basis of this work, I incorporate information from other English translations of the Bhikkhu Pāṭimokkha or the VIBH. These include Suddhāso Bhikkhu's *Analysis of the Bhikkhu Pāṭimokkha: a translation of the Mahāvibhaṅga in the Vinaya-Piṭaka* (ABP), I.B. Horner's *The Book of the Discipline* (BD), K.R. Norman's *The Pāṭimokkha* (PĀT), and Bhikkhu Ñāṇatusita's *A Translation and Analysis of the Pāṭimokkha* (TAP).

¶ I have tried to give a clear and accurate account of the sources for the information in BMC1. As sources aren't always clearly stated in BMC1, it is sometimes difficult to differentiate between what the source material says and what BMC1 adds in its interpretations of it—which makes it difficult to ascertain the level of authority some of the information should be given. Information herein that is quoted or paraphrased from the VIBH with negligible alteration (and is cited as such in BMC1) isn't preceded with any citation except in instances in which it was necessary to avoid ambiguity. Information from all other sources, including the KDKS and Parivāra, is preceded by the appropriate citation—and statements that are explicitly stated in BMC1 as opinion, or don't appear to be directly based on any outside textual source, or are based on an argument from silence (i.e., that because the text is silent on X, it must mean

Y), or are statements for which I couldn't find the source, are indicated with the citation, BMC1.

¶I have also tried to present the information in BMC1 with minimal additions or commentary. Exceptions include instances in which BMC1 omits relevant information in the VIBH or adopts controversial interpretations (e.g., Pc 5, Pc 6, Pc 38, and its treatment of [gelatin](#) and [miso](#)). These and other additions and comments are preceded with the citation, CBMC1.

¶I have adopted BMC1's system, based on the VIBH, of analyzing actions in terms of five factors: effort, perception, intention, object, and result. All five factors aren't necessarily present in the analysis of every rule—for some rules, all five factors are relevant, in other rules, only one. The factors that aren't discussed are irrelevant to the analysis of the offense. There are also, when appropriate, separate sections for derived offenses, non-offenses, related offenses, and related allowances. The only significant deviations from this schema are in Pr 2 and Sg 10, where I combine two factors: for Pr 2, I combine the factors of effort and derived offenses to clarify the relationship between how *taking* is defined in the scenarios listed in the VIBH and the factors that affect the severity of the offense; for Sg 10, I combine the factors of procedure and derived offenses to clarify the relationship between the successive steps in dealing with a bhikkhu agitating for a schism and the offenses incurred at each stage of that process. Also, I summarize each rule statement rather than provide full English translations. Please refer to BMC1 and ABP, BD, PĀT, & TAP for full translations of the rule statements.

¶This work is designed to be a supplement to BMC1. Accordingly, I don't explain all of the terminology used, both for the sake of concision and because I assume that the reader is familiar with most of the terminology from reading BMC1. Please refer to BMC1 for explanations of any terms that I don't explain.

¶I also encourage the reader to refer to BMC1 because it goes above and beyond this work in three respects:

¶BMC1 provides the context for many rules, i.e., the origin stories for the rules. The origin stories serve several functions: they provide additional clues as to the intent of the rules as well as further considerations—such as the principles and models illustrated in

For full English translations of the origin stories, see ABP or BD.

the circumstances under which the rules were formulated—pertinent to the analysis of an offense.

¶ Understanding these aspects of the origin stories is important because the rules refer to technologies, beliefs, and practices specific to the geographic and sociohistorical context in which they were formulated. So as the rules are applied to different geographic and sociohistorical conditions, knowing these aspects of the rules is important for figuring out how to appropriately apply them to different circumstances.

¶ But even in instances in which some of the technologies, beliefs, and practices haven't changed since the time of the formulation of the rules, understanding these aspects of the origin stories is important because they provide guidelines for dealing with cases that aren't specifically addressed in the rules. After all, the rules weren't designed to be an exhaustive, comprehensive catalogue of all of the ways that a bhikkhu could engage in misconduct. Rather, the Buddha established the rules on a case-by-case basis, in response to specific occasions or instances of misconduct. So the origin stories, together with the rules, provide both specific and general principles to be applied, when appropriate, to cases and circumstances that aren't explicitly discussed in the rules.

¶ BMC1 also provides arguments for and against interpretations of the rules and how to apply them. As with any disciplinary code, the rules can be interpreted in various ways. As for the Vinaya, what complicates matters further—aside from discrepancies among the different editions of the Pāli text, the issues of translation, and the issues around adapting the rules to different contexts—is the copious amount of commentarial literature produced over the centuries, in many cases elucidating difficult or ambiguous points and in some cases distorting the content of the Canon. In BMC1, Ṭhānissaro Bhikkhu has taken the commentarial literature into consideration and, where it contradicts or elaborates beyond the scope of the Canon, sought among the texts the points most consistent with the rules, principles, models, and virtues provided in the Canon. So the reader should refer to BMC1 to understand the reasoning behind the adoption of a particular interpretation of a rule.



¶ And in the process of arguing for and against various interpretations, BMC1 provides an example of how to think Vinaya, i.e., how to handle sources and adjudicate interpretations. Because of the possibility of using the source material to validate interpretations that aren't Dhamma-Vinaya—irrespective of context, level of authority, or internal consistency with the standards of Dhamma-Vinaya provided in the Canon—a copious amount of literature should be consulted for a thorough and responsible analysis of the rules: the relevant canonical literature in the Vinaya and suttas, the variant Pāli editions of those texts, and layers on layers of commentarial literature produced over many centuries in several countries. In its engagement with this material, BMC1 not only provides arguments for *what* interpretations it thinks are most consistent with the rules, principles, and models of Dhamma-Vinaya provided in the Canon, but also demonstrates *how* interpretations should be analyzed to come to responsible and consistent conclusions about what is and isn't Dhamma-Vinaya. This is important because thinking Vinaya is a skill, and to develop this skill, as with any skill, it is necessary to study examples to understand the principles and methodologies to use to succeed in that skill. So I encourage the reader to approach BMC1 as more than just descriptive but also demonstrative—so that the reader can successfully develop the skill of thinking Vinaya too.

¶ To help the reader develop this skill, this work is aimed at providing the most essential information regarding both the content of the rules and their application. This guide is thus primarily aimed at providing Theravāda Buddhist monks with the information they need, whether as a study aid or reference, to clearly understand what the rules are and how they should be applied. Accordingly, I have added Appendixes 1–6, which provide information about [edibles](#), [marking & determining requisites](#), [forfeiture](#), [confession](#), [penance & probation](#), and [interpretations of Pc 38](#). I didn't include the procedures and Pāli formulas for shared ownership and verdicts; those interested in that information should refer to BMC1.

¶ But this work is intended not only for monks but also for laypeople interested in deepening their understanding of the discipline. Whether out of simple curiosity about the Vinaya or to edu-

cate themselves about the issues relevant to their interactions with Theravāda Buddhist monks, lay readers should find in this work much of the information they need to understand both the application of the Vinaya in the past and present and its relevance to the practice of the Dhamma here and now.

¶It is with this in mind that I point out how the Vinaya is not, as some may think, some anachronistic, minutiae-obsessed system of rules that somehow gets in the way of what is really important: the practice of the Dhamma. Rather, as Ṭhānissaro Bhikkhu points out in the Introduction to BMC<sub>1</sub>, the Vinaya is an inextricable part of practicing the Dhamma; the Dhamma & Vinaya as the Buddha taught them function together as Dhamma-Vinaya to provide a total training of the mind for the sake of release.

¶I would also point out how, when it comes to the Vinaya, people often confuse restraint (i.e., to control) with constraint (i.e., to confine, bind, fetter, or oppress). However, when properly observed, the Vinaya doesn't just lead to freedom through restraint: it provides freedom *in* restraint. This freedom is two-fold: by restraining themselves in line with the Vinaya, monks not only free themselves from many of the burdens that get in the way of the practice but also free others from the burden of their unskillful actions. It is in this way that restraint becomes both an expression of self-control and an expression of good will and compassion, attitudes that underlie the practice of Dhamma-Vinaya as a whole and are, when properly cultivated, boundless, limitless attitudes that conduce to unbinding.

¶And the Vinaya isn't just about what monks can and can't do. It is the expression of disciplinary norms in various forms—as rules, principles, models, and virtues—to provide subjective and objective standards with which to judge which actions are skillful (i.e., leading to release) and which actions are unskillful (i.e., leading to further stress and suffering). I hope that the discerning reader, lay or ordained, will understand more than just the importance of practicing the Vinaya in accordance with the Vinaya, but also the relevance, to the reader's own practice of the Dhamma, of the principles, models, and virtues that underlie the Pāṭimokkha rules.

¶I'd like to express my gratitude to the following people for their contributions to this project: A.G. for encouraging me to write this

book, editing a previous version, and responding to my questions; J.B. for his comments and support; T.I. for editing a previous version and for contributing to my discussion of Pc 38; J.L., N.L., M.B., M.L.V., A.S., and A.B.G. for their comments on a previous version; and Ñ.B. and S.B. for responding to my questions.

*B.A.*

## NOTE

*Blanket exemptions.* Although BMC<sub>1</sub> says that the four blanket exemptions apply to nearly all of the rules—and so it mentions them rarely—several of the exemptions are omitted from the VIBH’s treatment of many rules. So I have reinserted, in accordance with the VIBH, the appropriate non-offense clauses for each rule.

*Blanket exemptions:* A bhikkhu is absolved of responsibility for an offense if he commits it while 1) insane; 2) possessed by spirits; 3) delirious with pain; or 4) if he is the first offender.

*Third person » second person.* Unlike BMC<sub>1</sub>, which uses the third person pronouns *the bhikkhu* or *one* throughout, I use the second person pronoun *you* because my primary audience is bhikkhus. The exceptions are when I discuss general procedures or protocols (e.g., [Ay 1](#)) or when I paraphrase allowances in the VIBH or KDKS.



## PĀRĀJĪKA



**PĀRĀJĪKA (DEFEAT)**—The pārajikas are the most serious class of offenses in the Bhikkhu Pāṭimokkha. There are four pārajikas, and the penalty for pārajikas is that you are, immediately upon committing the offense, no longer a bhikkhu and no longer in affiliation—i.e., you can no longer participate in any Saṅgha meetings or the uposatha and no longer have a training in common with the bhikkhus—and you are irrevocably barred from reordaining as a bhikkhu for the rest of your life. Even if you conceal your offense and pretend to continue being a bhikkhu, you don't really count as one, and as soon as your deceit is discovered, the other bhikkhus are duty-bound to expel you from the Saṅgha. If you try to ordain in another Saṅgha that doesn't know of your offense, your ordination is invalid and you must be expelled as soon as the truth is known.

¶ Ignorance of the four pārajikas doesn't exempt you from the penalty. This is why the Buddha ordered that they be taught to each new bhikkhu immediately upon ordination (MV.1.78.2–5).

¶ In addition to the four pārajikas in the Bhikkhu Pāṭimokkha and the four additional pārajikas for bhikkhunīs, there are, according to the COMM, twelve equivalent pārajikas. The twelve equivalent pārajikas include the eleven disqualified types who shouldn't be ordained as bhikkhus. If a disqualified person is ordained, his ordination is invalid and he must be expelled from the Saṅgha for life as soon as his true status is known. The twelve equivalent pārajikas are the following:

1. a paṇḍaka.
2. a non-human (e.g., nāgas, petas, devas, and yakkhas).
3. a hermaphrodite.

or a person who

4. poses as a bhikkhu without being a bhikkhu;
5. ordains in another religion without first giving up his status as a bhikkhu;
6. has murdered his father;
7. has murdered his mother;

VMC1: the COMM to Pr 1 says that you are allowed to ordain as a novice, but because the VIN doesn't clearly support this position, not all Saṅghas accept it.

On the four additional pārajikas for bhikkhunīs, see the Bhikkhunī Pāṭimokkha in BO and PĀT and @ <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhuni-pati.html>.

On paṇḍakas, see VMC1, pp. 124–25.

8. has murdered an arahant;
9. has sexually molested a bhikkhunī;
10. has maliciously caused a Buddha to bleed;
11. has caused a schism in the Saṅgha, knowing or suspecting that his position was contrary to the Dhamma-Vinaya;

or

12. a bhikkhunī who has disrobed (cv.20.26.1).

**NOTE:** BMC1, based on cv.20.26.1: Unlike the bhikkhus, the bhikkhunīs don’t have a formal procedure for disrobing. A bhikkhunī who disrobes isn’t allowed to reordain for the rest of her life.



## Pr 1

### Voluntary sex with a human, non-human, or animal

**EFFORT** § Sex. Sex involving the genitals, anus, or mouth (i.e., genital, oral, or anal sex) where one organ enters another organ, “even to the extent of a [BD; BMC1: sesame; ABP: mustard] seed.”

**NOTE:** CBMC1, based on the vv: digital penetration of a vagina entails a Sg (Sg 2). On mouth-to-mouth penetration, see DERIVED OFFENSES, #2.

**NOTE:** BMC1, based on the vv: you would incur the full offense regardless of whether there is a covering between the organs, whether you are actively or passively involved, or whether any of those involved orgasms.

**OBJECT** § A live or dead human, non-human, or animal, whether female, male, neuter, or hermaphrodite.

*Dead.* BMC1, based on the vv: sex with the genitals, anus, or mouth of a corpse (or decapitated head) entails the full offense if the remains are intact enough to have sex with (CBMC1, based on ABP, BD: i.e., mostly non-decomposed).

*Human.* vv: includes yourself (i.e., “self-intercourse”).

*Self-intercourse.* vv: taking your own penis into your own mouth or inserting your own penis into your own anus.

*Non-human.* A yakkha, nāga, or peta.

§ BMC1, based on the vv: you must know it is happening and express consent physically or verbally at any time during the act. KNOWLEDGE & CONSENT

*Consent.* BMC1, based on the vv: mental acquiescence and its physical or verbal expression.

**NOTE:** BMC1, based on the vv: Mere physical compliance without mental acquiescence and its physical or verbal expression doesn't fulfill this factor (e.g., if you are forced to comply physically but don't consent mentally). But complying with a request to have sex and not moving or speaking during the act counts as the expression of mental acquiescence (e.g., if a woman invites you to have sex, saying she will do all of the work, and you comply).

**NOTE:** BMC1, based on the vv: this factor is fulfilled even if you have "impaired faculties" (i.e., you don't feel pleasure during the act). BMC1: this arguably applies to sex as part of a tantric ritual.

§ *Thullaccaya:*

OBJECT & EFFORT

DERIVED  
OFFENSES

1. BMC1, based on the vv: sex with the [ABP, BD: mostly] decomposed mouth, anus, or genitals of a corpse.
2. BMC1, based on the vv: Mouth-to-mouth penetration (i.e., inserting any part of your mouth into the mouth of another being or consenting to the insertion of another being's mouth in your own), regardless of whether the other being is a male, female, or animal. This penalty applies even if no lust is involved, as during mouth-to-mouth resuscitation.

**NOTE:** BMC1: when this act is motivated by lust, you incur a Tc under Pr 1 and whatever penalty you incur under Sg 2.

*Dukkaṭa:*

OBJECT & EFFORT

1. BMC1, based on the vv: sex with any part of a corpse other than its mouth, anus, or genitals.
2. BMC1, based on the vv: sex with an insentient object (e.g., a doll or mannequin).

§ There is no offense

KNOWLEDGE & CONSENT

NON-OFFENSES

1. BMC1, based on the vv: if you are asleep, unconscious, or otherwise unaware during the act;



2. BMC<sub>1</sub>, based on the vv: if you don't consent at any time during the act;
3. BMC<sub>1</sub>, based on the vv: if you consent mentally during the act but put up an honest struggle to free yourself and don't express that consent physically or verbally in any way at any time during the act;

**NOTE:** BMC<sub>1</sub>, based on the vv: if you don't put up an honest struggle to free yourself and consent mentally at any time during the act, even if only fleetingly, you incur the full offense.

and there is no offense

4. if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* Only while your perceptions are deranged. BMC<sub>1</sub>: a bhikkhu under the influence of a psychosis-inducing drug would come under this exemption but one under a more common intoxicant wouldn't.

*Possessed by spirits.* Only while your perceptions are deranged.

RELATED § *Saṅghādisesa:*

- OFFENSES
1. [Sg 2](#): lustful bodily contact with any part of a living female's body.
  2. [Sg 4](#): telling a female that having sex with a bhikkhu would be beneficial.

Pr 2

## The theft of anything worth 1/24 oz t of gold or more

OBJECT § Anything worth 5 māsaka or more that isn't given (i.e., belonging to someone else).

*Māsaka.* v/SUB: 1 māsaka = 4 rice grains' weight in gold. BMC<sub>1</sub>: 20 rice grains' weight in gold = 1/24 oz t of gold.

*Not given.* Not given, not forfeited, not abandoned/discarded; [COMM: guarded, protected,] claimed, possessed by someone else.

*Abandoned.* The owner abandoned all sense of ownership of it.

*Guarded.* COMM: e.g., objects offered to a Buddha image, cetiya, or other sacred place, where the objects are guarded by people and aren't the property of the Saṅgha.

*Cetiya.* CBMC<sub>1</sub>, based on BMC<sub>1</sub>: a shrine typically containing sacred objects.

1/24 oz t of gold =  
 US\$61.19; £43.25; €49.34;  
 CA\$75.50; AU\$75.69;  
 THB 1,921.48; LKR 9,423.25;  
 MMK 81,388.58;  
 KHR 246,934.10;  
 LAK 509,060.49  
 (@ 5:30 PM EST on  
 1/29/2018 @goldprice.org)

**NOTE: COMM:** The Saṅgha is duty-bound to care for objects given to a cetiya but has no rights of ownership over them. Objects given to the Saṅgha may be used for the purpose of a cetiya, but objects given to a cetiya may not be used for the purpose of the Saṅgha. *Claimed.* The owner retains a sense of ownership of the object. *Belonging to someone else.* BMC1, based on the VIBH: i.e., belonging to another person or a group.

§ Perceiving it as not given (i.e., believing that it isn't forfeited or abandoned/discarded and is [COMM: guarded, protected,] claimed, and possessed by someone else). PERCEPTION

§ To steal it. INTENTION

**NOTE: conditional intent.** COMM: there are two ways of taking with conditional intent: putting a condition on

1. the object. COMM: e.g., you enter a dark storeroom and take a sack full of objects, thinking, If the sack contains cloth, I'll steal it; if it contains just thread, I won't. If the sack contains cloth, the cloth is stolen when you move the sack from its place. If the sack contains only thread and you return it to its place, you commit no offense;
2. the place. COMM: e.g., If I can take this past X, I'll steal it; if anyone sees me beforehand, I'll pretend that I'm just looking at it and will return it to its place. The theft is committed when you take the object past X.

§ BMC1: the VIBH defines *taking* in various situations: EFFORT &

1. *Moving the object from its place*—e.g. moving an object DERIVED
  - a. that is buried in, sitting on, or hanging above the ground; OFFENSES
  - b. that is on another object that is on the ground;
  - c. that is floating, flying, or dropping in mid-air;
  - d. that is sitting in a boat or vehicle;
 

**NOTE:** VIBH: objects in a vehicle also count as taken when the vehicle is moved from its place.
  - e. that you caused someone to drop;
  - f. (an animal) that you might pick up or push from its place;
  - g. that you were asked to guard.

*Dukkaṭa:* each step up through touching the object.

*Thullaccaya*: making the object budge without moving it from its place.

2. “Cutting off” a fistful (taking objects in a container). COMM: e.g., reaching into a container and grabbing a fistful of coins so that the coins in your fist are no longer in contact with any of the other coins in the container. It counts as taken before it is removed from the container.

*Dukkaṭa*: each step up through touching the object.

*Thullaccaya*: making the object budge without fully cutting off a fistful.

3. *Putting a vessel into a pool of liquid or pile of objects and causing some of the pool or pile to enter the vessel*. It counts as taken when the liquid or objects in the vessel are no longer in contact with any of the liquid or objects in the pool or pile.

**NOTE:** BMC1, based on the VIBH: if the liquid or object is in a container, it counts as taken before the liquid or object is removed from the container.

*Dukkaṭa*: each step up through touching the pool or pile.

*Thullaccaya*: making a pool of liquid or pile of objects budge without getting 5 māsakas worth separated from the pool or pile and into the vessel.

4. *Removing entirely from the mouth of a container* (taking objects from a container that are too large to fit in a hand or vessel).

*Dukkaṭa*: each step up through touching the object.

*Thullaccaya*:

- a. Lifting the object (while it is still in the container).
- b. Bringing the object to the mouth of the container.

5. *Drinking liquid from a container without moving the container from its place*. COMM: it counts as taken when the ingested liquid is no longer in contact with the liquid in the container (e.g., by swallowing, closing your lips, or by removing your mouth from the container).

*Dukkaṭa*: each step up through drinking up to 1 māsaka worth of liquid.

*Thullaccaya*: drinking more than 1 māsaka but less than 5 māsakas’ worth of liquid.

6. *Moving the object from one part of the body to another* (taking an object that you are already carrying).

*Dukkaṭa*: each step up through touching the object with the intent to move it or drop it.

*Thullaccaya*: moving the object (before putting it on another part of the body).

7. *Dropping the object* (taking an object that you are already carrying).

*Dukkaṭa*: each step up through touching the object with the intent to drop it.

*Thullaccaya*: moving the object (before dropping it).

8. *Causing the object to move upstream, downstream, or across water* (taking a boat or any water vessel).

*Dukkaṭa*: each step up through loosening the moorings or touching the object.

*Thullaccaya*: making the object rock without causing it to move a hair-breadth upstream, downstream, or across the water.

9. *Breaking an embankment so that water flows out* (BMC1: taking water from a lake, canal, or reservoir).

*Dukkaṭa*: each step up through breaking the embankment and letting up to 1 māsaka's worth of water flow out.

*Thullaccaya*: letting more than 1 māsaka but less than 5 māsakas' worth of water flow out.

10. *Causing an animal* (or person [e.g., a slave]) *to move all of its feet*.  
COMM: it can be taken by touching the animal or not (e.g., by luring or threatening it). If the animal is lying down, it counts as taken when you make it get up on its feet. If you are helping a slave escape from slavery, the slave counts as taken when the slave follows your order or advice to escape.

**NOTE:** COMM: the factor of effort isn't fulfilled if you simply tell the slave of good ways to reach freedom or offer food or protection along the way.

*Dukkaṭa*: each step up through touching it.

*Thullaccaya*: each step in getting it to move any of its feet prior to when it moves its last foot.

11. *Cutting down* (taking plants growing in a place, whether on land or in water). COMM: it counts as taken when you sever it.

*Dukkaṭa*: each step prior to the next-to-last cut before severing it.

*Thullaccaya*: the next-to-last cut before severing it.

12. *Causing the owner to give up trying to regain possession of land* (e.g., fields, orchards, building sites, or buildings) *or objects deposited with a bhikkhu for safekeeping.* COMM: includes loaned objects.

*Dukkaṭa:*

- a. (for objects in safekeeping) Each step up through telling the owner, I didn't receive it.
- b. (when causing the owner to give up trying to regain possession of land) All steps up to claiming the land.

*Thullaccaya:*

- a. (for objects in safekeeping) Causing the owner to doubt whether the owner will get it back. If the case goes to court and you lose, you incur another Tc.
- b. (for land) Causing the owner to doubt whether the owner will lose the land.

*Court/legal action.* VIBH: If you initiate and prevail in legal action against someone to cause that person to give up possession of property that you know that person rightfully owns, you commit the full offense when you win the case. VMUK: it counts as taken when you win in the final court to which you or the owner appeals.

**NOTE:** COMM: any bhikkhu who assists you in such legal action also incurs the full offense if you win and a Tc if you lose (BMC1: only if he perceives the case to be fraudulent).

13. *Shifting a boundary marker* (i.e., taking parcels of [BMC1: Saṅgha] land).

*Dukkaṭa:* each step up through moving the boundary marker from its place.

*Thullaccaya:* each step between moving the boundary marker from its place and putting it in a new place.

14. *Accomplices.* When getting an accomplice to steal an object worth 5 māsakas or more, it counts as taken when the accomplice takes the object as instructed.

**NOTE:** BMC1, based on the VIBH: if the accomplice doesn't carry out your instructions exactly, you don't incur the penalty for the theft but you incur a Dk for proposing the theft and a Dk or Tc (depending on the value of the object) for getting the accomplice to agree to the theft—regardless of whether the accomplice gets away with the theft or whether the accomplice shares

the stolen object with you. If the accomplice is a bhikkhu, he incurs the offense appropriate to the value of the object.

*Dukkata:*

- a. Telling an accomplice to take an object of any value (i.e., grounds for a Pr, Tc, or Dk).

*Telling.* COMM: explicitly commanding; BMC<sub>1</sub>: a clear, imperative statement. BMC<sub>1</sub>, based on the VIBH: includes gestures or signs that are intended and understood as a command to take an object (e.g., winking or raising an eyebrow).

**NOTE:** VIBH: the accomplice must act at the time of the sign (s/COMM: i.e., must start trying to take the object right after the sign) for the sign to fulfill the factor of effort.

- b. When the accomplice agrees to steal an object worth less than 5 māsakas (i.e., grounds for a Tc or a Dk).

**NOTE:** VIBH: if you want to call off the theft but aren't able to do so before the accomplice steals the object, you still incur the offense appropriate to the value of the object.

*Thullaccaya:* when the accomplice agrees to steal an object worth 5 māsakas or more (i.e., grounds for a Pr).

*Non-offense:* if your statement or gesture isn't a clear imperative (e.g., you simply tell the accomplice where the object is located and that it would be easy to steal), even if the accomplice commits the theft.

**NOTE:** *shared responsibility.* If a group of bhikkhus work together to steal an object worth 5 māsakas or more (or objects collectively worth 5 māsakas or more), all of the bhikkhus in the group incur the full offense—even if only one of them commits the theft or if the objects, when divided up, yield shares that are each worth less than 5 māsakas.

Special cases in the VIBH:

1. *Swindling.* Taking a portion rightfully going to another bhikkhu when objects are being distributed by lot in a Saṅgha.
2. *Smuggling.* Hiding objects subject to a customs duty when going through customs to avoid paying the duty. It counts as taken when you leave the customs area without paying the duty.

**NOTE:** VIBH: the value of the object is the duty owed and not its selling price.

*Dukkaṭa:*

- a. Each step up through touching the object with the intent to take it out of the customs area.
- b. Evading a customs area to avoid paying a customs duty (COMM: only if you evade the customs area by 2 leḍḍupātas [-36 m; ~118 ft] or more).

*Thullaccaya:* making the object move with the intent to take it out of the customs area (before you leave the customs area).

*Non-offenses:*

- a. vv: unknowingly taking a dutiable object through customs without paying the customs duty.

*Unknowingly.* BMC1, based on the vv: you know that you have the item with you but not that it is subject to a customs duty or you don't know that you have the item with you.

- b. COMM: if you tell the customs official that you have an item subject to customs duty but the official decides not to collect the duty.

- c. COMM: taking a dutiable item through customs with conditional intent (i.e., if they ask to see my belongings, I'll pay the fee but if they don't, I won't).

**NOTE:** BMC1: nowadays, people entering a customs area choose different passageways based on whether they have goods to declare. You can't take advantage of this allowance for conditional intent if you have goods to declare and knowingly enter the passageway for people without goods to declare.

**NOTE:** *contraband.* BMC1: Items that a customs official would confiscate outright rather than allow into a country would come under *smuggling*. Their selling value determines the severity of the offense.

**NOTE:** *tax evasion.* BMC1, based on the vibh: Evasion of other taxes claimed by the government would constitute the full offense only if the object being taxed is impounded on government property and you evade the tax by taking the object out of impoundment without paying a fee. The penalty for other kinds of tax evasion is a Dk.

3. *Malfeasance.* BMC1, based on the vv: wrongfully depriving someone of a rightful inheritance.

4. *Destruction of property.* Breaking, scattering, burning, or otherwise rendering unusable someone else's property. BMC1, based on the COMM: it counts as taken only if you move the object from its place before destroying it. (If you don't move it from its place, destroying it is a Dk.)

Special cases in the COMM:

1. *False dealing.* Making counterfeit currency or using counterfeit weights. It counts as taken when the counterfeit is accepted.

**NOTE:** BMC1: false dealing should be considered deceit rather than theft because the counterfeit is a form of a lie (and should come under Pc 1).

2. *Robbery.* Using threats to compel the owner to give up an object. It counts as taken when the owner complies.

3. *Concealing.* Finding an object left on the ground and, to deceive the owner, covering it up with the intent to steal it later. If the owner, after searching for the object, temporarily abandons the search and you pick it up, it counts as taken when you move it from its place.

**NOTE:** COMM: if the owner, deciding that the object is lost, permanently abandons it before you pick it up, you aren't guilty of theft but owe the owner compensation.

*Compensation.* BMC1: The Canon doesn't require a bhikkhu to compensate the owner. Even with copyright infringement, which in practice is judged not as theft but of fair use, a bhikkhu doesn't owe the copyright holder compensation for unfair use. But the Saṅgha can force a bhikkhu to apologize to the owner of the object (CV.1.20).

On forcing a bhikkhu to apologize, see BMC2, chap. 20.

Additional special cases:

1. *Taking belongings of the Saṅgha.* Heavy/expensive property of the Saṅgha counts as taken if you appropriate it as your own when you know that it isn't yours to take.

*Heavy/expensive property.* Monastery land, buildings, and furnishings.

*Dukkāṭa:* vv: taking heavy/expensive property of the Saṅgha donated for use in a particular monastery and using it elsewhere.

*Thullaccaya:* giving away heavy/expensive property of the Saṅgha to anyone, lay or ordained, regardless of the value of the object.

On the types of Saṅgha property, see BMC2, chap. 7.



*Non-offense*: taking on loan any heavy/expensive property of the Saṅgha with the intent to return it.

5. *Deceit*. BMC1, based on the vv: lying to deceive a person into giving an object doesn't count as theft but as a lie (and should come under Pc 1).
2. *Receiving stolen goods*. BMC1: although Western criminal law equates the receipt of stolen goods with stealing, an example in the vv suggests that there is no offense for receiving stolen goods that you know are stolen.

#### ADDITIONAL § *Thullaccaya*:

##### DERIVED OBJECT

##### OFFENSES

1. If it is worth more than 1 māśaka but less than 5 māśakas (BMC1, based on the v/SUB: i.e., more than 1/120 oz t of gold but less than 1/24 oz t of gold);

1/120 oz t of gold =  
US\$12.24; £8.65; €9.87;  
CA\$15.10; AU\$15.14;  
THB 384.30; LKR1,884.65;  
MMK16,277.72;  
KHR 49,386.82;  
LAK 101,812.10  
(@ 5:30 PM EST ON  
1/29/2018 @ [goldprice.org](https://goldprice.org))

##### *Dukkaṭa*:

##### OBJECT

1. If it is worth 1 māśaka or less (BMC1, based on the v/SUB: i.e., 1/120 oz t of gold or less).
2. Taking cloth from an undecomposed corpse (COMM: i.e., one that is still warm).

##### OBJECT & PERCEPTION

3. vv: if it isn't not given but you perceive that it is not given (e.g., you see objects during the day that you want to steal and return to steal them at night, but instead of taking the objects you saw, you end up taking some of your own possessions).

##### EFFORT

4. Breaking, scattering, burning, or otherwise rendering unusable someone else's property (vv: e.g., if you plan to steal an object but end up destroying it without moving it from its place).  
**NOTE:** BMC1, based on the COMM: this non-offense only applies if you don't move it from its place before destroying it; if you move it from its place before destroying it, you fulfill the factor of effort for the full offense.

BMC1: § *Copyright infringement*. Copyright infringement involves the extent to which a person in possession of something may fairly copy it for the person's own use (or give or sell it to someone else) with-

out compensating the copyright owner. In practice, such cases are judged not as theft but of fair use, which wouldn't fulfill the factors of object & effort. Rather, copyright infringement should be considered as acting for the non-gain of the copyright owner or wrong livelihood, which both entail a Dk under the general rule against misbehavior (cv.5,36).

*Copying computer software.* If you agree to the terms of use and violate any of those terms (e.g., copying the software for someone else), you incur the penalty for a broken promise (a Dk). If you receive pirated software, you incur no penalty for violating the terms of use as long as you don't agree to them.

*Credit card theft.* Attempting a purchase with a stolen credit card is equivalent to telling an accomplice to take an object, as you are telling the clerk to transfer funds from the credit card company's account. You incur the full offense when the funds are transferred from the credit card company's account to another account. Similar considerations apply to the unauthorized use of debit, ATM, or phone cards, personal ID numbers, and using forged checks.

*Dukkaṭa:* handing the card to the clerk (which is a gesture of command).

*Thullaccaya:* when the clerk tries to transfer the funds (i.e., when the clerk swipes the card).

**NOTE:** NP 20 forbids a bhikkhu from using a credit card to purchase anything, even if the credit card were his to use.

*Unauthorized telephone or internet use.* It is theft only if the charges are automatically transferred from the owner's account (i.e., automatic withdrawal or payment). If the owner is simply billed, it is a promise made in bad faith (a Dk under MV.3.14.1–14).

*Impounded objects.* Treated under *smuggling*.

§ There is no offense  
OBJECT

1. vv: for a visiting bhikkhu who takes, for the sake of food, fruit from a tree belonging to the Saṅgha;
2. if it belongs to a peta or animal;  
*Peta.* COMM: includes devas and human corpses that are no longer warm.

ADDITIONAL  
NON-OFFENSES

3. BMC<sub>1</sub>, based on the vv: for receiving stolen goods, even if you know that they are stolen;

#### PERCEPTION

4. if you perceive that it is given, forfeited, abandoned/discarded, unguarded, unprotected, unclaimed, or not possessed by someone else, regardless of whether it is;  
*Unguarded.* BMC<sub>1</sub>, based on the COMM: if objects donated to a cetiya are no longer under anyone's care, they count as unguarded and may be removed for safekeeping, preferably to another cetiya and not for personal use.
5. BMC<sub>1</sub>, based on the VIBH: if you are in doubt about whether it has been forfeited or abandoned/discarded or whether it is unguarded, unprotected, unclaimed, or not possessed by someone else;
6. if you perceive that it belongs to you;
7. BMC<sub>1</sub>, based on the vv: if you perceive that it is given by the person who owns it when the person doesn't own it and isn't authorized to give it (e.g., a groundskeeper in an orchard allows bhikkhus to take fruit even though he isn't authorized to do so);
8. BMC<sub>1</sub>, based on the vv: if you are taking it from a Saṅgha's common stores on the assumption that you can help yourself, even if the assumption is false;

#### INTENTION

9. if your intention isn't to steal it;
10. if you are taking it temporarily or on trust;  
*Temporarily.* COMM: taking it with the intent to return it.  
*On trust.* See Pc 59, NON-OFFENSES, #2.  
**NOTE:** BMC<sub>1</sub>: there is no offense even if the assumption about the trust is false.
11. vv: if it is left in a place where it might be damaged or lost and you are putting it in safekeeping for the owner;
12. vv: if you feel compassion for an animal caught in a trap and free it;
13. vv: if you see a cloak [BMC<sub>1</sub>: or any object] blown by the wind and catch it to return it to the owner;

For more on taking  
objects on trust, see  
BMC<sub>1</sub>, pp. 76–77.

EFFORT

- 14. vv: for reporting a bequest to an heir according to the original owner’s wishes;
- 15. vv: for using psychic powers to retrieve kidnapped children; and there is no offense
- 16. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

**Intentionally causing the death of a human**

Pr 3

§ A human.

*Human.* From when consciousness first arises in the womb (i.e., conception) to when it dies.

**NOTE:** BMC1, based on the vv: intentionally causing an abortion at any stage between conception and birth entails the full offense (e.g., arranging for the operation, supplying medicine, or giving advice that results in an abortion).

OBJECT

§ Knowingly, consciously, intentionally, deliberately, and purposefully aiming at death.

*Knowingly.* Knowing that your actions could cause death.

*Aiming at death.* BMC1, based on the vv: intending for your actions to result in death and being aware that there is a being that could die.

INTENTION

**NOTE:** BMC1: An act of manslaughter counts as intentional only when there is a clear decision to kill. So this factor isn’t fulfilled if you strike and kill a person unthinkingly in a sudden fit of rage without the clear intent to kill.

**NOTE:** BMC1, based on the vv: killing with compassionate motives (i.e., mercy killing) still fulfills this factor.

§ Perceiving it as a being that could die.

**NOTE:** BMC1, based on the vv: you need not know that the being is a human to fulfill this factor (COMM: e.g., deliberately killing a being that you perceive to be a non-human when it is a human).

**NOTE:** COMM: if you intend to kill a particular person but kill another person, mistaking that other person for the intended victim, you still incur a Pr.

PERCEPTION

EFFORT § Whatever you do by body or speech [CBMC1, based on the COMM: or mind] to cause a person to die, e.g.

1. taking life

- a. with your body (e.g., hitting with your hands or feet, using a weapon, handing poison to a person, or giving an abortifacient to a pregnant woman);
- b. by throwing (e.g., throwing a stone or shooting a gun);
- c. with a stationary device (e.g., setting a trap, digging a pitfall, putting a weapon in a place where a victim may fall, sit, or lie down on it, or putting poison in food [BMC1: or setting out a land mine]);

*Digging a pitfall.* vv: if you dig a pitfall to cause the death of any beings that fall into it, you incur a Pr if a human falls into it and dies and a Pc (Pc 61) if an animal falls into it and dies.

**NOTE:** COMM: If you renounce your intention to cause death with the pitfall, you must fill it in so that it can't cause injury. If a person is injured by the pitfall and dies from the injury, you incur the full offense.

BMC1, based on the COMM: the same judgment applies to any other attempt to kill not aimed at a particular victim, e.g.

- 1) building a trap with the intent to kill. To be absolved of the offense, you must destroy the trap so thoroughly that it can't be reassembled;
  - 2) writing a passage describing the advantages of dying with the thought that anyone who reads it might commit suicide. To be absolved of the offense, you must destroy the writing so thoroughly that it can't be pieced together.
- d. by commanding (i.e., telling someone else to kill);  
*Command.* BMC1: imperative statements or express commands, e.g.

- 1) getting someone else, through sign or verbal command, to kill;

**NOTE:** COMM: if you specify the person to be killed, the time, the place, the weapon to use, how the weapon should be used, or the position the victim should be in,

the accomplice must kill the person exactly as specified or you don't incur the full offense.

**NOTE:** BMC<sub>1</sub>: if the accomplice doesn't know that the act will result in death and the act results in death, the instigator still incurs the full penalty but the accomplice (CBMC<sub>1</sub>: if a bhikkhu or bhikkhunī) incurs no offense.

- 2) vv: recommending means of abortion;
- 3) vv: recommending means of euthanasia;
- 4) vv: recommending means of capital punishment (e.g., vv: telling an executioner to kill a person mercifully with a single blow. COMM: if the executioner needs more than a single blow to execute the person, you incur a Tc).

*Indirect statements.* BMC<sub>1</sub>: The COMM says that indirect statements that aren't imperatives would qualify as commands or recommendations, but examples of commands and recommendations in the [CBMC<sub>1</sub>: VIBH & VV] are all expressed as imperatives (e.g., Do X). The only examples of indirect statements in the [CBMC<sub>1</sub>: VIBH & VV] are those in which a bhikkhu expresses a wish, O, If only Y were murdered, which is a Dk regardless of whether it is said publicly or privately and regardless of your perception as to whether it is said publicly or privately.

COMM: additional means of taking life include killing

- e. by magical formula (e.g., using voodoo or reciting passages to invoke malevolent spirits to kill someone);
- f. by psychic powers (e.g., using the evil eye or other similar powers). BMC<sub>1</sub>, based on the vv: i.e., using your powers of concentration to kill.

2. searching (COMM: arranging) for an assassin. BMC<sub>1</sub>, based on the Canon: i.e., arranging for an assassin to kill you (e.g., getting a doctor to arrange your assisted suicide);

**NOTE:** BMC<sub>1</sub>: helping to arrange an assisted suicide for someone else would come under *commanding*, as would arranging an assassin for someone else when it isn't at that person's request.

3. describing the advantages of dying—by voice, writing, or messenger (e.g., berating a person on his or her deathbed for remaining alive or telling a person of the miseries of life or the bliss of dying and going to heaven to hasten death). Includes

commanding or recommending to someone to describe the advantages of dying;

4. inciting a person to die by voice, writing, or messenger (e.g., recommending suicide, telling a person to go to a dangerous place, or arranging a terrible or beautiful sight or sound). Includes commanding or recommending to someone to incite someone else to die.

BMC1: the following don't fulfill the factor of effort:

1. Inaction. BMC1: e.g., sitting idly or recommending that someone else sit idly while a person gets swept away by a flood.
2. Medical care and life support. BMC1, based on the VIBH: withholding or discontinuing a treatment that may prolong a patient's life doesn't fulfill the factor of effort because it doesn't cut off the life-faculty but allows it to end on its own.

*Shared responsibility.* BMC1, based on the VV, VIBH to Pr 2: actively assisting in a murder would also fulfill this factor, even if you don't deliver the fatal blow (VV: e.g., if a group of bhikkhus administer a treatment to a sick bhikkhu with the intent to kill or help prepare medicine for him with the intent to kill, all of them incur a Pr if the sick bhikkhu dies because of the treatment or medicine).

For more on medical care and life support, see BMC1, pp. 89–90 & BMC2, chap. 5.

RESULT § Your actions cause the person's life-faculty to be cut.

**NOTE:** COMM: if you intend to kill a group of people, you incur a Pr if anyone in the group dies because of your effort to kill.

**NOTE:** BMC1: the COMM discusses two scenarios related to the factor of result and digging a pitfall: you incur the full offense

1. if your intended victim falls into the pitfall and climbs out but later dies of a disease that develops directly related to the fall, or if the disease goes into remission but later kills the victim, or if complications arise from the disease and the victim dies from a combination of the disease and its complications (and the disease and not the complications is the predominant cause of death);
2. if your intended victim, who is being chased by thieves, falls into the pitfall and the thieves drag him out and kill him.

§ *Thullaccaya*:

DERIVED  
OFFENSES

OBJECT

1. If it is a non-human (e.g., a *yakkha*, *nāga*, or *peta*. COMM: includes *devas*).
2. BMC<sub>1</sub>, based on the vv: attempting suicide in a way that would endanger someone else.

EFFORT, INTENTION, & RESULT

3. ABP; BD: if, with the intent to kill, you massage, bathe, anoint, or give food or drink to a sick *bhikkhu* or make him get up or fall down, and the sick *bhikkhu* dies.
4. vv: using a person to test poison. COMM: If your intention is to find out whether the poison is strong enough to kill a person or whether the person is strong enough to survive the poison, you incur a Tc if the person dies. If your intention is to cause that person's death, you incur a Pr if the person dies and a Tc if the person doesn't die.
5. vv: giving an abortifacient to a pregnant woman and the woman dies but the baby survives.

*Dukkaṭa*:

EFFORT

1. vv: giving medicine to a infertile woman who wants to become fertile.
2. vv: giving medicine to a fertile woman who wants to become infertile.
3. Making an indirect statement inciting murder.
4. (when inciting or arranging for someone to kill) If you specify the person to be killed, the time, the place, the weapon to use, how the weapon should be used, or the position the victim should be in, and the accomplice kills the person but not exactly as specified.

EFFORT, INTENTION, & RESULT

5. For each separate act in a murder attempt if the intended victim experiences neither pain nor injury.
6. If the intended murder victim merely experiences pain or injury from your effort to kill.



## NON-OFFENSES § There is no offense

### INTENTION

1. for taking life unintentionally, unknowingly, or when not aiming at death;

*Unintentionally.* vv: acting accidentally (e.g., accidentally dropping a stone, brick, or adze).

*Unknowingly.* vv: when deliberately acting without knowing that the action could cause death (e.g., giving poisoned food to someone when you don't know that it is poisoned).

*Not aiming at death.* vv: for deliberately acting without intending to cause death (BMC1: e.g., trying to help a person who is choking and inadvertently killing the person).

**NOTE:** BMC1: if you intend to shoot someone to death but inadvertently kill someone else, you don't incur a Pr but incur a Dk for each separate act in the murder attempt.

and there is no offense

2. BMC1, based on the THAI: if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

*Possessed by spirits.* See Pr 1, NON-OFFENSES, #4.

### RELATED § *Pācittiya:*

- OFFENSES
1. Pc 20: knowingly pouring water containing beings onto grass or clay; COMM: knowingly pouring into such water anything that would kill them.
  2. Pc 61: intentionally killing an animal.
  3. Pc 62: using water that you know contains beings that will die from its use.
  4. Pc 74: if you intend simply to hurt or injure a bhikkhu and he dies.

### *Dukkaṭa:*

1. Throwing a stone for fun.
2. Throwing yourself from a high place.
3. Sitting on a seat without checking it first.

## Pr 4

### Lying about attaining a superior human state

§A [ABP, BMC1: superior human state; BD: super-human achievement; TAP, PĀT: superhuman state]. OBJECT

*Superior human state.* COMM: there are two categories:

1. *Mahaggata dhamma* (enlarged states). Related to meditative absorption—the four jhānas, the four formless attainments, and seven of the eight knowledges.
2. *Lokuttara dhamma* (transcendent states). Related to the eradication of the mental fetters—the four paths, four fruitions, and nibbāna.

**NOTE:** BMC1: *superior human state* doesn't include abilities that aren't based on jhāna (e.g., divination, giving protective charms, casting malevolent spells, psychic healing, or acting as a medium).

For more on superior human states, see BMC1, pp. 95–101.

§ Perceiving that it isn't present within you.

PERCEPTION

**NOTE:** BMC1, based on the VIBH: you must perceive without a doubt that it isn't present within you to fulfill this factor.

**NOTE:** BMC1, based on the VIBH: whether you have actually attained it isn't a mitigating factor.

§ BMC1, based on the VIBH: falsely [BD: claiming; BMC1: reporting] to another person that it is present within you or that you are in that state. EFFORT

*Claiming.* By speech. BMC1, based on the VV: explicitly or implicitly. BMC1, based on the VV: includes gestures. BMC1: includes writing.

*Explicitly.* VIBH: e.g., I've attained the first jhāna; I've seen the heavenly realms.

*Implicitly.* VIBH: e.g., I delight in an empty dwelling. BMC1: e.g., I have no doubts about the Buddha's teaching.

**NOTE:** BMC1, based on the VV: you must explicitly mention yourself in connection with a superior human state to fulfill this factor, although the reference to the superior human state may be explicit or implicit.

*Person.* Male or female, lay or ordained.

**NOTE:** BMC1, based on the COMM: falsely claiming that you attained a lokuttara dhamma in a previous life also fulfills this factor but falsely claiming that you attained a mahaggata dhamma in a previous life doesn't.

**NOTE:** UNDERSTANDING: BMC1, based on the VIBH: whether the listener understands the statement isn't a mitigating factor.

INTENTION § The statement is

1. meant to misrepresent the truth (BMC1, based on the VIBH: i.e., you know before making the statement that it is a lie);
2. motivated by evil desire.  
*Evil desire.* COMM: the wish for others to believe that a skillful state that isn't present within you is present (BMC1: i.e., you want your statement to be taken seriously).

UNDERSTANDING § BMC1, based on the VIBH: understanding that you are falsely claiming that it is present within you or that you are in that state; COMM: the listener hears the statement clearly enough to know that it is a claim, regardless of whether the listener understands the names for the superior human state or whether the listener believes the statement is true.

For more on the COMM's interpretation, see BMC1, pp. 105–107.

**NOTE:** BMC1: the COMM's interpretation of *understanding* appears to be based on a misreading of the VIBH.

DERIVED § *Thullaccaya:*

OFFENSES EFFORT & UNDERSTANDING

1. If you mention yourself implicitly but the superior human state explicitly and are aware of the implicit meaning.

EFFORT, INTENTION, & UNDERSTANDING

2. If you intend to falsely claim one superior human state but, through a slip of the tongue, mistakenly refer to another superior human state and you aren't aware of your mistake.

*Dukkaṭa:*

EFFORT

1. vv: falsely claiming a superior human state in private (CBMC1: i.e., to yourself) [COMM; K/COMM: or to a non-human (e.g., an animal or deva)].

EFFORT & UNDERSTANDING

2. If you mention yourself implicitly but the superior human state explicitly and aren't aware of the implicit meaning.

INTENTION

3. vv: engaging in a special practice simply to impress others.

*Special practice.* vv: e.g., living in the forest [BMC1, based on the vv: or observing *dhutaṅga* (ascetic) practices].

§ There is no offense

NON-OFFENSES

PERCEPTION

1. ABP, BD: if it is based on overestimation (BMC1: i.e., an exaggerated understanding of your attainment);

EFFORT & INTENTION

2. if you make a slip of the tongue (i.e., intending to say something that isn't a claim but accidentally saying something that sounds like a claim);
3. vv: if you aren't intending to boast (s/COMM: i.e., fulfilling the factor of effort without intending to speak of a superior human state and without being aware that it implies such a state; BMC1: i.e., making a claim that sounds like an implicit reference to a superior human state but isn't intended as such);

**NOTE:** BMC1, based on the vv: this exemption applies if you explicitly refer to yourself but not if you explicitly refer to the superior human state.

and there is no offense

4. if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

*Possessed by spirits.* See Pr 1, NON-OFFENSES, #4.

§ *Saṅghādisesa:*

RELATED

1. Sg 8: unfoundedly accusing a bhikkhu of lying about attaining a superior human state because you want him expelled.

OFFENSES

*Pācittiya:*

1. Pc 1:
  - a. Lying about someone else's attainment of a superior human state.
  - b. BMC1, based on the vibh: if you are in doubt about your attainment of a superior human state but make a definite claim to it.
  - c. BMC1, based on the vibh: sarcastically claiming a superior human state without intending to be taken seriously.

2. **Pc 8:** telling an unordained person about a superior human state that you attained.

*Pārājik'uddeso niṭṭhito*

## SAṄGHĀDISESA



SAṄGHĀDISESA (INVOLVING THE SAṄGHA IN THE INITIAL AND SUBSEQUENT ACTS)—The saṅghādisesas are the second most serious class of offenses in the Bhikkhu Pāṭimokkha. There are thirteen saṅghādisesas, and the penalty for saṅghādisesas is that you are required to tell a suitable bhikkhu of the offense and to ask a Saṅgha of at least four bhikkhus to impose a six-day period of penance (*mānatta*) on you. If you commit a saṅghādisesa and conceal it from your fellow bhikkhus past the following dawnrise, you must observe an additional period of probation (*parivāsa*) for the same number of days as you concealed the offense. Only after you complete your probation may you ask for the six-day period of penance. Once you complete your penance, you must ask a Saṅgha of at least twenty bhikkhus to give you rehabilitation. For details on concealment, penance, and probation, [see app. 5](#).

¶ The thirteen saṅghādisesas are classed as heavy offenses (*garukāpatti*), not only because of their seriousness but because the procedures of penance, probation, and rehabilitation are burdensome by design, both for the offender and the Saṅgha—an added deterrent for any potential offender.

¶ In its discussion of [Sg 10–13](#), the VIBH says that “[f]or one who commits [the full offense], the [Dk] with the notification and the [Tcs] with the two proclamations subside,” and the commentaries derive from this a general principle that “when a heavier penalty is incurred ... only that penalty is counted, and the preceding lighter ones are nullified”; the commentaries then use the Great Standards to apply this principle to all of the rules (ABP; BMC1 64). But the Canon doesn’t mention this passage in any other rules, which suggests that it applies only to [Sg 10–13](#). So aside from those four rules, you must make amends for all of the offenses you incur in the course of committing an act involving multiple classes of offenses.



## Sg 1 Intentionally causing yourself to emit semen

RESULT § Emission of semen [BMC1, based on the COMM: upon orgasm].

*Emission.* COMM: when semen enters the urinary tract.

**NOTE:** BMC1: whether semen exits the body at orgasm is irrelevant.

INTENTION § Aiming at causing an emission (i.e., having willed, having made the decision knowingly and consciously).

*Having willed.* COMM: having willed, having planned, with the intention of enjoying bringing about an emission.

**NOTE:** BMC1: the COMM's limitation of intention to enjoyment has no basis in the Canon.

*Having made the decision.* COMM: having summoned a reckless mind state, "crushing" through the power of an attack (BMC1 on Pr 3: i.e., aggressively overcoming, through a brute act of will, any contrary thoughts or hesitation).

*Knowingly.* COMM: knowing that I am making an exertion [s/COMM: for the sake of an emission].

*Consciously.* Being aware that your actions are bringing about an emission.

**NOTE:** BMC1: to fulfill this factor, you must decide to overcome all hesitation by aggressively setting upon an action aimed at causing emission (i.e., not just toying with the idea).

EFFORT § Any bodily effort

1. made at an internal object (i.e., your own body);

2. made at an external object (i.e., any animate or inanimate object);

3. made at an internal and external object (i.e., a combination of 1 & 2);

4. in the air (e.g., shaking your pelvis in the air).

**NOTE:** BMC1, based on the vv: includes getting someone else, by command or consent, to make the effort for you.

*Consent.* BMC1, based on the vv to Pr 1: mental acquiescence and its verbal or physical expression (including lying still) while someone else causes you to emit.

**NOTE:** BMC1, based on the vv: effort with your eyes alone (i.e., looking at an object that inspires lust) doesn't fulfill this factor for the full offense (but gazing at a female's genitals is a Dk).

§ *Thullaccaya*:

INTENTION & EFFORT

DERIVED  
OFFENSES

1. BMC1, based on the vv: making a bodily effort that is aimed at emission (before you emit) (BMC1: includes if you recognize sexual stimulation and don't immediately cease the cause of it).

§ There is no offense for emitting

NON-OFFENSES

INTENTION

1. unintentionally, e.g.
  - a. BMC1, based on the vv: accidentally (e.g., toying with your penis simply for the pleasure of it and unintentionally causing an emission);
  - b. BMC1, based on the vv: not knowing that you are making an effort (e.g., while sleeping or in a semiconscious state before fully waking up);
  - c. BMC1, based on the vv: not conscious that your actions are causing an emission (e.g., being so engrossed in applying medicine to a sore on your penis that you don't realize that you are causing an emission);
  - d. BMC1, based on the vv: motivated by a purpose other than to cause an emission (e.g., if you are about to emit while waking up and grab your penis to keep the semen from soiling your robes or bedding).
2. while dreaming (BMC1, based on the COMM: i.e., sleeping);  
**NOTE:** COMM: an emission while you are asleep would be a Sg if, before falling asleep, you make an intentional effort to cause an emission (e.g., grabbing your penis and maintaining that position while falling asleep, in hopes of causing an emission)—unless, while you are still awake, you abandon the intention to cause an emission and fall asleep with a pure mind.

RESULT

3. vv: while thinking sensual thoughts [BMC1: but without making any physical effort to cause the emission];



and there is no offense

4. ABP; BD: if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

*Possessed by spirits.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Dukkāṭa*:

- OFFENSES 1. VV: staring lustfully at a female's genitals. COMM: includes staring lustfully at the genitals of a female animal or at the area of a clothed female's body where her genitals are located. BMC1, based on the COMM: includes staring lustfully at a female's genitals in any visual representation (BMC1: e.g., photographs or videos).

## Sg 2

### Lustful bodily contact with a female whom you perceive as a female

OBJECT § A living female, regardless of age.

PERCEPTION § Perceiving her as a female.

INTENTION § Overcome with lust.

*Overcome with lust.* Impassioned, desiring, a mind bound by attraction (BMC1: i.e., any state of passion).

**NOTE:** BMC1, based on the COMM: even a momentary desire to enjoy the sensation of bodily contact fulfills this factor.

EFFORT § BMC1, based on the VIBH: active or passive contact that is direct.

*Active contact.* Rubbing, rubbing up against, rubbing downwards, rubbing upwards, bending down, pulling up, drawing to, pushing away, seizing hold (restraining or pinning down), squeezing, grasping, or touching [VV: or giving a blow with the shoulder].

*Passive contact.* When you are the one being touched. BMC1: The following is additional information on passive contact:

1. BMC1, based on the VIBH: if the other person fulfills the factor of effort under Active contact, you must desire contact and make an effort to fulfill this factor.

*Make an effort.* Includes even the slightest movements (COMM: e.g., winking, raising an eyebrow, or rolling the eyes).

2. **VIBH**: you either desire contact or desire escape.

*Desire contact.* **s/COMM**: desiring the pleasurable feeling of contact.

**NOTE**: **s/COMM**: if, during passive contact, you change from desiring contact to desiring escape, the second motive is what counts.

*Direct.* Your body makes contact with her body.

**NOTE**: **BMC1**, based on the **VIBH**, **VV**: the presence of cloth between you and the female isn't a mitigating factor.

§ You detect contact.

RESULT

§ *Thullaccaya*:

DERIVED  
OFFENSES

(Active contact)

If you are overcome with lust and make bodily contact (that you detect)

**OBJECT**

1. with the genitals of cattle;

**OBJECT & PERCEPTION**

2. with a female whom you perceive as a male, *pañḍaka*, or animal;
3. with a *pañḍaka*, female *yakkha*, or female corpse that you perceive as a *pañḍaka*, female *yakkha*, or female corpse;  
*Female yakkha.* **COMM**: includes female devas.

On *pañḍakas*, see **BMC1**, pp. 124–25.

*Female corpse.* **COMM** to **Pr 1**: one with an anal, oral, or genital orifice intact enough to have sex with.

and it is a **Tc**—when it is a female whom you perceive as a female and you are overcome with lust and detect contact—

**EFFORT**

4. for using your body to make contact with something connected to her body (e.g., using your hand to touch a rope or stick that she is holding);

*Connected to her body.* **BMC1**: The **COMM** argues that touching the clothed portion of a female's body or using a clothed portion of your body to make contact with her body counts as indirect contact (and comes under this **Tc**) as long as the cloth is

thick enough that hair can't penetrate it. But the *vibh* and *vv* suggest that such contact is direct and would fulfill the factor of effort for the full offense.

5. for using something connected to your body to make contact with her body (e.g., brushing along her arm a flower you are holding);

(Passive contact)

and it is a *Tc*—when it is a female whom you perceive as a female and you desire contact, make passive effort, and detect contact—

**EFFORT**

6. if she makes an effort at your body using something connected to her body;
7. if she makes an effort at something connected to your body using her body.

*Dukkaṭa:*

(Active contact)

If you are overcome with lust and make bodily contact (that you detect)

**OBJECT**

1. with a male, regardless of whether you perceive him as a male or as a non-male or if you are in doubt;  
*Male.* **BMC1:** includes male *yakkhas* and male *devas*.
2. **COMM:** with a female corpse so decomposed that it doesn't have an anal, oral, or genital orifice intact enough to have sex with;
3. with a wooden doll (**BMC1:** includes mannequins);  
*Wooden doll.* **COMM:** includes any female form made out of other materials (i.e., any physical or visual representation of a female form [**BMC1:** e.g., pornographic photographs]).
4. with a male or female animal;  
*Female animal.* **COMM:** includes female *nāgas* as well as the female offspring of a union between a human and an animal.  
**NOTE:** **BMC1,** based on the *vibh*: the exception is lustful contact with the genitals of cattle, which is a *Tc*.

OBJECT & PERCEPTION

5. with a paṇḍaka whom you perceive as a female, male, or animal;  
and it is a Dk

OBJECT, EFFORT, & INTENTION

6. vv: for active bodily contact with your mother, daughter, or sister out of filial affection;
7. COMM: for intentionally making active bodily contact with a female when you are motivated by an intention other than lust or affection;

**NOTE:** BMC1: The COMM lists females and their garments among the six classes of items that are *anāmāsa*, i.e., not to be touched (touching them is a Dk). The list isn't canonical but many Saṅghas follow it.

For more on *anāmāsa*, see BMC2, app. 5, D.

and it is a Dk—when you perceive a female or paṇḍaka as a female and are overcome by lust—

EFFORT

8. for using an item connected to your body to make contact with an item connected to her body or the paṇḍaka's body;
9. for tossing an object against her body or the paṇḍaka's body, an object connected to her body or the paṇḍaka's body, or an object she or the paṇḍaka has tossed;
10. vv: for shaking a bridge or boat that she [BMC1: or the paṇḍaka] is on;

and it is a Dk—when you perceive a paṇḍaka as a female and are overcome by lust—

EFFORT

11. for using your body to make contact with something connected to the paṇḍaka's body (e.g., using your hand to touch a rope or stick that the paṇḍaka is holding);
12. for using an item connected to your body to make contact with the paṇḍaka's body (e.g., brushing along the paṇḍaka's arm a flower you are holding);

and it is a Dk—when you are overcome with lust—

EFFORT

13. for making an effort that doesn't achieve direct or indirect contact (BMC1: e.g., making a squeezing motion in the air near a female's breasts);

EFFORT & RESULT

14. for making an effort but not detecting contact;

(Passive contact)

and it is a Dk—when it is a female whom you perceive as a female, you desire contact, and make an effort—

EFFORT

- 15. if a female makes contact with something connected to your body using something connected to her body and you detect contact;
- 16. if a female makes contact with your body or something connected to your body using something connected to her body and you don't detect contact;
- 17. if a female tosses an object (e.g., a flower) against your body, an object connected to your body, or an object that you tossed, regardless of whether you detect contact;

and it is a Dk

OBJECT, PERCEPTION, INTENTION, EFFORT, & RESULT

18. if you perceive a paṇḍaka as a female, desire contact, make an effort, and detect contact [PTS: or don't detect contact].

NON-OFFENSES § There is no offense

OBJECT & INTENTION

- 1. BMC1: for non-lustful contact with a non-female;  
**NOTE:** CBMC1: excludes if your intention is out of anger (see Pc 74).  
 and there is no offense for making bodily contact with a female

PERCEPTION

- 2. unknowingly (COMM: e.g., as you are walking through a crowd, you touch a female whom you don't know is a female);

INTENTION

- 3. unintentionally (e.g., accidentally touching a female while she is putting food in your bowl);
- 4. unthinkingly (e.g., running into a female and, being startled, pushing her away);
- 5. if you don't consent (vv: e.g. being led arm-in-arm against your will by a crowd of women. COMM: e.g., if you are molested by a lustful female but don't consent);

6. (passive contact) if you don't desire contact or you desire to escape;

INTENTION & EFFORT

7. (passive contact) if you desire contact but make no effort (e.g., you remain still as the female grasps, squeezes, and rubs your body), regardless of whether you detect contact;

**NOTE:** BMC1: but if this results in an emission, you would incur the full offense under [Sg 1](#).

and there is no offense

8. ABP; BD: if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

*Possessed by spirits.* See [Pr 1, NON-OFFENSES, #4](#).

§ *Thullaccaya:*

1. [Pr 1](#): mouth-to-mouth penetration with a person or animal.

RELATED  
OFFENSES

*Pācittiya:*

1. [Pc 52](#): tickling a bhikkhu.

*Dukkaṭa:*

1. [Pc 74](#): striking a female (or any non-bhikkhu [COMM: including animals]) out of anger.

**Making a vulgar remark to a female about her genitals, anus, or about her having sex**

*Sg 3*

§ K/COMM: any female who is knowledgeable enough to understand what is and isn't properly said, what is and isn't lewd.

OBJECT

**NOTE:** COMM: She may be too young to know or, if she is an adult, too innocent or mentally challenged to know. A female who doesn't understand the language you are speaking doesn't fulfill this factor.

§ Perceiving her as a female.

PERCEPTION

§ COMM: impelled by lust or any state of desire, even simply a desire to enjoy making the lustful remark in her presence (BMC1: i.e., you don't necessarily have to desire sex with her).

INTENTION

**EFFORT** § Making a remark referencing her genitals or anus or about her having sex. **COMM**: includes accusing her of being sexually defamed in a way that refers directly to her genitals.

*Remark.* Praising, criticizing, begging, imploring, asking, quizzing, advising, instructing, or insulting. **BMC1**, based on the **VIBH**: includes slang, euphemisms, or indirect statements. **K/COMM**: includes gestures denoting the genitals, anus, or sex.

*Euphemisms.* **BMC1**, based on the **VIBH**: The euphemism need not be well known. If you intend it as a reference to the genitals, anus, or sex, this factor is fulfilled.

For more on *duṭṭhulāhi vācā*, see TAP p. 94.

**NOTE: duṭṭhulāhi.** **BMC1**: lewd; **TAP**: depraved, wicked, gross, defiling, vulgar, obscene (i.e., the term isn't limited to sexuality).

**RESULT** § **K/COMM**: she immediately understands. **BMC1**, based on the **VV**: her immediate understanding can be known by her immediate response to the remark.

**DERIVED** § *Thullaccaya*: making a lustful remark

**OFFENSES** **OBJECT & PERCEPTION**

1. to a female whom you perceive as a female about parts of her body that are below the collarbones and above the knees, excluding her genitals or anus (e.g., her breasts, buttocks, or thighs);
2. to a paṇḍaka [**BMC1**: whom you perceive as a paṇḍaka] about the paṇḍaka's genitals, anus, or about the paṇḍaka having sex;
3. to a female whom you perceive as a male, paṇḍaka, or animal about her genitals, anus, or about her having sex;

**EFFORT & RESULT**

4. **BMC1**, based on the **VV**: that mentions a word denoting the genitals or anus and she doesn't immediately understand.

*Dukkaṭa*: making a lustful remark

**OBJECT & PERCEPTION**

1. to a female whom you perceive as a female about parts of her body that are above the collarbones or below the knees;
2. **BMC1**, based on the **THAI**: to a male or a non-human (**BMC1**: e.g., a nāga) about any part of its body or something it is wearing;

3. to a paṇḍaka [BMC1: whom you perceive as a paṇḍaka] about parts of the paṇḍaka's body other than the paṇḍaka's genitals or anus;
4. to a paṇḍaka [BMC1, based on the THAI: or male or animal] whom you perceive as a female [BMC1, based on the THAI: or male or animal];

EFFORT & RESULT

5. BMC1, based on the vv: that euphemistically refers to sex or implies the words for the genitals or anus and she doesn't immediately understand.

§ There is no offense

NON-OFFENSES

INTENTION

1. when aiming at teaching Dhamma;
2. if you don't intend to make a vulgar remark, regardless of whether the listener perceives the remark as vulgar;

EFFORT

3. BMC1: if the remark isn't about the listener; and there is no offense
4. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Dukkaṭa:*

RELATED  
OFFENSES

1. Pc 2: intentionally insulting a female out of anger (BMC1, based on the vibh: even if the remark references the female listener's genitals or anus or about her having sex).

**Telling a female that having sex with a bhikkhu would be beneficial**

Sg 4

§ See Sg 3.

OBJECT

§ See Sg 3.

PERCEPTION

§ See Sg 3.

INTENTION

§ A direct or indirect statement to a female that having sex with a bhikkhu would be beneficial.

EFFORT

*Direct.* Directly and explicitly mentioning sex.



*Indirect.* A euphemistic remark that doesn't directly and explicitly mention sex.

BMC1, based on the vv: the statement need not explicitly refer to you to fulfill this factor. COMM; K/COMM: includes gestures and writing.

DERIVED § *Thullaccaya:*

OFFENSES OBJECT & PERCEPTION

1. If it is a paṇḍaka whom you perceive as a paṇḍaka.
2. If it is a female whom you perceive as a male, paṇḍaka, or animal.

*Dukkaṭa:*

OBJECT & PERCEPTION

1. THAI: if it is a paṇḍaka, male, or animal that you perceive as a male or animal or a male or animal that you perceive as a paṇḍaka.

NON-OFFENSES § There is no offense

EFFORT

1. for telling a female that it would be beneficial for her to provide a bhikkhu with the four basic requisites (i.e., food, clothing, shelter, and medicine);

**NOTE:** CBMC1: this non-offense is contingent on your intention—desiring for her benefit rather than for material gain—as MN 117 defines wrong livelihood as scheming, persuading, hinting, belittling, and pursuing gain with gain (which is a Dk under CV.5.36) and the COMM to Sg 6 says that hinting is allowed for construction materials but not allowed for food or cloth.

INTENTION

2. BMC1, based on the VIBH, K/COMM: if you are speaking without lust or sensual desire (BMC1: e.g., if you are explaining this rule to a female);

and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

For more on wrong livelihood, see BMC2, pp. 138–45.

§ *Saṅghādisesa*:

1. **Sg 3**: making a lustful remark to a female about her genitals, anus, or about her having sex.

*Dukkaṭa*:

1. **BMC1**, based on **CV.5,36** (general rule on misbehavior): telling a female that it would be beneficial for her to provide a bhikkhu with the four basic requisites out of a desire for material gain.

RELATED  
OFFENSES

### Being a go-between for a male and a female who aren't married to each other

*Sg 5*

§ *Being a go-between*. **COMM**: not only arranging marriages and affairs but also “momentary associations” (**BMC1**: e.g., appointments with a prostitute or arranging for X to be Y’s date).

EFFORT

*Go-between*. There are three subfactors:

1. *Accepting*. Accepting X’s request to convey a proposal to Y (or getting someone to do so).
2. *Inquiring*. Telling Y about the proposal and getting a response (or getting someone to do so).
3. *Reporting*. Reporting Y’s response to X (or getting someone to do so).

**NOTE: VIBH**; **COMM**: includes gestures and writing.

**NOTE: s/COMM**: only if you knowingly act as a go-between (or get someone to do so) do you fulfill this factor.

**NOTE: VIBH**: if a group of bhikkhus accepts a request to act as go-betweens and one of them performs any of these subfactors, all of the bhikkhus in the group incur the offense(s) committed by the go-between.

§ **BMC1**, based on the **VIBH**: a male and female not married to each other, even if you deal with someone on his or her behalf (e.g., parents or a pimp).

OBJECT

*Not married to each other*. **BMC1**: includes divorced couples.

*Married*. **BMC1**, based on the **VV**: includes estranged couples. **BMC1**, based on the **COMM**: includes couples that live as husband and wife without being officially or legally married.

DERIVED § *Thullaccaya*:

OFFENSES EFFORT

1. Fulfilling any two of the three subfactors of being a go-between (BMC1: e.g., without being requested to do so, a bhikkhu inquires and reports about a date between X and Y).

EFFORT & OBJECT

2. vv: being a go-between for a paṇḍaka [COMM: or female yakkha or peta].

*Dukkaṭa*:

EFFORT

1. Fulfilling any one of the three subfactors of being a go-between (BMC1: e.g., if you are planning to disrobe and ask a female if she would be interested in marrying you after you disrobe).

NON-OFFENSES § There is no offense

PERCEPTION

1. s/COMM: for doing so unknowingly (e.g., delivering a letter involving such an arrangement without knowing the letter involves such an arrangement);

EFFORT

2. for conveying a message involving business of the Saṅgha, a cetiya, or the treatment of a sick person;
3. s/COMM: for conveying any message not involving any sort of romantic liaison (as long as doing so isn't a form of subservience to laypeople. See Sg 13, OBJECT, #1).

OBJECT

4. vv: for reconciling an estranged couple who aren't divorced;  
**NOTE:** BMC1, based on the vv: reconciling a divorced couple would entail the full offense.

and there is no offense

5. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

Sg 6

**Building an unsponsored, plastered hut for yourself without Saṅgha approval or if the hut exceeds the standard measurement**

OBJECT § There are two subfactors:

1. It must qualify as a hut and exceed the standard measurement.

*Hut.* Plastered inside, outside, or both. **COMM:** it must be wider than 3 sugata spans (75 cm; ~2.5 ft) to count as a hut.

*Plastered.* **COMM:** The **VIBH** refers to a plastered roof. The plaster must be clay or white lime (**BMC1:** includes cement) and the plastering on the inside or outside of the roof must be contiguous with the plastering on the inside or outside of the walls for it to qualify as a hut.

*Standard measurement.* 12 sugata spans long × 7 sugata spans wide (3 m × 1.75 m; ~9.8 ft × ~5.7 ft). The length of the hut is measured from the outside (**COMM:** excluding the plastering) and the width is measured from the inside. Neither of these measurements may be exceeded.

*Sugata span.* **BMC1:** 1 sugata span = 25 cm; ~9.8 in.

2. *Procedure.* You must choose a site, clear it, and get Saṅgha approval before starting construction of the hut.

For more on sugata measurements, see **BMC1**, app. 2.

a. *Choosing the site.* The site must be free of disturbances and have adequate space.

*Free of disturbances.*

- 1) It isn't the living place of creatures that might harm the hut (e.g., termites, ants, or rats).
- 2) It isn't the living place of creatures that might harm the inhabitant (e.g., snakes, scorpions, or tigers).
- 3) It isn't near any places that will disturb the inhabitant's peace and quiet (e.g., it isn't near fields, orchards, places of execution, cemeteries, pleasure groves, royal property, elephant stables, horse stables, prisons, taverns, slaughterhouses, highways, crossroads, public rest houses, or meeting places).

*Adequate space.* There is enough room on the site for a yoked wagon or a man carrying a ladder to go around the hut.

b. *Clearing the site.* **BMC1**, based on the **VIBH**: Clearing underbrush to determine if there are disturbances. Only after the Saṅgha approves the site should trees be cleared. **COMM:** the site should be leveled.

**NOTE:** **BMC1:** when building a hut on monastery property, the wise policy is to get permission from the abbot before clearing the site.

- c. *Getting the site inspected.* The site must be inspected by all of the bhikkhus in the Saṅgha (if possible) or the bhikkhu designated by the Saṅgha (through a formal motion with one announcement) to inspect the site. The inspecting bhikkhu must inspect the site and determine if it is free of disturbances and has adequate space. If it doesn't qualify, he should tell you not to build there. If it qualifies, he should tell the Saṅgha that the site is free of disturbances and has adequate space.
- d. *Getting the site approved.* Getting Saṅgha approval through a formal petition and motion. Once the motion has passed, you may begin construction.

INTENTION § For your use.

*Your use.* COMM: to claim ownership of the hut and consider it yours rather than belonging to the Saṅgha or someone else.

**NOTE:** COMM: includes if you build or have someone build a Saṅgha building (e.g., a meeting hall) that you claim and use as your dwelling.

EFFORT § Completing a hut or getting someone else to complete it by begging for building materials (i.e., without a sponsor).

**NOTE:** VIBH: includes if a bhikkhu completes, for his own use, a hut that others started (BMC1: i.e., the rule doesn't apply only to the original initiator of the hut's construction).

*Getting someone else to complete a hut.* BMC1, based on the VIBH: You must tell the builders of the four conditions (see OBJECT, #2) prior to the hut's completion. Failure to do so or to neglect mentioning any of the conditions prior to the hut's completion is a Dk.

*Begging.* BMC1: The COMM discusses what you may and may not get through begging:

1. You may ask people directly to provide labor but not heavy/expensive materials unless the people are relatives or invited you to ask. If people volunteer to donate heavy/expensive materials, you may accept them without penalty. Otherwise, you must arrange reimbursement to the owners for the heavy/expensive materials.

On heavy/expensive property, see Pr 2, EFFORT & DERIVED OFFENSES, Additional special cases, #1.

2. You may ask people directly to borrow (but not keep) tools, vehicles, and other heavy/expensive items that you will use during construction. The only things you don't need to return to the owner are light/inexpensive items (i.e., things with little or no monetary value [s/COMM: e.g., reeds, rushes, grass, or clay]).

*Hinting.* COMM: hinting is allowed for construction materials but not for food or cloth (COMM: e.g., Do you think this is a good place to build a hut?)

§ *Thullaccaya:*

EFFORT

1. The next-to-last act before completing an unqualified hut.

*Dukkaṭa:*

OBJECT

1. Building (or having someone build) a hut on a site without adequate space or with disturbances.

EFFORT

2. Each act toward completing an unqualified hut.
3. Failing to tell the builders during construction about unmet conditions for getting Saṅgha approval.
4. Failing to reiterate unmet conditions to builders who ignore any of them.
5. (when building a hut for another bhikkhu) Persisting to ignore any of the conditions for getting Saṅgha approval after being told of them by the bhikkhu for whom the hut is being built.

DERIVED  
OFFENSES

§ There is no offense

OBJECT

1. if it is a *leṇa* (cave);
2. if it is a *guhā* (BMC1: cell; ABP: cavern). COMM: made of wood, stone, or earth;
3. if it is a grass hut (COMM: i.e., any building with a grass roof);
4. if it is anything other than a dwelling;
5. for an unqualified hut if, after getting Saṅgha approval, you reiterated all unmet conditions to the builders but they ignored them;
6. COMM: if the roof is plastered with cow dung or mud;

NON-OFFENSES

7. BMC<sub>1</sub>, based on the COMM: if there is a gap in the plastering around the top of the walls so that the plastering of the roof and the plastering of the walls don't touch at any point;

INTENTION

8. if it is for someone else (BMC<sub>1</sub>, based on the COMM: i.e., a dwelling that will belong to someone else or to the Saṅgha, even if the dwelling was built without Saṅgha approval or exceeds the standard measurement);

and there is no offense

9. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § Saṅghādisesa:

- OFFENSES
1. Sg 7: building a sponsored, plastered dwelling for yourself without Saṅgha approval.

*Pācittiya:*

1. Pc 10: digging soil when leveling the building site or commanding someone to do so.
2. Pc 11: damaging living plants when clearing the site or commanding someone to do so.
3. Pc 19: reinforcing window or door frames with more than three layers of roofing material or plaster when building or repairing a large dwelling with funds donated by someone else.
4. Pc 61: intentionally killing an animal when clearing the site of disturbances or commanding or suggesting someone to do so.

## Sg 7

### Building a sponsored, plastered dwelling for yourself without Saṅgha approval

- OBJECT § *Dwelling.* See Sg 6, OBJECT, #1.

*Sponsor (sāmika).* BMC<sub>1</sub>, based on the VIBH to NP 10: a male or female, ordained or unordained, including a steward, who finances the construction so that you don't have to beg for building materials. BMC<sub>1</sub>: includes using your own funds to pay for all materials and labor.

**NOTE:** BMC<sub>1</sub>: there is no limit to the size of the dwelling because no begging is involved.

*Saṅgha approval.* See Sg 6, OBJECT, #2.

§ See Sg 6.

INTENTION

§ There is no offense

NON-OFFENSES

1–5. See Sg 6, #1–4, 8.

OBJECT

6. BMC1, based on the COMM: if the sponsor maintains ownership of it;

EFFORT

7. BMC1, based on the COMM: if a sponsor is building a dwelling to give to you and you aren't involved in any way in building it or getting it built;

and there is no offense

8. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

### Unfoundedly accusing a bhikkhu of a Pr because you want him expelled

Sg 8

§ A bhikkhu. κ/COMM: a bhikkhu regarded as ordained, regardless of whether he is. OBJECT

§ Perceiving him to be innocent of the charge, regardless of whether he is. PERCEPTION

§ Wanting him expelled from the Saṅgha. INTENTION

§ Unfoundedly accusing him of a Pr [COMM: in his presence] or getting someone to do so. EFFORT

*Unfoundedly accusing.* An accusation having no basis in what was seen, heard, or suspected (BMC1, based on the VIBH: i.e., the accuser didn't see the accused commit the offense or hear anything reliable to that effect and there isn't anything in the accused's behavior to cause any honest suspicion).

*Seen or heard.* COMM: includes the powers of clairvoyance and clairaudience.

COMM: the accuser must explicitly say at least one of the following to fulfill this factor:

1. The precise act the accused allegedly committed.



2. The accused is guilty of a Pr.

**NOTE:** COMM: accusing a bhikkhu of an equivalent Pr would also fulfill this factor.

3. The accused is no longer a bhikkhu.

*Getting someone else to do so.* If the other person is a bhikkhu and he knows that the charge is unfounded, he also incurs a Sg.

**NOTE:** COMM: written accusations don't count but accusations made by gesture do.

**NOTE:** COMM: this factor isn't fulfilled if you simply say or do something that might imply that the accused is no longer a bhikkhu (e.g., refusing to show him respect according to his seniority).

**NOTE:** BMC<sub>1</sub>, based on the VIBH: you also fulfill this factor if the accusation has some basis in fact but you change the status of the facts.

*Change the status.* BMC<sub>1</sub>, based on the VIBH: e.g., saying that you saw something when you only heard about it or suspected it or saying that you saw something clearly when you didn't see it clearly.

PROCEDURE: § *Admonition.* The accuser should first try to settle the accusation THE ACCUSER informally with the following in mind:

1. Before approaching the accused, the accuser should determine whether he is qualified to admonish the accused.

*Qualified.* CV.9.5.1–2: i.e.

a. pure in bodily conduct. 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.)

b. pure in verbal conduct. 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.)

c. motivated by good will. 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.)

- d. learned in the Dhamma. Have I heard much, retained what I've heard, stored what I've 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.)
- e. knowledgeable of the Bhikkhu Pāṭimokkha & Bhikkhunī Pāṭimokkha in detail. Have both pāṭimokkhas, 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.)

**NOTE:** BMC1: if the accuser doesn't think he is qualified, he should get a qualified bhikkhu to confront the accused.

2. Before speaking with the accused, the accuser should determine to speak
  - a. what is timely. I will speak at the right time, not at the wrong time. (COMM: the right time means one-on-one; the wrong time is in the presence of the Saṅgha, in the presence of a group, in a lottery hall, in a conje hall, in a sitting hall, on an alms path, or when supporters are inviting bhikkhus to request requisites);
  - b. what is true. I will say what is factual, not what isn't factual;
  - c. gently. I will speak gently and not harshly;
  - d. what is connected with the goal. I will say what is connected with the goal (BMC2: i.e., the matter at hand), not what is unconnected to the goal;
  - e. out of good will. I will speak with an attitude of good will and not with inner aversion.

**NOTE:** BMC1: CV.9.5.7 & PV.15.5.3 add the following five qualities that the accuser should keep in mind:

- a. Compassion.
- b. Seeking [the other's] welfare.
- c. Sympathy.

d. Removal of offenses (BMC1: i.e., desiring his rehabilitation).

e. Respect for the Vinaya.

3. The accuser should ask leave of the accused at a proper time and place.

*Ask leave.* To ask permission to speak with him (e.g., Let the venerable one give me leave. I want to speak with you [*Karotu āyasmā okāsam. Ahan-tam vattukāmo*]).

**NOTE:** MV.2.16.1: failing to ask leave of the accused before making an accusation is a Dk. MV.2.16.3: asking for leave without grounds for doing so is a Dk.

*Without grounds.* BMC1: you haven't seen him commit the offense, haven't heard any reliable report to that effect, and have no reason to suspect anything to that effect.

**NOTE:** BMC1, based on the BURMESE: the accused may give leave or not depending on his assessment of the accuser.

PROCEDURE: §1. Before deciding whether to give leave, the accused should assess whether the accuser is qualified to admonish him. PV.15.4.7:

THE ACCUSED

the accused shouldn't give leave to an accuser who is

- a. unconscientious;
  - b. ignorant;
  - c. not in regular standing (e.g., undergoing penance);
  - d. intent on creating a disturbance;
  - e. not intent on rehabilitating the accused;
- (PV.15.5.4 adds the following:)
- f. not pure in bodily conduct, verbal conduct, or livelihood;
  - g. incompetent or inexperienced;
  - h. inconsistent in his reasoning when questioned.

**NOTE:** BMC1: even if the accuser is unqualified, the accused should willingly give him leave.

2. CV.9.5.7: after giving leave, the accused should determine to speak truthfully and remain unprovoked.

If the accusation can't be settled informally, it should be taken to a Saṅgha meeting. [See the Ay & As rules](#) for details.

On accusations on the uposatha and Pavāraṇā, see BMC2, chap. 15 & 16.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. COMM: unfoundedly accusing a bhikkhu of a Pr behind his

back (i.e., not in his presence). BMC1: this could arguably entail a Pc for lying (Pc 1).

§ There is no offense

NON-OFFENSES

EFFORT & PERCEPTION

1. BMC1, based on the VIBH: if you believe or suspect the accused is guilty of a Pr and accuse him honestly, [COMM: in his presence,] on the basis of what you have seen, heard, or suspected (or get someone to do so);  
and there is no offense
2. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Saighādisesa:*

RELATED  
OFFENSES

1. Sg 9: intentionally distorting the facts when accusing a bhikkhu of a Pr because you want him expelled.
2. Sg 12: continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya:*

1. Pc 1: unfoundedly accusing a bhikkhu of a Pr as a joke.
2. Pc 2: unfoundedly accusing a bhikkhu of a Pr to insult him.
3. Pc 12: continuing to be evasive or keeping silent to conceal your offense when questioned in a Saṅgha meeting—after a formal charge of evasive speech or causing frustration was brought against you.
4. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.
5. Pc 64: concealing another bhikkhu's serious offense to protect him from the penalty or from the remarks of others.
6. Pc 71: saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.
7. Pc 76: unfoundedly accusing a bhikkhu of a Sg.

*Dukkaṭa:*

1. Pc 76: unfoundedly accusing a bhikkhu of a lesser offense or of falling away from right views.
2. MV.2.16.1: failing to ask leave of a bhikkhu before accusing him of an offense.

3. MV.2.16.3: asking leave of the accused without a reliable basis for doing so.

## Sg 9

### Intentionally distorting the facts when accusing a bhikkhu of a Pr because you want him expelled

OBJECT § See Sg 8.

PERCEPTION § See Sg 8.

INTENTION § See Sg 8.

EFFORT § Distorting the facts when unfoundedly accusing a bhikkhu of a Pr [COMM: in his presence] or getting someone to do so.

On the ten factors for distorting the facts, see BMC1, pp. 163–64.

*Distorting the facts.* BMC1, based on the VIBH: the ten factors for distorting the facts can be divided into two classes:

1. *Same person, different offense.* You see Bhikkhu X commit an offense that isn't a Pr, know the offense isn't a Pr, and accuse him of a Pr.
2. *Same offense, different person.* You see a non-bhikkhu commit an act that would be a Pr if it was committed by a bhikkhu and accuse a bhikkhu of that act.

*Unfoundedly accusing.* An accusation based on an issue (*adhikaraṇa*) that pertains otherwise.

**NOTE:** BMC1, based on the VIBH: the VIBH's definition of *an issue that pertains otherwise* would also apply to *Different person, different offense* (e.g., seeing X engage in lustful contact with a woman, you accuse Bhikkhu Y, who has the same surname as X, of having sex with the woman).

NON-OFFENSES § There is no offense

PERCEPTION

1. BMC1, based on the VIBH: if you perceive that the accusation is true;  
and there is no offense
2. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Saṅghādisesa*:

1. (same person, no offense) **Sg 8**: seeing or hearing Bhikkhu Y commit an act that isn't an offense and accusing him of a Pr.

RELATED  
OFFENSES

**Continuing to try to form a schismatic group or take a position that is grounds for schism—after the third announcement of a formal rebuke**

**Sg 10**

§ *Schism*. **BMC1**: a serious division in the Saṅgha that meets all of the following criteria:

OBJECT

1. The Saṅgha is originally united (i.e., composed of bhikkhus of common affiliation who live in the same territory).

On territories, see **BMC2**, chap. 13.

*Affiliation (saṁvāsa)*. **VIBH** to Pr 1–4: “when there is one action, one recitation, the same training” (**ABP**).

For more on affiliation, see **BMC2**, Technical Terms, B. Saṁvāsa

2. The Saṅgha contains at least nine bhikkhus.

3. There is a dispute over any of the eighteen grounds for schism.

On the eighteen grounds for schism, see **BMC1**, p. 165–66.

4. There are at least four bhikkhus on each side of the dispute.

5. The two factions conduct separate Saṅgha transactions in the same territory (e.g., a Pāṭimokkha recitation or Pavāraṇā).

*Saṅgha transaction*. See **BMC1**, pp. 484–86 & **BMC2**, chap. 12.

*Pavāraṇā* (Invitation). See **BMC2**, chap. 16.

*The roots of schism*. See **BMC1**, pp. 166–67.

*Strategies for schism*. See **BMC1**, pp. 167–69.

(**BMC1**: this rule covers two separate but related offenses)

(The first offense)

§ Acting with the thought, How might these be divided, how might they be separated, how might they become a faction?

INTENTION

§ **BMC1**, based on the **VIBH**: there are two subfactors:

EFFORT

1. Agitating for a schism in a united Saṅgha.

*Agitating for a schism*. To search for a partisan following or to gather a group with the above intention.

*United Saṅgha (samagga saṅgha)*. Composed of bhikkhus of common affiliation who live in the same territory.

For more on *samagga saṅgha*, see **TAP**, pp. 107–109.

**NOTE:** BMC1, based on the VIBH: the Saṅgha doesn't have to be united around a correct understanding of the Dhamma & Vinaya (i.e., if you try to create a partisan following by explaining Vinaya as Vinaya in a Saṅgha whose practice has gone astray, the Saṅgha could still legitimately rebuke you and, if you persist, impose the full offense).

2. Continuing to do so [CBMC1, based on the VIBH: after the third announcement of a formal rebuke].

**NOTE:** CBMC1: BMC1 incorrectly states that this subfactor is for continuing to do so “even when rebuked three times in a properly performed Community transaction” (169). BMC1 appears to be mixing up the terminology for the different stages for dealing with an offender: the offender isn't rebuked three times in the Saṅgha meeting but is admonished three times before being formally rebuked through one motion and three announcements—and he incurs the full offense at the end of the third announcement.

(The second offense)

EFFORT § BMC1, based on the VIBH: there are two subfactors:

1. Continuing to take a position that is grounds for schism in a united Saṅgha.

*Continuing to take a position that is grounds for schism.* To take a position on any of the eighteen grounds for schism.

*United Saṅgha.* See (the first offense), EFFORT, #1.

2. Continuing to do so [CBMC1, based on the VIBH: after the third announcement of a formal rebuke]. See (The first offense), EFFORT, #2, NOTE.

(For both offenses)

PROCEDURE § BMC1, based on the VIBH: if bhikkhus see or hear that you are agitating for a schism or continuing to take a position that is grounds for schism in a united Saṅgha, it is their duty to

1. admonish you three times in private;

On the eighteen grounds for schism, see BMC1, p. 165–66.

**NOTE:** if you abandon your position after being admonished three times in private, you don't incur any penalty and nothing further needs to be done.

*Dukkata:*

EFFORT

- a. (for bhikkhus who see or hear that you are agitating for a schism or are continuing to take a position that is grounds for schism in a united Saṅgha) Neglecting to admonish you. **COMM:** this Dk applies to every bhikkhu within a half-yojana (8 km; ~5 miles) radius who learns of your efforts. **s/COMM:** any bhikkhu within a half-yojana who is ill or otherwise unable to go admonish you isn't subject to this penalty.
- b. If you don't abandon your position after being admonished three times in private.

**NOTE:** **COMM:** other bhikkhus may admonish you only in person and not by letter or messenger.

2. admonish you formally three times in a Saṅgha meeting;

**NOTE:** if you abandon your position before the end of the third admonition, nothing further needs to be done.

*Dukkata:*

EFFORT

- a. If you don't abandon your position after being formally admonished three times in a Saṅgha meeting.
3. recite a formal rebuke by the Saṅgha (one motion and three announcements).

On the motion and announcements, see BMC1, app. 8.

*Dukkata:*

EFFORT

- a. If you don't abandon your position by the end of the motion (but before the three announcements).
- b. If you don't abandon your position after an improperly held meeting.

*Thullaccaya:*

EFFORT

- a. For each of the first two announcements of a formal rebuke in a properly held meeting.



On suspension, see  
BMC2, chap. 20.

**NOTE:** *suspension.* BMC1: the Saṅgha can suspend you if, after the third announcement (when you would incur the Sg), you don't see the offense or refuse to undergo the penalty.

*Don't see the offense.* Refusing to acknowledge that the act is an offense (MV.9.1.3; CV.11.1.10).

**NOTE:** VIBH: the Dk at the end of the motion and the two Tcs for the two announcements are nullified once you incur the full offense.

PERCEPTION § BMC1, based on the VIBH: If the rebuke transaction is valid, you incur a Sg regardless of whether you perceive the transaction as valid or as invalid or if you are in doubt. If the transaction is invalid, you incur a Dk for not abandoning your efforts.

NON-OFFENSES § There is no offense

EFFORT

1. if you aren't admonished;
2. if you cease [BMC1, based on the VIBH: after being admonished three times in private];  
and there is no offense
3. if you are insane, possessed by spirits, delirious with pain, or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

*Possessed by spirits.* See Pr 1, NON-OFFENSES, #4.

- RELATED ALLOWANCES §
1. BMC1, based on MV.3.6–9: leaving one's residence for the Rains to help end an attempt at schism in another Saṅgha counts as seven-day business.
  2. MV.3.11.5: a bhikkhu may break his Rains without incurring an offense if he doesn't want to be present during an attempt at schism.

## Sg 11

### Continuing to support a potential schismatic after the third announcement of a formal rebuke

BMC1: This rule is to prevent schism from occurring, as a division in a united Saṅgha can only become a schism if a potential schismatic and his supporters total four or more. A united Saṅgha must

impose a penalty on the schismatic group before it gains a fourth adherent because

1. the minimum number of bhikkhus needed to constitute a Saṅgha is four and one Saṅgha can't impose a penalty on another Saṅgha in one transaction (MV.10.2);
2. a penalty can only be imposed on the schismatics with unanimous agreement at the Saṅgha meeting and a fourth adherent could invalidate the rebuke;
3. s/COMM: once the schismatic group gains a fourth adherent, it can proceed with the schism even if the potential schismatic is observing penance under [Sg 10](#).

§ [See Sg 10](#) (substitute the factor of effort).

PROCEDURE  
& DERIVED  
OFFENSES  
NON-OFFENSES

§ [See Sg 10](#) (substitute the factor of effort).

### Continuing to be difficult to admonish after the third announcement of a formal rebuke

*Sg 12*

§ BMC1, based on the VIBH: there are two subfactors:

EFFORT

1. Being difficult to admonish (i.e., being evasive or uncooperative when being admonished). COMM: a bhikkhu who is impossible to speak to and can't stand being criticized or doesn't mend his ways after his faults are pointed out.
2. Continuing to be difficult to admonish [CBMC1, based on the VIBH: after the third announcement of a formal rebuke]. [See Sg 10](#), ([The first offense](#)), [EFFORT](#), #2, **NOTE**.

§ [See Sg 10](#) (substitute the factor of effort).

PROCEDURE  
& DERIVED  
OFFENSES

*Further penalties.* BMC1: if you continue to be difficult to admonish after incurring the full penalty under this rule, the Saṅgha may impose one of the following disciplinary measures:

On disciplinary transactions, see BMC2, chap. 20.  
On the restrictions of a censured bhikkhu, see BMC2, pp. 404–05.

1. *Banishment.* You must observe the same sixteen restrictions as a censured bhikkhu and must leave the monastery that you were living in before banishment. COMM: i.e., you must leave not

On the Pāṭimokkha recitation and Pavāraṇā, see BMC2, chaps. 15 & 16. For more on suspension, see BMC2, pp. 405–07.

only the monastery but also its neighborhood and must not associate with the laypeople in that area.

2. *Exclusion.* You are excluded from participating in the Pāṭimokkha recitation and Pavāraṇā (MV.4.16.2; CV.9.2).
3. *Suspension.* You must observe the same 16 restrictions as a censured bhikkhu and can have no communion (*sambhoga*) with the Saṅgha (CV.1.26; CV.1.31).

PERCEPTION § See Sg 10.

NON-OFFENSES § There is no offense

EFFORT

- 1–2. See Sg 10, #1–2; and there is no offense
3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § Pācittiya:

- OFFENSES
1. Pc 12: continuing to be evasive or keeping silent to conceal your offense when questioned in a Saṅgha meeting—after a formal charge of evasive speech or causing frustration was brought against you.
  2. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.
  3. Pc 71: saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.
  4. Pc 73: feigning ignorance of a Pāṭimokkha rule that you broke.

## Sg 13

**Continuing to criticize a banishment transaction performed on you—after the third announcement of a formal rebuke**

OBJECT § *Banishment.* BMC1, based on the vibh: a Saṅgha may perform a banishment transaction against a bhikkhu who is

For more on corrupting families, see BMC2, pp. 133–34.

1. *a corrupter of families.* A bhikkhu who, behaving in a demeaning, frivolous, or subservient way, succeeds in ingratiating himself to laypeople to the point where they withdraw their support from bhikkhus who are earnest in the practice and support those who are more ingratiating. Ways of corrupting families

includes giving gifts of flowers, fruit, practicing medicine, and delivering messages;

**NOTE:** COMM: you are allowed to deliver messages related to religious activities (e.g., conveying a meal invitation to bhikkhus or a layperson's respects to a senior bhikkhu).

2. *depraved in conduct.* Growing flowers and making them into garlands. COMM: this is shorthand for various bad habits, including presenting garlands to women, eating from the same dish as them, eating at the wrong time, drinking intoxicants, wearing garlands, using perfumes and cosmetics, dancing, singing, playing musical instruments, playing games, or learning boxing or wrestling.

**NOTE:** BMC1, based on the VIBH, KDKS: any of these actions alone is only a light offense (a Dk or Pc) but can be grounds for banishment if you habitually engage in it to the point that its bad influence becomes widely known.

BMC1: the CV adds nine additional grounds for banishment: if a bhikkhu

1. is a maker of strife, disputes, quarrels, and issues in the Saṅgha;
2. is inexperienced, incompetent, and indiscriminately full of offenses;
3. lives in unbecoming association with householders;
4. is defective in his virtue, conduct, or views;
5. dispraises the Buddha, Dhamma, or Saṅgha;
6. is frivolous in word, deed, or both;
7. misbehaves in word, deed, or both;
8. is vindictive in word, deed, or both;
9. practices wrong modes of livelihood (e.g., running messages and errands for householders, pursuing gain with gain, practicing medicine or exorcism or engaging in any art that is “external and unconnected with the goal” [VIBH to Bhikkhunīs’ Pc 49 & 50]).

*Pursuing gain with gain.* Giving items of small value in hopes of receiving items of larger value, making investments for profit, offering material incentives to those who donate.

Further stipulations:

1. *Banishment.* A bhikkhu banished for indulging in any of the above activities must undergo the observances listed in CV.1.15

For the full list of bad habits, see BMC2, pp. 133–38.

On worldly arts, see BMC2, pp. 140–43.

On banishment and the observances, see BMC2, pp. 404–05.

and mend his ways so that the Saṅgha can revoke the banishment transaction.

**NOTE:** COMM: A bhikkhu banished for corrupting families may not live in the monastery where he was misbehaving nor enter the city or town where he was corrupting families until the banishment transaction is revoked. Even after it is revoked, he must refuse gifts from the families he corrupted unless they give the gifts not because of his former behavior but because he has mended his ways.

2. *Suspension.* The Saṅgha may suspend a bhikkhu if he continues to criticize a valid banishment transaction that was performed on him.

EFFORT § BMC1, based on the VIBH: there are two subfactors:

1. Criticizing a valid banishment transaction performed on you or criticizing those who performed it.
2. Continuing to criticize it [CBMC1, based on the VIBH: after the third announcement of a formal rebuke]. See Sg 10, (The first offense), EFFORT, #2, NOTE.

PROCEDURE § See Sg 10 (substitute the factor of effort).

& DERIVED

OFFENSES

PERCEPTION § See Sg 10.

NON-OFFENSES § See Sg 12.

*Saṅghādises'uddeso niṭṭhito*



NIYATA (INDEFINITE)—The aniyatas are a class of two Pāṭimokkha rules that don’t assign penalties like most other rules. Instead, they detail procedures by which the Saṅgha may pass judgment when a bhikkhu in uncertain circumstances is accused of committing an offense.

¶ The aniyatas are unique among the Bhikkhu Pāṭimokkha rules in that there is no corresponding class of aniyata rules in the Bhikkhunī Pāṭimokkha. They are also notable for two reasons: 1) that regardless of the general position of women in Indian society at the time, the Buddha instructed the bhikkhus to take a credible laywoman’s accusation of misconduct seriously, even over the word of an accused bhikkhu; and 2) that even though it is possible to sit alone with a woman in a secluded place without incurring a penalty (see Pc 44), it is wise to avoid doing so anyway so as to avoid the possibility of being accused of misconduct and being subject to an investigation by the Saṅgha.



**When a trustworthy female lay follower accuses a bhikkhu of a Pr, Sg, or Pc while sitting alone with a female in a private, secluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing**

*Ay* 1

¶ *Trustworthy.* BMC1, based on the VIBH: She is at least a stream-winner (*sotāpanna*). If she isn’t at least a stream-winner, the Saṅgha may choose whether to investigate the charge, but if she is, they must. BMC1: the same applies to a male lay follower.

OBJECT

*Female lay follower.* A female, regardless of age, who has taken refuge in the Buddha, Dhamma, & Saṅgha.

¶ Sitting in a private, secluded seat.  
*Sitting.* Includes lying down.  
*Private.* Private to the eye and ear.

EFFORT

*Private to the eye.* No one else is near enough to see you two wink, raise an eyebrow, or nod.

*Private to the ear.* No one else is near enough to hear what you two say in a normal voice.

*Secluded seat.* A seat behind a wall, a closed door, a large bush, or anything that would afford enough privacy to have sex.

PROCEDURE § BMC1, based on the KDKS: the following is the procedure for dealing with a potential offender:

1. If a trustworthy female lay follower sees a bhikkhu with a female in the above circumstances, she may tell the Saṅgha and charge him on the basis of what she has seen.
2. The bhikkhus who learn of the charge are duty-bound to first question the accused in private. See Sg 8, PROCEDURE: THE ACCUSER.

There are four possible outcomes:

- a. If he admits to doing as charged, agrees that it is an offense, and undergoes the appropriate penalty, nothing further needs to be done (MV.9.5.6).
  - b. If he doesn't admit to the act and the bhikkhus are convinced of his account, the case can be dropped.
  - c. If he doesn't admit to the act but the bhikkhus aren't convinced of his account, they may convene a Saṅgha meeting to investigate further.
  - d. If he admits to the act but doesn't see the offense, the bhikkhus may convene a Saṅgha meeting to press him further. If he still doesn't see the offense, they may suspend him.  
*Doesn't see the offense.* He refuses to acknowledge that the act is an offense (MV.9.1.3; CV.11.1.10).
3. A Saṅgha meeting is convened. The accuser and the accused must be present and both must agree to the case's being heard by that particular group (if the original accuser is a layperson, one of the bhikkhus is to take up the charge). The accused states his version of events [BMC1, based on CV.4.14.29; and the bhikkhus aren't to take his first statement at face value]. The accused must be cross-examined by the other bhikkhus until they are satisfied that he is telling the truth. The Saṅgha then passes a verdict *only in line with what he admits to doing*

(MV.9.6.1–4). There are three possible verdicts that will settle the case: the accused is

- a. found innocent;
- b. deemed insane at the time he committed the offense and therefore absolved of guilt;
- c. found guilty and deserves a further punishment transaction (CV.4.14.27–29).

**NOTE:** BMC1: Normally, a bhikkhu must ask leave of the accused before making an accusation. But when a trustworthy female (or male) lay follower accuses a bhikkhu of a Pr, Sg, or Pc, the accusation must be brought up in a Saṅgha meeting.

**NOTE:** BMC1: If the accused admits to an act that is an offense but refuses to see the offense (MV.9.1.3; CV.9.1.10), the case isn't settled. But this much of an admission allows the Saṅgha to suspend him until he admits that it was an offense and is willing to undergo the penalty.

On suspension, see BMC2, chap. 20.

**NOTE:** BMC1, based on CV.4.8: if a verdict is reached but later found to be wrong, the Saṅgha may reopen the case and reach a new verdict.

### § Pācittiya:

1. **Pc 44:** when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.
2. **Pc 45:** when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.
3. **Pc 64:** helping to conceal the truth after learning that a bhikkhu found innocent of a serious offense should have been found guilty.

### Dukkaṭa:

1. **Pc 64:** helping to conceal the truth after learning that a bhikkhu found innocent of a non-serious offense should have been found guilty.

RELATED  
OFFENSES

**When a trustworthy female lay follower accuses a bhikkhu of committing a Sg or Pc while sitting alone with a female in a private, unsecluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing**

Ay 2



OBJECT § Trustworthy. See Ay 1.  
Female lay follower. See Ay 1.

EFFORT § Sitting in a private, unsecluded seat.  
Private. See Ay 1.  
Unsecluded seat. A place out in the open that is visible to other people (e.g., an open-air meeting hall).

PROCEDURE § See Ay 1.

RELATED § See Ay 1.

OFFENSES

*Aniyat'uddeso niṭṭhito*

## NISSAGGIYA PĀCITTIYA



NISSAGGIYA PĀCITTIYA (FORFEITURE AND CONFESSION)—There are thirty nissaggiya pācittiyas, divided into three chapters of ten. The nissaggiya pācittiyas are classed as light offenses (*lahukāpatti*) and are called *desanā-gāminī*, meaning they can be cleared through confession.

¶ But before you can confess the offense, you must forfeit the item. Aside from when forfeiture must be made to a Saṅgha of four or more bhikkhus (e.g., NP 18, 19, 22), you may forfeit the item to a single bhikkhu, to a group of two or three, or to a Saṅgha. Items that you have to forfeit to a Saṅgha (e.g., gold or currency) may not to be returned to you but if the item is allowable, it must; if it isn't returned to you, the bhikkhu(s) to whom it was forfeited incur a dukkaṭa. For violations of NP 22 & 23, there are restrictions as to what you may do with the returned item, but otherwise you are free to use it as you see fit. If you use the item before forfeiting it, you incur a dukkaṭa. If the item gets lost, destroyed, or discarded before you forfeit it, you may simply confess the offense.



### THE ROBE-CLOTH CHAPTER

#### Keeping robe-cloth for more than ten days without determining it

NP 1

¶ Robe-cloth that hasn't been determined for use [BMC1, based on the KDKS: or put under shared ownership, or whose determination or shared ownership has lapsed, or was determined or put under shared ownership improperly].

OBJECT

*Robe-cloth.* BMC1, based on the VIBH, KDKS: made of allowable material and is at least 4 × 8 sugata fingerbreadths (~8.3 cm × ~16.6 cm; ~3.3 in. × ~6.6 in.).

For more on cloth requisites, see BMC2, chap. 2.

*Allowable materials.* MV.8.3.1: linen, cotton, silk, wool, jute, and hemp. s/COMM: *hemp* includes hemp mixed with other allowable materials. BMC1: includes nylon, rayon, and other synthetic fibers.

For more on unallowable garments, see BMC2, chap. 2.

*Unallowable materials.* MV.8.28.2: kusa grass, bark fiber, bark pieces, human hair, horse-tail hair, owls' wings, and black antelope hide (BMC1: includes leather) [MV.8.28.3: and swallow-wort stalks and makaci fibers].

**NOTE:** *unallowable colors.* MV.8.29: “Robes that are entirely blue (or green) ... entirely yellow ... entirely blood-red (BD: red) ... entirely crimson ... entirely black ... entirely orange (BD: brownish-yellow [COMM: “the colour of a centipede’s back”]) ... entirely beige (BD: reddish-yellow [COMM: “the colour of withered leaves, a mixed colour”]) ... should not be worn” (BMC2 33; BD.4.438; BD[H&B] 1864–65).

**NOTE:** BMC1, based on MV.8.29: cloth dyed these colors and cloth with patterns are unallowable for robes [COMM: but are allowable for bed sheets or for linings in double-layer robes]. BMC1, based on the VIBH: cloth dyed these colors or with patterns would come under this rule (NP 1).

For more on sugata measurements, see BMC1, app. 2.

*Sugata fingerbreadths.* BMC1: 1 sugata fingerbreadth = 2.08 cm; ~0.8 in.

*Determined (adhiṭṭhāna).* COMM: there are two ways of determining requisites:

1. *By body.* To grasp or touch the object with any part of your body and mentally determine the object in line with the appropriate determination formula.
2. *By speech.* To speak the determination formula aloud when determining the object.

For more on shared ownership, see Pc 59, OBJECT.

*Shared ownership.* BMC1, based on the VIBH, KDKS: an arrangement that allows you to store cloth (and other requisites) for any length of time without it counting as extra cloth. This arrangement isn't for cloth in use.

BMC1, based on MV.8.20.2: the following is a list of cloth requisites and the conditions that apply regarding determination and shared ownership:

1. The basic set of three robes, handkerchiefs, sleeping cloths, and the sitting cloth are to be determined and may not be put under shared ownership.

2. A rains-bathing cloth is to be determined for the four months of the rainy season and put under shared ownership for the rest of the year.
3. A skin-eruption cloth is to be determined when you are ill and need to use it but is to be put under shared ownership when you aren't ill and don't need to use it.
4. Other cloth requisites may be determined as requisite cloth (*parikkhāra-cola*) or put under shared ownership.

For more on rains-bathing cloth, [see NP 24](#).

For more on skin-eruption cloth, [see Pc 90](#).

*Lapse of determination or shared ownership.* BMC1, based on the Canon: the determination or shared ownership of cloth can lapse for the following reasons:

(for determined articles)

1. The owner rescinds the determination.
2. COMM: the cloth develops a hole.  
*Size.* COMM: At least the size of a pinky nail. If thread remains across the hole, the cloth's determination lapses only if any of the parts of the hole divided by the thread is the size of a pinky nail or larger.  
*Location.* COMM: the determination lapses if the hole is
  - a. (upper or outer robe) at least 1 sugata span (25 cm; ~9.8 in.) from the longer side and 8 sugata fingerbreadths (~16.6 cm; ~6.6 in) from the shorter side;
  - b. (lower robe) at least 1 sugata span (25 cm; ~9.8 in.) from the longer side and 4 sugata fingerbreadths (~8.3 cm; ~3.3 in.) from the shorter side.

**NOTE:** COMM: if you are patching an area farther than the specified distance, the determination lapses if you cut out the worn area before applying the patch but doesn't lapse if you apply the patch before cutting out the worn area.

(for determined & shared articles)

3. The owner disrobes or dies.
4. The owner gives the cloth away.
5. The cloth is lost, destroyed, burnt, or snatched away.
6. Someone takes it on trust.

*On trust.* [See Pc 59, NON-OFFENSES, #2](#).

(for shared articles)

7. Either owner takes the cloth on trust or rescinds the shared ownership.

**NOTE: PERCEPTION:** if the robe-cloth isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust, you would incur the full offense regardless of whether you perceive that it isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust or if you are in doubt.

**EFFORT** § Keeping it for more than ten days (BMC1: i.e., past the eleventh dawnrise).

*Dawnrise.* See NP 2, **EFFORT** & BMC1, pp. 562–65.

**NOTE: COMM:** the dawn of the day you receive the cloth [BMC1, based on the KDKS: or let its determination or shared ownership lapse] counts as the first dawn.

**NOTE: MV.5.13.13:** the counting of the time span doesn't begin until the cloth reaches your hand.

**NOTE: PERCEPTION:** if the robe-cloth is kept for more than ten days, you would incur the full offense regardless of whether you perceive that it is kept for more than ten days or if you are in doubt.

**PROCEDURE** § *Forfeiture & Confession:* see app. 3 & 4.

**DERIVED** § *Dukkaṭa:*

**OFFENSES PROCEDURE**

1. Using it when it should be forfeited.
2. (for the acknowledging bhikkhu) vv: not returning the forfeited robe-cloth.

**PERCEPTION**

3. Using it if it hasn't been kept for more than ten days but you perceive that it has been kept more than ten days or if you are in doubt.

**NON-OFFENSES** § There is no offense

**EFFORT**

1. if [BMC1, based on the VIBH: within ten days] it is determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust;

*Given away.* COMM: it is properly given away if you say, I give this to you or I give this to X or Take this, it's yours. It isn't properly given away if you say, Make this yours or May this be yours or if you hand the item over without saying anything to indicate transfer of ownership. Items improperly given away still count as extra robe-cloth under this rule.

and there is no offense

2. BMC<sub>1</sub>, based on the VIBH: during the robe season;

*Robe season.* BMC<sub>1</sub>, based on the KDKS: A period after the first Rains in which NP 1, 3 & Pc 32, 33, 46 are rescinded to make robe-making more convenient. CBMC<sub>1</sub>, based on BMC<sub>1</sub>, KDKS: there are two types of robe season:

On the types of Rains-residence, see BMC<sub>2</sub>, chap. 11.

a. *One-month robe season.* If you haven't participated in a kaṭhina ceremony [CBMC<sub>1</sub>, based on MV.7.1.6: or expressed your approval of it while standing in the territory], the robe season begins at dawnrise of the day after the full moon in October (or the first if there are two) and ends at dawnrise of the day after the following full moon in November.

On the kaṭhina ceremony, see BMC<sub>2</sub>, chap. 17.

b. *Five-month robe season.* If you participated in a kaṭhina ceremony [CBMC<sub>1</sub>, based on MV.7.1.6: or expressed your approval of it while standing in the territory], you may extend the one-month robe season for an additional four months (i.e., four lunar cycles). This robe season ends no later than dawnrise of the day after the full-moon day in early-to-mid March. During this period, you are allowed kaṭhina privileges. See RELATED ALLOWANCES.

On the kaṭhina privileges, see BMC<sub>2</sub>, pp. 315–16.

**NOTE:** BMC<sub>1</sub>, based on the KDKS: your kaṭhina privileges may be rescinded (and your robe season ended) if either of the following occurs:

a. BMC<sub>1</sub>, based on MV.1.7: you participate in a meeting in which all of the bhikkhus in the monastery relinquish their kaṭhina privileges through a Saṅgha transaction.

For the transaction statement to relinquish the kaṭhina privileges, see BMC<sub>2</sub>, p. 480

b. BMC<sub>1</sub>, based on MV.7.2: you come to the end of your constraint with regard to the monastery (*āvāsa-palibodha*) and of your constraint with regard to making a robe (*cīvara-palibodha*).

*Constraint with regard to the monastery.* BMC1, based on MV.7.2: This constraint ends when one of the following occurs:

- 1) You leave the monastery without intending to return.
- 2) You leave the monastery with the intent to return and later find out that the bhikkhus in the monastery formally relinquished their kaṭhina privileges.

*Constraint with regard to making a robe.* BMC1, based on MV.7.2: this constraint ends when one of the following occurs:

- 1) You finish making a robe.
- 2) You decide not to make a robe.
- 3) Your robe-cloth gets lost, snatched away, or destroyed.
- 4) You expect to get robe-cloth to make a robe but you abandon your expectation after not getting it.

3. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1](#), [NON-OFFENSES](#), #4.

RELATED § *Nissaggiya Pācittiya*:

OFFENSES 1. [NP 3](#): keeping out-of-season robe-cloth for more than thirty days when it isn't enough to make a particular requisite and you expect more cloth.

RELATED § *Kaṭhina privileges.* MV.7.1.3: Five things are allowable for a bhikkhu

ALLOWANCES who participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed his approval of it while standing in the territory]:

1. ([NP 1, 3](#)) [CBMC1, based on the VIBH: keeping] undetermined robe-cloth for as long as needed or wanted.
2. ([NP 2](#)) Going away without taking [BMC2: all three robes].
3. ([Pc 32](#)) Eating a group meal.
4. ([Pc 46](#)) Going away without [CBMC1, based on the VIBH: taking leave of an available bhikkhu].
5. Whatever robe-cloth arises there will be theirs (BMC2: i.e., the bhikkhus who spent the Rains in a particular monastery or territory have sole rights to any cloth given to that Saṅgha).

**NOTE:** BMC2: “The [VMUK] 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 [VIBH] 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 robe season ... , 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” (166).

**Being, at dawnrise, outside of the zone in which your basic set of robes are placed**



§ The lower robe (*antaravāsaka*), upper robe (*uttarāsāṅga*), and outer robe (*saṅghāṭī*) (BMC1: i.e., any one of your basic set of three robes). **OBJECT**  
**NOTE:** BMC1: spare robes and other cloth requisites don't fulfill this factor.

§ Being apart from your basic set of robes, even for one night (BMC1, **EFFORT** based on the VIBH, COMM, VL/SUB: i.e., being, at dawnrise, outside of the zone in which your basic set of robes are placed).

*Dawnrise.* BMC1, based on the VL/SUB: dawnrise corresponds to the beginning of civil twilight. BMC1: In Thailand, dawnrise is often determined by looking at the palm of your hand as it is held out at full arm's length: dawnrise has passed when the major lines of the hand are visible by natural light. On a bright, moonlit night, dawnrise is determined by looking at the foliage of trees: dawnrise has passed when you can see the green in the leaves.

For more on dawnrise, see BMC1, app. 1.

*Zone.* BMC1, based on the VIBH: the zone depends on the type of location, whether the area around the location is enclosed, and, if it is enclosed, whether it belongs to one or more *kula* (clan; family). *Enclosed.* COMM: surrounded by a wall, fence, or moat. s/COMM: *moat* includes rivers and lakes.

For more on zones, see BMC1, NP 2.

*Single kula.* BMC1, based on the VIBH: a building, vehicle, or parcel of land that belongs to one family or a village governed by a single person. s/COMM: includes monasteries “initiated” by people belonging to one family.



*Multi-kula*. BMC1, based on the vibh: a building, vehicle, or parcel of land that belongs to more than one family (BMC1: e.g., an apartment complex) or a village governed by a group. BMC1: towns governed under a social contract (e.g., a town charter) count as multi-kula even if the highest authority in the government is invested in a single person. s/COMM: includes monasteries “initiated” by people belonging to more than one family.

**NOTE: PERCEPTION: ABP; BD:** if you are outside of the zone in which your basic set of robes are placed, you would incur the full offense regardless of whether you perceive that you are outside of the zone or if you are in doubt.

**NOTE: PERCEPTION:** if the robe isn’t released, discarded, lost, destroyed, burned, or stolen, you would incur the full offense regardless of whether you perceive that it isn’t released, discarded, lost, destroyed, burned, or stolen [ABP; BD: or if you are in doubt].

*Released*. BMC1: you gave it away or rescinded its determination.

*Zones*. COMM: When the vibh mentions robes kept in a certain area, you should be within a hatthapāsa of the boundary of the area. When the vibh doesn’t mention that you should be in a certain area, you should be within a hatthapāsa of the robes.

*Hatthapāsa*. ABP: “this may be *hattha* (hand) + *pa* (to) + *āsa* (shoulder)—lit. “hand-to-shoulder.””

Examples:

*A monastic dwelling* (s/COMM: includes entire monasteries):

1. Enclosed and single-kula: if the robes are in the enclosure, you must be in the enclosure.
2. Enclosed and multi-kula: you must be in the dwelling where the robes are placed, at the entrance to the enclosure, or within a hatthapāsa of the dwelling or the entrance to the enclosure.
3. Unenclosed: if the robes are in the dwelling, you must be in the dwelling or within a hatthapāsa of the dwelling.

*A dwelling with a yard* (BMC1: e.g., a layperson’s house):

1. Enclosed and single-kula: if the robes are in the enclosure, you must be in the enclosure.

2. Enclosed and multi-kula: you must be in the room where the robes are placed, at the [BMC1: entrance to the enclosure; ABP: entry-gate; BD: main entrance], or within a hatthapāsa of either.
 

**NOTE:** CBMC1, based on the VIBH: it appears that the zone may not be contiguous, as the entrance to the enclosure may be distant from the room where the robes are placed.
3. Unenclosed: you must be in the room where the robes are placed or within a hatthapāsa of the room.

*Buildings without a yard* (BMC1: e.g., a city apartment block):

1. Single-kula: if the robes are in the building, you must be in the building.
2. Multi-kula: you must be in the room where the robes are placed, at the [BMC1: entrance to the building; ABP: entry-gate; BD: main entrance], or within a hatthapāsa of either.
 

**NOTE:** CBMC1, based on the VIBH: it appears that the zone may not be contiguous, as the entrance to the building may be distant from the room where the robes are placed.

*A boat* (BMC1: includes other vehicles):

1. Single-kula (BMC1: e.g., boats, RVs): if the robes are in the vehicle, you must be in the vehicle.
2. Multi-kula (BMC1: e.g., trains, commercial buses, and airplanes): you must be in the room where the robes are placed or within a hatthapāsa of the room [THAI: or within a hatthapāsa of the entrance to the boat].

*A caravan* (s/COMM: includes groups traveling by foot [BMC1: e.g., hiking trips]):

1. Single-kula: if the robes are in the caravan, you must be within 7 abbhantaras (98 m; ~321.5 ft) of the front or back of the caravan and within an abbhantara (14 m; ~45.9 ft) of either side.
2. Multi-kula: if the robes are in the caravan, you must be within a hatthapāsa of the caravan.

*For wilderness areas without villages* (COMM: includes dense forests and uninhabited islands): you must be within 7 abbhantaras (98 m; ~321.5 ft) of the robes.

**NOTE:** *Thai practice:* VMUK: if bhikkhus from different families (i.e., kulas) share a dwelling and

1. stay in separate rooms, the zone is within a hatthapāsa of the room where the robes are placed;

2. share a room, the zone is within a hatthapāsa of the robes.

PROCEDURE § *Forfeiture & Confession*: see app. 3 & 4.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT & PERCEPTION

1. [BMC1, based on the κ/COMM to NP 1: using it] if you are in the zone but perceive that you aren't in the zone or if you are in doubt.

PROCEDURE

2. Using it when it should be forfeited.

NON-OFFENSES § There is no offense if, [BMC1: before dawnrise,]

OBJECT

1. ABP: it is released (BMC1: i.e., you give it away or rescind its determination);

**NOTE:** COMM: if you know that you won't get back to any one of your basic set of robes before dawn, you should rescind its determination before dawn and redetermine it after dawn.

2. it is lost, destroyed, burnt, snatched away, or taken on trust;

*On trust.* See Pc 59, NON-OFFENSES, #2.

and there is no offense

EFFORT

3. ABP; BD: if you are in the zone and perceive that you are in the zone;

4. if you were authorized by the Saṅgha (to be separated from your basic set of robes);

5. BMC1, based on MV.2.12.1–3: if you and your basic set of robes are in the same territory (*sīmā*) that has been authorized as a zone in which bhikkhus are automatically considered as not being separated from their basic set of robes (*ti-cīvara-aviṭṭavāsa*);

*Territory (sīmā).* BMC1, based on the κDKS: A defined area in which Saṅgha transactions are enacted and certain protocol observed. A valid territory (except for any villages in the territory) may be authorized as a zone in which you may be apart from your basic set of robes.

For the Pāli formula to rescind a determination, see app. 2.

For more on territories, see BMC2, chap. 13.

6. BMC1, based on MV.7.1.3: when your kaṭhina privileges are in effect;

On kaṭhina privileges, see BMC2, pp. 315–16.

**NOTE:** BMC1: This rule still applies during the robe-season (the first lunar month after the Rains) if you haven't participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory]. If you have, the kaṭhina privileges may be in effect from the day after the spreading of the kaṭhina to the end of the cold season (CBMC1: i.e., until dawnrise of the day after the full-moon day in early-to-mid March).

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ See NP 1.

RELATED  
ALLOWANCES

NP 3

### Keeping out-of-season robe-cloth for more than thirty days when it isn't enough to make a particular requisite and you expect more cloth

§ BMC1, based on the VIBH: there are two subfactors:

OBJECT

1. Out-of-season robe-cloth [BMC1: made of allowable material and is at least 4 × 8 sugata fingerbreadths (~8.3 cm × ~16.6 cm; ~3.3 in. × ~6.6 in.)].

*Out-of-season robe-cloth.* BMC1, based on the VIBH: any cloth accruing to you outside of the one-month robe season (if you haven't participated the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory]) or outside of the five-month robe season (if you participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory]).

*In-season cloth.* Any cloth you get during the one-month robe season (if you haven't participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory]) or the five-month robe season (if you participated in the spreading of a kaṭhina [CBMC1, based

On the types of robe season, see NP 1, NON-OFFENSES.

on MV.7.1.6: or expressed your approval of it while standing in the territory])).

**NOTE:** BMC1, based on the Bhikkhunīs' NP 2: in-season cloth can count as out-of-season cloth if the donor specifies that it be treated as out-of-season cloth.

2. The cloth isn't enough to make a particular requisite and you expect to get more cloth.

**NOTE:** BMC1, based on the VIBH: The additional cloth has a time span of ten days (see NP 1) and you must finish making the requisite within the time span of the cloth with the shorter time span. If the additional cloth is of different quality than the original cloth, you can wait for more expected cloth for as long as the time span of the first cloth allows.

**NOTE:** PERCEPTION: if the robe-cloth isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust, you would incur the full offense regardless of whether you perceive that it isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust or if you are in doubt.

EFFORT § Keeping the cloth for more than thirty days (BMC1, based on VIBH, COMM, VI/SUB to NP 1: i.e., thirty dawns).

**NOTE:** MV.5.13.13: the time span doesn't begin until the cloth reaches your hand. COMM to NP 1: the dawn of the day on which you receive the cloth (BMC1, based on the KDKS: or let its determination or shared ownership lapse) counts as the first dawn.

**NOTE:** S/COMM: if you abandon your expectation for more cloth at any time after the first ten days, you must determine the original cloth or put it under shared ownership or abandon it before the following dawnrise (or you violate NP 1).

**NOTE:** BMC1: for out-of-season cloth received shortly before the beginning of the robe season, the time-span begins when it is received, is suspended during the robe season, and resumes at the end of the robe season.

**NOTE:** PERCEPTION: if the robe-cloth is kept for more than thirty days, you would incur the full offense regardless of whether you

perceive that it is kept for more than thirty days or if you are in doubt.

§ *Forfeiture & Confession*: [see app. 3 & 4](#).

PROCEDURE

§ *Dukkaṭa*:

EFFORT & PERCEPTION

DERIVED  
OFFENSES

1. [BMC<sub>1</sub>, based on the κ/COMM to NP 1: using it] if it wasn't kept for more than thirty days but you perceive that it was kept for more than thirty days or if you are in doubt.

PROCEDURE

2. ABP; BD: using it when it should be forfeited.

§ There is no offense

NON-OFFENSES

OBJECT

1. BMC<sub>1</sub>, based on the Bhikkhunīs' NP 2: if the donor specifies that it be treated as out-of-season cloth;
2. if, before thirty days, the cloth is determined, [BMC<sub>1</sub>: put under shared ownership,] abandoned, lost, destroyed, burnt, snatched away, or taken on trust;

For more on out-of-season cloth, see BMC<sub>1</sub>, pp. 207–08.

*Taken on trust*. See [Pc 59](#), NON-OFFENSES, #2.

and there is no offense

3. BMC<sub>1</sub>, based on the VIBH: if it is the robe season or your kaṭhina privileges are in effect;  
*Robe season*. See [NP 1](#), NON-OFFENSES, #2.  
*Kaṭhina privileges*. See [NP 1](#), RELATED ALLOWANCES.
4. ABP; BD: if you are insane or the first offender.  
*Insane*. See [Pr 1](#), NON-OFFENSES, #4.

§ *Nissaggiya Pācittiya*:

RELATED  
OFFENSES

1. [NP 28](#): accepting robe-cloth offered in urgency during the last eleven days of the Rains and keeping it past the end of the robe season.

§ See [NP 1](#).

RELATED  
ALLOWANCES

**Getting an unrelated bhikkhunī to wash, dye, or beat a used robe belonging to you**

**OBJECT** § A used robe [CBMC1, based on the vibh: belonging to you].

*Used.* ABP: “Dressed in once, wrapped in once” (BMC1: i.e., worn around the body at least once [COMM: or used in other ways (e.g., draped over the shoulder or head)]).

*Robe.* COMM: a robe that has been dyed and properly marked (BMC1: i.e., a finished cloth requisite that is allowable to wear; it can be undetermined or determined as requisite cloth [*parikkhāra-cola*]).

**EFFORT** § BMC1, based on the vibh: telling (ABP: commanding) an unrelated bhikkhunī to wash, dye, or beat it.

*Telling.* COMM: includes gestures.

*Unrelated.* Unrelated back through seven grandfathers, on the father or mother’s side (BMC1: in-laws don’t count).

**NOTE:** BMC1: nowadays, a bhikkhu should regard as relatives only those blood-relations with whom he feels ties of kinship.

*Bhikkhunī.* BMC1, based on the vibh: a woman who has received double ordination in the Bhikkhunī Saṅgha & Bhikkhu Saṅgha.

*Beat.* TAP: “The beating is the beating [of] a wetted robe folded into a bundle against a big stone at the edge of the bathing pond or river to get the dirt out, as is still done with clothes in India. It perhaps could also be the beating of a dry robe to get the dust out and to make it look tidy. It is likely that the robes would be dusty and dirty in the conditions the bhikkhus lived in the [M]iddle [C]ountry and there would sometimes have been shortages of water so the robes would be beaten in the same way carpets are beaten nowadays with a carpet-beating stick” (136–37).

**NOTE:** PERCEPTION: if the bhikkhunī is unrelated, you would incur the full offense regardless of whether you perceive that she is unrelated or if you are in doubt.

**RESULT** § She finishes washing, dying, or beating it as requested.

**DERIVED** § *Dukkaṭa:*

**OFFENSES** **OBJECT**

1. If it is a sitting cloth [BMC1: or sleeping cloth].

2. ABP; BD: if it belongs to someone else.

EFFORT

3. If she is only singly-ordained.

*Singly-ordained.* A woman who was ordained by the Bhikkhunī Saṅgha but not the Bhikkhu Saṅgha.

4. For telling her to wash, dye, or beat it (before she does it).

**NOTE:** BMC1, based on the VIBH: you incur a NP and a Dk if you get her to do two of the three actions mentioned in the rule and a NP and two Dks if you get her to do all three.

5. COMM: each effort she makes toward washing, dyeing, or beating it (BMC1: there is no basis for this in the VIBH).

PERCEPTION

6. If you perceive a related bhikkhunī as unrelated or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. if it is an unused robe;

2. if it isn't a robe [BMC1, based on the VIBH: or sitting cloth (BMC1: e.g., a sleeping cloth)];

EFFORT

3. if an unrelated bhikkhunī helps a related bhikkhunī;

4. if she does so unprompted;

5. if she is a trainee or novice;

EFFORT & PERCEPTION

6. if she is related and you perceive that she is related;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Nissaggiya Pācittiya:*

RELATED  
OFFENSES

1. NP 5: receiving robe-cloth from an unrelated bhikkhunī without giving her something in exchange.

2. NP 17: getting an unrelated bhikkhunī to wash, dye, or card unmade wool.



OBJECT § *Robe-cloth*. See NP 1, OBJECT.

EFFORT § Receiving robe-cloth from an unrelated bhikkhunī without giving her something in exchange.

*Receiving*. COMM: it doesn't have to be hand-to-hand (i.e., includes if she puts the robe-cloth near you and you accept it).

*Unrelated*. See NP 4, EFFORT.

*Bhikkhunī*. See NP 4, EFFORT.

*Something in exchange*. It can be worth more or less than the robe-cloth.

**NOTE:** COMM: you would fulfill this factor regardless of whether you know the robe-cloth comes from an unrelated bhikkhunī (e.g., many donors pile robe-cloth for you and one robe-cloth happens to be from an unrelated bhikkhunī).

**NOTE:** PERCEPTION: if the bhikkhunī is unrelated, you would incur the full offense regardless of whether you perceive that she is unrelated or if you are in doubt.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. If she is only singly-ordained.

*Singly-ordained*. See NP 4, DERIVED OFFENSES, #3.

2. ABP; BD: you accept (BMC1: i.e., you make an effort to receive it [e.g., extending your hand]).

EFFORT & PERCEPTION

3. If she is related but you perceive that she is unrelated or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. if it isn't robe-cloth;

EFFORT

2. if you give her something in exchange;

3. if you are taking it on trust;

*On trust*. See Pc 59, NON-OFFENSES, #2.

4. if you are borrowing it;

- 5. if she is a trainee or novice;
- 6. COMM: if she gives it to someone else to give to you;

EFFORT & PERCEPTION

7. if she is related and you perceive that she is related; and there is no offense

- 8. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Nissaggiya Pācittiya:*

- 1. NP 20: engaging in trade [BMC1: with a non-co-religionist].

*Pācittiya:*

- 1. Pc 25: giving robe-cloth to an unrelated bhikkhunī.
- 2. Pc 26: sewing a robe or having one sewn for an unrelated bhikkhunī.

RELATED  
OFFENSES

**Asking for and receiving robe-cloth from an unrelated layperson, except on a proper occasion**

NP 6

§ *Robe-cloth.* See NP 1, OBJECT.

OBJECT

§ Asking for robe-cloth from an unrelated layperson, except on a proper occasion.

EFFORT

*Proper occasion.* If your robes were snatched away or destroyed.

*Snatched away.* BMC1, based on the VIBH: stolen or confiscated by anyone [COMM: or taken on trust by a bhikkhu or novice].

*Destroyed.* Burnt, carried away by water, eaten by pests, or worn out with use.

*Worn out.* s/COMM: it no longer properly covers the body.

*Unrelated.* See NP 4, EFFORT.

**NOTE:** PERCEPTION: if the layperson is unrelated, you would incur the full offense regardless of whether you perceive that the layperson is unrelated or if you are in doubt.

§ Receiving the robe-cloth.

RESULT

§ *Dukkaṭa:*

EFFORT

DERIVED  
OFFENSES

- 1. Asking when it isn't a proper occasion (before you receive it).

2. Approaching others while naked after your robes were snatched away or destroyed.

**NOTE:** VIBH: if you don't have cloth to cover your body and happen upon an unoccupied Saṅgha residence, you may take any cloth you find to wear as a makeshift robe as long as you intend to return it after you get a proper robe. **COMM:** If you have to go far before getting a proper robe, you may leave the makeshift robe with any monastery as property of the Saṅgha. If you ask laypeople for cloth and receive unallowable cloth, there is no offense for wearing it until you get allowable cloth. If no cloth is available, you should make a covering of grass or leaves before approaching laypeople (**COMM:** you are exempt from [Pc 11](#), as are any bhikkhus who help make a covering for you).

**EFFORT & PERCEPTION**

3. If the layperson is related but you perceive that the layperson is unrelated or if you are in doubt.

**NON-OFFENSES** § There is no offense

**EFFORT**

1. for asking on a proper occasion;
2. if the layperson invited you to ask [**BMC1:** for robe-cloth];
3. if it is paid for with your own funds;
4. for asking for someone else (**BMC1:** a co-religionist). **COMM:** when asking for someone else, you may ask for robe-cloth from your relatives or people who invited you to ask or relatives of the [**BMC1:** co-religionist] or people who invited the [**BMC1:** co-religionist] to ask;

**EFFORT & PERCEPTION**

5. for asking if the layperson is related and you perceive that the layperson is related;  
and there is no offense
6. **ABP; BD:** if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

**RELATED** § *Nissaggiya Pācittiya:*

- OFFENSES**
1. [NP 7](#): asking for and receiving excess robe-cloth from an unrelated layperson when your robes were snatched away or destroyed.

2. **NP 8**: asking for and receiving improved robe-cloth when the unrelated lay donor didn't invite you to ask.
3. **NP 9**: receiving robe-cloth from two unrelated laypeople whom you asked to combine their funds to get a single robe-cloth—when they didn't invite you to ask and you asked because you want better cloth.
4. **NP 22**: asking for and receiving a new alms bowl when your current bowl isn't beyond repair.
5. **NP 26**: getting weavers to weave robe-cloth with thread that you requested.

*Non-offenses:*

1. **Pc 11**: **COMM**: picking leaves or cutting grass to make a covering for yourself (or for someone else) when your robe (or someone else's) was snatched away or destroyed and you can't find any cloth to cover yourself.

### Asking for and receiving excess robe-cloth from an unrelated layperson when your robes were snatched away or destroyed

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§ *Robe-cloth*. See **NP 1**, **OBJECT**.

**OBJECT**

**NOTE**: **K/COMM**: this rule applies only to your basic set of three robes and not to spare robes.

§ Asking for excess robe-cloth from an unrelated layperson who didn't invite you to ask. **EFFORT**

**EFFORT**

*Excess*. If all three robes of your basic set of three robes were snatched away or destroyed, you can ask for enough robe-cloth for two robes. If two robes of your basic set of three robes were snatched away or destroyed, you can ask for enough cloth for one robe. If only one robe of your basic set of three robes was snatched away or destroyed, you can't ask for any robe-cloth.

**NOTE**: **BMC1**, based on the **VIBH**: if the layperson presents a lot of robe-cloth and invites you to take as much as you want, you should take only enough to make the allowable number of robes.

*Unrelated*. See **NP 4**, **EFFORT**.

**NOTE**: **PERCEPTION**: if the layperson is unrelated, you would incur the full offense regardless of whether you perceive that the layperson is unrelated or if you are in doubt.

**NOTE:** PERCEPTION: BMC1: if the unrelated layperson didn't invite you to ask, you would incur the full offense regardless of whether you perceive that the layperson didn't invite you to ask or if you are in doubt.

RESULT § Receiving the excess robe-cloth.

DERIVED § *Dukkaṭa*:

OFFENSES    EFFORT

1. For requesting it (before you receive it).

EFFORT & PERCEPTION

2. If you perceive the unrelated layperson as related or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. if it is paid for with your own funds;

EFFORT

2. ABP: “[thinking] I will bring back what is leftover, one takes it and goes” (BMC1: i.e., if you promise to return excess cloth to the donor after making the robe);

3. ABP: “[saying] Let what is leftover be for you, they give” (BMC1: i.e., if the donor tells you to keep the excess);

4. if the donor gives excess cloth for reasons other than that your robes were snatched away or destroyed (COMM: e.g., they are impressed with your learning);

5. if they invited you to ask [BMC1: for robe-cloth] [s/COMM: before your robes were snatched away or destroyed];

EFFORT & PERCEPTION

6. if the layperson is related and you perceive that the layperson is related;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

**NOTE:** COMM: there is no exemption for asking for someone else.

§ *Nissaggiya Pācittiya*:

1. NP 6: asking for and receiving robe-cloth from an unrelated layperson, except on a proper occasion.

2–5. See NP 6, #2–5.

*Non-offenses*:

1. See NP 6.

RELATED  
OFFENSES

**Asking for and receiving improved robe-cloth when the unrelated lay donor didn't invite you to ask**

NP 8

§ *Robe*. BMC1: this factor is fulfilled by any piece of robe-cloth, regardless of the material and size.

OBJECT

**NOTE:** BMC1: The texts don't mention whether funds for other requisites would be grounds for an offense. The wise policy is to avoid making stipulations when requesting a requisite from a layperson who has set up a fund for you if the layperson hasn't invited you to ask.

§ To get a better cloth than the layperson is planning to buy.  
*Better*. Better quality, higher price.

INTENTION

§ Getting the unrelated layperson to improve it.

EFFORT

*Unrelated*. See NP 4, EFFORT.

*Improve*. VIBH: e.g., Make it long, Make it broad, Make it tightly woven, Make it soft.

**NOTE:** PERCEPTION: if the layperson is unrelated, you would incur the full offense regardless of whether you perceive that the layperson is unrelated or if you are in doubt.

§ Receiving it [BMC1: improved in line with the request].

RESULT

**NOTE:** BMC1: whether the layperson spends more on the cloth than originally planned is irrelevant.

§ *Dukkaṭa*:

EFFORT

DERIVED  
OFFENSES

1. BMC1, based on the VIBH: when the donor buys the robe in line with the request.

PERCEPTION

2. If you perceive a related layperson as unrelated or if you are in doubt.

NON-OFFENSES § There is no offense

EFFORT

1. if the donor invited you to ask;
2. for asking for someone else;
3. if it is paid for with your own funds;
4. BMC1: if the donor ignores the request for improvements and gives you cloth the donor originally planned to get;

EFFORT & INTENTION

5. for getting the donor to get a less expensive robe than what the donor planned to get;

EFFORT & PERCEPTION

6. if the donor is related and you perceive that the donor is related;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pt 1, NON-OFFENSES, #4.

RELATED § *Nissaggiya Pācittiya:*

- OFFENSES
1. NP 6: asking for and receiving robe-cloth from an unrelated layperson, except on a proper occasion.

2–5. See NP 6, #1, 3–5.

*Non-offenses:*

1. See NP 6.

# NP 9

**Receiving robe-cloth from two unrelated laypeople whom you asked to combine their funds to get a single robe-cloth—when they didn’t invite you to ask and you asked because you want better cloth**

OBJECT § See NP 8.

INTENTION § See NP 8.

EFFORT § Getting two unrelated laypeople to combine their funds to purchase one robe-cloth.

Two. COMM: or three or more.

Unrelated. See NP 4, EFFORT.

**NOTE:** BMC1, based on the VIBH: you would incur the full offense if the request makes the robe-cloth cost the same or more than what the donors planned to spend.

§ Receiving it.

RESULT

§ See NP 8.

DERIVED  
OFFENSES

§ There is no offense

NON-OFFENSES

1–6. See NP 8, #1–3, 5–7.

§ *Nissaggiya Pācittiya:*

RELATED  
OFFENSES

1. NP 6: asking for and receiving robe-cloth from an unrelated layperson, except on a proper occasion.

2–5. See NP 6, #1–2, 4–5.

*Non-offenses:*

1. See NP 6.

### Excessively prompting a steward about getting a requisite from a personal fund

NP 10

§ BMC1, based on the VIBH: a fund left with a steward to buy robe-cloth (COMM: or any fund for any type of requisite. Includes funds for a single bhikkhu, a group of bhikkhus, a Saṅgha, or impersonal funds [BMC1: e.g., for construction or book printing]).

OBJECT

*Steward.* CBMC1, based on BMC1: a layperson or entity responsible for handling funds or transactions on behalf of a bhikkhu or group of bhikkhus. COMM: there are three types of stewards:

1. *Indicated by the bhikkhu.*

a. The donor asks the bhikkhu who his steward is and the bhikkhu points the person out.

b. The donor, knowing a layperson has volunteered to be a bhikkhu’s steward or is on familiar terms with the bhikkhu, gives funds to the steward and tells the bhikkhu before or after doing so.



2. *Indicated by the donor or messenger.* The donor chooses a person to act as the steward for a particular gift and tells the bhikkhu before or after doing so.
3. *Indicated by neither.*
  - a. The donor asks the bhikkhu who his steward is and the bhikkhu says he has none. Another person overhears and volunteers to act as the steward for that gift.
  - b. The donor gives funds to the steward or someone else on familiar terms with the bhikkhu but doesn't tell the bhikkhu after doing so.

**NOTE:** COMM: this rule applies only to stewards indicated by the bhikkhu. BMC1: this rule should apply to all three types of stewards.

EFFORT § BMC1, based on the VIBH: excessively prompting the steward about getting a requisite from the fund.

*Excessive.* More than three verbal promptings and six silent promptings.

*Verbal promptings.* BMC1, based on the VIBH: you should only state your need and shouldn't command the steward to get a requisite from the fund (e.g., I need X is allowable whereas Get me X, Buy me X, or Get X in exchange for me violates NP 20).

*Silent promptings (standings).* BMC1, based on the VIBH: When you merely stand in the steward's presence. If the steward asks, What have you come for? you should say, You know or You should know.

**NOTE:** BMC1, based on the VIBH: You may exchange two silent promptings for one verbal prompting. If you don't get the requisite after reaching the maximum allowable number of promptings, you should tell the original donor, if possible, and leave it to the donor to resolve.

**NOTE:** COMM: promptings are counted not by the number of visits to the steward but by the number of times you prompt the steward.

**NOTE:** BMC1, based on the VIBH: sitting down at the steward's place or accepting alms or teaching Dhamma there, before receiving the requisite, reduces your allowable number of standings (s/COMM: i.e., each time you sit, receive alms, or teach one sentence of Dhamma there, even in one visit, you reduce your allowable number of standings by one). If you don't get the requisite after reaching the

For more on promptings, see BMC1, pp. 223–24.

maximum allowable number of promptings, you should tell the original donor and leave it to the donor to resolve.

**NOTE: PERCEPTION:** ABP; BD: if it is an excessive number of promptings, you would incur the full offense regardless of whether you perceive that it is an excessive number of promptings or if you are in doubt.

§ Receiving it.

RESULT

§ *Accepting.* BMC1, based on the vibh: the guidelines for accepting are the following: PROTOCOL

Allowable:

- a. If you are asked who the steward is and you point out a lay-person and say, That's the steward.

Unallowable:

- a. Accepting money (see NP 18). You should tell the donor that bhikkhus don't accept money.
- b. If a donor asks you who your steward is and you say, Give it to him or He will keep it (see NP 18).
- c. If a donor asks you who your steward is and you say, He will buy it or He will get it in exchange (see NP 20).
- d. k/COMM: if the donor asks, Who should I give this to? or Who will keep this? and you point someone out. BMC1: a wise policy is to broach the topic of stewards so that the donor asks a question to which you may give an allowable answer.

*Monetary donation for Saṅgha or group requisites, non-monetary donation for Saṅgha or group requisites, or impersonal funds (e.g., funds for construction [BMC1: or book printing or charitable funds for schools, hospitals, etc.]):*

Allowable:

- a. COMM: if the donor doesn't mention any bhikkhu, group of bhikkhus, or the Saṅgha as the custodian or recipient of the gift.

Unallowable:

- a. COMM: if the donor mentions a bhikkhu, group of bhikkhus, or the Saṅgha as the custodian or recipient of the gift.

**NOTE:** BMC1, based on the COMM: If a Saṅgha fund is for a particular requisite, it should be used to buy only that requisite.

But if the Saṅgha has enough of one kind of *lahubhaṇḍa* (inexpensive good) and not enough of another, the fund for the first may be diverted to the second by an *apalokana-kamma*, a Saṅgha transaction in which the motion is phrased in your own words and unanimously accepted. Funds for *garubhaṇḍa* (expensive goods) may not be diverted to *lahubhaṇḍa* except in times of disease or famine. But if Saṅgha furniture isn't being used and is in danger of deteriorating before being used, the Saṅgha may arrange to have it exchanged (without violating NP 20 and ensuring that it isn't exchanged for less than its full value) and the proceeds used for *garubhaṇḍa*.

*Donation boxes.* BMC1, based on the COMM to NP 18: You can tell the donor where the box is located but not to put the donation in the box (see NP 18). But any statement that isn't a command wouldn't fulfill the factor of effort under NP 18.

#### DERIVED § *Dukkaṭa*:

##### OFFENSES EFFORT

1. For each excessive prompting.
2. COMM: for not telling the donor that you haven't received the requisite after reaching the maximum allowable number of promptings.
 

**NOTE:** BMC1: This should apply only when you know which donor gave which fund to which steward. For a fund containing donations from multiple donors, you should only have to tell one of the donors.
3. s/COMM: using an item purchased with funds that the donor explicitly stated were being offered to the Saṅgha or a group of bhikkhus [BMC1, based on the COMM: or a single bhikkhu] for any purpose.
4. COMM: accepting a [BMC1: *dukkāṭa* object] if the donor mentions a bhikkhu, group of bhikkhus, or the Saṅgha as the custodian or recipient of it.
 

*Dukkaṭa object.* COMM, based on DN 2: jewelry or precious stones, uncooked grain and raw meat, women and girls, slaves, livestock, or fields and property.

EFFORT, PERCEPTION, & RESULT

- 5. [BMC1: receiving it] if you haven't exceeded the allowable number of promptings but perceive that you exceeded the allowable number of promptings or if you are in doubt.

§ There is no offense

NON-OFFENSES

EFFORT

- 1. if the steward provides the requisite after being prompted an allowable number of times;
- 2. ABP; BD: if the steward provides the requisite without being prompted;
- 3. ABP: if “the owners give after prompting” (BMC1, based on the vibh: i.e., the donor arranges to provide the requisite after being told that the steward didn't provide it after being prompted the maximum allowable number of times);

and there is no offense

- 4. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

**NOTE:** BMC1: The vibh's non-offense clauses don't make an exemption for relatives or people who invited you to ask. So even when the donor or steward is related or invited you to ask, this rule still applies.

§ *Nissaggiya Pācittiya:*

RELATED  
OFFENSES

- 1. [NP 18](#):
  - a. If a donor who wants to donate money asks who your steward is and you reply, Give it to him or He will keep it.
  - b. (when a bank is your steward) If you sign a check or give a withdrawal statement to a bank to withdraw money from an account.
- 2. [NP 19](#): receiving gold or currency through trade.
- 3. [NP 20](#):
  - a. If a donor asks who your steward is and you say, He will buy it or He will get it in exchange.
  - b. Commanding the steward to get a requisite with funds from the account (e.g., Buy me a robe or Get a robe in exchange for me).

*Pācittiya:*

1. **Pc 47:** asking a supporter who invited the Saṅgha to request medicines for medicines outside of the terms of the invitation.

## THE SILK CHAPTER

NP 11

### **Making or having someone make, for your use, a felt blanket/rug containing silk**

**OBJECT** § A felt blanket/rug containing silk [BMC1, based on the VIBH: for your use].

**NOTE:** *silk.* CBMC1, based on ABP, BD: according to the origin story for the rule, bhikkhus were criticized for requesting silk from silk-makers to make a felt blanket/rug because doing so “would cause death for many small beings” (ABP). ABP explains as follows: “The preparation of silk usually involves killing cocooned silk-worms using heat, then carefully unraveling the silk-thread from the dead worm. While there are ways of harvesting silk without killing silkworms, the resultant silk is of lower quality.”

**EFFORT** § BMC1, based on the VIBH: making it yourself, getting someone else to make it, finishing what others haven’t finished, or getting someone else to finish what you haven’t finished.

**RESULT** § BMC1, based on the VIBH: if you are making it yourself or finishing what someone else hasn’t finished, when you complete it. If it is made or finished by someone else, when you receive it.

**DERIVED** § *Dukkaṭa:*

**OFFENSES** OBJECT & EFFORT

1. Making it, or having it made, for your use (before you receive it).
2. If it is for someone else.

**EFFORT**

3. Using one made by someone else [BMC1: and not at your prompting].

§ There is no offense

NON-OFFENSES

OBJECT & EFFORT

1. if it is for use as a canopy, floor-covering, a wall screen, a mattress or cushion, or a kneeling mat; and there is no offense
2. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Nissaggiya Pācittiya:*

RELATED  
OFFENSES

1. NP 12: making or having someone make a felt blanket/rug entirely of black wool.
2. NP 13: making or having someone make a felt blanket/rug that is more than one-half black wool.
3. NP 14: making or having someone make a felt blanket/rug less than six years after your last felt blanket was made—without authorization from the Saṅgha.
4. NP 15: making or having someone make a felt sitting rug without incorporating a 1 span piece of old felt.

**Making or having someone make a felt blanket/rug entirely of black wool**

NP 12

§ A felt blanket/rug made entirely of black wool [BMC<sub>1</sub>, based on the VIBH: for your use].  
*Black wool.* Naturally black or dyed black.

OBJECT

§ See NP 11.

EFFORT

§ See NP 11.

RESULT

§ See NP 11.

DERIVED  
OFFENSES

§ See NP 11.

NON-OFFENSES

§ *Nissaggiya Pācittiya:*

RELATED  
OFFENSES

1. NP 11: making or having someone make a felt blanket/rug containing silk.
- 2–4. See NP 11, #2–4.

## NP 13

### Making or having someone make a felt blanket/rug that is more than one-half black wool

**OBJECT** § A felt blanket/rug that is made without adding two parts black wool, a third part white, and a fourth part brown (BMC1, based on the COMM: i.e., more than one-half black wool) [BMC1, based on the VIBH: for your use].

*Black wool.* See NP 12, OBJECT.

**EFFORT** § See NP 11.

**RESULT** § See NP 11.

**DERIVED** § See NP 11.

#### OFFENSES

**NON-OFFENSES** § There is no offense

#### OBJECT

1. if it is one-quarter or more white wool and one-quarter or more brown wool, or if it is made entirely of white wool or brown wool (CBMC1: i.e., if it is one-half black wool or less);
- 2–3. See NP 11.

**RELATED** § *Nissaggiya Pācittiya:*

- OFFENSES**
1. NP 11: making or having someone make a felt blanket/rug containing silk.
  - 2–4. See NP 11, #1, 3–4.

## NP 14

### Making or having someone make a felt blanket/rug less than six years after your last felt blanket was made—without authorization from the Saṅgha

**OBJECT** § A new felt blanket/rug [BMC1, based on the VIBH: for your use].

**EFFORT** § BMC1, based on the VIBH: making, getting someone else to make, finishing what someone else hasn't finished, or getting someone else to finish what you haven't finished—less than six years after your last felt blanket/rug was made—without authorization from the Saṅgha.

**NOTE: PERCEPTION:** BMC1: if six years haven't passed since your last felt blanket/rug was made, you would incur the full offense regardless of whether you perceive that six years haven't passed or if you are in doubt.

§ See NP 11.

RESULT

§ *Dukkaṭa:*

EFFORT

DERIVED

OFFENSES

1. Making it or having it made (before completing or receiving it).

§ There is no offense

NON-OFFENSES

OBJECT

1. if it is for someone else;

EFFORT

2. if six or more years have passed since your last one was made;
3. for using one made by someone else [BMC1: and not at your prompting];
4. if it is for use as a canopy, floor-covering, a wall screen, a mattress or cushion, or a kneeling mat;
5. if you were authorized by the Saṅgha;

and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

**NOTE:** BMC1: there is no exemption for when your felt blanket/rug has been snatched away, lost, or destroyed.

§ *Nissaggiya Pācittiya:*

RELATED

1. NP 11: making or having someone make a felt blanket/rug containing silk.

OFFENSES

- 2–4. See NP 11, #1, 2, 4.

**Making or having someone make a felt sitting rug without incorporating a 1 span piece of old felt/rug**

NP 15

§ A felt sitting rug [BMC1, based on the VIBH: for your use] that is made without incorporating a piece of old [BMC1: felt; TAP: rug]

OBJECT



For more on sitting  
cloths, see [Pc 89](#), [OBJECT](#).

1 sugata span (25 cm; ~9.8 in.) from the border (BMC1: i.e., on each side).

*Felt sitting rug.* COMM: a sitting rug counts as a sitting cloth.

*Incorporating.* BMC1, based on the [VIBH](#): you should take a piece of old felt (at least 1 span in diameter or 1 span square) and put it on the new felt or shred it and scatter the pieces throughout the new felt.

*Old felt/rug.* ABP: “covered with once, wrapped with once” (BMC1: i.e., worn wrapped around the body at least once [COMM: or sat on or lied down on at least once]).

EFFORT § [See NP 11](#).

RESULT § [See NP 11](#).

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1–2. [See NP 11, #2–3](#).

NON-OFFENSES § There is no offense

OBJECT

1. ABP: if you add a piece of old [BMC1: felt; TAP: rug] 1 sugata-span from the border;
2. if you can't find a large enough piece of old [BMC1: felt; TAP: rug] for the 1 span piece and include a smaller piece;
3. if you can't find any old [BMC1: felt; TAP: rug];
4. BMC1: if it doesn't have border pieces and you don't plan to use it for sitting;

EFFORT

5. for using one made by someone else [BMC1: and not at your prompting];
6. if it is for use as a canopy, floor-covering, a wall screen, a mattress or cushion, or a kneeling mat;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* [See Pr 1, NON-OFFENSES, #4](#).

§ *Pācittiya*:

1. **Pc 89**: receiving or making a sitting cloth that exceeds the standard measurement.

*Nissaggiya Pācittiya*:

1. **NP 11**: making or having someone make a felt blanket/rug containing silk.
- 2–4. See **NP 11, #1–3**.

*Dukkaṭa*:

1. **CV.5.18**: going without a sitting cloth for more than four months.

RELATED  
OFFENSES

### Carrying wool beyond 3 yojanas

NP 16

§ *Wool*. **COMM**: includes small amounts of unmade wool (**BMC1**: i.e., wool that hasn't been made into goods) (e.g., wool wrapped around scissors to protect them from rusting). **COMM**: doesn't include woolen cloth, woolen felt, woolen yarn, or raw wool tied up with thread (**BMC1**: this last example contradicts the origin story).

OBJECT

**NOTE**: **VIBH**: the wool can be from a Saṅgha or group or from relatives, friends, what has been thrown away, or paid for with your own funds (**s/COMM**: i.e., acquired anywhere [**BMC1**: and not just while you are on a journey]).

§ **BMC1**, based on the **VIBH**: this factor is fulfilled by any of the following:

EFFORT

1. Carrying it beyond 3 yojanas (48 km; ~30 miles).  
**NOTE**: **ABP**; **BD**: you commit the full offense upon the second step beyond 3 yojanas.
2. Putting it in a bundle or vehicle belonging to someone else without the person knowing about it and letting the person take it beyond 3 yojanas.
3. **ABP**; **BD**: standing within 3 yojanas, you drop it outside of 3 yojanas.

**NOTE**: **PERCEPTION**: if the wool is carried beyond 3 yojanas, you would incur the full offense regardless of whether you perceive that it is carried beyond 3 yojanas or if you are in doubt.

INTENTION § BMC1, based on the VIBH: for motives other than looking for a place to stay.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. ABP; BD: the first step beyond 3 yojanas.

EFFORT & PERCEPTION

2. If it wasn't carried beyond 3 yojanas but you perceive that it was carried beyond 3 yojanas or if you are in doubt.

**NOTE:** BMC1, based on the COMM to NP 1: this applies to using the wool and not to carrying it farther.

NON-OFFENSES § There is no offense

OBJECT

1. if you got it back after it was snatched away or forfeited;

EFFORT

2. if it is carried 3 yojanas or less;

3. if it is carried 3 yojanas and then carried back;

4. for getting someone else to [CBMC1, based on the VIBH: knowingly] carry it beyond 3 yojanas;

INTENTION

5. BMC1, based on the VIBH: if you can't find a proper place to stay and carry it until you find a proper place to stay; and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

## NP 17

Getting an unrelated bhikkhunī to wash, dye, or card unmade wool

OBJECT § See NP 16.

EFFORT § Telling an unrelated bhikkhunī to wash, dye, or card the wool.

*Telling.* See NP 4.

*Unrelated.* See NP 4.

*Bhikkhunī.* See NP 4.

RESULT § She finishes washing, dyeing, or carding it as requested.

§ *Dukkaṭa*:

1–4. See NP 4, #2–4, 6.

DERIVED  
OFFENSES

§ There is no offense

OBJECT

1. if it is unused [ABP; BD: and has been made into goods];  
and there is no offense

2–6. See NP 4, #3–7.

NON-OFFENSES

§ *Nissaggiya Pācittiya*:

1. NP 4: getting an unrelated bhikkhunī to wash, dye, or beat a  
used robe belonging to you.

2. NP 16: carrying unmade wool beyond 3 yojanas.

RELATED  
OFFENSES

**Accepting gold or currency, having someone else accept it, or con-  
senting to it being put down near you**

NP 18

(BMC1: this rule is best explained as covering  
two separate but related offenses)

(The first offense)

§ Gold or silver or whatever is used as currency. BMC1, based on the  
VIBH: includes paper or coin currency [BMC1: and money orders  
and cashier's checks not made out to a specific payee].

*Currency*. BMC1: there are three requirements for any currency:

1. They are a generally accepted medium of exchange.
2. They are of standard recognized value.
3. They are presentable by any bearer.

BMC1: what doesn't count as currency:

1. Money orders and cashier's checks made out to a specific payee.
2. Personal checks and travelers' checks. BMC1: Checks don't qualify as currency because they are simply an acknowledgement of a notice to a bank to provide funds for the payee. Only if you cash a check or command someone to cash one would you commit the full offense.
3. Credit cards and debit cards.
4. Gift cards, phone cards, and frequent flyer miles.

OBJECT

5. Food stamps.
6. Promissory notes.

**NOTE: BMC1:** Gold Buddha images and gold objects given to Buddha images, relics, or stūpas aren't discussed under this rule. This is probably because such objects are commonly regarded as not being owned by any person or group but are the property of the image, relic, or stūpa to which they were given. As long as you know that you can't assume ownership of these objects, you may handle them without incurring an offense under this rule.

**NOTE: PERCEPTION:** if it is gold or currency, you would incur the full offense regardless of whether you perceive that it is gold or currency or if you are in doubt (BMC1: e.g., accepting an envelope not knowing that it contains money or consenting to a bag with money in it being put down near you when you aren't sure whether it contains money).

**EFFORT** § Accepting gold or currency or having it accepted by someone else.

**NOTE: CBMC1:** *gold or currency* will hereafter be referred to (in most cases) simply as *money*.

*Accepting.* κ/COMM: includes picking up money left lying around [BMC1, based on the vibh: except in a monastery or in a house you are visiting if your purpose is to put it in safekeeping for the owner]. BMC1, based on the COMM: includes receiving or taking money with something connected with your body (e.g., having someone put an envelope containing money into your shoulder bag as it hangs from your shoulder). BMC1, based on the κ/COMM: when money is forced on you, there must be movement of it from one place to another for it to count as accepted.

*Having it accepted.* κ/COMM: getting someone to do any of the actions included under *accepting*.

**NOTE: BMC1,** based on NP 10: any statement that isn't a command wouldn't count as having it accepted.

BMC1, based on the vibh: The following would fulfill the factor of effort:

1. Telling the donor, Give the money to X.
2. Telling the donor, X will take the money.
3. Telling the donor, Put it in the donation box.

For more on putting objects in safekeeping, see Pc 84.

4. Telling the steward, Take the money, Do what you think is appropriate, or any similar command.

BMC1, based on the VIBH: The following wouldn't fulfill the factor of effort:

1. Telling the donor, X is my steward.
2. Telling the donor where the donation box is located.
3. (if a donor leaves money someplace as a gift) Telling a layperson what the donor did and who your steward is.

§ *Dukkaṭa*:

OBJECT

1. COMM: accepting jewelry or precious stones, uncooked grain and raw meat, women and girls, slaves, livestock, or fields and property (BMC1: i.e., dukkaṭa objects).

**NOTE:** PROCEDURE: BMC1, based on the COMM to NP 19: dukkaṭa objects should be returned to the donor after they are forfeited.

DERIVED  
OFFENSES

§ There is no offense

EFFORT

1. for picking up (or having someone pick up) money to put in safekeeping if it is left lying around in a monastery or in a house that you are visiting;
2. (if someone puts money in your alms bowl) K/COMM: for standing still until an unordained person removes it.

NON-OFFENSES

For more on picking up valuables for safekeeping, see Pc 84.

(The second offense)

§ Gold or silver or whatever is used as currency [BMC1, based on the VIBH: that is intended for you].

OBJECT

§ Consenting to it being put down (BMC1: i.e., deposited) anywhere near you.

EFFORT

*Consenting.* COMM: when you don't refuse in thought, word, or deed (BMC1: i.e., refusing in thought, word, or deed absolves you of the offense).

*Deposited.* K/COMM: this refers to two types of actions:

1. The donor puts down money anywhere in your presence and says, This is for you or This is for you to give to X.

2. The donor tells you, I have some money put in X. It's yours.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. COMM: consenting to money being put down near you when the donor says any of the following:
  - a. This is for the Saṅgha.
  - b. This is for Bhikkhu Y.  
**NOTE:** BMC1, based on the COMM: if money for Bhikkhu Y is put down near Bhikkhu X and Bhikkhu Y consents to it being put down near Bhikkhu X, then Bhikkhu Y would incur the full offense.
  - c. This is for the Saṅgha to use to build X.

NON-OFFENSES § There is no offense

EFFORT

1. BMC1, based on the κ/COMM: if the donor puts money in a donation box in your presence;
2. BMC1, based on the COMM: if you don't consent in thought, word, or deed;
3. BMC1, based on the COMM to NP 10: if the donor doesn't mention any bhikkhu, group of bhikkhus, or the Saṅgha as the recipient.

(For both offenses)

PROCEDURE § *Forfeiture & Confession*: BMC1, based on the VIBH: the offender

For the procedures  
and Pāli formulas  
for forfeiture and  
confession, see  
app. 3 & 4.

must forfeit the money in a Saṅgha meeting before confessing the offense. If a layperson comes after the money has been forfeited, the bhikkhus may tell the layperson, Look at this. If the layperson asks, What should be bought with this? the bhikkhus shouldn't tell the layperson to buy anything with it (which would violate NP 20). If the layperson purchases allowable items with the money, all of the bhikkhus except the one who accepted the money may use the items. If the layperson doesn't volunteer to purchase anything with it, the bhikkhus should tell the layperson to get rid of it. If no layperson is available to get rid of it, the Saṅgha must designate a

currency-disposer through a formal transaction (using one motion and one announcement) to throw it away.

On authorizing the currency-disposer, see BMC1, app. 6.

**NOTE:** ṬHĀN: an alternative to convening a Saṅgha meeting to dispose of the money is for the bhikkhu to simply abandon the money to a layperson and confess the offense.

§ *Dukkaṭa:*

OBJECT & PERCEPTION

1. If it isn't gold or currency but you perceive that it is gold or currency or if you are in doubt.

PROCEDURE

2. (for the currency-disposer) Taking note of where the currency falls when you are disposing of it.

DERIVED  
OFFENSES

§ There is no offense

OBJECT & PERCEPTION

1. if it isn't gold or currency and you perceive that it isn't gold or currency;  
and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1](#), [NON-OFFENSES, #4](#).

NON-OFFENSES

§ *Nissaggiya Pācittiya:*

1. [NP 10](#): excessively prompting a steward about getting a requisite from a personal fund.
2. [NP 19](#): receiving gold or currency through trade.
3. [NP 20](#): commanding a layperson to buy something.

*Pācittiya:*

1. [Pc 84](#): picking up a valuable to put in safekeeping for the owner, except if you are in a monastery or in a dwelling you are visiting.

RELATED  
OFFENSES

**Receiving gold or currency through trade**

NP 19

§ See [NP 18](#).

**NOTE:** PERCEPTION: if it is gold or currency, you would incur the full offense regardless of whether you perceive that it is gold or currency or if you are in doubt.

OBJECT



**EFFORT** § Engaging in any exchange resulting in receipt of gold or currency. **COMM:** any exchange involving gold or currency received by either side. **BMC1:** the **COMM**'s interpretation is widely followed although it contradicts the **VIBH**.

For more on the **COMM**'s interpretation, see **BMC1** p. 247–50.

**NOTE:** **BMC1**, based on the **VIBH**: There is no allowance for wording things right (*kappiya-vohāra*). And you may not tell your steward to sell something or invest money for profit.

**NOTE:** **BMC1:** The **κ/COMM** says that the item offered in exchange must be your own, but the **VIBH** makes no exemption for items belonging to someone else. So if you trade with something belonging to a relative, you would have to forfeit any proceeds from the trade that your relative gives to you.

**PROCEDURE** § *Forfeiture & Confession:* see **NP 18**.

**DERIVED** § *Dukkaṭa:*

**OFFENSES** OBJECT & PERCEPTION

1. If it isn't gold or currency but you perceive that it is gold or currency or if you are in doubt.

**NON-OFFENSES** § See **NP 18**.

**RELATED** § *Nissaggiya Pācittiya:*

- OFFENSES**
1. **NP 18:** accepting gold or currency, having someone else accept it, or consenting to it being put down near you.
  2. **NP 20:** engaging in trade [**BMC1:** with a non-co-religionist].

## NP 20

### Engaging in trade [**BMC1:** with a non-co-religionist]

**OBJECT** § **BMC1**, based on the **VIBH**: any object, regardless of its value, that starts out on your side before the trade and ends up on the other person's side after the trade—regardless of whether the object belongs to you or it is funds for your use (**BMC1:** e.g., funds with a steward) or funds for you to manage (**BMC1:** e.g., monastery funds managed by a Saṅgha official).

**EFFORT** § Engaging in trade [**BMC1:** with a non-co-religionist].

*Engaging in trade.* **BMC1**, based on the **VIBH**: this involves two steps:

1. You propose an exchange (e.g., Give X for Y, Take X for Y, Exchange X for Y, Purchase X with Y).

**NOTE:** BMC1: any gesture that clearly expresses a proposal to trade would fulfill this step. Includes writing.

2. You exchange items.

*Trade.* Your own object goes to the other person's hand and the other person's object goes to your hand.

**NOTE:** BMC1: if no object is handed to the seller (e.g., when using a debit card), the trade isn't completed until funds enter the seller's account and you receive goods or services.

*Non-co-religionist.* BMC1, based on the VIBH to NP 5: anyone other than a bhikkhu, bhikkhunī, novice, or female trainee.

**NOTE:** PERCEPTION: if it is a trade, you would incur the full offense regardless of whether you perceive that it is a trade or if you are in doubt.

§ *Forfeiture & Confession:* see NP 18.

PROCEDURE

§ *Dukkaṭa:*

EFFORT

1. BMC1, based on the VIBH: proposing the exchange (before the objects change hands).

PERCEPTION

2. If it isn't a trade but you perceive that it is a trade or if you are in doubt.

DERIVED  
OFFENSES

§ There is no offense

EFFORT

1. for merely asking for the price;
2. BMC1, based on the VIBH: for using declarative statements to the steward or seller (e.g., I have this. I need X) and letting the steward or seller arrange the exchange;
3. BMC1, based on the VIBH to NP 5: if the other person is a co-religionist;
4. COMM: if you say, Give X for Y when engaging in trade with your parents;
5. COMM: for telling the steward, Don't take it when you think the steward is getting a bad deal;

NON-OFFENSES

and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

SPECIAL CASES §1. *Store credit.* BMC1, based on the Bhikkhunīs' NP 4–10: it would seem allowable to have a donor give money to a store to pay for whatever you request from the store as long as you word your request to the store clerk properly.

On wording it properly,  
see [NP 10](#).

**NOTE:** BMC1, based on the Bhikkhunīs' NP 4–10: if the donor stipulates that the arrangement applies only to certain items or to items worth a certain amount, you may only request items that meet the stipulations.

2. *Credit cards, debit cards, and checks.* BMC1: although credit cards, debit cards, and personal or traveler's checks made out to a specific payee don't count as currency (see [NP 18](#)), any trade arranged with them would come under this rule. You incur the full offense when you hand (or have someone hand) to the seller the signed check or credit card receipt or traveler's check and receive goods or services. For debit cards, you incur the full offense when you enter the PIN and funds are transferred to the seller's account and you receive goods or services.

RELATED § *Nissaggiya Pācittiya:*

- OFFENSES
1. [NP 18](#): accepting gold or currency, having someone else accept it, or consenting to it being put down near you.
  2. [NP 19](#): receiving gold or currency through trade.

*Pācittiya:*

1. [Pc 1](#): BMC1, based on the vibh: proposing an allowable trade and lying to the seller about the value of the seller's goods.

*Dukkaṭa:*

1. BMC1, based on MV.8.22.1: telling a layperson to take your belongings as his or her own. This counts as causing the ruin of *saddhā-deyya* (what was given in faith).
2. COMM to NP 19: engaging in an allowable trade for profit.

For more on the ruin  
of *saddhā-deyya*, see  
[MV.8.22.1](#).

**Keeping an alms bowl for more than ten days without determining it for use**

§A [BMC1, based on the COMM: determinable] alms bowl.

OBJECT

*Determinable.* COMM: if the bowl is

1. made of allowable material (CV.5.8.2 : i.e., clay or iron. Council of Elders in Thailand: *iron* includes stainless steel);

**NOTE:** *unallowable materials.* CV.5.9.1: wood, gold, silver, pearl, beryl, crystal, bronze, glass, tin, lead, or copper. Council of Elders in Thailand: *tin* includes aluminum.

2. the allowable size. VMUK: not smaller than the small size and not larger than the large size;

*Small.* VMUK: slightly larger than a human skull.

*Medium.* Twice the volume of a small bowl. VMUK: ~70 cm (27.5 in.) circumference, ~22.5 cm (8.75 in.) diameter.

*Large.* Twice the volume of a medium bowl.

3. fully paid for. COMM: If a bowl-maker gives a bowl to you as a gift, it is considered fully paid for. If a bowl is delivered to you without being fully paid for, you can't determine it for use until it is fully paid for;

4. properly fired. COMM: before it can be determined, a clay bowl must be fired twice to ensure that it is properly hardened and an iron bowl must be fired five times to prevent it from rusting. BMC1: stainless steel bowls are commonly darkened so that they don't stand out;

5. not damaged beyond repair.

*Beyond repair.* BMC1, based on the VIBH to NP 22: if the bowl has five mends or more, the space for a mend being 2 sugata fingerbreadths (~4.2 cm; ~1.6 in.).

a. *Clay bowls.* COMM: a clay bowl is beyond repair if it has at least 10 sugata fingerbreadths (20.8 cm; ~8.2 in.) of cracks in it, the smallest crack being at least 2 sugata fingerbreadths (~4.2 cm; ~1.6 in.) long.

b. *Iron or stainless steel bowls.* COMM: Iron or stainless steel bowls are beyond repair if they develop a hole large enough

that the plug (to close the hole) can't be polished smooth with the surrounding surface.

For the Pāli formulas for shared ownership, see BMC1, app. 5.

**NOTE:** an extra bowl is any that hasn't been determined for use or put under shared ownership. BMC1: because you may have only one bowl determined for use at any one time, you should put any other bowls you want to keep under shared ownership.

**EFFORT** § BMC1, based on the VIBH: keeping it for more than ten days without it being determined for use, put under shared ownership, abandoned, lost, destroyed, burnt, snatched away, or taken on trust. *Destroyed.* COMM: damaged beyond repair. See **OBJECT, #5.**

*Ten days.* BMC1, based on MV.5.13.13: The time span doesn't begin until it reaches your hand. You incur the full offense on the tenth dawnrise after you receive it.

**NOTE:** CBMC1, based on the COMM to NP 1: the dawnrise of the day you receive it counts as the first dawnrise.

**NOTE:** PERCEPTION: if the alms bowl is kept beyond ten days, you would incur the full offense regardless of whether you perceive that it is kept beyond ten days or if you are in doubt.

**PROCEDURE** § *Forfeiture & Confession:* see app. 3 & 4.

**DERIVED** § *Dukkaṭa:*

**OFFENSES** EFFORT & PERCEPTION

1. Using it if you are in doubt about whether it isn't determined and kept beyond ten days.

**PROCEDURE**

2. Using it when it should be forfeited.
3. (for the acknowledging bhikkhu) vv: not returning the forfeited bowl.

**NON-OFFENSES** § There is no offense if, within ten days, it is

**OBJECT**

1. determined for use, put under shared ownership, abandoned, lost, destroyed, burnt, snatched away, or taken on trust;

*On trust.* See Pc 59, **NON-OFFENSES, #2.**

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pt 1, NON-OFFENSES, #4](#).

## Asking for and receiving a new alms bowl when your current bowl isn't beyond repair

NP 22

§ A [BMC1, based on the COMM: determinable] alms bowl with fewer than five mends (COMM: i.e., that isn't beyond repair). OBJECT

*Determinable.* See [NP 21, OBJECT](#).

*Beyond repair.* See [NP 21, OBJECT, #5](#).

§ Asking for and receiving a new alms bowl when your current bowl isn't beyond repair. EFFORT

§ Receiving it. RESULT

§ BMC1, based on the VIBH: the following is the procedure for dealing with the offense: PROCEDURE

1. A Saṅgha meeting is convened, with each bhikkhu bringing his determined bowl.
2. The offender forfeits the bowl and confesses the offense.
3. The Saṅgha, through one motion and one announcement (*ñatti-dutiya-kamma*), chooses one of its members to be the bowl exchanger.  
*Bowl exchanger.* He must be free of the four types of bias and know when a bowl is properly exchanged and when it isn't.  
*Four types of bias.* Based on desire, aversion, delusion, and fear.
4. The bowl exchanger takes the forfeited bowl to the senior-most bhikkhu, who chooses which of the two bowls (his own or the forfeited one) he prefers.
5. The bowl exchanger takes the bowl that remains after the senior-most bhikkhu's choice and offers it to the next most senior bhikkhu, who chooses which of the two he prefers.
6. This process is repeated in order of seniority until the bowl exchanger presents the final bowl to the offender and tells him to determine it and care for it until it is no longer useable.

For the Pāli formula for authorizing a bowl exchanger, see BMC1, app. 6.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT & EFFORT

1. For requesting it (before you receive it).

PROCEDURE

2. (for other bhikkhus participating in the bowl exchange) If you determine an extra bowl or one in shared ownership that is inferior to your determined bowl so that you can get a better bowl during the bowl exchange.
3. (for other bhikkhus participating in the bowl exchange) If you don't take the offered bowl out of sympathy for the offender when the offered bowl is preferable to your bowl.
4. If you treat the new bowl improperly so that it will be lost, destroyed, or broken or if you try to get rid of it, thinking, How can this bowl be lost or destroyed or broken?
5. (for the acknowledging bhikkhu) vv: not returning the forfeited bowl.

NON-OFFENSES § There is no offense

OBJECT

1. ABP; BD: if your determined bowl is lost or destroyed;

EFFORT

2. for asking relatives or people who invited you to ask;
3. if it is for someone else. COMM: this applies only if the donor is related to you or invited you to ask or is related to the bhikkhu for whom you are asking or invited him to ask;
4. if it is paid for with your own funds;

PROCEDURE

5. (for other bhikkhus participating in the bowl exchange) K/COMM; S/COMM: if you don't take a bowl that isn't preferable to your bowl;
6. (for other bhikkhus participating in the bowl exchange) COMM: if you don't take a bowl that is preferable to your bowl out of a desire to develop contentment;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

**Keeping a tonic for more than seven days**

§ Any of the five *bhesajja* (ABP; BD; TAP; PĀT: medicines; BMC1: tonics). OBJECT  
 Tonics. See app. 1, F.

§ Keeping the tonic for more than seven days (BMC1: i.e., past the seventh dawnrise after it has been received by any bhikkhu). EFFORT

**NOTE:** CBMC1, based on the COMM to NP 1: the dawnrise of the day you receive it counts as the first dawnrise.

**NOTE:** PERCEPTION: if the tonic is kept for more than seven days, you would incur the full offense regardless of whether you perceive that it is kept for more than seven days or if you are in doubt.

**NOTE:** PERCEPTION: if the tonic isn't determined, abandoned, lost, destroyed, burnt, snatched away, or taken on trust, you would incur the full offense regardless of whether you perceive that it isn't determined, abandoned, lost, destroyed, burnt, snatched away, or taken on trust or if you are in doubt.

§ *Forfeiture & Confession:* see app. 3 & 4. PROCEDURE

§ *Dukkaṭa:* DERIVED  
 EFFORT & PERCEPTION OFFENSES

1. Keeping (BMC1, based on the COMM to NP 1: using) a tonic that hasn't been kept for more than seven days if you perceive that it has been kept for more than seven days or if you are in doubt.

EFFORT

2. (consuming oil from tallow) You incur a Dk for each of the three activities (receiving, rendering, filtering) that occurs after noon of the day it is received by any bhikkhu (e.g., if the tallow was received before noon but rendered and filtered after noon, you incur two Dks for consuming the oil).

*Oil.* See app. 1, TONICS, DEFINITION, #3.

*Tallow.* See app. 1, TONICS, DEFINITION, #3.

**NOTE:** MV.6.2.1: only if tallow is received at the right time, rendered into oil at the right time, and filtered at the right time can it be consumed as a tonic.

*Right time.* Before noon.



NON-OFFENSES § There is no offense

EFFORT

1. if, within seven days, it is determined [COMM: for external use only], abandoned, lost, destroyed, burnt, snatched away, or taken on trust;

EFFORT & PERCEPTION

2. ABP; BD: if it hasn't been kept for more than seven days and you perceive that it hasn't been kept for more than seven days; and there is no offense
3. if you give it to an unordained person [BMC1, based on the vibh: within the seven days of it being initially offered to any bhikkhu], abandon all possession of it in your mind [ABP: "without expectation of (getting back) what has been relinquished, abandoned, and released"], and receive it and consume it;
4. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Dukkaṭa:*

- OFFENSES 1–3. Pc 35, 37, 38: accepting, taking, or consuming a tonic as food or without having a reason (a Dk for each [COMM: swallow; BMC1 on Pc 37, based on cv.5.25: mouthful]).  
*As food.* BMC1, based on the s/COMM: i.e., for nourishment and to fill yourself up.  
*A reason.* s/COMM: any reason suffices (e.g., hunger or weakness).

NP 24

**Seeking and receiving a rains-bathing cloth at the wrong time; using a rains-bathing cloth at the wrong time**

(κ/COMM: this rule covers two separate but related offenses)

(The first offense)

OBJECT § Material to make a rains-bathing cloth.

*Material.* See NP 1, OBJECT, *Allowable material.*

*Rains-bathing cloth.* A cloth used to keep from exposing yourself while bathing in the rain.

§ Seeking it at the wrong time.

EFFORT

*Seeking.* BMC1, based on the VIBH: hinting to people who have provided rains-bathing cloths in the past (e.g., It's the time for material for a rains-bathing cloth or People are giving material for a rains-bathing cloth).

*Wrong time.* CBMC1, based on the VIBH: [COMM: from the end of the rainy season] to the end of the third lunar month of the hot season (i.e., from dawnrise of the day after the full-moon day in November [or the first if there are two] to dawnrise of the day after the full-moon day in June [or the first if there are two]).

A synopsis of the months and seasons in Pāli is available @ ancient-buddhist-texts.net.

**NOTE:** COMM: if you haven't received enough material to make a rains-bathing cloth, you may continue seeking cloth throughout the four months of the rainy season.

**NOTE:** PERCEPTION: if it is the wrong time, you would incur the full offense regardless of whether you perceive that it is the wrong time or if you are in doubt.

§ Receiving it.

RESULT

§ *Forfeiture & Confession:* see app. 3 & 4.

PROCEDURE

§ *Dukkaṭa:*

DERIVED

EFFORT & PERCEPTION

OFFENSES

1. If it is the right time but you perceive that it is the wrong time or if you are in doubt.

*Right time.* BMC1, based on the VIBH: From the beginning of the first two weeks of the fourth lunar month of the hot season to the end of the first two weeks of the fourth lunar month of the hot season [COMM: or to the end of the rainy season if you don't have enough material to make a rains-bathing cloth] (CBMC1: i.e., from dawnrise of the day after the full-moon day in June [or the first if there are two] to dawnrise of the day after the next new-moon day).

2. COMM: hinting to people to provide a rains-bathing cloth when they haven't offered one in the past.

NON-OFFENSES § There is no offense

EFFORT

1. BMC1, based on the VIBH to NP 6: for asking relatives, people who invited you to ask, or people who provided rains-bathing cloths in the past;

**NOTE:** BMC1: commanding someone to get you a rains-bathing cloth would violate NP 20.

EFFORT & PERCEPTION

2. if it is the right time and you perceive that it is the right time; and there is no offense
3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Nissaggiya Pācittiya:*

- OFFENSES
1. NP 6: receiving a rains-bathing cloth after asking for one directly from non-relatives or from people who didn't invite you to ask.
  2. NP 10: excessively prompting a steward to get a rains-bathing cloth from a personal fund.
  3. NP 20: telling someone to get you a rains-bathing cloth.

*Dukkaṭa:*

1. NP 6: asking directly for a rains-bathing cloth from non-relatives or from people who didn't invite you to ask.

(The second offense)

OBJECT § A rains-bathing cloth.

EFFORT § Using it at the wrong time.

*Wrong time.* CBMC1, based on the VIBH: using the cloth anytime between the beginning of the cold season and the end of the first two weeks of the hot season (i.e., from dawnrise of the day after the full-moon day in November [or the first if there are two] to dawnrise of the day after the new-moon day in mid-to-late June).

**NOTE:** VIBH: you may start using the rains-bathing cloth beginning the last two weeks of the fourth lunar month of the hot season (CBMC1, based on BMC1: i.e., beginning on dawnrise of the day

after the new-moon day in mid-to-late June) but you can't determine it for use until the rainy season begins. See MV.8.20.2.

**NOTE: PERCEPTION:** if it is the wrong time, you would incur the full offense regardless of whether you perceive that it is the wrong time or if you are in doubt.

§ *Forfeiture & Confession:* see app. 3 & 4.

PROCEDURE

§ *Dukkaṭa:*

DERIVED

EFFORT

OFFENSES

1. Bathing naked in the rain when you have a cloth to use.

PERCEPTION

2. If it is the right time but you perceive that it is the wrong time or if you are in doubt.

*Right time.* Beginning the last two weeks of the fourth lunar month of the hot season to the end of the rainy season (CBMC1: i.e., dawnrise of the day after the new-moon day in mid-to-late June to dawnrise of the day after the full-moon day in November [or the first if there are two]).

§ There is no offense

NON-OFFENSES

EFFORT

1. for a snatched-away robe or a destroyed-robe or when there are dangers;

BMC1: there are two interpretations of these exemptions:

- a. (applying to the Dk) COMM: you may bathe naked in the rain at any time if your rains-bathing cloth has been snatched away or destroyed or if the rains-bathing cloth is in danger of being snatched away.
- b. (applying to the Pc) K/COMM: you may wear a rains-bathing cloth at the wrong time if your robes were snatched away or destroyed or are in danger of being snatched away.

**NOTE:** BMC1: the K/COMM's interpretation is more consistent with how non-offense clauses apply in the VIBH (i.e., to the full offense).

EFFORT & PERCEPTION

2. if it is the right time and you perceive that it is the right time;

and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

**NOTE:** BMC1: you can avoid an offense under this rule by determining your rains-bathing cloth as requisite cloth (*parikkhāra-cola*).

RELATED § CV.5.16.2: three types of coverings are allowable to bhikkhus to ALLOWANCES cover their nakedness: a cloth-covering, a sauna-covering, and a water-covering (BMC1: so there is no offense for being naked in a sauna or in a river or lake, even if you have cloth to use).

## NP 25

### Giving robe-cloth to a bhikkhu and snatching it back out of anger or displeasure

OBJECT § [See NP 1](#).

EFFORT § Giving robe-cloth to a bhikkhu [BMC1: on an implicit or explicit condition] and snatching it back or having someone else snatch it back.

**NOTE:** BMC1, based on the COMM: This rule applies to when you haven't mentally abandoned ownership of the robe-cloth (BMC1: e.g., giving it on an implicit or explicit condition that the recipient doesn't fulfill). If you mentally abandoned ownership of it and snatch it back, the act would come under [Pr 2](#).

**NOTE:** PERCEPTION: if it is a bhikkhu, you would incur the full offense regardless of whether you perceive that it is a bhikkhu or if you are in doubt.

INTENTION § Impelled by [BMC1: any degree of] anger or displeasure.

PROCEDURE § *Forfeiture & Confession:* [see app. 3 & 4](#).

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is any requisite other than robe-cloth.

EFFORT

2. For the command (when getting someone to snatch it back).

EFFORT & PERCEPTION

- 3. If the recipient is a non-bhikkhu [ABP; BD: whom you perceive to be a non-bhikkhu or if you are in doubt], regardless of whether it is robe-cloth.

**NOTE:** s/COMM: you incur the full offense if you give robe-cloth to a unordained male who is planning to ordain and you snatch it back out of anger after his ordination.

EFFORT & INTENTION

- 4. BMC1: hinting to him, out of anger, to give it back.

**NOTE:** BMC1: you would incur a Dk for the hint but no additional offense if he returns it.

§ There is no offense

NON-OFFENSES

EFFORT

- 1. ABP; BD: if he gives it (BMC1: i.e., he returns the robe-cloth unprompted). COMM: includes when he does so after a hint that isn't motivated by anger or displeasure;

INTENTION

- 2. if you are taking it on trust;  
*On trust.* See Pc 59, NON-OFFENSES, #2.

and there is no offense

- 3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

**Getting weavers to weave robe-cloth with thread that you requested**

NP 26

§ Thread or yarn that you requested from someone [COMM: to make robe-cloth].

OBJECT

*Thread or yarn.* Thread or yarn that is made of allowable material.  
See NP 1, OBJECT.

*Robe-cloth.* BMC1, based on the COMM to Pc 58: a wearable robe.

§ Getting the weavers to weave robe-cloth with it.

EFFORT

*Robe-cloth.* COMM: at least 4 × 8 sugata fingerbreadths (~8.3 cm × ~16.6 cm; ~3.3 in. × ~6.6 in.).

**NOTE:** PERCEPTION: if the robe-cloth is woven at your request, you would incur the full offense regardless of whether you perceive that it is woven at your request or if you are in doubt.

RESULT § Receiving the robe-cloth (BMC1, based on MV.5.13.13: i.e., when it reaches your hand).

PROCEDURE § *Forfeiture & Confession*: see app. 3 & 4.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. Getting the weavers to weave robe-cloth if the thread and weavers are improper (before you receive the robe-cloth).  
*Thread is improper.* Allowable thread or yarn that you requested from non-relatives or people who didn't invite you to ask.  
*Weavers are improper.* Weavers who aren't relatives or who didn't invite you to ask.
2. BMC1, based on the VIBH, CV.5.36 (general rule on misbehavior): for requesting thread or yarn from non-relatives or people who didn't invite you to ask.

EFFORT & PERCEPTION

3. If it wasn't woven at your request but you perceive that it was woven at your request or if you are in doubt.

EFFORT & RESULT

4. Receiving the robe-cloth if the thread or weavers are improper.

NON-OFFENSES § There is no offense

OBJECT

1. to sew a robe (COMM: i.e., for asking anyone for allowable thread or yarn to sew robe-cloth [BMC1: without getting weavers to weave robe-cloth with the thread or yarn]);
2. for a knee strap, a belt, a shoulder-strap, a bowl-bag, or a water-strainer [BMC1: if you provide the weavers with thread or yarn to make it];
3. for asking relatives or people who invited you to ask [BMC1: for allowable thread or yarn or to weave robe-cloth];
4. if it is paid for with your own funds (BMC1: i.e., the thread or yarn and weaving are entirely paid for with your own funds);

OBJECT & PERCEPTION

5. ABP; BD: if the robe-cloth wasn't woven at your request and you perceive that it wasn't woven at your request;

EFFORT

6. if it is for someone else;

**NOTE:** BMC1, based on the COMM to NP 6 & 22: the donor and weavers must be your relatives or invited you to ask or relatives of the bhikkhu for whom you are asking or invited him to ask.

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Nissaggiya Pācittiya:*

1. NP 27: getting weavers to improve cloth that a donor has arranged to have woven into robe-cloth for you.

RELATED  
OFFENSES

**Getting weavers to improve cloth that a donor has arranged to have woven into robe-cloth for you**

NP 27

§ A piece of allowable robe-cloth that an unrelated donor who didn't invite you to ask has arranged to have woven for you. OBJECT

*Allowable robe-cloth.* See NP 1, OBJECT.

*Unrelated.* See NP 4, EFFORT.

§ Getting the weavers to improve the cloth in any of seven ways: making it longer, broader, more tightly woven, well woven, well spread, well scraped, or well smoothed. EFFORT

**NOTE:** BMC1, based on the VIBH: compensating the weavers for the improvement isn't a mitigating factor.

§ Receiving it. RESULT

§ *Forfeiture & Confession:* see app. 3 & 4. PROCEDURE

§ *Dukkaṭa:* DERIVED  
OBJECT & PERCEPTION OFFENSES

1. If the donors are related but you perceive that they are unrelated or if you are in doubt.

EFFORT

2. When the weavers improve the cloth in line with the request (before you receive it).



NON-OFFENSES § There is no offense

OBJECT

1. if the donors invited you to ask;
2. if it is for someone else;
3. if the weaving is entirely paid for with your own funds (BMC1: only if you originally hired the weavers);

OBJECT & PERCEPTION

4. if the donors are related and you perceive that they are related;

EFFORT

5. for getting weavers to make the cloth less expensive than what the donors arranged;

and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Nissaggiya Pācittiya:*

- OFFENSES 1. NP 26: getting weavers to weave robe-cloth with thread that you requested.

NP 28

**Accepting robe-cloth offered in urgency during the last eleven days of the Rains and keeping it past the end of the robe season**

OBJECT § BMC1, based on the VIBH: allowable robe-cloth offered in urgency during the last eleven days of the Rains.

*Allowable robe-cloth.* See NP 1, OBJECT.

*Offered in urgency.* BMC1, based on the VIBH: if the donor wants to offer cloth as robe-season cloth but can't or won't wait until the robe season to offer it (VIBH: e.g., when a soldier is going to war, a traveler is about to travel, a woman has become pregnant, a donor has developed new-found faith in the religion, or when [BMC1: at any time from the fifth through the fifteenth day of the waxing moon at the end of the first Rains] a donor sends a messenger to the bhikkhus, saying, May the venerable ones come. I am giving a Rains [cloth]).

*Robe-season.* BMC1, based on the VIBH: the first month after the Rains (beginning at dawnrise of the day after the full moon in October [the first if there are two] and ending at dawnrise of the day after the next full moon).

*Rains.* CBMC1, based on BMC2: a three-month period during the rainy-season in South & Southeast Asia when bhikkhus must live at one location.

For more on the Rains, see BMC2, chap. 11.

**NOTE: PERCEPTION:** if it is robe-cloth offered in urgency, you would incur the full offense regardless of whether you perceive that it is robe-cloth offered in urgency or if you are in doubt.

**NOTE: PERCEPTION:** ABP; BD: if the robe-cloth offered in urgency isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust, you would incur the full offense regardless of whether you perceive that it isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust or if you are in doubt.

§ Keeping it past the end of the robe season.

EFFORT

*End of the robe season.* BMC1, based on the VIBH: if you haven't participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory], the end of the robe season is the dawnrise of the day after the full moon in November (or the first if there are two). If you participated in the spreading of a kaṭhina [CBMC1, based on MV.7.1.6: or expressed your approval of it while standing in the territory], the end of the robe season is the end of your kaṭhina privileges. See NP 1, RELATED ALLOWANCES.

For more on the kaṭhina privileges, see BMC2, pp. 315–16.

§ *Forfeiture & Confession:* see app. 3 & 4.

PROCEDURE

§ *Dukkaṭa:*

DERIVED

OBJECT & PERCEPTION

OFFENSES

1. [BMC1, based on the COMM to NP 1: i.e., using] it if it wasn't offered in urgency but you perceive that it was offered in urgency or if you are in doubt.

PROCEDURE

2. ABP; BD: using it when it should be forfeited.

§ There is no offense

NON-OFFENSES

OBJECT

1. if [BMC1: before the robe-season ends] it is determined, put un-

der shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust;

OBJECT & PERCEPTION

2. ABP; BD: if it wasn't offered in urgency and you perceive that it wasn't offered in urgency;

and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

## NP 29

**When living in a dangerous wilderness lodging during the month after the Rains, leaving any one of your basic set of three robes in a village and being away from the lodging and the village for more than six consecutive nights**

OBJECT § See NP 2.

**NOTE:** PERCEPTION: ABP; BD: if the robe isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust, you would incur the full offense regardless of whether you perceive that it isn't determined, put under shared ownership, abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust or if you are in doubt.

EFFORT § Staying away from the robe for more than six nights after leaving it in a *gocara-gāma*.

*Staying away from the robe.* COMM: if you are away from the wilderness lodging and the village for seven consecutive nights; K/COMM: if you are away from the village for seven consecutive nights;

**NOTE:** BMC1: The COMM's interpretation of *staying away from the robe* seems preferable, but both fulfill the purpose of the rule. The question of which interpretation to follow is up to each Saṅgha.

*For more than six nights.* BMC1: i.e., seven consecutive dawns. The counting of dawns begins on the dawnrise of the first day you leave your robe in the village.

*Gocara-gāma.* BD: "a village where food is given to monks" (2.158; BD[H&B] 590); ABP: "a village that one goes to"; BMC1: where you normally go for alms.

BMC1: the COMM defines this factor in terms of four subfactors:

For more on dawnrise,  
see NP 2, EFFORT.

1. You have spent the first Rains without break.

*Rains.* See NP 28, OBJECT.

2. You are staying in a wilderness lodging.

*Wilderness lodging.* VIBH: at least 500 bow-lengths (1 km; ~.62 miles) from the nearest village (COMM: measuring by the shortest walkable path between the two and not so far that you can't go to the village for alms and return to the lodging before noon).

*Village.* BMC1, based on the COMM to MV.2.12.7: includes not only the built-up area of the village but also any surrounding areas from which it collects taxes.

For more on territories, see BMC2, chap. 13

3. The wilderness lodging is dubious and risky.

*Dubious.* VIBH: if signs of thieves (e.g., their eating, resting, sitting, or standing places) were seen in the wilderness lodging or its vicinity.

*Risky.* VIBH: if people are known to have been hurt or robbed by thieves there.

4. The period is the month beginning at the end of the first Rains and ending at the end of the rainy season (CBMC1, based on the BMC1, KDKS: i.e., beginning at dawnrise of the day after the full-moon day in October [or the first if there are two] and ending at dawnrise of the day after the full-moon day in November [or the first if there are two]).

**NOTE: PERCEPTION:** if more than six nights have passed, you would incur the full offense regardless of whether you perceive that more than six nights have passed or if you are in doubt.

§ *Forfeiture & Confession:* see app. 3 & 4.

PROCEDURE

§ *Dukkaṭa:*

EFFORT & PERCEPTION

DERIVED  
OFFENSES

1. [BMC1, based on the COMM to NP 1: i.e., using] the robe if you perceive that more than six nights have passed when more than six nights haven't passed or if you are in doubt.

PROCEDURE

2. ABP; BD: using it when it should be forfeited.

## NON-OFFENSES § There is no offense

### OBJECT

1. ABP: if the robe is released (BMC1: i.e., you give the robe away or rescind its determination before the seventh dawnrise);

**NOTE:** COMM: if you know that you won't get back to any one of your basic set of three robes before dawn, you should rescind its determination before dawn and redetermine it after dawn.

2. if [BMC1: before the seventh dawnrise] the robe is abandoned, lost, stolen, destroyed, burnt, snatched away, or taken on trust;

### EFFORT

3. if you stayed away from your robe for six nights or less and perceive that you stayed away from your robe for six nights or less;

4. ABP; BD: if, after being apart from your robe for six nights, you enter the village territory, stay there [BMC1: for the seventh dawn], then leave (K/COMM: i.e., if you are in the village territory for the seventh dawn; S/COMM, based on the COMM: i.e., if you are in the village territory or the wilderness lodging for the seventh dawn);

and there is no offense

5. if you were authorized by the Saṅgha;

6. BMC1: if your kaṭhina privileges are in effect;

**NOTE:** BMC1: because NP 2 is rescinded as a kaṭhina privilege, you are allowed to be apart from your basic set of robes for any number of dawnrises while your kaṭhina privileges are in effect.

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

## RELATED § Nissaggiya Pācittiya:

- OFFENSES
1. NP 2: being, at dawnrise, outside of the zone in which your basic set of robes are placed.

### Pāṭidesanīya:

1. Pd 4: eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness lodging when you aren't ill.

For the Pāli formula to rescind a determination, see app. 2.

**Persuading a donor to give you a gift that you know is intended for a Saṅgha**

§ BMC1, based on the VIBH: any gift that a donor has indicated, by word or gesture, as intended for a Saṅgha. OBJECT

*Gift.* Cloth, shelter, medicine, even a lump of powder, toothwood, or unwoven thread.

*Donor.* COMM: lay or ordained, related or unrelated.

§ BMC1, based on the VIBH: knowing that the donor intends to give the gift to a Saṅgha. PERCEPTION

*Knowing.* ABP: you know it yourself, or others tell you, or [the donor] tells you.

§ BMC1, based on the VIBH: trying to persuade the donor to give it to you instead of to a Saṅgha. EFFORT

**NOTE:** BMC1: there is no allowance for wording things right (*kappiya-vohāra*) or if you are ill.

§ Receiving it. RESULT

§ *Dukkaṭa:* DERIVED OFFENSES

OBJECT & PERCEPTION

1. BURMESE; SRI LANKAN: diverting an allocated gift to yourself if you perceive it as unallocated [BURMESE; SRI LANKAN; THAI: or if you are in doubt].

**NOTE:** BMC1: the THAI says that diverting an allocated gift that you perceive as unallocated isn't an offense, which is most consistent with the word *knowingly* in the rule, the VIBH's general treatment of rules that include this word, the parallel passage in Pc 82, and the K/COMM to this rule.

2. Diverting an unallocated gift [BMC1: to yourself] if you perceive it as allocated or if you are in doubt.

PERCEPTION & EFFORT

3. Knowingly trying to divert an allocated gift to yourself (before you receive it).

#### EFFORT

4. Diverting a gift allocated for one Saṅgha to another Saṅgha or a shrine.
5. Diverting a gift allocated for a shrine to a Saṅgha, another shrine, or another person.  
*Person. COMM: includes animals.*
6. Diverting a gift allocated for another person to a Saṅgha, a shrine, or another person.

**NOTE: BMC1:** For derived offenses #4–6, there is no preliminary Dk for fulfilling the factor of effort. You incur the Dk only when the gift is received.

#### NON-OFFENSES § There is no offense

##### OBJECT & PERCEPTION

1. for diverting an unallocated gift [BMC1: to yourself] if you perceive it as unallocated;
2. THAI: for diverting an allocated gift [BMC1: to yourself] if you perceive it as unallocated;

##### EFFORT

3. if you are asked, To whom should we give this? and you reply, Give wherever your gift would be used, or would be well-cared for, or would last long, or wherever your mind feels inspired; and there is no offense
4. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

#### RELATED § *Pācittiya:*

- OFFENSES 1. [Pc 82](#): persuading a donor to give someone else a gift that you know is intended for a Saṅgha.

#### *Dukkaṭa:*

1. BMC1, based on cv.5.36 (general rule on misbehavior): hinting and scheming to donors to divert requisites.

*Nissaggiyā pācittiya dhammā niṭṭhitā*

## PĀCITTIYA



PĀCITTIYA (CONFESSION)—There are ninety-two pācittiyas, divided into eight chapters of ten and one of twelve. The pācittiyas are classed as light offenses (*lahukāpatti*) and are called *desanā-gāminī*, meaning they can be cleared through confession.

¶ As part of the confession, you not only confess the offense and acknowledge that it was an offense but you also say that you will be restrained (i.e., will make an honest effort to avoid committing the offense again). See app. 4 for the procedure and Pāli formulas for confession.

¶ BMC1 abbreviates its treatment of the factor of perception for many of the pācittiyas and provides cross-references to its more detailed discussion of the factor of perception under Pc 4; so I have reinserted, in accordance with the vibh, the appropriate perception clauses in full for each pācittiya.



## THE LIE CHAPTER

### Lying

PC 1

¶ K/COMM: to misrepresent the truth.

INTENTION

**NOTE:** INTENTION: BMC1: includes white lies. COMM: includes lies meant as jokes. BMC1, based on the COMM: includes exaggeration or sarcasm.

¶ *Lying.* To say that you have seen X when you haven't, that you haven't seen X when you have, or that you have seen X clearly when you are in doubt (BMC1, based on the vibh: this pattern applies to the other senses as well). K/COMM: i.e., the effort to make someone else know whatever you want to communicate based on an intention to misrepresent the truth. COMM: includes writing or gestures.

EFFORT



**NOTE:** BMC1, based on MV.2.3.7: Remaining silent when doing so conveys a false message doesn't fulfill this factor for the full offense. But you incur a Dk if you remember that you have an unconfessed offense and remain silent about it while listening to the recitation of the Pāṭimokkha (MV.2.3.3, 3.7).

**NOTE:** BMC1: when a lie would come under another rule (e.g., Pr 4; Sg 8 & 9; Pc 13, 24, 76), the penalties assigned by that rule take precedence over the ones assigned by this rule.

## NON-OFFENSES § There is no offense for misrepresenting the truth

### INTENTION

1. unintentionally, e.g.
  - a. when speaking quickly (COMM: i.e., speaking before carefully considering the matter);
  - b. saying one thing while meaning something else (COMM: i.e., making a slip of the tongue out of stupidity or carelessness).
2. BMC1, based on the VIBH: if you are speaking from mistaken assumptions (i.e., truthfully reporting misinformation or mistaken beliefs);

and there is no offense

3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

### RELATED § Pārājikā:

- OFFENSES 1. Pr 4: lying about attaining a superior human state.

### Saṅghādisesa:

1. Sg 8: falsely accusing a bhikkhu of a Pr.
2. Sg 9: intentionally distorting the facts when accusing a bhikkhu of a Pr because you want him expelled.

### Thullaccaya:

1. Pr 4: making a false but unspecific claim to a superior human state.

### Pācittiya:

1. Pc 24: wrongfully accusing a properly authorized bhikkhu of exhorting bhikkhunīs for worldly gain.
2. Pc 73: feigning ignorance of a Pāṭimokkha rule that you broke.
3. Pc 76: falsely accusing a bhikkhu of a Sg.

*Dukkaṭa:*

1. **Pc 76:** falsely accusing a bhikkhu of a Tc, Pc, or Dk.
2. **MV.2.3.7:** remembering that you have an unconfessed offense and remaining silent about it while listening to the recitation of the Pāṭimokkha.
3. **MV.3.14.1–14:** breaking a promise [BMC1: made on good faith].

## Insulting a bhikkhu to his face out of malice

ΦC 2

§ BMC1, based on the VIBH: insulting a bhikkhu to his face about any of the ten topics of abuse (*akkosa-vatthu*). EFFORT

*Insult.* BMC1, based on the VIBH: A direct gesture or statement, written or spoken, that is intended to humiliate someone. It may be phrased as sarcastic praise or as outright abuse (e.g., You are X).

*Ten topics of abuse.* BMC1, based on the VIBH: remarking on the person's

1. race, class, nationality (e.g., You Frenchman!);
2. name (e.g., You really are a Dick);
3. family or lineage (e.g., You son of a bitch);
4. occupation (e.g., You capitalist pig!);
5. craft (e.g., What would you expect from a guy who crochets?);
6. disease or handicap (e.g., Hey, Clubfoot!);
7. physical characteristics (e.g., Hey, Fatty!);
8. defilements (e.g., You control freak);
9. offenses (e.g., You liar!). BMC1, based on the VIBH: includes insults about stream-entry (e.g., Some sotāpanna you are!);
10. using an abusive form of address (e.g., You ass!).

**NOTE:** BMC1: the COMM & S/COMM say that any insulting remark not listed in the VIBH would be grounds for a Dk, but the VIBH defines the topics for abuse so broadly that any remark related to them in any way would fulfill this factor.

**NOTE:** BMC1: All of the insults in the VIBH are about the person, whereas insults and verbal abuse nowadays can be commands (e.g., Go to hell!, F\*ck off!). Based on intent, such commands should qualify under *insult*, but if they don't, they would in most cases come under **Pc 54** [CBMC1, based on the VIBH: if in response to an admonition].

**NOTE: RESULT:** BMC1, based on the VIBH, COMM: you would incur the full offense regardless of whether the bhikkhu feels insulted or whether he hears or understands the remark.

OBJECT § A bhikkhu.

INTENTION § Desiring to jeer at, desiring to scoff at, desiring to make him abashed (BMC1: i.e., to humiliate him).

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT

1. BMC1, based on the VIBH: if the remark is indirect, regardless of the whether the person is ordained or unordained.

*Indirect.* BMC1, based on the VIBH: when you refer to yourself and the person you are insulting (e.g., We're all a bunch of fools).

2. BMC1, based on the VIBH: if the remark is insinuating, regardless of whether the person is ordained or unordained.

*Insinuating.* BMC1, based on the VIBH: when you are unspecific as to whom you are referring (e.g., There are camels among us).

OBJECT

3. If it is an unordained person.

*Unordained person.* COMM: any non-bhikkhu, including bhikkhunīs and all other beings.

*Dubbhāsita* (wrong speech):

INTENTION & EFFORT

1. BMC1, based on the VIBH: making a joke about any of the ten topics of abuse without the intent to insult—regardless of whether the person is ordained or unordained, the remark is direct, indirect, or insinuated, or whether the person understands it as a joke or insult.

NON-OFFENSES § There is no offense

INTENTION

1. if you are aiming at Dhamma, aiming at the person's benefit, aiming at teaching;

2. BMC1: if you don't intend to be heard (e.g., insulting remarks under your breath to blow off steam);

and there is no offense

- 3. ABP; BD: if you are insane or the first offender [ABP: or deranged or tormented by pain].

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

§ *Pācittiya*:

- 1. [Pc 3](#): telling a bhikkhu about insulting remarks made by another bhikkhu to win favor or cause a rift.
- 2. [Pc 13](#): criticizing a Saṅgha official innocent of bias.
- 3. [Pc 54](#): speaking or acting disrespectfully (BMC1: including insults in the form of a command [e.g., Go to hell!]) after being admonished by a bhikkhu about a Vinaya rule.

RELATED  
OFFENSES

*Dukkaṭa*:

- 1. [Pc 54](#): speaking or acting disrespectfully after being admonished by someone if the admonition isn't about a Vinaya rule but is for the sake of being "self-effacing, scrupulous, inspiring; for lessening [defilement] or arousing energy" (VIBH).

**Telling a bhikkhu about insulting remarks made by another bhikkhu to win favor or cause a rift**

PC 3

§ BMC1: X makes an insulting remark about Y about any of the ten topics of abuse. You overhear the remark and tell Y or Z about it to cause a rift between X and Y or Z or to win favor with Y or Z.

OBJECT

*Ten topics of abuse.* See [Pc 2, EFFORT](#).

BMC1, based on the VIBH: there are two subfactors:

- 1. X and Y or Z are bhikkhus.
- 2. X's remark qualifies as an insult under [Pc 2](#).

*Insult.* See [Pc 2, EFFORT](#).

§ BMC1, based on the VIBH: truthfully reporting to a bhikkhu, by word or gesture, that another bhikkhu made an insulting remark about someone.

EFFORT

§ To win favor or cause a rift.

INTENTION

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. BMC1, based on the VIBH: if X or Y or Z isn't a bhikkhu.
2. BMC1, based on the VIBH: if X's remark qualifies only as an indirect insult.  
*Indirect.* See Pc 2, DERIVED OFFENSES, #1.
3. s/COMM: if the remark isn't about any of the ten topics of abuse.

NON-OFFENSES § There is no offense

INTENTION

1. if your intention isn't to win favor or cause a rift (BMC1: e.g., telling a senior bhikkhu about a student of his who insulted someone so the senior bhikkhu can deal with the student);  
and there is no offense
2. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya*:

- OFFENSES
1. Pc 1: knowingly and falsely reporting to a bhikkhu, verbally or by gesture, that another bhikkhu made insulting remarks about him (i.e., false-tale bearing or slander).
  2. Pc 9: telling an unordained person about another bhikkhu's serious offense without authorization from the Saṅgha.
  3. Pc 13: criticizing a Saṅgha official innocent of bias.

## PC 4

### Training an unordained person to recite Dhamma

EFFORT § Training to recite Dhamma line-by-line with you. If you teach line-by-line, it is a Pc for each line. If you teach syllable-by-syllable, it is a Pc for each syllable.

*Dhamma.* A statement by the Buddha, his disciples, seers, or heavenly beings that is connected with the teaching, connected with the goal.

*Connected with the teaching.* COMM: passages from the Pāli Canon, as agreed on in the first three councils, only in the original Pāli.

*Connected with the goal.* COMM: passages from the MAK, only in the original Pāli. BMC1: it is unlikely that the compilers of the VIBH were referring to the MAK.

**NOTE:** BMC1, based on the COMM, K/COMM: *Dhamma* doesn't include Mahāyāna sūtras or any works in languages other than Pāli. *Reciting line-by-line.* BMC1: to train a novice or layperson to be a skilled reciter.

BMC1: The VIBH lists four ways to train a person to recite:

1. ABP: "having started together, they finish together" (BMC1: i.e., the teacher and student recite in unison).
2. ABP: "having started separately, they finish together" (BMC1: i.e., the teacher begins a line, the student joins, and they end together).
3. ABP: "saying Rupaṃ aniccaṃ, one prompts Ru ... " (BMC1: i.e., the teacher recites the beginning syllable of a line with the student, who completes it alone).
4. ABP: "saying Rupaṃ aniccaṃ, one causes the other to say Vedanā anicca" (BMC1: the teacher recites one line and the student recites the next line alone).

**NOTE:** INTENTION: BMC1: your intention for fulfilling this factor isn't a mitigating factor (e.g., if you are training a group of bhikkhus and novices, you would incur a Pc even if your intention is to train only the bhikkhus).

§ An unordained person.

OBJECT

*Unordained person.* Not a bhikkhu or bhikkhunī. BMC1, based on the VIBH: includes male and female novices.

**NOTE:** PERCEPTION: if it is an unordained person, you would incur the full offense regardless of whether you perceive that it is an unordained person or if you are in doubt.

§ *Dukkaṭa:*

PERCEPTION

DERIVED  
OFFENSES

1. If you perceive an ordained person as unordained or if you are in doubt.

§ There is no offense

NON-OFFENSES

EFFORT

1. if you are made to recite in unison (COMM: e.g., you are told by your teacher to recite with a novice, who is also the teacher's student);

2. ABP: for prompting someone who is reciting a passage that the person is mostly familiar with. BMC1, based on the VIBH: for correcting an unordained person who has memorized most of a passage or who is reciting confusedly;
3. ABP: for prompting someone who is reciting; BMC1, based on the VIBH: for rehearsing passages of Dhamma with laypeople (e.g., bhikkhus reciting with laypeople who are reading from a text or reciting from memory and aren't learning the text from the bhikkhus);
4. COMM: for learning to recite Dhamma from an unordained person;

OBJECT & PERCEPTION

5. if it is an ordained person and you perceive that it is an ordained person;  
and there is no offense
6. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

## Φc 5

### Lying down at the same time, in the same dwelling, with a novice or unordained male for more than three consecutive nights

OBJECT § An unordained person.

*Unordained person.* Anyone other than a bhikkhu. s/COMM: an unordained male (COMM: it can be a different male each night). COMM: includes [s/COMM: male] animals large enough to have sex with.

**NOTE:** PERCEPTION: if it is an unordained person, you would incur the full offense regardless of whether you perceive that it is an unordained person or if you are in doubt.

EFFORT § CBMC1, based on the VIBH, BMC1: There are two subfactors:

1. You were lying down at the same time, in the same dwelling, with any unordained male for three consecutive nights.

*Lying down.* BMC1, based on the VIBH: lying down (doesn't include sitting) at the same time as he is lying down in a dwelling, regardless of who lies down first (if either of you get up and lie down again, you incur another Pc).

**NOTE:** BMC1: the consecutive series is broken if you or the unordained male isn't lying down at dawnrise on any day.

*Dwelling*. VIBH: completely or mostly roofed and completely or mostly walled [MAK: or fully roofed and mostly or half-walled, or mostly roofed and fully or half-walled, or half-roofed and fully or mostly walled]. COMM: It can be a different dwelling each night. Includes tents. BMC1: includes vehicles (e.g., automobiles, trains, buses, or airplanes).

*Roofed (channa)*. ABP: ‘covered.’ The roof doesn’t have to be permanent; includes any covering (e.g., a tarp).

*Walled (parichanna)*. ABP: ‘wrapped around’ or ‘enveloped.’ Includes temporary walls.

*Same dwelling*. BMC1: the Canon doesn’t define *same/single dwelling*. COMM: *single dwelling* is defined by a single common entrance or being part of the same enclosure. VMUK: the COMM’s definition is problematic and *single dwelling* should be defined in terms of zones, as in NP 2. BMC1: because the Canon gives no clear guidance on *same/single dwelling*, the wise policy is to follow the interpretation of your Saṅgha.

*Nights*. Dawns; BMC1: dawnrises (i.e., the beginning of civil twilight).

2. You lie down at the same time, in the same dwelling, with an unordained male at any time after sundown on the fourth night, even for a moment.

*After sundown (atthaṅgate sūriye)*. COMM: at any time on the fourth day (BMC1: i.e., at any time during a twenty-four hour period that begins at sundown of the fourth period).

**NOTE:** CBMC1: How to interpret *after sundown (atthaṅgate sūriye)* is controversial. BMC1, based on the COMM to this rule and on MN 131 (where *night* is used to refer to a twenty-four hour period), interprets it to mean a twenty-four hour period that begins at sundown of the fourth period. An alternative interpretation is that *after sundown* means at night during the fourth period—based on eight points:

- a. The VIBH to Pc 22, where *after sundown* is defined as *after the sun has gone down* (i.e., at night) (ABP; BD).
- b. The s/COMM to Pc 6, which defines *after sundown* as “at night” (BMC1).
- c. Nowhere in the Canon is *atthaṅgate sūriye* used to refer to a twenty-four hour period.



- d. Nowhere in the vibh is *night* used to refer to a twenty-four hour period.
- e. The vibh consistently uses *night* to refer to the period between sundown and dawn.
- f. The tendency in the time of the Canon, as evidenced by how the term is used throughout the Pāli Canon, was to use *night* to refer the period between sundown and dawn (e.g., DN 16; MN 4, 19, 35, 36, 39, 53, & 58; SN 1:20 & 1:38; AN 4:37, etc.) and not to a twenty-four hour period (e.g., MN 131).
- g. An inference drawn from the COMM isn't a higher authority than applying the Great Standards based on the vibh to other rules or the rest of the Canon.
- h. In its treatment of Pc 49, BMC1 appears to treat *after sundown on the fourth day* to mean at night (between sundown and dawn) during the fourth period.

**NOTE: PERCEPTION: BMC1:** if it is the fourth night, you would incur the full offense regardless of whether you perceive that it is the fourth night or if you are in doubt.

DERIVED § *Dukkaṭa*: if the dwelling is

OFFENSES EFFORT

- 1. half-roofed and half-walled;
- 2. MAK: fully or mostly roofed and less than half-walled;
- 3. MAK: less than half-roofed and fully or mostly walled.

NON-OFFENSES § There is no offense

OBJECT & PERCEPTION

- 1. if it is an ordained person and you perceive that it is an ordained person;

EFFORT

- 2. if it has been three consecutive nights or less;
- 3. if, after lying down in the same dwelling with an unordained person for two consecutive nights, you leave (BMC1: or get up) before dawn at the end of the third night and stay again [BMC1: in the same dwelling with an unordained person the next night];
- 4. BMC1, based on vibh: if the structure is a non-dwelling;

*Non-dwelling.* If the structure is

- a. fully roofed but without walls (BMC1: e.g., an open pavilion);
- b. fully walled but without a roof (BMC1: e.g., a corral);
- c. half-roofed and less than half-walled;
- d. МАК: less than half-roofed and half-walled;
- e. МАК: less than half-roofed and less than half-walled.

5. if you or the unordained person is sitting [BMC1: at dawnrise for any number of consecutive nights];

and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

1. Pc 6: lying down at the same time, in the same dwelling, with a female after sundown.
2. Pc 49: staying more than three consecutive nights with an army on active duty without a suitable reason.

RELATED  
OFFENSES

**Lying down at the same time, in the same dwelling, with a female after sundown**

PC 6

§ A female, regardless of age.

**NOTE: PERCEPTION:** if it is a female, you would incur the full offense regardless of whether you perceive that it is a female or if you are in doubt.

OBJECT

§ BMC1, based on the VIBH: lying down, at the same time, in the same dwelling, with a female [VIBH: after sundown (S/COMM: i.e., at night; BMC1: i.e., at any time)].

*Same dwelling.* See Pc 5, EFFORT.

EFFORT

**NOTE: CBMC1:** How to interpret *after sundown* (*atthaṅgate sūriye*) is controversial. BMC1 argues that *after sundown* means at any time because “the non-offense clauses in the [VIBH] give no exemptions for daytime or ‘before sundown’” and because “there was a tendency in the time of the Canon to call a 24-hour period of day and night a ‘night,’ and for the purpose of [Pc 5 & 6], this period apparently begins at sundown” (307). The S/COMM interprets *after*

*sundown* to mean at night and the following points support the s/COMM's interpretation:

1. The VIBH to [Pc 22](#), where *after sundown* is defined as *after the sun has gone down* (i.e., at night) (ABP; BD);
2. Nowhere in the Canon is *atthaṅgate sūriye* used to refer to a twenty-four hour period;
3. Nowhere in the VIBH is *night* used to refer to a twenty-four hour period;
4. The VIBH consistently uses *night* to refer to the period between sundown and dawn;
5. The tendency in the time of the Canon, as evidenced by how the term is used throughout the Pāli Canon, was to use *night* to refer the period between sundown and dawn (e.g., [DN 16](#); [MN 4](#), [19](#), [35](#), [36](#), [39](#), [53](#), & [58](#); [SN 1:20](#) & [1:38](#); [AN 4:37](#), etc.) and not to a twenty-four hour period (e.g., [MN 131](#));
6. The absence of a non-offense clause for daytime or before sundown doesn't necessarily suggest that the s/COMM's interpretation is invalid. This is because the VIBH explicitly states that [w]hen the sun has disappeared (*atthaṅgate sūriye*)—When a woman has lain down, a monk lies down: a Pācittiya offense. When a monk has lain down, a woman lies down: a Pācittiya offense. Or both lie down: a Pācittiya offense. Having stood up, they lie down again: a Pācittiya offense (ABP) and non-offense clauses in the VIBH don't have to explicitly state an allowance for the opposite of a stipulation that is explicitly stated in the word-analysis for the stipulation to apply.
7. In the origin story for the rule, Ven. Anuruddha had spent the night at a woman's resthouse;
8. In its treatment of [Pc 49](#), BMC1 appears to treat *after sundown on the fourth day* to mean at night (between sundown and dawn) during the fourth period.

**NOTE:** BMC1: the following aren't mitigating factors: intention; whether you know that a female is lying down at the same time in the same dwelling; whether she is related; or whether another knowledgeable male is present.

§ *Dukkaṭa*:

DERIVED  
OFFENSES

OBJECT

1. If it is a female yakkha, peta, nāga, deva, or animal, or a paṇḍaka.  
*Animals*. COMM: that are large enough to have sex with.  
*Female yakkha, peta, nāga, or deva*. COMM: only if it is visible.  
**NOTE**: PERCEPTION: if it is a female yakkha, peta, nāga, deva, or animal, or paṇḍaka, you would incur this Dk regardless of whether you perceive that it is a female yakkha, peta, nāga, deva, or animal, or paṇḍaka [BMC1: and whether you know that the female yakkha, peta, nāga, deva, or animal, or paṇḍaka is lying down at the same time in the same dwelling].

OBJECT & PERCEPTION

2. If you perceive a non-female as a female or if you are in doubt.

EFFORT

3. ABP; BD: if the dwelling is half-roofed, half-walled.

§ There is no offense

NON-OFFENSES

OBJECT

1. BMC1, based on VIBH: if it is a non-dwelling;  
*Non-dwelling*. See [Pc 5, NON-OFFENSES, #4](#).
2. ABP; BD: if you or the female is sitting;

OBJECT & PERCEPTION

3. if it is a non-female that you perceive as a non-female;  
**NOTE**: CBMC1, based on the VIBH: excludes female yakkhas, petas, nāgas, devas, or animals, or paṇḍakas (which are grounds for a Dk).

and there is no offense

4. ABP; BD: if you are insane or the first offender.  
*Insane*. See [Pr 1, NON-OFFENSES, #4](#).

§ *Aniyata*:

RELATED  
OFFENSES

1. [Ay 1](#): when a trustworthy female lay follower accuses a bhikkhu of a Pr, Sg, or Pc while sitting alone with a female in a private, secluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing.
2. [Ay 2](#): when a trustworthy female lay follower accuses a bhikkhu of committing a Sg or Pc while sitting alone with a female in a private, unsecluded place, the Saṅgha should investigate the

charge and deal with him in accordance with whatever he admits to doing.

*Pācittiya:*

1. **Pc 5:** lying down at the same time, in the same dwelling, with a novice or unordained male for more than three consecutive nights.
2. **Pc 44:** when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.
3. **Pc 45:** when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

Φc 7

### Teaching more than six sentences of Dhamma to a female without another knowledgeable male present

**OBJECT** § A female [BMC1: or females] knowledgeable of what is and isn't lewd, what is well-spoken and ill-spoken.

**NOTE: PERCEPTION:** if it is a female, you would incur the full offense regardless of whether you perceive that it is a female or if you are in doubt.

**EFFORT** § Teaching her more than six sentences of Dhamma without another knowledgeable male present.

*Teaching.* If you teach line-by-line, it is a Pc for each line. If you teach syllable-by-syllable, it is a Pc for each syllable.

*Dhamma.* A statement by the Buddha, his disciples, seers, or heavenly beings that is connected with the teaching, connected with the goal (COMM: i.e., the Pāli Canon and the MAK in Pāli). BMC1: there are two alternatives to the COMM's interpretation:

1. Any statement on Dhamma, no matter what language it is in and regardless of whether it is quoted from a text.
2. Passages from the Pāli Canon but not necessarily in Pāli.

**NOTE: BMC1:** #1 makes more sense than #2, but the wise policy is to follow the interpretation of your Saṅgha.

**NOTE: BMC1:** includes telephone conversations. BMC1, based on PV.1.5.7: doesn't include writing.

*Knowledgeable male.* A male who knows what is and isn't lewd, what is well-spoken and ill-spoken.

§ *Dukkata*:

DERIVED  
OFFENSES

OBJECT

1. If it is a female peta, deva, or animal in the form of a female (BMC1: e.g., a nāga).

OBJECT & PERCEPTION

2. If it is a non-female that you perceive as a female or if you are in doubt.

§ There is no offense

NON-OFFENSES

EFFORT

1. ABP; BD: if another knowledgeable male is present;
2. ABP; BD: if you teach five or six sentences or less;
3. if, after standing up, you sit down again and teach—or the female, after standing up, sits down again and you teach (BMC1: i.e., teaching her again in a separate conversation);
4. ABP: if you teach to another female (BMC1: i.e., after teaching six sentences of Dhamma to one female, you teach six more sentences of Dhamma to another female);
5. if a female asks a question (BMC1: even if another knowledgeable male isn't present);  
**NOTE:** BMC1: a wise policy is to always have another knowledgeable male present when talking with a female.
6. for teaching Dhamma to someone else as a female listens; and there is no offense
7. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Aniyata*:

RELATED  
OFFENSES

1. [Ay 1](#): when a trustworthy female lay follower accuses a bhikkhu of a Pr, Sg, or Pc while sitting alone with a female in a private, secluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing.
2. [Ay 2](#): when a trustworthy female lay follower accuses a bhikkhu of committing a Sg or Pc while sitting alone with a female in a private, unsecluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing.

*Pācittiya:*

1. [Pc 44](#): when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.
2. [Pc 45](#): when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

## ΦC 8

### Telling an unordained person about a superior human state that you attained

**EFFORT** § Factually reporting your attainment of a [ABP, BMC1: superior human state; TAP, PĀT: superhuman state] (TAP: i.e., a state beyond humans).

*Factual.* BMC1: factual from your point of view (i.e., regardless of whether you have actually attained the superior human state).

*Reporting.* See [Pr 4](#), **EFFORT**.

*Superior human state.* See [Pr 4](#), **OBJECT**.

**NOTE:** INTENTION: BMC1: your intention for fulfilling this factor isn't a mitigating factor.

**OBJECT** § An unordained person (i.e., not a bhikkhu or bhikkhunī).

**DERIVED** § *Dukkaṭa:*

**OFFENSES** **EFFORT**

1. BMC1, based on the VIBH: if you mention yourself or the state implicitly (COMM: includes gestures) (e.g., [pointing to your dwelling:] The bhikkhu who lives in this dwelling enters jhāna at will).

**NOTE:** BMC1: unlike [Pr 4](#), you would incur this Dk regardless of whether you understand the implications of your implicit statement.

2. If you intend to factually report one superior human state but mistakenly refer to another superior human state and you aren't aware of your mistake.

**NOTE:** BMC1, based on the VIBH: if you are aware of your mistake, you would fulfill the factor of effort for the full offense.

§ There is no offense

NON-OFFENSES

EFFORT & OBJECT

1. BMC1: for factually reporting another bhikkhu's attainment of a superior human state to an unordained person;

OBJECT

2. if the listener is ordained (i.e., a bhikkhu or bhikkhunī);
- and there is no offense
3. for the first offender.

**NOTE:** BMC1, based on the VIBH to Pr 4: the absence of the full list of standard exemptions is probably because they are listed in the VIBH under Pr 4.

§ *Pārājika:*

1. Pr 4: lying about attaining a superior human state.

RELATED  
OFFENSES

*Thullaccaya:*

1. Pr 4: if you intend to falsely claim one superior human state but, through a slip of the tongue, refer to another superior human state and you aren't aware the slip.

*Pācittiya:*

1. Pc 1: lying about someone else's attainment of a superior human state.
2. Pc 1: BMC1: if you are in doubt about your attainment of a superior human state but make a definite claim to it.

*Dukkaṭa:*

1. Pr 4: if you intend to falsely claim a superior human state and mention yourself implicitly and the superior human state explicitly and aren't aware of the implicit meaning.
2. Pr 4: COMM: falsely claiming a superior human state in private (CBMC1: i.e., to yourself) or to a non-human (e.g., an animal or a deva).
3. Pr 4: vv: engaging in a special practice simply to impress others.
4. cv.5.8.2: displaying psychic powers to a layperson.

**Telling an unordained person about another bhikkhu's serious offense without authorization from the Saṅgha**

PC 9

§ Another bhikkhu's serious offense (i.e., a Pr or Sg).

OBJECT



**NOTE: PERCEPTION:** if it is a serious offense, you would incur the full offense regardless of whether you perceive that it is a serious offense or if you are in doubt.

EFFORT § Reporting it to an unordained person without authorization from the Saṅgha.

*Reporting.* BMC1, based on the VIBH: to tell the act and the class of the offense. BMC1: includes implicit references to the bhikkhu (e.g., The bhikkhu who lives in that dwelling committed a saṅghādisesa by masturbating).

*Unordained person.* Not a bhikkhu or bhikkhunī.

*Authorization.* BMC1: The VIBH doesn't say when or how the Saṅgha should authorize such reporting but it says that the Saṅgha may limit the authorization to families, to offenses, to both, or to neither.

*Limited to families.* You may tell only certain families.

*Limited to offenses.* You may report only certain offenses committed by the bhikkhu.

*Limited to families & offenses.* CBMC1, based on the VIBH, BMC1, ABP, BD: you may tell only certain families about certain offenses committed by the bhikkhu.

*Neither limited to families nor to offenses.* CBMC1, based on the VIBH, BMC1, ABP, BD: you may report to any families about any offenses committed by the bhikkhu.

**NOTE:** BMC1, based on the VIBH: reporting beyond the limits of your authorization also fulfills this factor.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is a non-serious offense (BMC1, based on the VIBH: i.e., any offense other than a Pr or Sg).

**NOTE: PERCEPTION:** if it is a non-serious offense, you would incur this Dk regardless of whether you perceive that it is a non-serious offense or if you are in doubt.

2. ABP: if it is about “an unordained person’s misconduct, depraved or non-depraved” (CBMC1: i.e., serious or non-serious); BMC1: a layperson’s misbehavior.

*Depraved/serious.* COMM: i.e., breaking the five precepts.

For more on authorization, see BMC1, pp. 323–24.

§ There is no offense

NON-OFFENSES

EFFORT

1. ABP; BD: if the authorization is neither limited to families nor to offenses;
2. for reporting only the act but not the [BMC1: class of] offense or only the [BMC1: class of] offense but not the act;
3. when [BMC1: properly] authorized by the Saṅgha (BMC1: within the limits of the authorization);

and there is no offense

4. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya*:

RELATED  
OFFENSES

1. Pc 64: concealing another bhikkhu's serious offense to protect him from the penalty or from the remarks of others.

**Digging soil or commanding someone to do so**

PC 10

§ *Genuine soil* (*jātā paṭhavī*).

OBJECT

1. Pure loam, pure clay, or mostly loam or clay with a lesser portion of rock, stones, potsherds, gravel, or sand.
2. ABP; BD: unburnt [CBMC1, based on the COMM: loam or clay (CBMC1: or mostly unburnt loam or clay)].
3. ABP; BD: a pile of loam or clay [CBMC1: or mostly loam or clay] that has been [BMC1: upturned, making it ungenue soil and] rained on for more than four months.

**NOTE:** BMC1: a single rain is enough to begin the four month period. *Rain* includes irrigation.

*Ungenuine soil* (*ajātā paṭhavī*).

1. Pure rock, stones, potsherds, gravel, sand, or any of these mixed with a lesser portion of loam or clay.
2. COMM: burnt loam or clay (e.g., soil burned from firing a bowl) [CBMC1, based on ABP, BD: or mostly burnt loam or clay].
3. ABP; BD: a pile of loam or clay [CBMC1: or mostly loam or clay] that has been [BMC1: upturned, making it ungenue soil and] rained on for less than four months.
4. BMC1: the layer of fine dust that forms on the surface of dry soil from wind erosion.

EFFORT § Digging or commanding someone to do so.

*Digging.* Includes

1. burning (BMC1: e.g., firing pottery or lighting a fire on genuine soil);
2. breaking (BMC1: e.g., making a furrow with a rake or stick, drawing in soil, or driving in a stake or pulling one out and disturbing the surrounding soil).

**NOTE:** BMC1, based on the VIBH: a single command to dig results in a single Pc regardless of how much the person digs.

PERCEPTION § Perceiving genuine soil as genuine soil.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT, EFFORT, & PERCEPTION

1. Digging genuine soil when you are in doubt about whether it is genuine soil, regardless of whether it is genuine soil.
2. Digging ungenue soil that you perceive as genuine soil or if you are in doubt.

NON-OFFENSES § There is no offense

EFFORT

1. for saying, Know this. Give this. Bring this. This is wanted. Make this allowable—i.e.
  - a. BMC1, based on the VIBH: getting someone else to dig genuine soil without expressly commanding the person to dig (BMC1: e.g., Please get me some clay to make a pot or We're going to need a hole right here);
  - b. COMM: explicitly requesting that a reservoir or pit be dug as long as you don't say exactly where to dig it.  
**NOTE:** COMM: if you fall into a pit, you shouldn't dig any genuine soil, even for the sake of your life.

PERCEPTION

2. if you perceive that it isn't genuine soil, regardless of whether it is genuine soil;

INTENTION

3. for doing so unknowingly, unthinkingly, or unintentionally;
4. COMM: for digging out a person or animal that has fallen into a pit of genuine soil;

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§1. COMM, based on cv.5.32.1: lighting a counter-fire [BMC1: on genuine soil] to ward off an approaching wildfire (BMC1: except if an unordained person is available to do so or if the fire can be put out using nothing but water). RELATED ALLOWANCES

2. COMM to Pr 3: digging soil to contain a wildfire.

## THE LIVING PLANT CHAPTER

### Intentionally damaging a living plant

PC 11

§A living plant (*bhūtagāma*).

*Bhūtagāma.* COMM: vegetation from

1. bulbs, rhizomes, or tubers (BMC1: e.g., potatoes, tulips);
2. cuttings or stakes (BMC1: e.g., willows, rose bushes);
3. joints (BMC1: e.g., sugarcane, bamboo);
4. runners (BMC1: e.g., strawberries, couch grass);
5. seeds (BMC1: e.g., corn, beans).

**NOTE:** COMM: A whole plant or part of one that is removed from its original place is no longer *bhūtagāma*. If it can grow again when put in soil, it is classed as *bījagāma* (home of a seed) and doesn't become *bhūtagāma* again until the first new shoot is a fresh green color and the first new leaf appears.

*Bījagāma.* COMM: includes mushrooms that still have their spores, fungi, molds, and lichens without leaves.

#### OBJECT

For more on *bhūtagāma*, see BMC1, pp. 324–26.

For more on *bījagāma*, see BMC1, pp. 325–26.

§Damaging it (e.g., cutting, breaking, cooking) or getting someone to do so. EFFORT

*Damaging.* COMM: includes shaking a tree limb to get the dry leaves to fall off so that you can sweep them up, picking flowers or leaves, uprooting a plant, engraving your initials in a tree trunk, removing aquatic plants from the water in which they grow, or removing a vine or creeper from a tree. BMC1: includes pruning. BMC1, based on the COMM: includes using herbicides.

Getting someone to do so. BMC<sub>1</sub>, based on the vv: expressly commanding (i.e., a clear imperative statement) someone else to damage a living plant (BMC<sub>1</sub>: e.g., Cut this branch).

**NOTE:** removing aquatic plants. BMC<sub>1</sub>: to move an aquatic plant from one body of water to another without incurring a penalty, you must transport the plant with some of the water in which it was originally and place both in the other body of water.

**NOTE:** INTENTION: BMC<sub>1</sub>: your intention for fulfilling this factor isn't a mitigating factor.

PERCEPTION § Perceiving the living plant as a living plant.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. COMM, based on CV.5.36: damaging bījagāma.

For more on making seeded fruit allowable, see app. 1, **FRUIT**, PROCEDURE.

**NOTE:** COMM: includes eating bījagāma (e.g., eating seeded fruit that hasn't been cooked [CBMC<sub>1</sub>: or otherwise made allowable] if eating it damages the seeds).

EFFORT & PERCEPTION

2. Damaging it if you are in doubt about whether it is a living plant.

3. ABP; BD: damaging it if it is not a living plant but you perceive that it is a living plant.

NON-OFFENSES § There is no offense

OBJECT

1. COMM, based on CV.8.1.3: if it isn't bhūtagāma or bījagāma (e.g., mold or algae or any lower flora that counts as filth);

EFFORT

2. for saying, Know this. Give this. Bring this. This is wanted. Make this allowable—i.e.

a. BMC<sub>1</sub>, based on the VIBH: if you word it right (*kappiya-vohāra*) (i.e., make an indirect statement without expressly commanding someone to damage a plant [e.g., This branch is in the way]);

b. BMC<sub>1</sub>, based on the VIBH: for getting an unordained person to make bījagāma (e.g., seeded fruit that hasn't been cooked [COMM: or sugarcane or bean sprouts]) allowable;

On making bījagāma allowable, see app. 1, **FRUIT**, PROCEDURE.

c. BMC1, based on the VIBH: for getting an unordained person to pick leaves or flowers (BMC1, based on the COMM to NP 10: as long as you don't specify which leaves or flowers to pick).

3. COMM: for moving an aquatic plant around in the water in which it grows;

PERCEPTION

4. if you perceive that it isn't a living plant, regardless of whether it isn't a living plant;

INTENTION

5. for doing so unknowingly, unthinkingly, or unintentionally;

6. COMM to NP 10: if another person or an animal is trapped by a fallen but still-living tree;

**NOTE:** COMM to NP 10: if you are trapped by a fallen but still-living tree, you may not cut the tree yourself, even for the sake of your life.

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

§1. s/COMM to NP 6: a bhikkhu whose robes were snatched away and can't find any cloth to cover himself may pick grass and leaves to cover himself. RELATED ALLOWANCES

2. CV.5.32.1: lighting a counter-fire to ward off an approaching wildfire (BMC1: except if an unordained person is available to do so or if the fire can be put out using nothing but water). COMM: includes cutting underbrush or branches to put out a wildfire.

**Continuing to be evasive or keeping silent to conceal your offense when questioned in a Saṅgha meeting—after a formal charge of evasive speech or causing frustration was brought against you**

PC 12

§ABP: “not wishing to talk about that (i.e., an act that is the basis of an offense), not wishing to reveal that” (BMC1, based on the VIBH: i.e., to conceal your offense). INTENTION

EFFORT § BMC1, based on the VIBH: continuing to be evasive or causing frustration.

OBJECT § Evasive speech when you are being questioned in a Saṅgha meeting about a rule or offense—after being formally charged with evasive speech or causing frustration.

*Evasive speech.* ABP: e.g., Who committed? Committed what? Committed where? Committed how? What are you saying? Why are you speaking? (COMM: i.e., speaking beside the point when being formally questioned about an offense in a Saṅgha meeting).

*Causing frustration.* Keeping silent when being formally questioned about an offense in a Saṅgha meeting.

**NOTE:** PERCEPTION: if it is a valid charge, you would incur the full offense regardless of whether you perceive that it is a valid charge or if you are in doubt.

FURTHER § BMC1, based on the KDKS: If you continue being uncooperative, you  
ACTION may be subject to a censure transaction (*tajjanīya-kamma*) for being a maker of trouble and strife for the Saṅgha (CV.1.1–8; BMC2, chap. 20). If you admit to committing the offense in question (or another previously unconfessed offense), you are subject to a further punishment transaction (*tassa-pāpiyasikā-kamma*) for not admitting to a true charge from the beginning.

On further punishment transactions, see BMC1, chap. 11.

DERIVED § *Dukkaṭa:*

OFFENSES EFFORT

1. Speaking evasively or causing frustration [BMC1, based on the VIBH: to conceal your offense] before being formally charged with evasive speech or causing frustration.

OBJECT & EFFORT

2. If the formal charge is invalid and you continue to be evasive or cause frustration [BMC1, based on the VIBH: to conceal your offense].

**NOTE:** PERCEPTION: BMC1, based on the VIBH: if it is an invalid charge, this Dk would apply regardless of whether you perceive that it is an invalid charge or if you are in doubt.

§ There is no offense

NON-OFFENSES

INTENTION

1. if you don't understand the question;
2. if you are too ill to speak;
3. if you think that speaking will create conflict or dissension in the Saṅgha;
4. if you think the Saṅgha will carry out its transactions unfairly or not in accordance with the rule;

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Adhikaraṇa-samatha:*

RELATED  
OFFENSES

- 1–7. AS 1–7.

*Pācittiya:*

1. Pc 64: concealing another bhikkhu's serious offense to protect him from the penalty or from the remarks of others.

*Dukkaṭa:*

1. Pc 64: concealing the misdeeds of an unordained person.
2. MV.2.3.7: remembering that you have an unconfessed offense and remaining silent about it while listening to the recitation of the Pāṭimokkha.

### Criticizing a Saṅgha official innocent of bias

PC 13

§ A Saṅgha official (BMC<sub>1</sub>, based on the VIBH: i.e., an ordained [CBMC<sub>1</sub>, based on the VIBH: or unordained] person authorized by the Saṅgha to handle Saṅgha business (e.g., food distribution, lodging, or meal invitations).

OBJECT

**NOTE: PERCEPTION:** BMC<sub>1</sub>, based on the VIBH: if the Saṅgha official's authorization is valid, you would incur the full offense regardless of whether you perceive that the Saṅgha official's authorization is valid or if you are in doubt.

§ To make the Saṅgha official lose face, lose status, or feel abashed.

INTENTION

§ Criticizing or complaining about a Saṅgha official [BMC<sub>1</sub>: to an ordained person, i.e., another bhikkhu].

EFFORT



*Criticizing.* COMM; s/COMM: speaking critically of someone in front of others to make them form a low opinion of the person.

*Complaining.* COMM; s/COMM: to vent criticism of the person within hearing distance of someone else.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. If it is an ordained person who wasn't authorized or wasn't properly authorized by the Saṅgha to act as a Saṅgha official.

**NOTE:** PERCEPTION: if the ordained person wasn't authorized or wasn't properly authorized, you would incur this Dk regardless of whether you perceive that the ordained person wasn't authorized or wasn't properly authorized or if you are in doubt.

2. If it is an unordained person [BMC1, based on the VIBH: who acts as a Saṅgha official].

**NOTE:** PERCEPTION: if it is an unordained person, you would incur this Dk regardless of whether you perceive that the unordained person is properly authorized or not properly authorized or not authorized or if you are in doubt.

EFFORT

3. BMC1: if your listener is an unordained person.

NON-OFFENSES § There is no offense

OBJECT

1. if the Saṅgha official [BMC1: habitually] acts out of bias;  
*Bias.* Based on desire, aversion, delusion, and fear.

INTENTION

2. BMC1: if you intend to simply state the facts;  
and there is no offense

3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya*:

OFFENSES

1. Pc 2: insulting a Saṅgha official face-to-face to humiliate him.
2. Pc 24: wrongfully accusing a properly authorized bhikkhu of exhorting bhikkhunīs for worldly gain.

3. **Pc 8i**: complaining that the Saṅgha acted out of favoritism after participating in a Saṅgha transaction bestowing robe-cloth on a Saṅgha official.

**Leaving any bed, bench, mattress, or stool belonging to the Saṅgha out in the open and leaving its vicinity without putting it away, having it put away, or taking leave**

§ A bed, bench, mattress, or stool belonging to the Saṅgha.

OBJECT

*Bed (mañca)*. ABP: there are four kinds: long, slatted, with carved feet, or with detachable feet.

*Bench (pīṭha)*. TAP: seat, bench, stool, chair. ABP: there are four kinds: long, slatted, with carved feet, or with detachable feet.

*Mattress (bhisi)*. TAP: mattress, cushion, bolster, door-mat. ABP: there are five kinds: wool, cloth, bark, grass, or leaf.

*Stool (koccha)*. ABP: made of bark, roots, grass, or reeds; “having wrapped them in, it is bound.”

**NOTE: PERCEPTION:** if it is a furnishing belonging to the Saṅgha, you would incur the full offense regardless of whether you perceive that it is a furnishing belonging to the Saṅgha or if you are in doubt.

§ Setting it out in the open and leaving its immediate vicinity without putting it away, having it put away, or taking leave.

EFFORT

*Vicinity*. Within 1 leḍḍupāta (~18 m; ~59.1 ft).

*Having it put away*. BMC1, based on the VIBH: you are responsible for putting away a furnishing that you told someone else to set out in the open unless the other person is a bhikkhu, in which case he is responsible for putting it away. COMM: If a senior bhikkhu asks a junior bhikkhu to set a furnishing out in the open, the junior bhikkhu is responsible for it until the senior bhikkhu sits down on it, puts a personal item on it, or gives the junior bhikkhu permission to leave (then the senior bhikkhu is responsible for it). For open-air meetings, the host bhikkhus are responsible for any seats they set out in the open until the visiting bhikkhus claim their seats (then the visitors are responsible for them). When there is a series of Dhamma talks, each speaker is responsible for the sermon seat from when he sits in it until the next speaker sits in it.

*Taking leave.* TAP: having informed; having given notice. COMM: telling a bhikkhu, novice, or temple attendant whom you assume will take responsibility for it.

**NOTE:** INTENTION: BMC1: your intention for leaving the vicinity of the furnishing without putting it away, having it put away, or taking leave isn't a mitigating factor (even if you intend to return immediately).

INTENTION § BMC1, based on the VIBH: other than drying or sunning it.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. If it is carpet or a bedspread, mat, ground-covering underpad, foot-wiping cloth, or wooden chair [BMC1: belonging to the Saṅgha or to someone else].

OBJECT & PERCEPTION

2. If you perceive a furnishing belonging to the Saṅgha as belonging to someone else or if you are in doubt.
3. If you perceive a furnishing belonging to you as belonging to the Saṅgha or belonging to someone else or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. COMM: if it belongs to someone whose belongings you can take on trust;  
*On trust.* See Pc 59, NON-OFFENSES, #2.
2. s/COMM: if it was donated to the Saṅgha to use out in the open (e.g., a stone bench);

OBJECT & PERCEPTION

3. if it belongs to you and you perceive that it belongs to you;

EFFORT

4. ABP; BD: if, outside of the Rains, you leave a Saṅgha furnishing under a temporary shelter, at the root of a tree, or wherever crows and hawks don't defecate;
5. ABP; BD: if you go after putting the furnishing away, having it put away, or taking leave;

6. if there are constraints [BMC1, based on the COMM: on the furnishing] (COMM: e.g., a senior bhikkhu takes possession of it or a dangerous animal is on it);
7. if there are dangers (COMM: i.e., dangers to life or to the holy life);
8. BMC1, based on the COMM: if someone else takes responsibility for the furnishing by word (includes words of dismissal) or deed (e.g., the person sits on it or puts a personal item on it);

INTENTION

9. if you are drying or sunning it (BMC1, based on BD: with the intent to put it away when you return);  
and there is no offense
10. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

**Spreading out bedding in a dwelling belonging to the Saṅgha and leaving the monastery without putting it away, having it put away, or taking leave**

PC 15

§ *Bedding.* Includes mattresses, pillows, rugs, sheets, mats, sitting cloths, blankets, bedspreads, animal skins, and throw rugs. OBJECT

**NOTE:** BMC1: this factor would be fulfilled regardless of who owns the bedding.

§ Spreading out bedding in a dwelling belonging to the Saṅgha, or getting someone to do so, and leaving the monastery without putting it away, having it put away, or taking leave. EFFORT

*Leaving.* Going outside of the monastery, i.e., beyond the wall of the monastery if it is walled, beyond its vicinity (COMM: 2 leḍḍupātas [~36 m; ~118 ft] from the buildings) if it isn't walled.

**NOTE:** BMC1, based on cv.8.5: temporary excursions outside of the monastery don't count as *leaving*.

*Putting it away.* BMC1, based on the COMM: putting the bedding back where it was kept before it was spread out.

*Having it put away.* See [Pc 14, EFFORT](#).

*Taking leave.* See [Pc 14, EFFORT](#).

**NOTE: PERCEPTION:** if it is a dwelling belonging to the Saṅgha, you would incur the full offense regardless of whether you perceive that it is a dwelling belonging to the Saṅgha or if you are in doubt.

INTENTION § BMC1, based on the vibh: not intending to return in the allowable period.

*Allowable period.* BMC1: because the vibh and comm don't specify the allowable period for being away from the monastery, each Saṅgha should decide for itself what is an allowable period.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT & EFFORT

1. If the dwelling belongs to someone else.

**NOTE: visiting bhikkhus.** BMC1, based on the vibh: this rule doesn't apply if you come to a dwelling and find bedding set out there, even if it was set out for you. COMM: If a visiting bhikkhu is staying temporarily in a dwelling belonging to the Saṅgha and another bhikkhu has a claim on the dwelling, the bedding is the responsibility of the bhikkhu with the claim on the dwelling and not of the visitor. Once the visitor claims the dwelling, the visitor is responsible for the bedding. BMC1: if a monastery has a dwelling set aside for visiting elders, the resident bhikkhus should claim the dwelling so that visiting elders wouldn't have to be responsible for any bedding set out for them.

**NOTE: PERCEPTION: ABP; BD:** if it is a dwelling belonging to someone else, you would incur this Dk regardless of whether you perceive that it is a dwelling belonging to someone else or if you are in doubt.

2. If it is left out

a. in the vicinity of a dwelling belonging to the Saṅgha or someone else;

b. in an assembly hall or open pavilion or at the foot of a tree.

3. If it is a bed or bench that is left out

a. in a dwelling belonging to the Saṅgha or someone else;

b. in the vicinity of a dwelling belonging to the Saṅgha or someone else;

c. in an assembly hall or open pavilion or at the foot of a tree.

On claims to dwellings,  
see BMC2, pp. 341–47.

§ There is no offense

NON-OFFENSES

EFFORT

1. if the dwelling belongs to you;
2. ABP; BD: if you leave after putting it away;
3. ABP; BD: if you leave after having it put away [BMC1: or arranging for someone to put it away];
4. if you take leave [COMM to Pc 14: of a bhikkhu, a novice, or a monastery attendant];

EFFORT & INTENTION

5. BMC1, based on cv.8.5: if you leave the monastery temporarily with the intent to return and return as planned;
6. BMC1, based on cv.8.5, VIBH: if you intend to leave the monastery only temporarily and later notify the monastery that you are taking leave;

INTENTION

7. if there are constraints, i.e.
  - a. BMC1: constraints on the bedding;
  - b. BMC1, based on cv.8.5, VIBH: you intend to leave the monastery only temporarily but encounter physical constraints (e.g., flooded rivers, kings, or robbers) that prevent you from returning or taking leave.
8. if there are dangers [BMC1: that prevent you from putting it away (CBMC1: or having it put away, or taking leave)];  
and there is no offense
9. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Pācittiya*:

RELATED  
OFFENSES

1. Pc 14: leaving any bed, bench, mattress, or stool belonging to the Saṅgha out in the open and leaving its vicinity without putting it away, having it put away, or taking leave.  
**NOTE:** BMC1: this rule differs from Pc 14 in that you are responsible for putting away bedding that you tell someone else to spread out, it even if the other person is a bhikkhu.

**Intruding on a bhikkhu's sleeping or sitting place in a dwelling belonging to the Saṅgha, solely to force him out**

**OBJECT** § A bhikkhu who is old, ill, or assigned the dwelling (BMC1, based on the COMM: i.e., a bhikkhu who shouldn't be forced to move).

**PERCEPTION** § Perceiving him to be old, ill, or assigned the dwelling (BMC1, based on the COMM: i.e., perceiving him to be a bhikkhu who shouldn't be forced to move).

**EFFORT** § Intruding on his sleeping or sitting place in a dwelling belonging to the Saṅgha (a Pc for each time you sit or lie down there).

*Intruding.* To sit or lie down adjacent to where he is sleeping or sitting (COMM: i.e., within 3 sugata spans [75 cm; ~2.5 ft] of where he sleeps or sits or on a 3 sugata span-wide [75 cm; ~2.5 ft] path from where he sleeps or sits to the dwelling's entrance).

**NOTE:** PERCEPTION: if it is a dwelling belonging to the Saṅgha, you would incur the full offense regardless of whether you perceive that it is a dwelling belonging to the Saṅgha or if you are in doubt.

**INTENTION** § Solely to force him out.

**DERIVED** § *Dukkaṭa:* If, intending to force him out, you put [ABP; BD: or have OFFENSES someone else put] your bedding or seat

**EFFORT**

1. in the area adjacent to where he is sleeping or sitting;
2. not in the area adjacent to where he is sleeping or sitting (BMC1: i.e., anywhere else in the dwelling);

**NOTE:** ABP; BD: sitting or lying down there is another Dk.

3. in the area adjacent to a dwelling belonging to the Saṅgha or in an open pavilion, meal hall (BMC1: i.e., not a personal dwelling), in the shade of a tree, or in the open air;

**NOTE:** ABP; BD: sitting or lying down there is another Dk.

4. in a dwelling belonging to someone else.

**NOTE:** PERCEPTION: ABP; BD: if it is a dwelling belonging to someone else, you would incur this Dk regardless of whether you perceive that it is a dwelling belonging to someone else or if you are in doubt.

§ There is no offense

NON-OFFENSES

EFFORT

1. if the dwelling belongs to you. COMM: includes a dwelling belonging to someone whose belongings you can take on trust; *On trust.* See Pc 59, NON-OFFENSES, #2.

INTENTION

2. if you are ill or suffering from cold or heat;  
**NOTE:** BMC1, based on the VIBH: If your motives are mixed (i.e., you use your illness as a pretext to force the other bhikkhu out), you may force the other bhikkhu out of the dwelling without penalty. This allowance no longer applies once the illness has passed.
3. if there are dangers [BMC1: outside];  
and there is no offense
4. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

RELATED  
OFFENSES

1. Pc 17: evicting a bhikkhu out of anger from a dwelling belonging to the Saṅgha.
2. Pc 74: hitting a bhikkhu out of anger when trying to force him out.

**Evicting a bhikkhu out of anger from a dwelling belonging to the Saṅgha**

PC 17

§ A bhikkhu.

OBJECT

§ Evicting him from a dwelling belonging to the Saṅgha or getting someone to do so. EFFORT

**NOTE:** It is a Pc for evicting the bhikkhu from the [ABP: inside; BMC1: room] to the [ABP: front (of the dwelling); BMC1: porch] and another Pc for evicting him from the [ABP: front (of the dwelling); BMC1: porch]. It is a single Pc if, with a single effort or command, you evict him through multiple doors.

*Evicting.* COMM: physically or verbally.

**NOTE:** BMC1: there is no allowance for wording things right (*kappiya-vohāra*).



**NOTE: PERCEPTION:** if it is a dwelling belonging to the Saṅgha, you would incur the full offense regardless of whether you perceive that it is a dwelling belonging to the Saṅgha or if you are in doubt.

INTENTION § [BMC1, based on the s/COMM: primarily] out of anger.

DERIVED § *Dukkaṭa*: evicting, out of anger

OFFENSES OBJECT & EFFORT

1. a bhikkhu from the area adjacent to a dwelling belonging to the Saṅgha or from an open pavilion or a meal hall (BMC1: i.e., not a personal dwelling), the shade of a tree, or the open air;
2. a bhikkhu's belongings, an unordained person, or an unordained person's belongings from a dwelling belonging to the Saṅgha, the area adjacent to a dwelling belonging to the Saṅgha, an open pavilion or a meal hall (BMC1: i.e., not a personal dwelling), the shade of a tree, or the open air;
3. a bhikkhu from a dwelling belonging to someone else;

**NOTE: PERCEPTION:** if it is a dwelling belonging to someone else, you would incur this Dk regardless of whether you perceive that it is a dwelling belonging to someone else or if you are in doubt.

and it is a Dk

4. for telling someone to do so (before he is evicted).

**NOTE: BMC1:** there is no allowance for wording things right (*kaṭṭhiya-vohāra*).

NON-OFFENSES § There is no offense

EFFORT

1. if the dwelling belongs to you. COMM: includes a dwelling that belongs to someone whose belongings you can take on trust;  
*On trust. See Pc 59, NON-OFFENSES, #2.*

OBJECT & INTENTION

2. if the person is insane, unconscientious (ABP: shameless), or a maker of quarrels, strife, and dissension in the Saṅgha (BMC1: i.e., if you aren't motivated by anger or anger isn't your primary motive);

**NOTE:** COMM: you also have the right to throw the person out of the monastery if the person is a maker of quarrels, strife, and dissension but not if the person is simply unconscientious.

**NOTE:** s/COMM: if you feel anger while you are evicting the person, there is no offense as long as anger isn't your primary motive.

3. if the person is a student [ABP; BD: or co-resident] who isn't properly observing his duties;

and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

1. Pc 16: intruding on a bhikkhu's sleeping or sitting place in a dwelling belonging to the Saṅgha, solely to force him out.

RELATED  
OFFENSES

**Sitting or lying down on a bed or bench with detachable legs on an unplanked loft in a dwelling belonging to the Saṅgha**

Pc 18

§ A bed or bench with detachable legs in a dwelling, with a high ceiling, belonging to the Saṅgha.

OBJECT

*Bed or bench with detachable legs.* BMC1, based on the VIBH: the legs of the bed or bench aren't securely fixed to their frame.

*High ceiling.* BMC1, based on the VIBH: a loft, i.e., a partial second story in which the joists aren't covered with floorboards.

**NOTE:** PERCEPTION: if it is a dwelling belonging to the Saṅgha, you would incur the full offense regardless of whether you perceive that it is a dwelling belonging to the Saṅgha or if you are in doubt.

§ Sitting or lying down on it.

EFFORT

§ *Dukkaṭa:*

OBJECT

DERIVED  
OFFENSES

1. If the dwelling belongs to someone else.

**NOTE:** PERCEPTION: if it is a dwelling belonging to someone else, you would incur this Dk regardless of whether you perceive that it is a dwelling belonging to someone else or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. See Pc 17, #1;
2. ABP; BD: if [the ceiling] touches the head (BMC1: i.e., the loft isn't high enough for a man of medium height to stand under it without hitting his head);
3. ABP; BD: if the lower area is unused, i.e.
  - a. BMC1: the area under the loft can't be used as a dwelling (COMM: e.g., it is used solely for storage);
  - b. BMC1: there is no one under the loft.
4. if [BMC1: the loft] is completely planked;
5. ABP; BD: if "a pin is provided" (BMC1: i.e., the legs of the bed or bench are securely fixed to their frame);
6. if you stand there [COMM: on the bed or bed with detachable legs; BMC1: on an unplanked loft] and hang things up or take things down;
7. BMC1: if the bed or bench is on the ground; and there is no offense
8. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

Pc 19

**Reinforcing window or door frames with more than three layers of roofing material or plaster when building or repairing a large dwelling with someone else's funds**

OBJECT § A large dwelling that you are building or repairing [BMC1, based on the VIBH: for your use] with someone else's funds.

EFFORT § BMC1, based on the VIBH: this factor is fulfilled by either

1. reinforcing around door frames (within 5 sugata spans [1.25 m; ~4.1 ft] around the frames) with more than three layers of roofing material or plaster, or telling someone to do so;  
*Roofing material.* VIBH: tiles, stones, lime (BMC1: cement), grass, or leaves.  
**NOTE:** ABP; BD: it is a Pc for each excessive tile, stone, lump of lime, blade of grass, or leaf.  
*Plaster.* White, black, or ochre.

2. reinforcing around window frames (the area the width of the window shutters) with more than three layers of [ABP; BD: roofing material or] plaster, or telling someone to do so.

**NOTE:** ABP; BD: it is a Pc for each excessive tile, stone, lump of lime, blade of grass, or leaf.

**NOTE:** COMM: you may reinforce the door and window frames with as much roofing material or plaster as you like but may cover the roof with no more than three layers of roofing material. BMC1: the COMM's interpretation is inconsistent with the syntax of the rule but has its logic: an overloaded roof would be a greater burden on the dwelling and the sponsor than an overloaded window or door frame.

**NOTE:** PERCEPTION: if the window or door frames are excessively reinforced, you would incur the full offense regardless of whether you perceive that they are excessively reinforced or if you are in doubt.

### § *Dukkaṭa:*

#### EFFORT

1. Doing or directing the work while standing where crops are growing [BMC1: regardless of whether you are building a new dwelling or repairing an old one].

#### EFFORT & PERCEPTION

2. If they aren't excessively reinforced but you perceive that they are excessively reinforced or if you are in doubt.

DERIVED  
OFFENSES

### § There is no offense

#### OBJECT

1. if it is a *leṇa* (cave);
2. if it is a *guhā* (BMC1: cell; ABP: cavern). COMM to Sg 6: made of wood, stone, or earth;
3. if it is a grass hut (COMM to Sg 6: i.e., any building with a grass roof);
4. if it is for someone else;
5. if it is paid for with your own funds;
6. if it isn't a dwelling;
7. s/COMM: if it is a small dwelling (i.e., less than 12 sugata spans long × 7 sugata spans wide [3 m × 1.75 m; ~9.8 ft × ~5.7 ft]);

NON-OFFENSES

EFFORT & PERCEPTION

8. if there are two or three layers or less and you perceive that there are two or three layers or less; and there is no offense

9. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa:*

- OFFENSES
1. **Sg 6:** building an unsponsored, plastered hut for yourself without Saṅgha approval or if the hut exceeds the standard measurement.
  2. **Sg 7:** building a sponsored, plastered dwelling for yourself without Saṅgha approval.

ΦC 20

**Knowingly pouring water containing beings onto grass or clay; COMM: knowingly pouring into such water anything that would kill them**

OBJECT § Water containing beings [κ/COMM: visible to the naked eye].

PERCEPTION § You know it yourself, or others tell you, that it contains beings.

*Know it yourself.* κ/COMM: having seen or heard that the water contains beings.

*Knowing.* κ/COMM: includes knowing that the beings will die from the factor of effort.

EFFORT § Pouring (*siñceyya*) water containing beings onto grass or clay (or telling someone to do so) [COMM: or pouring grass or clay or anything that would kill the beings into the water]. TAP: *siñceyya*, from *siñcati*, meaning pour or sprinkle.

**NOTE:** BMC1, based on the VIBH: There is no allowance for wording things right (*kaṭṭhiya-vohāra*) when getting someone to do so. Simply telling a person to do so fulfills this factor (VIBH: it is a Pc for each command and another Pc when the person does as commanded, regardless of how many times the person pours it).

**NOTE:** RESULT: BMC1: whether the beings die isn't a mitigating factor.

INTENTION § BMC1: intending to pour it, regardless of motive.

§ *Dukkaṭa*:

EFFORT & PERCEPTION

1. If you are in doubt about whether it contains beings.
2. If it doesn't contain beings but you perceive that it contains beings.

DERIVED  
OFFENSES

§ There is no offense

OBJECT & PERCEPTION

1. ABP; BD: if the water doesn't contain beings and you perceive that it doesn't contain beings;

PERCEPTION

2. in doing so unknowingly, unthinkingly, or unintentionally; and there is no offense
3. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

NON-OFFENSES

§ *Pācittiya*:

1. [Pc 62](#): using water that you know contains beings that will die from its use.

RELATED  
OFFENSES

*Dukkaṭa*:

1. COMM to [Sg 13](#): watering plants yourself or getting someone to water them to corrupt families with gifts from the plants.  
**NOTE:** BMC1: there is no allowance for wording things right (*kaṭṭhiya-vohāra*) when getting someone to do so.
2. COMM to [Sg 13](#): watering plants yourself to use the fruit or flowers (e.g., eating the fruit yourself, making a gift of the fruit to the Saṅgha, or using the flowers as an offering to a Buddha image).  
**NOTE:** BMC1: it isn't an offense for getting someone else to water plants to use the fruit or flowers as long as you word it correctly.

*Non-offenses*:

1. COMM to [Sg 13](#): watering plants or getting someone to water them if the plants are for shade or part of a decorative garden or a forest.

§ 1. CV.5.13.1: water-strainers are allowable for removing dirt and beings from water before using the water.

RELATED  
ALLOWANCES

**Exhorting a bhikkhunī about the eight rules of respect without authorization from the Saṅgha**

OBJECT § A bhikkhunī or bhikkhunīs.  
*Bhikkhunī*. See NP 4, EFFORT.

EFFORT § Exhorting a bhikkhunī about the eight rules of respect (*garudhamma*) without authorization from the Saṅgha.

For more on the eight rules of respect, see BMC1, pp. 349–51.

*The eight rules of respect*. BMC1, based on the VIBH: the eight rules of respect are the following:

1. Even a bhikkhunī who has been ordained for over a century must pay homage to a bhikkhu ordained that very day.
2. A bhikkhunī must not spend the Rains in a place where there is no bhikkhu [COMM: within a half-yojana (8 km; ~5 miles)].
3. Every half-month a bhikkhunī should expect two things from the Bhikkhu Saṅgha: permission to ask the date of the Pāṭimokkha recitation and permission to approach for an exhortation.
4. At the end of the Rains, every bhikkhunī should invite accusations from the Bhikkhu Saṅgha and the Bhikkhunī Saṅgha.
5. A bhikkhunī who has broken any of the rules of respect must undergo penance (*mānatta*) for a half-month under both Saṅghas.
6. A woman may ordain as a bhikkhunī only after she, as a trainee (*sikkhamānā*), has observed the first six of the ten precepts without lapse for two full years.
7. A bhikkhunī isn't to insult or revile a bhikkhu in any way (COMM: i.e., she isn't to insult a bhikkhu about any of the ten topics of abuse [see Pc 2] or any other matter and she isn't to threaten a bhikkhu with harm).
8. A bhikkhunī may not instruct a bhikkhu, although a bhikkhu may instruct a bhikkhunī (COMM: i.e., a bhikkhunī may not give commands to a bhikkhu on how to behave but she may teach a bhikkhu indirectly [e.g., In the past, the great bhikkhus behaved like this.]).

For more on penance, see app. 5.

**NOTE: PERCEPTION: ABP; BD:** if you weren't validly authorized, you would incur the full offense regardless of whether you perceive that you weren't validly authorized or if you are in doubt—and regardless of whether the group of bhikkhunīs is complete or incomplete—and regardless of whether you perceive the group of bhikkhunīs as complete or if you are in doubt.

§A bhikkhu must meet the following qualifications to be properly authorized to exhort the bhikkhunīs: he must

1. be scrupulously virtuous;
 

**NOTE: CV.2.1.2:** a bhikkhu undergoing penance or probation for a Sg or the duties imposed by any disciplinary transaction shouldn't accept an authorization to exhort the bhikkhunīs.
2. be very learned and thoroughly understand the teachings of the holy life;
3. have mastered the Bhikkhu Pāṭimokkha & Bhikkhunī Pāṭimokkha;
4. have a pleasing voice and delivery;
5. be well-liked by most of the bhikkhunīs;
6. be capable of exhorting bhikkhunīs (COMM: e.g., he is able to cite sutta passages);
7. have never, before his ordination, broken an important rule (COMM: e.g., engaged in bodily contact with a bhikkhunī or had sex with a female trainee or novice);
8. have been a bhikkhu for at least twenty years.

**AUTHORIZATION**

For the authorization procedures, see BMC2, chap. 23.

For details on disciplinary transactions, see BMC2, chap. 20.

§*Dukkaṭa:*

**OBJECT**

1. Exhorting a singly-ordained bhikkhunī.  
*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

**EFFORT**

2. Exhorting an incomplete group of bhikkhunīs.  
*Incomplete.* BMC1: i.e., not all of the bhikkhunīs in the Saṅgha who are duty-bound to come to the exhortation have come.  
**NOTE: PERCEPTION: ABP; BD:** if it is an incomplete group of bhikkhunīs, you would incur this Dk regardless of whether you perceive that it is an incomplete group of bhikkhunīs or if you are in doubt—and regardless of whether you were validly

**DERIVED**

**OFFENSES**



authorized—and regardless of whether you perceive that you were validly authorized or if you are in doubt.

3. BMC<sub>1</sub>: if you were improperly authorized and exhort the bhikkhunīs on any topic other than the eight rules of respect.

#### EFFORT & PERCEPTION

4. If, after asking if all of the bhikkhunīs have come, you speak of another topic (BMC<sub>1</sub>, based on the VIBH: instead of asking them if the eight rules of respect were memorized) when you were validly authorized and perceive that you were validly authorized.
5. If, without first introducing the exhortation, you speak of another topic when you were validly authorized and perceive that you were validly authorized.

*Introducing the exhortation.* COMM: simply announcing, This, sisters, is the exhortation.

6. Exhorting a complete group of bhikkhunīs that you perceive as incomplete or if you are in doubt.

**NOTE:** this Dk would apply regardless of whether you were validly authorized and whether you perceive that you were validly authorized or if you are in doubt.

7. If you exhort bhikkhunīs when you were validly authorized but perceive that you weren't validly authorized or if you are in doubt.

**NOTE:** this Dk would apply regardless of whether the group of bhikkhunīs is complete and whether you perceive that the group of bhikkhunīs is complete or if you are in doubt.

#### NON-OFFENSES § There is no offense

##### OBJECT

1. if she is a trainee or novice;

##### EFFORT & PERCEPTION

2. if you exhort a complete group of bhikkhunīs that you perceive is complete when you were validly authorized and perceive that you were validly authorized;

and there is no offense

3. if “when, having given the exposition, having given the interrogation, and then, after being requested by the bhikkhunīs to recite, he recites” (VIBH);

*Exposition.* BMC1, based on the vibh: establishing that all of the bhikkhunīs [CBMC1, based on BMC1: in the Saṅgha who are duty-bound to come to the exhortation] have come.

*Interrogation.* BMC1, based on the vibh: asking if they have memorized and are following the eight rules of respect.

4. if you are asked a question [BMC1: by a bhikkhunī] [BMC1 on Pc 7: even if another knowledgeable male isn't present];

**NOTE:** BMC1: a wise policy is to always have another knowledgeable male present when talking with a female.

5. if she overhears instruction given for someone else;
6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

1. Pc 7: teaching more than six sentences of Dhamma to a female without another knowledgeable male present.
2. Pc 22: exhorting a bhikkhunī on any topic after sundown.
3. Pc 23: exhorting a bhikkhunī on the eight rules of respect at her residence.

RELATED  
OFFENSES

**Exhorting a bhikkhunī on any topic after sundown**

Pc 22

§ See Pc 21.

OBJECT

§ Exhorting a bhikkhunī about any topic after sundown.

EFFORT

*After sundown (atthaṅgate sūriye).* ABP; BD: after the sun has gone down.

**NOTE:** PERCEPTION: if it is after sundown, you would incur the full offense regardless of whether you perceive that it is after sundown or if you are in doubt.

§ *Dukkaṭṭa:*

OBJECT

DERIVED  
OFFENSES

1. If she is only singly-ordained.  
*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

EFFORT & PERCEPTION

2. If it is before sundown but you perceive that it is after sundown or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. if she is a trainee or novice;

EFFORT & PERCEPTION

2. if it is before sundown and you perceive that it is before sundown;

and there is no offense

- 3–6. See Pc 21, #3–6.

RELATED § *Pācittiya*:

OFFENSES

1. Pc 7: teaching more than six sentences of Dhamma to a female without another knowledgeable male present.
2. Pc 21: exhorting a bhikkhunī about the eight rules of respect without authorization from the Saṅgha.
3. Pc 23: exhorting a bhikkhunī at her residence on the eight rules of respect.

## ☪c 23

**Exhorting a bhikkhunī on the eight rules of respect at her residence**

OBJECT § See Pc 21.

**NOTE: PERCEPTION:** if it is a bhikkhunī, you would incur the full offense regardless of whether you perceive that it is a bhikkhunī or if you are in doubt.

EFFORT § Exhorting her on the eight rules of respect at her residence.

*Eight rules of respect.* See Pc 21, EFFORT.

*Residence.* Any place where a bhikkhunī has spent at least one night.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. If she is only singly-ordained.

*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

OBJECT & PERCEPTION

2. If she is unordained but you perceive that she is fully ordained or if you are in doubt.

## EFFORT

3. If the exhortation is about anything other than the eight rules of respect.

§ There is no offense

NON-OFFENSES

### OBJECT & PERCEPTION

1. if she is a fully ordained bhikkhunī and you perceive that she is a fully ordained bhikkhunī;

and there is no offense

2. at a proper occasion (i.e., if she is ill);  
*Ill.* She is unable to go to an exhortation or to an affiliation.  
*Affiliation.* κ/SUB: a Saṅgha meeting (e.g., the uposatha).

3–7. See Pc 22, #1, 3–6.

§ Aniyata:

RELATED  
OFFENSES

1. [Ay 1](#): when a trustworthy female lay follower accuses a bhikkhu of a Pr, Sg, or Pc while sitting alone with a female in a private, secluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing.
2. [Ay 2](#): when a trustworthy female lay follower accuses a bhikkhu of committing a Sg or Pc while sitting alone with a female in a private, unsecluded place, the Saṅgha should investigate the charge and deal with him in accordance with whatever he admits to doing.

*Pācittiya:*

1. [Pc 6](#): lying down at the same time, in the same dwelling, with a female after sundown.
2. [Pc 7](#): teaching more than six sentences of Dhamma to a female without another knowledgeable male present.
3. [Pc 21](#): exhorting a bhikkhunī about the eight rules of respect without authorization from the Saṅgha.
4. [Pc 22](#): exhorting a bhikkhunī on any topic after sundown.
5. [Pc 30](#): when aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded but private place without another knowledgeable male [COMM: or female] present.
6. [Pc 44](#): when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.

7. **Pc 45**: when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

## PC 24

### Wrongfully accusing a validly authorized bhikkhu of exhorting bhikkhunīs for worldly gain

**OBJECT** § A bhikkhu [BMC1, based on the VIBH: who is validly authorized to exhort bhikkhunīs and not teaching for worldly gain].

*Validly authorized.* See **Pc 21, AUTHORIZATION** & BMC2, chap. 23.

*Worldly gain.* Material gain (e.g., requisites) or immaterial gain (e.g., honor, respect, reverence, homage, or veneration).

**NOTE: PERCEPTION:** if it is a validly authorized bhikkhu, you would incur the full offense regardless of whether you perceive that it is a validly authorized bhikkhu or if you are in doubt.

**INTENTION** § To make him lose face or status or feel abashed.

**EFFORT** § Saying he teaches for worldly gain.

**DERIVED** § *Dukkaṭa*:

**OFFENSES OBJECT**

1. If he wasn't validly authorized.

**NOTE: PERCEPTION:** if he wasn't validly authorized, this Dk would apply regardless of whether you perceive that he wasn't validly authorized or if you are in doubt.

2. If it is an unordained person who wasn't validly authorized.

**NOTE: PERCEPTION:** if it is an unordained person who wasn't validly authorized, this Dk would apply regardless of whether you perceive that it is an unordained person who wasn't validly authorized or if you are in doubt.

**NON-OFFENSES** § There is no offense

**OBJECT & INTENTION**

1. if he [ABP; BD: usually; BMC1: actually] teaches for worldly gain [BMC1: and you are simply stating the facts];

**NOTE: PERCEPTION:** BMC1: this exemption doesn't apply if your perception that he teaches for worldly gain is wrong.

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pt 1, NON-OFFENSES, #4](#).

§ *Pācittiya:*

1. [Pc 2](#): accusing a bhikkhu to his face, out of malice, of teaching for worldly gain.

2. [Pc 13](#): accusing a Saṅgha official of acting for worldly gain to make him lose face or status or feel abashed.

RELATED  
OFFENSES

### Giving robe-cloth to an unrelated bhikkhunī

*Pc 25*

§ See [NP 1](#).

OBJECT

§ Giving robe-cloth to an unrelated bhikkhunī.

*Giving.* COMM: it doesn't have to be hand-to-hand.

*Unrelated.* See [NP 4, EFFORT](#).

*Bhikkhunī.* See [NP 4, EFFORT](#).

EFFORT

**NOTE: PERCEPTION:** if it is an unrelated bhikkhunī, you would incur the full offense regardless of whether you perceive that it is an unrelated bhikkhunī or if you are in doubt.

§ *Dukkaṭa:*

EFFORT

1. If she is only singly-ordained.

*Singly-ordained.* See [NP 4, DERIVED OFFENSES, #3](#).

DERIVED  
OFFENSES

§ There is no offense

OBJECT

1. if it isn't robe-cloth;

EFFORT

2. if she gives something [ABP; BD: large/valuable or small/not valuable] in exchange;

3. if she takes it on trust;

*On trust.* See [Pc 59, NON-OFFENSES, #2](#).

4. if she is borrowing it;

5. if she is a trainee or novice;

NON-OFFENSES

EFFORT & PERCEPTION

6. if she is related and you perceive that she is related;  
and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane. See Pr 1, NON-OFFENSES, #4.*

RELATED § *Nissaggiya Pācittiya:*

- OFFENSES 1. NP 5: receiving robe-cloth from an unrelated bhikkhunī.  
2. NP 20: engaging in trade [BMC1: with a non-co-religionist].

*Pācittiya:*

1. Pc 26: sewing a robe or having one sewn for an unrelated bhikkhunī.

## Φc 26

### Sewing a robe or having one sewn for an unrelated bhikkhunī

OBJECT § *Robe. See NP 1.*

**NOTE:** BMC1, based on the VIBH: this rule applies only to cloth being sewn into a robe.

EFFORT § Sewing a robe or getting one sewn [COMM: or helping to sew one].

*Sewing it yourself.* It is a Pc for each stitch.

*Getting one sewn.* It is a Pc for the command or request to sew and another Pc when the person sews as commanded or requested, regardless of how many times the person sews.

**NOTE:** COMM: if Bhikkhu X is sewing a robe for a related bhikkhunī and Bhikkhu Y (who isn't related to her) helps him sew it, Bhikkhu Y incurs a Pc for each stitch. s/COMM: Bhikkhu Y doesn't incur the full offense if he doesn't know that the robe is for an unrelated bhikkhunī.

INTENTION § For an unrelated bhikkhunī.

*Unrelated. See NP 4, EFFORT.*

*Bhikkhunī. See NP 4, EFFORT.*

**NOTE:** PERCEPTION: if it is an unrelated bhikkhunī, you would incur the full offense regardless of whether you perceive that it is an unrelated bhikkhunī or if you are in doubt.

§ *Dukkaṭa*:

INTENTION

1. If she is only singly-ordained.

*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

INTENTION & PERCEPTION

2. If she is related but you perceive that she is unrelated or if you are in doubt.

*Unrelated.* See NP 4, EFFORT.

DERIVED  
OFFENSES

§ There is no offense

OBJECT

1. if it isn't a robe;

INTENTION

2. if she is a trainee or novice;

INTENTION & PERCEPTION

3. if she is a related bhikkhunī and you perceive that she is a related bhikkhunī;

and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pt 1, NON-OFFENSES, #4.

NON-OFFENSES

**Traveling by arrangement with a bhikkhunī from one village to another**

PC 27

§ A bhikkhunī.

*Bhikkhunī.* See NP 4, EFFORT.

OBJECT

§ BMC1, based on the VIBH: there are three subfactors:

1. Making an arrangement together to travel together.

*Making an arrangement.* BMC1, based on the VIBH: both sides must verbally agree to the arrangement.

**NOTE:** K/COMM: this subfactor can be fulfilled by speech or body (BMC1: i.e., includes gestures conveying verbal agreement [e.g., nodding the head or writing a message] but remaining silent doesn't fulfill this subfactor).

**NOTE:** BMC1, based on the VIBH, COMM: mentioning both sides of the arrangement regarding the journey counts as verbal agreement (e.g., Let's go) but mentioning only your own plans

EFFORT



regarding the journey doesn't count as verbal agreement (e.g., I'll go). BMC1, based on the VIBH: the time frame doesn't have to be explicitly stated to fulfill this subfactor.

2. Traveling together as arranged.

*Traveling together as arranged.* BMC1, based on the VIBH: If no time frame is specified in the arrangement, (e.g., Let's go. Yes, let's go), then leaving together at any time would fulfill this subfactor. If a time frame is specified as part of the arrangement, then you must begin traveling together within that time frame to fulfill this subfactor (this subfactor isn't fulfilled if you travel together earlier or later than arranged).

*Earlier or later.* BMC1, based on the COMM: this involves substantial amounts of time (e.g., going one day later than arranged or going before the meal when the arrangement was to go after the meal).

**NOTE:** COMM: if a specific meeting place or travel route is part of the arrangement, any change in those arrangements isn't a mitigating factor (BMC1: e.g., if you both agree to go by train but end up going by car, this subfactor is still fulfilled).

3. Traveling together from one village to another.

*From one village to another.* It is a Pc for each village-to-village interval. In a wilderness area with no villages (s/COMM: i.e., where villages are farther than a half-yojana [8 km; ~5 miles] apart), it is a Pc for each half-yojana.

**NOTE:** PERCEPTION: if you travel with her by prior arrangement from one village to another, you would incur the full offense regardless of whether you perceive that you are traveling with her by prior arrangement from one village to another or if you are in doubt.

DERIVED § *Dukkaṭa:*

OFFENSES EFFORT

1. ABP; BD: the bhikkhu arranges, the bhikkhunī doesn't arrange (BMC1: i.e., if you propose the arrangement and she doesn't verbally agree, even if you travel with her as proposed).

EFFORT & PERCEPTION

2. If you aren't traveling by prior arrangement but perceive that you are traveling by prior arrangement or if you are in doubt.

EFFORT

1. ABP; BD: if the bhikkhunī arranges, the bhikkhu doesn't arrange (BMC1: i.e., if she proposes the arrangement but you don't verbally agree, even if you travel together as proposed);
2. BMC1, based on the VIBH, COMM: if it isn't as arranged. COMM: i.e., "If they say: we will go before the meal, and they go after the meal; if they say: we will come today, and they go on the morrow, thus as it is not at the time of the rendezvous (*kālavisaṃkete*) there is no offense" (BD.2.291; BD[H&B] 718);

EFFORT & PERCEPTION

3. if it isn't by prior arrangement and you perceive that it isn't by prior arrangement;  
**NOTE:** BMC1, based on the VIBH: there is no offense for traveling with her as part of a group as long as you and the bhikkhunī don't address each other directly or indirectly (i.e., through an intermediary) about traveling together.

INTENTION

4. on a proper occasion, i.e., if the road is dubious or risky;  
*Dubious.* The eating, sleeping, sitting, or standing places of thieves were seen along the road.  
*Risky.* People are known to have been beaten, plundered, or robbed by thieves along the road.  
**NOTE:** VIBH: if you thought the road was dubious or risky but discover that it isn't, she should be dismissed.
5. if there are dangers;  
 and there is no offense
6. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

RELATED  
OFFENSES

1. Pc 28: traveling by arrangement with a bhikkhunī upriver or downriver in the same boat, except when crossing a river.
2. Pc 67: traveling by arrangement with a female from one village to another.

**Traveling by arrangement with a bhikkhunī upriver or downriver in the same boat, except when crossing a river**

OBJECT § See Pc 27.

EFFORT § There are three subfactors:

1. *Making an arrangement together to travel together.* See Pc 27, EFFORT.
2. *Getting in the boat as arranged.* See Pc 27, EFFORT.
3. *Traveling together upriver or downriver from one village to another.* See Pc 27, EFFORT.

**NOTE: PERCEPTION:** if you travel with her in a boat by prior arrangement from one village to another, you would incur the full offense regardless of whether you perceive that you are traveling with her in a boat by prior arrangement from one village to another or if you are in doubt.

DERIVED § *Dukkaṭa:*

OFFENSES EFFORT

1. See Pc 27, #1.
2. s/COMM: for each half-yojana (8 km; ~5 miles) when traveling over an ocean.

EFFORT & PERCEPTION

3. See Pc 27, #2.

NON-OFFENSES § There is no offense

EFFORT

1. for crossing [BMC1, based on the VIBH: a river, even by prior arrangement];  
and there is no offense
- 2–6. See Pc 27, #1–3, 5–6.

RELATED § *Pācittiya:*

OFFENSES

1. Pc 27: traveling by arrangement with a bhikkhunī from one village to another.
2. Pc 67: traveling by arrangement with a female from one village to another.

**Eating staple food that a layperson offered because of a bhikkhunī’s prompting**

§ BMC1, based on the vibh: almsfood offered by a layperson because of a bhikkhunī’s prompting. OBJECT

*Almsfood.* Any staple food. See app. 1, A.

*Prompting.* BMC1, based on the vibh: the bhikkhunī praises a certain bhikkhu or suggests that certain foods should be given to him while she is talking to a layperson who isn’t already planning to give the food to him.

*Bhikkhunī.* See NP 4, EFFORT.

§ You know [ABP; BD: it yourself, or others tell you, or she (CBMC1: the bhikkhunī) tells you] [BMC1, based on the vibh: that it was offered because of her prompting]. PERCEPTION

§ Eating it (a Pc for each mouthful). EFFORT

§ *Dukkaṭa:* DERIVED  
OBJECT OFFENSES

1. If she is only singly-ordained.

*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

EFFORT

2. Accepting it with the intent to eat it.

OBJECT, PERCEPTION, & EFFORT

3. Eating it if you are in doubt about whether it was prompted by a bhikkhunī.

4. Eating it if it wasn’t prompted by a bhikkhunī but you perceive that it was prompted by a bhikkhunī or if you are in doubt.

§ There is no offense NON-OFFENSES

OBJECT

1. if it isn’t staple food;

2. ABP: if it was “previously initiated by a layperson”; BMC1: the layperson was already planning to offer the food;

*The layperson was already planning to offer.* vibh: i.e.

a. you and the layperson are related;

b. the layperson invited you to ask;

- c. the layperson ordinarily provides you with the food;
- d. BMC1: the layperson already prepared the food for you before the bhikkhunī's prompting.

3. if she is a trainee or novice;

PERCEPTION

4. if you perceive that it wasn't prompted by a bhikkhunī, regardless of whether it wasn't prompted by a bhikkhunī;

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

Φc 30

**When aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded, private place without another knowledgeable person present**

OBJECT § A bhikkhunī knowledgeable enough to understand what is and isn't lewd.

*Bhikkhunī.* See NP 4, EFFORT.

EFFORT § See Pc 45.

INTENTION § See Pc 45.

DERIVED § See Pc 45.

OFFENSES

NON-OFFENSES § See Pc 45.

RELATED § *Pācittiya:*

- OFFENSES
1. Pc 6: lying down at the same time, in the same dwelling, with a female after sundown.
  2. Pc 45: when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

THE FOOD CHAPTER

Φc 31

**Eating staple food at the same alms center for two consecutive days**

§ Staple food from an alms center.

OBJECT

*Staple food.* See app. 1, A.

*Alms center.* ABP; BD: a hall, pavilion, root of a tree, or place in the open air that provides to anyone as much staple food as the person wants [BMC1: free of charge] (BMC1: e.g., soup kitchens and homeless shelters if they are all-you-can-eat).

§ Eating staple food at the alms center for two consecutive days [BMC1, based on the vibh: without leaving in the interim] when you aren't ill (a Pc for each mouthful).

EFFORT

*Aren't ill.* Able to leave the alms center.

**NOTE:** PERCEPTION: if you aren't ill, you would incur the full offense regardless of whether you perceive that you aren't ill or if you are in doubt.

§ *Dukkaṭa:*

DERIVED

EFFORT

OFFENSES

1. Accepting it with the intent to eat it.

EFFORT & PERCEPTION

2. If you are ill but perceive that you aren't ill or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. BMC1, based on the vibh: if the meal on either day doesn't include any staple food;
2. if you aren't allowed to take as much as you want (BMC1: i.e., the amount of food each person gets is determined by the center);
3. if you are invited by the proprietors;
4. ABP; BD: if the food isn't provided for everyone (BMC1: i.e., the food is specifically for bhikkhus);

EFFORT

5. if you are "coming or going" (COMM: i.e., when coming or going on a journey and there are dangers [e.g., floods or robbers] that prevent you from leaving; BMC1: i.e., you leave the alms center between meals);

6. COMM: for eating at an alms center belonging to one family or group on one day and eating at another alms center belonging to another family or group on the next day;

EFFORT & PERCEPTION

7. if you are ill and perceive that you are ill; and there is no offense
8. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

PC 32

Eating a group meal

OBJECT § A group meal.

For more on group meals, see BMC1, app. 3.

*Group meal.* A meal, consisting of any staple food, to which four or more bhikkhus were invited. cv.6.21.1: There are four types of group meals:

1. *Designated meals.* BMC1, based on the COMM: when only the number of bhikkhus invited is specified.
2. *Invitational meals.* BMC1, based on the COMM: when specific, individual bhikkhus are invited (BMC1: e.g., Ven. X and four of his friends or The five of you).
3. *Lottery meals.* BMC1, based on the COMM: when the bhikkhus are chosen by lot.
4. BMC1: *periodic meals.* “If it is [food given] on a day of the waxing or waning of the moon, if it is [given] on an Observance day, it is [given] on the day after an Observance day” (BD.2.313; BD[H&B] 739–40). BMC1, based on the COMM: when meals are offered at regular intervals and bhikkhus are sent on a rotating basis.

**NOTE:** BMC1, based on the VIBH, cv.6.21.1: this factor is fulfilled only by an *invitational meal for four or more bhikkhus*.

**NOTE:** BMC1, based on the VIBH, KDKS: a meal designator (i.e., a Saṅgha official in charge of meal distribution) is responsible for designating the bhikkhus for designated meals, lottery meals, and periodic meals.

**NOTE:** PERCEPTION: if it is a group meal, you would incur the full offense regardless of whether you perceive that it is a group meal or if you are in doubt.

§ Eating at a group meal (a Pc for each mouthful). EFFORT  
**NOTE:** BMC1: this factor would be fulfilled regardless of whether the bhikkhus eat the group meal together or separately.

§ *Dukkaṭa:* DERIVED  
OFFENSES  
OBJECT & PERCEPTION

1. If it isn't a group meal but you perceive that it is a group meal or if you are in doubt.

EFFORT

2. Accepting staple food at a group meal with the intent to eat it.

§ There is no offense NON-OFFENSES

OBJECT

1. ABP; BD: if two or three bhikkhus eat together (BMC1: i.e., if three or less bhikkhus eat a meal to which they were specifically invited);
2. if the meal doesn't include any staple food;
3. if the bhikkhus, having gone [BMC1: separately] for alms, eat together [BMC1: as a group];
4. if it is a lottery meal;
5. if it is a periodic meal;
6. BMC1: if it is a designated meal;
7. BMC1: if it is a Saṅgha meal (i.e., a meal to which an entire Saṅgha was invited);

and there is no offense

8. at a proper occasion, e.g.
  - a. a time of illness (in the least, when the skin of the bhikkhus' feet are split [BMC1: and they can't go for alms]);
  - b. a time of giving cloth (i.e., during the robe season);
  - c. a time of making robes (i.e., when bhikkhus are making robes);
  - d. a time of journeying (i.e., any time the bhikkhus will go, are going, or have gone on a journey of at least a half-yojana [8 km; ~5 miles]);
  - e. a time of embarking on a boat (i.e., any time the bhikkhus will embark, are embarking, or have disembarked from a boat);



- f. a great occasion (e.g., [BMC1: there are so many bhikkhus relative to donors that] three bhikkhus going for alms can get enough food to support themselves but can't get enough to support a fourth);
  - g. a meal supplied by contemplatives (COMM: includes co-religionists).
9. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § See NP 1.

ALLOWANCES

## Ph 33

### Eating an out-of-turn meal

OBJECT § *Out-of-turn meal.* BMC1, based on the VIBH: this applies to two situations: if a bhikkhu was invited to a meal consisting of staple food but either eats staple food

1. elsewhere at the same time (i.e., accepting an invitation to one meal and eating elsewhere);
2. before the invited meal.

*Staple food.* See app. 1, A.

**NOTE: PERCEPTION:** if it is an out-of-turn meal, you would incur the full offense regardless of whether you perceive that it is an out-of-turn meal or if you are in doubt.

EFFORT § Eating an out-of-turn meal (a Pc for each mouthful).

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT & PERCEPTION

1. If it isn't an out-of-turn meal but you perceive that it is an out-of-turn meal or if you are in doubt.

EFFORT

2. Accepting staple food at an out-of-turn meal with the intent to eat it.

NON-OFFENSES § There is no offense

OBJECT

- 1–3. See Pc 32, #2, 4–5;

OBJECT & PERCEPTION

4. if it isn't an out-of-turn meal and you perceive that it isn't an out-of-turn meal;  
and there is no offense
5. at a proper occasion, e.g.
  - a. a time of illness (VIBH: when you aren't able to eat as much as you need in one sitting);
  - b. a time of giving cloth (VIBH: during the robe season);
  - c. a time of making robes (VIBH: when bhikkhus are making robes);
6. if you give the invitation to someone else (BMC1: e.g., a bhikkhu or novice) and eat [BMC1: elsewhere];  
**NOTE:** VMUK: if you were specifically invited, you should tell the donor before giving the invitation to someone else.
7. (when invited to two or three meals) ABP: "one eats at [only] one"; BD: "if he eats two or three invitations together" (319-20; BD[H&B] 745); BMC1: you put the food from various invitations together in your bowl and eat them at the same time;  
**NOTE:** COMM: if donors arrive to put food in your bowl before you leave to an invited meal or if other donors arrive with food after you arrive at an invited meal, you may accept their food as long as your first mouthful is from the food offered by the donor of the invited meal.
8. ABP; BD: if you eat at successive invitations (BMC1: i.e., when invited to more than one meal on the same day, you go to them in the order in which you received the invitations);
9. (when invited by an entire village) If you eat anywhere in the village;
10. (when invited by an entire guild) ABP; BD: you "eat anywhere in that guild" (ABP);
11. if you reply to the invitation by saying, I will go for alms (BMC1: i.e., you tell the donor beforehand that you will go for an alms meal before going to the invited meal);
12. COMM: if the donor of the invited meal gives explicit permission for you to have another meal before the invited meal;
13. BMC1, based on MV.6.25.7: for eating thick conjei (or any staple food) provided by the donor of the invited meal before the meal;

14. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pt 1, NON-OFFENSES, #4.

RELATED ¶ See NP 1, RELATED ALLOWANCES, NOTE.

ALLOWANCES

PhC 34

**Accepting more than two or three bowlfuls of food that donors prepared as gifts for someone else or as provisions for a journey they are planning to take**

OBJECT ¶ Cakes or cooked grain-meal that [CBMC1, based on the VIBH: unrelated] donors prepared as gifts for someone else or as provisions for a journey [BMC1, based on the VIBH: they are planning to take]. *Cakes.* Anything prepared as a gift. VMUK: includes food for sale or prepared for a party, banquet, or reception.

For more on *mantha*,  
see TAP p. 192.

*Cooked grain-meal (mantha).* Anything prepared as provisions for a journey. TAP: parched flour cakes; “probably a *mantha* is a cake prepared with parched rice groat” (192).

EFFORT ¶ Receiving more than two or three bowlfuls of gifts or provisions when invited to take as much as you want.

**NOTE:** PERCEPTION: if you received more than two or three bowlfuls, you would incur the full offense regardless of whether you perceive that you received more than two or three bowlfuls or if you are in doubt.

PROTOCOL ¶ If you accepted two or three bowlfuls, you should tell every bhikkhu you encounter when returning from the donor’s place that I accepted two or three bowlfuls over there. Don’t accept anything there.

**NOTE:** COMM: If you accepted two bowlfuls, you should tell the second bhikkhu to accept no more than one bowlful and tell all other bhikkhus you meet that they shouldn’t accept anything from the donor. If you accepted one bowlful, you should tell the second bhikkhu to accept no more than two bowlfuls and tell all other bhikkhus you meet that they should accept no more than one bowlful from the donor.

**NOTE:** COMM: If you accepted two or three bowlfuls of food, you may keep one bowlful and do as you like with it but must share the remainder among an entire Saṅgha (and not just among your friends). If you accepted only one bowlful, you may do whatever you want with it.

§ *Dukkaṭa:*

DERIVED  
OFFENSES

EFFORT

1. If you don't tell all bhikkhus you encounter when returning from the donor's place that they shouldn't go there.
2. Accepting any food from the donor after being told by a bhikkhu that he received two or three bowlfuls of food from the donor.

EFFORT & PERCEPTION

3. If it is less than two or three bowlfuls but you perceive that it is more than two or three bowlfuls or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. if it isn't a gift or provision;
2. if it is leftover [BMC1, based on the VIBH: from preparing gifts or provisions];
3. if it is a provision for a journey that the donors decided not to take;
4. if it is paid for with your own funds;
5. if the donors are relatives or invited you to ask [COMM: for more than two or three bowlfuls (BMC1: as opposed to as much as you want)];
6. BMC1, based on the VIBH: if it is a provision for a journey that you are planning to take;

EFFORT & PERCEPTION

7. if it is two or three bowlfuls or less and you perceive that it is two or three bowlfuls or less;

EFFORT & INTENTION

8. if it is for someone else [BMC1: if the donor asks you to];  
and there is no offense
9. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

## Eating staple or non-staple food that isn't leftover after finishing a meal in which you turned down an offer of further staple food

OBJECT ¶ Staple or non-staple food that isn't leftover.

*Staple food.* See app. 1, A.

*Non-staple food.* All edibles aside from staple foods, juice, tonics, medicines, and water.

*Leftover food.* BMC1, based on the VIBH: there are two types:

1. Leftover from a sick bhikkhu's meal.
2. Food formally made leftover by a bhikkhu who isn't ill.

*Made leftover.* The food must meet the following criteria:

- a. The food is allowable.
- b. It was formally received by any bhikkhu except Bhikkhu Y.
- c. Bhikkhu X lifts it up in the presence of Bhikkhu Y.
 

**NOTE:** COMM: Bhikkhu X may offer it to Bhikkhu Y or simply lift it up, even slightly. Any bhikkhu except Bhikkhu Y may eat food formally made leftover in this way.
- d. Bhikkhu Y is within a hatthapāsa (1.25 m; ~4.1 ft) of Bhikkhu X.
- e. Bhikkhu Y has finished his meal.
- f. Bhikkhu Y hasn't gotten up from his seat after finishing his meal and turning down an offer of further staple food.
- g. Bhikkhu Y says, All that is enough (*Alam'etaṃ sabbam*).

**NOTE:** PERCEPTION: if it is leftover food, you would incur the full offense regardless of whether you perceive that it is leftover food or if you are in doubt.

EFFORT ¶ Eating staple or non-staple food that isn't leftover after you have eaten and turned down an offer of further staple food (a Pc for each mouthful).

*Have eaten.* Have eaten any staple food, "even as much as [ABP: the tip of] a blade of grass." (s/COMM: i.e., finished a meal consisting of any staple food).

*Finished.* COMM: when there is no food left in your bowl, hand, or mouth or when you decide that you have had enough.

**NOTE:** BMC1, based on the COMM: you can turn down, accept, and eat further staple food as long as you haven't finished the meal—even if you initially turn down an offer of further staple food but later accept it after being pressured by the donor.

*Turning down an offer of further staple food.* BMC1, based on the VIBH: there are five subfactors:

1. You are eating. COMM: this subfactor isn't fulfilled if you finish eating before you are offered further staple food.
2. There is further staple food. COMM: this subfactor isn't fulfilled if it is non-staple food (BMC1: e.g., fruit, milk chocolate, or cheese) or unallowable staple food (BMC1: e.g., human flesh or snake meat).
3. The donor is within a hatthapāsa (1.25 m; ~4.1 ft) of you.  
**NOTE:** BMC1: because none of the texts specify that the donor must be unordained, a bhikkhu offering food to a fellow bhikkhu would also fulfill this subfactor.
4. The donor offers the staple food.
5. You turn it down (COMM: i.e., any refusal by word or gesture).

§ *Dukkaṭa:*

DERIVED  
OFFENSES

OBJECT & INTENTION

1. Accepting, taking, or consuming juice, tonics, or medicines as food or without having a reason (a Dk for each [COMM: swallow; BMC1 on Pc 37, based on cv.5.25: mouthful]).  
*As food.* BMC1, based on the s/COMM to NP 23: i.e., for nourishment and to fill yourself up.  
*Having a reason.* See NP 23, RELATED OFFENSES. COMM: For juice, being thirsty. For tonics and medicines, suffering from an illness that they are meant to assuage (BMC1: includes hunger and fatigue as well as medical disorders).

OBJECT & EFFORT

2. Accepting it with the intent to eat it.

OBJECT & PERCEPTION

3. If it is leftover food but you perceive that it isn't leftover or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

- 1. for consuming juice, tonics, or medicines when you have a reason to consume them;

OBJECT & PERCEPTION

- 2. if it is leftover food that you perceive as leftover food;

EFFORT & INTENTION

- 3. if it for someone else;

and there is no offense

- 4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya*:

OFFENSES

- 1. Pc 36: deliberately tricking a bhikkhu into breaking Pc 35 to find fault with him.
- 2. CV.6.10.1: a senior bhikkhu who makes a junior bhikkhu get up from his seat before the latter has finished his meal incurs a Pc for having turned down an offer of further staple food (Pc 35).

RELATED § MV.6.18.4, 6.19.2, 6.20.4: (famine allowances) during a famine, a

ALLOWANCES

bhikkhu who has eaten and turned down an offer of further staple food may eat non-leftover food that was

- 1. accepted before he went to his meal;
- 2. brought from a place where a meal was offered;
- 3. taken from a wilderness area or pond.

**NOTE:** BMC1: The texts don't explain #3. Perhaps, during famines, these were places where people foraged for food.

**NOTE:** BMC1, based on MV.6.32.2: the famine allowances can't be reinstated because they were rescinded without any provision for reinvoking them.

# PC 36

## Deliberately tricking a bhikkhu into breaking Pc 35 to find fault with him

OBJECT § See Pc 35.

§ ABP; BD: inviting him to take it (e.g., Take as much as you want); EFFORT  
BMC1, based on the VIBH: giving the food to a bhikkhu who has  
eaten and turned down an offer of further food.

§ ABP; BD: You know it yourself, or others tell you, or he (CBMC1: the PERCEPTION  
other bhikkhu) tells you.  
*Know.* BMC1, based on BD, MAK: you know that he has eaten and  
turned down an offer of further staple food.

§ To find fault with him, i.e., planning to charge, interrogate, coun- INTENTION  
ter-charge, or counter-interrogate him (BMC1: which are steps in a  
formal accusation), or simply to make him abashed.

§ He finishes eating. RESULT

§ *Dukkaṭa:* DERIVED  
OBJECT & INTENTION OFFENSES

1. Bringing juice, tonics, or medicines to him for the sake of food  
(i.e., without having a reason) (a Dk for each [COMM to Pc 35:  
swallow; BMC1 on Pc 37, based on CV.5.25: mouthful]).

*Having a reason.* See Pc 35, DERIVED OFFENSES, #1.

EFFORT

2. When you bring it to him.
3. When he accepts it with the intent to eat it.
4. For each mouthful he eats (before he finishes eating).

EFFORT & PERCEPTION

5. ABP; BD: if you invited him but you are in doubt about whether  
you invited him.
6. ABP; BD: if you didn't invite him but perceive that you invited  
him or if you are in doubt.
7. BMC1: giving it to him if he didn't turn down an offer of fur-  
ther staple food but you perceive that he turned down an offer  
of further staple food or if you are in doubt.
8. BMC1: giving it to him if he turned down an offer of further  
staple food and you perceive that he turned down an offer of  
further staple food or if you are in doubt.

**NOTE:** BMC1, based on the COMM: all of the above Dks apply only to  
the bhikkhu who is trying to trick the other bhikkhu.



NON-OFFENSES § There is no offense

OBJECT

1. for giving him juice, tonics, or medicines to consume when he has a reason to consume them;

*A reason. See Pc 35, DERIVED OFFENSES, #1.*

2. BMC<sub>1</sub>, based on the vibh: for giving leftover food to him, i.e.
  - a. ABP; BD: if you give food to him after making it leftover;
  - b. ABP: if you give food to him after saying, Eat after making it leftover;
  - c. ABP; BD: if you give him leftovers from a sick bhikkhu's meal.

EFFORT & PERCEPTION

3. ABP; BD: if you didn't invite him and perceive that you didn't invite him;
4. ABP; BD: if you invited him but you perceive that you didn't invite him;

PERCEPTION

5. BMC<sub>1</sub>: if you think that he hasn't eaten and turned down an offer of further staple food, regardless of whether he hasn't eaten and turned down an offer of further staple food;
6. BMC<sub>1</sub>: if you perceive the food to be leftover, regardless of whether it is leftover;

INTENTION

7. for giving him food for someone else [BMC<sub>1</sub>: when that other bhikkhu is ill or hasn't eaten and turned down an offer of further staple food];
8. BMC<sub>1</sub>, based on the vibh: if you don't wish to find fault with him;

and there is no offense

9. ABP; BD: if you are insane or the first offender.

*Insane. See Pr 1, NON-OFFENSES, #4.*

RELATED § *Pācittiya*:

- OFFENSES
1. Pc 35: eating staple or non-staple food that isn't leftover after finishing a meal in which you turned down an offer of further staple food (COMM: even if you were tricked into doing so).

**Eating staple or non-staple food between noon and dawnrise**

§ Staple or non-staple food.

OBJECT

*Staple food.* See app. 1, A.

*Non-staple food.* See Pc 35, OBJECT.

§ Eating it at the wrong time (a Pc for each mouthful).

EFFORT

*Eating.* COMM: when the edible goes down the throat. BMC1, based on CV.5.25: taking edibles into the mouth (i.e., when the edible passes the lips). See Pc 40, EFFORT, NOTE.

*Wrong time.* From noon until the following dawnrise.

*Noon.* When the sun reaches its zenith (BMC1: i.e., by local time rather than by standard or daylight-saving time).

*Dawnrise.* See NP 2, EFFORT & BMC1, app. 1.

**NOTE:** COMM: beginning your meal before noon isn't a mitigating factor (i.e., each mouthful eaten after noon is a Pc).

**NOTE:** PERCEPTION: if it is the wrong time, you would incur the full offense regardless of whether you perceive that it is the wrong time or if you are in doubt.

§ *Dukkāṭa:*

DERIVED  
OFFENSES

OBJECT & INTENTION

1. See Pc 35, #1.

OBJECT, EFFORT, & INTENTION

2. COMM: accepting it at the wrong time with the intent to eat it.

PERCEPTION

3. If you perceive the right time as the wrong time or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. See Pc 35, #1;

PERCEPTION

2. if you perceive the right time as the right time; and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED  
ALLOWANCES

- §1. MV.6.14.7: strained meat broth, strained rice broth, and strained green gram (mung bean) broth are allowable [BMC1: at any time for a bhikkhu who is seriously ill and has taken a purgative].
2. MV.6.16.3: A bhikkhu who is ill may consume *loṇasovīraka* (or *loṇasocīraka*) [BMC1: at the wrong time as medicine]. A bhikkhu who isn't ill may consume it mixed with water [BMC1: at the wrong time as medicine].
- Loṇasovīraka* (or *loṇasocīraka*). See app. 1, **MEDICINE, ALLOWANCES**.

Pc 38

**Eating food [ABP; PĀT; TAP: that you've been storing/BD: that was stored]; BMC1: Eating stored-up food**

**NOTE:** CBMC1: for a discussion of interpretations of this rule, see app. 6.

**OBJECT** § Staple or non-staple food [ABP; PĀT; TAP: that you've been storing/BD: that was stored]; BMC1: stored-up staple or non-staple food.

*Staple food.* See app. 1, **A**.

*Non-staple food.* See Pc 35, **OBJECT** & app. 1, **C**.

*Storing/stored/stored-up (sannidhikāraṅgaṃ).* Received (BMC1: i.e., formally accepted) today, it is consumed on the following day [CBMC1: or any later day].

**NOTE:** CBMC1: How to interpret *sannidhikāraṅgaṃ* is controversial. For a discussion of the term, see app. 6.

*Day.* BMC1, based on the VIBH: from dawnrise of one day to the following dawnrise.

**NOTE:** BMC1: [CV.12.1.10] shows that storing salt (and thus other medicines) and adding it to food received on a later day entails the full offense.

**EFFORT** § Eating the food (a Pc for each mouthful).

**NOTE:** BMC1: if donors simply leave food at a monastery or bhikkhu's residence without formally offering it, the food hasn't been formally accepted and may be put away by a novice or layperson to be offered on a later day.

**NOTE:** PERCEPTION: if it is food [ABP; PĀT; TAP: that you've been storing/BD: that was stored]/BMC1: stored-up food, you would incur the full offense regardless of whether you perceive that it is food

[ABP; PĀT; TAP: that you've been storing/BD: that was stored]/BMC1: stored-up food or if you are in doubt.

§ *Dukkaṭa*:

DERIVED  
OFFENSES

OBJECT

1. See Pc 35, #1.

EFFORT

2. Accepting or taking it (COMM: i.e., food that is being stored) with the intent to eat it.

§ There is no offense

NON-OFFENSES

OBJECT & INTENTION

1. ABP; BD: see Pc 35, #1;

OBJECT & EFFORT

2. BMC1, based on MV.6.40.3: if you accept, set aside, and later consume any edible within its allowable period;

INTENTION

3. BMC1, based on the VIBH: for storing food that you don't intend to eat (e.g., if you are going on a journey with a unordained male, you may carry his food while he carries your food);

and there is no offense

4. BMC1: for telling an unordained person to store food that hasn't been formally accepted by a bhikkhu;
5. COMM: "if a bhikkhu without desire [for the food] abandons it to a novice, and the novice, having stored it [overnight] gives it [again]" (CBMC1: i.e., for accepting and consuming food that was abandoned to an unordained person on a previous day without expectation of getting it back) (BMC1 397).

**NOTE:** COMM: "but if [the bhikkhu] has received it himself and hasn't abandoned it, it is not proper on the second day" (CBMC1: i.e., if, on a previous day, the food wasn't abandoned to an unordained person without expectation of getting it back, then you would incur the full offense for consuming it on a later day) (BMC1 397).

**NOTE:** BMC1: this allowance has no legitimate basis in the VIBH.

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Dukkaṭa*:

- OFFENSES 1. BMC1, based on MV.6.32.2: eating food stored in a monastery building that isn't designated for food storage (BMC1: e.g., the dwelling of a bhikkhu—even if the food hasn't been formally accepted on a previous day).  
**NOTE:** BMC1, based on MV.6.32.2: you may consume medicines and tonics stored anywhere without penalty.
2. MV.6.40.3: consuming juice outside of its allowable period. See [app. 1, JUICE, TIME CONSTRAINTS](#).

RELATED § 1. MV.6.17.7: (famine allowances) during a famine, it is allowable ALLOWANCES to store food indoors and eat food stored indoors.  
**NOTE:** see [Pc 35, RELATED ALLOWANCES, NOTE](#).

## Φc 39

### Eating finer staple food that you requested for yourself

OBJECT § *Finer staple food*. See [app. 1, B](#).

**NOTE:** BMC1, based on the VIBH: the finer staple food can be on its own or mixed with other edibles.

**NOTE:** BMC1: this applies only to finer staple food that was offered because of your request—from the person you requested it from or from a person who overheard the request.

**NOTE:** BMC1, based on the COMM to Sg 13: If the person continues to offer the finer staple food you requested, you must tell the person that you can't accept it. But if the person says that it isn't being offered because of the request, you may accept it and eat it.

EFFORT & § Eating finer staple food that you requested for yourself if you RESULT aren't ill (a Pc for each mouthful).

*Requested* (*viññāpetvā*). TAP: "having requested, indicated, informed, having made (someone) understand" (196); TAP: "The word has the meaning of informing/making known as well as suggesting/informing/requesting" (137–38). CBMC1, based on THĀN: asking to purchase, obtain, or provide (so asking a layperson to formally offer an item that has already been purchased, obtained, or provided for the Saṅgha doesn't count as *requested*).

*Aren't ill*. Able to get by comfortably without it.

**NOTE: COMM:** includes when you ask a layperson for finer staple food and the layperson gives money to your steward to buy it.

**NOTE: PERCEPTION:** if you aren't ill, you would incur the full offense regardless of whether you perceive that you aren't ill or if you are in doubt.

§ *Dukkaṭa:*

DERIVED  
OFFENSES

EFFORT

1. For requesting it [COMM: even if you receive a different finer staple food than what you requested] (a Dk for each request).
2. For accepting it.

PERCEPTION

3. If you aren't ill but perceive that you are ill or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT, EFFORT, & RESULT

1. for eating the leftovers of a sick bhikkhu's meal (BMC1: i.e., for eating food that was requested for a sick bhikkhu and is leftover after he finishes eating);
2. (if you requested one kind of finer staple food and received a different kind) COMM: for accepting and eating it;

EFFORT & PERCEPTION

3. if you are ill and perceive that you are ill;
  - Ill.* Not able to get by comfortably without it (BMC1: i.e., not simply hunger but fatigue, weakness, or malnutrition that comes specifically from lacking the finer staple food).
4. if you request it when you are ill and eat it when you aren't ill (BMC1: i.e., you eat the finer staple food after recovering from your illness);
5. for asking relatives or those who invited you to ask;
6. for asking for someone else;
7. if it is paid for with your own funds (BMC1: i.e., if you ask to pay for it);

and there is no offense

8. ABP; BD: if you are insane or the first offender.
  - Insane.* See [Pr 1, NON-OFFENSES, #4](#).

RELATED § *Dukkāṭa*:

- OFFENSES 1. [Sk 37](#): eating food (COMM: other than finer staple food) that you requested for yourself.

RELATED § MV.6.34.21: (Meṇḍaka allowance) a bhikkhu going on a journey through a wilderness area where almsfood is hard to get may search for provisions of husked rice, kidney beans, green gram (mung beans), salt, sugar, oil, and ghee for the journey.

**NOTE:** BMC1: you must still arrange for a layperson to accept and be responsible for the storage and preparation of the provisions during the journey.

## PC 40

### Eating food that hasn't been given or wasn't properly given

OBJECT § Any edible that hasn't been given [BMC1, based on the VIBH: or wasn't properly given].

*Edible.* Whatever is fit to consume (BMC1: includes staple and non-staple foods, juice, tonics, and medicines).

*Given.* BMC1, based on the VIBH: There are three subfactors:

1. The donor (BMC1: an unordained person) is within reach (within a hatthapāsa [1.25 m; ~4.1 ft]).

**NOTE:** BMC1, based on the COMM: any part of the donor's body, excluding the donor's extended arm, must be within a hatthapāsa of any part of your body, excluding your extended arm.

2. The donor must give the item with the body (BMC1: e.g., the hand), something in contact with the body (BMC1: e.g., a spoon), or by letting go (BMC1: e.g., dropping from the hand or a spoon into your bowl).

*Letting go.* COMM: releasing from the body or from something in contact with the body.

3. You must receive the item with the body or with something in contact with the body (e.g., an offering cloth).

**NOTE:** BMC1: the tradition in Thailand is that you should never receive an item from a female hand-to-hand but must accept the item with something in contact with your body (e.g., a tray or cloth).

*Taking food that hasn't been given.* COMM: If you deliberately touch food or a container of food that you perceive as not given or improperly given—with the intent to eat the food—another bhikkhu must receive it and you may not eat it. If you move it from its place, no bhikkhu may receive it.

**NOTE:** BMC1: The COMM's interpretation is controversial. Many Saṅghas will allow you to eat the food as long as it is formally offered to another bhikkhu first. The wise policy is to follow the interpretation of your Saṅgha.

*When edibles become ungiven.* COMM: an edible must be formally given again if a bhikkhu abandons interest in it and sets it down for or hands it to an unordained person. BMC1, based on the COMM: it isn't ungiven if an unordained person simply touches or moves it (i.e., a bhikkhu must give it to an unordained person and abandon it for it to be ungiven). But the wise policy is to follow the interpretation of your Saṅgha.

**NOTE:** PERCEPTION: if the food wasn't given [BMC1, based on the VIBH: or wasn't properly given], you would incur the full offense regardless of whether you perceive that the food wasn't given [BMC1, based on the VIBH: or wasn't properly given] or if you are in doubt.

For more on how edibles become ungiven, see BMC1, pp. 409–11.

§ Eating the food (a Pc for each [BMC1: mouthful; TAP: swallow]).

EFFORT

*Eating.* See Pc 37, EFFORT.

**NOTE:** Mouthful/swallow (*ajjhoharati*). TAP: “The meaning of *ajjhoharati* is ‘swallows’ in M II 138 and Vin II 201 but in M I 245 it means ‘puts into.’ Cf Vin II 132 (the ruminating rule) where *mukhadvāra* can only mean ‘mouth’” (196).

§ *Dukkaṭa:*

DERIVED

EFFORT

OFFENSES

1. ABP: “[thinking] I will consume, I will eat, one takes [nutriment].”

**NOTE:** PERCEPTION: COMM: this Dk doesn't apply if you perceive the food as properly given. BMC1, based on the VIBH: this has no basis in the Canon; this Dk would apply regardless of whether you perceive the food as properly given or if you are in doubt.



NON-OFFENSES § There is no offense

OBJECT

1. if it is water or toothwood;

*Water.* COMM: includes ice, hailstones, and snow. BMC<sub>1</sub>: the texts don't say if *water* includes boiled water, bottled water, and man-made ice so the wise policy is to follow the interpretation of your Saṅgha.

*Toothwood.* BMC<sub>1</sub>: semi-edible sticks of soft wood that are chewed and spit out. BMC<sub>1</sub>, based on the Canon: doesn't include toothpaste.

OBJECT & PERCEPTION

2. if it was properly given and you perceive that it was properly given;

EFFORT

3. VIBH, based on MV.6.17.8–9: (famine allowances) during a famine, a bhikkhu may pick up fallen fruit (if there isn't an unordained person to make it allowable), take it to an unordained person, put it on the ground, and have it formally given;

**NOTE:** see Pc 35, RELATED ALLOWANCES, NOTE.

INTENTION

4. BMC<sub>1</sub>, based on the VIBH: for accidentally touching it;
5. BMC<sub>1</sub>, based on the VIBH, COMM: for taking any edible that hasn't been given or wasn't properly given if you have no intention of ever eating it (COMM: e.g., picking up fallen fruit or the remains of a lion's kill for a novice to eat, picking up oil or ghee to take to your parents). The edible may be given to you later and you may accept it and consume it;

**NOTE:** s/COMM: this allowance isn't applicable if you take the edible for other bhikkhus to consume.

and there is no offense

6. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED ALLOWANCES

- § 1. CV.5.26: a bhikkhu may pick up and eat food that accidentally falls while it is being formally given.
2. MV.6.14.6: a bhikkhu bitten by a snake may make and consume an antidote made of urine, excrement (burned in fire), ash, and soil without the antidote being formally given.

**NOTE:** COMM: if the bhikkhu damages a living plant (e.g., felling a tree for fuel) or digs soil to make the antidote, he is exempt from the offenses for doing so (Pc 10 & 11).

## THE NAKED ASCETIC CHAPTER

### Giving any edible to a person ordained in another religion

PC 41

§ A naked ascetic or a male or female wanderer (BMC1: i.e., anyone ordained in another religion). OBJECT

**NOTE:** BMC1: Saṅghas differ as to whether this includes people ordained in other Buddhist religions (e.g., lamas, Zen priests).

**NOTE:** PERCEPTION: if it is a person ordained in another religion, you would incur the full offense regardless of whether you perceive that it is a person ordained in another religion or if you are in doubt.

§ Giving staple or non-staple food (BMC1: i.e., any edible). EFFORT

*Giving.* With the body (e.g., the hand), something in contact with the body (BMC1: e.g., a spoon), or by letting go (BMC1: e.g., dropping from the hand or a spoon into the person's bowl).

*Edible.* See Pc 40, OBJECT.

§ *Dukkāṭa:* DERIVED  
OBJECT & PERCEPTION OFFENSES

1. If the person isn't ordained in another religion but you perceive that the person is ordained in another religion or if you are in doubt.

EFFORT

2. If it is water or toothwood.

§ There is no offense NON-OFFENSES  
OBJECT & PERCEPTION

1. if the person isn't ordained in another religion and you perceive that the person isn't ordained in another religion;

EFFORT

2. for getting someone else to give it;

Someone else. COMM: the person must not be fully ordained (CBMC1, based on the VIBH, Bhikkhunī Pc 46: i.e., not a bhikkhu or bhikkhunī);

3. ABP: if, “having set it down, one gives” (BMC1: i.e., for leaving edibles near the person);

4. if it is ointment (OLD K/SUB: oil) [BD; BMC1: for external use only];

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

## PC 42

### Dismissing a bhikkhu so that he won't witness your misconduct

OBJECT § A bhikkhu.

**NOTE:** PERCEPTION: if it is a bhikkhu, you would incur the full offense regardless of whether you perceive that it is a bhikkhu or if you are in doubt.

INTENTION § ABP: “Desiring to laugh with, play with, sit alone with, or engage in misconduct with a woman”; BD: “if desiring to laugh, desiring to sport together with a woman, if desiring to sit down in private, if desiring to indulge in bad habits” (2.352; BD[H&B] 777); BMC1: wanting to engage in any misconduct and not wanting the other bhikkhu to see it.

EFFORT § ABP: you say, Go, venerable; I am not comfortable conversing or sitting with you. I am comfortable conversing and sitting alone (BMC1: i.e., telling him to go away or saying something to make him want to go away).

RESULT § He leaves your range of hearing and sight.

*Range of hearing and sight.* COMM: 12 cubits (6 m; ~19.7 ft) or the other side of a wall or door.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is an unordained person.

*Unordained.* BMC1: includes fully ordained bhikkhunīs.

**NOTE: PERCEPTION:** if it is an unordained person, you would incur this Dk regardless of whether you perceive that it is an unordained person or if you are in doubt.

EFFORT

2. Speaking the words of dismissal.
3. When he is leaving the range of hearing and sight (before he has left).

§ There is no offense

NON-OFFENSES

INTENTION & EFFORT

1. for dismissing him with the thought that two bhikkhus going together won't get enough food;
2. for dismissing him after seeing costly goods ahead so that he won't develop greed;
3. for dismissing him after seeing a beautiful woman ahead so that he won't lose his resolve for the holy life;
4. for sending him back with food for a bhikkhu who is ill, left behind, or guarding the monastery;
5. BMC1, based on the VIBH: for dismissing him for any reason if your motives are other than to hide your misconduct, i.e.
  - a. ABP; BD: if you don't desire to engage in misconduct;
  - b. ABP: if there is something to be done; BD: if it ought to be done.

and there is no offense

6. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Pācittiya:*

1. Pc 1: lying to make him go away.
2. Pc 2: insulting him to make him go away.

RELATED  
OFFENSES

**To sit intruding on a man and a woman in the private area of their dwelling when at least one of them desires sex with the other**

Pc 43

§ A family with its meal.

OBJECT

*Family.* A man and a woman.

*With its meal (sabhojane).* ABP: “both the man and woman are not leaving; both are not without lust” (BMC1: i.e., the man and woman

are in the private area of their dwelling when at least one of them desires sex with the other).

**NOTE: PERCEPTION:** BMC1: if at least one of them desires sex with the other, you would incur the full offense regardless of whether you perceive that at least one of them desires sex with the other or if you are in doubt.

**EFFORT** § *To sit intruding.* BMC1, based on the VIBH: i.e., to sit with the man and woman in the private area of their dwelling (ABP: the bedroom).

*Private area of their dwelling.* BMC1, based on the VIBH: this is determined by the size of the dwelling:

1. (for a large dwelling [BMC1: i.e., large enough to have a separate bedroom]) Anywhere more than a hatthapāsa (1.25 m; ~4.1 ft) in from the doorway [COMM: of the bedroom]. BMC1: includes a one-room apartment or hotel room.
2. (for a small dwelling) COMM: the back half of the dwelling.

**NOTE: PERCEPTION:** if it is the private area of their dwelling, you would incur the full offense regardless of whether you perceive that it is the private area of their dwelling or if you are in doubt.

**DERIVED** § *Dukkaṭa:*

**OFFENSES** OBJECT & PERCEPTION

1. BMC1: if neither of them desires sex with the other but you perceive that at least one of them desires sex with the other or if you are in doubt.

**EFFORT & PERCEPTION**

2. If it isn't the private area of their dwelling but you perceive that it is the private area of their dwelling or if you are in doubt.

**NON-OFFENSES** § There is no offense

**OBJECT**

1. if they left the private area of the dwelling;
2. if neither of them is sexually aroused;
3. if it isn't a [BMC1: sleeping building; ABP: bedroom; BD: sleeping-room];

EFFORT & PERCEPTION

4. if it isn't the private area of their dwelling and you perceive that it isn't the private area of their dwelling, i.e.
  - a. (for a large dwelling) you aren't farther than a hatthapāsa (1.25 m; ~4.1 ft) in from the doorway [COMM: of the bedroom];
  - b. (for a small dwelling) COMM: the front half of the dwelling; and there is no offense
5. if another bhikkhu is present;
6. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ Pācittiya:

1. Pc 44: when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.
2. Pc 45: when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.
3. Pc 83: entering a king's sleeping chamber unannounced when the king and queen are in the chamber.

RELATED  
OFFENSES

**When aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present**

Pc 44

§ A female [BMC1: or females], regardless of age.

**NOTE: PERCEPTION:** if it is a female, you would incur the full offense regardless of whether you perceive that it is a female or if you are in doubt.

OBJECT

§ Sitting with a female in a private, secluded place.

*Sitting.* ABP; BD: i.e.

1. when a female is seated, you sit or lie down close by;
2. when you are seated, a female sits or lies down close by;
3. you both are seated or lying down near one another.

**NOTE: BMC1:** it is irrelevant who sits or lies down first.

*Private.* Private to the eye (i.e., no one else can see you two wink, raise an eyebrow, or nod) and private to the ear (i.e., no one else can hear what you two say in a normal voice).

EFFORT

*Secluded.* Behind a wall, a closed door, a large bush, or any place [BMC1: that would allow enough privacy to have sex].

INTENTION § *Aiming at privacy.* BMC1: the VIBH doesn't define, but based on its definition of *private*, *aiming at privacy* could mean not wanting anyone near enough to hear what you two say or see you two wink, raise an eyebrow, or nod.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is a paṇḍaka, female peta, female yakkha, or female animal in the form of a female (BMC1: e.g., a nāga);

OBJECT & PERCEPTION

2. If it is a non-female that you perceive as a female or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT & PERCEPTION

1. if it isn't a female [CBMC1, based on the VIBH: or a paṇḍaka, female peta, female yakkha, or female animal in the form of a female] and you perceive that it isn't a female;

EFFORT

2. if [BMC1: she or] you are standing;

INTENTION

3. if you aren't aiming at privacy;

*Aren't aiming at privacy.* BMC1, based on the VIBH: not motivated by a desire for no one else to hear what you two say or see you two wink, raise an eyebrow, or nod. VMUK: e.g., if your intention isn't to be alone with the female (even if you end up alone with her after another male leaves).

4. if your attention is elsewhere (BMC1: e.g., if you are absorbed in meditation);

and there is no offense

5. if another knowledgeable male is present;

*Knowledgeable male.* A male within sight (i.e., 24 sugata spans [6 m; ~19.7 ft]) who knows what is and isn't lewd (COMM: and is awake and neither blind nor deaf).

**NOTE:** COMM: if another knowledgeable male is within hearing but not within sight, the factor of effort is fulfilled.

6. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

§ *Aniyata:*

1. [Ay 1](#): when a trustworthy female lay follower accuses a bhikkhu of a Pr, Sg, or Pc while sitting alone with a female in a private, secluded place, the Saṅgha should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to doing.

§ *Pācittiya:*

1. [Pc 7](#): teaching more than six sentences of Dhamma to a female without another knowledgeable male present.
2. [Pc 30](#): when aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded but private place without another knowledgeable male [COMM: or female] present.
3. [Pc 45](#): when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

**When aiming at privacy, sitting with a female in a private [BMC1: and unsecluded] place without another knowledgeable male [COMM: or female] present**

*Pc 45*

§ A female who knows what is properly and improperly said, what is and isn't lewd.

OBJECT

**NOTE:** PERCEPTION: if it is a female, you would incur the full offense regardless of whether you perceive that it is a female or if you are in doubt.

§ Sitting with a female in a private [BMC1: and unsecluded] place.

EFFORT

*Sitting.* See [Pc 44, EFFORT](#).

*Private.* See [Pc 44, EFFORT](#).

*Unsecluded.* BMC1: e.g., places out in the open, seats in a glassed-in porch or room, or an open-air pavilion (i.e., a place that wouldn't allow enough privacy to have sex).



INTENTION § See Pc 44.

DERIVED § See Pc 44.

OFFENSES

NON-OFFENSES § There is no offense

1. if another knowledgeable male [COMM: or female] is present;  
*Knowledgeable male* [COMM: or female]. COMM: a male or female within sight (i.e., 24 sugata spans [6 m; ~19.7 ft]) who knows what is properly and improperly said, what is and isn't lewd, and is awake and neither blind nor deaf.
- 2–5. See Pc 44, #1, 3–4, 6.

RELATED § *Aniyata*:

- OFFENSES
1. [Ay 2](#): when a trustworthy female lay follower accuses a bhikkhu of committing a Sg or Pc while sitting alone with a female in a private, unsecluded place, the Saṅgha should investigate the charge and deal with the bhikkhu in accordance with whatever he admits to doing.

*Pācittiya*:

1. [Pc 30](#): when aiming at privacy, sitting or lying down alone with a bhikkhunī in an unsecluded but private place without another knowledgeable male [COMM: or female] present.
2. [Pc 44](#): when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.

## Ɔc 46

### Visiting lay families before or after an invited meal

OBJECT § BMC1, based on the VIBH: a family residence.

EFFORT § Entering a family residence before or after an invited meal [BMC1, based on the VIBH: when you were invited to a meal elsewhere] without taking leave of an available bhikkhu.

*Entering.* When both of your feet cross the threshold of the residence.

*Before.* ABP; BD: you haven't eaten what you were invited to eat.

*After.* ABP; BD: you ate even as much as the tip of a blade of grass of what you were invited to eat.

*Invited meal.* Invited to a meal consisting of any staple food. See [app. 1, A](#).

*Taking leave.* क/COMM: telling another bhikkhu that you are going.

**NOTE:** BMC1, based on MV.1.25.24, MV.2.21.1: if you are still living in dependence (*nissaya*), you must ask your mentor for permission before entering a village.

*Available bhikkhu.* BMC1, based on the vibh: if there is another bhikkhu in the monastery and there are no obstacles to taking leave of him (e.g., he isn't asleep, ill, or receiving important visitors), you must go out of your way to tell him.

**NOTE:** PERCEPTION: if you were invited to a meal, you would incur the full offense regardless of whether you perceive that you were invited to a meal or if you are in doubt.

### § *Dukkaṭa:*

#### EFFORT

1. When you enter the [ABP: vicinity; BD: precincts; BMC1: yard] of a residence [BMC1, based on the vibh: other than that of the person who invited you to a meal].
2. When your feet cross the threshold [BMC1, based on the vibh: of a residence other than that of the person who invited you to a meal].

#### EFFORT & PERCEPTION

3. If you weren't invited to a meal but perceive that you were invited to a meal or if you are in doubt.

DERIVED  
OFFENSES

### § There is no offense

#### EFFORT

1. if you take leave of an available bhikkhu;
2. if you can't find an available bhikkhu;
3. if the path [BMC1, based on the vibh: to the residence where you were invited for the meal] leads through another residence or its [ABP: vicinity; BD: precincts; BMC1: yard];
4. if you are on your way to another monastery, bhikkhunī's quarters, or the residence of people ordained in another religion;
5. ABP: if you are departing; BD: if you are going on your way back; BMC1: if you are returning from another monastery,

NON-OFFENSES

bhikkhunīs’ quarters, or the residence of people ordained in another religion;

6. BMC<sub>1</sub>, based on the VIBH: if you are going to the residence where you were invited for the meal;

EFFORT & PERCEPTION

7. if you weren’t invited to a meal and perceive that you weren’t invited to a meal;

and there is no offense

8. at a proper occasion, i.e.
  - a. a time of giving cloth (i.e., during the robe season);
  - b. a time of making robes (i.e., when bhikkhus are making robes).

9. if there are dangers (COMM: i.e., dangers to life or to the holy life);

10. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya*:

- OFFENSES
1. Pc 33: eating an out-of-turn meal.
  2. Pc 54: if, when taking leave, you are disrespectful to the other bhikkhu after he criticizes your intention to visit lay families before or after an invited meal.
  3. Pc 85: entering a village at the wrong time without taking leave of an available bhikkhu.

*Dukkaṭa*:

1. MV.1.25.24; MV.2.21.1: if you are living in dependence (*nissaya*) and don’t take leave of your mentor (i.e., get permission) before entering a village, going to a cemetery, or leaving the district.
2. MV.1.25.24; MV.2.21.1: if a mentor gives leave for a bhikkhu living in dependence on him to enter a village, go to a cemetery, or leave the district when it is inappropriate for him to do so.

RELATED § See NP 1.

ALLOWANCES

ΦC 47

**Asking a supporter who invited the Saṅgha to request medicines for medicines outside of the terms of the invitation**

§ Medicines a donor invited to request. OBJECT  
*Medicines.* COMM: seven-day medicines (BMC1: i.e., tonics). See app. 1, F. BMC1: includes lifetime medicines. See app. 1, G.  
*Invited.* COMM: invited the Saṅgha (rather than an individual) to request.

§ BMC1, based on the VIBH: requesting medicines outside of the terms of the invitation when you aren't ill. EFFORT  
*Invitation.* See BMC1, pp. 423–25.  
*Not ill.* COMM: if you are well enough to get by on “mixed food” (BMC1: i.e., food gotten at random).  
**NOTE:** BMC1, based on the VIBH: you would incur the full offense regardless of whether the medicine requested is the kind you need or whether you receive the kind you requested.  
**NOTE:** PERCEPTION: if the request is outside of the terms of the invitation, you would incur the full offense regardless of whether you perceive that the request is outside of the terms of the invitation or if you are in doubt.

§ *Dukkaṭa:* DERIVED  
OFFENSES  
EFFORT & PERCEPTION  
1. BMC1: if the request isn't outside of the terms of the invitation but you perceive that it is outside of the terms of the invitation or if you are in doubt.

§ There is no offense NON-OFFENSES  
OBJECT  
1. if it is paid for with your own funds;  
EFFORT  
2. for asking from relatives;  
3. for asking for someone else;  
4. for asking from those who invited you to ask for medicines (COMM: i.e., if the invitation was to you personally rather than to an entire Saṅgha);  
5. if you are ill and say, The period for which we were invited has passed, but we need medicine (BMC1: i.e., you are ill and acknowledge explicitly to the donor that the request is outside of the period for which you were invited to ask);

**NOTE:** BMC1: although this non-offense clause applies only to an invitation specifying the period, it could be applied to an invitation specifying items (e.g., You invited the Saṅgha to ask for honey, but I need ghee).

EFFORT & PERCEPTION

6. BMC1, based on the VIBH: if the request is within the terms of the invitation and you perceive that the request is within the terms of the invitation;

and there is no offense

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Dukkaṭa*:

- OFFENSES
1. Pc 39: requesting finer staple food for yourself when you weren't invited to ask (before you receive it).
  2. Sk 37: I won't eat rice or bean curry (COMM: i.e., all food that isn't finer staple food) that I requested for myself.

PC 48

Watching an army on active duty without a suitable reason

OBJECT § *Army*. ABP: “Elephants, horses, chariots, footmen. Twelve-man: elephant; three-man: horse, four-man: chariot; four men with arrows in hand: footmen” (BMC1, based on the VIBH: i.e., a field army with a full complement of artillery and armored, airborne, and infantry divisions [includes navies, marines, and air forces]).

*Active duty*. ABP: “[a]fter going out from a village, an army has settled down (BD: camped) or set out (BD: marched forth)”; BMC1, based on the VIBH: i.e., an army that has left the city. BMC1: includes soldiers at work on or off base or soldiers camped off base on active duty. This doesn't include on-base or off-base housing areas for military officers and staff.

**NOTE:** PERCEPTION: if it is an army on active duty, you would incur the full offense regardless of whether you perceive that it is an army on active duty or if you are in doubt.

EFFORT § [ABP; BD: standing; BMC1: staying still] and watching it.

**NOTE:** you incur another Pc for each time you return to watch it (i.e., each time “after leaving sight-range, one sees again and again” [ABP]).

§ Without a suitable reason.

INTENTION

§ *Dukkaṭa:*

DERIVED

OBJECT

OFFENSES

1. COMM: if it is any smaller military unit on active duty (e.g., a regiment, division, or a single soldier).

OBJECT & PERCEPTION

2. If it isn't an army on active duty but you perceive that it is an army on active duty or if you are in doubt.

EFFORT

3. For each step when going to watch it.

§ There is no offense

NON-OFFENSES

OBJECT & PERCEPTION

1. if it isn't an army on active duty and you perceive that it isn't an army on active duty (BMC1: e.g., at a charity event);

EFFORT

2. if you watch it from within a monastery;
3. if it comes to where you are;
4. if you meet it coming from the opposite direction;
5. BMC1: if, having gone on business, you see it;

INTENTION

6. if there is a suitable reason (BMC1: e.g., you accepted an invitation to receive alms or give a Dhamma talk);
7. if there are dangers;

*Dangers.* BMC1: the COMM [CBMC1: and the VIBH to Pc 64] defines elsewhere (CBMC1: Pc 14 & 46) as dangers to life or to the holy life.

and there is no offense

8. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya*:

- OFFENSES
1. **Pc 49**: staying more than three consecutive nights with an army on active duty without a suitable reason.
  2. **Pc 50**: going to a battlefield, a roll call, an array of troops in battle formation, or to see a review of battle units while staying with an army on active duty.

*Dukkaṭa*:

1. CV.5.2.6: going to see dancing, singing, or [a musical performance].

## Pc 49

### **Staying more than three consecutive nights with an army on active duty without a suitable reason**

OBJECT § *Army*. BMC1: the VIBH doesn't explicitly define. See **Pc 48**, OBJECT. *Active duty*. See **Pc 48**, OBJECT.

EFFORT § BMC1, based on the VIBH: if you are with an army on active duty at anytime after sundown (*atthaṅgate sūriye*) of the fourth night—after you were with them for three consecutive nights. *Nights*. Dawns; BMC1 on Pc 5: dawns (i.e., the beginning of civil twilight).

**NOTE**: PERCEPTION: if more than three consecutive nights have passed, you would incur the full offense regardless of whether you perceive that more than three consecutive nights have passed or if you are in doubt.

DERIVED § *Dukkaṭa*:

OFFENSES EFFORT & PERCEPTION

1. If more than three consecutive nights haven't passed but you perceive that more than three consecutive nights have passed or if you are in doubt.

NON-OFFENSES § There is no offense

EFFORT

1. ABP: if, after staying two nights and leaving before dawn of the third night, you stay again (BMC1: i.e., if the consecutive series is broken);

**NOTE:** BMC1, based on the VIBH: if you leave the army before dawnrise at the end of any night, that night isn't counted and the consecutive series is broken.

EFFORT & PERCEPTION

2. if three consecutive nights or less have passed and you perceive that three consecutive nights or less have passed;  
and there is no offense
3. if you are ill or caring for someone who is ill;
4. if the army is [ABP: besieged; BD: invested; BMC1: surrounded] by opposing forces [COMM: so that the road out is blocked];
5. if you are being constrained [COMM: by the army or its opponents];
6. if there are dangers. BMC1: the COMM [CBMC1: and the VIBH to Pc 64] defines elsewhere (CBMC1: Pc 14 & 46) as dangers to life or to the holy life;
7. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:*

1. Pc 5: lying down at the same time, in the same dwelling, with a novice or unordained male for more than three consecutive nights.
2. Pc 48: watching an army on active duty without a suitable reason.
3. Pc 50: going to a battlefield, a roll call, an array of troops in battle formation, or to see a review of battle units while staying with an army on active duty.

RELATED  
OFFENSES

**Going to a battlefield, a roll call, an array of troops in battle formation, or to see a review of battle units while staying with an army on active duty**

Pc 50

§ A battlefield, a roll call, an array of troops in battle formation, or a review of battle units (BMC1: i.e., any public military display or entertainment, e.g., parades and air shows).

OBJECT

*Battlefield.* A place where fighting may be seen. COMM to DN 1: a place where war games are held.



*Review of battle units.* COMM: includes a review of a single unit (BMC1: i.e., it need not be a full complement of military forces).

**NOTE:** PERCEPTION: CBMC1: the VIBH doesn't discuss the factor of perception for this rule; the perception clauses for [Pc 48](#) arguably apply here.

EFFORT § [ABP; BD: standing; BMC1: staying still] and watching it while staying with an army on active duty.

*Staying with.* ABP; BD: staying for two or three nights.

*Army.* BMC1: the VIBH doesn't explicitly define *army* for this rule but it could be the same as [Pc 48](#).

**NOTE:** you incur another Pc for each time you return to watch it (i.e., each time “after leaving sight-range, one sees again and again” [ABP]).

DERIVED § *Dukkaṭa:*

OFFENSES EFFORT

1. For each step when going to watch it.

NON-OFFENSES § [See Pc 48](#).

RELATED § *Pācittiya:*

- OFFENSES
1. [Pc 48](#): watching it if it contains a full complement of artillery, armored, airborne, and infantry forces—when you aren't staying with an army on active duty.
  2. [Pc 49](#): staying more than three consecutive nights with an army on active duty without a suitable reason.

*Dukkaṭa:*

1. [Pc 48](#): watching a segment of an army (e.g., a regiment, division, or even a single soldier) when you aren't staying with an army on active duty.
2. CV.5.2.6: going to see dancing, singing, or [a musical performace].

## THE ALCOHOLIC DRINK CHAPTER

ΦC 51

### Consuming an intoxicant

OBJECT § Alcohol or fermented liquor.

*Alcohol.* Any alcoholic beverage made from grain, yeast, or any combination of ingredients (BMC1: e.g., whiskey, beer, vodka, or gin).

*Fermented liquor.* Any alcoholic beverage made from flowers, fruits, honey, sugar, or any combination of ingredients (BMC1: e.g., wine, mead, or rum).

**NOTE:** BMC1: Includes any intoxicant that destroys a person’s sense of shame, weakens his discernment, and can put him into a stupor (e.g., marijuana, hashish, heroin, cocaine, or LSD). Coffee, tea, tobacco, and betel don’t have such an effect and shouldn’t be included.

**NOTE:** PERCEPTION: if it is an intoxicant, you would incur the full offense regardless of whether you perceive that it is an intoxicant or if you are in doubt.

§ABP: “One drinks even as much as the tip of a blade of grass” EFFORT  
(BMC1: i.e., consuming even the slightest amount) (COMM: each sip or separate effort is a Pc).

§*Dukkata:* DERIVED  
OBJECT & PERCEPTION OFFENSES  
1. If it isn’t an intoxicant but you perceive that it is an intoxicant or if you are in doubt.

§There is no offense NON-OFFENSES  
OBJECT  
1. if it looks, smells, or tastes like an intoxicant but isn’t an intoxicant (BMC1: e.g., carbonated apple juice);  
2. for an intoxicant cooked in broth, meat, or oil;  
*Cooked in broth or meat.* BMC1: i.e. foods prepared with alcohol that would evaporate during cooking and have no intoxicating effect.  
*Cooked in oil.* BMC1: i.e., alcohol in medicines [MV.6.14.1: as long as the taste, color, and smell of the alcohol aren’t perceptible].  
VMUK: includes morphine and other narcotics used as painkillers.  
3. for unfermented *arittṭha* (BMC1: i.e., substances before they have fermented and turned alcoholic [e.g., apple cider]);  
OBJECT & PERCEPTION  
4. if it isn’t an intoxicant and you perceive that it isn’t an intoxicant;

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

RELATED § MV.6.14.1: alcohol cooked in oil is allowable as long as the taste, ALLOWANCES color, and smell of the alcohol aren't perceptible.

ΦC 52

## Tickling or poking a bhikkhu for fun

OBJECT § A fully ordained person (BMC1: i.e., a bhikkhu).

**NOTE: PERCEPTION:** if it is a fully ordained person, you would incur the full offense regardless of whether you perceive that it is a fully ordained person or if you are in doubt.

EFFORT § Body-to-body contact.

INTENTION § For a laugh [BMC1: or for fun].

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is an unordained person (CBMC1, based on the VIBH: i.e., a male who isn't fully ordained).

OBJECT & EFFORT

2. If you use your body to make contact with something connected to the fully ordained or unordained person's body.
3. If you use something connected to your body to make contact with the fully ordained or unordained person's body.
4. If you use something connected to your body to make contact with something connected to the fully ordained or unordained person's body.
5. If you make contact with the fully ordained or unordained person's body by releasing (BMC1: i.e., tossing or dropping).
6. If you make contact with something connected to the fully ordained or unordained person's body by releasing.
7. If you make contact with something released by the fully ordained or unordained person by releasing.

**NOTE: PERCEPTION:** if it is an unordained person, the above Dks apply regardless of whether you perceive that it is an unordained person or if you are in doubt.

§ There is no offense

NON-OFFENSES

INTENTION

1. BMC<sub>1</sub>, based on the vibh: if you have a suitable reason other than for fun (e.g., massaging);

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Saṅghādisesa:*

RELATED

1. Sg 2: tickling a female for fun or to make her laugh.

OFFENSES

*Pācittiya:*

1. Pc 55: trying to frighten a bhikkhu.

2. Pc 74: touching a bhikkhu out of anger.

*Dukkaṭa:*

1. Pc 53: splashing a bhikkhu with water in a vessel for fun.

### Jumping or swimming in water for fun

Pc 53

§ Water deep enough to immerse your ankles.

OBJECT

§ Playing in water.

EFFORT

*Playing.* Jumping up or down, splashing, or swimming (COMM: each individual effort is a Pc).

**NOTE: PERCEPTION:** if you are playing in the water, you would incur the full offense regardless of whether you perceive that you are playing in the water or if you are in doubt.

§ For a laugh (COMM: i.e., for fun).

INTENTION

**NOTE: BMC<sub>1</sub>,** based on the vibh: swimming for fitness isn't explicitly discussed in any of the texts but the origin story for Sg 8 suggests that physical fitness probably wouldn't be an appropriate reason for bhikkhus to swim.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. If the water is less than ankle deep.
2. If it is water, porridge, milk, buttermilk, dye, urine, or mud [BMC1, based on the VIBH: or any liquid] in a vessel.

EFFORT

3. If you are on a boat (COMM: e.g., paddling a boat with an oar or propelling it with a pole. BMC1: includes sailing a sailboat or steering a motorboat).
4. If you [ABP: strike; BMC1: splash] water with a hand, foot, stick, or [ABP: stone; BD: sherd; BMC1: tile].

EFFORT, INTENTION, & PERCEPTION

5. If you aren't playing in the water for a laugh but perceive that you are playing in the water for a laugh or if you are in doubt.

NON-OFFENSES § There is no offense

INTENTION

1. if you are crossing a body of water;
2. if there are dangers (BMC1: e.g., a fire or wild beast);
3. BMC1, based on the VIBH: if you have a suitable reason other than for a laugh (e.g., bathing or helping a person who can't swim). BMC1: includes doctor-recommended physical therapy; and there is no offense
4. ABP; BD: if you are insane or the first offender.  
*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

PC 54

**Speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule**

OBJECT § A person or the Dhamma.

*Person.* A fully ordained person. BMC1, based on the VIBH: a bhikkhu who cites a Vinaya rule.

*Dhamma.* BMC1, based on the VIBH: a Vinaya rule.

**NOTE:** PERCEPTION: if it is a fully ordained person, you would incur the full offense regardless of whether you perceive that it is a fully ordained person or if you are in doubt.

§ Showing disrespect toward the person or for the Dhamma (BMC1: EFFORT i.e., a Vinaya rule) [BMC1: by word or gesture].

*Disrespect toward the person.* BMC1: e.g., Who are you to tell me?, Your critical attitude shows that you have some messy emotional problems that you would be well-advised to look into, Go to hell! or making a rude gesture or even a slight facial expression to show contempt.

*Disrespect for the Dhamma.* BMC1: e.g., That’s a stupid rule or That rule doesn’t apply to me. BMC1, based on MV.4.17.7–9: includes stubbornly repeating the act for which you were admonished.

**NOTE:** BMC1: showing disrespect behind the admonisher’s back would still fulfill this factor for the full offense.

§ *Dukkaṭṭa:*

DERIVED  
OFFENSES

OBJECT

1. BMC1, based on the VIBH: if the admonisher is a bhikkhu and the admonition isn’t about a Vinaya rule but is for the sake of being “self-effacing, scrupulous, inspiring; for lessening [defilement] or arousing energy” (VIBH).
2. If the admonisher is a non-bhikkhu and the admonition is about a Vinaya rule or is for the sake of being “self-effacing, scrupulous, inspiring; for lessening [defilement] or arousing energy” (VIBH).

**NOTE:** PERCEPTION: BMC1: if it is a non-bhikkhu, this Dk would apply regardless of whether you perceive that it is a non-bhikkhu or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. if the admonition isn’t about a Vinaya rule and isn’t for the sake of being “self-effacing, scrupulous, inspiring; for lessening [defilement] or arousing energy” (VIBH);

**NOTE:** BMC1: a wise policy is to avoid showing disrespect when being admonished, regardless of the situation.

EFFORT

2. for responding to the admonition by saying, Such is our teachers’ tradition and catechism (BMC1: i.e., that you were taught differently by your teachers);

**NOTE:** BMC1: this exemption applies regardless of whether your teachers' instruction is correct.  
and there is no offense  
3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa:*

OFFENSES 1. [Sg 12](#): continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya:*

1. [Pc 71](#): saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.
2. [Pc 73](#): feigning ignorance of a Pāṭimokkha rule that you broke.

PC 55

## Trying to frighten a bhikkhu

OBJECT § A bhikkhu.

**NOTE:** PERCEPTION: if it is a bhikkhu, you would incur the full offense regardless of whether you perceive that it is a bhikkhu or if you are in doubt.

INTENTION § Wanting to frighten him.

EFFORT § Arranging a frightening sight, sound, smell, taste, or tactile sensation (BMC1: e.g., making a ghostly wail outside of the bhikkhu's window) or describing dangers from ghosts, robbers, or wild animals.

**NOTE:** RESULT: VIBH: you would incur the full offense regardless of whether the other bhikkhu is frightened.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is a non-bhikkhu.

**NOTE:** PERCEPTION: if it is a non-bhikkhu, you would incur this Dk regardless of whether you perceive that it is a non-bhikkhu or if you are in doubt.

**NOTE:** RESULT: you would incur this Dk regardless of whether the non-bhikkhu is frightened.

§ There is no offense

NON-OFFENSES

INTENTION & EFFORT

1. for arranging a sight, sound, smell, taste, or tactile sensation without intending to frighten him;
2. for describing dangers from ghosts, robbers, or wild animals without intending to frighten him;

and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya*:

RELATED  
OFFENSES

1. Pc 77: saying to a bhikkhu that he might have broken a Vinaya rule—solely to provoke anxiety in him.

### Lighting a fire to warm yourself without a suitable reason

PC 56

§ You—when you aren't ill.

OBJECT

*Ill.* You can get by comfortably without warming yourself.

**NOTE: PERCEPTION:** if you aren't ill, you would incur the full offense regardless of whether you perceive that you aren't ill or if you are in doubt (BMC1, based on the VIBH: i.e., be sure that it is necessary for your health before lighting a fire for warmth).

§ Lighting a fire or getting one lit.

EFFORT

*Lighting a fire.* COMM: includes adding new fuel to a fire. BMC1: includes lighting a flame in heating systems (e.g., gas heaters) but doesn't include heating systems that don't require lighting a flame (e.g., solar or electric heating systems).

*Getting one lit.* Commanding someone to light a fire (it is a Pc for the command and another Pc when the person lights the fire; it is a single Pc if, with a single command, the person lights multiple fires).

§ To warm yourself.

INTENTION

§ *Dukkaṭa*:

DERIVED  
OFFENSES

OBJECT & PERCEPTION

1. If you are ill but perceive that you aren't ill or if you are in doubt.



EFFORT

- 2. ABP: holding up a firebrand; BD: picking up a fallen firebrand; BMC1: returning a burning piece of fuel to a fire.

NON-OFFENSES § There is no offense

OBJECT & PERCEPTION

- 1. if you are ill and perceive that you are ill;

EFFORT

- 2. if you didn't light it or command someone to light it;
- 3. if you warm yourself at [ABP: flameless coals; BD: raked-out embers; BMC1: raked-out coals];
- 4. BMC1, based on the VIBH: if you word it right (*kappiya-vohāra*) (i.e., you make an indirect statement without expressly commanding someone to light it);

INTENTION

- 5. if you light a lantern, torch, or sauna;
- 6. if you have a suitable reason (BMC1: e.g., boiling water);
- 7. if there are dangers (COMM: e.g., you need to make snake-bite medicine, you are surrounded by robbers, or you are disturbed by non-humans or beasts of prey);

and there is no offense

- 8. ABP; BD: if you are insane or the first offender.

*Insane. See Pr 1, NON-OFFENSES, #4.*

RELATED § *Pācittiya*:

OFFENSES

- 1. Pc 10: lighting a fire on genuine soil.
- 2. Pc 11: damaging a living plant for fuel.

RELATED

ALLOWANCES

§1. MV.6.14.6: a bhikkhu bitten by a snake may make and consume an antidote made of urine, excrement (burned in fire), ash, and soil without the antidote being formally given.

**NOTE:** COMM: if you damage a living plant (e.g., fell a tree for fuel), dig soil, or light a fire to make snake-bite medicine, you are exempt from Pc 10, 11, & 56.

- 2. CV.5.32.1: lighting a counter-fire to ward off an approaching wildfire. COMM: includes cutting grass and digging soil to contain a wildfire (BMC1: except if an unordained person is avail-

able to do so or if the fire can be put out using nothing but water).

3. CV.5.14.1–5, 16.1, 17.2: (sauna protocols).

### **Bathing more frequently than once a half-month, except on a proper occasion**

PC 57

§ To finish bathing—within a half-month of your previous bath.

EFFORT

**NOTE:** PERCEPTION: if it is within a half-month of your previous bath, you would incur the full offense regardless of whether you perceive that it is within a half-month of your previous bath or if you are in doubt.

§ *Dukkaṭa:*

DERIVED  
OFFENSES

EFFORT

1. BMC1, based on the VIBH: each time you scrub yourself with *chunam* (bathing powder) or clay (soap) when bathing within a half-month of your previous bath.

EFFORT & PERCEPTION

2. If a half-month has passed since your previous bath but you perceive that a half-month hasn't passed or if you are in doubt.

§ There is no offense

NON-OFFENSES

EFFORT & PERCEPTION

1. if a half-month or more has passed since your previous bath and you perceive that a half-month or more has passed since your previous bath;

INTENTION

2. when crossing [ABP: a body of water; BMC1: a river];
3. if there are dangers (COMM: e.g., if you are being chased by bees and jump into water to escape them);

and there is no offense

4. on a proper occasion;

*Proper occasion.*

- a. ABP: *an occasion of heat and fever*; BD: *when there is hot weather, when there is fever weather*; TAP: *an occasion of dry heat/scorching heat or humid/oppressive heat*. ABP: from when a month-

and-a-half remains of the hot season until the end of the first month of the rainy season.

- b. A *time of illness*. If you don't feel comfortable without bathing.
  - c. A *time of work*. Includes as little work as sweeping your dwelling.
  - d. A *time of going on a journey*. Whenever you will travel, are traveling, or have traveled at least a half-yojana (8 km; ~5 miles).
  - e. A *time of wind and rain*. Whenever a dusty wind blows or at least two or three drops of rain fall on your body.
5. in outlying districts (BMC1, based on MV.5.13: i.e., outside of the middle Ganges Valley);
  6. ABP; BD: if you are insane or the first offender.  
*Insane*. See [Pr 1, NON-OFFENSES, #4](#).

## PC 58

### Wearing an unmarked robe

**OBJECT** § A new robe (i.e., an unmarked robe that is made of allowable material).

*Robe*. **COMM**: a completed, dyed robe that can be worn over the shoulders or around the waist (e.g., includes lower, upper, or outer robes, rains-bathing cloths, and skin-eruption cloths but doesn't include other cloth requisites [e.g., sitting cloths, handkerchiefs, or shoulder bags]).

*Marked*. There are three subfactors:

1. *Color*. Green (*nīla*), brown, or black. BMC1: *nīla* can mean green or blue so a blue mark is allowable.
2. *Shape*. **COMM**: Only round marks in at least one corner of the robe are allowable. Lines or angular marks (BMC1: e.g., squares, triangles, stars) aren't allowable.
3. *Size*. It may be as small as the tip of a blade of grass. **COMM**: no smaller than a bedbug's back and no larger than the iris of a peacock's eye.

**NOTE**: BMC1: the present custom in Thailand is to make three small dots in one corner of the robe.

For more on marking requisites, see [app. 2](#).

**NOTE:** BMC1: the COMM’s prohibitions regarding the shape and size of the mark aren’t binding because they have no basis in the Canon or the Great Standards.

**NOTE:** PERCEPTION: if it is an unmarked robe, you would incur the full offense regardless of whether you perceive that it is an unmarked robe or if you are in doubt.

*Allowable material.* See NP 1, OBJECT.

**NOTE:** BMC1, based on the COMM: includes shoulder cloths (*amsa*) or any cloth requisites worn around the body (e.g., a shawl or bath towel).

§ Using it. EFFORT  
Using. K/COMM: wearing it over the shoulders or around the waist.

§ *Dukkaṭa:* DERIVED  
OFFENSES  
EFFORT & PERCEPTION  
1. Using a marked robe that you perceive as unmarked or if you are in doubt.

§ There is no offense NON-OFFENSES  
OBJECT  
1. for using other cloth requisites that aren’t marked (COMM: e.g., sitting cloths, handkerchiefs, or shoulder bags);  
2. BMC1, based on the VIBH: for trying on a robe that hasn’t been dyed;

OBJECT & EFFORT  
3. for using a robe after marking it;  
4. for using a marked robe if  
a. the mark has worn off;  
b. the marked part has torn off or been destroyed;  
c. it is mended with unmarked cloth (BMC1: or darned);  
d. ABP: “a strip of cloth is bound along the seam”; BMC1: a new hem is added to it.

OBJECT & PERCEPTION  
5. if it is marked and you perceive that it is marked;

and there is no offense

6. K/COMM, based on NP 6: for wearing unmarked cloth when your robes were snatched away or destroyed;

7. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

## PC 59

### Using robe-cloth that is under shared ownership

OBJECT § Robe-cloth that is under shared ownership.

*Robe-cloth.* See NP 1. K/COMM: or an alms bowl.

*Shared ownership (vikappana).* BMC1, based on NP 1, MV.8.20.2, MV.8.21.1: an arrangement that allows a bhikkhu to store robe-cloth, rains-bathing cloth, or skin-eruption cloth for any length of time without it being counted as extra cloth.

**NOTE:** BMC1, based on MV.8.20.2: the following items can't be put under shared ownership: the basic set of three robes, miscellaneous requisites (*parikkhāra-cola*), handkerchiefs, and sitting cloths.

EFFORT § Using it if the shared ownership wasn't rescinded.

**NOTE:** PERCEPTION: if the shared ownership wasn't rescinded, you would incur the full offense regardless of whether you perceive that the shared ownership wasn't rescinded or if you are in doubt.

DERIVED § *Dukkaṭa:*

OFFENSES EFFORT & PERCEPTION

1. If the shared ownership was rescinded but you perceive that the shared ownership wasn't rescinded or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. ABP; BD: if the person gives the item;

EFFORT

2. if you take the item on trust;

*Take the item on trust.* MV.8.19.1: there are five factors for this arrangement:

a. The person is a friend or acquaintance.

b. The person is an intimate.

- c. The person said something about it (COMM: e.g., You may take any of my property you want).
- d. The person is alive.
- e. You know that the person will be pleased to know that you took it.

**NOTE:** BMC1: the K/COMM suggests that shared ownership is automatically rescinded if you take the item on trust.

**EFFORT & PERCEPTION**

3. if the shared ownership was rescinded and you perceive that the shared ownership was rescinded;  
and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

**Hiding a bhikkhu's bowl, robe, sitting cloth, needle box, or belt as a joke or to annoy him**

Φc 60

§ A bhikkhu's bowl, robe, sitting cloth, needle box, or belt.

OBJECT

*Robe.* See NP 1.

*Needle box.* Includes empty cases and cases containing needles.

**NOTE:** PERCEPTION: if the owner of the item is a bhikkhu, you would incur the full offense regardless of whether you perceive that the owner of the item is a bhikkhu or if you are in doubt.

§ Hiding it or having someone hide it (a Pc for the request, command, or suggestion and another Pc when the other person does as you say. It is a single Pc if, with a single request, command, or suggestion the other person hides multiple items).

EFFORT

§ ABP: intending enjoyment; BD: desiring amusement; BMC1: doing it as a game; s/COMM: for fun or out of malice.

INTENTION

§ *Dukkaṭa:*

DERIVED

OBJECT

OFFENSES

- 1. If it is another item [BMC1: not mentioned in the rule].
- 2. If it is any item that belongs to a non-bhikkhu.

**NOTE: PERCEPTION:** if the owner of the item isn't a bhikkhu, you would incur this Dk regardless of whether you perceive that the owner of the item isn't a bhikkhu or if you are in doubt.

NON-OFFENSES § There is no offense

INTENTION

1. if it isn't done as a game;
  2. if you properly put away items that were improperly put away;
  3. if you intend to teach Dhamma;
- and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pācittiya:*

OFFENSES 1. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.

*Dukkaṭa:*

1. Pc 54: showing disrespect after being admonished by a bhikkhu if the admonition isn't about a Vinaya rule but is for the sake of being "self-effacing, scrupulous, inspiring; for lessening [defilement] or arousing energy."
2. cv.5.9.5: hanging up an alms bowl [on a peg on a wall] or setting it down on a bed or bench or in your lap or in a sunshade/umbrella.

## THE ANIMAL CHAPTER

### PC 61

#### Deliberately killing an animal

OBJECT § A living animal [BMC1, based on mv.6: visible to the naked eye].

PERCEPTION § Perceiving it as a living animal.

INTENTION § Having willed, having made the decision knowingly and consciously.

*Having willed.* COMM: having willed, having planned, with a murderous intention.

*Having made the decision.* COMM: having summed up a reckless mind-state, “crushing” through the power of an attack.

*Knowingly.* Knowing that it is a being.

*Consciously.* You are aware that your actions are depriving the animal of life.

**NOTE:** BMC1, based on the VIBH: this factor is fulfilled only when you act on a clear and conscious decision to kill it.

**NOTE:** BMC1: killing with compassionate motives (i.e., mercy killing) also fulfills this factor.

§ Whatever you do to cause the animal to die. COMM, based on the VIBH to Pr 3: e.g., causing it to die EFFORT

1. with your body;
2. by throwing;
3. with a stationary device;
4. by commanding or suggesting to someone;

**NOTE:** BMC1, based on MV.5.10.10: There is no allowance for wording things right (*kappiya-vohāra*). This rule differs from Pr 3 in that *commanding* here includes suggestions whereas in Pr 3 it doesn't.

**NOTE:** BMC1: includes causing the animal to die

5. COMM to Pr 3: by magical formula;
6. COMM to Pr 3: by psychic powers.

§ ABP: “one cuts off [or] stops the life-faculty, one disrupts [its] continuity” (BMC1: i.e., the animal dies). RESULT

§ *Dukkaṭa:* DERIVED  
OFFENSES  
PERCEPTION

1. If you are in doubt about whether it is a living animal, regardless of whether it is a living animal.

PERCEPTION & EFFORT

2. Attempting to kill something that isn't a living animal if you perceive that it is a living animal.

EFFORT

3. BMC1, based on the VIBH to Pr 3: the first effort that touches the animal's body when you are trying to kill it.



EFFORT & RESULT

4. BMC1, based on the VIBH to Pr 3: if the animal merely experiences pain from your attempt to kill it.

NON-OFFENSES § There is no offense

PERCEPTION

1. if you perceive that it isn't a living animal, regardless of whether it is a living animal;

INTENTION

2. for unintentionally, unthinkingly, or unknowingly causing it to die;
3. if you aren't intending to cause death (BMC1: e.g., giving medicine to a sick dog that inadvertently dies because of the medicine);

and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Pārājika:*

- OFFENSES 1. Pr 3: intentionally killing a human.

*Thullaccaya:*

1. Pr 3: intentionally killing a yakkha, nāga, or peta (COMM: includes devas).

*Pācittiya:*

1. Pc 20: knowingly pouring water containing beings onto grass or clay; COMM: knowingly pouring into such water anything that would kill them.
2. Pc 62: using water that you know contains beings that will die from its use.

*Dukkaṭa:*

1. Pc 74: COMM: hitting an animal out of anger.

## PC 62

**Using water that you know contains beings that will die from its use**

OBJECT § Water containing beings [BMC1, based on MV.6: that are visible to the naked eye].

§ You know it yourself, or others tell you, that the water contains beings that will die from its use. PERCEPTION

§ Using it. EFFORT  
**NOTE:** BMC1: unlike Pc 20, there is no offense for getting someone else to use it.

§ *Dukkaṭa:* DERIVED  
OBJECT & PERCEPTION OFFENSES  
1. If it doesn't contain beings [CBMC1, based on the VIBH: that will die from its use] but you perceive that it contains beings [CBMC1, based on the VIBH: that will die from its use].  
PERCEPTION  
2. If you are in doubt about whether it contains beings [CBMC1, based on the VIBH: that will die from its use], regardless of whether it contains beings [CBMC1, based on the VIBH: that will die from its use].

§ There is no offense NON-OFFENSES  
OBJECT & PERCEPTION  
1. if you know it doesn't contain beings;  
PERCEPTION  
2. if you perceive that it doesn't contain beings, regardless of whether it doesn't contain beings;  
3. if you know that the beings won't die from its use; and there is no offense  
4. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Pācittiya:* RELATED  
1. Pc 20: knowingly pouring water containing beings onto grass OFFENSES  
or clay; COMM: knowingly pouring into such water anything that would kill them.  
2. Pc 61: deliberately killing an animal.

§ 1. cv.5.13.1: water-strainers are allowable for removing dirt and beings from water before using the water. RELATED ALLOWANCES

2. COMM to Sg 13: watering plants or getting someone to water them if the plants are for shade or part of a decorative garden or a forest.

## PC 63

### Agitating to reopen an issue that you know was properly dealt with

**OBJECT** ¶ An issue settled according to [ABP: Dhamma; BD: the rule; TAP: the law/rule] (BMC1: i.e., that has been properly dealt with).

*According to Dhamma.* Carried out according to [ABP: the Dhamma; BD: the rule; TAP: the law/rule], the Vinaya, and the Teacher's instructions.

*Issue (adhikaraṇa).* There are four types:

1. *Dispute issues (vivādādhikaraṇa).* BMC1, based on the KDKS: issues related to disagreements over Dhamma & Vinaya that a Saṅgha must deal with by declaring which side is right.
2. *Accusation-issues (anuvādādhikaraṇa).* BMC1, based on the KDKS: issues related to accusations about offenses that a Saṅgha must deal with by judging whether the accusations are true.
3. *Offense-issues (āpattādhikaraṇa).* BMC1, based on the KDKS: issues related to the commission of offenses that a Saṅgha must deal with by having the offender undergo the appropriate penalty (e.g., confession, penance, or expulsion).
4. *Duty-issues (kiccādhikaraṇa).* BMC1, based on the KDKS: Saṅgha transactions that a Saṅgha must perform properly (e.g., an ordination or the Pāṭimokkha recitation).

*Properly dealt with.* BMC1, based on the VIBH, KDKS: dealt with according to the procedures in the Vinaya, dealt with by a complete group, and performed on someone who meets the qualifications for the transaction.

**NOTE:** BMC1: an issue that was improperly dealt with may be reopened for reconsideration but an issue that was properly dealt with can't be reopened.

**PERCEPTION** ¶ Knowing and perceiving a valid transaction as valid (BMC1: i.e., knowing that the issue was properly dealt with).

*Knowing.* ABP: you know it yourself (BMC1: i.e., you were directly involved in the transaction), or others tell you, or he (CBMC1, based

on BMC1: i.e., the bhikkhu on whom the transaction was performed) tells you.

§ Saying [BMC1: in the presence of another bhikkhu] that The issue wasn't carried out, It was poorly carried out, It should be carried out again, It wasn't settled, It was poorly settled, or It should be settled again (BMC1: i.e., saying the issue was improperly dealt with). EFFORT

§ *Dukkaṭa*: DERIVED  
OFFENSES  
OBJECT & PERCEPTION  
1. If you perceive an invalid transaction as valid.  
PERCEPTION  
2. If you are in doubt about the validity of the transaction, regardless of whether it is valid.

§ There is no offense NON-OFFENSES  
PERCEPTION  
1. if you perceive the transaction is invalid, regardless of whether it is invalid—i.e. you know that the transaction was  
a. not done in accordance with [ABP: Dhamma; BD: the rule; TAP: the law/rule];  
b. dealt with by an incomplete group;  
c. performed on someone who didn't meet the qualifications for the transaction.  
and there is no offense  
2. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Pācittiya*: RELATED  
OFFENSES  
1. [Pc 79](#): complaining about a Saṅgha transaction that you consented to if you perceive the transaction was carried out in accordance with the rule.  
2. [Pc 80](#): leaving a Saṅgha meeting during a valid transaction that you perceive as valid without first consenting to it and with the intent to invalidate it.  
3. [Pc 81](#): complaining that the Saṅgha acted out of favoritism after participating in a Saṅgha transaction bestowing robe-cloth on a Saṅgha official.

**Concealing another bhikkhu’s serious offense to protect him from the penalty or from the remarks of others**

OBJECT § A serious offense committed by another bhikkhu.  
*Serious offense.* A Pr or Sg.

PERCEPTION § Knowing that the offense is serious.  
*Knowing.* ABP: you know it yourself, or others tell you, or he (CBMC1, based on BMC1: i.e., the offender) tells you.

INTENTION § Wanting to hide the offense from other bhikkhus for fear that they will reprove him or make him abashed (BMC1: i.e., to prevent a Saṅgha transaction from being carried out against him or to protect him from the remarks of others).  
*Saṅgha transaction.* See BMC1, pp. 484–86 & BMC2, chap. 12.

EFFORT § BMC1, based on the VIBH: abandoning your duty to tell a suitable bhikkhu about the serious offense. COMM: includes telling or asking another bhikkhu to abandon his duty to tell as well as complying with another bhikkhu’s request to abandon your duty to tell.  
*Suitable bhikkhu.* BMC1, based on the COMM to CV.3: a bhikkhu of common affiliation and in good standing. BMC1, based on the VIBH: a suitable bhikkhu wouldn’t have to be on congenial terms with you or the offender. CBMC1: excludes the offender.

*Common affiliation.* See Sg 10, OBJECT, #1.

*Good standing.* BMC1: he isn’t suspended or undergoing penance or probation.

**NOTE:** COMM: this factor would be fulfilled if you tell a suitable bhikkhu after initially abandoning your duty to tell.

**NOTE:** *shared responsibility.* BMC1, based on the COMM: telling another bhikkhu to help hide the offender’s offense also fulfills this factor. If that bhikkhu abandons his duty to tell a suitable bhikkhu, he would also incur an offense under this rule, as would all co-conspirators who try to conceal the offense.

**NOTE:** BMC1: once you tell a suitable bhikkhu, you don’t have to tell anyone else.

§ *Dukkaṭa*:

DERIVED  
OFFENSES

OBJECT

1. If it is a non-serious offense.

*Non-serious*. BMC1 on Pc 9, based on the VIBH: any offense other than a Pr or Sg.

**NOTE: PERCEPTION:** if it is a non-serious offense, you would incur this Dk regardless of whether you perceive that it is a non-serious offense or if you are in doubt.

2. If it is an unordained person's serious or non-serious misconduct.

*Serious*. COMM: breaking any of the first five precepts [BMC1: for novices and female trainees].

*Non-serious*. BMC1, based on the COMM: any misconduct other than breaking any of the first five precepts.

*Unordained person*. BMC1: a bhikkhunī, female trainee, or a male or female novice.

OBJECT & PERCEPTION

3. If you perceive the serious offense as non-serious or if you are in doubt.

§ There is no offense

NON-OFFENSES

INTENTION

1. if you think that telling will lead to strife or a split in the Saṅgha;
2. if you think the offender might create dangers;  
*Dangers*. Dangers to life or to the holy life.
3. if you aren't motivated by a desire to conceal the offense (BMC1: e.g., if you don't tell the first suitable bhikkhu you meet because you are planning to tell a more suitable bhikkhu);
4. ABP: for "[thinking] He will be known by his own action" (BMC1: i.e., you think that the offender's behavior will betray him so there is no need to tell);

EFFORT

5. if you can't find a suitable bhikkhu to tell;  
and there is no offense
6. ABP; BD: if you are insane or the first offender.  
*Insane*. See [Pr 1, NON-OFFENSES, #4](#).

RELATED § *Saṅghādisesa*:

OFFENSES 1. **Sg 8**: unfoundedly accusing a bhikkhu of a Pr because you want him expelled.

*Pācittiya*:

1. **Pc 9**: telling an unordained person about another bhikkhu's serious offense without authorization from the Saṅgha.
2. **Pc 12**: continuing to be evasive or keeping silent to conceal your offense when questioned in a Saṅgha meeting—after a formal charge of evasive speech or causing frustration was brought against you.

¶ Pc 65

**Being the preceptor in the full ordination of a male you know is less than twenty years old**

OBJECT § A male who is less than twenty years old.

**NOTE:** BMC1, based on MV.1.75: age is counted from the time consciousness first arises in the womb (i.e., conception). BMC1: this is traditionally calculated by adding six months to the person's years since birth.

**NOTE:** if he is less than twenty years old when he is ordained, he doesn't count as a bhikkhu [BMC1: and is only a novice]—BMC1, based on the VIBH: regardless of whether he or anyone else knows that he is less than twenty years old.

PERCEPTION § Knowing that he is less than twenty years old.

*Knowing.* ABP: you know it yourself, or others tell you, or he (CBMC1, based on BMC1: i.e., the ordinand) tells you.

EFFORT § Upon completion of the third announcement (when you are the preceptor in the full ordination of the ordinand).

**NOTE:** CBMC1, based on MV.1.28.3: the transaction statement is composed of one motion and three announcements.

DERIVED § *Dukkaṭa*:

OFFENSES OBJECT & PERCEPTION

1. If he is twenty years old or older but you perceive that he is less than twenty years old.

PERCEPTION

- 2. If you are in doubt about whether he is less than twenty years old, regardless of whether he is less than twenty years old.

OBJECT & EFFORT

- 3. ABP: for seeking a group, a teacher, a bowl, a robe, or an ordination territory with the intent to ordain him (BMC1: i.e., it is a Dk for each step in arranging the ordination if you know that he is less than twenty years old).

EFFORT

- 4. ABP; BD: upon completion of the motion.
- 5. ABP; BD: upon completion of the first two announcements (two Dks).
- 6. ABP; BD: for the group and for the teacher (BMC1: i.e., the other bhikkhus participating in the ordination) upon completion of the third announcement.

§ There is no offense

NON-OFFENSES

PERCEPTION

- 1. if you perceive that he is twenty years old or older, regardless of whether he is twenty years old or older; and there is no offense
- 2. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

**Traveling by arrangement from one village to another with a group of thieves that you know are thieves**

PC 66

§ A caravan of thieves.

OBJECT

*Caravan of thieves.* Any group (BMC1, based on the VIBH: two or more thieves) that committed a theft, is going to commit a theft, is planning to evade a tax, or is planning to “rob the king” (COMM: i.e., planning to cheat the government. BMC1: includes smugglers or people trading in contraband).

§ Knowing that it is a caravan of thieves.

PERCEPTION

*Knowing.* ABP: you know it yourself, or others tell you, or he (CBMC1: one of the thieves) tells you.



EFFORT § See Pc 27.

DERIVED § *Dukkāṭa*:

OFFENSES OBJECT & PERCEPTION

1. If it isn't a caravan of thieves but you perceive that it is a caravan of thieves.

PERCEPTION

2. If you are in doubt about whether it is a caravan of thieves, regardless of whether it is a caravan of thieves.

EFFORT

3. If you propose the arrangement, they don't verbally agree to the arrangement, and you travel together as proposed.

NON-OFFENSES § There is no offense

1–5. See Pc 27, #1–3, 5, 6 (substitute *caravan of thieves* for *bhikkhū*);

PERCEPTION

6. if you perceive that it isn't a caravan of thieves, regardless of whether it isn't a caravan of thieves.

## Φc 67

### Traveling by arrangement with a female from one village to another

OBJECT § See Pc 7.

**NOTE:** BMC1: it is a Pc for each female you travel with by prior arrangement.

EFFORT § See Pc 27.

BMC1: § *Traveling with a female by public transport*. This rule extends to CURRENT traveling with a female by prior arrangement on the same public PRACTICE transport.

*Traveling with a female by private transport*. COMM, based on MV.5.10.3: a bhikkhu may ride in a vehicle driven by a woman or man.

**NOTE:** CBMC1, based on BMC1: In some Saṅghas, it is allowable to travel in a vehicle driven by a female as long as another knowledgeable male is present in the vehicle (Pc 44)—and you don't propose an arrangement to travel with the female or verbally agree to an arrangement to travel with the female. In other Saṅghas, it

isn't allowable to travel in a vehicle driven by a female because the agreement by prior arrangement is considered implicit (Pc 67). The wise policy is to follow the interpretation of your Saṅgha—as long as you don't propose an arrangement to travel with a female or verbally agree to an arrangement to travel with a female.

**NOTE:** CBMC1, based on the K/COMM, BMC1: not all implicit means of agreement fulfill the subfactor of *making an arrangement* (K/COMM: e.g., remaining silent in response to the proposal to travel together [though gestures would count as verbal agreement]; BMC1, based on the VIBH, COMM: e.g., mentioning only your own travel plans [e.g., 'll go]).

§ *Dukkaṭa:*

OBJECT

1. If it is a paṇḍaka, female yakkha, female peta, or animal in the form of a female (e.g., a nāga) [BMC1, based on the VIBH: regardless of whether you perceive that it is the paṇḍaka, female yakkha, female peta, or animal in the form of a female or if you are in doubt].

OBJECT & EFFORT

2. If you propose the arrangement, the female doesn't verbally agree to the arrangement, and you travel together as proposed.

OBJECT & PERCEPTION

3. If it isn't a female but you perceive that it is a female or if you are in doubt.

DERIVED  
OFFENSES

§ There is no offense

OBJECT & PERCEPTION

1. if it isn't a female and you perceive that it isn't a female;

**NOTE:** CBMC1, based on the VIBH: excludes paṇḍakas, female yakkhas, female petas, or animals in the form of a female (which are grounds for a Dk).

and there is no offense

- 2–6. See Pc 27, #1–3, 5, 6 (substitute *female* for *bhikkhunī*).

NON-OFFENSES

§ *Pācittiya:*

1. Pc 27: traveling by arrangement with a bhikkhunī from one village to another.

RELATED  
OFFENSES

2. **Pc 28**: traveling by arrangement with a bhikkhunī upriver or downriver in the same boat, except when crossing a river.
3. **Pc 66**: traveling by arrangement from one village to another with a group of thieves that you know are thieves.

## Ph 68

### Continuing to insist that an obstruction isn't an obstruction after the third announcement of a formal rebuke

**OBJECT** § *An obstruction.* **COMM:** Anything that acts as an obstacle to the attainment of heaven or emancipation. There are five categories:

1. *Actions.* Patricide, matricide, murdering an arahant, wounding a Buddha, or causing a schism in the Saṅgha.
2. *Defilements.* Firmly held wrong views (s/COMM: e.g., determinism, fatalism, or annihilationism).
3. *Fruits of past actions.* Birth as an animal. **BMC1:** see the story of the nāga in **BMC2**, pp. 224–26.
4. *Verbal abuse.* reviling a noble one (as long as you haven't asked for forgiveness).
5. *Intentional transgressions.* Intentionally violating a Vinaya rule (**BMC1:** as long as you haven't undergone the appropriate penalty).

**EFFORT** § Insisting on an evil view after the third announcement of a valid, formal rebuke transaction.

*Evil view.* That an obstruction isn't an obstruction.

*Transaction.* See **BMC1**, pp. 489–90 & **BMC2**, chap. 12.

**NOTE: PERCEPTION:** if the rebuke transaction is valid, you would incur the full offense regardless of whether you perceive that the rebuke transaction is valid or if you are in doubt.

**PROCEDURE** § **BMC1**, based on the **VIBH**: if bhikkhus hear you assert an evil view, & **DERIVED** it is their duty to

**OFFENSES** 1. admonish you three times in private;

**NOTE:** **BMC1**, based on the **VIBH**: if you abandon your evil view after being admonished three times in private, you incur no penalty and nothing further needs to be done.

*Dukkaṭa:*

EFFORT

- a. (for bhikkhus who have heard you assert an evil view) Neglecting to admonish a bhikkhu who has asserted an evil view.
- b. If you don't abandon your evil view after being admonished three times in private.

**NOTE: COMM:** the admonition must be done in person and not by letter or messenger.

2. admonish you formally three times in a Saṅgha meeting;

**NOTE: BMC1,** based on the **VIBH:** if you abandon your evil view before the third admonition, nothing further needs to be done.

*Dukkaṭa:*

EFFORT

- a. If you don't abandon your evil view after being formally admonished three times in a Saṅgha meeting.
3. formally rebuke you using one motion and three announcements.

On the motion and announcements, see BMC1, app. 8.

*Dukkaṭa:* you incur another Dk

EFFORT

- a. if you don't abandon your evil view by the end of the motion (but before the three announcements);
- b. for each of the first two announcements of a valid, formal rebuke.

**NOTE: PERCEPTION:** if it is a valid transaction, you would incur these Dks regardless of whether you perceive that it is a valid transaction or if you are in doubt.

**NOTE: BMC1:** unlike [Sg 10–13](#), the **VIBH** doesn't say that the offenses you would incur for the first two announcements are nullified once you incur the full offense.

**NOTE: FURTHER ACTION:** the Saṅgha can suspend you after the third announcement if you don't see the offense or refuse to undergo the penalty.

On suspension, see BMC2, chap. 20.

*Don't see the offense.* Refusing to acknowledge that the act is an offense (MV.9.1.3; CV.11.1.10).

NON-OFFENSES § There is no offense

PROCEDURE

1. if you go unadmonished;
2. if you renounce your evil view after being admonished in private;

and there is no offense

3. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa*:

- OFFENSES
1. Sg 10: continuing to try to form a schismatic group or take a position that is grounds for schism—after the third announcement of a formal rebuke.
  2. Sg 12: continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya*:

1. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.
2. Pc 71: saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.

Pc 69

**Communing, affiliating, or lying down under the same roof with a suspended bhikkhu whom you know is under suspension**

OBJECT § A bhikkhu who has been suspended through a [BMC1: valid] Saṅgha transaction and hasn't been reinstated.

*Suspension.* CV.1.25–35: a bhikkhu may be suspended for any of the following reasons:

1. He refuses to renounce an evil view. See Pc 68, EFFORT.
2. He refuses to see an offense (BMC1: i.e., he admits to engaging in an act forbidden by the rules but refuses to acknowledge that it is an offense).
3. He refuses to make amends for an offense (i.e., he admits to engaging in an act forbidden by the rules but refuses to undergo the penalty).

BMC1, based on the VIBH: this factor is fulfilled by a bhikkhu suspended for #1 and hasn't been reinstated. COMM: a bhikkhu suspended for #2 or #3 would also fulfill this factor.

*Saṅgha transaction.* See BMC1, pp. 489–90 & BMC2, chap. 12.

§ Knowing that he is under suspension (and hasn't been reinstated). PERCEPTION  
*Knowing.* ABP; BD: you know it yourself, or others tell you, or he (CBMC1, based on BMC1: i.e., the suspended bhikkhu) tells you.

§ Communing, affiliating, or lying down in the same dwelling with him. EFFORT

*Communing.* Sharing [ABP; BD: food; BMC1: any material object] or sharing Dhamma (i.e., reciting Dhamma for him or getting him to recite Dhamma). If you recite line-by-line, it is a Pc for each line. If you recite syllable-by-syllable, it is a Pc for each syllable.

*Affiliating.* Participating in a Saṅgha transaction with him (e.g., the Pavāraṇa).

*Lying down in the same dwelling.* Lying down at the same time in a dwelling with the same roof [BMC1: regardless of whether the dwelling is walled and regardless of who lies down first] (if either of you get up and lie down again, you incur another Pc). K/COMM: this factor would still be fulfilled if you are lying down in a room that isn't connected by any entrance with the room in which he is lying down.

§ *Dukkaṭṭa:* DERIVED  
OBJECT & PERCEPTION OFFENSES

1. If he isn't under suspension but you perceive that he is under suspension.
2. BMC1: if the suspension transaction was invalid but you perceive that it is valid.

PERCEPTION

3. If you are in doubt about whether he is under suspension, regardless of whether he is under suspension.
4. BMC1: if you are in doubt about the validity of the suspension transaction, regardless of whether it is valid.

§ There is no offense NON-OFFENSES  
OBJECT & PERCEPTION

1. if you know that he isn't under suspension (CBMC1: if he isn't under suspension and you perceive that he isn't under suspension);

2. if you know that he has been reinstated (CBMC1: i.e., if he has been reinstated and you perceive that he has been reinstated);
3. if you know that he has renounced his evil view (BMC1: even if he hasn't been reinstated) (CBMC1: i.e., if he has renounced his evil view and you perceive that he has renounced his evil view);
4. BMC1: if the suspension transaction was valid but you perceive that it was invalid;

PERCEPTION

5. if you perceive that he isn't under suspension, regardless of whether he isn't under suspension;
  6. BMC1: if you perceive that he has been reinstated, regardless of whether he has been reinstated;
  7. BMC1: if you perceive that he has renounced his evil view, regardless of whether he has renounced his evil view;
- and there is no offense
8. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

RELATED § *Pācittiya*:

- OFFENSES
1. [Pc 70](#): befriending, receiving services from, communing, or lying down under the same roof with an expelled novice whom you know is under expulsion.

ΦC 70

**Befriending, receiving services from, communing, or lying down under the same roof with an expelled novice whom you know is under expulsion**

OBJECT § TAP: a novice who says, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them]” (219). COMM: i.e., a novice who is undergoing expulsion as punishment and hasn't renounced his evil view.

*Expulsion.* COMM: There are three types:

1. *Expulsion from affiliation.* Applies only to bhikkhus and bhikkhunīs.
2. *Expulsion from status.* MV.1.60 lists ten grounds for expelling a novice:

- a. He breaks any of the five precepts. COMM to MV.1.60: he may be reinstated if he sees his error and is determined to restrain himself in the future.
  - b. He dispraises the Buddha, Dhamma, or Saṅgha. COMM to MV.1.60: The bhikkhus should instruct him so that he sees his error. If he renounces his evil view, he must undergo punishment (see MV.1.57–58) and be allowed to confess his error so that he may be reinstated.
  - c. He holds to wrong views (COMM: e.g., eternalism, fatalism, or annihilationism). COMM to MV.1.60: (same as b.).
  - d. He rapes a bhikkhunī. COMM to MV.1.60: a novice who rapes a bhikkhunī may not be reinstated as a novice and can't ordain as a novice or bhikkhu for the rest of his life. See BMC2, chap. 14.
3. *Expulsion as punishment.* If the novice asserts an evil view, the bhikkhus should instruct him so that he sees that it is an evil view. If he doesn't renounce it, he should be expelled. Once he renounces it, he may be reinstated.

*Evil view.* See Pc 68, EFFORT.

§ Knowing that he is under expulsion (and hasn't renounced an evil view) PERCEPTION

*Knowing.* ABP: you know it yourself, or others tell you, or he (CBMC1, based on BMC1: i.e., the expelled novice) tells you.

§ Befriending, receiving services from, communing, or lying down in the same dwelling with him. EFFORT

*Befriending.* BMC1, based on the VIBH: making friendly overtures to him with the thought of supplying him with material requisites or instruction in the Dhamma, as a mentor would.

*Receiving services.* ABP; BD: consenting to receiving chunam (bathing powder), clay (soap), toothwood, or mouth-washing water (BMC1: i.e., accepting services a student normally performs for his mentor).

*Communing.* See Pc 69, EFFORT.

*Lying down in the same dwelling.* See Pc 69, EFFORT.



DERIVED § *Dukkaṭa*:

OFFENSES PERCEPTION

1–2. See Pc 69, #1, 3 (substitute *novice* for *bhikkhu* and *expulsion* for *suspension*).

NON-OFFENSES § There is no offense

1–5. See Pc 69, NON-OFFENSES, #1, 3, 5, 7–8 (substitute *novice* for *bhikkhu* and *expulsion* for *suspension*).

RELATED § *Pācittiya*:

OFFENSES 1. Pc 69: communing, affiliating, or lying down under the same roof with a suspended *bhikkhu* whom you know is under suspension.

## THE IN-ACCORDANCE-WITH-THE-RULE CHAPTER

Φc 71

**Saying anything as an excuse to avoid following the rule when being admonished by a *bhikkhu* about a Vinaya rule**

OBJECT § See Pc 54.

EFFORT § ABP: “When spoken to in line with [the Dhamma] ... one says Venerable, I will not train in that training-rule until I question another monk who is competent and knows the Vinaya.” κ/COMM: i.e., saying anything as an excuse to avoid training in line with the rule (BMC1: e.g., I’ll worry about that rule when I come to it; I don’t have time for that right now; I’ve been wondering: do you really think that rule applies in this day and age? It gets in the way of our spreading the Dhamma).

INTENTION § BMC1, based on the VIBH: not wanting to train in line with the rule.

DERIVED § See Pc 54.

OFFENSES

NON-OFFENSES § There is no offense for responding to the admonition by saying

EFFORT

1. I’ll learn about the rule and train in line with it;

2. BMC1, based on the vibh to Pc 54: Such is our teachers' tradition and catechism (BMC1: i.e., saying that you were taught differently by your teachers);

**NOTE:** BMC1: this exemption applies regardless of whether your teachers' instruction is correct.

and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Saṅghādisesa:*

1. Sg 12: continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya:*

1. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.

2. Pc 72: criticizing the Vinaya in the presence of another bhikkhu to disparage it.

3. Pc 73: feigning ignorance of a Pāṭimokkha rule that you broke.

**Criticizing the Vinaya in the presence of another bhikkhu to disparage it**

PC 72

RELATED  
OFFENSES

§ Criticizing the Vinaya in the presence of another bhikkhu [BMC1, based on the vibh, κ/COMM: at any time].

EFFORT

§ See Pc 42.

OBJECT

§ To disparage the Vinaya; COMM: to make the listener skeptical about the Vinaya.

INTENTION

§ BMC1, based on the κDKS: you may be censured or banished if you repeatedly disparage the Dhamma or Vinaya (CV.1.4.1; CV.1.14.2).

FURTHER ACTION

On censure and banishment, see BMC2, chap. 20.

§ *Dukkaṭa:*

DERIVED

OBJECT

OFFENSES

1. Criticizing any other Dhamma in the presence of another bhikkhu.

*Other Dhamma.* BMC1 on Pc 54, based on the COMM: the suttas and mātikās (the basis of the Abhidhamma).

2. Criticizing the Vinaya or any other Dhamma in the presence of an unordained person.

**NOTE: PERCEPTION:** if it is an unordained person, you would incur this Dk regardless of whether you perceive that it is an unordained person or if you are in doubt.

NON-OFFENSES § There is no offense

INTENTION

1. if you don't intend to disparage the Vinaya and suggest that the person master the suttas, the gāthās (verses), or the Abhidhamma before mastering the Vinaya;

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa:*

- OFFENSES
1. Sg 12: continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya:*

1. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.
2. Pc 71: saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.

ΦC 73

### Feigning ignorance of a Pāṭimokkha rule that you broke

OBJECT § A Pāṭimokkha rule.

INTENTION § ABP: “after engaging in misconduct, [the bhikkhu thinks,] Let them believe it was committed by one who didn't know”; BMC1, based on the VIBH: to deceive other bhikkhus into believing that you are ignorant of the rule that you broke.

EFFORT § CBMC1, based on the VIBH: there are three subfactors:

1. You have heard the recitation of the Pāṭimokkha in detail at least two or three times.

Heard the recitation of the *Pāṭimokkha*. BMC1: the VIBH & COMM make no exceptions for bhikkhus whose native language isn't Pāli.

*In detail*. BMC1: in full.

2. You are trying to deceive.

*Deceive*. ABP; BD: “when the *Pāṭimokkha* is being recited, one says, just now I know—apparently this Dhamma also comes in the text, is included in the text, [and] its recitation comes on the fortnight” (ABP) (BMC1: i.e., you speak half-truths to feign ignorance of the rule).

*During the *Pāṭimokkha* recitation*. BMC1, based on the K/COMM: trying to deceive at any time (and not just during the *Pāṭimokkha* recitation) fulfills this subfactor.

3. You were formally charged with deceit through a valid Saṅgha transaction.

*Saṅgha transaction*. See BMC1, pp. 489–90 & BMC2, chap. 12.

**NOTE: PERCEPTION:** if it is a valid transaction, you would incur the full offense regardless of whether you perceive that it is a valid transaction or if you are in doubt.

§ *Dukkaṭa:*

EFFORT

DERIVED  
OFFENSES

1. If you try to deceive without being formally charged with deceit (BMC1, based on the VIBH: it is a Dk for each effort to deceive).

2. If you try to deceive when the transaction was invalid.

**NOTE: PERCEPTION:** if it is an invalid transaction, you would incur this Dk regardless of whether you perceive that it is an invalid transaction or if you are in doubt.

§ There is no offense

INTENTION

NON-OFFENSES

1. if you don't intend to deceive;

EFFORT

2. if you haven't heard the *Pāṭimokkha* [BMC1: in full];

3. if you have heard the *Pāṭimokkha* [BMC1: in full] less than two or three times;

and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa:*

OFFENSES 1. Sg 12: continuing to be difficult to admonish after the third announcement of a formal rebuke.

*Pācittiya:*

1. Pc 1: lying.

2. Pc 54: speaking or acting disrespectfully after being admonished by a bhikkhu about a Vinaya rule.

3. Pc 71: saying anything as an excuse to avoid following the rule when being admonished by a bhikkhu about a Vinaya rule.

## Φc 74

### Hitting a bhikkhu out of anger

OBJECT § See Pc 42.

EFFORT § Giving him a blow (i.e., hitting him with your own body, with something connected to your body, or by throwing something).

**NOTE:** RESULT: BMC1, based on the VIBH: it is irrelevant whether the blow is painful or whether the bhikkhu is hurt.

INTENTION § Out of anger.

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT

1. If it is an unordained person.

*Unordained person.* COMM: includes animals.

**NOTE:** PERCEPTION: if it is an unordained person, you would incur this Dk regardless of whether you perceive that it is an unordained person or if you are in doubt.

NON-OFFENSES § There is no offense

INTENTION

1. BMC1, based on the VIBH: if you aren't motivated by anger;

2. if you are trapped in a difficult situation and, desiring freedom, give a blow. BMC1, based on the COMM: includes self-defense

[BMC1, based on the K/COMM: even if you feel anger while defending yourself];  
and there is no offense

3. ABP; BD: if you are insane or the first offender.  
*Insane. See Pr 1, NON-OFFENSES, #4.*

§ *Saṅghādisesa*:

1. [Sg 2](#): hitting a female out of lust.

*Pācittiya*:

1. [Pc 17](#): evicting a bhikkhu out of anger from a dwelling belonging to the Saṅgha.
2. [Pc 75](#): threateningly gesturing at a bhikkhu out of anger.

### Threateningly gesturing at a bhikkhu out of by anger

PC 75

§ [See Pc 42](#).

OBJECT

§ *Raising the palm of the hand*. Threateningly raising any part of the body or anything connected to the body.

EFFORT

§ Out of anger.

INTENTION

§ *Dukkaṭa*:

OBJECT & INTENTION

DERIVED

OFFENSES

1. [See Pc 74](#) (substitute *hitting* with *threateningly gesturing at*).

EFFORT

2. OLD K/SUB, based on the COMM: accidentally hitting a bhikkhu when you are threateningly raising your hand.

§ [See Pc 74](#).

NON-OFFENSES

**NOTE:** *desiring freedom*. s/COMM: includes raising a hand against an animal that is making a mess (i.e., desiring freedom from the mess). BMC1: *desiring freedom* should be limited to when you are in physical danger.

§ *Saṅghādisesa*:

1. [Sg 2](#): hitting a female out of lust.

RELATED

OFFENSES

*Pācittiya:*

1. [Pc 74](#): hitting a bhikkhu out of anger.

## Ɔc 76

### Unfoundedly accusing a bhikkhu of a Sg

OBJECT § [See Pc 42](#).

PERCEPTION § You haven't seen, heard, or suspected him of committing the offense you are accusing him of committing.

EFFORT § Unfoundedly accusing him [BMC1: to his face] or getting someone to do so.

*Unfoundedly accusing.* [See Sg 8, EFFORT](#).

*Getting someone else to.* [See Sg 8, EFFORT](#).

DERIVED § *Dukkaṭa:*

OFFENSES OBJECT & EFFORT

1. Unfoundedly accusing a bhikkhu of a defect in conduct or view.

*Defect in conduct.* MV.4.16.12: a Tc, Pc, Pd, Dk, or Db.

*Defect in view.* MV.4.16.12: wrong view or a view holding to an extreme.

*Wrong view.* COMM to PV.6.10: mundane wrong view as defined in [MN 117](#) and what is classed as a defect in view in [AN 3.117](#).

*View holding to an extreme.* COMM to PV.6.10: any of the ten views on which the Buddha refused to take a stand (BMC1: see [DN 9](#) & [MN 63](#)).

2. Unfoundedly accusing an unordained person [BMC1, based on the VIBH: of wrongdoing or of a defect in view, or getting someone to do so].

*Unordained person.* BMC1: e.g., a bhikkhunī or a novice.

**NOTE:** PERCEPTION: if it is an unordained person, you would incur this Dk regardless of whether you perceive that it is an unordained person or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT & PERCEPTION

1. if you perceive that the accused bhikkhu committed the offense, regardless of whether he committed the offense;

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Saṅghādisesa:*

1. Sg 8: unfoundedly accusing a bhikkhu of a Pr because you want him expelled.

RELATED  
OFFENSES

*Pācittiya:*

1. Pc 2: accusing a bhikkhu of an offense to insult him.

**Saying to a bhikkhu that he might have broken a Vinaya rule—solely to provoke anxiety in him**

Pc 77

§ See Pc 42.

OBJECT

§ ABP: “saying, I think you were ordained when [you were] less than twenty years old, I think you ate at the wrong time, I think you drank alcohol, I think you sat in private with a woman” (BMC1, based on the vibh: i.e., any direct or indirect statement to the bhikkhu that he might have broken a Vinaya rule [BMC1: even if the act isn’t an offense]).

EFFORT

§ His anxiety is provoked [BMC1, based on the COMM: even for a moment].

RESULT

§ Having willed, having made the decision knowingly and consciously and solely to provoke anxiety in him.

INTENTION

*Having willed.* COMM: having willed, having planned, with the intention of [CBMC1: provoking anxiety].

*Having made the decision.* COMM: having summoned a reckless mind state, “crushing” through the power of an attack (BMC1 to Pr 3: i.e., aggressively overcoming, through a brute act of will, any contrary thoughts or hesitation).

*Knowingly.* COMM: knowing that I am [CBMC1: intentionally provoking anxiety] (s/COMM: i.e., I am making an exertion for the sake of [CBMC1: provoking anxiety].)

*Consciously.* Being aware that your efforts are [CBMC1: provoking anxiety].



DERIVED § *Dukkaṭa*:

OFFENSES OBJECT

1. If it is an unordained person.

**NOTE: PERCEPTION:** if it is an unordained person, you would incur this Dk regardless of whether you perceive that it is an unordained person or if you are in doubt.

NON-OFFENSES § There is no offense

INTENTION

1. ABP: if, “not desiring to induce regret, one says, I think you were ordained when less than twenty years old, I think you ate at the wrong time, I think you drank alcohol, I think you sat in private with a woman. Come, find out, don’t let there be regret for you later” (BMC1: i.e., if provoking anxiety isn’t your sole motive [e.g., out of compassion]);

and there is no offense

2. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

RELATED § *Saṅghādisesa*:

OFFENSES 1. Sg 8: unfoundedly accusing a bhikkhu of a Pr because you want him expelled.

*Pācittiya*:

1. Pc 2: accusing a bhikkhu of an offense to insult him.

2. Pc 76: unfoundedly accusing a bhikkhu of a Sg.

PC 78

**Eavesdropping on bhikkhus involved in an argument to use what they say against them**

OBJECT § Other bhikkhus involved in an argument over an issue (COMM: i.e., disputes [BMC1: or accusations]).

**NOTE: BMC1:** this factor is fulfilled regardless of

1. whether the two sides involved in the issue are confronting each other or one side is talking in private;

2. whether you are already involved in the issue;

3. the number of bhikkhus involved.

**NOTE:** BMC1, based on the VIBH: even a single bhikkhu involved in an argument with an unordained person would fulfill this factor.

*Issue.* See Pc 63, OBJECT.

**NOTE:** PERCEPTION: if they are bhikkhus, you would incur the full offense regardless of whether you perceive that they are bhikkhus or if you are in doubt.

§ BMC1, based on the VIBH: staying in one place and eavesdropping on them without making your presence known. BMC1: includes surreptitiously reading someone else's mail. EFFORT

*Making your presence known.* BMC1, based on the VIBH: you should cough, clear your throat, or otherwise make your presence known (K/COMM: e.g., I'm here).

§ ABP: “[Thinking] After listening to them, I will reprove, remind, counter-reprove, counter-remind him; I will make him ashamed”; INTENTION  
BMC1, based on the VIBH: to use what they say against them in a Saṅgha transaction (reproving, reminding, or reprimanding them) or to make them abashed.

*Saṅgha transaction.* See BMC1, pp. 489–90 & BMC2, chap. 12.

§ *Dukkaṭa:* DERIVED  
OBJECT OFFENSES

1. If they are unordained.

**NOTE:** PERCEPTION: if they are unordained, you would incur this Dk regardless of whether you perceive that they are unordained or if you are in doubt.

EFFORT

2. Going toward them to eavesdrop on them.

3. (when walking in front of or behind them) Speeding up or slowing down to eavesdrop on them.

§ There is no offense NON-OFFENSES  
OBJECT

1. BMC1, based on the VIBH: if they aren't involved in an argument (e.g., if a bhikkhu is sitting in private with a female);

EFFORT

- 2. BMC1, based on the VIBH: if you make your presence known (before listening);

INTENTION

- 3. if you listen with the motive, Having heard their [words], I will abstain, I will refrain, I will grow calm, I will free myself [COMM: by declaring my innocence] (CBMC1: i.e., your motive is other than to use what they say against them or to make them abashed);

and there is no offense

- 4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

Ph 79

**Complaining about a Saṅgha transaction that you consented to**

OBJECT § A valid Saṅgha transaction that you consented to.

*Valid.* BMC1, based on the VIBH, KDKS: dealt with according to the procedures given in the Vinaya, dealt with by a complete group, and performed on someone who meets the qualifications for the transaction.

*Saṅgha transaction.* See BMC1, pp. 484–86 & BMC2, chap. 12.

PERCEPTION § Perceiving it as valid.

EFFORT § Complaining about it (BMC1: i.e., any expression of displeasure with it).

DERIVED § See Pc 63.

OFFENSES

NON-OFFENSES § See Pc 63.

RELATED § *Saṅghādisesa:*

OFFENSES 1. [Sg 13](#): persisting to criticize a banishment transaction performed on you after the third announcement of a formal rebuke.

*Pācittiya:*

1. [Pc 63](#): saying to another bhikkhu that a transaction was improperly dealt with when you know that it was properly dealt with.

2. **Pc 80**: leaving a Saṅgha meeting during a valid transaction that you perceive as valid without first consenting to it and with the intent to invalidate it.
3. **Pc 81**: complaining that the Saṅgha acted out of favoritism after participating in a Saṅgha transaction bestowing robe-cloth on a Saṅgha official.

Φc 80

**Leaving a Saṅgha meeting during a valid transaction that you perceive as valid without first consenting to it and with the intent to invalidate it**

- § A Saṅgha transaction in which a motion has been made (BMC1: i.e., an issue has been raised) but the decision hasn't been announced (BMC1: i.e., the transaction hasn't been completed). **OBJECT**  
*Saṅgha transaction.* See BMC1, pp. 484–86 & BMC2, chap. 12.  
**NOTE:** BMC1, based on the VIBH: the transaction must be valid to fulfill this factor for the full offense.
- § Perceiving it as valid (BMC1: i.e., being validly carried out). **PERCEPTION**
- § BMC1, based on the VIBH: to invalidate it or to prevent the group from completing it. **INTENTION**
- § You go beyond a hatthapāsa (1.25 m; ~4.1 ft) of the bhikkhus in the meeting without first consenting to it. **EFFORT**
- § BMC1, based on CV.9.3: a bhikkhu who has committed this offense could have his pāṭimokkha cancelled so that the Saṅgha can consider further disciplinary action. **FURTHER ACTION**  
 For more on canceling a bhikkhu's pāṭimokkha, see BMC2, pp. 269–70.
- § *Dukkaṭa:* **DERIVED OFFENSES**  
**OBJECT & PERCEPTION**  
 1–2. See Pc 63.  
**EFFORT**  
 3. When you get up to go.  
 4. When you are a hatthapāsa from the group.

NON-OFFENSES § There is no offense

1–2. See Pc 63;

INTENTION

- 3. if you think the transaction will lead to strife, quarreling, a dispute, or a crack or split in the Saṅgha;
- 4. BMC1, based on the VIBH: if you leave with some intention other than to invalidate it [CBMC1, based on BMC1: or to prevent the group from completing it] (VIBH: e.g. you are ill, have something to do for someone who is ill, or are overcome with the need to urinate or defecate).

RELATED § *Pācittiya*:

OFFENSES

- 1. Pc 63: saying to another bhikkhu that a transaction was improperly dealt with when you know that it was properly dealt with.
- 2. Pc 79: complaining about a Saṅgha transaction that you consented to.
- 3. Pc 81: complaining that the Saṅgha acted out of favoritism after participating in a Saṅgha transaction bestowing robe-cloth on a Saṅgha official.

Pc 81

**Complaining that the Saṅgha acted out of favoritism after participating in a Saṅgha transaction bestowing robe-cloth on a Saṅgha official**

OBJECT § You were part of a united Saṅgha that bestowed robe-cloth on a bhikkhu who was chosen through a Saṅgha transaction to be a Saṅgha official.

*Part of a united Saṅgha.* You are in affiliation with the Saṅgha that bestowed the robe-cloth and were in the same territory with them during the transaction (i.e., you were in the meeting) or consented to it.

*Affiliation.* See Sg 10, OBJECT, #1.

*Robe-cloth.* See NP 1, OBJECT

*Saṅgha transaction.* See BMC1, pp. 484–86 & BMC2, chap. 12.

*Saṅgha official.* See Pc 13, OBJECT.

**NOTE: PERCEPTION:** if the transaction [BMC1, based on the COMM, K/COMM: making him a Saṅgha official] was valid, you would incur

the full offense regardless of whether you perceive that the transaction was valid or if you are in doubt.

§ Complaining after the transaction that the Saṅgha acted out of favoritism. EFFORT

*Complaining.* Any expression of displeasure with the Saṅgha about its distribution of requisites.

**NOTE:** BMC1: accusing the Saṅgha of carrying out the transaction improperly (i.e., not in accordance with the rule or with an incomplete assembly) would come under [Pc 63](#).

§ *Dukkaṭa:*

OBJECT

1. If it is any light/inexpensive item other than robe-cloth (e.g., an alms bowl, medicine, or food).
2. If it is any light/inexpensive item (cloth or otherwise) bestowed on a bhikkhu who isn't a Saṅgha official.
3. If it is any light/inexpensive item (cloth or otherwise) bestowed on an [ABP, BD: unordained person; BMC1: novice], regardless of whether he is a Saṅgha official.
4. COMM; K/COMM: if the Saṅgha official was appointed through an invalid transaction.

DERIVED  
OFFENSES

For more on Saṅgha officials and light/inexpensive objects, see BMC2, chap. 18.

§ There is no offense

OBJECT

1. ABP: “When [they were] acting from a condition of desire, aversion, delusion, [or] fear, [thinking] What benefit will be gained by this gift if it goes to waste and is not rightly presented? one criticizes”; BD: “if he criticises, saying: What is the use of giving to one acting by nature from desire, from hatred, from confusion, from fear? For having received it, he will ruin it, he will not look after it properly” (3.66; BD[H&B] 956); BMC1, based on the VIBH: if the Saṅgha official acts out of [BMC1: habitual] desire (BMC1: i.e., favoritism), anger, delusion, or fear (BMC1, based on the VIBH to Pc 13: before or after the Saṅgha bestowed it on him); and there is no offense
2. ABP; BD: if you are insane or the first offender.  
*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

NON-OFFENSES

RELATED § *Pācittiya*:

- OFFENSES
1. **Pc 13**: criticizing a Saṅgha official innocent of bias.
  2. **Pc 63**: saying to another bhikkhu that a transaction was improperly dealt with when you know that it was properly dealt with.
  3. **Pc 79**: complaining about a Saṅgha transaction that you consented to.
  4. **Pc 80**: leaving a Saṅgha meeting during a valid transaction that you perceive as valid without first consenting to it and with the intent to invalidate it.

ΦC 82

**Persuading a donor to give someone else a gift that you know is intended for a Saṅgha**

OBJECT § See NP 30.

PERCEPTION § See NP 30.

EFFORT § Trying to persuade the donor to give the gift to someone else.

**NOTE:** BMC1: there is no allowance for wording things right (*kappiya-vohāra*).

RESULT § The person receives it.

DERIVED § See NP 30.

OFFENSES

NON-OFFENSES § See NP 30.

RELATED § *Nissaggiya Pācittiya*:

- OFFENSES
1. **NP 30**: persuading a donor to give you a gift that you know is intended for a Saṅgha.

## THE VALUABLE CHAPTER

ΦC 83

**Entering a king's sleeping chamber unannounced when the king and queen are in the chamber**

OBJECT § A king in his sleeping chamber with his queen.

*King.* A consecrated (BMC1: crowned) member of the noble warrior class, pure in his lineage through the past seven generations—who is in his sleeping chamber with his queen.

*Sleeping chamber.* Any place where his bed is prepared, even if it is surrounded only by a screen.

§ When both of your feet cross the threshold of the sleeping chamber and your presence wasn't announced. EFFORT

**NOTE:** PERCEPTION: if your presence wasn't announced, you would incur the full offense regardless of whether you perceive that your presence wasn't announced or if you are in doubt.

§ *Dukkaṭa:* DERIVED  
OBJECT & EFFORT OFFENSES

1. When your first foot crosses the threshold of the sleeping chamber.

EFFORT & PERCEPTION

2. If your presence was announced but you perceive that your presence wasn't announced or if you are in doubt.

§ There is no offense NON-OFFENSES  
OBJECT

1. if the king isn't a member of the noble warrior class or hasn't been consecrated;
2. if the king or queen has left the sleeping chamber;
3. if it isn't a sleeping chamber;

EFFORT & PERCEPTION

4. if your presence was announced and you perceive that your presence was announced;

and there is no offense

5. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pācittiya:* RELATED  
OFFENSES

1. Pc 43: to sit intruding on a man and a woman in the private area of their dwelling when at least one of them desires sex with the other.



2. [Pc 44](#): when aiming at privacy, sitting with a female in a private, secluded place without another knowledgeable male present.
3. [Pc 45](#): when aiming at privacy, sitting with a female in a private, unsecluded place without another knowledgeable male [COMM: or female] present.

## PC 84

### Picking up a valuable to put in safekeeping for the owner

**OBJECT** § A valuable or anything considered a valuable [K/COMM: that belongs to someone else] [BMC1: and was left behind].

*Valuable.* Jewels, gold, or silver. BMC1: includes currency.

*Anything considered a valuable.* ABP: “whatever is profitable and enjoyable for people”; BD: “that which is of profit, of use to people” (3.80; BD[H&B] 970); BMC1: “anything that people use or consume” (e.g., a wallet, keys, or a camera) (496).

**PERCEPTION** § BMC1, based on the VIBH: not perceiving the valuable as left behind.

**INTENTION** § BMC1, based on the VIBH: to put the valuable in safekeeping for the owner.

**EFFORT** § Picking up the valuable or having someone pick it up.

**NOTE:** BMC1: when having someone pick it up, this factor is fulfilled when the person picks it up (CBMC1: as opposed to when you command or request that the person pick it up).

**NOTE:** COMM: If someone asks you to put his or her belongings in safekeeping, you shouldn’t accept (to avoid being responsible for them). But if the person leaves the item with you and goes away despite your objections or before you can object, you should put it in safekeeping.

**PROCEDURE** § You should do the following if you find a valuable [BMC1: left behind] in a monastery or in a dwelling [BMC1, based on the VIBH: that you are visiting]:

1. Take note of its features. COMM: if it is a bag of money (BMC1: includes wallets), you should count how much it contains.
2. Announce, Let him come whose goods are lost.

3. If a person comes to claim the item, you should ask the person to describe it. If the person describes it correctly, you should hand it over. If the person doesn't describe it correctly, you should tell the person, Keep looking.
4. If you are leaving the monastery, you should entrust the item to another bhikkhu; if a suitable bhikkhu isn't available, you should entrust the item to a suitable layperson.

**NOTE:** COMM: If the item isn't claimed after a suitable period, you should have it exchanged for something of lasting use to the monastery. If the owner comes to claim the item after it is exchanged, then you should tell the owner what was done with it. If the owner is satisfied, then the matter is settled; if the owner isn't satisfied, then you should arrange to have the owner compensated (BMC1: there is no canonical basis for having to compensate the owner; but the Saṅgha can force you to apologize to the owner).

### § *Dukkaṭa:*

OBJECT & EFFORT

1. VMUK: if you don't put in safekeeping a valuable that you find left behind in a monastery or dwelling that you are visiting.

DERIVED  
OFFENSES

### § There is no offense

OBJECT

1. if you are in a monastery or dwelling [BMC1, based on the VIBH: that you are visiting] with the thought, Whoever this belongs to will come for it;  
*In a monastery.* If the monastery is enclosed, then within the enclosure. If it isn't enclosed, then in the vicinity (COMM: i.e., 2 leḍḍupātas [~36 m; ~118 ft] of its buildings).  
*In a dwelling.* If the area around the dwelling is enclosed, then within the enclosure. If the area around the dwelling isn't enclosed, then in its vicinity.
2. if you are taking it on trust or borrowing it;  
*On trust.* See Pc 59, NON-OFFENSES, #2.

NON-OFFENSES

PERCEPTION

3. if you perceive that it is thrown away;  
and there is no offense
4. ABP; BD: if you are insane or the first offender.

*Insane. See Pr 1, NON-OFFENSES, #4.*

RELATED § *Pārājika:*

OFFENSES 1. **Pr 2:** picking up an object with the intent to steal it.

*Nissaggiya Pācittiya:*

1. **NP 18:** COMM: picking up money for yourself or for the Saṅgha or for anyone aside from the owner. BMC1: includes dukkaṭa objects (e.g., jewels and semi-precious stones).

**NOTE:** BMC1: this applies only if you perceive the object as thrown away or left behind for the use of the person or Saṅgha you are taking it for; if you don't perceive it as thrown away or abandoned and you aren't borrowing it or taking it on trust, picking it up would come under **Pr 2**.

ΦC 85

**Entering a village at the wrong time without taking leave of an available bhikkhu**

OBJECT § A village. BMC1: includes larger inhabited areas such as towns and cities.

*Village.* If the village is enclosed, then anywhere in the enclosure. If the village isn't enclosed, then anywhere within the vicinity (s/COMM: 2 leḍḍupātas [~36 m; ~118 ft]) of its buildings. BMC1, based on the s/COMM: if you are in a monastery in a village or town, the inhabited area begins at the vicinity of the nearest buildings outside of the monastery.

EFFORT § Entering the village at the wrong time without taking leave of an available bhikkhu.

*Wrong time.* See **Pc 37, EFFORT**.

*Taking leave.* See **Pc 46, EFFORT**.

*Available bhikkhu.* See **Pc 46, EFFORT**.

**NOTE:** PERCEPTION: if it is the wrong time, you would incur the full offense regardless of whether you perceive that it is the wrong time or if you are in doubt.

FURTHER ACTION § BMC1, based on the KDKS: if you enter a village frequently and engage in animal talk, even after taking leave, you may be censured for unbecoming association with householders. See BMC2, chap. 20.

§ *Dukkaṭa*:

EFFORT & PERCEPTION

1. If it is the right time but perceive that it is the wrong time or if you are in doubt.

DERIVED  
OFFENSES

§ There is no offense

OBJECT

1. if you are traveling along a road that passes through a village;  
**NOTE:** COMM: you should take leave of an available bhikkhu if you want to leave the road and enter the village proper.

EFFORT & PERCEPTION

2. if it is the right time and you perceive that it is the right time;

EFFORT

3. if you take leave of an available bhikkhu;
4. if there is an emergency (e.g., getting fire to make snake-bite medicine; BMC1: e.g., getting a doctor for a sick bhikkhu or getting help when there is a fire in the monastery);
5. if there isn't an available bhikkhu (BMC1: e.g., you are living alone or all of the other bhikkhus have left);  
**NOTE:** COMM: if there is no available bhikkhu in the monastery, you aren't required to take leave of a bhikkhu you meet after leaving the monastery;
6. if you are on your way to or from another monastery, a bhikkhuni's residence, or the residence of people ordained in another religion [COMM: located in a village];
7. if there are dangers (COMM: e.g., an approaching storm);  
and there is no offense
8. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

NON-OFFENSES

§ *Pācittiya*:

1. Pc 46: visiting lay families before or after an invited meal.

*Dukkaṭa*:

1. MV.1.25.24; MV.2.21.1: if you are living in dependence (*nissaya*) and don't take leave of your mentor (i.e., get permission) before entering a village, going to a cemetery, or leaving the district.

RELATED  
OFFENSES

2. MV.1.25.24; MV.2.21.1: if a mentor gives leave for a bhikkhu living in dependence on him to enter a village, go to a cemetery, or leave the district when it is inappropriate for him to do so.

## Φc 86

### Receiving or making a needle box made of bone, ivory, or horn

OBJECT § A needle box made of bone, ivory, or horn.

*Bone.* ABP; BD: any kind of bone.

*Ivory.* ABP; BD: elephant's tusk.

*Horn.* ABP; BD: any kind of horn.

EFFORT § See NP 11.

**NOTE:** you must break the box before confessing the offense.

RESULT § See NP 11.

INTENTION § BMC1, based on the VIBH: for your use.

DERIVED § See NP 11.

OFFENSES

NON-OFFENSES § There is no offense

OBJECT

1. [for the following items made of bone, ivory, or horn:] a fastener (BMC1: for a robe), a fire-starter, a belt fastener, an ointment box, a stick for applying ointment, an adze handle, or a water wiper;

*Fire-starter.* COMM: i.e., using bone, ivory, or horn for the bow used with the upper stick of a fire-starter.

**NOTE:** BMC1, based on the KDKS: this list isn't comprehensive because the KDKS contain allowances for other items made of bone, ivory, or horn.

2. BMC1, based on the VIBH to Pc 60, KDKS: if the needle box is made of other materials (e.g., reed, bamboo, wood, lac [resin], fruit [e.g., coconut shell], copper [metal], or conch shell); and there is no offense

3. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

**Receiving or making a bed or bench with legs that exceed 8 sugata fingerbreadths**

§ A bed or bench with legs that exceed 8 sugata finger-breadths (~16.7 cm; ~6.6 in.) **OBJECT**  
 8 *sugata fingerbreadths*. BMC1, based on the VIBH: measuring from the floor to the bottom edge of the frame.  
*Bed*. See PC 14, **OBJECT**.  
*Bench*. See PC 14, **OBJECT**.

§ See NP 11. **EFFORT**  
**NOTE:** this factor would be fulfilled regardless of whether you make the bed or bench entirely by yourself, or others make it entirely by themselves, or others make it partly or entirely because of your prompting, or you finish what others began, or you get others to finish what you began.  
**NOTE:** you must cut the legs to an allowable length (i.e., 8 sugata fingerbreadths [~16.7 cm; ~6.6 in.] or less) before confessing the offense.

§ See NP 11. **RESULT**

§ See PC 86. **INTENTION**

§ See NP 11. **DERIVED OFFENSES**

§ There is no offense **NON-OFFENSES**  
**OBJECT**  
 1. if the legs are an allowable length;  
 2. for receiving one made by someone else and cutting the legs to an allowable length before using it;  
 3. **COMM:** if the legs are buried so that no more than 8 sugata fingerbreadths separate the ground from the lower edge of the frame;  
 and there is no offense  
 4. **ABP; BD:** if you are insane or the first offender.  
*Insane*. See Pr 1, **NON-OFFENSES, #4**.

RELATED ALLOWANCES §1. BMC1, based on cv.6.8: a bhikkhu may sit on (but not lie down on) an unallowable furnishing in a layperson's dwelling except if it is a dais, a throne, or a blanket of cotton batting.

*Dais.* BMC1: a square platform that is large enough to lie on and very high.

2. BMC1, based on cv.6.2.4: a bhikkhu may sit on an overly large square stool (*āsandika*) or an overly large chair or sofa that has a back but no arms (*sattaṅga*).

## PC 88

### Receiving or making a bed or bench upholstered with cotton down

OBJECT § A bed or bench upholstered with cotton down.

*Bed.* See PC 14, OBJECT.

*Bench.* See PC 14, OBJECT.

*Cotton down.* Any down from trees, vines, and grass [COMM to cv.6.2.6: or any plant (e.g., kapok, flax fibers, jute, or cotton)].

**NOTE:** BMC1: because cotton-down cushions are forbidden in all situations, *bed* or *bench* includes all furniture, including stools, chairs, and sofas.

**NOTE:** BMC1, based on the VIBH, VMUK: The purpose of the rule is to keep bhikkhus from using furnishings that are extravagant and ostentatious. The wise policy in a monastery would be to use only those furnishings allowed by the rules *and* regarded nowadays as unostentatious. When visiting a layperson's home, bhikkhus should avoid sitting on furnishings that seem extravagant and ostentatious.

EFFORT § See NP 11.

**NOTE:** you must tear off the cotton down before confessing the offense.

RESULT § See NP 11.

INTENTION § See PC 86.

DERIVED § See NP 11.

OFFENSES

§ There is no offense

NON-OFFENSES

OBJECT

1. for using a knee strap, belt, shoulder strap, bowl bag, or pillow stuffed with cotton down;
2. for using cotton down as a filter in a water strainer;
3. if you tear off the cotton down before using a bed or bench [ABP: made by someone else; BD; BMC1: made for someone else]; and there is no offense
4. ABP; BD: if you are insane or the first offender.  
*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Dukkaṭa*:

RELATED  
OFFENSES

1. cv.6.8: (for benches and beds upholstered with cotton down) “I allow one to sit on what is arranged for/by householders, but not to lie down on it” (BMC2 83).  
**NOTE:** BMC1: cv.6.8 “forbids [bhikkhus] from sitting on cushions or other articles of furnishing upholstered or stuffed with cotton down (this would include meditation cushions), even in the homes of lay people” (503).
2. cv.6.2.6: using a pillow that is half the size of the body.

- § 1. cv.6.2.6: “I allow that, having combed [cotton batting] out, to make a pillow. Three kinds of cotton down [are allowable]: from trees, from creepers, from grass” .... “I allow a pillow to be made the size of the head” (BMC2 81).
2. cv.6.2.7: five types of stuffing [for mattresses or cushions] are allowable: wool, cloth, bark, grass, and leaves.  
*Wool.* COMM: all kinds of animal hair and bird feathers (BMC1: e.g., goose down).  
*Cloth.* BMC1: includes synthetic fibers and synthetic down.
3. cv.6.14: cushions stuffed with cotton down may be used only after tearing them up and making them into pillows.

RELATED  
ALLOWANCES

**Receiving or making a sitting cloth that exceeds the standard measurement**

PC 89

§ A sitting cloth that exceeds the standard measurement.

OBJECT



*Sitting cloth.* mv.8.16.3: a cloth for protecting your robes from getting soiled by furnishings and for protecting the furnishings from getting soiled by your robes and body.

**NOTE:** BMC1: A sitting cloth must have a border, but none of the texts specify how many sides should have a border or how the borders should be patterned. The wise policy is to make the sitting cloth large enough so that it protects your robes from getting soiled by furnishings and protects furnishings from getting soiled by your robes and body when you sit cross-legged on it but not so large that it extends out on any side.

*Standard measurement.* 2 × 1.5 sugata spans (50 cm × 37.5 cm; ~19.7 in. × ~14.8 in.) plus a border.

EFFORT § See NP 11.

**NOTE:** you must cut it to an allowable size before confessing the offense.

RESULT § See NP 11.

INTENTION § See Pc 86.

DERIVED § See NP 11.

OFFENSES

NON-OFFENSES § There is no offense

OBJECT

1–2. See Pc 87, #1–2 (substitute *sitting cloth* for *legs*);

3. See NP 11, #1;

and there is no offense

4. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

PC 90

**Receiving or making a skin-eruption covering cloth that exceeds the standard measurement**

OBJECT § A skin-eruption covering cloth that exceeds the standard measurement.

*Skin-eruption covering cloth.* Cloth for protecting your robes when you are suffering from boils, running sores, rashes, or “thick scab”

diseases. The cloth should cover the area from the navel down to the knees (BMC1: this suggests it is an inner robe beneath the lower robe).

*Standard measurement.* 4 × 2 sugata spans (1 m × 50 cm; ~39.4 in. × ~19.7 in.).

§ See NP 11.

**NOTE:** you must cut it to an allowable size before confessing the offense.

EFFORT

§ See NP 11.

RESULT

§ See Pc 86.

INTENTION

§ See NP 11.

DERIVED  
OFFENSES

§ See Pc 89 (substitute *skin-eruption cloth* for *sitting cloth*).

NON-OFFENSES

**Receiving or making a rains-bathing cloth that exceeds the standard measurement**

ΦC 91

§ A rains-bathing cloth that exceeds the standard measurement.

OBJECT

*Rains-bathing cloth.* A cloth to keep from exposing yourself while bathing in the rain.

*Standard measurement.* 6 × 2.5 sugata spans (1.5 m × 62.5 cm; ~4.9 ft × ~2.1 ft).

§ See NP 11.

EFFORT

**NOTE:** you must cut it to an allowable size before confessing the offense.

§ See NP 11.

RESULT

§ See Pc 86.

INTENTION

§ See NP 11.

DERIVED  
OFFENSES

§ See Pc 89 (substitute *rains-bathing cloth* for *sitting cloth*).

NON-OFFENSES

RELATED § *Nissaggiya Pācittiya*:

OFFENSES 1. NP 24: seeking and receiving a rains-bathing cloth at the wrong time; using a rains-bathing cloth at the wrong time.

☞ 92

## Receiving or making a robe that equals or exceeds the standard measurement

OBJECT § A robe that equals or exceeds the standard measurement.

*Robe.* BMC1: The VIBH doesn't define *robe*; apparently it means any one of your basic set of three robes: the lower robe (*antaravāsaka*), upper robe (*uttarāsaṅga*), and outer robe (*saṅghāṭī*). So perhaps, in the Buddha's time, all three robes were about the same size.

*Standard measurement.* The size of the Sugata's (the Buddha's) robe (i.e., 9 × 6 sugata spans). BMC1, based on the VMUK: if a sugata span is 25 cm, the Buddha's robes were 2.25 m × 1.5 m (~7.4 ft × ~4.9 ft), which is larger than contemporary lower robes but smaller than contemporary upper and outer robes.

EFFORT § See NP 11.

**NOTE:** you must cut it to an allowable size before confessing the offense.

RESULT § See NP 11.

INTENTION § See Pc 86.

DERIVED § See NP 11.

OFFENSES

NON-OFFENSES § See Pc 89 (substitute *robe* for *sitting cloth*).

☞ *Pācittiya niṭṭhitā*



ĀṬIDESANĪYA (TO BE ACKNOWLEDGED)—There are four pāṭidesanīyas, which are classed as light offenses (*lahukāpatti*) and called *desanā-gāminī*, meaning they can be cleared through confession.

¶ The pāṭidesanīyas are unique among the Pāṭimokkha rules in that they specify, in the rules themselves, the wording to use when confessing the offense. See app. 4 for the Pāli formulas for confessing pāṭidesanīyas.



### Eating staple or non-staple food that you accepted in a village from an unrelated bhikkhunī

Pd 1

§ BMC<sub>1</sub>, based on the VIBH: staple food or non-staple food that you accepted in a village area from the hand of an unrelated bhikkhunī. OBJECT

*Staple food.* See app. 1, A.

*Non-staple food.* All other edibles aside from juice, tonics, and medicines. See app. 1, C.

*Unrelated bhikkhunī.* See NP 4, EFFORT.

*Village area.* A house or roadway in a village, town, or city.

**NOTE: PERCEPTION:** if it is an unrelated bhikkhunī, you would incur the full offense regardless of whether you perceive that it is an unrelated bhikkhunī or if you are in doubt.

§ Eating it (a Pd for each mouthful). EFFORT

§ *Dukkaṭa:* DERIVED

OBJECT OFFENSES

1. Accepting it with the intent to eat it.

2. If she is only singly-ordained.

*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

OBJECT & EFFORT

3. Accepting or consuming juice, tonics, or medicines for the sake of food (i.e., without having a reason) (a Dk for each [COMM to Pc 35: swallow; BMC1 on Pc 37, based on cv.5.25: mouthful]).  
*Having a reason.* See Pc 35, DERIVED OFFENSES, #1.

OBJECT & PERCEPTION

4. If she is related but you perceive that she is unrelated or if you are in doubt.

NON-OFFENSES § There is no offense

OBJECT

1. if she is a trainee or novice;
2. if she gets someone else to give the food;
3. if she puts it down near you;

**NOTE:** COMM: she must state that she is giving the food and you must state your acceptance. And since food formally accepted by a bhikkhunī doesn't count as formally accepted for a bhikkhu (see COMM to cv.10.15.1–2), the food she puts down must still be formally offered.

*Formally offered.* BMC1, based on the COMM: even though the COMM says that the bhikkhunī can then formally offer the food herself, it is more likely that the food should be formally offered by someone else.

4. if she gives it to you in a monastery, bhikkhunīs' quarters, a dwelling of members of other sects, or on the way back from such places;
5. if she gives it to you outside of a village area;

OBJECT & EFFORT

6. if she gives you juice, tonics, or medicines to consume when you have a reason to consume them;

OBJECT & PERCEPTION

7. if she is related and you perceive that she is related; and there is no offense

8. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

Φd 2

**Eating staple food at an invited meal where a bhikkhunī directed the food distribution**

§ BMC1, based on the vibh: staple food at an invited meal where a OBJECT  
bhikkhunī directed the food distribution.

*Staple food.* See app. 1, A.

*Bhikkhunī.* See NP 4, EFFORT.

*Directed.* ABP: “Based on friendship, acquaintance, devotion, having the same preceptor, [or] having the same teacher, [she says] Give soup here, give rice here.”

§ Eating it (a Pd for each mouthful).

EFFORT

§ *Dukkaṭa:*

OBJECT

1. Accepting it with the intent to eat it.
2. If she is only singly-ordained.

*Singly-ordained.* See NP 4, DERIVED OFFENSES, #3.

DERIVED

OFFENSES

§ There is no offense

NON-OFFENSES

OBJECT

1. if she gets others to give her food to the bhikkhus [BMC1: and doesn't give it herself];

**NOTE:** COMM: if she gives her own food to the bhikkhus, Pd 1 applies.

2. if she gives other people's food to the bhikkhus;
3. if she is a trainee or novice;

and there is no offense if she gets the donors to give

OBJECT

4. food they forgot to give;
5. food to a bhikkhu they passed over;
6. food equally to all;
7. anything other than staple food;

and there is no offense

8. if one of the bhikkhus dismisses her;
9. ABP; BD: if you are insane or the first offender.

*Insane.* See Pr 1, NON-OFFENSES, #4.

§ *Pāṭidesanīya:*

1. Pd 1: eating staple or non-staple food that you accepted in a vil-lage from an unrelated bhikkhunī.

RELATED

OFFENSES

*Pācittiya:*

1. **Pc 29:** eating staple food that a layperson offered because of a bhikkhuni's prompting.

**NOTE:** BMC1: if the bhikkhuni goes to the donor's place and prompts the donors prior to the bhikkhus' arrival, **Pc 29** applies. If she does so in the bhikkhus' presence, **Pd 2** applies.

*Pd* 3

### **Eating staple or non-staple food that was accepted at the residence of a family designated as in training**

**OBJECT** § Staple or non-staple food that was accepted by a bhikkhu at the residence of a family designated as in training, through a formal Saṅgha transaction, when you aren't ill or invited.

*Staple food.* See **app. 1, A**.

*Non-staple food.* All other edibles aside from juice, tonics, and medicines. See **app. 1, C**.

*In training (sekha).* Any family whose faith is increasing but whose wealth is decreasing (BMC1, based on the vibh: i.e., a family whose faith is so strong that they are generous to the point of suffering financially).

*Not ill.* Able to go for alms.

*Not invited.* ABP: "[A monk] has not been invited for today or tomorrow; [or] when he is entering the vicinity of a house, [a layperson] invites him"; BD: "not invited for today or tomorrow. If he invites him as he is entering the precincts of the house, this means not invited" (3.113; BD[H&B] 1003); BMC1: "If they invite one while they are inside the residence or its yard/compound, one is [not invited]" (514).

**NOTE:** PERCEPTION: if it is a family designated as in training, you would incur the full offense regardless of whether you perceive that it is a family designated as in training or if you are in doubt.

**EFFORT** § Eating it (a Pd for each mouthful).

**DERIVED** § *Dukkaṭa:*

**OFFENSES** 1–2. See **Pd 1, #1, 3**.

OBJECT & PERCEPTION

3. If they aren't designated as in training but you perceive that they are designated as in training, or if you are in doubt.

§ There is no offense

NON-OFFENSES

OBJECT

1. if you are ill;
2. if you were invited;

*Invited.* ABP: “[A monk] has been invited for today or tomorrow; [or] when he is not entering the vicinity of a house, [a layperson] invites him—this is called ‘invited’”; BD: “invited for today or tomorrow. If he invites him not as he is entering the precincts of the house, this means invited” (3.113; BD[H&B] 1003); BMC1: “one has been invited on that day or a previous day by a member of the family—or a messenger—standing outside of the residence or its yard/compound” (514).

3. if it is other people's food that is given there (BMC1: i.e., if the food is from people other than the family designated as in training);
4. if it is [CBMC1, based on the VIBH, BMC1: a lottery meal], a meal given on a daily basis, or [CBMC1, based on the VIBH, BMC1: a periodic meal];  
*Lottery meal.* See Pc 32, OBJECT, #3.  
*Periodic meal.* See Pc 32, OBJECT, #4.
5. for eating the leftovers of a bhikkhu who got the food at the residence of a family designated as in training when he was invited or ill;
6. if they give the food outside of their residence or yard (COMM, based on the MP: regardless of whether they take the food out of the dwelling before or after they see you approach);

OBJECT & EFFORT

7. if they give you juice, tonics, or medicines to consume when you have a reason to consume them;

OBJECT & PERCEPTION

8. if they aren't formally designated as in training and you perceive that they aren't formally designated as in training; and there is no offense
9. ABP; BD: if you are insane or the first offender.



*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

## Φd 4

### Eating an unannounced gift of staple or non-staple food after accepting it in a dangerous wilderness lodging when you aren't ill

**OBJECT** § An unannounced gift of staple or non-staple food that you received in a dubious and risky wilderness lodging when you weren't ill.

*Unannounced.* See [PROTOCOL](#).

*Staple food.* See [app. 1, A](#).

*Non-staple food.* All edibles except juice, tonics, and medicines. See [app. 1, C](#).

*Ill.* Unable to go for alms.

*Dubious.* See [NP 29, EFFORT](#).

*Risky.* See [NP 29, EFFORT](#).

*Wilderness lodging.* See [NP 29, EFFORT](#).

**NOTE:** PERCEPTION: if it is unannounced food, you would incur the full offense regardless of whether you perceive that it is unannounced food or if you are in doubt.

**EFFORT** § Eating it (a Pd for each mouthful).

**PROTOCOL** § The proper protocol for announced gifts of food is the following:

1. The donor or a messenger must come into the lodging compound if it is walled (or in its vicinity if it isn't) and tell one of the inhabitants that a gift of food will be brought. The announcement is valid only if
  - a. the donor or messenger makes the announcement in the lodging if it is walled or in its vicinity if it isn't;
  - b. **COMM:** the donor or messenger isn't a bhikkhu or novice (**BMC1:** i.e., the donor or messenger must be a layperson).
2. The inhabitant must tell the donor or messenger that the area is dubious and risky. If the donor or messenger wants to bring the food anyway, one of the inhabitants must tell the thieves to leave [**COMM:** to absolve the bhikkhus from any responsibility if the thieves attack the donors].

**NOTE:** if the donor or messenger specifies that only certain foods will be brought, any food that comes with the specified foods counts as announced. **COMM:** if other people learn of the

announcement and bring more food, their food also counts as announced.

If donors bring unannounced food, the COMM recommends either

1. having the donor take the food outside of the vicinity or yard of the lodging, come back in without the food, announce the gift of food, go back out, then bring the food into the lodging to formally offer;
2. having the donor take the food outside of the vicinity or yard and have a bhikkhu accept it there.

§ *Dukkaṭa*:

1–2. See Pd 1, #1, 3.

**NOTE:** BMC1: these Dks apply not only to the bhikkhu who accepts these items directly from the donor but also to all other bhikkhus who receive these items and consume them.

DERIVED  
OFFENSES

§ There is no offense

NON-OFFENSES

OBJECT

1. if you are ill;
2. if it was announced;  
**NOTE:** COMM: if the donor brings a lot of announced food, some of it may be set aside (BMC1: without formally offering it to the bhikkhus) to be offered on a later day.
3. for using roots, bark, leaves, or flowers growing in the lodging [BMC1: or in its vicinity or yard];  
**NOTE:** COMM: if the donor takes roots, bark, leaves, or flowers growing in the lodging [BMC1: or in its vicinity or yard] and cooks them at home, the gift must be announced before the donor brings it back to the lodging.
4. for eating leftover announced food or food given to a sick bhikkhu;
5. for accepting the food outside of the lodging and eating it inside;

OBJECT & EFFORT

6. for consuming juice, tonics, or medicines when you have a reason to consume them;  
and there is no offense
7. ABP; BD: if you are insane or the first offender.

*Insane.* See [Pr 1, NON-OFFENSES, #4](#).

RELATED § *Nissaggiya Pācittiya*:

- OFFENSES 1. [NP 29](#): when living in a dangerous wilderness lodging during the month after the Rains, leaving any one of your basic set of three robes in the village where you normally goes for alms and being away from the lodging and the village for more than six consecutive nights—except when authorized by the Saṅgha.

*Ṗāṭidesaniyā niṭṭhitā*



SEKHIYA (TO BE TRAINED IN)—There are seventy-five sekhiyas, divided into four groups: proper behavior when in inhabited areas, when accepting and eating almsfood, when teaching Dhamma, and when urinating, defecating, and spitting.

¶ The rules themselves don't impose a penalty, but the VIBH says that a bhikkhu who breaks any of them out of disrespect incurs a dukkaṭa. The VIBH also says that you don't incur a penalty for violating any of them unintentionally, unthinkingly, unknowingly, or, in many cases, when there are dangers or when you are ill.

¶ The COMM adds that *unknowingly* doesn't mean not knowing the rule. For a bhikkhu not to make the effort to know the rules, it says, qualifies as disrespect. In other words, *unknowingly* in the non-offense clause means knowing the rule but being unaware that circumstances have arisen that violate the rule. For example, if you are in an inhabited area and are unaware that your robes no longer cover your knees, you wouldn't violate Sk 1 or 2.

¶ Unlike BMC1, which combines its discussion of a number of sekhiyas (Sk 1–24, 61, & 62), I discuss each rule separately. Also unlike BMC1, which doesn't separate out the relevant factors in its discussion of each sekhiya, I discuss most of the relevant factors separately. And where BMC1 translates *gamissāmī ti* (I shall go) as *I will walk/stand*, I follow ABP, BD, TAP, & PĀT by using *I will go*.



## PROPER BEHAVIOR

### I will wear the lower robe wrapped around

Sk 1

¶ *Lower robe wrapped around.* The upper edge should circle the waist, covering the navel, and the lower edge should cover the knees (i.e., covering the “three circles”). COMM: when you are standing, the

EFFORT

lower edge should be no more than 8 sugata fingerbreadths (~16.6 cm; ~6.6 in.) below the knees (unless your calves are disfigured). *Wrapped around* (*parimaṇḍalam*). TAP: “even all around”; “a circle around the waist level and especially the knee level” (252).

DERIVED § *Dukkaṭa*:

- OFFENSES 1. Violating the rule out of disrespect.  
*Disrespect*. COMM: includes not making the effort to know the rule.  
**NOTE:** *disrespect for the rule*. BMC1 on Pc 54: e.g., saying, That’s a stupid rule or That rule doesn’t apply to me. BMC1, based on MV.4.17–9: includes if you stubbornly repeat the act.

NON-OFFENSES § ABP; BD: there is no offense for violating the rule

1. unintentionally, unthinkingly, or unknowingly;
2. due to illness;  
**NOTE:** CBMC1, based on the VIBH: for Sk 1–46 & 73–75, *ill* applies to the bhikkhu; for Sk 57–72, *ill* applies to the listener.
3. if there are dangers;
4. if you are insane or the first offender.  
*Insane*. See Pr 1, NON-OFFENSES, #4.

- RELATED § 1. BMC1, based on cv.8.8.2 (sauna protocols): bhikkhus aren’t  
ALLOWANCES required to wear their lower robes covering the three circles when they are on their way to or from a sauna as long as they have “covered [themselves] front and back” (BMC1: i.e., covered their private parts [CBMC1, based on BD: and buttocks] [5.309; BD(H&B) 2305]).

## Sk 2

### I will wear the upper robe wrapped around

EFFORT § *Upper robe wrapped around*. BD: “having made both edges level” (3.121; BD[H&B] 1011). Both ends of the top edge should be aligned (same with the bottom edge), but the bottom edge doesn’t have to be aligned with the bottom edge of the lower robe.

*Wrapped around*. See Sk 1.

**NOTE:** BMC1: although the COMM says the rule applies in the monastery and wilderness areas as well as in inhabited areas, the wilder-

ness protocols (see RELATED ALLOWANCES) suggest that a bhikkhu in the wilderness doesn't need to wear the upper robe wrapped around.

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 1.

§1. BMC2, based on cv.8.6.2–3 (wilderness protocols): bhikkhus aren't required to wear the upper robe wrapped around when they are in the wilderness.

RELATED  
ALLOWANCES

**I will go well-covered in inhabited areas**

Sk 3

§ *Well-covered.* COMM: Not exposing your chest or knees. The upper edge of the upper robe should be around the neck and the lower edge should cover the wrists. The lower edge of the lower robe should cover the knees.

EFFORT

*Inhabited areas.* BMC1: “The [VIBH] does not define *inhabited areas* in this or any of the following rules. The term thus probably has the same meaning as [*village area*] under Pd 1: in the homes of lay people, or along the streets and alleys of villages, cities, or towns. This does not include, however, monasteries located in inhabited areas, for the incoming bhikkhu’s protocols (cv.VIII.1.2) show that when the Canon was composed, bhikkhus were not required to wear their upper robes in the monastery. At present, though, many monasteries located in inhabited areas require that bhikkhus living with them observe many of these rules when outside of their personal quarters but still within monastery grounds” (520).

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 1.

**I will sit well-covered in inhabited areas**

Sk 4

§ *Well-covered.* COMM: only your head, hands, and legs below the calves should show. See Sk 3.

EFFORT

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. if you are in your residence (VMUK: i.e., in your room when you are staying overnight in a layperson's home; when you are outside of your room, you should observe the rule).

**NOTE:** CBMC1: BD translates this clause as “if he has gone into residence for the rains,” which appears to be mistaken (3.122; BD[H&B] 1012). BD does the same for Sk 10, 16, 18, 20, 22, & 24.

## Sk 5

### I will go well-restrained in inhabited areas

EFFORT § *Well-restrained.* Not playing with the hands or feet (BMC1: e.g., dancing or wiggling your fingers or toes).

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § ABP; BD: there is no offense

1–3. See Sk 1, #1–2, 4.

## Sk 6

### I will sit well-restrained in inhabited areas

EFFORT § *Well-restrained.* See Sk 5.

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § ABP; BD: there is no offense

1–3. See Sk 1, #1–2, 4.

## Sk 7

### I will go with eyes lowered in inhabited areas

EFFORT § *Eyes lowered (okkhittacakkhu).* Keeping your gaze lowered to the ground the distance of a plow's length ahead (COMM: 8 sugata spans [2 m; ~6.5 ft]).

*Inhabited areas.* See Sk 3.

§ See Sk 1.

§ There is no offense

1–4. See Sk 1;

5. COMM: if there is a reason to look (BMC1: e.g., checking traffic before crossing a road).

### I will sit with eyes lowered in inhabited areas

§ Eyes lowered. See Sk 7.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 7.

### I won't go with robes hitched up in inhabited areas

§ Robes hitched up (*ukkhittakāya*). To lift your robes so as to expose either side of the body.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 4.

### I won't sit with robes hitched up in inhabited areas

§ Robes hitched up. See Sk 9.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 4.

### I won't go laughing loudly in inhabited areas

§ Laughing loudly. CBMC1: see Sk 13, EFFORT, NOTE.

DERIVED  
OFFENSES  
NON-OFFENSES

## Sk 8

EFFORT

DERIVED  
OFFENSES  
NON-OFFENSES

## Sk 9

EFFORT

DERIVED  
OFFENSES  
NON-OFFENSES

## Sk 10

EFFORT

DERIVED  
OFFENSES  
NON-OFFENSES

## Sk 11

EFFORT



*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § ABP; BD: there is no offense

1–4. See Sk 1;

5. if you simply smile when there is any reason for amusement.

## Sk 12

**I won't sit laughing loudly in inhabited areas**

EFFORT § *Laughing loudly.* CBMC1: see Sk 13, EFFORT, NOTE.

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 11.

## Sk 13

**I will go speaking with a lowered voice in inhabited areas**

EFFORT § *Appasādo.* BMC1: Lowered voice. TAP: being quiet, i.e., go quietly. COMM: you are speaking too loudly if someone can clearly hear what you are saying from 24 sugata spans (6 m; ~19.7 ft) away.

**NOTE:** TAP: “The [VIBH] non-offence clauses and the commentaries specify *saddo* as ‘voice’ here. However, it seems proper that a bhikkhu in the village should try not to make any loud noise, not just speaking loudly, but also not making other noises such as clapping, burping, slurping, whistling, coughing, etc. Other contexts in the Canon indicate that it means noise in general; e.g., M II 4 & 122 where one bhikkhu scolds another bhikkhu for clearing his throat while the Buddha taught the Dhamma” (255–56).

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. VMUK: if you are speaking to a large group, as long as you don't shout;

6. BMC1: if your listener is partially deaf.

### I will sit speaking with a lowered voice in inhabited areas

§ Lowered voice. See Sk 13.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 13.

### I won't go swinging my body in inhabited areas

§ *Swinging my body* (*kāyappacālakam*). BMC1: not keeping your body straight. TAP: swaying the body.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 1.

### I won't sit swinging my body in inhabited areas

§ *Swinging my body*. See Sk 15.

Inhabited areas. See Sk 3.

§ See Sk 1.

§ See Sk 4.

### I won't go swinging my arms in inhabited areas

§ *Swinging my arms* (*bāhuppacālakam*). TAP: swaying the arms. COMM: you should keep your arms still.

Inhabited areas. See Sk 3.

§ See Sk 1.

## Sk 14

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

## Sk 15

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

## Sk 16

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

## Sk 17

EFFORT

DERIVED

OFFENSES

NON-OFFENSES § There is no offense

1–4. [See Sk 1](#);

5. VMUK: for swaying your arms slightly to keep your balance as you walk.

## Sk 18

**I won't sit swinging my arms in inhabited areas**

EFFORT § *Swinging my arms.* [See Sk 17](#).

*Inhabited areas.* [See Sk 3](#).

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § [See Sk 4](#).

## Sk 19

**I won't go swinging my head in inhabited areas**

EFFORT § *Swinging my head (sīsappacālakam).* BMC1: swinging your head from side to side or letting it droop forward or backward. TAP: swaying the head.

*Inhabited areas.* [See Sk 3](#).

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § [See Sk 1](#).

## Sk 20

**I won't sit swinging my head in inhabited areas**

EFFORT § *Swinging my head.* [See Sk 19](#).

*Inhabited areas.* [See Sk 3](#).

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § There is no offense

1–4. [See Sk 4](#);

5. BMC1: if you are drowsy.

## Sk 21

**I won't go with arms akimbo in inhabited areas**

§ *Arms akimbo (khambhakato)*. BMC1, based on the COMM; BD: arms akimbo, i.e., with one or both hands on the hip(s). TAP: “having made [the arms] a prop, making [the arms] into a prop” (257).

**NOTE:** TAP: “[*khambhakato*] means any way of propping up the body or parts of the body by means of the arms” (e.g., “leaning against a wall with an outstretched arm, or the supporting of the head by putting the hand under the chin and elbow on a surface”) (257).

*Inhabited areas.* See Sk 3.

§ See Sk 1.

§ See Sk 1.

### I won't sit with arms akimbo in inhabited areas

§ *Arms akimbo.* See Sk 21.

*Inhabited areas.* See Sk 3.

§ See Sk 1.

§ See Sk 4.

### I won't go with my head covered in inhabited areas

§ *Covered.* BMC1: covered with a robe, scarf, or other similar piece of cloth.

*Inhabited areas.* See Sk 3.

§ See Sk 1.

§ See Sk 1.

*Ill.* BMC1: includes when the weather is unbearably cold or when the sun is unbearably hot.

### I won't sit with my head covered in inhabited areas

§ *Covered.* See Sk 23.

*Inhabited areas.* See Sk 3.

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

Sk 22

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

Sk 23

EFFORT

DERIVED

OFFENSES

NON-OFFENSES

Sk 24

EFFORT

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 4.

*Ill.* BMC1: *ill* includes when the weather is unbearably cold or when the sun is unbearably hot.

## Sk 25

### I won't go tiptoeing or walking just on the heels in inhabited areas

EFFORT § *Ukkuṭikāya*. BMC1, based on the COMM: tiptoeing or walking just on the heels. TAP: in a crouching posture. BD: crouching down on the heels.

**NOTE:** TAP: “Kkh 259/[COMM] explains it as tip-toeing or walking on the heels ... In [*Visuddhimagga*] 104 *ukkuṭika* is used to describe the gait of a *rāgacarita*, ‘one of lustful behaviour’ and ... [i]n this context it seems to mean walking by exaggeratedly [*sic*] shifting the touching point to the back of the heels while the foot is coming down and then exaggeratedly [*sic*] shifting it to the front of the feet while lifting up. This makes you walk in a springy and wavy way and would be an improper deportment for a bhikkhu in the village” (258).

**NOTE:** TAP: “In Sri Lanka and Burma the *ukkuṭikā* posture is understood to be, and practised as, squatting with one foot-sole flat on the ground, and just the toes of the other foot on the ground, the buttocks touching the heels, the knees against the chest, and the torso erect ... one ascetic practice referred to in the Canon, e.g. at M I 78, is the *ukkuṭikappadhāna*: the *ukkuṭika*-exertion. Maybe the ascetics engaged in this practice also moved about in this posture and this was forbidden for bhikkhus. It is possible that what is meant is walking in a crouching or stooping posture, because it would be very difficult to go about in a squatting posture while a bhikkhu might more likely walk in crouching posture. The Chinese translation of the Sarvāstivādin version of the origin story relates that laypeople complained that the bhikkhus entered a house as if their legs had been cut off” (258).

*Inhabited areas.* See Sk 3.

DERIVED § See Sk 1.

OFFENSES

§ See Sk 1.

NON-OFFENSES

## I won't sit clasping the knees in inhabited areas

Sk 26

§ *Clasping the knees.* BMC1: i.e.

EFFORT

1. with one or both arms or hands around one or both knees;
2. with a strap or a strip of cloth around one or both knees and the torso.

**NOTE:** TAP: “To do this with a *saṅghāṭī* is called the *saṅghāṭīpallatthikā*: ‘clasped around with an outer robe,’ and this has been forbidden at [CV.5.28.2] as it wears out the *saṅghāṭī*. The *āyogapallatthikā*: ‘clasped around with a yoke/bandage’ is allowed though in the CV; cf. [COMM] 891 and 896” (259).

*Inhabited areas.* See Sk 3.

§ See Sk 1.

DERIVED

§ See Sk 4.

OFFENSES

NON-OFFENSES



§ BMC1: The KDKS list additional rules on behavior in inhabited areas:

1. MV.8.23.2–3: you should wear all three of your basic set of robes unless you are ill, there is sign of rain, your kaṭhina privileges are in effect, you are going to cross a river, or you have a secure dwelling [COMM: or other hiding place (e.g., a hollow in a tree or a rock) for the robe(s) you leave behind].
2. CV.5.29.1: you should wear a waistband.
3. CV.8.4.3: you shouldn't spread out your outer robe to sit on.
4. MV.5.12: you shouldn't wear footwear (BMC1: e.g., shoes, sandals, or boots) unless you are ill.
5. CV.5.23.3: you shouldn't use an umbrella/sunshade unless you are ill. COMM: *ill* includes physical or mental discomfort; you may also use the umbrella to protect your robes from the rain.

## Sk 27 I will receive almsfood appreciatively

EFFORT § *Appreciatively*. COMM: with mindfulness established. BMC1: you should remind yourself of the trouble the donors went to to provide the food.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 1.

## Sk 28 I will receive almsfood with attention focused on the bowl

EFFORT § *Attention focused on the bowl (pattasaññī)*. TAP: “paying attention to the bowl, perceiving the bowl, attending to the bowl, being aware of the bowl” (260). BMC1, based on cv.8.5.2: not looking at the donor’s face or gazing aimlessly in other directions while the donor is putting food in your bowl.

**NOTE:** TAP: “This rule intends to prevent the bhikkhu who receives alms from losing his sense-restraint and looking up to the face of the (female) donor, possibly creating the impression that he might be interested in her, or from looking elsewhere, possibly creating the impression that he is not interested in the act of giving or not is not pleased with the food” (260).

**NOTE:** cv.8.5.2: you shouldn’t stand too close or too far from the donor.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. BMC1, based on cv.8.5: for glancing at what the donor is giving.

## Sk 29 I will receive almsfood with bean curry in proper proportion

OBJECT § *Sūpa*. BMC1, based on the VIBH: bean curry; “dishes made with gram, pulses, vetch, etc., thick enough that they can be placed in

the bowl by the hand” (524). ABP: lentil or bean curry. TAP: *sūpa* isn’t confined to bean curry. VMUK: includes all soups and curries.

*Proper proportion.* ABP: the amount that can be carried in one hand; BMC1, based on the COMM: no more than one-quarter of the total food; COMM: “one part curry in proportion to four parts rice” (TAP 260).

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. if you are accepting it from relatives;

6. BD: if you are invited [BMC1: to accept more than a proper proportion];

7. if it is for someone else;

8. if it is paid for with your own funds;

9. BD: if it is another flavor (*rasarase*). COMM: i.e., “Having set aside the two bean curries, *rasarasa* means that those remaining have the flavour of fish, the flavour of meat, and so on” (BD.3.128; BD[H&B] 1020); BMC1: i.e., with other curries, gravies, soups, stews, and sauces.

### I will receive almsfood without exceeding the rim of the bowl

Sk 30

§ *Almsfood.* COMM: staple and non-staple foods. See app. 1, A & C.

OBJECT

*Edge of the bowl.* BMC1, based on the COMM: the bottom edge of the hoop that iron bowls traditionally had around the inner rim of the bowl.

**NOTE:** TAP: “claybowls [*sic*] ... and iron bowls in Sri Lanka and laquered [*sic*] bowls in Burma ... do not have such a rim (CBMC1: hoop?) and therefore it might rather refer to the inner edge” (261).

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. BMC1, based on the COMM: if a food wrapper exceeds the rim;



6. BMC1: if the food doesn't fill the bowl but exceeds the rim (e.g., a length of sugarcane);
7. BMC1: if the donor puts another container of food on top of the bowl (e.g., a box of sweets or a bag of fruit);
8. VMUK: if you accept more than a bowlful of food out of compassion for the donor (rather than greed).  
**NOTE:** CBMC1: the VMUK(E) says *mettā* (good will) instead of *karuṇā* (compassion).

## Sk 31

### I will eat almsfood appreciatively

**EFFORT** § *Appreciatively (sakkaccaṃ)*. TAP on Sk 27: “appreciatively, considerately, respectfully, kindly, courteously” (259).

**NOTE:** BMC1: the Recollection at the Moment of Using Your Requisites says that you should eat “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,] I will destroy old feelings [of hunger] without creating new feelings [from overeating]: thus will I maintain myself, be blameless, and live in comfort” (526).

**NOTE:** BMC1: you should remind yourself of the trouble the donors went to to provide the food.

**NOTE:** VMUK: you shouldn't do other things while eating (e.g., reading).

**DERIVED** § See Sk 1.

**OFFENSES**

**NON-OFFENSES** § See Sk 1.

## Sk 32

### I will eat almsfood with attention focused on the bowl

**EFFORT** § *Attention focused on the bowl (pattasaññī)*. TAP on Sk 28: “paying attention to the bowl, perceiving the bowl, attending to the bowl, being aware of the bowl” (260). BMC1: to avoid gazing aimlessly while eating.

**DERIVED** § See Sk 1.

**OFFENSES**

§ There is no offense

1–4. See Sk 1;

5. VMUK: if you are looking elsewhere in ways related to your eating.

NON-OFFENSES

### I will eat almsfood methodically

Sk 33

§ *Methodically* (*sapadānam*). TAP: systematically. ABP: uninterruptedly. BMC1: working steadily across your food from one side to another while eating and not picking at it here and there. TAP: “one should eat without choosing food from here and there in the bowl” (262).

EFFORT

§ See Sk 1.

DERIVED

§ There is no offense

1–4. See Sk 1;

5. if it is a [ABP; BMC1: special treat; BD: dainty] (BMC1: as self-denial or to save for the end of the meal);

6. ABP: if “one touches it when giving it to another” (BMC1: i.e., picking here and there when taking food from your bowl to give to someone else);

7. ABP: if “one touches it when filling a container for another.”

OFFENSES

NON-OFFENSES

### I will eat almsfood with bean curry in proper proportion

Sk 34

§ See Sk 1.

DERIVED

§ See Sk 29.

OFFENSES

NON-OFFENSES

### I won't eat almsfood by taking mouthfuls from a heap

Sk 35

§ *Taking mouthfuls from a heap*. COMM: i.e., taking from the top or from the middle [of a heap]. BMC1: This refers to food on a plate or in your bowl. You should start from the side when taking mouthfuls and not from the middle of the heap.

EFFORT

**NOTE:** VMUK: food in the bowl should be leveled.

**NOTE:** CBMC1: TAP translates this rule as **I shall not eat alms-food, having pressed [it] down into a [small] heap**, based on *omadditvā*

(absolute of *omaddati*, “crushes, rubs down into, presses down”) + *thūpakato* (absolute singular masculine of *thūpaka*, “small heap”). Similarly, ABP translates the rule as **I will not eat almsfood after pressing it into a little heap**. And PĀT translates it as **I shall not eat almsfood from the top, [but] having pressed it down**.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. if a little food remains scattered in your bowl and you gather it together into a small heap and eat it;

6. VMUK: if the food is stacked in a heap on a platter and taking from the edge would collapse the heap.

## Sk 36

**I won't hide bean curry and foods with rice out of a desire for more**

**NOTE:** CBMC1: The following are alternate translations of the rule statement:

1. ABP: **I will not conceal curry or condiment with rice out of a desire [to get] more.**
2. PĀT: **I shall not cover curry or condiment with rice because of desire to get more.**
3. TAP: **I shall not cover curry or condiment with rice out of liking for more.**

OBJECT § See Sk 29.

INTENTION § Out of a desire for more.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

INTENTION

1. if you do so not out of a desire for more; and there is no offense

2. if the donor covers the curry [ABP; TAP; PĀT: or condiment];

3–6. See Sk 1.

## I won't eat rice or bean curry that I requested for myself

Sk 37

§ *Rice or bean curry.* COMM: all food that isn't finer staple food. See app. 1, B. OBJECT

§ *Requested (viññāpetvā).* See Pc 39. EFFORT

§ See Sk 1. DERIVED

§ See Sk 29, #1–8. OFFENSES  
NON-OFFENSES

§ *Pācittiya:*  
1. Pc 39: eating finer staple food that you requested for yourself. RELATED  
OFFENSES

§ See Pc 39. RELATED  
ALLOWANCES

## I won't look at another's bowl intent on finding fault

Sk 38

§ *Finding fault.* κ/COMM: noting that the other bhikkhu or novice has something (BMC1: i.e., he has special food that he isn't sharing). INTENTION  
VMUK: includes finding fault with another bhikkhu's sloppy manner of eating. BMC1: the κ/COMM's interpretation seems more appropriate because sloppiness is something about which bhikkhus may admonish one another.

§ See Sk 1. DERIVED

§ There is no offense OFFENSES  
NON-OFFENSES

1–4. See Sk 1;

INTENTION

5. ABP: “[thinking] I will give or I will cause to give one looks”  
(BMC1: i.e., if you want to give another bhikkhu something);

6. if you don't intend to find fault.

## I won't take an extra-large mouthful

Sk 39

§ *Extra-large mouthful.* COMM: larger than a peacock egg. EFFORT

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. if it is any kind of fruit;

6. if it is a solid food (BMC1: e.g., roots);

7. if it is a [ABP: special treat; BD: dainty; BMC1: special confection (BMC1: e.g., a sandwich)].

**NOTE:** BMC1, based on the VIBH: if these items are a little large, it is acceptable to stick them whole into the mouth, although if they are very large it would be better to take bites out of them. See Sk 45.

Sk 40

**I will make a rounded mouthful**

EFFORT § *Rounded mouthful.* When eating with the hands, forming a rounded mouthful of food with the fingers before bringing it to the mouth.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 39.

Sk 41

**I won't open the mouth before bringing a mouthful to it**

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 1.

Sk 42

**TAP: I will not put the whole hand onto the mouth while eating; ABP: I will not press my entire hand against my mouth while eating**

**NOTE:** CBMC1: BD, BMC1, & PĀT translate this rule as **I will not [put/insert] the whole hand into the mouth [while/when] eating.**

EFFORT § *The whole hand.* COMM; K/COMM: literally the whole hand.

**NOTE:** COMM: sticking a finger in your mouth while eating comes under Sk 52.

**NOTE:** TAP: “[t]he locative here does not necessarily mean ‘into’—it can also mean ‘onto’. This makes better sense since it is not possi-

ble to stick your hand into your mouth, however, you can put your hand (-palm) against your mouth, for example, a large amount of rice is put on the palm, then put onto the mouth, and then the mouth takes it from there. Only the fingers should reach the mouth not the palm. If one takes the interpretation ‘into’ then it might refer to not sticking the fingers into the mouth when putting a morsel of food” (266).

§ See Sk 1.

§ See Sk 1.

§ *Sekhiya*:

- 1. Sk 52: I won't eat licking the hands.

**I won't speak with a mouth full of food**

§ See Sk 1.

§ There is no offense

- 1-4. See Sk 1;
- 5. COMM: if it doesn't affect the clarity of your speech.

**I won't eat from lifted balls of food**

§ *Eat from lifted balls of food.* BMC1: lifting food in one hand and using the other hand to eat from the handful.

**NOTE:** CBMC1: BD, TAP, ABP, & PĀT translate *ukkhepakam* as tossing up (e.g., TAP: **I shall not eat tossing up bits [of food]**). TAP explains that “[i]n India, especially among brahmins who do not want the hand or the edge of a cup to touch the mouth in order to avoid impurity, food is sometimes made into a ball and thrown into the mouth and this rule might refer to this” (267).

§ See Sk 1.

§ See Sk 39, #1-6.

DERIVED  
OFFENSES  
NON-OFFENSES

RELATED  
OFFENSES

Sk 43

DERIVED  
OFFENSES  
NON-OFFENSES

Sk 44

EFFORT

DERIVED  
OFFENSES  
NON-OFFENSES

## Sk 45 I won't nibble at mouthfuls of food

EFFORT § *Nibble at mouthfuls.* BMC1: forming a mouthful and biting it off bit by bit.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 39.

## Sk 46 I won't eat stuffing out the cheeks

**NOTE:** TAP, based on the VIBH: on one side or both.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 39, #1–6.

## Sk 47 I won't shake food off of the hand

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. ABP: “when discarding rubbish one shakes [it] off one’s hand”;

BMC1: while throwing away scraps.

## Sk 48 I won't eat scattering lumps of rice about

**NOTE:** CBMC1: TAP translates this rule statement as **I shall not eat scattering rice-grains.**

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. ABP: “when discarding rubbish, rice is [also] discarded”; BMC1: for throwing away lumps of rice while throwing away scraps.

## I won't eat sticking out the tongue

§ See Sk 1.

§ See Sk 1.

## I won't eat smacking the lips

§ *Capucapukāraḥ*. BMC1: smacking the lips. TAP: making chomping sounds, based on *capucaṇu* (chomping, smacking sound; onomatopoeic) + *kāraḥ* (making).

§ See Sk 1.

§ See Sk 1.

## I won't eat making a slurping sound

§ *Slurping sound (surusurukāraḥ)*. TAP: *surusuru* (slurping; onomatopoeic) + *kāraḥ* (making).

§ See Sk 1.

§ See Sk 1.

§ *Dukkaṭa*:

1. Making a joke about the Buddha, Dhamma, or Saṅgha.

## I won't eat licking the hands

§ *Licking the hands*. COMM: includes sticking a finger into the mouth.

§ See Sk 1.

§ There is no offense

- 1–4. See Sk 1;

5. COMM: for sticking a finger into the mouth when eating semi-liquid food with the hand (i.e., you can stick the tips of your

Sk 49

DERIVED  
OFFENSES  
NON-OFFENSES

Sk 50

EFFORT  
  
DERIVED  
OFFENSES  
NON-OFFENSES

Sk 51

EFFORT  
  
DERIVED  
OFFENSES  
NON-OFFENSES

RELATED  
OFFENSES

Sk 52

EFFORT  
  
DERIVED  
OFFENSES  
NON-OFFENSES



fingers into your mouth to get as much of the food as possible into your mouth without spilling it).

## Sk 53

### I won't eat licking the bowl

**EFFORT** § *Lick* (*nillehakam*). BMC1, based on the **COMM**: *lick* also means scrape. Even scraping the bowl with one finger is a breach of this rule.

**NOTE**: ABP: “*Lehakam* is from the verb *lihati*, which means ‘licks.’ It does not mean ‘scrape.’ The confusion between these words may be due to the phonetic similarity between *lihati* and *likhati* (‘scratch-es’); however, the two words come from different roots and have no apparent etymological connection.”

**DERIVED** § See Sk 1.

**OFFENSES**

**NON-OFFENSES** § There is no offense

1–4. See Sk 1;

5. BMC1, based on the **COMM**: if a little food remains scattered in your bowl and you gather it together, scrape it up, and eat it.

**NOTE**: VMUK: you should leave the food in your bowl if it isn't enough to form a mouthful.

## Sk 54

### I won't eat licking the lips

**DERIVED** § See Sk 1.

**OFFENSES**

**NON-OFFENSES** § See Sk 1.

## Sk 55

### I won't accept a water vessel with a hand soiled by food

**EFFORT** § *Accept*. **COMM**: to take or take hold of (i.e., not only when accepting a water vessel from someone else but also when picking one up on your own).

*Water vessel*. **COMM**: anything from which you would drink water.

**DERIVED** § See Sk 1.

**OFFENSES**

§ There is no offense

1–4. See Sk 1;

5. if you take the water vessel with the thought that I will wash it or get it washed (BMC1: you should try to do so before anyone else uses it);

6. COMM: if you pick up the water vessel with the unsoiled part of your hand.

**I won't throw away bowl-rinsing water that has grains of rice in it when I am in an inhabited area**

Sk 56

§ See Sk 1.

DERIVED

OFFENSES

NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. if the rice grains are removed;

6. if the rice grains are broken up (BMC1: i.e., squashed so as to dissolve in the water);

7. BMC1, based on the THAI, COMM: for pouring it into a receptacle;

8. BMC1, based on the THAI, COMM: for throwing it away outside of an inhabited area.



§ The KDKS list additional rules on etiquette while on alms round and while eating in a home:

1. Alms round:

a. cv.8.5.2: you should go unhurriedly and shouldn't stand too close or too far from the donor.

2. Eating in a home:

a. cv.8.4.3: you should pick a seat that doesn't encroach on the senior bhikkhus' seats and doesn't preempt the junior bhikkhus' seats.

b. cv.8.4.4: if there is special food, the senior-most bhikkhu should tell the donor to distribute it equally. And he shouldn't begin eating until everyone is served rice.

c. cv.8.4.6: the senior-most bhikkhu shouldn't accept water for rinsing his bowl until everyone has finished eating.

## TEACHING DHAMMA

### Sk 57

**I won't teach Dhamma to a person holding an umbrella/sunshade who isn't ill**

**OBJECT** § *Umbrella/sunshade (chattha)*. **COMM:** regardless of whether it is open or closed, as long as the listener has a hand on it.

**NOTE:** BMC1: a sunshade was a sign of rank during the Buddha's time.

**DERIVED** § See Sk 1.

#### OFFENSES

**NON-OFFENSES** § There is no offense

1–4. See Sk 1;

5. **COMM:** if it is on the listener's lap;

6. **COMM:** if it is resting against the listener's shoulder;

7. **COMM:** if someone else is holding it over the listener's head.

### Sk 58

**I won't teach Dhamma to a person holding a staff who isn't ill**

**OBJECT** § *Staff*. A pole that is 8 sugata spans (2 m; ~6.6 ft) long.

**NOTE:** TAP: “[t]he staff is a symbol of (royal) power and in the Pāḷi Canon it is often synonymous with punishment and violence” (271).

**DERIVED** § See Sk 1.

#### OFFENSES

**NON-OFFENSES** § There is no offense

1–4. See Sk 1;

5. BMC1, based on the VIBH: if the staff is shorter or longer than 8 sugata spans.

### Sk 59

**I won't teach Dhamma to a person holding a blade who isn't ill**

**OBJECT** § *Blade*. ABP: “a cutting-edge on one side [or] on both sides.”

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. COMM: if it isn't in the listener's hand (BMC1: e.g., it is in a sheath attached to a belt).

### I won't teach Dhamma to a person holding a weapon who isn't ill

Sk 60

§ *Weapon*. A bow [ABP: or crossbow]. COMM: includes arrows. VMUK: includes guns. BMC1: any weapon without a blade. OBJECT

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 59 (substitute *weapon* for *blade*).

### I won't teach Dhamma to a person wearing non-leather footwear who isn't ill

Sk 61

§ *Wearing*. Placing your feet on top of the footwear without inserting the toes, inserting the toes without fastening the footwear, or fastening the footwear with the toes inside. OBJECT

*Pāduka*. BMC1: non-leather footwear; ABP; BD; TAP; PĀT: shoes.

**NOTE:** TAP: “The difference between *pāduka* and *upāhana* is not entirely clear. According to [BMC2] ch 3 *pāduka* is footwear made of non-leather materials and *upāhana* is footwear made of leather. This suggestion is based on a deduction from the rules and allowances regarding footwear in the [MV], and the Sp Commentary on them, which forbid *pāduka* made of leather and only allow *pāduka* to be used in toilets. *Upāhana* seems to be any footwear made of leather” (272).

**NOTE:** BMC1: *pādukā* and *upāhana* cover all forms of shoes, sandals, and boots. See MV.5.1.30–8.3, BMC2, pp. 37–39.

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 1.

## Sk 62

**I won't teach Dhamma to a person wearing leather footwear who isn't ill**

OBJECT § *Wearing.* See Sk 61.

*Upāhana.* BMC1: leather footwear; ABP; BD; TAP; PĀT: sandals. See Sk 61, **NOTE**.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § See Sk 1.

## Sk 63

**I won't teach Dhamma to a person in a vehicle who isn't ill**

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. COMM: if you sit with the listener and teach Dhamma when the vehicle is large enough to seat two or more;

6. (when you and the listener are in separate vehicles) COMM: if your vehicle is the same height or higher than the listener's vehicle and isn't behind it.

## Sk 64

**I won't teach Dhamma to a person lying down who isn't ill**

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. COMM: if you are lying down and the listener is standing or sitting down;

6. COMM: if the listener is lying down on furniture, a mat, or on the ground, as long as you are on an equal level or higher than the listener;

7. COMM: if you are sitting down and the listener is standing or sitting down. See Sk 68 & 69;

8. COMM: if you and the listener are standing. See Sk 70.

**I won't teach Dhamma to a person who sits clasping the knees who isn't ill**

Sk 65

§ *Clasping the knees.* See Sk 26.

§ See Sk 1.

§ See Sk 1.

OBJECT

DERIVED

OFFENSES

NON-OFFENSES

**TAP: I will not teach Dhamma to a person whose head is wrapped who isn't ill**

Sk 66

§ *Vethitasāsassa.* TAP: “to [someone] whose head is wrapped [with a turban]” (273). BMC1: i.e., headgear that hides all of the hair (e.g., turbans or hats).

OBJECT

**NOTE:** CBMC1: The following are various translations of the rule statement:

1. ABP: **I will not teach Dhamma to a person with their head wrapped who is not sick.**
2. BD: **I will not teach dhamma to [someone] with a turban on his head [and] who is not ill.**
3. BMC1: **I will not teach Dhamma to a person wearing headgear who is not ill.**
4. PĀT: **I shall not teach the Dhamma to one with his head wrapped around [with a turban] [who is] not sick.**

*Wrapped (vethita).* ABP: causing the scalp (*kesanta*, ‘hair-end’) to not be visible.

§ See Sk 1.

DERIVED

OFFENSES

NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. if some of the listener's hair is exposed.

**I won't teach Dhamma to a person whose head is covered who isn't ill**

Sk 67

OBJECT § *Covered*. BMC1: covered with a robe or scarf. ABP: when the person's body is clothed along with the head (i.e., the same piece of cloth covers both head and body, e.g., a *sari*).

**NOTE:** ABP: this rule differs from the previous rule in that, in [Sk 66](#), a piece of cloth is wrapped only around the wearer's head.

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § There is no offense

1–4. [See Sk 1](#);

5. if some of the listener's head is exposed.

**Sk 68**

**Sitting on the ground, I won't teach Dhamma to a person sitting on a seat who isn't ill**

OBJECT § *Seat*. COMM: includes even a piece of cloth or a pile of grass.

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § [See Sk 1](#).

**Sk 69**

**Sitting on a low seat, I won't teach Dhamma to a person who is sitting on a high seat who isn't ill**

OBJECT § *Low seat*. COMM: includes if you and the listener are both sitting on the ground but the listener is sitting on higher ground.

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § [See Sk 1](#).

**Sk 70**

**Standing, I won't teach Dhamma to a person who is sitting who isn't ill**

DERIVED § [See Sk 1](#).

OFFENSES

NON-OFFENSES § [See Sk 1](#).

**Walking behind, I won't teach Dhamma to a person walking ahead who isn't ill**

Sk 71

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ There is no offense

1–4. See Sk 1;

5. COMM: if you and the listener are walking side by side or if you and another bhikkhu are walking along, one in front of the other, as you recite Dhamma together.

**Walking beside a path, I won't teach Dhamma to a person walking on a path who isn't ill**

Sk 72

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 1.

MISCELLANEOUS

**Not being ill, I won't defecate or urinate while standing**

Sk 73

§ See Sk 1.

DERIVED  
OFFENSES  
NON-OFFENSES

§ See Sk 1.

*Ill.* BMC<sub>1</sub>, based on the COMM to Sk 74: you would qualify as ill if, while waiting to use a toilet in a public restroom, you can't hold it in any longer and use a urinal.

**Not being ill, I won't defecate, urinate, or spit on living crops**

Sk 74

§ *Spit.* MP: includes blowing the nose.

EFFORT

*Crops (harite).* TAP: "From the origin-story to this bhikkhunī rule (and the one to Bhikkhu-pācittiya 19) it is clear that crops are meant: 'Bhikkhunīs disposed of excrement and urine and refuse and scraps in a field. Then the Brahmin looked down upon it, complained, got irritated: But how can the bhikkhunīs spoil our barley-field!?' (275) VMUK: includes all plants that are tended (e.g.,



plants in gardens, farms, or lawns, but not plants growing wild).  
COMM: includes roots that appear above ground and green plants running along the the ground.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1.

*Ill.* COMM: you would qualify as ill if you can't find a place without crops to urinate, defecate, or spit and can't hold it in any longer;

5. if, after defecating, urinating, or spitting on a place where there are no crops, the feces, urine, or saliva spreads to a place where there are crops.

## Sk 75

### Not being ill, I won't defecate, urinate, or spit in water

EFFORT § *Water.* COMM: water fit for drinking or bathing.

DERIVED § See Sk 1.

OFFENSES

NON-OFFENSES § There is no offense

1–4. See Sk 1;

5. if it spreads from the ground into water;

6. COMM: if the water is unfit for drinking or bathing (BMC1: e.g., salt water, stagnant water, water befouled with spit, urine, or feces, or water in a toilet);

7. COMM: if no dry ground is available (e.g. during a flood).



§ BMC1: CV.8.10 contains a series of rules on restroom etiquette:

1. The restroom should be used in order of arrival rather than seniority.
2. Your robes (VMUK: the upper and outer robe) should be hung up on a line or rod before entering.

3. You shouldn't go bursting into the restroom. You should cough or clear your throat before entering. If another bhikkhu is inside, he should cough or clear his throat in response.
  4. Your lower robe shouldn't be open or pulled up while entering and you shouldn't pull up your lower robe until you are astride the toilet.
  5. You shouldn't make grunting or groaning noises while relieving yourself.
  6. If the toilet or restroom is dirty, you should clean it for the next person.
  7. You shouldn't go bursting out of the restroom after you are finished and you should make sure you don't exit with your lower robe pulled up or open.
- ¶ BMC1: cv.8.9 adds that you should always rinse yourself after defecating if water is available. For more on restroom protocols, see BMC2, chap. 9.

*Sekhiya nitthitā*



DHIKARAṆA-SAMATHA (THE SETTLING OF ISSUES)—The *adhikaraṇa-samathas* are a class of seven Pāṭimokkha rules detailing principles and procedures for settling the four types of issues mentioned under [Pc 63](#):

1. *Dispute issues (vivādādhikaraṇa)*. Issues related to disagreements over Dhamma & Vinaya that a Saṅgha must deal with by declaring which side is right.
2. *Accusation-issues (anuvādādhikaraṇa)*. Issues related to accusations about offenses that a Saṅgha must deal with by judging whether the accusations are true.
3. *Offense-issues (āpattādhikaraṇa)*. Issues related to the commission of offenses that a Saṅgha must deal with by having the offender undergo the appropriate penalty (e.g., confession, penance, or expulsion).
4. *Duty-issues (kiccādhikaraṇa)*. Saṅgha transactions that a Saṅgha must perform properly (e.g., an ordination or the Pāṭimokkha recitation).

¶ The procedures for settling the four types of issues are given in cv.6. These procedures are also discussed under [Pc 79](#) & [80](#) and in BMC2, chap. 12–22.



## As 1

### A face-to-face verdict should be given

*Face-to-face.* The transaction settling the issue must be carried out face-to-face with the Saṅgha, the individuals, and the Dhamma & Vinaya.

1. *Face-to-face with the Saṅgha.* The group of bhikkhus that has gathered is competent to carry out the transaction, i.e.
  - a. it contains the required number of bhikkhus;
  - b. all of the qualified bhikkhus in the territory (*sīmā*) are present or have consented to the transaction;*Territory.* See BMC2, chap. 13.

c. none of the qualified bhikkhus in the meeting objects to having the matter settled by the group.

**NOTE:** MV.9.4.8: any objection by any of the qualified members of the group (aside from the bhikkhu on whom the transaction is being performed) would invalidate the transaction, even if the objecting bhikkhu only tells the bhikkhu sitting next to him.

2. *Face-to-face with individuals.* All of the people involved in the matter are present, i.e.
  - a. (for dispute-issues) the disputing people;
  - b. (for accusation-issues) the accused;
  - c. (for offense-issues) the offender;
  - d. (for duty-issues) CBMC1, based on the KDKS: the person (BMC1: e.g., the ordinand) or the group (e.g., the Saṅgha).
3. *Face-to-face with the Dhamma & Vinaya.* All of the appropriate procedures in the Vinaya are followed and bhikkhus who advocate what isn't Dhamma or Vinaya aren't holding sway over the group.

### A verdict of mindfulness may be given

As 2

*Verdict of mindfulness.* A verdict of innocence for when the accused clearly remembers that he didn't commit the offense.

CV.4.4.11: the verdict is valid only if

1. the bhikkhu is pure and without offense. BMC1, based on the KDKS: i.e., any bhikkhu, arahant or not, who hasn't committed the offense;
2. he is accused of an offense;
3. he asks for the verdict;
4. the Saṅgha gives him the verdict;
5. it is in accordance with the Dhamma and the assembly of bhikkhus are united and competent to give it.

### A verdict of past insanity may be given

As 3

*Verdict of past insanity.* A verdict of innocence for when the accused is deemed insane when he committed the offense and absolved of responsibility for it.

- cv.4.6.2: this verdict is valid only if it is given to a bhikkhu who
1. doesn't remember what he did while insane;
  2. remembers, but only as if in a dream;
  3. is still insane enough to believe that his behavior was proper.

## As 4

### Acting in accordance with what is admitted

BMC1, based on cv.4.7: This verdict refers to two situations:

1. The ordinary confession of offenses where no formal interrogation is involved. The confession is valid only if it accords with the facts (BMC1: e.g., the bhikkhu commits a Pc and confesses it as a Pc and not as a heavier or lighter offense).
2. (following a formal accusation and interrogation) If the accused admits to engaging in the act but doesn't see the offense or if he sees the offense but refuses to undergo the penalty, the Saṅgha may deal with him in accordance with what he admits and impose the appropriate penalty (e.g., if he committed a Sg, the Saṅgha would have to at least charge him with a Sg and prepare for his penance and probation). To settle the issue, the Saṅgha must impose a further-punishment transaction (see As 6) on him for being so uncooperative as to require formal interrogation.

## As 5

### Acting in accordance with the majority

*Acting in accordance with the majority.* When bhikkhus are unable to settle a dispute unanimously, even after all of the appropriate procedures are followed, decisions can be made by majority vote.

cv.4.10: The vote is valid only if all of the following factors are fulfilled:

1. The issue is important.
2. The face-to-face procedures were followed but didn't settle the issue.
3. The disputing parties were made to reflect on their positions.
4. The distributor of voting tickets knows that the majority sides with the Dhamma.
5. The distributor of voting tickets hopes that the majority sides with the Dhamma (BMC1: i.e., he is on the side of the Dhamma).

6. The distributor of voting tickets knows that the procedure won't lead to a split in the Saṅgha.
7. The distributor of voting tickets hopes that the procedure won't lead to a split in the Saṅgha (BMC1: i.e., he doesn't want there to be a split).
8. The tickets are taken in accordance with the Dhamma (COMM: i.e., no cheating).
9. The assembly is complete.
10. The bhikkhus take the tickets in accordance with their views (BMC1: e.g., not under fear or coercion).

### Acting for his further punishment

As 6

*Acting for his further punishment.* BMC1, based on the KDKS: when a bhikkhu admits to committing an offense only after being formally interrogated about it, the Saṅgha is to convict him of the offense and carry out a further-punishment transaction against him for being so uncooperative as to require formal interrogation.

CV.4.11.2–12.3: the transaction is valid only if

1. the accused is impure (BMC1: i.e., the accused committed the offense and it is an offense that requires confession);
2. he is unconscientious (BMC1: i.e., he didn't voluntarily confess);
3. he is accused of the offense (BMC1: i.e., an apparently well-founded charge is brought against the accused by a competent bhikkhu);
4. a Saṅgha meeting is convened and the accused is present and interrogated;

*Interrogated.* Charged with the offense and made to testify as to whether he performed the act he is accused of committing.

5. he admits to committing the act;
6. the Saṅgha convicts him of the offense;
7. the Saṅgha carries out the transaction;
8. the Saṅgha carries out the transaction in accordance with the Dhamma & Vinaya and with a united assembly.

¶ CV.4.12.3: the Saṅgha may also impose a further-punishment transaction on a bhikkhu who

1. is a maker of strife, quarrels, and dissension in the Saṅgha;

2. is inexperienced, incompetent, and indiscriminately full of offenses;
3. lives in unbecoming association with laypeople.

*Prohibitions.* cv.4.13.4: Once a further-punishment transaction is performed on a bhikkhu, he must observe the following prohibitions:

1. He may not act as preceptor or teacher for another bhikkhu and may not have a novice attend to him.
2. He may not accept authorization to exhort bhikkhunīs. Even if he is authorized, he shouldn't exhort them.
3. He shouldn't commit the offense for which he is being punished, a similar offense, or a worse one.
4. He shouldn't find fault with the transaction or with those who carried it out.
5. He shouldn't accuse others of offenses or actively participate in any of the procedures involved in or leading up to a formal accusation.
6. He shouldn't join bhikkhus in quarreling with other bhikkhus.  
**NOTE:** if the offender abides by all of these prohibitions and the Saṅgha is satisfied that he has seen his error, they should rescind the transaction and reinstate him.

## As 7

### Covering over as with grass

*Covering over as with grass.* BMC1, based on the KDKS: when the factions involved in a dispute realize that they have done much that is unworthy of a contemplative in the course of their dispute, they agree, to avoid greater divisiveness, to gather all members of each faction in one place and have a representative from each faction make a blanket confession on behalf of the members of his faction.

*All members.* COMM: i.e., all members in the territory. No one can send his consent and even sick bhikkhus must go.

cv.4.13.4: the blanket confession clears all of the offenses of the members of each faction except for

1. any serious offenses (COMM: i.e., a Pr or Sg);
2. any offenses related to the laity;
3. any offenses of anyone who doesn't approve of the procedure;

4. any offenses of anyone who doesn't attend the meeting.

*Sattādhikarā-samathā niṭṭhitā*



## APPENDIX 1: EDIBLES

### A. STAPLE FOOD

DEFINITION § *Bhojanīya*. BMC1: staple food; TAP: cooked food; ABP: edibles; BD; PĀT: soft food.

**NOTE:** BMC1: “Scholars usually translate [*bhojanīya*] ... as ‘softer food’ ... although the hardness or softness of a particular food has little to do with the category it belongs to. A translation closer to the essence of [*bhojanīya*] would be ‘staple food.’ ... Note, however, that the term staple here covers only what was considered staple in the time of the Buddha. Bread, pasta, and potatoes, which are staples in the West, were not always staples in India at that time and so do not always fit into this category” (367).

¶ TAP: BMC1 “takes ... *bhojanīya* to be staple. There are some problems with this division as flour, normally considered a staple in western cultures, is a *khādanīya* according to the [COMM], while meals are *bhojanīya*. Maybe the difference between [*bhojanīya* and *khādanīya*] is rather whether the food is cooked or uncooked. The *bhojanīya* as described in the [PB] explanation to ... [Pc] 35, appears to be foods that are eaten after cooking and this agrees, for example, with the rule that two of the *bhojanīyas*, fish and meat, are are [sic] not allowable when raw” (193).

¶ VIBH: there are five types of *bhojanīya*:

1. *Cooked grains*. COMM: there are seven types of cooked grains:
  - a. *Sāli*. BD: rice. THAI: wheat.
  - b. *Vīhi*. BD, THAI: rice.
  - c. *Yava*. BD: barley. THAI: glutinous rice.
  - d. *Godhūma*. BD: wheat. THAI: tares.
  - e. *Kaṅgu*. BD; THAI: millet or sorghum.
  - f. *Varaka*. THAI: Job’s tears.
  - g. *Kudrūsaka*. COMM: all grain from grass (i.e., any grain cooked as a staple [e.g., rye]).

**NOTE:** BMC1, based on Pc 33, mv.6.25.7: conje is staple food if it is too thick to drink and must be eaten with a spoon or by hand [COMM: or if it contains bits of meat or fish “larger than lettuce seeds”].

**NOTE:** BMC1: any grain cooked as a staple (e.g., corn [maize], oats, etc.) is considered staple food.

2. *Kummāsa*. COMM: a staple confection made of yava.
3. *Sattu*. Any of the seven types of grain that is dried or roasted and pounded into meal.
4. *Fish*. The flesh of any aquatic animal.
5. *Meat*. The flesh of any terrestrial animal (except for that which is unallowable).

*Flesh*. COMM: all parts of the body, including blood, bone, skin, and hide (the same applies to fish). BMC1: includes liver, kidneys, and eggs.

*Unallowable flesh*. MV.6.23.9–15: human, elephant, horse, dog, snake, lion, tiger, leopard, bear, and hyena. BMC1: The COMM adds three points:

- a. These prohibitions apply to their meat, blood, bones, skin, and hide.
- b. *Dog* doesn't include wild dogs (e.g., wolves and foxes) but includes dog mixtures (e.g., half-dog half-wolf).
- c. *Snake* includes all long, footless beings.

**NOTE:** BMC1: the COMM includes eels but not all Saṅghas agree.

**NOTE:** BMC1, based on the KDKS: allowable flesh is unallowable if

- a. BMC1, based on MV.6.10.2: raw (BMC1: e.g., steak tartare, sashimi, raw eggs, or caviar);
- b. MV.6.31.14: you see, hear, or suspect that the animal was killed specifically to feed bhikkhus.

### § *Thullaccaya*:

1. MV.6.23.9: eating human flesh.

### *Dukkaṭa*:

1. MV.6.17.3: eating food stored indoors, cooked indoors, or cooked by “oneselves.”

*Stored*. COMM: kept overnight (even if the food hasn't been formally offered).

RELATED  
OFFENSES

*Indoors.* COMM: in a building that hasn't been designated as a food storage place (*kappiya-kuṭi*) and would count as a same dwelling with a bhikkhu under Pc 5 & 6.

**NOTE:** MV.6.33.4: a layperson's residence counts as a food storage place (BMC1: even if a bhikkhu stays there).

*Cooked by "oneselves."* BMC1, based on MV.6.17.3: cooked by any bhikkhu.

**NOTE:** MV.6.17.6: a bhikkhu may reheat for himself (or for other bhikkhus) food that has already been cooked by an unordained person.

2. MV.6.23.9: eating flesh without [BD: having inquired about it].  
*Inquired (paṭivekkhi).* BD: the COMM "explains by *vīmaṃsi*, examined, considered, and by *paṭipucchi*, questioned" (BD.4.298; BD[H&B] 1712). BMC1: the COMM "interprets this as meaning that if, on reflection, one recognizes what kind of meat it is, one needn't ask the donor about the identity of the meat. If one doesn't recognize it, one *must* ask" (368).
3. MV.6.23.10–15: eating the flesh of an elephant, horse, dog, snake, lion, tiger, leopard, bear, or hyena.  
**NOTE:** PERCEPTION: COMM, based on MV.6.23.9: there is no offense if you perceive that it is allowable flesh.
4. CV.5.19.1: eating from a food-warmer.  
*Food warmer.* V/SUB: a bowl-like container [COMM: made of metal or wood] for keeping food warm (hot water is poured into it and a container of food is put on top).
5. CV.5.19.2: eating from the same dish with someone else (lay or ordained) or drinking from the same [CBMC1: vessel].  
**NOTE:** COMM: there is no offense if Bhikkhu X eats from a dish and leaves the room and Bhikkhu Y eats from that same dish. BMC1: the prohibition is against using the same dish or [CBMC1: vessel] in the presence of someone else who is also using it.
6. CV.5.25: ingesting anything brought outside of the mouth (i.e. reingesting regurgitated food). BMC1: regurgitated food may be swallowed again if it remains in your mouth but not if it exits your mouth.

TIME § Staple food may be kept and eaten until noon of the day it is received by any bhikkhu.  
CONSTRAINTS

§1. MV.6.17.6: a bhikkhu may rehear for himself (or for other bhikkhus) food that has already been cooked by an unordained person. ALLOWANCES

2. MV.6.32.2: (famine allowances) during a famine, a bhikkhu may
  - a. MV.6.17.7: eat what has been stored indoors, cooked indoors, and cooked by “oneselves”;
  - b. MV.6.17.9: pick up fallen fruit (if there isn’t an unordained person to make it allowable), take it to an unordained person, put it on the ground, and have it formally given;
  - c. eat food that hasn’t been made leftover—after he has eaten and turned down an offer of further food (see Pc 35)—if the food
    - 1) MV.6.18.4: was brought from a place where a meal was offered;
    - 2) MV.6.19.2: was accepted before he went to his meal;
    - 3) MV.6.20.4: was taken from a wilderness area or pond.

**NOTE:** BMC1, based on MV.6.32.2: the famine allowances can’t be reinstated because they were rescinded without any provision for reinvoking them.

3. MV.6.34.21: (Meṇḍaka allowance) a bhikkhu going on a journey through a wilderness area where almsfood is hard to get may search for provisions of husked rice, kidney beans, green gram (mung beans), salt, sugar, oil, and ghee for the journey.

**NOTE:** BMC1: the bhikkhu must still arrange for an unordained person to accept the provisions and be responsible for their storage and preparation during the journey.

4. CV.5.19.1: a sick bhikkhu may eat from a raised tray [COMM: made of wickerware or wood].
5. CV.5.26: if food accidentally falls while it is being offered, a bhikkhu may pick it up himself and eat it.

## B. FINER STAPLE FOOD

§ *Finer staple food.* BMC1: Includes edibles that in certain contexts would be classed as tonics. Their designation as finer staple food only applies to Pc 39 and not to any other rule: DEFINITION

1. *Ghee, fresh butter, oil, honey, and sugar/molasses.* See **TONICS, DEFINITION**.
2. *Fish and meat.* See **STAPLE FOOD, DEFINITION, #4–5**.

For more on milk & curds, see **NON-STAPLE FOOD, SPECIAL CASES, Products of a cow.**

3. *Milk and curds.* VIBH to **Pc 39**: milk and curds from animals whose flesh is allowable.  
**NOTE:** BMC1: outside of **Pc 39**, milk and curds are classed as non-staple food.

### C. NON-STAPLE FOOD

DEFINITION § *Khādanīya*. BMC1: non-staple food; TAP: uncooked food; ABP: consumables; BD; PĀT: solid food.

**NOTE:** BMC1: “Scholars usually translate [*khādanīya*] ... as ‘harder food’ ... although the hardness or softness of a particular food has little to do with the category it belongs to. A translation closer to the essence of [*khādanīya*] would be ‘non-staple food’” (367).

§ TAP: “The specific or technical meaning of [*khādanīya*] is ‘hard/solid food’ while the general meaning elsewhere is ‘uncooked food’ ... The *khādanīya* ..., especially as listed in the [COMM] on [Pc] 37, all appear to be uncooked foods such as raw vegetables and non-cooked sweets made with sugar and flour” (193).

§ BMC1: The COMM says in its discussion of **Pc 37** that, in all cases, *non-staple food* includes flour and confections made of flour (BMC1: e.g., cakes, bread, and pasta made without eggs. Such items made with eggs are staple food), roots, tubers (BMC1: includes potatoes), lotus roots, sprouts, stems, bark, leaves, flowers, fruits, nuts, seed-meal, seeds, and resins. But any of these items made into medicines wouldn’t be classed as a non-staple food.

§ BMC1: Non-staple foods are defined according to context (i.e., they are defined differently for different rules). The following is a list of how *non-staple food* is defined under different rules:

- Pc 35–38 VIBH: every edible aside from staple foods, juice, tonics, and medicines.  
Pc 40 BMC1, based on the VIBH: every edible aside from staple foods, water, and toothwood.  
Pc 41 VIBH: every edible aside from staple foods, water, and toothwood [BMC1: and juice, tonics, medicines, and conje].

§ *Conjey*. BMC1: Conjey (watery rice porridge or gruel) is classed as staple food if it is so thick that it can't be drunk and must be eaten with a spoon or by hand (MV.6.25.7; Pc 33). "Drinking conjey" is classed as non-staple food under Pc 35–38 & 40, whereas it is neither a staple nor non-staple food under Pc 41. The COMM says that drinking conjey is staple food if it contains meat or fish "larger than lettuce seeds."

SPECIAL CASES

*Products of a cow*. BMC1: MV.6.34.21 contains an allowance for the five products of the cow: milk, curds, buttermilk, butter, and ghee. Milk and curds are finer staple food in the context of Pc 39 but in other contexts considered non-staple food. All other dairy products, except for fresh butter and ghee when used as tonics (see NP 23), are considered non-staple food.

§ Non-staple foods may be kept and eaten until noon of the day they are received by any bhikkhu.

TIME  
CONSTRAINTS

§ See STAPLE FOOD, ALLOWANCES.

ALLOWANCES

#### D. FRUIT

§ BMC1: The COMM to Pc 11 discusses two passages in the KDKS related to fruit:

DEFINITION

1. MV.6.21: "I allow that fruit that is seedless or whose seeds are discharged be consumed [even if] it has not been made allowable" (BMC1 327).

*Seedless*. COMM: includes fruit with seeds that are too immature to grow.

*Fruit whose seeds are discharged*. BMC1: based on the MV, s/COMM: (for fruit with seeds that can be easily removed entirely from the flesh [e.g., mangoes, jackfruit]) you may discharge the seeds yourself before or while eating the fruit and don't need to get an unordained person to damage it beforehand.

2. CV.5.5.2: "I allow you, bhikkhus, to consume fruit that has been made allowable for bhikkhus in any of five ways: if it is damaged by fire, by a knife, by a fingernail, if it is seedless, and ... if the seeds are discharged" (BMC1 326–27).

*Seeded fruit (bījagāma).* BMC1, based CV.5.5.2: fruit with many seeds (e.g., tomatoes, blackberries) or whose seeds would be hard to remove without damaging them (e.g., grapes) must be damaged by fire, knife, or fingernail by an unordained person before a bhikkhu may eat them.

PROCEDURE § BMC1: the COMM & s/COMM differ in their treatment of how seeded fruit [COMM: or any bījagāma (BMC1: e.g., sugarcane, bean sprouts)] is made allowable:

1. A single seeded fruit:

a. BMC1, based on the COMM: in some Saṅghas, a single seeded fruit doesn't have to be damaged in the presence of a bhikkhu because the COMM only mentions making seeded fruit allowable in the presence of a bhikkhu for a heap of seeded fruit.

**NOTE:** BMC1, based on the COMM: The donor may damage the fruit beforehand and simply tell the bhikkhu that the fruit has been made allowable when formally offering it. If the damage is obvious, the bhikkhu may accept and eat it without asking. If the damage isn't obvious, the bhikkhu should ask whether it has been damaged. If it has been damaged, he may accept and eat it. If it hasn't been damaged, the layperson should damage it in the bhikkhu's presence before the bhikkhu eats it.

PROCEDURE: an unordained person draws a hot object or a knife across the skin of the fruit or pokes it with a fingernail and says, Allowable (*kappiyam*) while damaging the fruit or immediately after damaging it.

b. s/COMM: a single seeded fruit must always be damaged in the presence of a bhikkhu.

PROCEDURE: An unordained person brings the fruit to a bhikkhu, who says, Kappiyam karohi (Make it allowable). The unordained person, while damaging the fruit, says, Kappiyam bhante (It is allowable, venerable sir) and formally offers the fruit to the bhikkhu.

**NOTE:** s/COMM: the word *allowable* may be stated in any language.

2. A heap of seeded fruit:

a. BMC<sub>1</sub>, based on the COMM, s/COMM: a heap of seeded fruit must be damaged in the presence of a bhikkhu.

**NOTE:** BMC<sub>1</sub>, based on the COMM: an unordained person needs to damage only one piece of seeded fruit in the heap to make the entire heap allowable (and shouldn't remove it from the heap while doing so).

## E. JUICE

§ *Yāmakālika*. BMC<sub>1</sub>: juice drinks; BMC<sub>2</sub>: day-long food; ABP: night-time items; CPED: “something allowed to be taken ... after noon and in the night.” MV.6.35.6: eight juice drinks are allowable: DEFINITION

1. Mango.

2. Rose apple.

3. BMC<sub>1</sub>: seeded-banana; BD: plantain.

4. Seedless banana.

5. *Madhu* (*Bassia pierrei?* *Bassia latifolia?*).

6. Grape.

7. *Sāluka-pāna*. BMC<sub>1</sub>: water-lily root; BD: edible lotus root. “[The COMM says] that ‘it is a drink made having crushed the edible roots of the red and the blue lotuses and so on’” (BD.4.339; BD[H&B] 1757).

8. *Phārusaka* (*Bouea burmanica* [*Anacardiaceae*?]). VMUK: marianplum or lychee.

MV.6.35.6: five additional types of juice drinks are allowable: juice from

1. all fruits except grain;

BMC<sub>1</sub>: The COMM, applying the Great Standards, says that grain is a large fruit so the juice of any of the nine large fruits counts as the juice of grain: palmyra fruit, coconut, jackfruit, breadfruit, bottle gourd, white gourd, muskmelon, watermelon, and squash. So many Saṅghas infer that the juice of any large fruit (e.g., pineapple or grapefruit) is also non-staple food. But not all Saṅghas follow the COMM, as the allowance for juice says specifically that the juice of all fruits is allowable except for that of grain.

2. all leaves except cooked vegetables;



COMM: Includes juice from [CBMC1, based on MV.6.35.6, COMM: uncooked] leaves that are classed as food (e.g., lettuce, spinach, or beet greens) as well as from leaves that are classed as medicines (BMC1: e.g., wheat-grass juice). Leaf-juice may be mixed with cold water and warmed in sunlight but can't be heated over a fire. The prohibition against consuming the juice from cooked vegetables in the afternoon applies to all cooked leaves that are considered food as well as any medicinal leaves cooked in liquids that are classed as food (e.g., milk). But medicinal leaves cooked in water only are classed as lifetime medicine.

3. all flowers except licorice flowers;
4. fresh sugarcane.

**NOTE:** BMC1: the phrasing of the juice allowance suggests that the Great Standards shouldn't be used to extend the allowance for sugarcane juice and water-lily root to include the juice from other canes or roots.

PREPARATION § *Straining.* COMM: juice must be strained [VMUK: with cloth].

*Heating.* COMM: juice can be warmed by sunlight but can't be heated over a fire.

**NOTE:** *boiled juice.* BMC1: The COMM doesn't say how boiled juice should be classed. The VMUK, arguing from the parallel between sugarcane juice and sugar (which is made by boiling sugarcane juice), argues that boiled juice should be classed as sugar under the five tonics. This interpretation isn't accepted in all Saṅghas, but in those that accept it, pasteurized juice, juice concentrates, and juice made from concentrate are classed as sugar.

*Juice made by a bhikkhu.* See [TIME CONSTRAINTS](#).

TIME § BMC1, based on MV.6.40.3: all allowable juices (except those made  
CONSTRAINTS by a bhikkhu) are allowable until the end of the watches of the night (BMC1: i.e., until the following dawnrise).

*Juice made by a bhikkhu.* COMM: juice that a bhikkhu makes himself from fruit can be consumed only before noon of the day the fruit is received by any bhikkhu.

*Juice unallowable in the afternoon.* Juice made

1. MV.6.35.6: from cooked vegetables;
2. MV.6.35.6: from all cooked leaves that are considered food;

3. COMM: from medicinal leaves cooked in liquids that are classed as food (e.g., milk);
4. COMM: by a bhikkhu.

§ VIBH to Pc 35, 37, 38: accepting, taking, or consuming juice as food or without having a reason is a Dk for each [COMM: swallow; BMC1 on Pc 37, based on CV.5.25: mouthful] PROPER USE

As *food*. BMC1, based on the s/COMM to NP 23: i.e., for nourishment and to fill yourself up.

A *reason*. COMM to Pc 35: being thirsty.

## F. TONICS

§ *Bhesajja*. ABP; BD; TAP; PĀT: [ABP: seven-day] medicines; BMC1: tonics. There are five tonics: DEFINITION

1. *Ghee (sappi)*. BMC1, based on the VIBH to NP 23: strained, boiled butter oil made from the milk of any animal whose flesh is allowable. See **STAPLE FOOD, DEFINITION, #5**.
2. *Fresh butter (navanīta)*. VIBH to NP 23: butter made from the milk of any animal whose flesh is allowable. See **STAPLE FOOD, DEFINITION, #5**.

*Cheese*. BMC1: In some Saṅghas, cheese is classed as fresh butter. However, because cheese is closer to curds in composition and is generally regarded as more substantial, there is a stronger argument for classifying cheese as food.

**NOTE:** TAP: “There is no word for cheese in Pāli or Sanskrit, but in the mediæval Apabhraṃśa Prākṛit dialect of North-West India there is a word for cheese: *chāsi*. ... Cheese probably was introduced there by Greek or Persian invaders or traders. A type of cottage cheese called *paneer* is nowadays made in North-West India. *Paneer* is the word for this white cheese all through the Middle East from Turkey to India and this also shows the foreign origin of Indian cheese. It is made through the process of coagulating boiled milk by adding lemon-juice and then straining off the whey by putting the curd through a cotton cloth.

“So, *navanīta* is the fat extracted from curd and this fat comes from the cream of milk. Cheese, however, is processed curd and can’t be included in the term *navanītam*” (158).

3. *Oil (telam)*. VIBH to NP 23: sesame oil, mustard seed oil, honey tree oil, castor oil, and oil from tallow. COMM: it is a Dk to keep, for more than seven days, oil made from any plants not listed in the VIBH.

**NOTE:** BMC1: applying the Great Standards, plant oils that can be used as food should be classed as tonics and any aromatic plant oils (e.g., tea tree oil and peppermint oil) made from leaves or resins that qualify as medicine should be classed as medicine.

*Tallow*. MV.4.2.1: there are five kinds of allowable tallow: tallow from bears, fish, alligators, pigs, and donkeys. BMC1, based on the COMM: tallow is considered food unless it is rendered into oil.

*Time constraints*. MV.6.2.1: only if tallow is received before noon and rendered into oil and filtered before noon can it be consumed as a tonic. Consuming oil from tallow entails a Dk for each of the three activities (receiving, rendering, and filtering) that occurs after noon (e.g., if the tallow is received before noon but rendered and filtered after noon, there are two Dks for consuming the oil).

**NOTE:** *gelatin*. BMC1: “Whether the Great Standards can be used to include gelatin under the category of ‘oil’ here is a controversial topic. The argument for including it is that, like oil from tallow, it is rendered from a part of an animal’s body that the [COMM] would include under ‘flesh,’ and—on its own—it does not serve as substantial food. Different Communities, however, have differing opinions on this matter” (264).

CBMC1: an argument against using the Great Standards to classify gelatin under oil is the following:

- a. Gelatin, which is derived from the skin, bones, and connective tissues of animals, is composed almost entirely of protein, whereas oil is composed almost entirely of fat, so gelatin and oil differ fundamentally in composition.
- b. Gelatin, on its own, is a substantial source of food: 1 oz (~28.35 g) of dry, granulated gelatin contains ~24.27 g of protein; by comparison, 1 oz of dried, cured beef contains only

~8.82 g of protein (i.e., gelatin contains ~2.75 times the protein as beef).

4. *Honey (madhu)*. VIBH to NP 23: the honey of bees.
5. *Sugar/molasses (phāṇitam)*. VIBH to NP 23: what is extracted from sugarcane. VMUK: includes all forms of sugar and molasses, regardless of the source (BMC1: e.g., maple syrup or beet sugar).  
*Plain sugar*. MV.6.27: a sick bhikkhu may consume sugar as is at any time during the seven days. A bhikkhu who isn't ill must mix the sugar with water to be able to consume it after noon of the day it is received by any bhikkhu.  
*Sugar with binding agents*. MV.6.16.1: if the sugar has a little flour or ash in it to make it firmer (BMC1: e.g., sugar cubes or blocks of palm sugar), it is still classed as a tonic as long as it is still regarded simply as sugar. BMC1: if the mixture is regarded as something else (e.g., candy), it is classed as food.  
*Boiled juice as sugar*. See [JUICE, PREPARATION](#).  
*Sugar substitutes*. BMC1: sugar substitutes that have no “food value” (CBMC1: no calories?) should be classed as lifetime medicine.

§ VIBH to NP 23: tonics can be kept no more than seven days (BMC1, TIME based on the VIBH: i.e., seven dawns after it has been received CONSTRAINTS by any bhikkhu—the day it is received counts as the first dawn-rise). CBMC1: There are two exceptions:

1. VIBH to NP 23: if, within the seven days of the tonic being offered to any bhikkhu, a bhikkhu gives it away to an unordained person, abandons all possession of it in his mind (ABP: “without expectation of [getting back] what has been relinquished”), and then receives it in return, it is allowable for another seven days.
2. VIBH to NP 23: if, before seven days, it is determined [COMM: for external use only]. COMM: once the tonic is determined for external use only, a bhikkhu may keep it for however long without penalty.

§ VIBH to Pc 35, 37, 38: accepting, taking, or consuming a tonic as food or without having a reason is a Dk (a Dk for each [COMM: swallow; BMC1 on Pc 37, based on CV.5.25: mouthful]). PROPER USE

As *food*. BMC1, based on the s/COMM to NP 23: i.e., for nourishment and to fill yourself up.

A *reason*. s/COMM to NP 23: any reason suffices (e.g., hunger or weakness).

**NOTE:** *plain sugar*. BMC1, based on MV.6.27: plain sugar differs from other tonics in that a sick bhikkhu may consume sugar as is at any time during the seven days. A bhikkhu who isn't ill must mix the sugar with water to be able to consume it after noon of the day it is received by any bhikkhu.

RELATED § VIBH to NP 23: if, within the seven days of the tonic being offered  
ALLOWANCES to any bhikkhu, a bhikkhu gives it away to an unordained person, abandons all possession of it in his mind (ABP: “without expectation of [getting back] what has been relinquished”), and then receive it in return, it is allowable for another seven days.

## G. MEDICINE

DEFINITION § CBMC1, based on BMC2: there are three categories of medicine:

1. *Support Medicine*. BMC2, based on MV.1.30.4: A bhikkhu's basic medicinal support is *pūti-mutta-bhesajja* (rancid urine medicine). The term isn't defined in the Canon. The s/COMM defines *rancid urine* as any sort of urine, but it doesn't say whether rancid urine medicine is the rancid urine itself or, as suggested by the example from commentaries to the suttas, rancid urine in which medicinal fruits are pickled. In Sri Lanka, *rancid urine medicine* is interpreted as rancid cow's urine, in which different types of myrobalan are sometimes pickled. In Thailand, some Saṅghas interpret it as your own first urine in the morning, following the ancient Indian tradition of using this urine as a tonic (this urine contains a high level of melatonin). BMC1: the wise policy is to follow the interpretation of your Saṅgha.
2. *Seven-day medicine*. See **TONICS**.
3. *Lifetime medicine*.
  - a. MV.6.3.1: *root medicine*. Turmeric, ginger, sweet flag, white orris root, ativisa, black hellebore, khus-khus, nut-grass, or whatever other roots are medicines and aren't considered staple or non-staple food.

- b. MV.6.4.1: *astringent-decoction medicine*. Astringent decoctions from the neem-tree (*Azadirachta indica*), the kuṭaja (*Wrightia dysenterica*), the pakkava, the nattamāla (*Pongamia glabra*), or any other astringent decoctions that are medicines and aren't considered staple or non-staple food.
- c. MV.6.5.1: *leaf medicine*. Neem leaves, kuṭaja leaves, cucumber leaves (*Trichosanthes dioeca*), basil leaves, cotton-tree leaves, or any other leaves that are medicines and aren't considered staple or non-staple food.
- d. MV.6.6.1: *fruit medicine*. Vilaṅga (*Embelia ribes*), long pepper (*Erycibe paniculata*), black pepper, yellow myrobalan (*Terminalia chebula* or *citrina*), beleric myrobalan (*Terminalia balarica*), emblic myrobalan (*Phyllanthus embelica*), goṭha-fruit, or any others that are medicines and aren't considered staple or non-staple food.
- e. MV.6.7.1: *resin medicine*. Assafoetida, assafoetida-resin, assafoetida-gum, gum, gum-patti, gum-panni, or any other resins that are medicines and aren't considered staple or non-staple food.
- f. MV.6.8.1: *salt medicine*. Sea salt, black salt, rock salt, culinary salt, red salt (COMM: salt mixed with other medicinal ingredients), or any other salts that are medicines and aren't considered staple or non-staple food. BMC1: PV.6.2 says that natural and man-made salts are allowable.  
**NOTE:** BMC1: modern medicines that are organic or inorganic salts would fit under this category, as would prescription pills and toothpaste.

§ *Garlic*. CV.5.34.1, 34.2: eating garlic is prohibited unless you are ill. SPECIAL CASES  
 BMC2: “According to the [COMM], *ill* here means any illness for which garlic is a cure. Traditionally, garlic is used as an antibiotic and to ward off colds and the flu. According to current medical knowledge, it also helps prevent 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 inter-

pretation, garlic mixed with other ingredients would be allowable even when one is not ill” (49).

**TIME** § VIBH; KDKS: you may keep any lifetime medicine for life. **COMM:**  
**CONSTRAINTS** if a bhikkhu dies, any lifetime medicine [CBMC1, based on the VIBH: for internal use] that was in his possession has to be formally offered to another bhikkhu before the surviving bhikkhus may use it.

**PROPER USE** § VIBH to Pc 35, 37, 38; MV.6.3.1–8.1: accepting, taking, or consuming a lifetime medicine as food or without having a reason is a Dk (a Dk for each [COMM: swallow; BMC1 on Pc 37, based on CV.5.25: mouthful]).

As *food*. BMC1, based on the s/COMM to NP 23: i.e., for nourishment and to fill yourself up.

A *reason*. COMM to Pc 35: suffering from an illness that they are meant to assuage (BMC1: includes hunger and fatigue as well as medical disorders).

**ALLOWANCES** § *Broth*. MV.6.14.7: strained meat broth, strained rice broth, and strained green gram (mung bean) broth are allowable [BMC1: for a bhikkhu who is seriously ill and has taken a purgative].

**NOTE:** BMC1: Some have argued that other bean broths (e.g., broth from boiled soybeans) should be classed as green gram broth. However, unlike the five tonics, mere hunger or fatigue wouldn't count as *ill*.

BMC1: “A substance termed *loṇasovīraka* (or *loṇasocīraka*) is allowed (MV.6.16.3) to be taken in the wrong time as medicine for ill bhikkhus and, when mixed with water, as a beverage for bhikkhus who are not ill. No one makes it anymore, but the recipe for it in the COMM to Pr 3 bears some resemblance to the recipe for miso (fermented soybean paste). Some have argued, using the Great Standards, that the special allowance for this substance should extend to miso as well, but this is a controversial point. As far as I've been able to ascertain, miso is not used to cure diseases in adults even in China, which would be the place to look for its use as a medicine. However, even if the allowance does apply to miso, tak-

ing miso broth as food at the wrong time would entail a dukkaṭa” (395–96).

**NOTE:** CBMC1: the following is arguably a basis for considering miso as medicine:

1. The medical uses of miso (*chiang*) in China were documented as early as the sixteenth century and were discussed at length in Li Shih-chen’s *Pen ts’ao Kang mu* (1578), a collection of botanical and medical writings from the Ming Dynasty that details five types of illnesses for which *chiang* was used as a remedy.
2. Miso soup (miso mixed with water) is consumed in Japan as a traditional treatment for the common cold and is also consumed as a digestive aid, as it is a probiotic.
3. A growing body of scientific research since the 1960s has shown the medical benefits of consuming miso and the isoflavones (phytoestrogens), genistein, and genistin it contains. The following are examples:
  - a. A large-scale study in Japan published in 1981 in *Nutrition and Cancer* concluded that “[d]aily intake of soybean paste soup was found to significantly reduce standardized mortality rates for gastric cancer.”
  - b. A 1998 study by Masaoka et al. published in July 1998 in *Nutrition and Cancer* found that “dietary miso could act as a chemopreventive agent for colon carcinogenesis.”
  - c. A large-scale study in Japan published in June 2003 in the *Journal of the National Cancer Institute* concluded that “consumption of miso soup and isoflavones, was inversely associated with the risk of breast cancer.”

Shurtleff, William & Akiko Aoyagi. *The Book of Miso*. Second edition. Berkeley: Ten Speed Press, 2001.

#### H. MIXING EDIBLES WITH DIFFERENT LIFE SPANS

§ BMC1, based on MV.6.40.3: edibles composed of ingredients with different life spans (i.e., edibles that are a mixture of different classes of edibles) have the same life span as the ingredient with the shortest life span (BMC1: e.g., cough syrup with honey is treated as honey).

TIME  
CONSTRAINTS

*Mixing.* COMM: thorough intermingling, e.g.

1. COMM: if a juice drink has a whole, unhusked coconut floating in it, the coconut may be removed and the juice is allowable, as



a juice, until the end of the watches of the night (BMC1: i.e., the following dawnrise);

2. COMM: if butter is put on top of rice porridge, the part of the butter that hasn't melted into the rice is allowable, as a tonic, for seven days.

**NOTE:** *items presented at the same time.* COMM: if items with different life spans are presented at the same time, they maintain their separate life spans as long as they don't thoroughly intermingle. BMC1: not all Saṅghas follow the COMM.

*Mixtures.* BMC1, based on MV.6.40.3:

1. *Mixing tonics or medicines with food or juice.* Tonics and medicines (e.g., sugar and salt) may be mixed with food or juice received on the same day but not with food or juice received on a later day.
2. *Mixing tonics with medicines.* Medicines (e.g., salt, tea, or cocoa) received at any time may be eaten mixed with any tonic during the tonic's life span.

## APPENDIX 2: MARKING & DETERMINING REQUISITES

### A. MARKING CLOTH REQUISITES

*Requisites to mark.* CBMC1: The VIBH to Pc 58 says that a new robe (i.e., an unmarked robe that is made of allowable material) must be marked. The COMM says *new robe* means any completed, dyed robe-cloth that can be worn over the shoulders or around the waist (includes lower, upper, or outer robes, rains-bathing cloths, and skin-eruption cloths), and BMC1 says this includes shoulder cloths (*aṃsa*) or any cloth requisites worn around the body (e.g., a shawl or bath towel). BMC1, based on the VIBH, COMM: other cloth requisites that aren't worn around the body (e.g., sitting cloths, handkerchiefs, or shoulder bags) or aren't made of allowable material don't have to be marked.

*Allowable material.* See NP 1, OBJECT.

*Pāli formula.* BMC1: The Canon and commentaries don't mention any formula to repeat while marking a requisite. The tradition in Thailand is to repeat the following three times while marking the item:

*Imaṃ bindu-kappaṃ karomi.*  
I make this properly marked.

*Marking the requisite.*

1. *Color.* Green (*nīla*), brown, or black. BMC1: *nīla* can mean green or blue so a blue mark is allowable.
2. *Shape.* COMM: Only round marks in at least one corner of the robe are allowable. Lines or angular marks (BMC1: e.g., squares, triangles, stars) aren't allowable.
3. *Size.* It may be as small as the tip of a blade of grass. COMM: no smaller than a bedbug's back and no larger than the iris of a peacock's eye.

**NOTE:** BMC1: the current custom in Thailand is to make three small dots in one corner of the robe.

**NOTE:** BMC1: the COMM’s stipulations regarding the shape and size of the mark aren’t binding because they have no basis in the Canon or the Great Standards.

**NOTE:** VIBH to Pc 58: once a requisite has been marked by anyone, it doesn’t need to be re-marked—even if the mark wears off, you sew a marked requisite together with an unmarked one, or you patch, darn, or add a hem to a marked requisite.

## B. REQUISITES TO DETERMINE

You may determine only one of each of the following requisites for use at any one time:

1. Alms bowl (*patta*).
2. Sitting cloth (*nisīdana*).
3. Lower robe (*antaravāsaka*).
4. Upper robe (*uttarāsaṅga*).
5. Outer robe (*saṅghāṭi*).

	Singular	Plural
Alms bowl	<i>pattam</i>	.
Outer robe	<i>saṅghāṭim</i>	.
Upper robe	<i>uttarāsaṅgam</i>	.
Lower robe	<i>antaravāsakam</i>	.
Sitting cloth	<i>nisīdanam</i>	.
Skin-eruption cloth	<i>kaṇḍu-paṭicchādim</i>	<i>kaṇḍu-paṭicchādāni</i>
Rains-bathing cloth	<i>vassikasāṭikam</i>	<i>vassikasāṭikāni</i>
Sleeping cloth	<i>paccattharaṇam</i>	<i>paccattharaṇāni</i>
Handkerchief	<i>mukha-puñchana-colam</i>	<i>mukha-puñchana-colāni</i>
Misc. cloth	<i>parikkhāra-colam</i>	<i>parikkhāra-colāni</i>

## C. PĀLI FORMULAS

For items within reach of the hand:

Singular	Plural
<i>Imam</i> ___ <i>adhiṭṭhāmi</i> .	<i>Imāni</i> ___ <i>adhiṭṭhāmi</i> .
I determine this ___.	I determine these ___.

For items beyond reach of the hand:

<b>Singular</b>	<b>Plural</b>
<i>Etam̐ ___ adhiṭṭhāmi.</i>	<i>Etāni ___ adhiṭṭhāmi.</i>
I determine that ____.	I determine those ____.

Example:

To determine multiple miscellaneous cloths within reach of the hand:

*Imāni parikkhāra-colāni adhiṭṭhāmi.*  
I determine these miscellaneous cloths.

#### **D. RESCINDING A DETERMINATION**

If you want to replace your alms bowl, sitting cloth, or any one of your basic set of robes, you must first rescind the determination of the old item before determining the new item unless the determination has lapsed (see below). The following is the formula for rescinding a determination:

For items within reach of the hand:

<b>Singular</b>	<b>Plural</b>
<i>Imam̐ ___ paccuddharāmi.</i>	<i>Imāni ___ paccuddharāmi.</i>
I relinquish this ____.	I relinquish these ____.

For items beyond reach of the hand:

<b>Singular</b>	<b>Plural</b>
<i>Etam̐ ___ paccuddharāmi.</i>	<i>Etāni ___ paccuddharāmi.</i>
I relinquish that ____.	I relinquish those ____.

#### **E. DETERMINATION LAPSES**

If an item is been abandoned, given or thrown away, lost, destroyed, burnt, snatched away, or taken on trust, its determination

automatically lapses and there is no need to rescind the determination before determining a replacement item.

*Determination lapse.* For alms-bowls, [see NP 21, OBJECT, #5](#). For robe-cloth, [see NP 1, OBJECT, Lapse of determination or shared ownership](#).

## APPENDIX 3: FORFEITURE

### A. PROCEDURE

CBMC1: The procedure for forfeiture is given in the VIBH's discussion of each NP rule:

1. The confessant approaches the acknowledger.
2. The confessant and acknowledger arrange their upper robes over one shoulder.

*Acknowledger.* The acknowledger must

- a. be experienced and competent;
- b. KDKS: not be guilty of the same offense that the confesant is confessing unless the acknowledger has already confessed the offense. If the acknowledger is guilty of the same offense and hasn't confessed it, the confessant must confess the offense to another bhikkhu;
- c. BMC1: be of the same affiliation (BMC1, based on the VIBH: and part of the Saṅgha [i.e., he doesn't belong to a schismatic faction and hasn't been suspended]).

*Affiliation.* See Sg 10, OBJECT, #1.

3. The confessant bows to the [CBMC1: acknowledger if the acknowledger is a] senior monk.
4. Both bhikkhus kneel before each other and *añjali* (raise the hands palm-to-palm in respect).
5. The confessant recites the appropriate forfeiture statement.
6. The confessant forfeits the item to the acknowledger.
7. The confessant confesses the offense. See app. 4.
8. The acknowledger recites the statement for returning the item and returns the forfeited item (if appropriate) to the confessant.

Example:

CBMC1: If the confessant, who is junior to the acknowledger, was separated from one of his basic set of three robes for one night or more when his kaṭhina privileges weren't in effect (NP 2):

Confessant: (The confessant arranges his upper robe over one shoulder, approaches the acknowledging bhikkhu, kneels down, and while he añjalīs says the following)

*Idaṃ me bhante cīvaraṃ ratti-vippavutthaṃ aññatra bhikkhu-sammatiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This robe of mine, venerable sir, separated [from me] for a night without authorization of the bhikkhus, is to be forfeited. I forfeit it to you.

(The confessant gives the robe to the acknowledged)

*Ahaṃ bhante ekaṃ nissaggiyaṃ pācittiyaṃ āpattiṃ āpanno, taṃ paṭidesemi.*

Venerable sir, I've fallen into a forfeiture and confession offense. I confess it.

Acknowledger: *Passasi āvuso?*  
Friend, do you see [the offense]?

Confessant: *Āma bhante passāmi.*  
Yes, venerable sir, I see it.

Acknowledger: *Āyatiṃ āvuso saṃvareyyāsi.*  
Friend, you should restrain yourself in the future.

Confessant: *Sādhu suṭṭhu bhante saṃvarissāmi (× 3).*  
Very well, venerable sir, I will be restrained.

Acknowledger: *Imaṃ cīvaraṃ āyasmato dammi.*  
I give this robe to you.

(The acknowledged returns the forfeited robe to the confessant)

**NOTE:** CBMC1, based on the VIBH to NP 1: if the confessant uses the robe before forfeiting it, he must also confess a Dk for each use.

**NOTE:** BMC1: the confessant should determine the robe immediately to avoid an offense under NP 1. For the formula for determining robes, see app. 2.

## B. PĀLI FORMULAS

**NOTE:** CBMC1: The Pāli statements use the formulas for items within reach of the hand. For items beyond reach of the hand, substitute the appropriate word below:

Within reach of the hand:

Singular	Plural
<i>idaṃ/imāhaṃ</i>	<i>imāni/imānāhaṃ</i>
this	these

Beyond reach of the hand:

Singular	Plural
<i>etaṃ/etāhaṃ</i>	<i>etāni/etānāhaṃ</i>
that	those

### Keeping robe-cloth for more than ten days without determining it

NP 1

*Idaṃ me [āvuso/bhante] cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ.  
Imāhaṃ āyasmato nissajjāmi.*

This robe-cloth of mine, [friend/venerable sir], kept beyond ten days, is to be forfeited. I forfeit it to you.

For multiple robes:

*Imāni me [āvuso/bhante] cīvarāni dasāhātikkantāni nissaggiyāni.  
Imānāhaṃ āyasmato nissajjāmi.*

These robe-cloths of mine, [friend/venerable sir], kept beyond ten days, are to be forfeited. I forfeit them to you.



To return the robe-cloth:

*Idaṃ cīvaraṃ āyasmato dammi.*  
I give this robe-cloth to you.

To return multiple robe-cloths:

*Imāni cīvarāni āyasmato dammi.*  
I give these robe-cloths to you.

If the robe is forfeited to a Saṅgha, the acknowledger says the following before returning the robe:

*Suṇātu me, bhante, saṅgho. Idaṃ cīvaraṃ (offender's name) bhikkhuno nissaggiyaṃ saṅghassa nissaṭṭhaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ cīvaraṃ (offender's name) bhikkhuno dadeyyā.*  
ABP on NP 1: Bhantes, may the Saṅgha hear me. This robe, which belongs to the monk (offender's name) and [required] relinquishment, has been relinquished to the Saṅgha. When the Saṅgha is ready, the Saṅgha may give this robe [back] to the monk (offender's name).

If the robe is forfeited to two or three bhikkhus, the acknowledger says the following before returning the robe:

*Suṇantu me āyasmantā. Idaṃ cīvaraṃ (offender's name) bhikkhuno nissaggiyaṃ āyasmantānaṃ nissaṭṭhaṃ. Yādāyasmantānaṃ pattakallaṃ, āyasmantā imaṃ cīvaraṃ (offender's name) bhikkhuno dadeyyun.*  
ABP on NP 1: May the venerables hear me. This robe, which belongs to the monk (offender's name) and [required] relinquishment, has been relinquished to the venerables. When the venerables are ready, the venerables may give this robe [back] to the monk (offender's name).

Ṅᑦ 2

**Being, at dawnrise, outside of the zone in which your basic set of robes are placed**

*Idaṃ me [āvuso/bhante] cīvaraṃ ratti-vippavutthaṃ aññatra bhikkhusammatiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This robe of mine, [friend/venerable sir], separated [from me] for a night without authorization of the bhikkhus, is to be forfeited. I forfeit it to you.

**NOTE:** change *cīvaram* to *dvi-cīvaram* for two robes, and to *ti-cīvaram* for three.

To return the forfeited item(s): [see formula under NP 1.](#)

**Keeping out-of-season robe-cloth for more than thirty days when it isn't enough to make a particular requisite and you expect more cloth**

NP 3

*Idam me [āvuso/bhante] akāla-cīvaram māsātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This out-of-season robe-cloth of mine, [friend/venerable sir], kept beyond a month, is to be forfeited. I forfeit it to you.

For multiple robe-cloths:

*Imāni me [āvuso/bhante] akāla-cīvarāni māsātikkantāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.*

To return the forfeited item(s): [see formula under NP 1.](#)

**Asking for and receiving robe-cloth from an unrelated layperson, except on a proper occasion**

NP 6

*Idam me [āvuso/bhante] cīvaram aññātakaṃ gahapatikaṃ aññatra samayā viññāpitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This robe-cloth of mine, [friend/venerable sir], requested from an unrelated householder at other than the proper occasion, is to be forfeited. I forfeit it to you.

For multiple robe-cloths:

*Imāni me [āvuso/bhante] cīvarāni aññātakaṃ gahapatikaṃ aññatra samayā viññāpitāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.*

To return the forfeited item(s): [see formula under NP 1.](#)

NP 7

**Asking for and receiving excess robe-cloth from an unrelated layperson when your robes were snatched away or destroyed**

*Idaṃ me [āvuso/bhante] cīvaraṃ aññātakam gahapatikam tad'uttariṃ viññāpitam nissaggiyam. Imāham āyasmato nissajjāmi.*

This robe-cloth of mine, [friend/venerable sir], requested beyond that [allowable] from an unrelated householder, is to be forfeited. I forfeit it to you.

For multiple robes:

*Imāni me [āvuso/bhante] cīvarāni aññātakam gahapatikam tad'uttariṃ viññāpitāni nissaggiyāni. Imānāham āyasmato nissajjāmi.*

To return the forfeited item(s): [see formula under NP 1.](#)

NP 8

**Asking for and receiving improved robe-cloth when the unrelated lay donor didn't invite you to ask**

*Idaṃ me [āvuso/bhante] cīvaraṃ pubbe appavārito aññātakam gahapatikam upasaṅkamitvā cīvare vikappam āpannam nissaggiyam. Imāham āyasmato nissajjāmi.*

This robe-cloth, [friend/venerable sir]—mine after, without having been invited beforehand, I approached an unrelated householder and made stipulations about robe-cloth—is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1.](#)

NP 9

**Receiving robe-cloth from two unrelated laypeople whom you asked to combine their funds to get a single robe-cloth—when they didn't invite you to ask and you asked because you want better cloth**

*Idaṃ me [āvuso/bhante] cīvaraṃ pubbe appavārito aññātake gahapatike upasaṅkamitvā cīvare vikappam āpannam nissaggiyam. Imāham āyasmato nissajjāmi.*

This robe-cloth, [friend/venerable sir]—mine after, without having been invited beforehand, I approached unrelated householders and made stipulations about robe-cloth—is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1](#).

### Excessively prompting a steward about getting a requisite from a personal fund

NP 10

*Idaṃ me [āvuso/bhante] cīvaraṃ atireka-tikkhattuṃ codanāya atireka-chakkhattuṃ ṭhānena abhinipphāditaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This robe-cloth of mine, [friend/venerable sir], produced after more than three reminders, after more than six standings, is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1](#).

### Accepting gold or currency, having someone else accept it, or consenting to it being put down near you

NP 18

*Ahaṃ [āvuso/bhante] rūpiyaṃ paṭiggahesiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.*

Venerable sirs, I have received money. This [money] of mine is to be forfeited. I forfeit it to the Saṅgha.

**NOTE:** for details on forfeiting money, [see NP 18, PROCEDURE](#).

### Receiving gold or currency through trade

NP 19

*Ahaṃ [āvuso/bhante] nānappakāraṃ rūpiya-saṃvohāraṃ samāpajjiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.*

[Friends/Venerable sirs], I have engaged in various types of monetary exchange. This [gold or currency] of mine is to be forfeited. I forfeit it to the Saṅgha.

**NOTE:** for details on forfeiting money, [see NP 18, PROCEDURE](#).

## NP 20

### Engaging in trade [BMC1: with a non-co-religionist]

*Ahaṃ [āvuso/bhante] nānappakāraḥḥaṃ kaya-vikkayaṃ samāpajjīṃ.  
Idaṃ me nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

[Friend/Venerable sir], I have engaged in various types of trade.  
This [item] of mine is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1.](#)

## NP 21

### Keeping an alms bowl for more than ten days without determining it for use

*Ayaṃ me [āvuso/bhante] patto dasāhātikkanto nissaggiyo. Imāhaṃ  
āyasmato nissajjāmi.*

This alms bowl of mine, [friend/venerable sir], kept beyond ten  
days, is to be forfeited. I forfeit it to you.

To return the forfeited bowl:

*Imaṃ pattaṃ āyasmato dammi.  
I give this alms bowl to you.*

## NP 22

### Asking for and receiving a new alms bowl when your current bowl isn't beyond repair

*Ayaṃ me [āvuso/bhante] patto ūna-pañca-bandhanena pattena  
cetāpito nissaggiyo. Imāhaṃ saṅghassa nissajjāmi.*

This alms bowl of mine, [friend/venerable sir], asked for when the  
[previous] bowl had less than five mends, is to be forfeited. I for-  
feit it to the Saṅgha.

**NOTE:** for details on returning a forfeited bowl, [see NP 22, PROCEDURE.](#)

## NP 23

### Keeping a tonic for more than seven days

*Idaṃ me [āvuso/bhante] bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ.  
Imāhaṃ āyasmato nissajjāmi.*

This medicine of mine, [friend/venerable sir], kept beyond seven days, is to be forfeited. I forfeit it to you.

To return the tonic:

*Imaṃ bhesajjaṃ āyasmato dammi.*  
I give this medicine to you.

**NOTE:** VIBH to NP 23: Once you receive the tonic in return, you may not consume it or apply it to your body but may use it for other external purposes (e.g., oil for a lamp). Other bhikkhus may not consume it either but may apply it to their bodies (e.g., oil to rub down their limbs) or use it for other external purposes.

**Giving robe-cloth to a bhikkhu and snatching it back out of anger or displeasure**

NP 25

*Idaṃ me [āvuso/bhante] cīvaraṃ bhikkhussa sāmaṃ datvā acchinnāṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*  
This robe-cloth of mine, [friend/venerable sir], snatched back after I myself gave it to a bhikkhu, is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1.](#)

**Accepting robe-cloth offered in urgency during the last eleven days of the Rains and keeping it past the end of the robe season**

NP 28

*Idaṃ me [āvuso/bhante] acceka-cīvaraṃ cīvara-kāla-samayaṃ atikkāmitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*  
This robe-cloth-offered-in-urgency of mine, [friend/venerable sir], kept beyond the robe season, is to be forfeited. I forfeit it to you.

To return the forfeited item(s): [see formula under NP 1.](#)

**When living in a dangerous wilderness lodging during the month after the Rains, leaving any one of your basic set of three robes in a village and being away from the lodging and the village for more than six consecutive nights**

NP 29

*Idaṃ me [āvuso/bhante] cīvaraṃ atireka-chā-rattaṃ vippa-vutthaṃ aññatra bhikkhu-sammatiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This robe of mine, [friend/venerable sir], separated [from me] for more than six nights without authorization of the bhikkhus, is to be forfeited. I forfeit it to you.

**NOTE:** change *cīvaraṃ* to *dvi-cīvaraṃ* for two robes and to *ti-cīvaraṃ* for three.

To return the forfeited item(s): [see formula under NP 1.](#)

NP 30

**Persuading a donor to give you a gift that you know is intended for a Saṅgha**

*Idaṃ me [āvuso/bhante] jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.*

This gift, [friend/venerable sir], which I knew was intended for the Saṅgha and diverted for myself, is to be forfeited. I forfeit it to you.

To return the forfeited item: [see formula under NP 1.](#)

## APPENDIX 4: CONFESSION

### A. PROCEDURE

CV.4.14.30: the procedure for confession is the following:

1. The confessant approaches the acknowledger.
2. The confessant and acknowledger arrange their upper robes over one shoulder.

*Acknowledger.* The acknowledger must

- a. be experienced and competent;
- b. KDKS: not be guilty of the same offense that the confessant is confessing unless the acknowledger has already confessed the offense. If the acknowledger is guilty of the same offense and hasn't confessed it, the confessant must confess the offense to another bhikkhu;
- c. BMC1: be of the same affiliation (BMC1, based on the VIBH: and part of the Saṅgha [i.e., he doesn't belong to a schismatic faction and hasn't been suspended]).

*Affiliation.* See Sg 10, OBJECT, #1.

3. The confessant bows to the [CBMC1: acknowledger if the acknowledger is a] senior monk.
4. Both bhikkhus kneel before each other and añjali.
5. The confessant recites the confession statement.

**NOTE:** CBMC1: in some Saṅghas, the confessant first recites *Namo tassa bhagavato arahato sammā-sambuddhassa* (× 3) before he confesses his offenses.

**NOTE:** VMUK: the confessant should specify to the acknowledger, in their common language, any offenses he knows he committed before he confesses his offenses in Pāli.

### B. PĀLI FORMULAS

The following are the Pāli forms of the classes of offenses to be inserted in the confession formulas below:

	Singular	Plural
Tc	<i>thullaccayam</i>	<i>thullaccayāyo</i>



NP	<i>nissaggiyaṃ pācittiyaṃ</i>	<i>nissaggiyāyo pācittiyāyo</i>
Pc	<i>pācittiyaṃ</i>	<i>pācittiyāyo</i>
Dk	<i>dukkataṃ</i>	<i>dukkatāyo</i>
Db	<i>dubbhāsitaṃ</i>	<i>dubbhāsītāyo</i>

THE § BMC1: CV.4.14.30 gives the following formula for confessing an offense:  
CULLAVAGGA

Confessant: *Ahaṃ bhante* (class of offense; sing.) *āpattiṃ āpanno. Taṃ paṭidesemi.*  
Venerable sir, I have fallen into an offense of (class of offense; sing.). I confess it.

Acknowledger: *Passasi?*  
Do you see [the offense]?

Confessant: *Āma, passāmi.*  
Yes, I see it.

Acknowledger: *Āyatiṃ saṃvareyyāsi.*  
You should restrain yourself in the future.

MN 104 § BMC1: MN 104 gives a variant of the conclusion of the formula:

Acknowledger: *Āyatiṃ saṃvaraṃ āpajjeyyāsi.*  
You should achieve restraint in the future.

Confessant: *Saṃvaraṃ āpajjissāmi.*  
I will achieve restraint.

THE THAI § BMC1: The formula generally used in Thailand is from the COMM:  
FORMULA

(If the confessant is junior to the acknowledger)

Confessant: *Ahaṃ bhante sambahulā nānā-vatthukāyo* (class of offense; pl.) *āpattiyo āpanno, tā paṭidesemi.*  
BM: I, venerable sir, having many times fallen into (class of offense; pl.) offenses with different bases, these I confess.

Acknowledger: *Passasi āvuso?*  
Friend, do you see [the offenses]?

Confessant: *Āma bhante passāmi.*  
Yes, venerable sir, I see [them].

Acknowledger: *Āyatim āvuso saṁvareyyāsi.*  
Friend, you should restrain yourself in the future.

Confessant: *Sādhu suṭṭhu bhante saṁvarissāmi (× 3).*  
Very well, venerable sir, I will be restrained.

(If the confessant is senior to the acknowledger)

Confessant: *Aham āvuso sambahulā nānā-vatthukāyo* (class of offense; pl) *āpattiyo āpanno. Tā paṭidesemi.*  
BM: I, friend, having many times fallen into (class of offense; pl.) offenses with different bases, these I confess.

Acknowledger: *Passatha bhante?*  
Venerable sir, do you see [the offenses]?

Confessant: *Āma āvuso passāmi.*  
Yes, friend, I see [them].

Acknowledger: *Āyatim bhante saṁvareyyātha.*  
Venerable sir, you should restrain yourself in the future.

Confessant: *Sādhu suṭṭhu āvuso saṁvarissāmi (× 3).*  
Very well, friend, I will be restrained.

§CBMC1, based on the BM: to confess many offenses of the same class with the same base (i.e., if you broke the same rule many times), omit *nānā-vatthukāyo* (different bases):

MANY  
OFFENSES,  
SAME CLASS,  
SAME BASE

Confessant: *Ahaṃ [āvuso/bhante] sambahulā* (class of offense class; pl.) *āpattiyo āpanno. Tā paṭidesemi.*  
I, [friend/venerable sir], having many times fallen into (class of offense; pl.) offenses. These I confess.

TWO OFFENSES, § CBMC1, based on the BM: to confess two offenses of the same class  
SAME CLASS, with the same base (i.e., if you broke the same rule twice), sub-  
SAME BASE stitute *sambahulā* (many) with *dve* (two) and omit *nānā-vatthukāyo*  
(different bases):

Confessant: *Ahaṃ [āvuso/bhante] dve* (class of offense; pl.) *āpattiyo āpanno. Tā paṭidesemi.*  
I, [friend/venerable sir], having twice fallen into (class of offense; pl.) offenses. These I confess.

TWO OFFENSES, § BM: to confess two offenses of the same class but with different  
SAME CLASS, bases (CBMC1: i.e., if you broke two different rules in the same  
DIFFERENT class), substitute *sambahulā* (many) with *dve* (two):

BASES

Confessant *Ahaṃ [āvuso/bhante] dve nānā-vatthukāyo* (class of offense; pl.) *āpattiyo āpanno. Tā paṭidesemi.*  
I, [friend/venerable sir], having twice fallen into (class of offense; pl.) offenses with different bases. These I confess.

SINGLE § BM: the following is the formula for confessing a single offense:  
OFFENSE

Confessant *Ahaṃ [āvuso/bhante] ekaṃ* [class of offense; sing.] *āpattiṃ āpanno. Taṃ paṭidesemi.*  
I, [friend/venerable sir], having fallen into a (class of offense; sing.) offense. I confess it.

DUBBHĀSITA § BMC1: to confess many dubbhāsita offenses, omit *nānā-vatthukāyo*  
(different bases), as there is only one rule in this class:

Confessant: *Ahaṃ [āvuso/bhante] sambahulā dubbhāsītāyo āpattiyo āpanno. Tā paṭidesemi.*

Friend, I have many times fallen into dubbhāsita offenses. I confess them.

§BMC1: the formulas for confessing pāṭidesanīyas are given in the PĀṬIDESANĪYA rules themselves:

For Pd 1, 3, 4:

Confessant: *Gārayham̃ āvuso dhammaṃ āpajjim̃ asappāyaṃ pāṭidesanīyaṃ. Taṃ paṭidesemi.*  
Friend, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.

For Pd 2:

Confessant: *Gārayham̃ āvuso dhammaṃ āpajjimhā asappāyaṃ, pāṭidesanīyaṃ. Taṃ paṭidesemā ti.*  
Friend, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it.

§BM: The following formula is generally used in Sri Lanka:

THE SRI LANKAN  
FORMULA

(If the confessant is junior to the acknowledger)

Confessant: *Okāsa, ahaṃ bhante sabbā āpattiyo ārocemi. Dutiyam-pi ahaṃ bhante sabbā āpattiyo ārocemi. Tatiyam-pi ahaṃ bhante sabbā āpattiyo ārocemi.*  
I, venerable sir, declare all offenses. For the second time, ... For the third time, ....

Acknowledger: *Sādhū, sādhū.*  
It is good, it is good.

Confessant: *Okāsa ahaṃ bhante sambahulā nānā-vatthukā āpattiyo āpajjim̃, Tā tumha-mūle paṭidesemi.*  
I, venerable sir, having many times fallen into many different offenses with different bases, these I confess.

Acknowledger: *Passasi āvuso tā āpattiyo?*  
Do you see, friend, those offenses?

Confessant: *Ama bhante passāmi.*  
Yes, venerable sir, I see [them].

Acknowledger: *Ayatim āvuso samvareyyāsi.*  
In the future, friend, you should be restrained.

Confessant: *Sādhu suṭṭhu bhante āyatim samvarissāmi. Dutiyam-pi sādhu suṭṭhu bhante āyatim samvarissāmi. Tatiyam-pi sādhu suṭṭhu bhante āyatim samvarissāmi.*  
It is well indeed, venerable sir, in the future I shall be restrained. For the second time, ... For the third time, ...

Acknowledger: *Sādhu, sādhu.*  
It is good, it is good.

Confessant: *Okāsa ahaṃ bhante, sabbā tā garukāpattiyo āvi-karomi. Dutiyam-pi okāsa ahaṃ bhante, sabbā tā garukāpattiyo āvikaromi. Tatiyam-pi okāsa ahaṃ bhante, sabbā tā garukāpattiyo āvikaromi.*  
Venerable sir, I reveal all heavy offenses. For the second time ... For the third time ...

**NOTE:** BM: This final declaration is only used in some Saṅghas. And in some Saṅghas the acknowledger will say *sādhu* after each declaration (i.e., after each *ārocemi* and each *samvarissāmi*).

THE SRI LANKAN § BM: the formula generally used in Sri Lanka for same base offenses  
FORMULA: is the following:  
SAME BASED  
OFFENSES (If the confessant is junior to the acknowledger)

Confessant: *Okāsa ahaṃ bhante, Desanādukkataṭṭhāpattim āpajjim, Tam tumha-mūle paṭidesemi.*

I, venerable sir, confess an offense of wrong-doing through having confessed the same-based offenses.

Acknowledger: *Passasi āvuso taṃ āpaṭṭim?*  
Do you see, friend, that offense?

Confessant: *Āma bhante passāmi.*  
Yes, venerable sir, I see [it].

Acknowledger: *Āyatim āvuso saṃvareyyāsi.*  
In the future, friend, you should be restrained.

Confessant: *Sādhu suṭṭhu bhante āyatim saṃvarissāmi. Dutiyam-pi sādhu suṭṭhu bhante āyatim saṃvarissāmi. Tatiyam-pi sādhu suṭṭhu bhante āyatim saṃvarissāmi.*  
It is well indeed, venerable sir, in the future I shall be restrained. For the second time ... For the third time ....

Acknowledger: *Sādhu, sādhu.*  
It is good, it is good.

## APPENDIX 5: PENANCE & PROBATION

### A. PENANCE

*Restrictions.* BMC1, based on the KDKS: A bhikkhu who commits a Sg is required to observe a six-day period of penance (*mānatta*), during which he is partially stripped of seniority and must observe ninety-four restrictions (CV.2.5–6), discussed in detail in BMC2, chap. 19. The four most important are that

1. CV.2.1.4: he must not live under the same roof as a bhikkhu in regular standing;
2. CV.11.7: he must live in a monastery with at least four bhikkhus in regular standing;
3. CV.2.1.3: if he goes outside of the monastery, he must be accompanied by at least four bhikkhus in regular standing [BMC1: and of the same affiliation] unless
  - a. he is going to escape dangers;
  - b. he is going to another place where there are bhikkhus in regular standing and of the same affiliation and he can reach it in one day.

*Affiliation.* See Sg 10, OBJECT, #1.

4. CV.2.1.2: he must tell all of the bhikkhus in the monastery every day that he is observing penance and the offense for which it was imposed. If visiting bhikkhus come to the monastery, he must tell them as well. If he goes to another monastery, he must tell all of the bhikkhus there.

¶CV.11.7: If the offender neglects to observe any of these four restrictions on any day of his penance, that day doesn't count toward the total of six. He also incurs a Dk each time he fails to observe any of the ninety-four restrictions.

*Rehabilitation.* BMC2, based on the KDKS: Once the bhikkhu has completed his penance, he may ask a Saṅgha of at least twenty bhikkhus to give him rehabilitation. Once rehabilitated, he is again in regular standing.

## B. PROBATION

*Concealment.* BMC2, based on the KDKS: If a bhikkhu who commits a Sg conceals it from his fellow bhikkhus past the following dawn, he must observe an additional period of probation (*parivāsa*) for the same number of days as he concealed the offense. Only after he has completed his probation may he then ask for the six-day period of penance.

¶BMC1: The COMM (based on CV.3.23.6, CV.3.30, CV.3.34.2) sets the factors of concealment at ten, which may be arranged in five pairs as follows:

1. He has committed a Sg and perceives it as an offense (i.e., this factor is fulfilled even if he thinks it is a lesser offense).
2. He hasn't been suspended and perceives that he hasn't been suspended (BMC2: a bhikkhu under suspension can't accost other bhikkhus so he wouldn't be able to tell them until after his suspension has been lifted).
3. There are no obstacles (e.g., a flood, forest fire, or dangerous animals) and he perceives that there are no obstacles.
4. He is able to tell another bhikkhu and he perceives that he is able to tell another bhikkhu.

*Able to tell another bhikkhu.* COMM: the offender isn't too weak or too ill to go and a suitable bhikkhu lives near enough that he may be reached that same day.

*Suitable bhikkhu.* COMM: a bhikkhu of common affiliation, in regular standing, and not on uncongenial terms with the offender.

*Common affiliation.* See Sg 10, OBJECT, #1.

*Regular standing.* BMC1: not undergoing penance, probation, or suspension.

5. The offender desires to conceal the offense and conceals it.

*What isn't concealment.* BMC1, based on the COMM: If the bhikkhu doesn't fulfill all ten factors for concealment, he doesn't incur any penalty for not telling another bhikkhu that day. The following examples are scenarios that wouldn't qualify as concealment:

1. A bhikkhu doesn't suspect that he has committed an offense and realizes only much later, after reading or hearing about the rules in more detail, that he has incurred a Sg.



2. A bhikkhu lives alone in a forest and commits a Sg in the middle of the night. Afraid of snakes or other wild animals he might encounter in the dark, he waits until daylight before going to tell a suitable bhikkhu.
3. A bhikkhu lives alone in a forest and the only other bhikkhu within one day's travel time is a personal enemy who will use the information to smear his name—so he travels another day or two to reach a suitable bhikkhu.
4. A bhikkhu intends to tell a suitable bhikkhu before dawn but falls asleep and wakes up too late, or he wakes up in time but remembers his offense only after dawn has passed.

*Restrictions.* BMC2, based on CV.2.6, 2.9: the restrictions for a bhikkhu undergoing probation (and the other possible steps in the rehabilitation process) are similar to those for a bhikkhu undergoing penance. See BMC2, chap. 19.

DERIVED § *Dukkaṭa*:

- OFFENSES
1. CV.3.34.1: concealing a lesser offense that you perceive is a Sg.
  2. CV.3.34.1–2: failing to tell a suitable bhikkhu of your Sg before the following dawn.

## APPENDIX 6: INTERPRETATIONS OF PĀCITTIYA 38<sup>1</sup>

### THE RULE STATEMENT

**Yo pana bhikkhu sannidhikāraṇaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ**

### TRANSLATIONS

- ABP:** If any monk consumes a consumable or eats an edible that [he] is storing: a Pācittiya
- BD:** Whatever monk should eat or partake of solid food or soft food that was stored, there is an offence of expiation
- BMC1:** Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed
- KMB:** Should any monk chew or consume stored-up staple food or non-staple food, it is to be confessed
- PĀT:** If any monk should chew or consume solid food or soft food, having stored it up, there is an offense entailing expiation
- TAP:** If any bhikkhu should chew uncooked food or eat cooked food [while] keeping [it] in store, [this is a case] involving expiation



HOW TO INTERPRET THE VIBH'S word-analysis of *sannidhikāraṇaṃ* in Pc 38 is controversial. The VIBH's word-analysis of *sannidhikāraṇaṃ* is "received today, it is consumed on the following day," and two interpretations of this word-analysis have developed (ABP). One interpretation is that the VIBH is defining what

1 The following appendix (minus the *postscript*) was previously distributed as an essay entitled, "Interpretations of Sannidhikāraṇaṃ in Pācittiya 38," and is, in part, a response to Khematto Bhikkhu's [May 9, 2017 essay](#), "[Stored-up Food: A Discussion of Pācittiya 38](#)." I sent a courtesy copy of my essay to Ṭhānissaro Bhikkhu and Khematto Bhikkhu on September 28, 2017 and Khematto Bhikkhu published a revision of his essay on [October 5, 2017](#). In the interest of providing the reader with a full account of the progression of the discussion of this rule—and because several passages from my September 28, 2017 essay are pertinent to my discussion of Khematto Bhikkhu's [October 5, 2017](#) version of his argument, I am presenting my September 28, 2017 essay below in full, without substantive changes, followed by a *postscript* in which I discuss the most significant changes in Khematto Bhikkhu's argument. Quotations and views in this appendix (excluding the *postscript*) that are attributed to stored-up-as-received adherents are, unless otherwise noted, from the [May 9, 2017](#) version of Khematto Bhikkhu's essay.

is considered “stored-up”: that any food that is received today and consumed the next day counts as “stored-up.” Proponents of this interpretation—citing how the *VIBH* analyzes the term with adjectives describing the food, and how the word-analysis doesn’t explicitly mention storing, and how “stored-up” is described as starting from the day the food is received—interpret the word-analysis to mean that as soon as a bhikkhu receives food, he counts as storing it up (i.e., that “stored-up” means received). Thus, consuming any food that was received by a bhikkhu on a previous day entails the full offense, regardless of whether it is actually stored by a bhikkhu (this interpretation will hereafter be referred to as the stored-up-as-received interpretation).

¶ This interpretation is based on the assertion that, in the rule statement, *sannidhikāraṇaṃ* is an adjective modifying or describing the food. Stored-up-as-received adherents argue that even though *sannidhikāraṇaṃ* is an absolutive in every other occurrence of the term in the Canon (or an action noun used adverbially, which is equivalent to an absolutive), it should be treated as an adjective in the rule statement for Pc 38 because the word-analysis defines *sannidhikāraṇaṃ* in terms of adjectives (past participles) modifying the food and because the locative form of the word, *sannidhikāraṇe*, which occurs in the derived offenses, seems to be treated by the *COMM* as an adjective. Furthermore, stored-up-as-received adherents point out that since the Pāli language, during the time of the Canon, wasn’t standardized and so contains irregularities that defy easy classification, we can’t assume that the term is an absolutive just because the term is treated in every other instance of its use in the Canon as an absolutive.

¶ A second interpretation of the word-analysis is that the *VIBH* is describing the food being stored by the bhikkhu: that the food he is storing must have been received one day and consumed on a later day to fulfill the factor of object for the full offense. Proponents of this interpretation—citing how *sannidhikāraṇaṃ* (lit. *keeping in store* [TAP] or *having stored it up* [PAT]) refers to the act of storing by the subject of the sentence (the bhikkhu) and is used in reference to staple or non-staple food—say that *sannidhikāraṇaṃ* means *while keeping* [staple or non-staple food] *in store* or *having made a store* [of staple or non-staple food] and that “received today, it is consumed on

See NP 23; DN 27, 29 & 33; MN 76; AN 9:7 & 9:8.

the following day” is qualifying the staple or non-staple food that the bhikkhu is keeping in store. So according to this interpretation, the factor of object for the full offense is staple or non-staple food that was both received by a bhikkhu on a previous day and is being stored by a bhikkhu, and that to consume such food entails the full offense (so consuming food that was simply received by a bhikkhu on a previous day wouldn’t entail an offense, as the food hasn’t been stored by a bhikkhu). In short, adherents of this interpretation believe that storing means storing (i.e., “[t]o keep in store for future use”), not received (and thus this interpretation will hereafter be referred to as the storing-as-storing interpretation).

*Oxford English Dictionary*,  
2nd ed. (CD-ROM, version  
4.0), s.v. “store.”

¶ The basis for this interpretation is that, instead of treating *sannidhikāraṇam* as an adjective (because if it were an adjective, it would be *sannidhikatam*), adherents of the storing-as-storing interpretation treat it as a *ṇamul* absolutive (i.e., an “adverbial modifier [i.e., adverb of manner] of the main verb, referring to an action contemporary to the main action” [TAP]), just as it is in every other instance of the term in the Canon; and that because *sannidhikāraṇam* is an adverbial modifier that applies to the verb of the sentence (chew or consume), which is an action the subject of the sentence (the bhikkhu) is performing, *sannidhikāraṇam* indicates that it is the bhikkhu who is storing the food. Thus, they assert that the word-analysis isn’t a definition of what “stored-up” means but a description of what the bhikkhu is storing: that the food he is storing must have been received one day and consumed on a later day to fulfill the factor of object for the full offense.

¶ Adherents of the storing-as-storing interpretation point out that the stored-up-as-received adherents’ interpretation of *sannidhikāraṇam* is inconsistent with the grammar of the Pāli rule statement and that just because the word-analysis discusses the food in terms of adjectives and because the *COMM* seems to treat it as an adjective regarding the derived offenses doesn’t justify re-writing the rule statement and re-assigning the grammatical function of the term. Because, as storing-as-storing adherents point out, the rule statement is the word of the Buddha, the word-analysis is the word of commentators, and calling *sannidhikāraṇam* an adjective is an inference based on these commentators, so to use an inference based on the treatment of the term by commentators

to rewrite the word of the Buddha is questionable from the standpoint of providing an accurate account of the Buddha’s words. Because even though it appears that the Buddha seems to have given preference to how the authors and compilers of the VIBH analyzed the terms in the rules, the issue here is actually about providing a faithful account of what the Buddha said in the rule statement and whether it is appropriate to rewrite the words of the Buddha and re-assign the grammatical function of a word to fit a particular assumption about how the word-analysis should be interpreted.

¶ Storing-as-storing adherents also point out that the assertion that “stored-up” means received is inconsistent with how storing is treated throughout the Canon. Because a survey of how storing is treated throughout the Canon reveals that 1) there’s no indication that, anywhere in the Canon, storing is treated as equivalent to receiving; the Canon consistently distinguishes between receiving and storing without equating the two; 2) there is every indication that, throughout the Canon, storing means storing (“To keep in store for future use”) and not received; 3) whenever the Canon indicates who is storing edibles or goods in the context of bhikkhus and wrong conduct, storing means storing, not received, and the storer is the bhikkhu (or similar agent).<sup>1</sup> The following is a list of those instances:

1. The origin story for Pc 38, in which Ven. Belaṭṭhasīsa stored rice to eat on subsequent days: “How is it that you, Belaṭṭhasīsa, will eat food that you are storing!” (ABP)

1. Other canonical passages show that storing means storing but are either ambiguous as to who is storing the item(s) or the storer isn’t a bhikkhu (or similar agent): 1) cv.10.15.1: “Now at that time the food for monks that was stored was [too] abundant. They told this matter to the Lord. He said: ‘I allow you, monks, to make use of a store of food for monks, the monks having offered it to nuns’” (COMM: i.e., “having accepted yesterday, the food that was set aside having been offered today by monks may be made use of by nuns”—i.e., that any food accepted by a bhikkhu on a previous day and stored (“set aside”) may be offered to and consumed by bhikkhunīs) (BD.5:373–74; BD[H&B] 2367); 2) DN 1: “Whereas some honorable recluses and brahmins, while living on food offered by the faithful, enjoy the use of stored up goods such as stored up food, drinks, garments, vehicles, bedding, scents, and comestibles—the recluse Gotama abstains from the use of stored up goods” (*Brahmajāla Sutta: The All-embracing Net of Views*, trans. Bhikkhu Bodhi [Kandy: Buddhist Publication Society, 2010–11; [accesssaint.org](http://accesssaint.org), 2013]); 3) AN 5:80: “[I]n the future there will be bhikkhus who bond closely with monastery workers and novices. When they form such close bonds, it can be expected that they will engage in the use of various kinds of stored-up goods” (AN[B]); 4) Mv.6.17.3–5: “One should not consume what has been stored indoors, cooked indoors, or cooked by oneself. Whoever should consume it: an offense of wrong doing” (BMC2: “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 *pācittiya* on eating food kept overnight after it has been formally offered, regardless of where it has been kept]” (47) 5) DN 27: “When those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain, and where it was reaped it did not grow again, and the cut place showed, and the rice grew in separate clusters” (DN[W]).

Oxford English Dictionary,  
2nd ed. (CD-ROM, version  
4.0), s.v. “store.”

2. The origin story for NP 23, in which monks stored tonics:  
 “These recluses, sons of the Sakyans, are storing up goods indoors, like King Seniya Bimbisāra of Magadha” (BD.2.131; BD[H&B] 563).
3. CV.12.1.10, which records the Second Council’s ruling on whether a bhikkhu who stored salt in a horn to mix with food he received on subsequent days was guilty of an offense:  
 “Honoured sir, is it allowable to carry about salt in a horn, thinking: ‘I will enjoy whatever may be unsalted?’”  
 “Your reverence, it is not allowable.”  
 “Where was it objected to?”  
 “In Sāvattthī, in the Suttavibhaṅga.”  
 “What offence does one fall into?”  
 “An offence of expiation for eating what has been stored” (BD.5.425; BD[H&B] 2421–22).
4. DN 29: “A monk who is an Arahant ... is incapable of storing up goods for sensual indulgence as he did formerly in the household life” (DN[W]).
5. Theragāthā 15:2, where Ven. Udayin recites verses on the qualities of the foremost “naga”:  
 “He eats what is blameless;  
 doesn’t eat what is not;  
 on gaining food & clothing,  
 doesn’t store it up” (PE).
6. Therīgāthā 13:2, where Ven. Rohini responds to her father’s question about why she holds contemplatives dear:  
 “When they leave any village  
 they don’t turn to look back  
 at anything.  
 How free from concern  
 they go!  
 That’s why I hold  
 contemplatives dear.  
 They don’t store in a granary,  
 pot,  
 or basket.  
 They hunt [only]  
 for what’s already cooked:

This passage is repeated  
in MN 76, AN 9:7 & 9:8,  
& DN 33

That’s why I hold  
contemplatives dear” (PE).

¶In response to the these points, stored-up-as-received adherents assert that treating *sannidhikāraḥ* as an absolute meaning while keeping [it] in store or having made a store is “over-literal” and that it should be treated as an adjective because *sannidhikāraḥ* is a technical term whose meaning isn’t determined by its literal definition. Furthermore, they assert that because it is a technical term, its meaning also isn’t determined by common usage, so how storing is treated throughout the Canon is irrelevant, as the technical definition is specific to what storing means in the context of Pc 38. They then cite examples of technical terms in the vibh as support: 1) Pc 35: *pavārita*, lit. *invited*, means *having turned down an offer of further food*; 2) In rules related to the Kaṭhina, *kaṭhinam attharitam*, lit. *to spread the robe-sewing frame*, means *to accept the Kaṭhina privileges*; 3) *saddhivihārika*, lit. *one who lives together with*, means *a student*.

¶In response, storing-as-storing adherents say that calling the word-analysis a technical definition is groundless and that just because technical definitions exist in the vibh doesn’t mean that the word-analysis of *sannidhikāraḥ* is a technical definition. Furthermore, storing-as-storing adherents point out that designating *sannidhikāraḥ* as a technical term specific to Pc 38 to justify ignoring the interpretation’s inconsistencies with the rest of the Canon highlights a fundamental problem with the stored-up-as-received interpretation’s argument: its methodology. Because instead of considering the various ways of interpreting the word-analysis and taking into account how the term is used throughout the Canon to understand how to interpret the rule, stored-up-as-received adherents assume that the word-analysis can only be understood in one way—that *sannidhikāraḥ* is an adjective that means “stored-up” and that “stored-up” means any food that is received one day and consumed on a later day—and try to justify this assumption by relying on what can be called an argument of exception (i.e., that the grammatical function of *sannidhikāraḥ* in the rule statement is an exception to how it normally functions in Pāli grammar; the meaning of *sannidhikāraḥ*, because it is a technical term specific to its function in the rule, is an exception

to what it normally means throughout the Canon) to ignore a considerable amount of evidence throughout the Canon that doesn't fit their assumption.

¶ Furthermore, storing-as-storing adherents point out that stored-up-as-received adherents fail to recognize or acknowledge, much less clearly accounting for, how such arguments of exception carry a high burden of proof to justify. Because a fundamental principle in Vinaya analysis is that, in areas of ambiguity, responsible analysis entails weighing the various possible interpretations of an issue and seeking an interpretation that is the most internally consistent with how the issue is treated throughout the Canon—i.e., to apply the Great Standards<sup>1</sup> to evaluate whether an interpretation is Dhamma-Vinaya—and to ignore this principle of Vinaya analysis and to base an interpretation on not just one argument of exception but two demands a substantial amount of sound proof and reasoning to justify, which, storing-as-storing adherents assert, is missing from the stored-up-as-received adherents' arguments.

¶ Storing-as-storing adherents then point out that the stored-up-as-received interpretation isn't just inconsistent with how storing is treated throughout the rest of the Canon: it also appears to be inconsistent with the vibh's discussion of the non-offenses to the rule. The first three non-offense clauses state that

[h]aving kept, during the right time, [food] to be consumed at the right time, one consumes it; ... having kept, during the hours [after noon], [juice-drinks] to be consumed during the hours [after noon], one consumes it; having kept, for [up to] seven days, [a tonic] to be consumed within seven days, one consumes it (KMB 5/9/2017).

How these non-offenses appear to be inconsistent with the stored-up-as-received interpretation is that stored-up-as-received adherents claim that the act of storing (or who is storing the food) is irrelevant because “stored-up” means received; but these non-

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<sup>1</sup> DN 17, §4.8: “Suppose a monk were to say: ... “this is the Dhamma, this is the discipline” ... then ... his words should be carefully noted and compared with the Suttas and reviewed in the light of the discipline. If they, on such comparison and review, are found not to conform to the Suttas or the discipline, the conclusion must be: “Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk”, and the matter is to be rejected. But where on such comparison and review they are found to conform to the Suttas or the discipline, the conclusion must be: “Assuredly this is the word of the Buddha, it has been rightly understood by this monk”” (DN[w]).



offense clauses specifically mention the act of storing (“having kept”) and that the storer of the edible is the bhikkhu (“one”), which suggests that the act of storing and who is storing the edible are relevant to the full offense. How this is so is that these clauses follow a general pattern for how many non-offense clauses are presented throughout the *VIBH*: a non-offense variant of one or more factors for the full offense is specified in either implicit or explicit reference to the act that is the subject of the offense. The two variants specified in these clauses are the class of edible and the period in which it is consumed, both of which refer to the factor of object, and both are mentioned in each of these non-offense clauses in explicit reference to the act of storing and how the storer is the bhikkhu.

¶ And similarly, storing-as-storing adherents point out that the stored-up-as-received interpretation is inconsistent with *CV.12.1.10* (see above). This claim is based on several observations about *CV.12.1.10*: First, the case summary provides minimal information about the facts of the case, but the facts it does provide show what factors the elders felt were relevant to their judgment. The facts they noted were that the bhikkhu was carrying around with him a horn in which he stored salt to “enjoy whatever may be unsalted”—i.e., they focused on the fact that the bhikkhu was engaging in the act of storing, was storing the salt himself, and was doing so to “enjoy whatever may be unsalted” (which, based on the context, presumably means to add to unsalted food he received on later days) (*BD.5.425*; *BD[H&B]* 2421–22). Storing-as-storing adherents argue that the elders’ focus on these details suggests that they felt that these factors were relevant to their judgment and their understanding of what does and doesn’t entail the full offense for *Pc 38*—because if these facts (that the bhikkhu was engaging in the act of storing and was storing the salt himself) aren’t relevant to *Pc 38*, as stored-up-as-received adherents claim, then these details would have been extraneous and thus wouldn’t have been mentioned in the case summary, much less be the principal details the elders focused on in their judgment of the case.

¶ Second, storing-as-storing adherents point out that the elders’ summary of *Pc 38* is a *pācittiya* “for eating what has been stored” instead of a *pācittiya* “for eating what was received on a previous

day,” which suggests that the elders believed that the rule is about act of storing, not receiving. The basis for this claim is the belief that the elders were probably scrupulous enough to avoid causing unnecessary confusion about their understanding and application of the rule by using a technical term that deviates from its meaning in common usage (i.e., that “stored-up” means received) to summarize the rule, and that if they meant that the *pācittiya* is “for eating what was received on a previous day,” they would have summarized the rule accordingly. But since they didn’t, but instead summarized the rule as a *pācittiya* “for eating what has been stored,” and since storing is consistently treated throughout the Canon to refer to the act of storing (and in the context of *bhikkhus* and wrong conduct, consistently refers to the *bhikkhu* as the storer), the elders’ summary of the rule also points to the relevance in Pc 38 of the act of storing and that the storer is the *bhikkhu*.

¶ And though stored-up-as-received adherents would likely dismiss these points as conjecture and of little relevance to the interpretation of Pc 38, storing-as-storing adherents point out that this case on which the Second Council ruled is similar in its relationship to Pc 38 as vv cases are to their corresponding rules; and it is widely agreed upon by Vinaya scholars that the vv’s contextual details *are* relevant to the interpretation of the corresponding rule. As such, the known facts of the case in cv.12.1.10 are that the *bhikkhu* was engaging in the act of storing (carrying the salt in a horn for future use), was storing the salt himself, and the elders described what he was doing as storing (and storing is consistently used throughout the Canon to denote “keep[ing] in store for future use”)—and according to storing-as-storing adherents, these facts point to the relevance in Pc 38 of the act of storing and that the storer is the *bhikkhu*.

*Oxford English Dictionary*,  
2nd ed. (CD-ROM, version  
4.0), s.v. “store.”

¶ And storing-as-storing adherents assert that the origin story for Pc 38 further supports their claim that the act of storing and that the storer is the *bhikkhu* are relevant to Pc 38. Because, like the offender in cv.12.1.10, Ven. *Belatṭhasāsa* was engaging in the act of storing (keeping rice to eat on later days), was storing the rice himself, and his misconduct was described by other monks (and the Buddha) as consuming what he was storing (“How is it that you, *Belatṭhasāsa*, will eat food that you are storing!” [ABP]). And

even though stored-up-as-received adherents claim that the origin story has little to no bearing on the interpretation of the rule because, they assert, the Buddha seems to have given precedence to how the interpretation of the rule was worked out in what was later recorded as the *VIBH*, the fact is that 1) origin stories are not categorically irrelevant to the interpretation of rules; there are several rules in which the *VIBH* refers to the origin story in its analysis of the rule statement (e.g., Pc 12, Pc 68, Pc 69, Pc 70, Pc 71); and 2) these details (the act of storing and that the storer is the bhikkhu) are consistently present throughout the Canon's treatment of Pc 38—in the origin story for Pc 38, the rule statement for Pc 38, the first three non-offenses clauses for Pc 38, and *CV.12.1.10*—which again points to the relevance in Pc 38 of the act of storing and that the storer is the bhikkhu.

¶ Furthermore, storing-as-storing adherents point out that, besides these problems of methodology and inconsistency with the Canon's treatment of the rule, the stored-up-as-received interpretation of *sannidhikāraṇaṃ* as a technical definition presents a fundamental, practical problem: a bhikkhu can almost never know for sure if any ingredient of the food he consumes wasn't received by a bhikkhu on a previous day. Because even though laypeople can be told to avoid re-serving food that was offered on a previous day, there's no way for bhikkhus to be certain that the food they receive doesn't contain at least trace amounts of food that was offered on a previous day, especially if the food isn't prepared in the monastery; and since perception of whether the food had been "stored-up" is irrelevant to the full offense, a bhikkhu who consumes "stored-up" food unknowingly would still commit the full offense. For storing-as-storing adherents, this problem significantly undermines not only the practicality of the storing-up-as-received interpretation but also, if the stored-up-as-received interpretation is correct, the purpose of having such a rule in the first place, because it would be a *pācittiya* offense that even the most scrupulous bhikkhu wouldn't be able to avoid committing, possibly even on a daily basis.

¶ Stored-up-as-received adherents also argue that the validity of their interpretation of *sannidhikāraṇaṃ* is confirmed by the absence of a non-offense clause similar to the one in NP 23 for con-

suming re-offered tonics that were abandoned to a layperson on a previous day without expectation of getting them back. The rationale for this argument appears to be that because NP 23 and Pc 38 are parallel rules that deal with storing edibles, and because NP 23 contains such an allowance, Pc 38 should have a similar allowance if consuming food that was abandoned to a layperson on a previous day was allowable. But since such an allowance for Pc 38 doesn't exist, this means that food can't be abandoned to laypeople and be re-offered on a later day; and since "stored-up" means received, which means a bhikkhu can't consume food that was offered on a previous day—even if it is abandoned to a layperson—this means that the stored-up-as-received interpretation is confirmed by the absence of an allowance in Pc 38 for consuming food that was abandoned to a layperson on a previous day.

¶ Storing-as-storing adherents point out that just because the vibh doesn't explicitly state such an allowance doesn't necessarily mean that it isn't allowable to consume food that was abandoned to a layperson on a previous day. This is evident when we consider that, if storing means storing, not received, there is a coherent explanation for why Pc 38 lacks such an allowance: because it is unnecessary. Because if *sannidhikāraṇam* refers to food that is received, stored, and consumed by a bhikkhu, then any leftover food that is abandoned to a layperson after the meal wouldn't count as stored and thus wouldn't fulfill the factor of object; and since it wouldn't fulfill the factor of object, the vibh's non-offenses wouldn't need to mention it, since it is assumed that whatever doesn't fulfill the factor of object doesn't entail the full offense. And even if, for example, a bhikkhu were to receive food and store it but, before consuming it, abandon it to a layperson, and the layperson were to offer it again, and a bhikkhu were to consume it—there are other coherent reasons for the absence of such an allowance: because the food still fulfills the factor of object for the full offense (it was received, stored, and consumed by a bhikkhu) and because such an allowance would open a loophole for a bhikkhu who wanted to consume food that he has been storing to be able to do so without committing the offense,<sup>1</sup> which, storing-as-storing

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<sup>1</sup> Although the bhikkhu may incur a Dk under mv.6.32.2, which states that it is a Dk to consume food that was stored in a monastery building that isn't designated for food storage.

adherents argue, would nullify what appears to be the purpose of the rule: to prohibit bhikkhus from consuming food that they've been storing.

## POSTSCRIPT<sup>1</sup>

¶The most significant change to the stored-up-as-received argument is that stored-up-as-received adherents have changed their positions on the meaning and function of *sannidhikāraṇaṃ*. In the [May 9 version](#) of their argument, stored-up-as-received adherents' position on the meaning of *sannidhikāraṇaṃ* was that it “is derived from *sannidhiṃ karoti*: ‘he stores up,’ or more literally, ‘he makes a store/stockpile/stash,’” and that

[s]ome more literal alternative translations [of the rule statement] would be ‘Should any monk, having stored it up/while storing it up/with the making of a store/in the manner of making a store, chew or consume staple or non-staple food, it is to be confessed.’

But they argued that translating *sannidhikāraṇaṃ* in line with its literal meaning is “over-literal” because “it is used in a technical sense” in Pc 38, where “the technical meaning ... is not determined by its literal definition, or by its meaning in common usage.” And they argued that the technical meaning of *sannidhikāraṇaṃ* in Pc 38 is as an adjective meaning “stored-up” because

the word-analysis defines *sannidhikāraṇaṃ* in terms of adjectives (past participles) modifying the food ... [and because] the locative form of the word, *sannidhikāraṇe*, occurs in the passage defining the derived offenses, and the Commentary in this case seems to also interpret it as an adjective.

And their previous position on the grammatical function of *sannidhikāraṇaṃ* was that

the grammatical form of [*sannidhikāraṇaṃ*] is somewhat unclear. It occurs in two rules in the Vinaya, this one and NP 23, on storing tonics. In that rule, as well as in the three occurrences in the suttas, the word is either an absolutive or an action noun used adverbially, equivalent to an absolutive

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<sup>1</sup> The following postscript is a discussion of the most significant changes in Khematto Bhikkhu's [October 5, 2017 version](#) of his essay, “Stored-up Food: A Discussion of Pācittiya 38.” Quotations hereafter that are attributed to stored-up-as-received adherents are, unless otherwise stated, from that version of his essay.

—i.e., they believed that *sannidhikāraḥam* functions as an absolutive everywhere else in the Canon. But they argued that, regardless of “its meaning in common usage” (i.e., its function as an absolutive everywhere else in the Canon), it should be treated as an adjective in Pc 38 anyway because “it is used in a technical sense,” where “the technical meaning ... is not determined by its literal definition, or by its meaning in common usage.”

¶ But in the [October 5 version](#) of their argument, they argue that [t]he controversy caused by assuming that *sannidhikāraḥam* can be interpreted only as a ṇamul absolutive ... turns out, on closer inspection, to be another case of a mountain without a molehill, as there is abundant evidence in the Canon that the word can also function as an adjective

and now assert that the term’s literal meaning can also be “stored-up” and that it can theoretically function as an absolutive or an adjective. They argue that even though *sannidhikāraḥam* functions as an absolutive in NP 23, the PV to NP 23, DN 27,<sup>1</sup> 29, & 33, MN 76, and AN 9:7 & 9:8, they believe that the term’s grammatical function is ambiguous in Pc 38, the PV’s summary of Pc 38, and DN 27,<sup>2</sup> where they argue that it could function as either an absolutive or an adjective.

¶ Storing-as-storing adherents are concerned about this inconsistency in stored-up-as-received adherents’ positions on the meaning and function of *sannidhikāraḥam*. Because to go from saying that *sannidhikāraḥam* literally means “he makes a store/stockpile/stash” and that its function throughout the Canon is as an absolutive to later saying that its literal meaning can also be “stored-up” and that it can theoretically function as an absolutive or an adjective shows, at best, that stored-up-as-received adherents had previously failed to do their due diligence; at worst, it suggests that they may not be acting on good faith and may be trying to figure out some new way to justify BMC1’s translation and interpretation of the rule. But in the least, this inconsistency shows not just that, prior to September 28, 2017 (when they received a courtesy copy of

1 Although stored-up-as-received adherents state that *sannidhikāraḥam kāme paribhuñjītuṃ* (a phrase showing *sannidhikāraḥam* functioning as an absolutive) occurs in DN 27, the phrase apparently does not occur in that sutta (but does occur in DN 29 & 33, MN 76, and AN 9:7 & 9:8).

2 Walshe treats the occurrence of the term in DN 27 as an absolutive: “However, when those beings made a store of rice and lived on that, husk-powder and husk began to envelop the grain” (DN[w]).

the above essay), stored-up-as-received adherents had not believed that *sannidhikāraṅgaṃ* can literally mean “stored-up” and that it can theoretically function as an adjective: it also suggests that BMC1’s translation and interpretation of the rule is also not based on the belief that *sannidhikāraṅgaṃ* can literally mean “stored-up” and that it can theoretically function as an adjective.

¶ Storing-as-storing adherents are also concerned by numerous problematic statements in the [October 5 version](#) of the stored-up-as-received argument. For example, stored-up-as-received adherents state that storing-as-storing adherents are allegedly engaging in

[t]he kind argument that focuses on a single grammatical detail and proceeds logically from there, regardless of what conclusions it leads to, [which] is based on a narrow and naive understanding of human language

which is problematic on three grounds. First, characterizing the storing-as-storing argument as focusing “on a single grammatical detail and proceed[ing] logically from there, regardless of what conclusions it leads to” is incorrect: the storing-as-storing argument focuses on many issues aside from the implications of “a single grammatical detail,” e.g., how storing is treated throughout the Canon, how the elders of the Second Council (as recorded in CV.12.1.10) likely understood Pc 38, the non-offense clauses for Pc 38, and the origin story for Pc 38—which are all observations that don’t “proceed” from the argument pertaining to the “single grammatical detail” but parallel it—and reinforce the same conclusion: that storing means storing, not received, and that the storer is a bhikkhu. Second, to characterize the storing-as-storing argument as “based on a narrow and naive understanding of human language” is both inaccurate and insulting: inaccurate because this claim is based on a mischaracterization of the storing-as-storing argument, and insulting for characterizing its alleged basis as “narrow and naive.” It is unclear why stored-up-as-received adherents believe that it is necessary or appropriate to resort to insulting language when discussing Vinaya, as doing so not only undermines their argument but, to put it simply, is not Dhamma-Vinaya (as such insulting language is not for the sake of dispassion, being unfettered, shedding, and modesty) nor helps to clarify what is

Dhamma-Vinaya (i.e., how to responsibly interpret Pc 38). Furthermore, considering the public nature of this Vinaya discussion—to repeat a refrain throughout the suttas and the Vinaya—such conduct does not give rise to faith in the faithless and increase the faith of the faithful. Third, this statement is problematic because, in the [May 9 version](#) of their argument, stored-up-as-received adherents had held the view that they are now characterizing as “based on a narrow and naive understanding of human language”: that *sannidhikāraṇam*’s grammatical function throughout the Canon is as an absolutive. So not only are stored-up-as-received adherents disavowing their previous position on the grammatical function of *sannidhikāraṇam*: they now characterize that belief in insulting terms.

¶ Similarly, stored-up-as-received adherents state that

[t]his attitude of focusing on one [grammatical] detail and blocking out the larger context is one way the mind can justify all kinds of unskillful behavior, not only creating loopholes in the Vinaya, but also creating distortions in the Dhamma

which storing-as-storing adherents say is problematic because this statement is not only based on a mischaracterization of the storing-as-storing argument (as discussed above), but “focusing on one [grammatical] detail and blocking out the larger context ... [to] justify all kinds of unskillful behavior” is arguably what stored-up-as-received adherents themselves are doing: focusing on their claim that *sannidhikāraṇam* can theoretically function as an adjective in Pc 38 and disregarding the origin story for Pc 38, the first three non-offense clauses for Pc 38, CV.12.1.10, and how storing is treated throughout the Vinaya and the suttas (e.g., NP 23; DN 27, 29, & 33; MN 76; AN 9:7 & 9:8, Theragāthā 15:2; Therīgāthā 13:2), while resorting to unskillful, insulting language to argue that storing doesn’t mean storing but instead means received and that the act of storing or who is storing the food are irrelevant to the offense.

¶ Also problematic is that stored-up-as-received adherents mischaracterize the cause of the controversy around *sannidhikāraṇam*. Because the controversy around the term isn’t actually “caused by assuming that *sannidhikāraṇam* can be interpreted only as a ṇamul absolutive” (i.e., whether it could theoretically have some other grammatical function): it is about whether it should be interpret-

Following Walsh’s translation of DN 27 (see DN[w]).



ed as an absolutive or an adjective in Pc 38 according to the context—within the context of the rule and the within the context of the greater Canon. This is why, in the [May 9 version](#) of their argument, stored-up-as-received adherents had argued that, regardless of the term’s function as an absolutive everywhere else in the Canon, it should be treated, based on context, as an adjective; and this why, in the [October 5 version](#) of their argument, stored-up-as-received adherents argue that, due to the alleged ambiguity of the grammatical function of the term in Pc 38, it should be treated, based on context, as an adjective; and this is also why the principal difference between the stored-up-as-received interpretation and the storing-as-storing interpretation is that the former believes that the word-analysis for *sannidhikāraḥam* points to how it should be treated as an adjective and that the greater context of the rule (the origin story, the first three non-offense clauses, & CV.12.1.10) and the context of the greater Canon are basically irrelevant—and the latter believes that the context of the rule (the origin story, the rule statement, the word-analysis, the first three non-offense clauses, & CV.12.1.10) points to how it should be treated as an absolutive and the context of the greater Canon (NP 23; DN 27, 29, & 33; MN 76; AN 9:7 & 9:8, Theragāthā 15:2; Therīgāthā 13:2) also points to how it should be treated as an absolutive.

Following Walshe’s translation of DN 27 (see DN[w]).

¶ But aside from the above concerns, storing-as-storing adherents point out that, regardless of whether *sannidhikāraḥam* could theoretically function as an absolutive or adjective in Pc 38, stored-up-as-received adherents still don’t provide an adequate argument for why it should be treated as an adjective in Pc 38. Because in their revised argument, they state that it should be treated as an adjective in Pc 38 for four reasons: 1) the VIBH analyzes the term with adjectives describing the food; 2) the word-analysis doesn’t explicitly mention storing; 3) “stored-up” is described as starting from the day the food is received; and 4) treating the word-analysis as a definition for “stored-up” provides a clear meaning for *sannidhikāraḥam* whereas treating it as a description of the food being stored by the bhikkhu “would mean that the part of this rule most in need of clear definition—what qualifies as ‘storing-up’—would be left undefined,” and that this lack of a clear definition would allegedly raise several issues:

The first three reasons are the same as the [5/9/2017 version](#) of their argument.

Would it mean that if another monk stored it for him, the first monk could eat it on a later day without offense, as he was not the one who stored it? ... Would he have to keep it in his hut or near him for it to count? If he put it in a communal place, like a monastery storeroom, intending it to be for all of the monks, would he count as storing it? If he were traveling, would he have to take it with him to count as storing it?

And they further assert that

[t]he compilers of the Vibhaṅga would surely have thought of these issues and passed judgments on them if they had intended *sannidhikāraḥ* to imply that the monk has to be storing the food himself.... [W]e should assume that the compilers of the Vibhaṅga considered carefully which aspects of the term needed to be defined in order to arrive at a clear, well-defined rule, and which were obvious enough to leave unstated. Treating this sentence as a definition [rather than a description of what the bhikkhu is storing] avoids all of that confusion and prevents monks from getting around the rule by passing food back and forth among themselves. Thus, to stay on the side of scrupulousness, and out of respect for the compilers of the Vibhaṅga, we should assume that this is a comprehensive definition of what *sannidhikāraḥ* means in the context of this rule.

¶ But storing-as-storing adherents point out that it is false to assume that key concepts such as storing, in relation to *sannidhikāraḥ*, must be explicitly defined by the VIBH—or that the storing-as-storing interpretation is flawed for believing that it is not explicitly defined by the VIBH. This is because there are numerous key terms throughout the Vinaya that the VIBH doesn't explicitly define, most notably, *sannidhikāraḥ* in NP 23. The word-analysis in NP 23 pertaining to *sannidhikāraḥ* is “[a]fter receiving [tonics], one may use them from storage for seven days at most: One may use them at most for seven days”—which doesn't address what storage means (nor does the rest of the VIBH to the rule)—nor does the rest of the VIBH to the rule address most of the above questions that stored-up-as-received adherents raise (ABP). As for why the VIBH doesn't explicitly define storing in NP 23 and Pc 38, it is likely that “the compilers of the Vibhaṅga considered carefully which aspects of the term needed to be defined

e.g., *khādeyya vā bhujjeyya vā* (chew or consume) in Pc 35, 37, 38 & Pd 1, 3, 4; *antarāyikā dhammā* (obstructive acts) in Pc 68 & 70; *cīvaraḥ* (robe) in Pc 92, etc.

Following Walshe's  
translation of DN 27  
(see DN[w]).

... and which were obvious enough to leave unstated,” and felt that the meaning of storing in Pc 38 (and NP 23) was “obvious enough [from the context] to leave unstated”—i.e., from the context of the rule itself (the origin story, the rule statement, and the first three non-offense clauses, as explained in the above essay) and the context of the greater Canon (NP 23; DN 27, 29, & 33; MN 76; AN 9:7 & 9:8; Theragāthā 15:2; Therīgāthā 13:2). Furthermore, it is misleading for stored-up-as-received adherents to suggest that the storing-as-storing interpretation assumes that the compilers of the VIBH were careless for not explicitly defining storing or addressing the above questions, or that storing-as-storing adherents are being disrespectful to the compilers of the VIBH for believing that storing isn’t explicitly defined—because the problem here isn’t the lack of an explicit definition: it is the assumption that the VIBH must provide one. So even though stored-up-as-received adherents claim that the storing-as-storing interpretation is flawed because it leaves “stored-up” undefined and that the “compilers of the Vibhaṅga would surely have thought of [the above] issues and passed judgments on them,” this argument itself is flawed and doesn’t support the claim that *sannidhikāraḥam* should be treated as an adjective, nor does it undermine the claim that it should be treated as an absolute.

¶ Storing-as-storing adherents also point out that the above claim—that the “compilers of the Vibhaṅga would surely have thought of these issues and passed judgments on them” if “stored-up” was undefined—highlights a recurring problem in stored-up-as-received adherents’ arguments: that they repeatedly rely on an argument from silence (i.e., an argument based on the absence of evidence rather than its presence; that because the text is silent on X, it must mean Y) to support their claims. But the reason arguments from silence are often considered logical fallacies is that the silence of the text on an issue doesn’t necessary mean what it is claimed to mean. For example, this flawed reasoning recurs with their claim that the absence of a non-offense clause for abandoning food to a layperson “confirms” their interpretation that food cannot be abandoned to a layperson and consumed by a bhikkhu on a subsequent day, when, in actuality, such absence of evidence

does not prove the claim.<sup>1</sup> This is why, in the above essay, storing-as-storing adherents point out that there are other coherent reasons for why such a non-offense clause doesn't exist in Pc 38: that if storing means storing, not received, then such a non-offense clause is unnecessary; and the presence of such an allowance would open a loophole for bhikkhus who wanted to consume food that they've been storing to be able to do so without committing the offense, which would undermine one of the purposes of the rule:<sup>2</sup> to prevent bhikkhus from consuming food that they've been storing.

¶ Of course, an argument from silence isn't necessary invalid; it just needs additional evidence to effectively support a claim. Storing-as-storing adherents point out that, of the four reasons why stored-up-as-received adherents believe *sannidhikāraṇam* should be treated as an adjective, two are based on an absence of evidence (“[t]here is no mention at all of actually storing the food—who is storing it or where, or whether or not the monk retains possession of it” and the “compilers of the Vibhaṅga would surely have thought of these issues and passed judgments on them” if “stored-up” was undefined) and two are based on the presence of evidence (that the *VIBH* analyzes the term with adjectives describing the food and that “stored-up” is described as starting from the day the food is received)—and storing-as-storing adherents say that this isn't sufficient evidence to support the claim that *sannidhikāraṇam* should be treated as an adjective because the storing-as-storing interpretation also accounts for what is present in the word-analysis while also accounting for the origin story, the first three non-offense clauses, CV.12.1.10, and how storing is treated throughout the Canon—all of which point to how *sannidhikāraṇam* should be treated as an absolutive—in contrast to the stored-up-as-received interpretation, which focuses on the word-analysis and disregards

1 Particularly puzzling is the following statement by stored-up-as-received adherents on the absence of such a non-offense clause: “This is not absence of evidence implying evidence of absence. It is clearly evident that the allowance is in fact absent in the non-offense clauses”—i.e., that the absence of evidence of such a non-offense clause isn't an absence of evidence but is the presence of evidence of an absence of evidence of such a non-offense clause.

2 The underlying purposes of the rule are arguably three: 1) to restrain bhikkhus from engaging in sensual indulgence and luxury (DN 29: “A monk who is an Arahant ... is incapable of storing up goods for sensual indulgence as he did formerly in the household life” [repeated in MN 76, AN 9:7 & 9:8, & DN 33] [DN(w)]; NP 23: “How is it that monks will plan this kind of luxury?” [ABP]); 2) to protect bhikkhus from blame and criticism (for being indulgent and luxurious) (NP 23: “These recluses, sons of the Sakyans, are storing up goods indoors, like King Seniya Bimbisāra of Magadha” [BD.2.131; BD(HEB) 563]); and 3) to clarify policy on food that is being stored.

the rest of the Canon's treatment of the rule and disregards how storing is treated throughout the rest of the Vinaya and the suttas. ¶ Storing-as-storing adherents also point out that, in the above-referenced passage, stored-up-as-received adherents falsely claim that the storing-as-storing interpretation allows for bhikkhus to get “around the rule by passing food back and forth among themselves”—i.e., that storing-as-storing adherents believe that the rule only applies to a bhikkhu if he, and he only, receives, stores, and consumes the food. But this is not the case: storing-as-storing adherents believe that the rule applies if the food is received, stored, and consumed by *any* bhikkhu—i.e., that it doesn't have to be the same bhikkhu receiving, storing, and consuming the food for the rule to apply. The basis for this interpretation is that—similar to NP 23, where the bhikkhu is specified as the storer of the tonics—storing-as-storing adherents believe that, even though Pc 38 specifies the bhikkhu as the storer of the food, it should be assumed, as is commonly assumed with NP 23 regarding tonics, that the receiving, storing, and consumption of the food can be fulfilled by any bhikkhu. So bhikkhus wouldn't be able to get “around the rule by passing food back and forth among themselves,” as doing so would still count as storing according to the storing-as-storing interpretation. Furthermore, this false claim is particularly problematic because storing-as-storing adherents had already stated numerous times in the above essay that they believe that the storer can be any bhikkhu:

So according to [the storing-as-storing] interpretation, the factor of object for the full offense is staple or non-staple food that was both received by *a bhikkhu* on a previous day and is being stored by *a bhikkhu*, and that to consume such food entails the full offense (so consuming food that was simply received by *a bhikkhu* on a previous day wouldn't entail an offense, as the food hasn't been stored by *a bhikkhu*)” (italics added).

¶ Which brings up another inaccurate and misleading point by stored-up-as-received adherents: that their interpretation of the rule is “simple and strict,” whereas the storing-as-storing interpretation isn't simple—as it supposedly creates “confusion” because it assumes that *sannidhikāraṇaṃ* isn't explicitly defined and allegedly raises the above issues—and isn't strict because it sup-

posedly allows bhikkhus to get “around the rule by passing food back and forth among themselves” and encourages entanglement with monastery attendants. Storing-as-storing adherents argue that this characterization is inaccurate and misleading because the storing-as-storing interpretation of *sannidhikāraṇam* doesn’t create any more “confusion” around the term and its implications than what exists in NP 23, nor does it allow for bhikkhus to get “around the rule by passing food back and forth among themselves,” as explained above. Furthermore, this characterization is inaccurate and misleading because the storing-as-storing interpretation doesn’t encourage bhikkhus to get entangled with monastery attendants, but just the opposite: the storing-as-storing interpretation simplifies bhikkhus’ relationship to food, whereas the stored-up-as-received interpretation encourages bhikkhus to get more entangled with monastery attendants. This is because, according to the storing-as-storing interpretation, after bhikkhus have taken what they need of the food offered that day, they relinquish it to laypeople to do with it as they see fit; so if the laypeople want to eat it themselves, that’s their decision; if they want to re-offer it to bhikkhus on a later day, that’s their decision. In other words, once bhikkhus relinquish the food to laypeople after the meal, they are no longer responsible for it—so they don’t have to get entangled with micromanaging the laypeople’s preparation and handling of the food, telling them to avoid mixing any leftovers with any un-offered food or telling them that they must ensure that even trace amounts of previously offered food must be removed from serving dishes and utensils before they can be used to offer food to bhikkhus on later days. When this is the case, bhikkhus can accept whatever food that donors give out of faith,<sup>1</sup> without having to dictate how the donors’ gifts should be handled and prepared<sup>2</sup> and without worrying about how, despite their best efforts, the bhikkhus might still incur the full offense anyway because a layperson might have inadvertently mixed in some food that was received by a bhikkhu on a previous day—which greatly simplifies a bhik-

1 For a bhikkhu shows compassion for donors by “eat[ing] whatever food they give him, whether coarse or excellent; [and] he does not squander what has been given out of faith” (AN 5:235) (AN[B]).

2 Nor does the bhikkhu obstruct a donor’s effort to make merit because the donor may have inadvertently mixed in some food that was received by a bhikkhu on a previous day—for “[o]ne who prevents another from giving alms creates an obstruction and stumbling block for ... the donor’s acquiring merit, to the recipients’ gaining a gift, and already he has maimed and injured himself” (AN[B] 3:57).

khu's relationship to food, whereas the stored-up-as-received interpretation does just the opposite.

¶ And storing-as-storing adherents assert that it is also misleading for stored-up-as-received adherents to suggest that their interpretation is more strict—and thus preferable—to the storing-as-storing interpretation because it places greater restrictions on what a bhikkhu can consume. Because strictness isn't just about placing greater restrictions on what bhikkhus can do: strictness is, more importantly, about whether an interpretation is more strictly in accordance with Dhamma-Vinaya—i.e., whether it is more consistent with what is stated in the Vinaya and the suttas; and similarly, an interpretation shouldn't be preferred because it places greater restrictions on bhikkhus: it should be preferred because it is more in accordance with what is stated in the Vinaya and the suttas. And storing-as-storing adherents reiterate that the assertion that “stored-up” means received (and thus the act of storing or who is storing the food are irrelevant) is inconsistent with the origin story for Pc 38, the rule statement for Pc 38, the first three non-offense clauses for Pc 38, and CV.12.1.10—all of which point to how storing means storing, not received, and that the storer of the food is the bhikkhu—and inconsistent with how storing is treated throughout the Vinaya and the suttas (e.g., NP 23; DN 27, 29, & 33; MN 76; AN 9:7 & 9:8; Theragāthā 15:2; Therīgāthā 13:2), where storing consistently refers to the act of keeping in store, not receiving, and—in the context of bhikkhus and wrong conduct—the storer of the edible, whenever it is specified, is consistently referred to as the bhikkhu (or similar agent). So for stored-up-as-received adherents to claim that their interpretation is more “simple and strict” is misleading, when it is neither simpler nor stricter—in terms of consistency with what is stated in the Vinaya and the suttas—than the storing-as-storing interpretation.

Following Walshe's translation of DN 27 (see DN[w]).

¶ Another significant change to the stored-up-as-received argument is that, in the [October 5 version](#), they have added the assertion that if it were allowable to re-offer food to bhikkhus, it would be a cause for anxiety for the laypeople who live in monasteries. They argue that

[i]f lay people assume that it is allowable to re-offer food to monks, then even when the monks hand back the food they don't

need, the lay people may still feel uneasy about eating it. They might wonder whether the original donors would have wanted them to set it aside and re-offer it to the monks, and they might be anxious that they are making bad kamma by not doing so. This problem would be even more acute in times of famine, when there might not be any food offered at all some days. But if the food that the monks give back cannot ever be re-offered, then it is unquestionably for the lay people alone. They will have no qualms about keeping it and eating it themselves (especially if it's cheesecake).

Storing-as-storing adherents say that it is theoretically possible that a layperson might feel anxiety about the kammic consequences of eating bhikkhus' leftovers, out of concern for the original donor's intention, if leftovers are to be re-offered to bhikkhus. But realistically, if a donor offers food to be served to bhikkhus and the food is served to bhikkhus first, then regardless of who consumes it after the bhikkhus have relinquished it—or even if the bhikkhus consume any of it at all—the donor's intention is still being honored and respected.<sup>1</sup> So it is questionable how reasonable such a concern would be, even more so because the laypeople are, in part, there at the monastery to provide whatever support is necessary for the Saṅgha, so whatever leftover food is provided for them to continue doing so also indirectly helps to support the Saṅgha. And it is also important to note, regarding the issue of merit, that if the leftovers are re-offered to the Saṅgha, the donor's gift has another opportunity to be used by bhikkhus to further support their practice, thereby being a greater source of merit for the donor;<sup>2</sup> and the merit wouldn't just be for the original donor: since the laypeople at the monastery would be responsible for the leftovers' storage, preparation, and re-offering, they would have

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1 In the story from the *Petavatthu* that stored-up-as-received adherents cite in their discussion of this point (*KN* 7:5; *tirokuṭṭapetavatthu*), the laypeople who were reborn in states of deprivation “surreptitiously [took] home food set out to offer the monks for their children to eat, or for themselves”—i.e. they took the food home *before* it was offered to the bhikkhus, not after; the implication is that they were reborn in states of deprivation because 1) they broke the second precept on taking what isn't given; 2) the donor's intention (to offer the food to the Saṅgha) wasn't honored; and 3) they obstructed the donor's effort to make merit with the Saṅgha—none of which are the case if the food is offered to bhikkhus first and laypeople eat some of the leftovers, even if any remaining leftovers are re-offered to the Saṅgha.

2 Because “a noble disciple who gives food gives ... life, beauty, happiness, and strength[, and] ... partakes of life, ... beauty, .... happiness, [and] strength, whether celestial or human” (*AN* 4:58) (*AN*[B]); and “[w]hen a bhikkhu enters and dwells in a measureless concentration of mind while using almsfood [that one has given him], one acquires a measureless stream of merit” (*AN* 4:52) (*AN*[B]).



a share in that merit as well, as they are helping to support the Saṅgha and to ensure that the original donor's gift is put to the best use.<sup>1</sup>

¶ In the interest of preserving a record of this discussion of Pc 38, I have provided, in Abbreviations & Texts, URLs for the [May 9, 2017 version](#) of the stored-up-as-received argument (which was removed from dhammatalks.org and replaced with the [October 5, 2017 version](#)) and the [October 5, 2017 version](#) (in case it is removed from dhammatalks.org and replaced with another version) so that any interested readers can read each version of their arguments in full.

*B.A.*

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<sup>1</sup> Because even though giving leftovers to animals is meritorious—as “by giving a gift to an animal, the offering may be expected to repay a hundredfold”—“an offering made to the Saṅgha is incalculable, immeasurable” (MN 142) (MN[N&B]); similarly, “one acquires merit even if one throws away dishwashing water in a refuse dump or cesspit with the thought: “May the living beings here sustain themselves with this!” How much more, then, [does one acquire merit] when one gives to human beings!” (AN 3:57) (AN[B])

*Bhikkhu-pāṭimokkham niṭṭham*





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Bhikkhus, it is for these two reasons that the Tathāgata has prescribed the Pātimokkha for his disciples. What two? For the well-being of the Saṅgha and for the ease of the Saṅgha ... For keeping recalcitrant persons in check and so that well-behaved bhikkhus can dwell at ease ... For the restraint of taints pertaining to this present life and for the dispelling of taints pertaining to future lives ... For the restraint of enmities pertaining to this present life and for the dispelling of enmities pertaining to future lives ... For the restraint of faults pertaining to this present life and for the dispelling of faults pertaining to future lives ... For the restraint of perils pertaining to this present life and for the dispelling of perils pertaining to future lives ... For the restraint of unwholesome qualities pertaining to this present life and for the dispelling of unwholesome qualities pertaining to future lives ... Out of compassion for lay-people and to stop the faction of those with evil desires ... So that those without confidence might gain confidence and for increasing [the confidence] of those with confidence ... For the continuation of the good Dhamma and for promoting the discipline. It is for these two reasons that the Tathāgata has prescribed the Pātimokkha for his disciples.