

KORWAT

• Monastic Etiquette at Wat Pah Nanachat •



KORWAT: Monastic Etiquette at Wat Pah Nanachat

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by Ajahn Chandako

KORWAT: Monastic Etiquette at Wat Pah Nanachat

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Any suggestions for the next edition are welcome. Please send your ideas to Ajahn Chandako.

Note: Some terms and phrases which readers new to Wat Pah Nanachat might be unfamiliar with are defined in the Glossary. They are *italicized* the first time they appear in the text.



*"It's not right to watch others with
a fault finding mind.
This won't help your practice at all.
If you feel annoyed, observe that annoyance
in your heart.
If other people's sila is not perfect
or they do not behave like good monks,
it is not your job to be judgemental.
You won't become wise by watching
and blaming others.
The Vinaya is a tool to assist you in developing
Samadhi bhavana.
It is not a weapon for finding fault or judging
who's good and who's bad.
No one can practice for you,
and you can't practice for anyone else.
So be mindful of your own behavior.
This is the path of practice."*

- Luang Por Chah

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ABBREVIATIONS

AN	Anguttara Nikaya
BD	The Book of Discipline
BMC	The Buddhist Monastic Code Book 1
BMC II	The Buddhist Monastic Code Book 2
Comy	Commentarial Source
Cv	Cullavagga
Mv	Mahavagga
NP	Nissaggiya Pacittiya
Pc	Pacittiya
PJG	Poo Jom Gom
Sk	Sekhiya
SN	Saóyutta Nikaya
WPN	Wat Pah Nanachat
WPP	Wat Pah Pong

Note: Numbers in the references denote chapter, section and subsection.
In certain instances page numbers are also mentioned.

KOR WHAT?

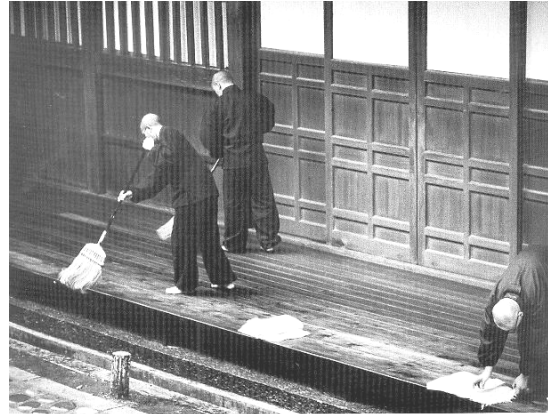
What we're referring to when we speak of *Korwat* is the monastic etiquette and protocol. Sometimes these details of the monastic form are derived straight from the Vinaya texts; sometimes they refer to how a particular rule is interpreted and practiced; sometimes they concern the body of customs and traditions that comprise the lifestyle of a forest monk in Thailand; and sometimes they refer to the agreed ways of doing things in a particular community. As all these play a central and practical role in the daily life of Buddhist monastics, our relationship to the korwat is a key factor in our *Dhamma* practice.

The Buddha himself created thousands of rules and regulations to guide and train his monastic Sangha. *Luang Pu Mun* could be meticulously demanding in the level of korwat practice he expected from his disciples. The most successful training monasteries in the Thai Forest Tradition – for example those of Luang Por Maha Bua, Luang Por Chah, Luang Por Ben, tended to have a very refined standard of monastic etiquette. Why is it that these liberated beings are so concerned with all these minute details? Surely the Buddha and his foremost disciples, once having realized the ultimate mental freedom of *Nibbāna*, could have chosen to behave however they liked, unrestricted by mundane codes of conduct. And yet these great monks and nuns instead preserved and followed these conventions of action and speech with utmost dedication, both during the Buddha's lifetime and after his *parinibbāna*. In fact it was the comment from the old monk (though recently ordained) Ven. Subhato that prompted Ven. Mahā Kassapa to convene the *First Council*. Subhato seemed to be of the opinion that the Buddha was compulsively obsessed with instituting an over abundance of picky little rules. Ven. Mahā Kassapa, recognizing the potential danger for the Sangha if such attitudes grew more widespread, was moved to codify the *Sutta and Vinaya Pitika* out of compassion for future generations. Why is it then that korwat is held in such high esteem by these eminent teachers?

Our actions, reactions and interactions moment to moment in the usual unspectacular activities of daily life are precisely the spots where Dhamma and Vinaya are woven together into the tapestry of the Buddhist monastic life. In the details of korwat the immaterial Dhamma manifests in behavior and speech. Conventional and ultimate reality have a chance to blend in a balanced way that is neither too theoretical nor too worldly.

As in a typical old martial arts story an idealistic new arrival approaches a great master and enthusiastically express his desire to become a

great fighter. The master grunts and gives him a broom to sweep the refectory. “What! I came here to learn the secret abilities of a warrior, not to sweep like a servant!” The Forest Tradition is similar. Realizing the fruits of *jhāna*, *suññata* and *nirodha* grow from roots imbedded in the soil of knowing how to keep one’s kuti simple and tidy.



If you envision the realization of Nibbāna as the blooming of a rose, the korwat is the garden trellis that gives the vines and leaves of Dhamma a framework to grasp, assisting the bush to grow tall and lifting it off the ground. Without a trellis the flowers may still bloom, but when it rains they easily get splashed with mud.

The *Krooba Ajahns* in the lineage of Luang Pu Mun regularly emphasized the importance of korwat in their Dhamma talks to the Sangha. Without an understanding of Thai one would understandably not realize the extent to which they refer to and encourage it, because such instruction is often considered too prosaic or mundane to be worthy of putting in print in a foreign language. However for Luang Por Chah and his contemporaries the high Dhamma and the banal were like the top and bobbin thread in a treadle sewing machine. Consider the old saying of the Forest Sangha, “If you want to know how the monks are practicing, look at their toilets.” Luang Por’s Dhamma flows seamlessly from *anattā* to the spittoons.

Generally speaking, those teachers who placed an emphasis on refined korwat tended to have a greater number of high quality disciples than those that didn’t. Through observing his disciples’ korwat and *acariya vatta* (the duties to one’s teacher), the Krooba Ajahn will know their temperaments and *kilesas*, see who is eager to learn and easy to train and get an indication of how entrenched their sense of self is.

How then does korwat function to support the realization of Dhamma? One of the main objectives is to develop *sati*, a continuous, heightened and focused awareness. Through refining our behavior we foster a refined attention to detail. Because of the huge number of details governing nearly every act from pre-dawn to post-dusk, a person undertaking the training – especially in the beginning – has to pay attention to everything he is doing. Mindfulness is generated through being aware at all times what is happening, remembering what is appropriate for that situation and then doing it. Korwat specially assists

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in developing a broad all around circumspection that is sensitive to the entire situation we find ourselves in, encompassing not only our own body and mind but also the significant things happening around us. For highly educated and intelligent people korwat offers an opportunity to get out of one's head and pay attention to how one's body is moving and relating to the things and living beings it comes in contact with.

Another purpose of korwat is to develop diligence and energy. It counteracts the tendency to do things half-heartedly or in a sloppy way. The defilement of laziness is a great hindrance to mental cultivation and a clearly outlined schedule or standard of training encourages us to rise up and raise energy event after event. Through developing external habits of diligence in action, we simultaneously develop corresponding habits of bright, uplifting and energetic mind states. The monastic form can, sometimes surprisingly, push us past our perceived limits of energy, surpassing the efforts we would achieve on our own.

Korwat is a stabilizer. We just do it, whether we feel like it or not. As Luang Por Chah taught, "If you're feeling diligent, then do it. If you're feeling lazy, then do it." Whether feeling inspired or depressed, bouncing with energy or lethargy like a full python, we just keep following the routine, doing the appropriate things at the appropriate times. If our heads are floating in the cirrus clouds of Dhamma, korwat can bring us back to earth. And because even following the korwat with minimal enthusiasm requires *some* focused energy, it can function as a safety net that prevents us from falling into the depth of an immobilizing state of depressed apathy. Sometimes just cleaning our kuti and sweeping around it can improve a bad mood. Even better is sweeping public paths within the monastery.

In an average day in the monastery there are innumerable ways of creating *puñña*, merit and developing *paramis*. This puñña is a fuel that powers us on, and it is helpful to have a continuous fresh influx. Take bowing for example. Luang Por Chah taught his disciples to bow to the shrine every time we enter and leave a dwelling. Each bow is a small act, but as the years go by the cumulative wholesome kamma generated becomes a powerful and positive force in our lives. Whether the motivation behind the bows is simply to overcome the laziness of the "Oh, it doesn't matter" attitude or we are sincerely moved to lower our bodies with reverence and gratitude toward the Buddha, Dhamma and Sangha, these tiny drops of good kamma gradually fill up an ocean. Serving a senior monk with the acariya vatta or serving the community in some way are also great sources of puñña and parami. Always on the lookout, thinking "How can I help others?" is an attitude which evokes much happiness and energy. Doing even small acts of service motivated by kindness and consideration for others is bound to open the

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heart and create self respect. With hundreds of these tiny but significant intentional actions we can nip kilesas in the bud by not giving in to the desire to take short cuts, indulge or act out of aversion.

Another aspect of the korwat intended to subdue kilesas is maintaining consistency between behavior in public and in private. We may be willing to follow through with a particular activity if we are aware that others are watching but when alone easily let the standard slip. Achieving this consistency develops a sense of self-reliance and motivation that is independent of the eyes and opinions of others. A helpful aid in this area is to develop the perception that we are always in our teacher's presence. Even when alone we can imagine a Krooba Ajahn there with us and ask ourselves, "How would I behave if he were here watching me?" It is also a realistic possibility that at any given time discerning *devas* are observing our behavior. (Check Devata Saóyutta SN 1, 2, for examples)

The korwat teaches us to respect our requisites. We develop a sense of care. Those things that we rely on to maintain life and that offer a moderate degree of comfort have all been offered by the lay supporters, so we have a responsibility to look after those things. In order not to be an excessive burden on the lay community we should live frugally. Whether something belongs to the Sangha, (such as a kuti, books, or tools) or it is a personal possession (such as one's bowl and robes) we try to care for these items in a way that will make them last as long as possible. This may mean, for example, that we wash our jiwon gently, not roughly; hang it in the sun only for as long as necessary; fold it neatly and store it in a safe place; and when it wears thin, patch it before requesting a new one. Even if requisites are plentiful, a samana takes only what is necessary and cares for it as if it was something precious. As the saying goes, "Treat your almsbowl as if it were the Buddha's head." Korwat helps us to be more aware and respectful of sacred spaces, for example not going bare-chested in a meditation hall. Ven. Mahā Kassapa was praised by the Buddha as an example worthy of emulation in regards to his relationship with the four requisites. (See Kassapa – Saóyutta, SN 17)

Meticulously caring for our requisites takes mindfulness. It also trains us to be considerate of others. If we know that other people will use our kuti and blanket after we have finished with them, then we can make an extra effort to make sure the candles don't melt on the cloth or burn the kuti floorboards. The responsibility to care for things is even greater when we are looking after someone else's requisites. If we are assigned to take care of an *ajahn's* robes and bowl, we need to be sensitive.

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Having a clear monastic form is a way that a diverse collection of individuals can live together as a harmonious community. There are many small rules in areas where it doesn't particularly matter if we do things one way or another. But once a community makes a decision to proceed in a particular way, it then carries the same weight as a minor regulation of the Vinaya, and it is very helpful if everyone follows that decision. Fitting in with the form is one part of learning how to blend in with and be in sync with the people around us. We learn how to take responsibility for how our behavior affects others, and become more aware of their needs. If people see everyone in the community keeping the same korwat, mutual trust is fostered.

Self-sacrifice is at the heart of our practice. Ultimately we sacrifice identification with the five khandhas, but in the beginning it may simply entail the renunciation of the ego-centric idea of freedom: the desire to do things the way "I" want to do them, when and where "I" want to do them, the desire to control my surroundings in accordance with what "I" think is right. Monastic form entails a great degree of conformity. No one is advocating blind obedience. Opinions are welcome, but whenever the sense of self is sacrificed, the result is an increase in humility, a beautiful character trait. As Tan Ajahn Dtun advises:

"Try to follow the korwat practices we've established. Korwat is Dhamma-Vinaya for living in communal peace. When we all understand practice in the same way, problems don't arise in the community. All of us have the kilesa of *ditthi-māna*, self-importance expressed in views and opinions, but why are we practicing?—in order to be victorious over kilesa, to destroy the kilesa in our hearts. For this reason, when we live together as a community, korwat and a regular routine arise. If everyone follows the



korwat and routine at the monastery they're at, there's not much that needs to be said. That monastery will be peaceful. That monastery will assist one in cultivating *bhāvanā*. Twenty or thirty monks can live together in silence, peace and impeccability. *Bhāvanā* will keep developing, and growth in Dhamma will continually deepen. Because Dhamma-Vinaya and the various korwat practices are the core of our way of life, when

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everyone follows the same routine, there's the peace of *sīla*: the body's at peace; speech is at peace.

But try going to a monastery that already has a routine and saying, 'I'm going to do things my way. I'm not going to follow the korwat. I'm going to do things the way I want. The korwat here is wrong.' We stay at that monastery following the kilesas in our hearts. How can we expect to derive any benefit?"

Practically speaking life just becomes much simpler when everyone is following the same monastic form. It actually frees us from the burden of choice – having to continually wonder how we should do something. It frees space in the mind to focus on *citta-bhāvanā*, maintaining our object or theme of meditation throughout daily activities. Knowing how to proceed outwardly, more of our mind's energy can focus inwardly. There is a special atmosphere in communities where everyone is diligent in following the korwat. It helps to create an unseen but tangible focused group energy that is conducive to tranquility and effort.

Our surroundings inevitably condition our mental landscape to some degree; so if externally everything is clean, tidy and well organized our mind states will lean in the same direction. As in the Zen aesthetic, a minimum of clutter and a refined attention to detail can create a serene and beautiful atmosphere – inwardly as well as outwardly. When a well trained Sangha comes together for the meal, *dana service* or a *puja*, interaction flows as smoothly as well-oiled and precisely gauged intermeshing gears. Or as Tan Ajahn Jayasaro envisioned, a tightly coordinated crew of experienced sailors guiding a clipper ship through the sea. Luang Por Chah used the simile of a millipede. Rather than all those hundreds of legs tripping over each other, they ripple gracefully to propel the critter along.

This is, of course, the ideal – an admirable level of human cooperation that is sometimes achieved. But even when it's not achieved, the monastic form can offer unique opportunities to learn and gain experience. This brings us to the next benefit and function of korwat. It's a means for getting to know ourselves better. This clearly outlined framework tests our reactions. It reveals attachments, strengths and weaknesses and indicates where we are stuck. It's a mirror for reflecting our moods and character traits. What states of mind does korwat bring to the surface? Exuberance? Resistance? Serenity? Obsessive fault finding? Overwhelmed? Fearful clinging? Determination? Exasperation?

As with intensive meditation, daily contact with the same people can bring up an entire host of mental states. Rather than assuming that

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those states arise due to some other person or the korwat, with sati we can simply know and acknowledge whatever emotions have arisen. We accept them fully without denying or pretending that they are not present and make an effort to replace negative states of mind with positive ones.

Becoming familiar with our kilesas is sometimes not a pleasant realization, not a pretty sight. Though we may aspire to be mature, caring and wise, beyond our control our minds may become lost in their opposites. Some people discover that they are preoccupied with controlling and may become harshly judgmental both towards themselves and others. Some people find they are addicted to comfort. Some become wrought with fear, worried about making the slightest mistake and what others will then think. For some, korwat stimulates authority issues and rebellious reactions against their perceived tyrannical oppressors. Others just burn in the fire of their self-righteous anger. The important thing is to recognize what is happening, not buying into or fully believing what our thoughts are telling us. Keep it in perspective with a centered awareness. Hating our kilesas only makes it worse.

Even if the mind becomes swamped by vile emotions, this is not necessarily a sign that we are practicing Dhamma incorrectly. It simply may be part of the process of receiving the fruits of past kamma. It's essential not to compound negative mind states with self-critical blame. "It's hopeless. I'm a spiritual failure." Anytime we are practicing in the right way and going against an entrenched habit of kilesa, it's normal that some tension will arise. This is the friction between the old, deluded perceptions and the new, wise ones. We need to be patient with ourselves. We need to have a lot of compassion for our suffering. If however, anxiety becomes chronic, then we need to check how we are approaching the lifestyle in general. Perfectionist tendencies easily lead to tension. Overly idealistic expectations or projections easily lead to disappointment. We take on this lifestyle and gradually discover what motivates us. When filled with inspiration, ask "Why?" When resistance is felt, ask "Why?" When experiencing *dukkha*, ask "What am I clinging to?"

As korwat is designed to go against the stream of desire, it's natural that at times it may feel uncomfortable. As Luang Por Chah taught:

If we take a good look at our monastic training discipline, we'll see that the whole thing is about training the heart. And whenever we train the heart, we feel hot and bothered. As soon as we're hot and bothered we start to complain, "Boy, this practice is incredibly

difficult! It's impossible." But the Buddha didn't think like that. He considered that when the training was causing us heat and friction, that meant we were on the right track. We don't think that way. We think it's a sign that something is wrong. This misunderstanding is what makes the practice seem so arduous. In the beginning we feel hot and bothered, so we think that we are off track. Everyone wants to feel good, but they are less concerned about whether it's right or not. When we go against the grain of defilements and challenge our cravings, of course we feel suffering. We get hot, upset, and bothered and then quit. We think we're on the wrong path. The Buddha, however, would say we're getting it right. We're confronting our defilements, and *they* are what's getting hot and bothered. But we think it's *us* who're hot and bothered. The Buddha taught that it's the defilements that get stirred up and upset. It's the same for everyone.

The kilesas of clever people can create convincingly intelligent reasons for not following the korwat. Some common pitfalls of thought and attitude to watch out for are:

"It's just conventional reality. The goal is liberation, not regulation."

"Maybe young men from the Isaan countryside need such strict guidelines, but we as educated individuals are mature enough to make our own decisions on how we should behave."

"The senior monks are fascist dictators on a power trip."

"Korwat is *sīlabataparamassa*, attachment to rites and rituals, and is an obstacle to Nibbāna."

"Get real! This is the 21st century."

"You can practice how you want, but please allow me to practice how I want. The Buddha gave us 84,000 ways to enlightenment."

"I follow most of the korwat, so I don't see what's wrong with doing a few things differently."

"Just be mindful and everything is alright, you know. Don't worry about all those details. Just relax."

The ways of the mind are tricky, and korwat is a fertile ground for growing reactions. Again, if such ideas arise, recognize them as thoughts subject to arising and passing away. Challenge them, neither blindly believing, nor blindly rejecting them. Hold them with a spacious mind and question their validity with Luang Por Chah's universal standard of verification: "Mai nae" (It's not sure. possibly it's true and possibly not).

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Korwat is a tool, and like any tool it can be used skillfully or unskillfully. If it is used with skill and dexterity, it can be of great benefit. It's like a hammer. If we want to put a nail into a piece of wood, we have to grasp the hammer. If we don't grasp it firmly, it's going to slip out of our hands and hit someone – possibly our self. But to grasp the handle so tightly that our knuckles become white and our hand aches is also absurd. It needs to be grasped firmly but gently. People untrained in carpentry swing a hammer with a lot of muscle power: “whack! whack! whack!”



They use a great deal of force and exertion, and in a short time they're exhausted and have to stop and rest. Experienced carpenters however, let the hammer do the work. Their muscles are more relaxed and their movements graceful. The weight of the hammer, directed with gravitational force and momentum, is what drives the nail. The muscles of the carpenter are more for guidance and direction than for brute force. In order to focus his energy into the head of the nail, he has to pay close attention. If his mind wanders, he'll hit his thumb. Each stroke necessitates re-establishing mindfulness until the awareness is continuous and sharp. An entire house can be built from thousands of small well placed strokes. So a hammer is very useful and practical. We can also hit our self on the head with it. Some people delight in hitting other people on the head with it. So the korwat is there to be used with wisdom.

There are many opportunities for developing common sense, the most basic level of wisdom. When attending to a senior monk for example, the *upatahk* should try to figure out what needs to be done and how to do it successfully, anticipating the needs of the ajahn without having to be told. It takes common sense to responsibly deal with requisites – for example to realize that in Thailand if a blanket, robe or towel is put away when still slightly damp, it will quickly go moldy.

It takes common sense and mindfulness to know how to adapt to a variety of changing situations. Each forest monastery – even within the Luang Por Chah lineage – will have a distinct and slightly different way of doing things. This necessitates flexibility. It doesn't work to rigidly hold to particular forms of behavior without being sensitive to a new environment with different people. But it also takes wisdom to know what to hang on to. A new situation may only require minor adjustments, so we shouldn't throw the baby out with the footbath water. If we can maintain our dhutanga practices without offending anyone, then it's best to do so even if no one else is practicing that way.

The need for wisdom around korwat greatly increases once we step out of the monastic environment – especially outside of Thailand. We try to

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strike a balance between not inconveniencing people and not giving in to kilesas; between not demanding that other people unfamiliar with our lifestyle cater to our monastic form, and not indulging in the rationalized opportunity to stop behaving like a monk.

Some laypeople would lose faith if they saw a Luang Por Chah disciple eating off of a plate while others would think he was crazy if he didn't. When we find our self as the lone monastic in a lay environment, upholding the korwat can maintain a comforting connection with the monastery. It's one of the many things that are designed to set us apart from the world, so that our status as renunciants is regularly kept in mind. This very important way of perceiving ourselves is called *samana saññā*, the perception of being renunciants who have gone forth from the lay life, no longer dedicated to worldly aims and values.

Upholding the korwat in unfamiliar situations is a challenge. If we can explain our lifestyle in a way that is sensible, acceptable and even humorous, then it's not necessary to make drastic compromises. Say you are visiting your family for the first time since ordaining. The main point of the visit is to cultivate relationships of loving kindness, not to force your mother to learn the Pāli formula for *guppying* fruit. Some parents do find it interesting to gradually learn to be part of our lifestyle, but if it looks like following the korwat would lead to unnecessary tension in the family then it's best to adapt with a smile. There is room for flexibility within the minor regulations, but even in extenuating circumstances, we should try to uphold all of the rules in the *pātimokkha*. Another main reason of going home to visit is to give our family and friends the opportunity to see a samana – someone dedicated to enlightenment. Without attempting to verbally instruct anyone, simply upholding the korwat and dhutanga practices can be a teaching which makes a deep impression on people. It is worthy of respect.

Wherever we find ourselves, it takes much wisdom to walk down the center of the path. Avoiding the extremes of, on one hand, a lazy, lackadaisical, and complaining attitude; and on the other hand, a tense, compulsive and critical attitude which leads to chronic stress. A discerning use of korwat clearly comprehends its purpose and goal as a skillful means. If we only go through the motions, we are merely re-conditioning our behavior with little or no spiritual benefit. We have to reflect, "Why do I follow the korwat?" or "Why don't I follow the korwat?" There may be wholesome and unwholesome reasons for both. We've got to investigate over and over the reciprocal cause and effect relationships between our actions, speech and states of mind. If we aspire to a mind of peace and freedom, what type of behavior leads in that direction?

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This code of conduct that we teach at Wat Pah Nanachat is only one shade of color in the entire spectrum of the Buddha's training. In that light it is helpful to keep the whole kaleidoscopic vision in perspective, neither underplaying nor overplaying its significance. This is foundation work for sure, but work that can directly confront kilesas and that pays off in the long run. The body of regulations that the tradition hands us is a skeleton. It's up to us to flesh it out with the muscles of *samadhi*, a heart of metta and eyes of wisdom.

In the end we follow the korwat out of faith. Faith that the Buddha was enlightened and that he did in fact create the etiquette in the Vinaya. Faith that our Krooba Ajahn's know what they are talking about. Faith, love and reverence for our mentors such that simply because they did things in a particular way and recommended we do the same, we do it. We just do it because our teachers did. This is more of a 'heart' quality than a function of intellect. Sometimes a disciple feels so much respect and affection for his teachers that something as simple as following their korwat can make him feel closer to them – especially if they are living far away or have already died. Each little observance is transformed into a puja. It is a ritual that connects us through time to the generation before generation of monastics who have practiced in this way - right back to the Buddha himself. It bonds us through space to all of our good friends and mentors in the Sangha spread around the globe. Through upholding the korwat, we inherit and carry on the tradition. With the right motivation and persistent effort we become inspiring examples for other monks, for the lay community and models of integrity, impeccability and peace for the world at large.

As the Cullavagga concludes:

Being imperfect in following the korwat,
one does not perfect sīla.

Impure in sīla, of poor wisdom,
one never knows unification of mind.

With a wavering mind, ununified,
the Dhamma is not seen correctly.

Not seeing the true Dhamma,
one is not liberated from dukkha.

Being perfect in following the korwat,
one perfects sīla.

Pure in sīla, wise,
one knows unification of mind.

With an unwavering mind, unified,
the Dhamma is seen correctly.

Beholding the true Dhamma,
one is liberated from dukkha.
So the mindful sons of the conqueror
should perfect the protocol
-- the teachings of the best of Buddhas --
and thereby attain Nibbāna.
(Cv.VIII.14)

1. LODGINGS

A monastic's dwelling is a place of practice. Whether a *kuti*, a cave, a *glot*, a heap of straw, under a tree or on the bare ground out in the open, if it is a place where one is striving for *Nibbāna* then it deserves to be treated as a sacred space. It should be treated with great respect and care. The condition of one's dwelling inevitably reflects the state of one's mind: clean or dirty, tidy or cluttered, empty or full of accumulations, frugal or luxurious, well organized or things scattered everywhere, simple or complicated, leaking and infested or well maintained and looked after.

By the same token, maintaining a dwelling in an impeccable manner will give rise to correspondingly wholesome mind states. As a basic foundation of Buddhist training and cultivation, it is an excellent way to develop bright energy, diligence, and appreciation for one's requisites. A simple, clean and tidy *kuti* is an appropriate environment for meditation.

1.1 Kuti Care

Each day a monastic should contemplate the purpose of having a dwelling. As the Buddha taught: 'Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.'



The *kuti* that one lives in has been offered to the *Sangha* by lay supporters, so out of gratitude for their generosity one has a duty to use it properly and look after it well. The best way to repay the laypeople who offer kutis is to use them to put forth effort for *Nibbāna*.



A monastic should keep his *kuti* clean and tidy. Everyday the floor, veranda and stairs should be swept and regularly polished with coconut husks (if the floor is wooden) and every few days wiped with a slightly damp rag. Cobwebs should be removed and all surfaces dusted. The walls, window sills, railings and screens should be wiped with a wet cloth on a regular basis.

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Each kuti should have an altar/shrine. This altar can be a shelf, table or bookcase, preferably located on the western wall of the kuti so the *Buddha-rūpa* is facing east. The altar should be just used as an altar, not for example, doubling as a writing desk or a place for junk to collect. If possible, it is considered respectful that the Buddha-rūpa be kept approximately one meter above the floor. In addition to a Buddha, one may want to have photos of Buddhist masters, sacred relics, candles, flowers and incense. Incense and candles are available in the sala, but one should inform another monk or novice that one has taken them. The storeman reserves the best quality incense and candles for use on the shrines in the *bot* and sala. When lighting incense with a match, the used match should not be disposed off in the incense burner. Then extinguishing alter candles never blow them out. Put them out with a flop of the hand or a candle snuffer. If flowers are ready to be taken off from the shrine in the sala, one can take them to one's kuti. However it is a *dukkata* offense to remove offerings made to one shrine and take them to another one.

Dhamma books, tapes and discs should also be kept in a high place, preferably near the shrine. They should never be left on the floor or even left lying around on tables and chairs like ordinary books. They deserve respect, so when not reading them return them to a shelf especially for them. While lying down, one's head should be near or pointing towards the altar. Never point one's feet at a Buddha-rūpa, photos of Buddhist masters or Dhamma books. Items of respect - such as one's bowl - should also be placed near the altar, while spittoons and rubbish containers are placed at the other side of the kuti. The altar should be dusted regularly with a clean cloth especially designated for that purpose (please don't use a foot wiping rag) and occasionally with a damp cloth. The altar is a symbol of a *samana's* highest aspiration, so it deserves special attention and respect.



Path of Negligence

Everyday one should sweep the leaves from the area around one's kuti, one's walking meditation path and the nearby communal paths. Please sweep in a gentle way that removes the leaves from the path but not the dirt.



Path of Diligence

Each kuti should have two brooms: a short soft one and a long stiff one. The soft one is for sweeping inside, the porch, the stairs and the concrete area underneath the kuti. It should be hung up on a nail or stood up in a corner. The long broom is for sweeping leaves outside and should be stored in the eaves or beams underneath the kuti, or

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stood leaning against a tree with the bristles pointing up. This makes them last longer.

It is important to protect one's kuti from ants and termites. If you see a termite tunnel proceeding up a wall or into a building, gently knock it down and gently sweep the termites away. If one has a moat, then remove any leaves or twigs that have fallen in it. If it is filled with water, then it needs to be drained and refilled at least every three days so that mosquitoes don't breed. If larvae do appear, one must protect their lives by draining the water into buckets, taking them to a pond, well or wet rice-field and emptying them there. Tadpoles and frogs living in the moats also help stop mosquitoes from breeding. If one has an oil moat, check under the lid to make sure the oil hasn't leaked out. If so, refill it. If the oil-soaked rags around pillars have dried out, then re-soak them. If moats are leaking, inform the kuti master. Be sure not to leave a broom or pole leaning against the kuti, because it doesn't take long for the ants to use them as a bridge over the moats. Also be careful that a foot wiping rag doesn't hang down from the bottom step (of raised wooden kutis) to touch the concrete steps, allowing a way for the ants to get in.

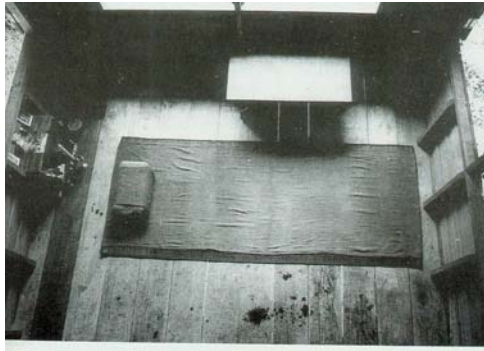
Regularly check to see if any tree branches or plants are touching the kuti or the roof. If so, solve the problem or (if one is a monk) arrange to have a novice, *pahkow* or layman take care of it. Weeds and bamboo grow quickly and can easily become an ant bridge. Branches near a roof can become a place for rats and squirrels to jump into the kuti. When branches or foliage are guppied (see Pc. 11 for details), be moderate. It is not allowed to cut down (or have guppied) any tree larger than an inch in diameter without first obtaining permission from the kuti master.

When one is not in one's kuti then the wooden door should be shut. If one leaves the monastery for a day or longer, all the windows should be shut and locked. If there is a chance that rain may come in through the windows, then the shutters should be closed whenever one leaves one's kuti even for a few hours. If one has a lock, one may lock the door. Doors and windows should be opened and shut as silently as possible. One should enter the kuti unhurriedly (see origin story BD Ch.8 p.291) in order not to frighten dangerous non-human beings.

As soon as one gets up in the morning one's bedding, blanket and pillow should be neatly folded and stacked on the floor, put in a cupboard or hung on a pole. The square cotton pillows are not to be used as meditation cushions. Instead use a folded blanket, towel or foam cushion.

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When leaving the kuti for more than a brief time, roll up the mat and stand it in a corner. If one is using a glot, then the mosquito net should be tied up in a knot, not left dangling.



Try to have a minimum of possessions - just what is necessary. Note that the lockers in the men's dormitory are for laymen and pahkows only. These must be given up once one ordains as a novice. Organize one's things in a neat and tidy way. One's robes should be neatly folded, and stacked or hung on a line or pole.

If one has a clothesline in one's kuti, on the veranda or outside, make sure the line is taut and straight. If the outside line is tied from a tree to the kuti, it also needs to be protected from ants. Each time one hangs robes on the clothesline it should first be wiped with one's finger or a rag. Once clothes that have been washed are dry, take them off the line, bring them inside and fold them. Rags for cleaning or foot wiping should never be hung on the same lines that are used for robes. Have a separate line for rags or hang them over the railing. Even rags should be hung neatly.

Every kuti should have a foot wiping rag. These should be washed often. They should be folded in a neat rectangle on a step or on the veranda.

If one uses candles then put them in a candleholder, or on a tile or a brick to make sure they don't drip on or burn the floor and blankets. If they do drip then remove the wax completely.

One should not urinate off one's veranda or brush one's teeth there, spitting down to make white toothpaste stains on the concrete below. Please go into the forest. If one lives in a raised kuti, keep the concrete area below it swept and occasionally washed with soapy water.

Do not throw any trash into the forest and please pick up any trash that other people have thrown there. If one has a trash pit that may be used, but anything burnable or recyclable should be brought to the main sala and put in the appropriate container.

It is a dukkata offense (see Pc. 14) to leave Sangha tools or ladders lying about in the open. They can easily get stolen or ruined from weather. Tools and ladders in particular are often needed for other work projects, so return them promptly to the tool shed.



If one's paths, surrounding area or walking meditation path is becoming overgrown with weeds, then arrange to have a non-*bhikkhu* clean it up. If one isn't a monk, then maintain those areas oneself.

Once a year the floors of the wooden kutis should be waxed.

It is a traditional Luang Por Chah practice to bow to the altar each time one enters or leaves one's kuti. If there is no altar then bow to a Dhamma book. If there are no Dhamma books then bow to one's bowl. If each bow is done mindfully, peacefully, with faith, integrity and respect, the cumulative effect over many years is significant.

When walking near someone else's kuti be very quiet, as they might be meditating. Please respect people's seclusion and privacy by not taking short cuts through the area around their kuti. If you need to disturb someone at their kuti, then clear your throat or cough and wait for a similar response as a signal that it is alright to come close and/or enter the kuti. If there is no response then cough louder once or twice more. If there is still no response, then (unless it is a true emergency) leave and try again later.

One is not allowed to gather in groups and socialize in the kutis. However, discussing Dhamma practice with another in one's kuti and can be very useful in moderation. But remember to speak quietly. Voices carry.

Unless one is a thera or on retreat, it is forbidden to have private supplies of tea, coffee, cocoa, sugar, coffeemate, soft drinks, or a flask of hot water. If one is sick one may ask for special permission. Drinks should not be taken away from the outside sala in a cup or a kettle, however taking some candies back with one is allowed. One is not to take drinks or food away from the main sala or kitchen. If one is fasting, then one cup of soup or ovaltine is allowed to be taken away.

One should not make any improvements, changes or repairs on one's kuti without first informing the kuti master and obtaining permission from the senior monk. This includes pounding nails into the wall. These kutis are Sangha, not personal, property.

1.2 Leaving the Monastery

If one is leaving the monastery for a week or longer then one must move out of one's kuti (unless one has special permission from the abbot).



All belongings must be taken with one or left with a friend. One is not allowed to store one's things in a communal place.

Return any books, medicines, soft brooms, candles, incense, matches, tissues, spittoons, etc. to the appropriate places in the main sala.

Return the mat, pillow and mosquito net to the main sala or men's dormitory.

Blankets, pillowcases and monastery clothing should be washed, dried and returned to their respective places either in the main sala or the men's dormitory. Be sure to wash the items well in advance, so they will have time to thoroughly dry before being returned, or arrange to have a friend do it for you.

When returning items fold and/or place them very neatly with the communal supply.

Thoroughly clean the kuti and sweep the surrounding area.

Close and secure all window shutters and screens.

Leave nothing behind except the furniture (if any) and the altar.

Close and secure the door, but do not lock it.

If one has keys for the kuti, then make sure they are returned to the kuti master.

If one is attending to (upatahking) a senior monk, when he leaves it is the attendant's responsibility to make sure his kuti is left impeccable, following these guidelines.

Please leave the dwelling area cleaner than you found it, ready in every way for the next person to move in.

1.3 A Few Points from the Vinaya Pitaka

1.3.1 Dwellings

All types of dwellings are allowable outside of the rains retreat except for ones made entirely of earth. Clay bricks are allowed.

It is a dukkata to step into a dwelling with unwashed or wet feet. (The BD Ch.6 p.245)

It is a dukkata to enter a dwelling wearing shoes.

It is a dukkata to lean against a treated (painted) wall unless there's a cloth between one's body and the wall (to protect it from getting dirty).

Before lying down on a bed, bench or floor one should spread a sheet there.

It is a dukkata offense to spit on the floor.

The Buddha allowed the Sangha to appoint a kuti master (*senāsana-gahapaka*) endowed with 5 qualities: 1) One who would not follow a wrong course of action motivated by desire, 2) ... hatred, 3)...delusion, 4)...fear, 5) One who would know what is taken and what is not taken. A possible kuti master should first be asked and then the idea presented to the Sangha for its approval.

Kutis are allotted not merely on the basis of seniority. Other factors to take into account which would give a monk increased priority are: 1) He is a Sangha officer, 2) he is a pātimokkha chanter, 3) he has built or repaired that particular kuti, or 4) he does great service for the Sangha.

It is a dukkata to reserve a dwelling for someone not staying in the monastery. (B.D. 6 p.234) (For example, locking a Sangha kuti while one is away traveling for an extended period of time; or holding a Sangha kuti for a friend who plans to come in the future while there are other monks who deserve to use it.)

Reserving a dwelling permanently is an offence of dukkata. (B.D. 6 p. 234) Kutis are assigned only temporarily. Outside of the pansah one may be asked to change.

It is a dukkata to have more than one dwelling at the same time. (B.D. 6 p. 235) (For example, keeping personal belongings in a second kuti. It's no problem to simply make use of an empty kuti for a few hours and then take all one's things with one.)

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Encroaching on another bhikkhu's sleeping or sitting place with the intention to make him leave is a *pacittiya*. (Pc. 16)

Evicting a bhikkhu from his dwelling motivated by anger is a *pacittiya*. (Pc. 17)

1.3.2 Furnishings

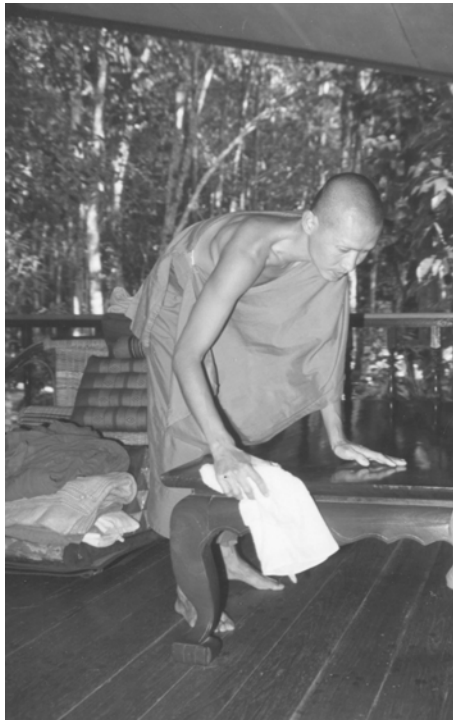
Furnishings which belong to a particular lodging may not be taken elsewhere except temporarily or to protect them from being damaged. To do so is a *dukkata*.

Five types of mattresses are allowed: ones stuffed with animal fur or feathers, cloth, bark fibers, grass or leaves (and by extension any non-luxurious material other than cotton).

Cotton batting is specifically prohibited for mattresses and sitting cushions (Pc. 88) as is human and horse hair. But it is allowed for pillows.

High and imposing beds and couches are prohibited – ones whose legs (measuring from the lower side of the frame to the floor) are longer than 8 *sugata* fingerbreadths (16.6 cm.) (Pc. 87) making or having one made is a *dukkata*. Acquiring one is a *pacittiya*.

According to the Canon, the largest pillow one is allowed is no larger than one's head. The commentary defines this as one meter long.



When beating pillows or dusty furniture one should do so quietly and downwind from other monks.

If the legs of tables, chairs or beds are scratching the *kuti* floor then they should be wrapped with cloth.

When one has set a bed, bench, mattress or stool belonging to the Sangha out in the open: leaving its immediate vicinity without putting it away or arranging to have it put away is a *pacittiya* offense (Pc. 14). Other furnishings belonging to the Sangha—carpets, bedspreads, mats, foot wiping cloths, chairs, and brooms – are grounds

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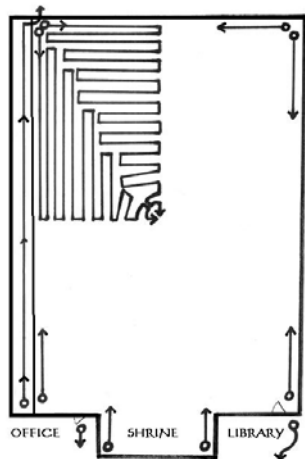
for a dukkata when left out in the open (See BMC I p.305 for details).

Departing from the monastery without putting away the bedding that was used in a Sangha dwelling – or arranging to have it put away – is a pacittiya offense (Pc. 15).

(For further details see The Buddhist Monastic Code II Ch. 6 pp 116, 117, 122, 123.)

2. SALA SET-UP

If there is no morning *puja* then the day's communal activities begin with setting up the sala for the meal. All monks (*theras* exempted), novices, pahkows and laymen should arrive before the agreed starting time (anything from 5:00am at the start of pansah to 5:30am in the cold season). Be punctual for this, and even try to arrive at least 5 min. before the starting time so when the bell is rung, one is ready and everyone can begin in unison. Some people like to meditate in the sala before that time so if one arrives early please remain silent and do not yet turn on the lights or begin setting up. Place one's bowl and *yahm* all the way to the window side of the *āsana*, so the *āsana* can be easily swept.

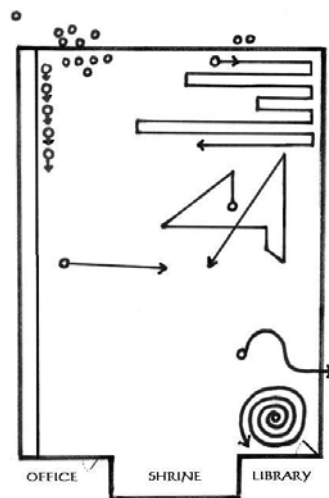


Sala sweeping: the skillful way.

At the appointed time the bell at the *Ajahn's* seat is rung, and the lights are then turned on. A *majjhima* monk cleans the shrine, the Luang Por Chah statue and books for free distribution, with a feather duster. The secretary sweeps the offices, empties the rubbish bins there and notes the calls on the answering machine. The librarian sweeps the library. Everyone else gets a broom from the back of the sala. One person sweeps the *āsana* while the others begin at the periphery

of the floor. Make sure to include the floor of the shrine area.

A lot can be learned about how an individual relates to himself and other people by watching the way one sweeps the sala. Everyone starts on the edges of the sala floor and gradually works their way toward the center. First, look to see which side of the sala is short of people and go there. Observe where help is needed and then go do it. Walking parallel to the walls, sweep inwards. Make sure not to skip the dusty corners or hard to reach places.



Sala sweeping: the unskillful way.

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Be aware of the group. The rectangle of people should gradually be turning into a circle that keeps reducing in size until everyone meets in the center of the sala. If we are mindfully in our own world sweeping areas that have already been swept, then notice that. Are we sweeping in a different direction than everyone else? Do we think we know a better way to sweep than the way we traditionally do it? If we see someone sweeping the 'wrong' way; do we become enraged? If there are already some people sweeping do we conclude that it's not necessary for us to join in and help? Try to avoid the extremes of sweeping with so little energy and enthusiasm that one just gets in the way and sweeping so forcefully that one just scatters the dust all around. Just sweep peacefully, mindfully, silently and happily as an offering to the Sangha. Help with the sweeping first, then set-up the āsana.

Once everyone attains the center, one person brings the dust pan and sweeps up dirt. The dirt in the dust pan should be dumped into the forest, not next to an entrance. Some junior people then respectfully take the brooms from the senior monks with a humble head bow, while others go outside to sweep the concrete area surrounding the sala. Please be aware who's doing what so all the jobs get taken care off. When finished, the brooms can be returned to the back of the sala and hung up.

The brick patio behind the sala and around the cleaning shed can be swept with a stiff broom. Foot mats and foot wiping towels should be shaken out, swept under and arranged neatly.

The laymen going on alms routes can help set up the sala, and if they look like they want to help but don't know what to do, then someone – a pahkow is best – should advise them what to do in a friendly way. The other laymen should begin sweeping the entrance road and the main paths in the central area. The switch for the street and flood lights is outside, between the kitchen and the traffic circle.

Those people not sweeping outside can now set up the āsana. Please make sure the āsana has been swept before one begins to put out the items for the meal. A tissue box, kettle and spittoon are put at the seat for every monk, novice and pahkow. The kettles should have been filled up by those people who look after the sala. The tallest gold colored spittoons are for the abbot and other *mahatheras*. All other theras receive a medium sized gold colored spittoon. If an important *Krooba Ajahn* is staying with us, there is a special set of tissue boxes, spittoons, cups and glasses stored in the office especially for such occasions.

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Each spot on the āsana has a number indicating where the items should be placed. The tissue box goes closest to the wall, then the kettle, then one's cup, lap cloth, face cloth and utensils. The spittoon goes in front and should be lined up with the lines of the āsana tiles. All of the items are then beautifully lined up length-wise down the āsana as well as lined up in a neat row perpendicular to the wall.

Please take the extra second to make the effort to set these items down gently and quietly. Each time one sets an object down is an opportunity to establish tranquil awareness. Please try not to drop spittoons on the floor. Yahms can be folded neatly next to one's seat or left hanging on a yahm peg at the back of the sala. Kettles and flasks should be wiped dry if there are any drips of water on them. Remember to regularly empty and refill the kettles that remain by the seats of the senior monks.

When setting up the āsana try to gauge precisely how many people will be eating the meal and where they will sit. Check the white board to see if anyone is fasting or expected to arrive before the meal. All theras get a padded sitting mat with a knitted seat cover and a square cushion. Very senior monks get higher cushions and more seat covers. The upatahks should take responsibility to set up their ajahn's seat.

If someone who's expected to come doesn't arrive before almsround, then they may be sick. It is the responsibility of the person just junior to him to go check on him after almsround. If that person is sick, then he should still come and have the meal on the āsana if he is able. If he is unable to come to the sala, then a friend should bring him a bowlful of food (if he feels like eating). If the missing person simply overslept, then they should skip the meal that day.

The pahkows should roll out the mats for themselves and the laypeople and set up their seats. Mats are put down for food collection, and a novice or pahkow goes to the kitchen to bring the large aluminum *galamangs* and small white basins. A basin should be then be quietly set down on the floor in front of each majjhima and junior monk's place.

The monks and novices then take their seats and prepare their bowls for almsround.



3. ALMSBOWL & MEAL

A bhikkhu may have one bowl which must be determined for use with the Pāli formula *imaṃ pattaṃ addhithāmi* – "I determine this bowl". Along with the three-robles (*ticivara*), it is a prerequisite to have an almsbowl for taking *upasampadā*. Ajahn Chah called the monk's bowl our inheritance from the Buddha, and he taught his monks to look after it with the same reverence, respect and care we would have for the Buddha's head. If you don't have a shrine, bow to your bowl. For more details and the origin story to the almsbowl consult Cullavagga V, pages 152 to 156.

The Buddha allowed bowls made from iron and clay. He disallowed (making it an offence of dukkata) using the following: bowls made of gold and silver, bowls made with pearls and beryl, made from crystal (all of these would be too luxurious for a samana); glass bowls (dangerously fragile); copper, brass, tin and zinc bowls (which would oxidize on contact with food, slowly poisoning the unsuspecting bhikkhu); wooden bowls, (which are unhygienic as food particles can penetrate the surface and hide in cracks); a water pot or bottle gourd (being the practices of other sects); a bowl made from a human skull (it frightens the lay people); or one's bare hands to collect almsfood.

At the time of the Buddha, earthenware bowls were common but fragile and iron bowls would easily rust. For this reason there is a tradition of being extremely careful with the almsbowl. Training in the proper care of the almsbowl is an aid to mindfulness and shows proper respect for the bowl as a symbol of the holy life.

To protect the bowl from rubbing on rough surfaces and from being blown around in the wind, the Buddha allowed a circular bowl rest made from tin or zinc or a bowlstand made from wicker or wood. It is a dukkata offence to use bowl rests or stands made from precious metals, studded with jewels, or ones that are highly decorated, ornamented or carved. A bowl bag with a strap to be worn over the shoulder was allowed.



The bowls should be stored in a safe place in one's kuti, or in a corner of a common room, on its stand with the lid left slightly open to allow air to circulate. If there is no stand, one may place it upside down in the lid or on a surface that will not damage the bowl. Before storing the bowl under a bed or bench one should feel with one's hand for anything

which might damage the bowl.

The following offences of dukkata were laid down to prevent bowls from becoming cracked or broken:

- 1) Leaving a bowl on the edge of a bench, table or any raised surface. It should be at least one forearm's length from the edge. (Cv. V, p.154)
- 2) Hanging the bowl on a peg, and elephant's tusk, the back of a chair or the end of a pole. (Cv. V p. 155)
- 3) Leaving the bowl on a chair, a bed or a couch where someone could sit on it. (Cv. V p. 155)
- 4) Leaving the bowl in an umbrella.
- 5) Having the bowl on one's lap without holding it. In the origin story the bhikkhu got up quickly, and his bowl broke. (Cv. V p. 155)
- 6) Opening or closing a door with the bowl in one's hand. If the cover is on with the strap around one's neck, there is no offence. (Cv. V p. 156)

The following offences of dukkata laid down by the Buddha define the proper way to treat the bowl:

- 1) Putting the bowl away wet. It should be dried in the sun to avoid becoming smelly. (Cv. V p. 153)
- 2) Drying a wet bowl solely by placing it in the sun. It should be emptied of water and wiped dry before being put in the sun. (Cv. V p. 153)
- 3) Leaving the bowl for a long time in the heat of direct sunlight. (Cv. V p. 153)
- 4) Using the bowl as a spittoon: depositing bits of bone, refuse or dirty water in it. (Cv. V p. 156)

It is a *nissiggiya pacittiya* offence to keep an extra alms bowl more than ten days without putting it under shared ownership. (NP. 21)

It is a *nissiggiya pacittiya* offence to ask for a new alms bowl from a layperson who is not a relative and has not offered invitation when one's current bowl is not beyond repair. (NP. 22)

3.1 Preparing for Almsround

Kneeling at one's place on the āsana, take off the bowl-stand and then hook or re-tie the cord holding the strap ends together underneath the bowl.

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Set the bowl on the stand and pour in about a half a cup of clean water. Pick the bowl up with both hands and tilt the bowl in a circular fashion such that the water rinses the sides of the bowl as close as possible to the rim. Pour the water out into the spittoon, and set the bowl on the stand. A few more drops of water will gradually collect in the bottom of the bowl, and these can then be emptied.

Now replace the bowl lid and fold the strap neatly across the top. Get off the āsana and place both the bowl and stand on the floor in front of one's place.

Junior members of the Sangha can then help senior members put their robes on for almsround, tying the tags on the corners of their jiwons and sanghatis. Upatahks can prepare the ajahn's' robes at their seats.

Once it is dawn, turn off all the lights except the one by the abbot's seat in order to save electricity.



Almsround is generally a time for quiet reflection and composed behavior, so speech and action should be suitably restrained.

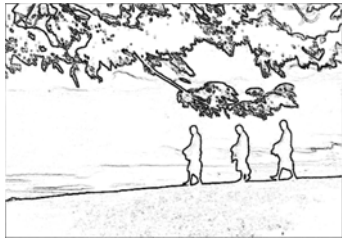
When it is time to leave for almsround, carry the bowl to the location where the alms route begins.

A pahkow or layman usually accompanies each route in order to help carry excess food. Each route has an almsround yahm for that purpose hanging on pegs behind the cleaning shed. The pahkows should leave at approximately the same time as the monks and novices and wait at the spot where the alms route begins.

The bowl(s) should be held in front of the body and one should always keep one's hand(s) on the bowl lid(s) to make sure the lid(s) don't fall off.

If it looks like it may rain, then bring an umbrella. If you are also carrying a senior monk's bowl, then even if there is only a small chance of rain, still take an umbrella to make sure the ajahn's bowl doesn't get wet. While on almsround one should only use an umbrella when the senior monk is using one, and fold it when he folds his. If umbrellas were brought but it's not raining, the novices or pahkow should carry those of the senior monks.

When going to or from the village on almsround (or at any other time)



junior members should not walk directly in front of senior members, especially theras. Either walk behind or well in front of them. If walking behind one should go far enough behind so as not to be encroaching on the senior monk, or hearing a conversation he may be having with another Sangha member, but close enough so that if he should turn around to speak, one can easily catch up within a few paces.

If conversing with a senior monk while walking, then walk a half step behind and to one side. When passing a senior monk keep a respectful distance to his side and bow one's head slightly as one passes him. Unless conversing with the leader of the alms route, one should arrive at the start of the route before him. It is inappropriate to keep a senior monk waiting. Having arrived at the village, prepare oneself for beginning the alms collecting by placing the bowl strap over one's right shoulder, underneath the robe.

3.2 Almsround

The *pindacarika vatta*, the duties of one on *pindapata*, or almsround, (origin story, Cv. VIII, p. 301) recommends the following:

A bhikkhu entering the village for alms should dress neatly in his three robes, wearing his *antaravasika* (proper sabong) tied with his waist-band, and his *sanghati* lined with his *uttarasanga* (jiwon) with the tags tied. Having rinsed his bowl, he carefully and unhurriedly enters the village, (see sekhiya rules 1 to 30 regarding entering an inhabited area and when receiving alms).



When entering the precincts of a house he should note where he will enter and where he will leave, and he should leave not too hurriedly. He should stand neither too far nor too near, noticing whether the laypeople intend to offer food or not. If the layperson stops work, or gets up from his

sitting place, or takes hold of a spoon or plate, or calls out to wait, then he should understand that they wish to offer food and should stand still.

When the laypeople are offering food, the bhikkhu should open his sanghati with the left hand and bring out the bowl with the right hand, then hold the bowl in both hands to receive the food. He should not look at the face of the donor, but should observe whether they intend to offer food in addition to the rice. If they take up a plate or spoon or ask the bhikkhu to wait, he should understand that they intend to offer more.

When they have given the food, he should cover the bowl with his sanghati and quietly leave the village. The first bhikkhus back from almsround should set up the sitting places in the eating hall, and prepare water for drinking and washing the feet. They should receive the senior monks' bowls, wash the feet of the senior monks, and help them remove their robes.

In the Forest Tradition it is the duty of a monk to go on almsround every morning unless very sick or in the process of traveling. At WPN one may also miss almsround when on retreat. If only mildly sick, then one should still go on almsround. If it is very painful to walk barefoot, shoes can be worn to the edge of the village.

Sekhiya rules concerning almsround:

Sk27 - I will receive alms-food appreciatively: a training to be observed.

Sk28 - I will receive alms-food with attention focused on the bowl: a training to be observed.

Sk29 - I will receive alms-food with bean curry in proper proportion: a training to be observed.

Sk30 – I will receive alms-food level with the edge of the bowl: a training to be observed.

Cv.VIII.5.2– One should go unhurriedly, and not stand too close or too far from the donor.

When eating in a house – Cv.VIII.4.3 – One should select a seat that does not encroach on the senior bhikkhus, but that also does not deprive the junior bhikkhus of a place to sit.

Cv.VIII.4.5 - If there are in any special foods, the most senior bhikkhu should tell the donor to make sure that everyone gets equal portions. He should also not begin eating until everyone is served, nor should he accept water for rinsing the bowl until everyone has finished eating.

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When going on almsround or anytime a monk enters an inhabited area, he should be wearing his three robes. The exceptions for not wearing any of the basic set of three robes at this time are: one is ill; there is sign of rain; one is crossing a river; one's dwelling is protected with a lock; or one has *Kathina* privileges. In the Forest Tradition this exception applies only to one's sanghati. In Ajahn Chah monasteries it is the korwat to wear one's sanghati on almsround unless it actually looks like it might rain.

When on almsround the leader should be careful not to go too fast, while the others have the responsibility to try to keep up. The monastics should have a one or two meter space between each person while walking. One should not crowd too close to the person ahead when he is receiving food. Pahkows and laymen should follow a couple of meters behind.

While walking one's gaze should be focused on the path about two meters ahead. While receiving food one should focus one's gaze on one's own bowl. Be careful one's robe doesn't touch women kneeling on the ground.

If someone offers flowers or a large bag of food to the senior monk, the next monk or a junior monk should quickly come up and take it from him. He can then pass it back to a novice, pahkow or layman for him to carry.

If one receives a can of food or soda, then try to wedge it into the rice so it won't damage the inside of the bowl.

If the bowls become full, then the monks can stop and empty some food into the pahkow's yahm. Sticky rice should be exclusively carried in the bowl, unless the bowl is truly overflowing.

At the end of the almsround a novice or junior monk should quickly catch up with the senior monk and take his bowl from him. Approach on the right side. Place one's left hand underneath the bowl to support it. Then grasp the bowl strap with the right hand and bring it over one's head. *Navaka* monks, novices or pahkows (if their load of food is not too heavy) should offer to carry the bowls of the *theras* and *majjhima* monks.

The junior members then return ahead of the senior monk. If one is an ajahn's upatahks on the Bung Wai route then return quickly to the sala in order to be ready to wash the ajahn's feet.

If lay donors wish to offer alms on the way back to the monastery or at the front gate, then one should put the bowl back on one's shoulder

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underneath the robe. If one is carrying two bowls, it's not necessary to wait for the senior monk unless he's the abbot and asks one to wait for him. However if someone wants to make an offering and the senior monk is just a few paces behind, it is good to return his bowl and let him receive it. Otherwise, go ahead and receive almsfood in both bowls with the bowl straps around one's head and shoulders.

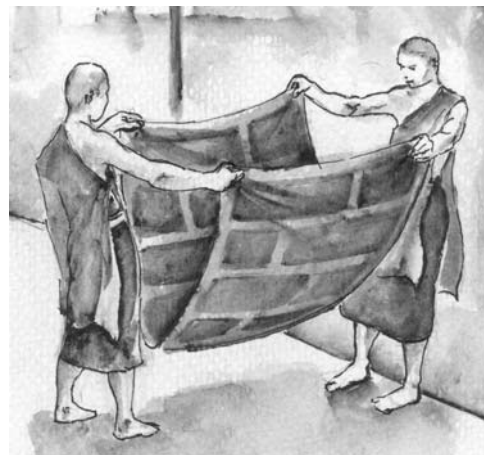
When returning from almsround on the stretch of road from the Wat Pah Nanachat sign to the front gate, if monks and novices should walk only on one side of the road so that cars don't have to weave around the monastics.



Upon returning to the sala use the footbaths towards the back of the sala and thoroughly dry one's feet. Squat down in front of the bowlstand and gently place the bowl there with the strap neatly folded on top. Take off the robes and go and prepare the ajahns' foot drying towel. Kneeling by the first footbath, wait for him to return from almsround.

The first footbath is for senior monks and is left unused until the most senior monk has had his feet washed. The upatahks or other monks nearby should then wash and dry the senior monks' feet. After washing someone's feet be sure to wash one's hands before handling food.

They can then take the senior monks' sanghatis and either fold them straight away or hang them on the clothesline by the bowl washing area and then fold them before the meal. When folding the robes, keep the edges four fingerbreadths apart so that neither robe becomes creased in the middle. This helps extend the life of the cloth. The folded robes can then be placed at the monk's seat or on the robe rack in the office. If it is *wan pra* then all sanghatis should be placed by the monks' seats.



If it is raining and the robes are wet, a clothesline (kept in the cleaning shed) can be tied between the posts at the back of the sala with the overhead fans on. Take the robes and line down before the meal. If no line is available, the robes can be spread on the sala floor with the fans turned on to dry them. Pick them up before the first bell.

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Hang umbrellas on the racks of the main sala, not on windows, doors or railings. The exception is for those working in the office who may hang theirs by the back door.

Those who return first from almsround should watch for others returning, take their bowls from them when they reach the footbaths or doorway and place their bowl on the appropriate stand. All monastics can then help each other fold robes or put them on the line to sun.

Monks then bow on the āsana and wait in front of their bowls. Novices and pahkows should be attentive to whether a monk is waiting to have his bowl offered and then approach him with a white basin.



Novices should attend to the monks first and any senior monk's bowl that they are looking after before emptying their own bowls. Until a monk has had his bowl offered to him he is unable to go anywhere. Even if a majjhima monk has his bowl carried back from almsround, he should have his bowl offered to him for him to empty himself.

Monks should have their bowls offered to them on the āsana, rather than tipping out the food walking past the white basins, or allowing novices or laymen to tip out the food into white basins on the floor.

The bowl should be offered within a *hatthapāsa* (i.e. within arm's reach) of the monk. If the strap is hanging down it should first be neatly folded over the top of the bowl. The bowl is offered with two hands. One hand holds the stand and the other rests on top of the lid. The bowl and stand should never be picked up by holding the stand alone. The novice or pahkow then makes *añjali*. The white basin can then be offered.

The monk then unties the bowl cover knot and slips the bowl cover off. If the cover is tight, don't press down hard on the bowl stand, for it might break. Take the bowl lid cover off, place it in the bowl cover and roll both of them up neatly with the strap wrapped around. If the cover is damp then set it outside or hang it up to dry.

Unless eating almsfood, all the food should be emptied into the white basin. Lift the food out of the bowl. Don't dump the food out of the bowl. Then push the white basin forward to the front of the āsana as a sign

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that a novice or pahkow can take it. The bowl lid is then put on and the bowl placed a hatthapasa from the edge of the āsana until it is time to go and take one's food.

When sorting the food, do not toss it from one white basin to another. Due respect should be given to almsfood.

Presently, when all the food has been collected into the white basins, the village men take them over to the kitchen and put away the mats. If they do not do this, the novices and pahkows should do it.

Sweep or wipe the area if any food has been spilled.

Pahkows or laymen return their almsround yahms to the appropriate pegs at the cleaning shed, tying the shoulder strap in a knot so that rats don't eat holes in the bottom of the bag. They then wash out the plastic bags, first with liquid soap then with clean water. Finally, hang up the plastic bags to dry in the cleaning shed in the clips on the wall.

Once all the food, robes and bowls have been taken care of, Sangha members who wish to sit quietly on the āsana may do so. Those who wish to do something else should quietly leave. Please do not talk or make disturbing noises when someone is meditating.

This hour before the meal should be used in a quiet, thoughtful and constructive way – sitting or walking meditation, sweeping, yoga, exercises or other personal practices.

3.3 The Meal

The first bell is the signal that the monks are ready to receive the food. Laymen and pahkows help carry the dishes and trays of food from the kitchen to the long tables. If it is rainy, then the food will be offered in the kitchen and put on the tables there. A mat is spread in front of the tables, and the food is handed to one pahkow who is kneeling on the mat.



The pahkow should not receive food directly from women. He then offers the food to the monk kneeling in front of him within hatthapasa.

If any food needs to be *guppied* the monk and pahkow do the ceremony. All monks available except the theras should then help take



the food dishes from the monk on the mat and place it on the table. Specific types of food are grouped together. During this time the theras and novices should take their seats on the āsana.

If large amounts of allowable sweets, soft drinks or juice cartons are carried to the buffet table, they should be received. They may be put at the end of the āsana and later put away by the novices. No allowables should be removed from the tables and taken back to ones kuti.

The food that should be guppied are things that are raw and if planted will sprout and grow. The following should be made allowable by the pahkow:

- 1) Vegetables such as:
 - Eggplant, whole carrots
 - Soy beans – Mung beans – sprouts
 - Chili peppers
 - String beans
 - Whole garlic cloves
 - Whole pieces of ginger or other roots
 - Whole tomatoes

- 2) Leaves:
 - Thai leaves and herbs
 - Such as: *Sadau*, *bai som lom* or water hyacinth leaves.

- 3) Fruits:
 - Rambutans, mangosteens
 - Limes, oranges, tangerines, pomellos, watermelons,
 - Apples, grapes
 - Granate apples, custard apples (Noi Nah)
 - Lichees (*lindjee*), longans (*lamyai*)
 - Papayas, guava (*farang*) and melon (only if whole, not if seeds are already removed)
 - Dragon Crystal fruit (white with tiny black seeds)

- No need to guppy:
 - Bananas (seeds will not regenerate, but WPP does guppy)
 - Cucumbers (they are picked before the seeds mature, but WPP does guppy)
 - Tamarinds, peaches, jackfruits, durians, mangos, cherries (seeds too hard to be

damaged by swallowing).

-Cooked food

-Food where seeds have been entirely removed

-Single raw chilies in a curry or in fish or soy-sauce

-Slices of lime in *somtum* (papaya-salad)

-Basil leaves in a meat curry

-Salads containing e.g. sliced tomatoes, which are full of sauces, yogurts or mayonnaise, as we take this to be a dish rather than a single raw food.

While guppying all the items must be touching each other. The person guppying can't simply lift up one piece. The items must touch each other directly, not being separated by plastic bags or other food that is not in need of guppying. If there is a whole white basin of raw vegetables, be sure the pahkow sticks his knife into the ones that really need to be guppied.



Robes should be put on at the back of the sala. Be aware that at this time lay people are coming into the sala with flowers or to pay respects. Robes should not be put on anywhere near laypeople, especially women.

When seating oneself on the āsana, care should be taken not to bang cups, kettles, spittoons etc. The ceremony of offering the meal is sometimes the only opportunity that many laypeople have to see Sangha members. A line of samanās, composed and tranquil in body and speech can be a very striking and inspiring image.

If there are kettles of hot drinks brought over, then a novice should offer them to a junior monk who passes it out before the second bell. If there are two kettles of the same drink, then a novice may take one for the novices, pahkows and laymen. If it looks like there is not enough for everyone to get a full cup, then the monk should take note of this and not fill the cups full. Wait until the eating bell rings before drinking it, except on wan pra – in which case please drink it before or after the Dhamma talk but not during.

If a monk touches or lifts a kettle of soup or milk-drink before it is offered, then that monk may not have any. The kettle can be offered to

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another monk though and everyone else may have the drink. If the first monk moves the unoffered kettle more than about one meter then no monk is allowed to have the drink. When passing out the soup if there is any *nam pana* residue in any monk's cup, then one should not pour the drink into that cup. If the soup is mixed with even one monk's *nam pana* residue, then the entire kettle of soup becomes unallowable for all monks.

The second bell signals that all the food has been received. The monastics then bow (in sync with the senior monk if possible) and get up. The bowl lid is removed and the bowl then picked up and carried with two hands in front of one's body. The most secure way of holding it is to have one hand grasping the rim while the other supports the bottom of the bowl. It can be useful to take one's face wiping cloth as well in case food spills on the side of the bowl.

Following the monk or novice just senior to one, the monastics form a line at the food tables. Take food in order of seniority, unless the person ahead of you invites you to pass him. Composed and restrained one should take one's food quickly and quietly. There's no need to be choosy. There's no need to discuss the food. It's best to keep silent. Do not allow a large gap to form between yourself and the person ahead of you. The first novice however, should allow a gap of one table length between himself and the last monk before he begins to take food.

Take just the right amount of food, and try to have very little or no food left over. Besides the monks and novices there are many *pahkows* and laypeople who share the food, so please have consideration for all those behind you when taking food. If there is only a small amount of a particular type of food, then only take a small amount. For this reason cartons of drinks are limited to one per person.

The bowl is then carried back to one's place on the *āsana*, and set on the bowl stand. One should place the bowl lid on quietly, and bow.

If there is food that is offered at the last minute, even though the Sangha has finished putting food in their bowls, it is nevertheless encouraged to take just a little bit for the sake of the donors.



If *borapet* is offered before the blessing, one may eat it without waiting for the bell.

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Once the novices have all returned to their seats, the blessing is chanted. The senior monk will begin, usually with the “*Yatha*” at which point all Sangha members should make añjali.

When joining in at the appropriate time, care should be taken to listen to the pitch and speed of the senior monks and follow accordingly. It’s good to chant wholeheartedly.

Novices are expected to know *all* the blessing chants well in advance of bhikkhu ordination. Pahkows are expected to know the “*Yatha*” chant and the “*Bhavatusabbamangalang*” before novice ordination. If they wish they may chant from a book until the chants are memorized.

While passing food down the line on the āsana or giving the blessing, one should sit in the *puppiup* posture (one leg tucked under your robe in front and one tucked behind to the side).

Once the senior monk changes to a cross-legged position, puts out his lap cloth and takes off his bowl lid, one may do the same.

If there are large pieces of fruit these can now be peeled or cut up with a knife or spoon, being careful not to hit the bowl. In Thailand it is considered impolite for a monk to bite into large pieces of food (a sandwich or a chicken leg, for example) so these should be broken up or cut up into bite size pieces. Corn on the cob should be cut off the cob with a knife. Small knives should have the point rounded off on a whetstone, so it can’t be considered a weapon.



At Wat Pah Nanachat we follow the *dhutanga* practice of eating all of one’s food out of the bowl. This means that there are no side dishes. Strictly speaking this should include soup and milk drinks, but they may be drunk separately. Nothing should be eaten with a spoon or the fingers from one’s cup, so if there are any chunks of food in the drink, tip them into the bowl. Ice cream and yoghurt may be put into one’s bowl after the other food is eaten or simply mixed in with the other food.

There is now time for contemplating the purpose of eating food: “Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, but only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.”

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Once the senior monk has taken his first bite, the bell is rung as the signal for others to begin eating. The meal is eaten in silence with one's attention focused on the bowl.

Spittoons are used for trash and spitting, but not for left-over food.

If one uses a spoon, be careful not to scrape the bowl with it. If one eats with one's hands, make sure to do it neatly with only the ends of the fingers getting dirty. Keep the bowl relatively level while eating. If any food falls outside the bowl, then put it in the spittoon rather than eating it. Most of us come from cultures where eating with one's hands is not the norm, so it takes some practice. First pour water into the bowl lid for finger rinsing. Make the food into smaller bite sized lumps and then calmly lift it into one's mouth. If one finds it difficult to eat with one's hands then it is advisable to use a spoon. It is a dukkata offense to touch the water kettle or other communal items with a messy, greasy hand. Generally try to eat in a composed manner rather than an obsessed or possessed manner. It looks more polite to sit up straight rather than have one's nose inside the rim of the bowl.

For the purpose of mindfulness and restraint of the senses, remember to follow *sekhiya* rules 31-56 concerning eating:

Sk31 – I will eat alms-food appreciatively: a training to be observed.

Sk32 – I will eat alms-food with attention focused on the bowl: a training to be observed.

Sk33 – I will eat alms-food methodically: a training to be observed.

Sk34 – I will eat alms-food with bean curry in proper proportion: a training to be observed.

Sk35 – I will not eat alms-food taking mouthfuls from a heap: a training to be observed.

Sk36 – I will not hide bean curry and foods with rice out of a desire to get more.

Sk37 - Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

Sk38 – I will not look at another's bowl intent on finding fault: a training to be observed.

Sk39 – I will not take an extra-large mouthful: a training to be observed.

Sk40 – I will make a rounded mouthful: a training to be observed.

Sk41 – I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

Sk42 – I will not put the whole hand into the mouth while eating: a training to be observed.

Sk43 – I will not speak with the mouth full of food: a training to be observed.

Sk44 – I will not eat from lifted balls of food: a training to be observed.

Sk45 – I will not eat nibbling at mouthfuls of food: a training to be

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observed.

Sk46 – I will not eat stuffing out the cheeks: a training to be observed.

Sk47 – I will not eat shaking (food off) the hand: a training to be observed.

Sk48 – I will not eat scattering rice about: a training to be observed.

Sk49 – I will not eat sticking out the tongue: a training to be observed.

Sk50 – I will not eat smacking the lips: a training to be observed.

Sk51 – I will not eat making a slurping noise: a training to be observed.

Sk52 – I will not eat licking the hands: a training to be observed.

Sk53 – I will not eat licking the bowl: a training to be observed.

Sk54 – I will not eat licking the lips: a training to be observed.

Sk55 – I will not accept a water vessel with a hand soiled with food: a training to be observed.

Sk56 – I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

In addition, a bhikkhu should not eat from the same dish or drink from the same cup with anyone else at all, lay or ordained. (Cv.V.19.2) The commentary interprets this as sharing the same cup or bowl with someone else at the same time.

As Sangha members finish, they put their bowls (lap-cloths neatly folded and laid between the stand and the bowl) and lids (with cups, spoons, face-wiping cloths resting inside) to one side. The spittoons and kettles are then set at the edge of the āsana. After finishing eating – if there is time – one may floss one's teeth or use a toothwood. Please wait until after bowl washing to brush one's teeth. Except for the abbot or senior monk, please remain silent during this time. This develops restraint within oneself and doesn't distract others who may be meditating.

When a thera is finished eating, his upatahk should be waiting nearby to take his bowl. Place the bowl and stand on the floor. Pour water from the bowl lid into the spittoon. Place the spittoon before the ajahn. Squirt soap on the ajahn's hands if he wishes. Take the water kettle and pour a stream over the spittoon so the ajahn can wash his hands. Rinse the cup out and fill it with water. Hand the ajahn a toothwood from the container. Wipe his āsana with his face wiping cloth. Take his bowl, bowl stand, lid, spoon, and knife back to one's seat, making sure the rubber disc is not stuck to the bottom of the bowl. Return to collect his cup and spittoon. (Follow these guidelines unless the thera specifies otherwise.)

After 25 minutes the novices and pahkows begin collecting the spittoons, kettles and tissues. Junior monks should help if there are not many novices.

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Majjhima monks' bowls are collected now.

Kettles and tissues should be taken to their respective shelves at the back of the sala, and neatly arranged, taking care not to bang kettles, or spill water.

Spittoons are stacked at the edge of the walkway outside the sala for the laymen or pahkows to wash. Please don't carry so many that you are likely to drop them, or stack them up too high.

A novice will come with a white basin for the monks to empty out excess food. The basin should be taken to the most senior monk who still has his bowl at his seat and, kneeling, held for him to empty his bowl. It can then be carried down the line.

Novices and monks who have been helping to clear up should return swiftly to their places and bow.



The senior monk will then make announcements, if any. The whole community then pays respects to the shrine (together) and then to the senior monk (bhikkhus first, then novices and pahkows). If the senior monk is not there, then sometimes we bow to the Ajahn's seat or the image of Ajahn Chah above it. In this case everyone bows together (since the seat or the photo is not acknowledging the bow with añjali). Bhikkhus should wait for the novices to bow before getting off the āsana. After paying respects on the āsana at the end of the meal, Sangha members should take off their robes standing in the central section of the sala (i.e. inside the pillars.)

Turn the fans off.

Pahkows then sweep their mat and then put it away.

The bowlstand can be left on the āsana up against the wall, with one's lap-cloth/bowl-drying cloth folded on top. Please don't push the stand with the bowl. Robes and yahms can be hung up on the racks at the back of the sala.

3.3.1 Mixing Foods and Medicines

The korwat agreed upon by the community (based on Mv.VI.40.3):

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Juice mixed with food is allowable in the morning, but not after noon. Seven day tonics mixed with food, if they are both received on the same day, are allowable in the morning, but if seven day tonics are stored past dawn, and then mixed with food, they are both classed as stored-up food. This is a dukkata (because this is considered 'virtual' storing overnight with the intent to consume) and if the mixture is consumed it is a pacittiya offense (Pc.38). Any remaining seven day tonic that has not yet been mixed, should now be considered stored up food (e.g. nam pana residue in a bhikkhu's cup is mixed with soup – the whole kettle becomes stored up food and, if the nam pana supply that the residue came from is still offered, wherever it is, should now also be considered stored up food).

Lifetime medicines mixed with food, both received the same day, are allowable in the morning. If lifetime medicines are stored past dawn and then mixed with food, they are both considered stored up food. Any remaining supply of either, that is still offered, also becomes stored up food. (e.g. salt or a vitamin pill from a communal supply in the bhikkhus' medicine cabinet is mixed with food – the bhikkhu's bowl of food becomes 'stored up', and any remaining salt in the communal supply, still offered, becomes stored up food, and is unallowable for any bhikkhu.

Seven day tonics mixed with juice are allowable if they are both received on the same day, but not when the day has passed. If the seven day tonic has been kept past dawn, and is then mixed with juice received that day, both become 'juice', including any remaining supply of the tonic. Lifetime medicines mixed with juice (e.g. Adding salt to your lemon juice) are allowable if they are both received on the same day, but not when the day has passed. Adding a lifetime medicine stored past dawn to a juice received that day makes them both count as stored up juice, which is unallowable, and one incurs a dukkata.

Lifetime medicine mixed with a seven day tonic is allowable for the seven day lifespan of the tonic, but not after that. If a seven day tonic kept, for example, six days, is mixed with a tonic kept one day, it is they had both been kept six days. Also any remaining supply of the tonic that has been kept one day, if it is still offered, is counted as six days old. The only exception is when a lifetime medicine stored more than seven days is mixed with a seven day tonic within its lifespan – the mixture itself becomes a seven day tonic, with the same remaining lifespan as the original supply of seven day tonic – however, the remaining supply of the lifetime medicine, *does not* become a seven day tonic with the remaining lifespan of the original supply of seven day tonic.

'Mixed' means it is mixed before it goes past the lips.

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The designations ‘food’, ‘seven day tonic’, ‘juice’, ‘lifetime medicine’ *do not* depend on the time that they are received, nor on the perception of the bhikkhu who received them: e.g. a tray of sugar, tea, and sweetened condensed milk, along with a thermos of boiling water are offered with the meal – the sugar is a seven day tonic until it is mixed, regardless of the perception of the bhikkhu who received it, regardless of the perceptions of other bhikkhus who have taken sugar from that supply before; the tea is still just ‘tea’, the milk is still just ‘milk’. Although it is against the korwat at WPN, a bhikkhu could take some tea bags away from there and use them as lifetime medicine without an offence.

‘Remaining supply’ means, for example: a spoon of sugar from a jar of sugar, kept past dawn, is mixed with a glass of juice – the whole jar should be considered ‘juice’. Or, a pinch of salt from a bhikkhu away on *tudong*, kept past dawn, which came from a large container kept in the medicine cabinet at WPN is added to food: the bhikkhu’s personal small container of salt *and* the large container, still offered, in the medicine cabinet still at WPN should both be considered stored up food, therefore unallowable for any bhikkhu.

To avoid any doubts arising, please take vitamin pills or other medicines after the meal, using a clean cup and water to wash them down one’s throat.

3.3.2 Eating Almsfood (Dtok Baht)

If one wishes to eat almsfood, the food placed in one’s bowl on almsround and nothing else, and then please ask permission from the senior monk first. This is a *dhutanga* practice designed for cultivating contentment with whatever is offered.

Other Sangha members should be supportive by not offering additional bags of curries or other food gathered on their almsround. However, they may do so if they wish, and Sangha members eating almsfood may accept this extra food, although this is not encouraged. Similarly with hot drinks: strictly speaking, those eating almsfood should not receive a hot drink offered in the sala. This is a personal choice, however, and one is allowed to have a hot drink if one wishes.

One still sits at one’s place on the āsana, but does not follow the others to the food tables. In special circumstances the senior monk may allow someone to have the meal elsewhere.

Away from the sala the standard of ‘eating all one’s food at one sitting’ still applies, and the jiwon should be worn.

3.3.3 Fasting

If you wish to practice fasting as an aid to mental cultivation, first seek permission from a senior monk. Then notify the Sangha in advance so that the āsana can be set up properly, almsround routes adjusted if necessary, and so that other Sangha members don't go out to your kuti to see if you are sick or injured.

The day before you begin write your name at the bottom of the white-board map and specify how many days you are planning on fasting. Fasts vary greatly in style, but the general standard at WPN is that fasters do not take anything that would be considered food (except one cup of the soup or milk drink that is served at the meal.) They may also have the allowable medicines that are available at the drink. Fasters and other Sangha members should not deviate from this by obtaining additional flasks of soup or drinks from the kitchen, or taking food off the āsana to give to fasters.



Apart from special cases, Sangha members who are fasting are still expected to attend all communal activities including dana service. Unless undergoing a long fast, please don't fast on workdays. However, if you have already missed the meal for a fast, and then a workday is announced, speak to the senior monk.

If the fast has been sufficiently long that the first food intake should be soft and easily digestible, then the faster may request rice soup to break the fast.

The monastic structures and practices regarding food that we observe are designed to help bring to light our tendencies in these areas and to assist us in letting go of attachments. If these structures are knowingly disregarded or ignored, it is not conducive to Sangha harmony or to personal growth.

3.4 Caring for the Bowl

3.4.1 Bowl washing

The almsbowl symbolizes the lifestyle of a samana, so it should be

treated with appropriate care and respect.

The bowl and lid should be carried in either of the following two ways:

- a) in one hand with the bowl held firmly with the middle two fingers under the rim and the first and fourth fingers on top. The inverted bowl lid then rests on top of those fingers and is held down by the thumb so that the lid doesn't touch the bowl. On the lid rests one's cup, spoon and facecloth.
- b) in two hands, one hand grasping the bowl by the rim and the other carrying the lid.

If carrying two sets of bowls and lids then place an unfolded facecloth over the larger of the two lids so it doesn't get scratched and set the other lid on top of it. With cups, etc., on the top lid carry one bowl as described in (a) above with the second bowl in the free hand. Two bowls should not be carried in one hand. If necessary, a bowlstand may be carried tucked under one's arm.

Cups, spoons and above all spittoons should never be carried in bowls.

The issue of whether or not to carry spittoons in the bowl lid varies from monastery to monastery. At WPN it does not usually come up because the laymen or pahkows wash the spittoons. When visiting other monasteries Sangha members should note what the resident bhikkhus do and follow suit.

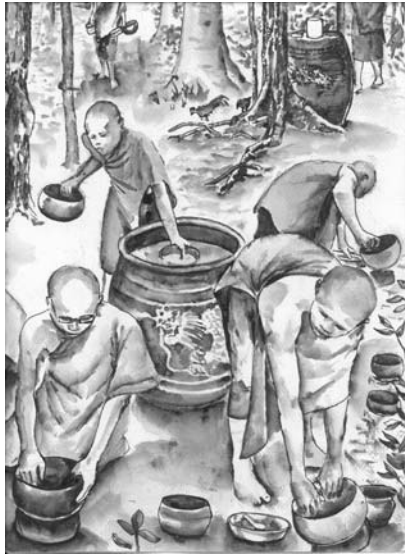


Bowl washing should be done silently as a meditation. If talking is necessary speak quietly.

Once one has carried the bowl to the bowl washing area, set the lid down on a rubber ring or wooden board. One then takes water from the jar and rinses the bowl thoroughly, throwing the water with rice grains far away into the undergrowth. This prevents biting ants from habitually forming lines and nests near the bowl washing area.

One or two drops of washing liquid (or a small quantity of *fab*) and a little water is put into the bowl. This is enough for a bowl, lid, cup and spoon. Cleaning should be done with a face cloth – never with the hand or an abrasive (Scotch-bright) pad or a germ-laden sponge.

Having poured away the soapsuds, one returns to the jar and takes a much larger quantity of water to rinse the bowl, lid, cup and spoon.



Washing the bowl should be done squatting, taking care that the *angsa* is not hanging down on muddy ground or where soapy water may run onto it. Rinsing may be done standing, leaning over the row of tires.

Although bowls should be washed and dried swiftly, a graceful and composed awareness of one another should also be maintained. Sangha members need not rush around the bowl washing area, jostling for water-dippers, bumping into or splashing each other.

Cv.VIII.4.6 – One should wash the bowl taking care not to splash nearby people or one's own robes.

The bowl should be scrupulously washed and rinsed. Also the facecloth(s) should be thoroughly rinsed to remove any remaining food particles.

If one was barefoot while washing the bowl, then please use the footbaths before walking onto the concrete surrounding the sala.

3.4.2 Bowl drying

Bowl drying should be done quietly, without unnecessary conversation and fairly quickly. One should focus one's body and mind on the task at hand, do it well, finish it efficiently and go to do one's dana service.

The stand with the folded lap cloth is taken from the *āsana* through the window, and placed on the mats spread on the concrete. The bowl is set on the cloth covering the stand and the lid is placed on the mat by the bowl. A wet bowl should never be placed directly onto a wicker stand or its crocheted cover, as mold or mildew can set in if these become damp.

Kneeling with the bowl-drying cloth spread on one's lap, hold the bowl in front of one drying first the inside then the outside of the bowl. Set the bowl on its stand and proceed to the other items.

The bowl and lid should now be placed in the sun for 2-3 minutes. Where sunlight falls depends on the time of year and what time the meal has finished. When placing the bowl and lid down care should be

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taken that the bowl is well balanced on the lid, and that it is not in a place where it may get easily knocked over.

The bowl can now be brought back onto the mats and the cover put on. The cord should be pulled tight and a knot neatly tied. The bowlstand should be tied to the bowl, not merely tucked under the strap.

Bowl drying and face wiping cloths should be hung up on the lines by the bowl washing area, at one's kuti or should be taken to wherever one's dana service is. Do not hang them on the metal grates on the windows behind the office.

If dana service is done after the meal then store the bowl in a safe place in the back of the sala and promptly go off to do one's dana service. The last one finished drying rolls up the mats and stores them in the sala. After dana service is finished take the bowl, robes and all of one's possessions back to one's kuti, leaving no personal belongings in the sala.

While walking between the sala and one's kuti, or to and from the village on almsround the bowl should be carried with the strap over the neck and left shoulder. When carrying two bowls the second one is placed over the neck and right shoulder. The bowl should not be carried hanging over the neck only, or hanging down to the side or behind with the strap only over one shoulder like a yahm; nor should it be held or carried by the strap and allowed to dangle freely for more than a few seconds (for example placing it down or picking it up from the stand or putting the strap inside the robe on almsround.) With the strap folded on top of the bowl one may grasp the strap and carry the bowl for short distances such as from the bowl drying area to where they are temporarily stored inside the sala during dana service.

Inside the kuti the bowl should be stored on the floor near the shrine or where one puts one's head at night. Leave the lid slightly open to allow air to circulate, but not enough for lizards and rats to get in. Nothing should be stored inside. Keeping the bowl and the bowl cover very clean helps to prevent animals from taking an interest in these requisites. The bowl should not be used as a bookstand, writing desk or coffee table.

A bowl without its cover on should never be placed directly on a hard surface. If the stand is not available, the bowl may be placed upside-down on a mat, a cloth, a rubber disc or even one's flip-flops. In rare circumstances when there is no alternative to a hard surface the bowl may be carefully placed upside-down in its bowl lid.

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A bowl with its cover on may be placed upside down in special circumstances, such as when traveling.

A bowl should never be placed unattended within a forearm's distance of an edge where it may fall – such as the āsana, a table, a dtieng or chair. If it must be placed on a car seat, the strap should be put over the headrest so as to secure the bowl.

3.4.3 Firing the bowl

If one's bowl has not yet been fired, one should do so at the first available opportunity, having first requested permission from the senior monk and the dying shed master. If one has never done it before then ask an experienced person for help. The wood for the firing should be gathered and cut, rather than using the wood in the communal wood stacks.

3.4.4 Bowl care when travelling

While traveling one may pack robes or other requisites in one's bowl. If one wants to pack a hard object inside, then thoroughly wrap it in cloth so the inside of the bowl is not scratched. If one has a bowl bag, it should be tied tightly around the neck of the bowlstand with the ends of the cords tucked in.

If one is traveling by car the bowl may be placed in the trunk (boot) or the backseat area if it is packed safely. Whether right side up or upside down, make sure that it will not fall over or roll around. Otherwise have it on one's lap or on the floor by one's feet. Bowls should not be hung behind the back row of seats in the minivan.

If one is traveling by bus, the bowl may be placed in the storage compartment underneath - if one takes care that it is handled gently and secured well. Otherwise keep it at your seat.

If one is traveling by air, (i.e. conventional planes – not psychic power) always take the bowl on board and store it in the overhead compartments. Never send it with the luggage.

If one is traveling by foot, the bowl bag may be slung over the shoulder, hanging down to one side or behind. Laying a bathing cloth with a knot tied in it across one's shoulders and putting the bowl bag over the knot helps to prevent the bowl from slipping off one's shoulder.



4. ROBES

“Bhikkhus, you should train yourselves thus: ‘We will be content with any kind of robe, and we will speak in praise of contentment with any kind of robe. We will not engage in a wrong search, in what is improper, for the sake of a robe. If we do not get a robe, we will not be agitated; and if we get one, we will use it without being tied to it, uninfatuated with it, not blindly absorbed in it, seeing the danger in it and understanding the escape.’ ”

The Buddha (S. 16.1)

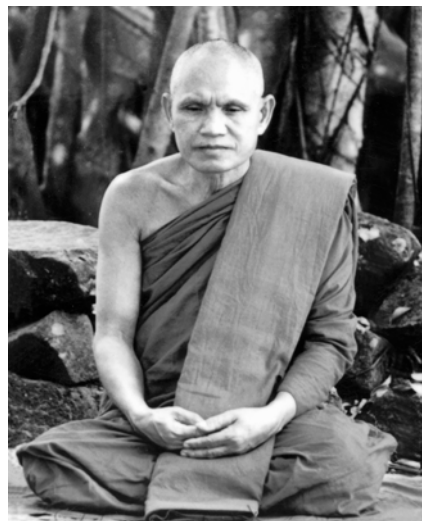
“Wisely reflecting, I use this robe, only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things; only for the sake of modesty.”

A monastic should treat his robes with great care and respect.

4.1 How To Wear One’s Robes

4.1.1 Sanghati

The double layered outer robe of the monks is often worn folded in a long rectangle and placed on the left shoulder. The folded side goes towards the neck and the open side towards the arm. It should be evenly long in front and back, with the front coming down diagonally to the centre of one’s lap. The border – both front and back – should be tucked inwards so it doesn’t hang on the floor.



In WPP branch monasteries the folded sanghati is worn for all *sanghakamma* including the pātimokkha, morning and evening pujas, formal Dhamma talks, important ceremonies and when asking for forgiveness and taking dependence.

The sanghati can also be worn opened up as a cloak on top of the upper robe (jiwon). When monks go into inhabited areas (such as when on almsround or going to a meal invitation at a layperson’s residence) the sanghati must be worn in this way. The exceptions are: one is ill,

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there is a sign of rain, one is crossing a river, one's dwelling is protected by a lock, or one has Kathina privileges. It is the WPP standard to always wear the three robes on almsround except when it actually looks like it might rain.

The two robes should be placed together evenly along the top side with the sanghati (usually 10 cm longer than the jiwon) hanging down even with or covering the edge of the sabong. It shouldn't be either hiked up high or dragging on the ground. The tags for both robes are done up. While having a meal at a layperson's home, it is WPP tradition to pull the robes up behind one so as not to sit on them. This also increases mobility. Even in hot weather the robes shouldn't be hitched up on one's shoulder when returning from alms round until within the monastery gate.

On returning from almsround or whenever the robe is sweaty or damp, it should be hung up to dry. When folding the robes, about one border's width should first be folded over the other edge. The width of the section folded over should vary in order to prevent the robe from always being folded in the same place. If the crease is always made in the same place, that spot will wear out more rapidly and eventually rip. Once the sanghati is one long rectangle it is then folded into a small bundle with the ends folded inside. It may then be placed at one's seat, on a robe rack or wrapped in a protective cloth. Normally, a sanghati is folded by two people, but if one is living alone it can be folded in half, spread on a clean mat or blanket and folded in the usual manner, into a long rectangle with the edges folded in.

On returning from almsround monks, novices and pahkows help the monks take their sanghatis off and fold them. The robes should be mindfully taken off in the sala, not while walking in from the front gate to the footbaths – unless you're the abbot. Don't let the robes simply fall into a heap on the floor. Wait until the monks are in the central area of the sala, because the area near the door is more dirty and wet.

4.1.2 Uttarasangha (jiwon)

This single layer upper robe is worn over both shoulders in inhabited areas outside of the monastery and worn with one shoulder exposed inside the monastery. Either way, it should extend down to the middle of the calf or the ankles, and hang evenly all around.

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While preparing to wear the jiwon over both shoulders, it will have to be rolled in about four inches further in than when wearing it over one shoulder. When finished, the roll should end near one's wrist, not up by the elbow or wrapped around one's hand.



The jiwon is worn on those occasions when the sanghati is used, and also when eating one's meal (even if alone at one's kuti), formally paying respects, when receiving guests and when meditating on the āsana before the meal if there are laypeople in the sala other than the *por-orks* who come everyday.

After the meal or anytime when the jiwon is wet or sweaty, hang it up to air out and dry. It can then be folded in the same manner as the sanghati, or pleated. When not in use, the folded jiwon can be hung up on a line or pole or stacked on top of one's sanghati on a shelf or a clean place on the floor.

In cold weather the jiwon can be folded in half and wrapped around the upper body.

4.1.3 Antaravasaka (sabong)

This single layer lower robe must cover the area from the belly button to the knees. It should extend down to the middle of the calf and even when sitting or squatting always cover the knees.

The proper sabong (not a work sabong) should be worn for almsround, the meal, morning and evening pujas, Dhamma talks, important ceremonies and anytime one goes into an inhabited area outside the monastery.

There are two ways the sabong is worn in the Forest Tradition. The Ajahn Chah lineage generally rolls the ends of the sabong in towards the body, while most other lineages fold it. If one rolls it, then the end of the roll should not extend above the belt line more than 1-2 inches. Longer than this looks impolite or sloppy.

The sabong should be rolled with the left hand in a counter-clockwise direction for men, clockwise with the right hand for women. If the cloth is newly dyed and stiff it may have to be rolled in the middle as well as on

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the top. The edge should be rolled evenly so when finished the top of it looks like a flat circle rather than a spiral cone. If rolled properly, the roll will not hang down lower than the bottom edge of the sabong.

The WPN standard is that until one has completed five pansahs, one must roll one's sabong in keeping with WPP tradition. If after five pansahs one wishes to fold it instead, one may.

Wearing the sabong rolled like an elephant's trunk is a dukkata offence (Cv. V. 29.4) as it was one way that laypeople wore their clothes in the time of the Buddha. However in modern Thailand and certainly in the west, such a rolled sabong would not be considered lay clothes.

The sabong is worn on top of a bathing cloth, which should not hang lower than the edge of the sabong. The bathing cloth may be either rolled or folded separately from the sabong or simultaneously rolled or folded together with it. These two lower robes should then be well secured with one's waistband so they don't fall off.

When wearing a sabong please be aware of how easy it is to expose one's genitals to other unsuspecting people. When sitting or squatting, there are ways of tucking the cloth so that even when one's knees are spread, one's privates are well covered. When squatting to urinate the knees should still remain covered. Ask an experienced monk to demonstrate.

It is recommended not to wear the proper sabong while sleeping since a nocturnal emission might permanently stain it if it is *genkanoon*. If your sabong or bathing cloth becomes obviously stained in this way it is better to request or make a new one and, if it is a bathing-cloth, then use the old one for something else (e.g. a foot-wiping rag, or cut the clean half off to make a lap-cloth).

If one does have a wet dream while wearing a genkanoon sabong or using ones jiwon as a blanket, immediately soaking the area in urine will help dissolve the semen. Otherwise rinse the area in a mild solution of sunlight, or just hot water before washing the robe in genkanoon. If the semen (or food stains such as curry sauce) has dried on the edge, washing in genkanoon will only highlight the mark, not remove it.

Although the Buddha recommended using old robes for rags, in Thailand, it is often not considered appropriate to use old brown robe cloth for rags, or painting sheets. They should be used only if no other cloth is available.

When not in use the sabong should be neatly folded and hung up or

folded with the ends in and placed on top of the jiwon and sanghati.

A bhikkhu must be with his three robes at dawn. The WPP standard is that if one is alone at one's kuti or another building, the robes and monk must both be within close proximity of that hut or building. For example, even if one's robes are inside, one may be outside, within the cleared area immediately surrounding the building. This usually includes the *jongrom* path. However if other people are around as well, then the three robes must be on one's body or within hatthapasa. Since the precise moment of dawn is difficult to ascertain, one should be with one's robes for a half an hour before and after the estimated time. It is not necessary to be with other cloth requisites at dawn.

Apart from the requirement to be with one's three main robes at dawn one shouldn't leave robes in a public place, such as the sala, for a long time - especially not overnight. A heedful monk takes great care of his robes, so when he returns to his kuti he takes his robes with him.

4.1.4 Bathing cloth

A bathing cloth is worn under the sabong to help keep the sabong clean. In the central area of the monastery or whenever one is around laypeople (excluding the laymen staying in the monastery) the proper sabong or a work sabong should be worn. The bathing cloth can be worn by itself when one is alone or with other male monastics (such as at the hot drink or at the dyeing shed) or when in a wilderness (*Poo Jom Gom*, for example). The bathing cloth is determined as an 'extra cloth requisite' not as a rains-cloth.

4.1.5 Angsa

This chest covering cloth should cover the nipples, and the tags should be under the arm. It is worn over the sabong, not tucked under it. The loose ends of the angsa can be tucked into the waistband in situations where they would be dangerous (as when operating a chainsaw) or would get stepped on (as when scrubbing a floor with coconuts).

In most monastic situations one should be wearing an angsa. The times when it is allowed to be bare-chested are: at one's kuti, at the dyeing shed, in the sauna, while bathing, or in a wilderness area where you are sure there are no laypeople or Thai monks around. Even in a wilderness area, if one enters a sala bare-chested (at *Dtao Dum*, for example) it would be considered disrespectful and shouldn't be done. In informal situations the angsa may be hitched up on one's shoulder.

Pockets are allowable on angsas, but they should be discrete, not too

large, on the inside, and only one per angsa.

The angsa should be worn with the tags on the inside.

Knitted angsas for cold weather should always be worn under, not over, a cloth angsa in public.

4.2 Other Cloth Requisites & Footwear

4.2.1 Jackets

Jackets (*kancuka*) are forbidden. (Mv. VIII. 29) For a bhikkhu to wear one is a dukkata. Whether this corresponds to the long-sleeved jackets our monks wear in cold climates overseas is doubtful. Furthermore, the spirit behind the prohibition is against dressing like a layperson, and in the west such jackets are certainly not considered lay clothes.

4.2.2 Bed sheets

This may be a cloth used specifically as a sheet or it may be a bathing cloth. Whenever one lies down on a mat, carpet, bed or blanket, a sheet should be spread. This protects the Sangha's or laypeople's belongings from becoming oily, dirty or smelly from having come in contact with one's body.

4.2.3 Hats

A hat may be worn in cold weather, however they should be discrete, usually knitted, without a pom-pom (a fluffy ball), and either brown or yellow. Pahkows should have white hats. It is disrespectful to wear a hat in a sala, bot etc. It is not appropriate to wear a hat on almsround. It is a sekhiya training not to cover one's head/ wear a hat in an inhabited area (any public situation) unless one is ill. It is also a sekhiya rule that a monk may not teach Dhamma to a person wearing headgear who is not ill.

4.2.4 Socks

Socks are allowable, but should be either brown or gold-colored, and only worn in one's kuti.

4.2.5 Footwear

The general standard is that monks and novices should have yellow or brownish flip-flops with a toe-grip. In Thailand it's best not to use sandals that have a strap over the top of the foot or a heel-strap. One's flip-flops should be kept clean by regular scrubbing.

When taking off one's flip-flops in front of a doorway, leave them to one

side so that the senior monks' can be placed in the center. They may be marked with a pen or a burn mark to make them easily recognizable, but drawings or words are not appropriate. One should learn to walk quietly without flapping one's flip-flops. See BMC II pp. 33-35 for more details.

4.3 Pahkows

Pahkows have white sabongs, bathing cloths, angsas, hats, yahms etc. They shouldn't use monk-colored robes or yahms. When in town or on almsround, they should wear a white shirt underneath their angsa. At the meal they should keep their right shoulder uncovered, wearing only the cloth angsa or with a white woolen angsa underneath. At morning or evening pujas they should have their right shoulder uncovered with no shirt underneath for chanting, or when bowing at any time, but when meditating – if it's cold – they can wear a white cloth as a shawl in a neat way. Although it can be challenging, especially during the rainy-season, pahkows should make an effort to keep their white robes white, and as clean as possible.

4.4 Patching

It is a WPP standard that if any of one's three main robes develops a hole larger than a match-head, unless it is near the edge of the robe, one should to patch it before the next dawn. If the hole is larger than the nail on one's little finger, the determination immediately lapses. If the determination has lapsed for more than ten days, then one must forfeit the robe (See NP 1). This does not apply to angsas or other cloth requisites, but generally it is recommended to patch a cloth when it becomes ripped or develops a hole so that it doesn't spread.

The Buddha praised those who patched their old robes rather than seeking new ones, and it is a part of WPN Sangha policies that a monk should patch his robes. Patching, however, should be done as neatly and as discretely as possible. If the color of the patch is different than that of the robe, then the patch should go on the inside. Patches should be square or rectangular with the edges parallel to the edge of the robe (i.e. not funny shapes at funny angles). If the patch goes on one side, the loose cloth around the rip can be held in place by sewing concentric squares from the center of the patch to the edge.

4.5 Nakedness

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To take up nakedness as a practice is a *thullacaya* offense, and in other situations is a dukkata (except: when bathing, in a sauna, or when all one's robes have been stolen or destroyed). However, in Thailand nakedness is considered offensive. When bathing at the dying shed or taking a sauna at WPN one should always be wearing a bathing cloth. When taking a shower in private in the shower block it is fine to be naked, but even while alone in one's kuti on a hot afternoon, or when alone at PJG or Dtao Dum, one should always wear at least a bathing cloth. Remember there are *devatas* watching.

One should not bow to another monk when either of the monks is naked. One should not do a service when naked or for one who is naked. Nothing should be given or accepted by a naked monk. To eat, chew, taste or drink while naked is a dukkata offense. (Cv. V.15)

5. DYEING SHED

5.1 General Procedures

The dyeing shed is a communal area, so although it has a Sangha member responsible to look after it, it should be maintained in an orderly state by everyone who uses it.

It is used for the following things: washing and dyeing robes, bathing and head shaving, washing clothes, firing bowls, making requisites such as tooth woods, and having a sauna.

These activities often involve many people coming together and helping out. Doing things in harmony with others and in the prescribed way is very important and can provide an excellent training in awareness, caring for requisites, accepting other people's opinions and respecting Sangha property.



The dyeing shed is a place where a certain amount of conversation is sometimes necessary, but one should retain a sense of mindful composure and tranquillity. Please speak softly.

As there are often lit fires, a sense of caution should be developed, and people need to take responsibility for safety.

The dyeing shed master is responsible for replenishing such items as soap, fab, candles etc., but if something runs out then it is helpful to draw his attention to it or even request it from the stores oneself and then tell him.

The soap, shampoo, washing powder, shaving cream and toiletries at the dyeing shed are for communal use by monks and novices. Please do not leave any personal toiletries there. Anything left will be considered communal.

Pahkows and laymen should supply their own toiletries although they may use the monastery washing powder. Please be frugal with the shaving cream, and don't leave any used razor blades or disposable

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razors for communal use. Dispose of dull razor blades carefully in the container provided.

Any requisites, bathing clothes or towels left in the dyeing shed longer than three days will be considered relinquished. They will then be given away, returned to the storeroom, used communally or thrown away. The dyeing shed, however, is not the appropriate place to get rid of unwanted requisites.

Keep the large clay water jars at the pump filled. Make sure to replace the covers, so mosquitoes don't breed there. Keep the soap in the basket by the pump covered, so it doesn't get rained on or taken by squirrels. Rinse the tiled benches if they are dirty. Return the pump handle to the upright position so that it isn't in the way. This also retains the water in the pump-column longer. Please pump slowly and steadily.

If mosquito larvae or bloodworms appear in the water do not tip them out. Filtering the water tends to kill many of the living beings, but if your intention is to try to save them there is no offense. The most compassionate and quickest way is to remove one large dipper at a time and thoroughly stare into it to check for any living beings that live in water. If there are none then one can throw it away.

Mosquito larvae grow in stages by shedding their exoskeleton when it becomes too small, so if you see what looks like a transparent mosquito larvae that isn't moving it's probably just an empty skin. If you tap the dipper on the surface of the water then usually the larvae will go to hide at the bottom. One can then remove most of the water as explained above. When there is just a small amount remaining, then pour that out into buckets, pour in one or two dippers back and swish it around to get as much of the mud, which usually contains more larvae, into the buckets.

The jars are easily cracked so if you need help to lift them, ask someone. The buckets can then be carried to and emptied into the pond, in the moat around the workshop (if it has water in it), the well, or the paddy fields at the front of the monastery (if they are flooded).

There is no kappiya-vohara (correct phrasing) allowance for a monk to make hints to a novice or layperson to pour out (Pc. 20) or use (Pc. 62) water that he suspects contains living beings. There is a dukkata offense for making the hint and, if that person goes ahead, then it is a pacittiya offense.

When shaving one's head or beard make sure to dispose of all the old hair into the bushes. Please don't leave it for other people's asubha

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contemplation. Any water scoops with hair or soap in them need to be rinsed clean before being put back in the water jars. Otherwise the hair contaminates the water. Be very careful not to get hair all over the soap bars.

After using any buckets or washbasins wipe them clean with a scotchbright pad or sponge, dry them briefly in the sun, and return them to their storage place, turn them upside down and stack them neatly and in line. The concrete storage shed should be kept tidy. Don't leave plastic buckets in the sun for a long time because they will become brittle and crack.



Brooms should be stored in the proper place, hung up or standing with the bristles up.

The bamboo pole inside the dyeing shed is for the dried and folded communal bathing cloths, not for drying robes. It's best to use one's own bathing cloth, but if for some reason one doesn't have it, one may use these communal bathing cloths. Once finished, wash and rinse them, then hang them to dry on the lines and the next day return them folded to the bamboo pole.

If the clothespins (pegs) are left on the line after one's cloth is taken in, the sun will make them brittle and they will soon break. Return all clothespins to the basket inside when you are finished with them. If one has more clothespins at one's kuti than one needs, please bring the extra ones back to the dyeing shed.



It is important that the woodstacks don't become infested with termites. Make sure the bamboo dtiengs and massage table are not touching the firewood. Make sure nothing is leaning against the firewood. If you see termites climbing up the pillars or down from the roof to the wood, immediately inform the dyeing shed master.

In the dyeing shed it is acceptable etiquette to wear only a bathing cloth with no angsa. However when drinking something one's chest should always be covered with an angsa or another cloth. If one eats one's meal there, then the jiwon still needs to be worn.

Pahkows and laymen are requested not to wash their clothes on the morning of robe washing day, because the dyeing shed becomes too congested. They should also not wash on the day before, because there will then not be enough clothespins for robe washing day. The set of clothes-lines closest to the sauna is for pahkows and laymen only. The other lines are for monks and novices. When bathing or taking a sauna laymen should always use a white bathing cloth – never go naked or in one's underwear. Thin white bathing cloths can be transparent, so thick ones are preferable. When leaving the monastery, laymen should wash the monastery's clothes and blankets, dry and then fold them and return them to the men's dormitory.



The dyeing shed is a place where the entire community needs to take responsibility to maintain it impeccably. If one is looking for a way to make merit, build *parami* or focus a naughty or restless mind, then chopping genkanoon chips for wash day can be an excellent practice. Helping to keep the dyeing shed clean greatly eases the burden of the dyeing shed master.

5.2 The Dyeing Shed Room

The guidelines regarding the various contents of the dyeing shed room are as follows:

1) Tools. In the room are stored tools such as machetes, hoes and shovels. These may be borrowed for use at one's kuti, but if one doesn't know how to use the tools (especially Thai tools) then don't take them. Don't leave the tools lying around your kuti, because they can easily be stolen or ruined by the weather.

All tools when returned must be thoroughly washed and dried so they won't rust, and returned to the appropriate storage place. Sharpen the knives if you know how, or else give the dull knives to the dyeing shed master. If the gardener is free, he can also sharpen them.

2) Oil for moats. The oil can easily spill, so don't pour it inside the dyeing shed.

3) Kerosene lanterns. If you would like to use one, ask the dyeing shed master. Before it's returned make sure that both the glass and the metal

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are thoroughly cleaned and wiped free of oil and soot. Be safe, and don't pour the kerosene inside the dyeing shed.

4) Medical supplies. Help keep the cabinet fully stocked, and make sure to close it when you are finished so that small animals don't get in.

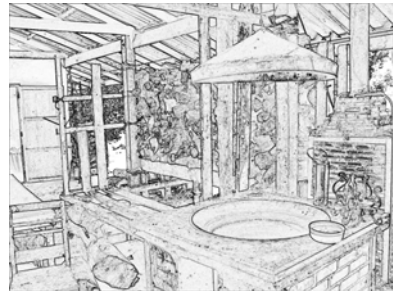
5) Supercross or Essence. For ajahns' use only – or upatahks washing clothes for ajahns.

6) Toothwood. When fresh toothwood is available an announcement will be made. It needs to be dried and cut after a specific length of time, and is distributed according to need and seniority.

7) Personal genkanoon dye. If one makes genkanoon dye then put it in a plastic container, label it with one's name and store it in the room. Any unlabeled dye will be considered communal, and if one is no longer living at WPN the dye is also considered to be given up.

5.3 Robe Washing

Robe washing usually takes place on the day before wan pra. The Sangha washes robes together on this day to help conserve the jackfruit wood (genkanoon) and the firewood. If for some special reason robes need to be washed outside of this time, then permission should be requested from the senior monk first.



Never dye your robe in chemical dye unless you are experienced with it. It may harm the dyeing wok or irreversibly ruin the color of the robe.

On robe-washing day we still do our regular dana service before noon. It's best if people wash as many robes as possible before the meal, and once bowl-drying is finished, wash the remaining robes, then do one's dana service. It's also acceptable to do one's dana service first and wash afterwards, but if one is working with other people please coordinate it with them.

The first bhikkhus or novices to reach the dying shed after almsround should – before washing their robes – first check to see if the water is boiling or if the fire needs more wood.

After almsround the upatahks each check with their ajahn whether or not he would like to have his sanghati washed. If yes, then it need not

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be folded and can be taken to the dyeing shed with any other robes to be washed that the Ajahn won't be wearing for the meal. After the meal the upathak washes and dries the bowls quickly, gets their ajahn's jiwon, sabong and any remaining cloths and again goes straight to the dyeing shed. Traditionally, the senior monks robes are washed first with the best wash water. Here however, since the robe washing period lasts from after almsround till late morning, one should simply wash in order of seniority just among those present. Ajahn's upatahks should always be given priority with the wash water and galamangs, however the upathak should wait to do his own robes until the monks senior to him are finished.

On arriving at the dyeing shed be careful where the robes are put. If hung on a bamboo railing, then first wipe it with a clean rag. If set down on the counter or a dtieng, first sweep or wipe the area clean. It only takes one careless move to put the robes on a dirty or oily spot that will leave a permanent stain. When walking near pillars that have oil moats or oil soaked rags be careful not to have the robes touch them.

Buckets of plain water are placed on the counters. These can be used to cool one's hands while washing and to clean out the galamangs after one has finished.

The wooden wash basins or metal galamangs are turned right side up and rinsed with a scoop of plain water. This water is then poured out. Robes should not be washed in a dirty container.

Put one large robe or a couple of small robes into the basin. Undo angsa tags before washing them.



If the wash water is boiling, then take a long handled scoop and water filter - one in each hand – and check to see if the outside of the filter has any wood chips on it. It is important that no tiny wood chips get onto the robes because they will then rip the threads of the cloth, causing holes. It's best to rinse the filter by holding it over the wok and pouring some wash water through it.



Then take a scoop of wash water, carry it over to one's wash basin and pour it through the filter onto one's robes. If necessary, return to get additional scoops of water.

If the robes are newly dyed, then use just enough water to get the cloth

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wet and no more. Otherwise the dye from the robe will run out into the wash water and be wasted. If one has extra dye, this can be pre-heated in a metal dipper partially submerged in the hot water pot next that is next to the wok of genkanoon, and then massaged into the robe with or after the wash-water. If you see a dipper being heated in the above way it is probably someone's dye. Check very carefully before pouring anything back into the hot water or the genkanoon.

If the robes are already well dyed, then use enough water so that there is some extra in the bottom of the basin. It's not necessary to completely submerge the robes, and with a large Sangha it's good to be frugal with the water.

Carry the filter and scoop back to the stove. If there are wood chips inside the filter, turn it inside out over the wok so the chips return to the wash water.

Pass the scoop and filter on to the next person waiting or set them down making sure the filter is turned inside out and the clean side is not set down in wood chips.

Make sure the robes are entirely wet. If the water is still too hot to touch then use a smooth-sided stick with a rounded end to gently poke the robe into the water. Be careful not to use a rough stick or to poke forcefully, as this could damage the robes.

As the water begins to cool, move the robes around so that the cloth is evenly soaked in the hot water and begin to massage the robes. One's hands can be dipped in a bucket of plain water periodically to cool them down. There are also black rubber gloves available, which make it possible to start massaging the robes while the water is still very hot.

If the robe cloth is thin – as with sanghatis and most jiwons – or if the robes are old, then massage gently. Don't wash fine robes like a footwiping cloth or else the life span of the robes will be greatly decreased. If washing someone else's robes, be even more careful than when washing one's own.



If the robe cloth is thick – most sabongs and many jiwons – one can massage the cloth more vigorously.

The robe edges get particularly dirty as they rub up against the neck and calves and require extra rubbing. Rub the cloth against itself or use a soft brush.

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Massage and kneed the robes thoroughly until the water is only lukewarm.

Lift the sanghati, jiwon or sabong out of the water and gather it above the basin in neat folds in one hand along the long border. Don't just pick it up in a messy ball. Once the cloth is gathered in one long strip of folds, fold that once or twice until all the cloth is lifted out of the water. Then squeeze the excess water out. Don't twist the robe while squeezing, because this can rip the fibers of the cloth. Never have two people take both ends of a robe and twist it in opposite directions as if it were a blanket or a rag. This damages the robe cloth and shortens its life span.

The drying lines for the monks and novices should be cleared of other laundry, if any, so that there is ample room for the robes.

Before hanging a robe up, the line must be wiped clean with one's fingers or a cloth. Clotheslines can quickly become dirty or greasy. Hanging a robe on a greasy line can leave a permanent stain.

The robe is then taken to the lines for drying. The strip of folded cloth is lifted behind the clothesline and flipped over towards one. Lift the robe while spreading it out along the line. Usually, 1/3 of the robe is folded over the side of the line facing the breeze (if any) and 2/3 of the robe hangs on the downwind side. This way the air dries the robe more quickly.

A sanghati or jiwon is always hung up with the long border horizontal and parallel. If the borders are facing the sun they will dry more quickly. A sabong, bathing cloth or angsa usually has the short border hung horizontally, but if there is plenty of line space they may be hung with the long border partly folded over the line.

Please be considerate with line space as there are usually many people washing at the same time. Robes will dry more quickly if they are hung over two lines, but be sure there is no one else who wants to use that clothesline.

If robes are newly dyed, the genkanoon colour will run down the cloth and collect in the bottom edge of the robe. To counter this one should fold the robe up over the line two or three times and every 5 – 10 minutes unfold or refold it, so the dye keeps flowing through the fibers of the robes as it dries. A newly dyed robe also needs to be occasionally shifted from where it touches the line. Otherwise it will leave a line of dye the length of the robe.

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In the Mahavagga, the Buddha is quoted, “Bhikkhus, I allow you to dye it [the robe] and, continuously folding it, not to leave until the drips have dried.” (Mv. VIII 11.1)

If the used genkanoon water is still hot, then bhikkhus should not tip it out on soil (Pc.10) or on plants (Pc.11).

Robes drying on the line should always have at least one person watching over them and taking responsibility for them. If it looks like it is going to rain then take the robes in. If a strong wind is about to blow someone’s robes off the line then save it. If someone else’s robes are fully dry, then out of consideration take their robes off the line and fold them. If robes are left too long in the sunshine, it will damage the cloth and affect the color.

During mealtime one person from Ruam-Sang almsround can eat at the dyeing shed and wash their robes, while keeping an eye on everyone else’s. After the meal it is one’s duty to make sure that one’s robes (especially the ajahn’s robes) are never left unattended. If one needs to go far away, ask a friend to take responsibility for them. Don’t abandon them for hours in the sun, wind or rain.

When hanging up wet robes take care not to hang them next to someone’s robes that are mostly or fully dry; because the wind can blow them together making the first robe wet again and leaving blotchy stains of dye.



If one used a wooden basin then tip out the old wash water, rinse it with clean water and (if no one is waiting to use it) leave it upside-down to dry. If one used a galamang or a bucket then scrub it clean with a wet scotchbright pad and (if necessary) soapy water. Rinse them, put them in the sun to dry for a short time and then store them inside the dyeing shed in the appropriate place.

Once the robes are dry, fold them neatly with the ends folded in. Return the clothespins to the basket.

If the fire in the stove is getting low, then add more wood. When taking wood off the wood stacks, remove the pieces carefully and gently. Scorpions, centipedes and snakes like to live in the woodpile.

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If the washing water in the wok is getting low then replenish it with the pre-prepared genkanoon water or plain water. However, before adding more water for reboiling, ask if anyone needs more hot water. If the water completely boils away the wok will crack and be ruined beyond repair, so if you are the last one leaving the dyeing shed it is very important to fill up the wok with water.

While waiting for robes to dry, help clean and sweep the dyeing shed. Make sure all the ladles and cloth filters are cleaned and hung up on their pegs.

When washing nylon robes, bowl covers, or cloth made from a mixture of natural and non-natural fibers, be careful not to use very hot or boiling water, otherwise the cloth will come out permanently creased and rumpled. Extra care should be taken with Sangha property, such as blankets, and requisites belonging to senior monks (yahms, sitting cloths etc.) The appropriate water temperature can be tested by feeling if one can hold one's hand in the water. If the water is hotter than this, then wash such cloths by laying them to soak in a tub, while still folded.

If you are an ajahn's upatahk, then return the robes to the ajahn as soon as possible. Do not wait until tea time or later on in the day unless the ajahn has specifically requested to do so. Always make sure you take the correct robes.

5.4 Sauna

Usually once a week, on the evening after wan pra, the sauna is lit. It is available for use by all men in the monastery from 6-10 pm, 6-7 is silent time, and 7-10 pm is for mindful speech.

The dyeing shed master has the responsibility to light the sauna (late in the afternoon) or arrange to have it lit. The wok is filled with water and possibly lemon grass and herbs. Large candles should be placed in the dyeing shed.

Sauna protocol from the Culavagga states:

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

'Being blocked from the sauna by the elder bhikkhus, one should not, out of disrespect, bring up a large number of sticks and set them on fire. Whoever should set them on fire: a

dukkata offense. Having closed the door, one shouldn't sit against the door. Whoever should do so: a dukkata offense. (Cv.VIII.8.1)

'Whoever goes first to the sauna, if ashes have accumulated, should throw out the ashes. If the sauna is dirty, he should sweep it out. If the corridor..., the yard..., the porch..., the sauna hall is dirty he should sweep it. He should knead the *chunam*, moisten clay, and pour water into the water tank. One entering the sauna may do so after smearing his face with clay and covering himself front and back [with cloth?]. He should not sit encroaching on the elder bhikkhus nor depriving the newer bhikkhus of a seat. If he is able/willing he may look after the needs of the elder bhikkhus in the sauna (Comy: stoking the fire, providing them with clay and water). One may leave after taking the sauna chair and covering oneself front and back. If he is able/ willing, he may look after the needs of the elder bhikkhus in the water (Comy: e.g. scrubbing them). He shouldn't bath in front of the elder bhikkhus or upstream from them. When coming out of the water after bathing, he should make way for those entering the water.

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

If a senior monk comes, then Sangha members should help each other carry out the duties of *acariyavatta*: helping him to undress, bathing him before entering the sauna, offering a massage in the sauna, helping him bathe after the sauna, helping him dress, and then washing his bathing cloth.



When offering anyone a massage, request their permission first, make sure one's fingernails are cut short and ask them before applying any oil.

When splashing water inside be careful not to get any on the seal around the wok. Once the seal is broken smoke begins to come in.

Keep the water jars in the bathing area full by helping to pump water.

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The last ones at the sauna have the responsibility to shut it down. The wok is emptied of any lemon grass or other leaves, and then filled with water. The wooden platforms are lifted up so that they are leaning against each wall. Two or three buckets of water are splashed around the sauna, particularly on the seating areas. The floor is given a good sweeping, and the towel curtain is rinsed and hung outside on the bamboo rod to dry. Douse the fire if it still burning strongly, and extinguish the lantern.

When the last person has bathed, make sure to replace the covers on the water jars, blow out all the candles, and store them in the dyeing shed.

6. HOSPITALITY

When monks from WPN go to stay at other forest monasteries in Thailand, the level of hospitality we receive is usually nothing short of amazing: warm-hearted, open-handed and impressively refined. A person's first impression is often the deepest and most lasting. When guests then come to visit or stay at WPN it is an opportunity for us to repay other people's kindness with impeccable hospitality of our own. Whether they are monastics or lay-people, male or female, we should make every effort to receive them in a manner that is friendly, polite and graceful.

6.1 Proper Etiquette for Greeting Monks

6.1.1 Thai monks

If you see a monk getting out of a car or coming into the sala then immediately go and greet him. If you are in the middle of a phone call or urgent business then it's not necessary to interrupt that. However, if you are doing your dana service or just around the area, then without hesitation sprint into action. This is an excellent way to develop the wholesome qualities of generosity, humility, diligence, letting go and acceptance. Invite him into the sala by saying "*nimon krup*". Try to ascertain whether he is a forest monk or a city monk by looking at his robes, yahm, shoes bowl bag and glot and general demeanor (it may not always be evident, in which case, speak to the senior monk).

6.1.2 Forest monks

Offer to take his yahm and carry it into the sala. He may refuse out of humility, but offer at least twice. If he has a bowl-bag and/or glot, then offer to carry that too. While one person takes the guest to a seat, others should bring a glass of water for each monk who has arrived. If he looks senior then offer him the second or third monk's seat. If it later turns out that he is senior to the abbot then the abbot will sit on the floor. If this happens then get a sitting mat and slide it under the abbot. If you know the visiting monk is senior to everyone (for example, Luang Por Liem) then have him sit either on the abbot's seat or prepare a seat on the āsana in front of the shrine. If there are other younger monks accompanying the ajahn then ask one of them how many pansahs the ajahn has ("*Ajahn mee gee pansah krup*") and seat him accordingly. If the monk is obviously young and junior then offer him a seat a few meters down the āsana. The monk himself will often know where it is

most appropriate for him to sit. If you have his yahm, find his sitting cloth, spread it on his seat right side up, and set his yahm down next to it folded carefully. If one is a novice then tell him, "*pen nen krup*", and re-offer his yahm to him or another monk. If a senior monk is present who speaks Thai then allow him to inquire who the monk is, why the monk has come and how many pansahs he has. If a Thai speaking senior monk is nearby – in the office, for example – then go inform him that a monk has arrived. If there is no Thai speaking senior monk nearby or the senior monk is busy, then a junior Thai speaking monk should speak to the monk.

If he is senior to all monks present then all monks and novices in the vicinity should come and bow. If one doesn't have one's jiwon then say, "*Kor ogaht krup*" ('please excuse me') and bow in one's angsa. If the senior WPN monk has his jiwon on and one's jiwon is nearby, then put it on before bowing. When bowing with one's jiwon on then it's not necessary to say "*Kor ogaht krup*". If the senior monk is only wearing an angsa then junior ones shouldn't wear their jiwon. If the visiting monk is senior to some and junior to others then allow him to bow first and the junior resident monks to bow afterwards. If he is a navaka monk then it's not necessary for our junior navaka monks to bow to him.

After monks have bowed, only one monk needs to stay to talk to the guests and the other monastics can carry on with their duties or return to their kuti. If the monk is very senior then a novice or junior monk should also stay nearby to assist. If it's a hot day then a novice should go to the kitchen and bring the senior monk a glass of juice or a soft drink (if there is any). If a novice isn't available then a monk may go to the kitchen and ask if some juice, etc. from a layperson. If one happens to pass by after the initial bowing has taken place but one wants to pay respects to the guest, then it is fine to come and bow at that time, no words being necessary.

The WPN monk who chats with the visitor should ascertain whether the monk has come on:

- a) Specific business: He may need to discuss some matters with the abbot. He may have come in order to get books. If so, tell him we are no longer a distribution center of Thai books, but we are happy to give him about 10 copies of each of the books we have in quantity. If he would like more than that then he should be recommended to go to WPP and ask there.
- b) A friendly visit: Possibly he knows one of the monks here and would like to see him. If so, someone should go get that monk or bring the guest to that monk's kuti.

- c) A tourist visit: He's heard about WPN and just wanted to come and have a look. If so, then invite him to have a look around. It's not necessary to give him a tour unless one really wants to.
- d) He wishes to stay here: If he is part of the WPP Sangha, he must get permission from the abbot. It is also normally required that he speak fluent English. If he is not part of WPP Sangha he should usually have spent time at WPP and have permission from Luang Por Liem. He should be fluent in English and must have permission from the WPN abbot. However if he is a friend of the abbot or another monk then he is allowed to stay if the abbot gives permission. If he keeps the same level of sīla as WPP then whether he is *Dhammayut* or *Mahanikai* he should be seated according to pansahs. If a Dhammayut monk wants to have his food and tonics re-offered to him after they have already been offered to one of our monks, he should be refused. Unless he is a specially invited guest, if he wants to stay here then it is his duty to fit in with us. If it is already evening then invite him to spend the night. Show him to a nearby kuti and the toilets. He can speak with the abbot in the morning.

6.1.3 City monks

Go and greet them with a smile, but don't take his yahm or *borikahn* as it may contain money. Invite him into the sala, and if he appears senior invite him to sit on the second monk's seat. City monks usually don't have sitting cloths. Bring each monk a glass of water. He may turn down the invitation to enter the sala and simply wander around. If so, it's not necessary to bring him a glass of water. He can be told, "*Dtahn sabai krup*" ("Please feel free to do as you wish.") If he sits down, then bow and chat with him as one would with a forest monk.

Ascertain the nature of his visit:

- a) Specific business: He may be the *Chao Khana Jangwat* who signs our visas.
- b) A friendly visit: Proceed as one would with a forest monk.
- c) A tourist visit: Proceed as one would with a forest monk.
- d) He wishes to stay: Generally city monks have a different life-style than we do, making it difficult for them to fit in here. However in some situations guest monks (*agantuka*) are allowed to stay three days with the abbot's permission. If he wishes to stay longer than that he should be advised to first spend time at WPP. Guest monks are seated after the most junior bhikkhu no matter how many pansahs they have. There are of course special circumstances when a highly respected city monk may be invited to stay longer and/or sit according to pansahs. Guest monks should not be involved with receiving the food or any upatahking duties. Guest novices sit at the

end of the line of novices.

It is not up to the junior or majjhima monks to decide who can stay and who can't. All should be received respectfully and kindly, and then leave it up to the senior monk. This is both good Dhamma as well as Vinaya practice. The senior monk may decide not to give them permission to stay because he also has to consider what is compassionate for the resident community.

6.2 Receiving Senior Monks Invited to WPN as Special Guests

They may be Thai Krooba Ajahns or a senior western monk, of the WPP Sangha or not. We usually know when these monks are arriving, so we can be prepared ahead of time. If he is arriving by plane then an upatahk can go with the van to meet him at the airport. When the van or his car arrives at WPN, there should be a number of monks waiting to meet the vehicle, open the door, take the Ajahn's yahm and if it is not too late in the evening, set up a seat in the sala. Other monastics should bring whatever borikahn or luggage there is into the sala.



Luang Por Paññavadhō's visit to WPN

If it is late at night we may offer to take the Ajahn and his borikahn straight to his kuti. If he is to stay at the mahathera's, the abbot's or Pyboon's kuti, the van can drive him straight there. If he goes into the sala be prepared to wash and dry his feet. He should first arrange his robe on one shoulder and pay respects to the shrine, and then take his seat. A drink of juice and a thermos of hot water with some tea bags should be prepared ahead of time and offered to a monk to place next to his seat. Bowing can take place as previously explained by whoever is there, and the next morning before the meal the entire community will formally pay respects.

If he is tired from traveling, then invite him to go to his kuti. The kuti should be fully prepared ahead of time: thoroughly cleaned, and with blankets, pillow and mat arranged. There should be drinking water and a supply of nam pana. The area around the kuti should be freshly swept.

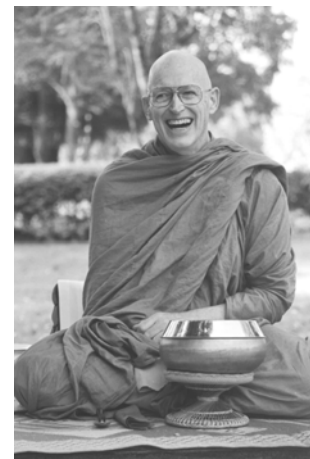
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Once the ajahn gets up from his seat, take his jiwon (and possibly his sabong) and hang it on the lines by the sala or at his kuti. If you hang the robes up, don't just abandon them. After about thirty minutes they can be taken down, folded and taken to his kuti. If it begins to rain, then immediately save the robes from getting wet. His bowl-bag should be taken to his kuti, unpacked, all the cloths inside neatly folded, the items inside arranged tidily, the bowl-bag folded and the bowl placed next to the shrine with the lid propped open with the strap in the proper way. The items inside the bowl-bag may be placed on the mat, a shelf, or next to the bowl.

The incoming monk should also be shown where the toilet is, where the supply of drinking water is and where to bathe. Inform him what time dawn is and what time he will leave on almsround the following morning, or if he wishes he may go *bindabaht* to the front gate or to the kitchen. He should be informed of the daily schedule, and if he is unfamiliar with the monastery escort him wherever he needs to go. A senior monk should offer to give him a tour of the monastery whenever the guest is interested. One should inform the guest of any dangers such as snakes, biting ants or centipedes. Ask him if there is anything he needs. Batteries, a flashlight, soap, toothpaste, toothbrush, razor and blades, mosquito repellent, etc. should already be prepared in his kuti, but if he requests anything in addition to that then it is possible.

6.3 Receiving Monks from WPN Sangha and Overseas Branches

If we know ahead of time when these monks are coming, then the driver can go pick them up at the airport, train or bus-station. Other monastics should wait at WPN and meet the car when it arrives. Whether the incoming monk is senior or junior to you, immediately go out to greet him and bring his borikahn into the sala. If the monk will arrive in time for the meal then make sure a seat is prepared for him on the āsana. If he is coming on the morning flight or is due to arrive after the Sangha has taken food, then put some food in a



Luang Por Sumedho

white basin and keep it for him. If it is the abbot or a senior thera who is due to arrive on the morning flight, then we will wait for them before going to the buffet tables unless they have said otherwise. If he is a thera then an upatahk will have been assigned.

A kuti that is appropriate for his pansahs and position in the community

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should already be cleaned, prepared and waiting for him. He should pay respects to the shrine, and then if he is senior the other monks present may bow to him. Take his bowl bag and other borikahn to his kuti, but first ask him if it is alright to unpack his bowl. He should be informed what time dawn is and where and when he will go on almsround. If he is unfamiliar with WPN then inform him of everything previously mentioned.

If he is a WPN monk then inform him of the present schedule and any changes that may have taken place since he was last here. Escort him to his kuti and sweep the area around it if it is not already swept. A mat, pillow, blanket, spittoon and candles etc. should already be prepared ahead of time, but if not then bring these things to his kuti. The kuti master has the responsibility to be in charge of all of this, either doing it himself or delegating it to someone else. The arriving monk should humbly allow the resident monks to perform these duties of protocol. Sometimes we may have the idea that we are not worthy of the korwat services, but this is simply more self-view. True humility allows other people to help and gives them the opportunity to make merit.

If the monk arrives unexpectedly, then as soon as the resident monastics notice him they should receive him as outlined above. If he has arrived by taxi and a fare needs to be paid, there is petty cash stored in the abbot's office. This needs a senior monk and a pahkow to procure it for the taxi driver. If there is a layperson in the kitchen area, they could pay the driver and later be reimbursed by the monastery. The incoming monk should wait to see the kuti master. He shouldn't simply choose a kuti for himself or have some other monk assign him a kuti. If he arrives at night he can spend one night in the sewing kuti, the sala or the bot, and speak to the kuti master the next day. If any monk arrives before the meal, then immediately go to greet him, and ask if he wishes to have the meal here. If yes, then unpack his bowl and set up a seat for him in the appropriate place. If he arrives after we've gotten the food but before the blessing, then make a seat for him at the end of the āsana and have him go to the tables to get some food. If we are already eating then the monk should – out of consideration for the resident monks – wait by the parking area or walk around. If he does enter the sala at that time, then one should finish one's meal before attending to him. If the guest wishes to eat, then tell the lay people in the kitchen and they will arrange some food.

Theravada forest monks from traditions outside of Thailand: Receive them as one would a Thai forest monk. Arrange to have them meet the abbot. If they wish to stay they must first have permission from the abbot.

6.4 Monks from Other Traditions

All monks should be received in a friendly manner according to the Vinaya. One shouldn't take their borikahn as it may contain money. If they don't have prior permission to stay, then they need to first speak to the abbot.



Bhikshus from the Chinese tradition who follow the Vinaya strictly may be allowed to sit according to pansah. Monks from the Tibetan tradition generally have a valid ordination and should be treated as agantuka monks, sitting after the most junior bhikkhu.



Westerners ordaining in the Tibetan tradition are most often only given novice ordination. Some men in Tibetan robes are not monks at all and should be seated with the laymen. Zen monks of the Japanese tradition do not normally have a valid ordination and should sit before the novices. It will be up to the senior monk to inquire about each monk individually.

If a visiting monk does not have a bowl then he should be given a pahkow bowl. Even if a monk from another tradition has a bowl it is possible he is not familiar with our way of going on almsround. According to what the senior monk sees as appropriate he may either be invited to go almsround or remain in the monastery.

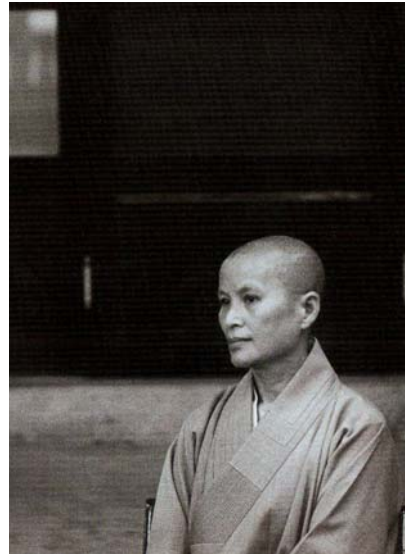
If a monk from another tradition wishes to visit during the pansah, he should be told that this is not possible. When Thais see monks traveling at this time, they perceive it as western monks breaking the pansah.

6.5 Female monastics

At WPN, we do at times have ordained female guests from within our tradition (*Sīladharas* and *Anagarikas* from the west; mae-chees from Thailand), as well as women ordained in the Tibetan and Mahayana traditions. As with any guest it is our responsibility to be courteous and hospitable, while at the same time not doing anything which compromises our Vinaya standards. However, the situation here is not suitable for women monastics to stay and train long-term.

Women monastics may often have had experiences in the past where they have felt unfairly treated, and may have a certain anxiety in coming to stay here. A welcoming reception from us can do much to make their stay a smooth one, and enhance the good reputation of WPN as a place where one's spiritual aspirations are respected, regardless of one's gender.

On the other hand, visitors should try to fit in with the way we do things here. Anyone who is not happy with the situation is free to leave. Bearing these principles in mind, the following standards should be maintained when relating to female monastics:



6.5.1 Bhikkhunis

A bhikkhu may not bow down to, rise up to greet, make añjali to, or perform any other forms of respect (i.e. the korwat usually done for monks and ajahns) towards a woman, even if she is a *bhikkhuni*. To do so is an offense of dukkata. (Cv. X.5) A monk or novice should not go to greet a nun, but should wait for her to approach. Male monastics cannot carry her borikahn. This is the responsibility of the resident laywomen or other nuns. Even pahkows shouldn't make añjali to a nun. However a male monastic may suggest to a pahkow that he go to greet her, especially if she is not sure what to do or has no lay supporters with her. The pahkow or layman should get her a glass of water from the kitchen. The same glasses should not be used for both monks and nuns. Since WPN doesn't have a nun's training section, the senior monk must make decisions concerning permission to stay on a case by case basis.

If a bhikkhuni is staying here, a separate wooden āsana should be set up for her in front of the pahkows. The āsana should be set up at sala set-up time by the pahkows or laypeople, not by monks or novices. Out of respect for the nun though, the male monastics should maintain an appropriate distance. When getting the food the bhikkhuni should follow a few meters behind the novices but before the pahkows, who should then follow at least one table-length behind her. Even if a bhikkhuni has a bowl, it is not appropriate for her to go on almsround here. If she is wearing brown robes then Thais will often assume she is a feminine-looking monk, and this can lead to many misunderstandings.

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6.5.2 Ten-Precept Sīladharas

One should follow the same procedure as for bhikkhunis. Sīladharas sit after bhikkhunis but before the pahkows.

6.5.3 Eight-Precept Mae-chees

If a mae-chee arrives, politely direct her to the senior monk. It is not appropriate for male monastics to do any korwat services for her, but we should encourage any women staying in the monastery to look after her well. In the sala at meal time she should sit on a separate mat, behind the pahkows. During any chanting and meditation periods where the whole community is present, she should sit at the head of a line of laywomen.

6.6 Laypeople

6.6.1 Laymen

If a layman arrives in the morning for a brief visit, one is welcome to discuss Buddhism with him or direct him to speak to the senior monk. If a layman arrives later in the day for a brief visit, it's quite nice to greet him with a smile and, if you wish, have a brief chat with him. A few friendly words from a monk or novice may be very meaningful for him. At the very least ask him if he wishes to stay and if he has met the guest monk.

In addition to being individual monks and novices we are representatives of the Buddha, and a bit of warm-hearted hospitality can go a long way towards giving people from other countries a positive impression of Buddhism. If a layman arrives wishing to stay and the guest monk is available, one should direct the laymen to speak with him. If the guest monk is not available then one should take him up to the men's dormitory and give him permission to stay one night until he can speak with the guest monk in the morning.

6.6.2 Laywomen

As with any guests, Sangha members should be courteous in receiving female visitors, but should avoid getting into conversations with them, either on arrival or during their stay. If a laywoman arrives in the morning, then one should direct her to speak with the abbot or the guest monk. If a laywoman arrives later in the day and she wishes to stay, then ask her to wait until tea-time when she can meet the other

women. If the guest monk is not available, then ask the resident laywomen to look after her for one night and in the morning she can meet the guest monk.

Even if one is a pahkow or layman, getting into private conversations with women should be avoided. If one does find oneself alone with one or more women, then give them whatever information they are looking for and then excuse oneself and leave. If you see another male monastic caught alone in a conversation with a women, then go over and join him.

6.6.3 Large Groups

If a large group of laypeople arrive after the hours that we receive guests, often they simply want to offer requisites to any monk and then depart. If you find yourself near to the sala when such a group arrives, then offer fifteen minutes of your time to receive their offerings and chant a blessing – such as the blessing chant we do before the meal. If your robe is available, then put it on. Even if you are a novice and don't speak Thai, you can still receive their offerings with a smile.

Often, such large groups on 'merit-making' coach tours do not understand how strictly we do not accept money. While being sensitive to the wholesome aspect of their intention, one must find a way of rejecting offerings of money ('*patchai*') by body, speech, or as a last resort, by mind. It is allowable to inform them that there is a donation box "over there", but not to direct them to put the money into it. For those with limited Thai, say: "*Poot Thai mai dai*" – I can't speak Thai, "*pra pah rup patchai mai dai*" – forest monks don't accept money. If smaller groups of lay-people arrive after hours it's not necessary to receive them.

If Tan Ajahn Nyanadhammo has returned to his kuti and someone arrives asking to speak with the abbot, what should one do? Ajahn Nyana asks that from noon until 2:30 pm he remain undisturbed unless it is a true emergency or very important. If the visitor is a Krooba Ajahn, the *Chao Khana Amper* or Chao Khana Jangwat, then it is permissible to disturb Ajahn Nyana. If it is anyone one else, then first ask if they can wait till 2:30 pm. One could receive them or show them around in the meantime. If they can't wait and they insist that it's urgent, then one should inform Ajahn Nyana at his kuti.

For additional details read the *agantuka vatta* in the BMC II, chapter nine.

7. AFTERNOON DRINK

4:30 – 5:30 pm

7.1 Appropriate Use of the Five Tonics and Other Allowables

The Afternoon Drink is a time for a hot or cold drink to refresh oneself. It is held informally in the outside sala. One is free to choose to sit alone and remain silent or engage in a Dhamma chat with good friends. Often the abbot will meet with people individually at his kuti during this time, but if not, it is a good opportunity to ask him any questions one might have.

When entering the sala one should first bow to the shrine, paying homage to the Buddha, Dhamma and Sangha. Then go and take one's drink and sit down in a composed manner. Discussions should be held in soft and gentle voices. Behavior should be restrained and serene.



It is fine to wear bathing cloths at the outside sala, but they should be free of unsightly stains.

In Thailand it is appropriate to be sitting down when eating or drinking anything, taking medicines or consuming tonics. If you want to consume a piece of candy, don't just pop it into your mouth while standing or perform a perfunctory crouch while you are walking somewhere. Wait until you are actually sitting down, and it is preferable to finish it before getting up.

The tonics and afternoon allowables are separated into two sets: one formally offered for the bhikkhus and one for the novices and pahkows. The laypeople have tea in the kitchen. It is the WPP standard to offer containers of even plain hot water, but as long as the two water heaters are not touching, when a novice touches one it does not affect the offered status of the monks' heater. Its wasteful to keep the water on a continuous rolling boil, a few degrees lower is fine.

Although it is sometimes tempting to continue conversations beyond 5:30 pm, please end the drink at this time, return to one's kuti or, if important, continue the discussion somewhere else. The novice or pahkow in charge of the drinks should ring the small bell and begin putting away drink supplies at this time, and those people who are still around give him a hand to clean up, wash cups, put away the ajahn's

seat and accessories, etc. Please respect the ending time and lend a hand to help.

In the following passage Tan Ajahn Bramhavaṃso explains the proper use of the Five Tonics:

“The Five Tonics were allowed by the Buddha for the use of monks who were ‘ill’ (Gilāna). However, in the Vinaya the Pāli word ‘Gilāna’ has a very wide meaning covering any physical disorder from mild discomfort to ‘life threatening’ diseases. To illustrate the least forms of physical discomfort which still count as ‘Gilāna’, here are some examples from the Vinaya:

A monk having been invited to a meal may eat something beforehand when he is ‘Gilāna’ which is defined here as “he is not able to eat as much as he pleases in one sitting.” (from Pc. 33)

A monk may ask for and then eat ‘sumptuous’ foods when he is ‘Gilāna’, here defined as “for whom there does not come to be comfort without sumptuous food.” (from Pc. 39)

A monk may light a fire for the sake of warmth when he is ‘Gilāna’, here defined as “for whom there does not come to be comfort without a fire.” (from Pc. 56)

A monk may bathe more than a fortnight in the ‘Middle Country’ (the Ganges Valley) when he is ‘Gilāna’, here defined as “if there comes to be no comfort for him without bathing, he may bathe thinking, ‘this is a Gilāna occasion’.” (from Pc. 57)

These examples show that ‘Gilāna’ at its least can be physical discomfort. Furthermore, there is the following story which shows that a monk who has not had enough to eat that day is counted as ‘Gilāna’ and may, if he wishes, take any of the Five Tonics in the afternoon:

A certain monk, as the result of some bad *kamma* in a previous life, never once got enough to eat. Everyday he went hungry. Ven. Sariputta, having compassion for this hungry monk, invited him to accompany him on almsround so that at least once in his life the hungry monk could get a decent meal. Ven. Sariputta had many supporters and his bowl was soon filled. But, when they both returned to the monastery, Ven. Sariputta found that, although the hungry monk had followed behind him, he had received absolutely nothing. So Ven. Sariputta poured the whole contents of his almsbowl into the hungry monk’s bowl. As soon as it entered the hungry monk’s bowl, the food disappeared. Ven. Sariputta was determined to get this unfortunate monk something to eat and so he went back into the town again to get an almsbowl full of Five Tonics for the hungry monk. When he returned to the monastery,

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Ven. Sariputta's resolute attempt to feed the hungry monk was found to be of no avail. While Ven. Sariputta was away, the hungry monk had died.

This story, and the examples from the Vinaya given before, show that when a monk has not had enough to eat in the morning, or he feels run down, or he is tired after doing some hard physical work, then in these and similar situations he is considered 'Gilāna' and may consume any of the Five Tonics at any time. Of course, when the discomfort takes the form of a sickness such as a cold, or the flu, or malaria say, then he may also consume any of the Five Tonics at any time.

A special exception is made for sugar which is dissolved in water, for example dissolved in a cup of black tea. It may be consumed at any time, whether one has a physical symptom of discomfort (Gilāna) or not. (Mv. 6.27.1)"

If one has no physical discomfort but feels depressed or full of desire, it is not allowed to consume any of the five tonics except for sugar dissolved in water.

It is a dukkata offense to chew solid lumps of sugar (and by extension hard candies) except before noon of the morning they were offered. They should be dissolved in liquid and drunk or dissolved in one's mouth. It's no problem to chew chocolate.

Who owns the WPN tonics and lifetime medicines? They abide in a bit of a no-man's land. The supplies in the sugar kuti in the kitchen or cabinets in the outside sala have been donated to the Sangha but not formally offered to a monk. It is acceptable for a monk to ask a novice pahkow or layperson to offer kettles of drinks or to offer some of these monastery supplies at the drink, but monks also have the responsibility to be undemanding, frugal in their consumption and content with whatever is offered.

The novice or pahkow looking after the drinks has the responsibility to serve the community generously. Generally the supplies are evenly divided between the bhikkhus and non-bhikkhus, but if there is a limited supply of a particular high quality item then it should first be offered to the ajahns and monks. Bars of chocolate for example, are offered whole to the monks who then take responsibility for distributing it evenly among all monastics. The laypeople also have a set of keys to the sugar kuti to get their hot drink supplies, but their needs and desires should take second priority those of the monks, novices and pahkows, and they should ask before taking anything. Unless a monk has a

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special duty – such as making up a tray of offerings for a teacher – monks should have nothing to do with the sugar kuti.

It is an offense for a monk to divert items meant for the Sangha and have them offered to him personally or given away to laypeople or novices. If a monk is on retreat he can request to be supplied with tonics, but should phrase it in terms of “it would be helpful if some ... were offered” or something similar; rather than phrasing it as a command, “Get me some ... ” or “Re-offer this.” It’s not the job of the novices or pahkows to impose frugality on the monks, but if someone seems excessive in their requests then inform the senior monk.

There are set standards for the amounts of sugar and coffeemate a monk gets while on retreat: two chinese spoonfuls of sugar and two of coffeemate a day. If a monk on retreat requests specialty items (i.e. chocolate, honey, juice) then, depending on availability the novice or pahkow has the right to decline from offering it. It is inappropriate for a monk to interrogate a non-monk concerning the contents of the sugar kuti, but those preparing the drinks should realize that the supplies of tonics, juices and medicines were offered for the bhikkhu Sangha and should be made available for them. If at any time the teamaker notices that certain items are going missing, then immediately inform one of the senior monks.

If monks are in possession of 7-day tonic beyond the seventh dawn then they have committed a Nissaggiya Pacittiya offense (NP 23). For example if a monk received sugar on Monday and renounced it the following Monday, he would have already incurred the offense. If the tonics are genuinely renounced then if a novice or layperson re-offers it of his own free will, then the monk may keep it again for up to seven dawns. However if after the sixth day a monk tells a novice to re-offer a tonic, the novice does, and the monk keeps it another day or more he is NP; because he did not renounce possession of it in his mind. Be aware though that the *Pubbasikkha* allows this and generally forest monasteries follow its standards. By Tan Ajahn Brahmavajso's and WPN's standards however, even if a monk brings a tonic to a novice, sets it down and silently hopes he will re-offer it, this still does not constitute genuine relinquishment.

As samanās it is best to rely on whatever is offered, so we do not buy drink supplies with the funds donated to the monastery. If we run out of a particular item, do not ask anyone to buy some more. If they notice we have run out and they offer it on their own initiative, then well and good.

Unless one is a thera, it is against the WPP and WPN korwat to have private individual supplies of tea, coffee, sugar, creamer, candy, etc. It

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is forbidden to take flasks of hot water, kettles of tea, cups of drinks, or any of the drink supplies (except candy) back to one's kuti. If one is sick or there is some other extenuating circumstance, one may request special permission from the abbot to have a hot water flask at one's kuti or to have a drink outside the usual time. If one is making genkanoon dye all night long, it is allowable to have some drink supplies there.

On work days there is a drink offered at noon or 1:00 pm. It is usually prepared by laywomen, but if they are also busy then a novice should prepare it. There may be both a cold and a hot drink passed down the line, but make sure you take only one drink per round out of consideration for the people at the end of the line. It has often happened that because of monks and novices taking two drinks per round, the laywomen who made the drink don't get any.

If on an occasion other than the afternoon drink, tonics or sweets are offered to a group of monks, the junior monastics should wait until the senior member has taken some. The senior member should be sensitive and aware that others are waiting for him.

On wan pra or in the morning the kitchen is full of lay women, so during these times drinks should be made by pahkows rather than novices.

Drink supplies for PJG are taken from the WPN supply. Even if WPN has run out of a desired item, the PJG food funds are not to be used to buy nam pana.

7.2 Allowables and Unallowables

7.2.1 Allowable seven-day tonics

White sugar, brown sugar

Unrefined sugar lumps (*nam oie*)

Molasses

Coffeemate (non-dairy creamer): Sodium Cassinate, Palm Kernel oil, glucose syrup, Sodium Sterate, Lethecin

Gelatin is a binding agent, otherwise classified as "meat broth"

Flour is a binding agent

Juice in cartons: The practice at WPN is to treat them as a one-day juice, but because they were boiled they are technically a seven-day tonic. The WPP standard is to treat them as a tonic if unopened and as a one-day juice after they have been opened.

Blueboy syrup

Tiny amounts of milk in dark chocolate: If a label says 'may contain traces of milk and peanuts', it is allowable as this refers to miniscule traces left in the equipment in chocolate factories, but which can cause allergic reactions in some people. However, if a percentage of milk is listed as one of the ingredients then it is unallowable.

Cheese: often considered *navanīta* and allowed as a tonic by WPP. However at WPN it is allowed in the afternoon only if someone is taking strong medicines that could harm an empty stomach or if one is so sick that one couldn't hold down one's food in the morning. When cheese is offered it should be labeled "For Sick Monks Only" and then stored in the refrigerator.

Butter: some people consider *navanīta* to be closer to butter than to cheese and it is often allowed in the afternoon.

Ghee

Sesame oil

Castor oil

Honey

Dark chocolate with ginger filling, with nut oil or flavoring

Soda pop (soft drinks): The WPN standard is that once it is opened it should be consumed before the next dawn or relinquished.

Unopened it may be stored for seven dawns.

Concentrated forms of fruit juice: At WPN we treat these the same way as fresh juice.

Peppermint patties (if they contain no egg)

Samoas that have been soaked in sugar water, pickled borapet

Chocolate-coated coffee beans

Maple syrup

Marshmallows

Gummy bears

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7.2.2 Unallowable as tonics

Kopikos

Milk solids

Whitener with some dairy or egg

Soy milk: (WPN) Soy milk is similar to strained mung bean juice, but the soy beans have been crushed beforehand, making it a significantly different process. Even if one is staying at a monastery where soy milk is allowed in the afternoon, the definition of Gilāna for this drink is true sickness (such as flu) not mere physical discomfort.

Jello

Miso

7.2.3 Lifetime medicines

Salt

Samoas

Ginger

Garlic (specifically for real illness)

Whole lemons, limes (WPP allows these, but WPN doesn't)

Artificial sweeteners

Electrolyte packets

Tea, coffee, cocoa

Small dried (salted & sour) chinese plums

Starch as a binding agent

Vitamins

Dried orange peels

Dried nutmeg pieces

Water from soaked and pressed leaves, such as spinach toothpaste

7.2.4 Afternoon unallowables

Sunflower seeds

Prunes

Teas with fruit particles (fruit juices cannot be heated by oneself)

Non-alcoholic beer

7.2.5 Afternoon allowable juices

Apple juice (clear) - allowable

Orange juice (no pulp) - allowable

Grape juice (clear) - allowable

Lychee juice (clear) - allowable

Coconut milk

Watermelon

Honeydew melons

} allowable; but in Thailand these fruits are considered 'maha pon' and are therefore unallowable at WPN

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Pineapple

Carrot juice - allowable (Ajahn Brahm: similar to lotus root)

Sugarcane juice - allowable

Tomato juice (no pulp) - allowable

Mango (no pulp) - allowable

1% puree juice - allowable

Juice with chunks - unallowable

7.3 Guidelines for Teamakers

Sometimes the novices and pahkows make tea on a daily rota and sometimes for a week at a time. They can decide among themselves how often they switch over.

If teamakers are changing each day then the previous day's teamaker should hand over the keys to the next person sometime between sala setup and dana service. They can discuss if any supplies have run out at the outside sala. Also one should stop off at the outside sala between 3:00 – 3:30 pm to check the supplies in the cabinets for oneself and then proceed to the kitchen. Gather whatever supplies are needed from the sugar kuti and storeroom. If the outside sala cabinets are too full, they are difficult to keep neat and tidy, so only keep on hand a limited number of 'specialty' teas and coffees.

Teabags that do not have individual foil-plastic wrappers and loose teas (black, green and herbal) go moldy quickly in this climate, so make sure they are stored in airtight containers. Do not open up new boxes of tea if there are still old tea bags available (even if a monk comes over and asks you to).

If there is juice available – either fresh or packaged – that can be brought. If there is a kettle or large container of juice, offer it to the monks and they can pour individual glasses for the theras. An appropriate portion is then poured into a separate container for the novices and pahkows and the kettle is then kept on the monk's cabinet. If there is just a small amount then just bring enough for the theras. If no juice is available, the teamaker does not need to make any.

Chocolate, honey, candies or other special extras may be brought out in moderation. Even if there happens to be a large quantity at a particular time, it is better to gradually consume it and make it last a longer time. Try to know exactly how many monks and novices there are so the special items are divided up fairly. Each person should secure an equal share. To make sure a portion is reserved for those monastics who may arrive later, the teamaker should either make an individual pile for each novice and pahkow (monks can organize their portions themselves) or put a sign by the sweets indicating how many pieces each person is entitled to. If by 5:30 some people haven't come, then their portion may be offered to others by the teamaker.

At 4:00 pm turn the water boilers on. If they need refilling then carry water from the rainwater tank in two large kettles. These boilers use a lot of electricity, so only boil enough water as is necessary for the size of the community – usually about two thirds full. In order to save energy,

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once the water has boiled, turn the temperature dial down to approximately 85 C. If someone needs a full boil for their tea, they can turn it up temporarily (and make sure to turn it down again).

Set up a seat for the abbot (unless you know he is not coming) or other senior ajahns. Put out a spittoon, tissue box, a glass, a cup and the Ajahn's box. Make sure the box is complete with a selection of the best items and a few spoons.

Set out the monk's supplies of tea, coffee and tonics on top of their cabinet. There should then be no tonics or medicines remaining inside the cabinet. Simplicity is to be praised, so there is no need to have many kinds of herbal teas or many brands of black teas and coffee. Set up the folding table; make sure there is a cup of hot water with a number of spoons in it and a bottle of cold water.

Set up a bucket each of soapy and clean water, sponges and towels near the tap for washing and drying cups. The towels should be washed regularly by the people who clean the outside sala.

When the water boils pour some into the Ajahn's flask and let it sit for a few minutes to preheat it. Then pour it back into the boiler (assuming the flask was pretty clean beforehand) and pour fresh boiling water into the Ajahn's flask.

When a monk arrives offer him the Ajahn's box and flask. They should be set next to his seat with the sign marked 'offered'. Offer the monk's drink supplies at 4:30 and make sure the 'unoffered' sign is flipped over to 'offered'. Offer the monk's water boiler.

At 5:20 pm switch off power to the boilers without removing the plugs from their sockets. At 5:30 ring the bell loudly enough for everyone to hear. Begin to put away the monks' drink supplies. At this time people should be finishing their drinks, ending their conversations and helping the teamaker clean up. Occasionally someone will arrive late because they have been to town or busy with some monastery business. It's no problem to let them have a drink. However if someone simply comes too late – after 5:30 – then they can be told, "Sorry, drink time is over."

Put away the Ajahn's seat drinks and accessories, and, if his upatahk doesn't, wash his cup and glass. Put everything away neatly out of compassion for the next day's teamaker. Once a week, on the day after wan pra, the teamaker and a helper should clean and organize the cabinets and wash the water boilers.

Wipe down the tops of the cabinets and mop up any spills on the floor.

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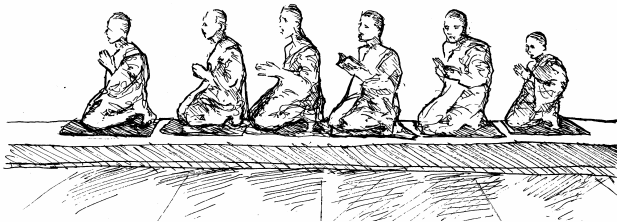
Wipe the tables, fold them and put them away. Collect all the trash and dispose of it properly. Do not put recyclable or burnable items into the rubbish pit. (See section on 'Trash' for more detailed guidelines.)

Lock the cabinets when you are finished and turn off the fans and lights.

8. PUJAS & DHAMMA TALKS

Occasionally the monastic community gathers together for meditation, chanting or a Dhamma talk. Periods of early morning pujas are alternated with periods of individually structured mornings. These are optional for theras and majjhima monks, but all navakas, novices, pahkows and laymen are expected to attend. Laywomen meet in the bot. Once a week on the morning after wan pra there is a meeting at 3:30 am for the entire community. Approximately once a week there is an evening puja with Dhamma instruction for the entire community.

Before any meeting (except the morning after wan pra) it is necessary that some members of the Sangha arrive 15 - 30 minutes early in order to arrange the sala. This is a voluntary offering, and the more people that are involved the easier it is. When laying out the sitting mats, think how many people are staying in the monastery and how many pansahs



they have. The mats are laid out symmetrically in neat rows and with the right side up. As a general rule, theras sit in the first row with an extra crocheted āsana. Leave some space free in the

center, so no one is sitting directly in front of the abbot. The next row is for majjhimas, followed by rows for navakas, novices, pahkows, laymen and laywomen. If there are any nuns visiting, set up a suitably respectful place for them according to what the abbot considers appropriate. If the Sangha is particularly small, the above scheme may be compacted.

The chanting books should be neatly and respectfully placed on the right corner of the mats. Zafus may be used if the senior monk is using one or if he has given permission to do so. If one experiences much pain when sitting on the floor, it is no problem to sit on a chair off to the side. The abbot's or senior monk's seat should be straightened up and checked for scorpions and centipedes, and cleaned of gecko droppings and other dirt. The tissues should be arranged so that they can be easily pulled out, the kettle should have fresh water, the cup or glass should be wiped clean, the spittoon should be empty, the bell should be placed within easy reach, and a silent clock should be set out where it can be easily see. If a microphone is necessary, arrange it at the proper height so it can be quickly moved into place.

The shrine is prepared by making sure there are new or reasonably long candles in the candle holders. Remove any old incense and brush away any ash fallen on the table. Three fresh sticks are laid out on the

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incense holder, and a lighter or a box of matches is placed next to it on the right side. Test the lighter or matches to make sure they work.

Fans and lights should be adjusted by someone who knows how they function, what the senior monk prefers and what settings are appropriate for what situations. One shouldn't simply turn them on or off based on one's own wants.

Upatahks of senior monks should collect their sanghatis and yahms beforehand, lay out their sitting cloth, offer the yahm to a monk (if one is a novice), set the yahm folded neatly next to the seat and set the sanghati on one corner of the sitting cloth. If the senior monk prefers, the upatahk can meet him at the entrance of the sala and receive his things there.

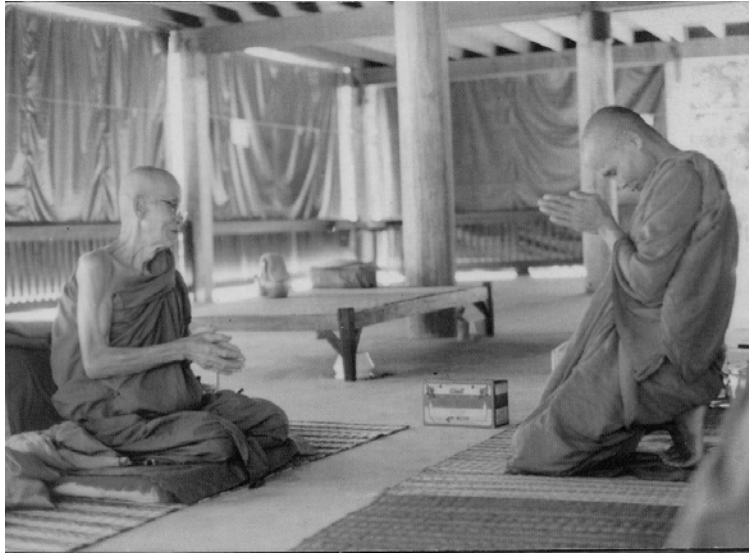
Jiwons should be put on at the back of the sala or on the veranda.

Group chanting is done as much with the ears as with the voice and the heart. Pay attention to the pitch and speed of the person leading the chanting and try to match and maintain it. There is a natural tendency for the tone to go flat – especially at the end of a phrase – so it requires special attention and effort to maintain the original pitch. In any case, even if the pitch drops, aim to follow the lead chanter and blend harmoniously with the Sangha as a whole.

At the end of all meetings everyone should help to put away mats and chanting books, sacking them neatly at the back of the sala. Candles should be extinguished and lights turned off.

9. GESTURES OF RESPECT

Respect is an important mental quality to develop along the path of bhāvanā, and in our monastic tradition there are numerous physical and verbal gestures that accompany it. These modes of behavior are meant to reflect that inner quality, to be expressions of



deference and humility. They are designed to cultivate thoughtfulness and politeness. Furthermore, integrating the Thai cultural gestures of veneration shows respect towards the society we live in and the lineage we have ordained in. Much of the monastic form is about simply being considerate towards others. This is particularly emphasized with those people who are senior to us, especially our teachers. Respect engenders harmony. The Vinaya texts describe appropriate behavior in detail, and the korwat of the Thai Forest Tradition adds further refinements.

9.1 Dhamma and Vinaya

The Dhamma and Vinaya are our foremost and supreme Krooba Ajahns, so we should always treat them with respect. It is a pacittiya offence (Pc. 72) to criticize the Vinaya in the presence of another bhikkhu in hopes that it will prevent others from studying it. It is a dukkata to criticize the Dhamma in his presence or to disparage either the Dhamma or Vinaya in the presence of a novice, pahkow or layperson. The *Vibhanga* to Sk. 51 prohibits a bhikkhu from making a joke about the Buddha, Dhamma or Sangha. Vinaya includes korwat.

Buddha-rūpas, Dhamma books, relics and photos of Buddhist masters should be treated with great respect. They should be kept in a high place and not be set on the floor. If you have to set a Dhamma book down, then at least set it on a cloth as a gesture of reverence. If you have a shrine, then don't set worldly items on it, trivializing the shrine by using it as an ordinary table. Do not point your feet at these objects of respect, and when you rest, lie down with your head near or pointing

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towards the shrine. One should not reach over or be naked in front of objects of respect, and never step over Dhamma books or objects of reverence or touch them with one's feet. When in the sala one should not put one's robes on directly in front of the shrine.

In multi-storied buildings, if there is a shrine on the floor below, do not sit or lie in the area above where the shrine is located. When deciding where to place a Buddha-rūpa or sacred relics, it is important to find a place that won't have people living above it.

9.2 Titles

When speaking of or calling a monk or nun it is polite to add an appropriate title before their Pāli name. Monks under ten pansahs are referred to as Venerable or Tan. From ten upwards they are known as *Ajahn* (teacher), *Phra Ajahn* or (an Isaan variation) *Krujahn*. After 20 pansahs or so it is appropriate to the senior monk as Venerable Ajahn or *Tan Ajahn*. Once he has reached age 50 year or so a senior monk is often called *Luang Por* (Venerable Father). And when he is getting old and frail, *Luang Pu* (Venerable Grandfather [paternal]). A monk ordained late in life is known as *Luang Dtah* (Venerable Grandfather [maternal]). After a monk has ten pansahs it is also acceptable, but more formal to refer to him as so and so Thera; and after 20 pansahs, so and so *Mahathera*.

It is polite to refer to nuns as Sister when addressing them directly or when they have less than ten pansahs. After ten pansahs, when referring to them indirectly one would use the title Sister Ajahn or Ajahn. Similarly after ten pansahs one could add *Theri* after their Pāli name in formal situations. Eight precept nuns in white are known as *Mae-chee* so-and-so.

It is disrespectful to refer to someone more senior without using their title, but it is optional and not necessarily disrespectful to refer to someone more junior simply by their Pāli name.

9.3 Bowing

Whenever one enters a sala or kuti with a shrine, before taking a seat it is respectful to bow three times to the shrine. When someone else is bowing respect their veneration by not walking in between them and the shrine. Wait a few moments until they have finished.

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Luang Por Chah was very precise when instructing people on how to bow properly. First kneel with the knees apart, up on one's toes, with the hands together at one's chest in añjali. When making añjali the palms should be touching and the fingers and thumbs not spread apart. Raise the gesture of añjali up to one's face (when bowing to a senior monk) or to one's forehead (when bowing to the Buddha, Dhamma and Sangha). Then bend at the waist, keeping the back straight. The hands go down before the torso and gradually separate. As the head goes down make sure your behind



doesn't come up. The forearms are placed on the floor with the elbows just in front of or outside of the knees. The hands are placed flat on the floor about 6 inches apart with the fingers and thumbs together. Remember to keep the back straight. The face then comes down to the floor between the hands. The thumbs should be located at either side of the eyes. At this time your behind should be resting on your heels ...has your robe fallen off your shoulder yet? With a heart of devotion pay homage to the Buddha. Rise up, return to the original position and repeat for the Dhamma and Sangha.

When bowing as a group, try to bow in perfect unison with everyone else by watching the senior monk and bowing in sync with him. When bowing one should always have one's shoulder uncovered. Monks are not allowed to bow with their jiwons worn over both shoulders, so if one meets a senior monk in a layperson's house or in town, one should only make añjali to him. If it is cold and one is wrapped up in one's jiwon or a blanket, one should uncover one's shoulder before bowing to the shrine.

A bhikkhu is prohibited from bowing down to or making añjali to:

- a bhikkhu who is junior to him
- a novice, pahkow or layperson
- a woman (whether ordained or not)
- an eunuch
- a senior bhikkhu of a separate communion who teaches what is not Dhamma.
- a bhikkhu doing *parivāsa* (probation)
- a bhikkhu deserving to be sent back to the beginning
- a bhikkhu deserving *mānatta* (penance)
- a bhikkhu undergoing *mānatta*
- a bhikkhu waiting for *abbhāna* (rehabilitation)

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In addition, the Vinayamukha lists other occasions when making añjali is inappropriate:

- when one is naked or partially clothed
- when in a dark place where monks cannot see each other
- when the senior monks does not know. For example when he is asleep, engrossed in his work or at a time he would not be able to reciprocate.
- when eating or drinking
- when defecating or urinating

It is customary for a senior monk to make añjali to junior monks when they are bowing to him. When speaking with a senior member of the monastic community one should hold one's hands in añjali, but this is flexible according to time and place. The greater the gap in pansahs between two people the more appropriate it is to hold one's hands in añjali. Also the more formal the occasion is, the more appropriate it is to make añjali. The hands should be held still when making añjali while speaking, not popping up and down. If one is holding something (unless it is very small) one should not attempt to make añjali.

It is currently the WPP tradition to make añjali before receiving anything from a senior (such as food being passed down the line or being handed and object.) Likewise after a junior has handed something to a senior or has performed some service for him it is respectful to make añjali. In the days of Luang Por Chah however, this was not considered the normal practice, so currently at WPN there is no need to make añjali at these times. One should not make añjali to a senior at a time when he is unable to return the añjali.

9.4 Punctuality

Being on time shows respect both to the event and to the people involved. One should arrive early for sanghakamma, pujas and Sangha meetings and be in one's seat by the appointed starting time. Especially if a monk is intending to give a Dhamma teaching or Vinaya presentation it is disrespectful to leisurely walk in late. If there is an important valid reason for being late, this is understandable, but in such a case one should put on one's robes outside the hall, enter as silently as possible and after the event is finished apologize to the senior monk.

When Luang Por Chah was going somewhere in a car, if someone wasn't on time then he would leave them behind. This is good to keep in mind. When traveling, it is never appropriate to keep the senior monk or a group of monks waiting for you – especially if you are newly ordained. If you see that you are keeping the Sangha waiting because you are

late, then move quickly. Moving slowly and leisurely in such situations comes across as disrespectful and arrogant.

9.5 Seniority

In the Cullavagga the Buddha teaches that junior monks should show respect to senior ones through bowing to them, rising up to greet them when they arrive, holding one's hands in añjali when speaking to them and performing other duties listed in the *upajjhāya* (preceptor) and *acariya* (teacher) vattas (BMC II Ch. 9). Senior monks are entitled to the best seats, the best water and best food. Such things as lodgings however, that belong to the community may not be reserved according to seniority. To do so is a dukkata offense (Cv. VI.6.4).

A monk who is three or more pansahs junior to another monk should not sit uninvited on the same seat as him (Cv. VI.13.2) unless it is a bench long enough to seat at least three people.

In Thailand the height of one's seat in relation to others present is very important. When in a group monastic situation always pay attention to who is present and how senior they are. If the most senior monk is not sitting on the highest seat then invite him to do so. Or bring a mat or āsana for him to sit on. If monks more senior to one do not have their sitting cloths then one should not use one's sitting cloth. If a junior monk wishes to sit near or on the same mat, bench or āsana as a monk three or more pansahs senior, then he should first ask permission.

If a senior monk is not wearing shoes (for example, when going on a house invitation) then those monks and novices accompanying him should also go barefoot. If one is going to a house invitation where there will be monks of unknown pansahs coming from other monasteries and you arrive first, then out of respect leave the first one or two seats free just in case a monk comes who is more senior.

After arriving in a monastery and paying respects to the shrine, one should pay respects to the senior monk as soon as it is convenient for him. When approaching the abbot or a very senior monk at his seat, junior monk and novices should walk on their knees, kneel or crouch down. If one is speaking with a very senior monk who is standing, then one should crouch down. Anytime a junior monk or novice passes by a senior monk or thera he should bow his head, shoulders or chest as a sign of deference and respect. Thai monks do this gracefully and are good models to learn from.

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If two monks arrive at a doorway or an intersection at about the same time, then the junior one should stop and allow the senior one to go first. If one is walking with a monk who is senior, then walk half-step behind and to the side.

If one sees that the senior monk is carrying something and one's hands are free, then offer to carry it for him. If one is walking the same way as a senior monk, then offer to carry his yahm. Put the ajahn's yahm on the shoulder that is covered by one's angsa, not on the bare shoulder. This helps keep his borikahn clean.

When approaching a senior monk's kuti, be as silent as possible. When opening and closing the door, do it as quietly as possible. When entering his room or porch, do so as gracefully and inconspicuously as possible. Don't stomp up, barge in, crash and slam, and flop down. If you want to turn on or off a light or fan, then first ask permission from the senior monk. If you have to reach over a senior monk, stand next to him while he is sitting or go up stairs making yourself higher than him, then first ask permission. In the Cullavagga it states, "If one is staying in a dwelling with a more senior bhikkhu, then – without first asking for and being given permission – one should not recite the Dhamma, give an interrogation, chant, give a Dhamma talk, light a lamp, put the lamp out, open a window or close a window." (Cv. VIII.7.2 - 4)

If you are looking after an ajahn's borikahn, then be especially careful with it. Ruining, chipping, cracking, denting, ripping, tearing, breaking, staining or losing a senior monk's borikahn usually occurs due to lacking the proper respect and mindfulness. If you do harm or destroy an ajahn's borikahn, then sincerely apologize, try to repair it, replace it or make a new one.

The ajahn's desks, seats, tissues, kettles, flasks and spittoons are just for senior monks, not for communal use. Before almsround help do up the senior monk's tags and upon return help to wash and dry feet and fold robes.

Approach the abbot and senior monks with the attitude of "How can I help?" If you see something useful that can be done to make life easier, wonderful! Do it. It's all good kamma. If a senior monk asks you to do something, then remember to do it. Forgetting to do something can come across as disrespectful, as if you don't care enough to remember it. If necessary, write it down. Even if you think it's a bad idea, first try it out of respect for the senior monk's opinion. Later you can offer alternate ideas in a polite way if you think it would be constructive. Offering opinions too quickly, too strongly or in excessive quantity

usually comes across as being disrespectful. Resisting or arguing is obviously impolite.

If you are truly overworked and don't have the time or energy to take on any more, then it is acceptable to say that in a friendly way. If the person asking you to help to do something is senior to you but not a senior monk (for example a junior monk and a novice) then it is still appropriate to try and do what he requests, even if it seems unreasonable or you are not asked in a polite way.

Cooperation is not based merely on whose personality we like but on a respect for the robe, a respect for those who have lived the life of a samana longer than we have. In the end though, if someone needs help then we should help him, irrespective of how long he's been here. The essence of respect is humility.

A much appreciated gesture of respect is to offer a shoulder or foot massage to a senior monk. It also creates an opportunity to develop a relationship with a teacher. Before giving a massage however, make sure one's fingernails are cut short.

A junior monk still under dependence must ask permission from his mentor (usually the abbot) before going to the village or traveling anywhere. To go without asking permission or to go after being denied permission is a dukkata offense (Mv. I.25.24; II.21.1; BMC I p.391). As a junior monk one surrenders the decisions concerning travel to one's mentor. Some monks never ask to go anywhere and simply go wherever and whenever they are told. It is acceptable however to suggest an idea to one's mentor and see what he thinks. It is not acceptable to be pushy, pleading and demanding.

9.6 Respectful Speech

In addition to the many forms of physical gestures that are part of the training, there are many ways of speaking which express respect. It is an art that is gradually learned. One of the most important considerations is knowing the proper time and place for speech, when to speak and when to remain silent, and learning how to quickly adjust and change.

If a senior monk is speaking to the Sangha, giving a formal Dhamma talk or informal teachings, then everyone present should be absolutely silent. Even people on the other side of the sala should be silent out of respect for the teacher. This necessitates paying attention to what is happening at all times, being mindfully aware that the time for

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conversation has ended. Even in less formal circumstances (for example, a visiting Krooba Ajahn is chatting with the abbot) the people nearby should remain silent. It would be disrespectful for monks sitting nearby to start their own personal conversation or for people further away to be talking so loudly that the Krooba Ajahn can hear.

In the Dhammacetiya Sutta (M.89) King Pasenadi of Kosala addresses the Buddha,

“Venerable Sir, being a head-anointed noble king, I am able to have executed those who should be executed, to fine those who should be fined, to exile those who should be exiled. Yet when I am sitting in council, they break in and interrupt me. Though I say: 'Gentlemen, do not break in and interrupt me when I am sitting in council; wait till the end of my speech,' still they break in and interrupt me.

But here I see bhikkhus while the Blessed One is preaching the Dhamma to an assembly of several hundred followers and then there is not even the sound of a disciple of the Blessed One coughing or clearing his throat. Once the Blessed One was teaching the Dhamma to an assembly of several hundred followers and there a disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee to indicate: 'Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.' I thought: 'It is wonderful, it is marvelous how an assembly can be so well disciplined without force or weapon!' Indeed, I do not see any other assembly elsewhere so well disciplined.”

If it is truly important to speak with someone at such a time, then tap them with your fingers, silently gesture for them to come with you, go outside the sala or kuti and then speak in a whisper.

When senior monks are having a private conversation then be very sensitive to whether you should join them or not. Even if you are the upatahk or a thera, you should politely ask permission before joining them. In such a group of junior and senior monks, the junior ones should focus on listening rather than speaking. They should speak little and refrain from dominating the conversation. When a senior monk asks you a question, answer briefly, precisely and to the point. When asking questions of a Krooba Ajahn, be clear and concise. A good question is no longer than one or two short sentences. Long rambling questions tend to obscure the issue rather than clarify it, are difficult to translate,

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waste time, appear self indulgent and confused. Experienced Krooba Ajahns are usually sensitive and quick to pick up on what is being asked without needing to hear every detail.

Respect for the truth is of paramount importance for a samana. One speaks respectfully when one represents the truth accurately. White lies, exaggeration, omitting or changing details of a story can be examples of intentionally misrepresenting the truth, a pacittiya offense (Pc. 1) no matter what the motivation. Even twisting the truth with another person's welfare in mind is an example of lying.

Making a promise – even with pure intentions to keep it – but later breaking it is a dukkata offense (Mv. III. 14. 1-14)

Insulting another bhikkhu with malicious intent of hurting his feelings or humiliating him is a pacittiya offense (Pc. 2) if the remark is made to his face and it is in any way related to the ten topics for abuse listed in the Vibhanga. Directly insulting someone else, regardless of whether the person is ordained, lay, male or female, is a dukkata. Making an insult which includes oneself as well as others is a dukkata. Intentionally insulting anyone by insinuation is a dukkata.

If, with no insult intended, a bhikkhu jokes about another person's race, class, nationality, name, family, occupation, craft, disease, handicap, physical characteristics, defilements, offenses, attainments etc, he incurs a *dubbhāsita* offense; regardless of whether the person is ordained, lay, male or female; whether mentioned outright or insinuatingly and whether or not the person takes it as a joke or an insult.

Talking about someone else's behavior behind his or her back with the intention of hoping to cause a rift between the listener and that person or desiring to ingratiate oneself with the listener is an offense (Pc.3). If the listener and the person talked about are both bhikkhus and the person talked about has made remarks that qualify as a direct insult, then the person talking incurs a pacittiya. If some or all of the other people involved are not bhikkhus or the events and related information is about something other than a direct insult, the offense is a dukkata.

Thus, any true tale bearing maliciously intended to portray anyone else in a bad light or to increase disharmony is an offense. To speak critically of a person in the presence of one or more other people so as to make them form a low opinion of him or her, or to complain about someone within earshot of someone else is an offense (Pc. 13). If the listener is a bhikkhu and the person complained about is a Sangha official who is acting properly, it is a pacittiya. If the one being complained about is not

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a bhikkhu, Sangha official or if the listener is not a bhikkhu, then the offense is a dukkata. If a person is regularly and habitually acting out of favoritism, anger, stupidity or fear and one complains about that behavior, then there is no offense.

Speaking or acting disrespectfully when being admonished is an offense. If one has been admonished by a fellow bhikkhu concerning a rule in the Vinaya and one shows disrespect for either the rule or the bhikkhu, it is a pacittiya offense (Pc. 54). If the one doing the admonishing is not a bhikkhu or the admonishment concerns behavior outside the scope of the Vinaya, then it is a dukkata. Disrespect includes making a counter accusation, a rude gesture or a contemptuous facial expression. It doesn't matter whether or not one considers the admonishment to be valid or deserved.

Especially if one is admonished by a senior monk, then it is polite to accept it calmly without making excuses or trying to explain oneself. If there is truly a misunderstanding on the part of the senior monk, then – unless he invites one to explain one's side of the story then and there – wait until a later and more appropriate time to clarify the situation. When admonished by anyone, junior or senior, it is best to respond with acceptance and, if necessary, some mature discussion.

In the Buddha's words, one should maintain the attitude of a new daughter-in-law:

“Bhikkhus, just as with a new bride who has just been brought home for the first night and day. The whole of that time there persists shyness and fear of her husband's mother, of her husband's father, of her husband, and even of the servants. Once time has passed, because of familiarity, that daughter-in-law shouts at her husband's mother, at her husband's father, even at her husband: "Get out, get out, what do any of you people know?"

Bhikkhus, just the same, some bhikkhus in this Training, go forth from home, are homeless throughout the day and night, during that whole time only, their *hiri* and *ottappa* persists towards bhikkhus, bhikkhunis, *upasaka*, *upasika*, and even the Wat-folk and novices.

Once time has passed, due to familiarity, they shout at their teachers and at their preceptors: "Get out, get out, what do any of you know?"

Bhikkhus, for this reason in this matter, you all ought to train and reflect as follows: "We will live with a mind just

like that of a newly arrived daughter-in-law." Bhikkhus, you all ought to train and reflect in this way."

(AN. IV)

9.7 Other Beings

Devas should be treated with respect. When arriving at a new place to practice Dhamma – especially if it is in a wilderness – one should first ask their permission to stay there and state one's intention in coming. Keep in mind that such beings of a refined and often lofty nature may be watching you at any time, so don't do anything inappropriate thinking you are alone. Usually devas are knowledgeable of the Dhamma, interested in well behaved monastics and offended by badly behaved monastics. They enjoy watching people walk jongrom, but are disgusted when people urinate near the jongrom path. Devas often abide near where Krooba Ajahn's live, so if you go outside his kuti to urinate go a long way into the forest or find a toilet. When you urinate in the forest, first ask permission from the devas that are possibly living there. Don't urinate at the base of a large tree because it is possibly a deva residence.



Devas tend to approach from shrines from behind when they come to pay respect, so junk should not be stored near a shrine – either inside or outside the building. Toilets, kutis, clotheslines or other impediments should not be located in the area behind a shrine. Even if one has a shrine at one's kuti, one should not block the possible path of a deva coming to pay respects at night by hanging laundry or lines on one's front porch. Hang wet laundry downstairs or dry it during the day. Do not put up lines across a jongrom path.

Devas can support us in our practice if they see we are sincere, and we can support them by sharing the merit of any dhamma practice we have accomplished.

One should keep a respectful distance from women, particularly nuns, honoring their intention to practice as monastics following the *brahmacariya*. Especially in Thailand it is better to make the effort to take a long way around rather than get too close to a nun. Also one should not hand anything directly to a woman or lean over a laywoman when speaking with her.

Animals should be treated with respect. It is a dukkata offense to hit, jab, kick, beat with a stick, throw a rock at or fire a slingshot at an animal out of anger or aggression. (Pc. 74)

All beings should be treated with respect.

9.8 Miscellaneous

One should not step on one's robe, or even the cloth one is sewing into a robe.

One should not step on another person's sitting cloth.

If you want to reach above someone's head or touch it (for example when shaving or massaging it) then first ask for permission. The Thai phrase is "*Kor ogaht*". This is very important when living with Thais, whether or not they are senior or junior. A Thai could easily feel insulted or offended if this happens.

One should not use one's feet to move things, open doors, arrange mats etc. One should not step over people, food, or objects of reverence.

Before a group meeting or puja, junior members should arrive early to help set out the mats, spittoons, tissue boxes, bottles, microphones, bells etc. After the event is finished, don't simply leave. Help put everything away in the appropriate places.

In group meetings people should keep a path clear to the Ajahn's seat, so he can get there conveniently without having to step over things or around people.

During meetings where Dhamma or Vinaya is being taught, one should not simply get up and leave to go urinate. Unless it is a true emergency, wait until there is a communal urination break. If one is bursting, one can request a break.

During morning or evening chanting, especially Thai chanting, one should be kneeling, up on ones toes, not flat footed.

When in the vicinity of *chedis* (shrines), bodhi trees and other large venerated symbols or buildings, one should go barefoot, have one's shoulder uncovered and not urinate nearby.

When flowers are offered on alms round then treat them respectfully, put them on the shrine or in a vase with water.

Don't insist on doing things "my way". Respect the way other people around you are doing things and adjust with flexibility. This leads to harmony.

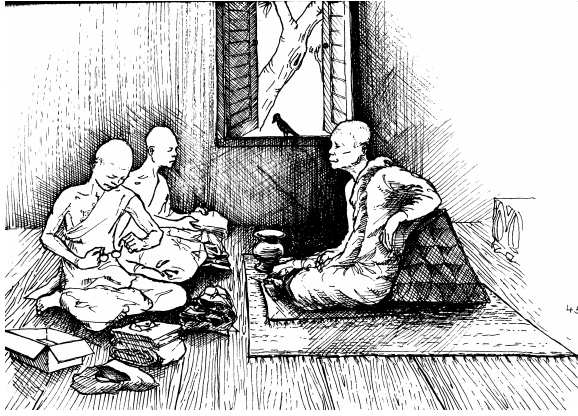
Out of respect and compassion for others, one should bathe everyday, preferably before group meetings. It is also highly recommended to use alum on one's underarms. Westerners have a reputation in Thailand for

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having bad body odor, and Thai monks find a stinking *pra farang* particularly offensive.

10. UPATAHKS

10.1 Introducing Upatahking



One aspect of the forest monastic lifestyle is attending to and looking after our preceptor (upajjhāya), teachers (acariya or ajahns) and senior monks – what is referred to in Thailand as ‘upatahking’. This tradition stretches back to the time of the Buddha and one should familiarize oneself with the guidelines outlined in the

Culavagga (See BMC II pp. 119-124). The basic idea is to look for ways to make the life of that senior monk easier. An upatahk can develop this practice as bhāvanā by taking the ajahn as the meditation object, mindfully watching, being aware of his needs and keeping attention focused on him. Then when it is appropriate to help out, one can swiftly but gracefully be there at the right moment. Upatahking is the responsibility of everyone in the community and, although the main tasks will fall to the assigned upatahk, it is nice when other people lend a hand as well.

There is no hard and fast formula for upatahking. There is much flexibility in the refinement of the attendant’s duties depending on how senior the ajahn is and how he prefers things done. The art of upatahking is to be sensitive to what is appropriate and helpful for the ajahn in question and to easily and smoothly adjust to different needs, styles and personalities. Punctuality and precision is important, but equally important is learning how to undertake one’s duties with a relaxed state of mind, free from guilt or distress. Don’t worry about being judged by others. Simply try to do your best. Upatahking is an honorable and greatly meritorious service to the community and can be a wonderful way to draw close and develop a relationship with a teacher.

10.2 Average Day of the Abbot’s Upatahk

Described below are the usual duties of the abbot’s upatahk. Those upatahking other theras also perform similar duties, with some room for

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adjustments. They can take cues from the following for serving their ajahn suitably.

If there is a morning puja and the Ajahn is coming, be at his kuti no later than 15 min. before the meeting is scheduled to start. Take his yahm, sitting cloth, bowl and sanghati and proceed to the sala. Spread his sitting cloth, put his sanghati on the left hand corner of his seat and neatly fold and place his yahm to a side (offer it to a monk if one is a novice).

Ensure his seat is set up as explained in the chapter on 'Sala Setup' and also keep in mind any personal preferences the Ajahn might have in this regard (e.g. zafu, silent clock, bell, mosquito repellent etc.) Place the bowl in a secure place along the wall (if it's the outside sala) or at one's place on the āsana (if it's the main sala).

As soon as the puja ends, fold ones own sitting cloth and approach the Ajahn's seat from the side of the sala taking care not to intrude on the other senior monks. If he or another senior monk has begun to fold his sitting cloth, take over from them. It's important to be swift in this situation but not to feel overly rushed. As morning pujas usually end before dawn, let the Ajahn keep his sanghati.

Take his sitting cloth and yahm and set up his seat in the main sala. Take part in the morning sala setup. On days when there is no morning meeting, the upatahk still takes part in the sala setup.

Arrange the Ajahn's lap cloth, face cloth, spoons, cups, toothwoods, dental floss, tooth powder, or any other medicines. Check that the water kettle is full of fresh, clean water and free of ants. Ensure the tissue box isn't empty. Also keep a spare kettle of water and a clean spittoon beneath his seat.

Setup one's own seat and rinse the bowls. Some ajahns prefer their bowls wiped with a cloth and the dust blown out.

At the time when monks are allowed to be separated from their robes (check the small white board at the back of the sala), one should be at the Ajahn's kuti to collect his jiwon and sanghati (and bowl if he is keeping it at his kuti).

Put his robes together at his seat. Place a mat in front of the seat in order to keep the robes off the floor and do up the tags.

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If it looks like it might rain, ask the ajahn when you collect his robes whether he would prefer to wear one robe or two. If you do not meet the ajahn, take the other senior monks as the example.

Put on one's robes, take the bowls and leave for almsround. Be at the beginning point well before the Ajahn and have his bowl ready for offering in the way he prefers. Carry an umbrella even if there is only a slight chance of rain.



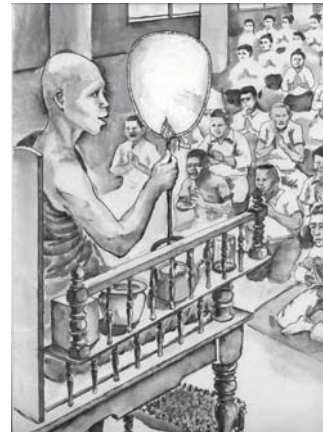
During almsround be aware if the Ajahn is offered flowers or large bags, and come forward and receive them from him.

At the end of almsround, come up and receive the bowl from the Ajahn and proceed as explained in the 'Almsround' section.

Offer the Ajahn the hot water flask, if there is one.

If he has an iron bowl he may want it rinsed and dried after almsround. If one is a novice offer the bowl to a monk to put at the Ajahn's seat or place the bowl on the floor by his seat.

On wan pra days, the upatahk should take the Ajahn's sitting cloth when he is ready to ascend the thammat. Once he has sat down, the fan should be handed to him and the microphone moved into place. Kneel next to the thammat until the Ajahn is finished giving the *precepts* and then receive the fan and put it back in its stand. Then return to one's seat. At the end of the talk move the Ajahn's sitting cloth back to his seat on the āsana.



Generally the upatahk should be waiting near the Ajahn's seat before he has finished eating. One should have completely finished eating, drinking and chewing before getting up from one's seat.

Once the Ajahn slides his bowl forward, the upatahk can then approach on his knees. Place the bowl and stand down on the floor to one side. Possible things to be done at this time are pouring water out of the bowl lid into the spittoon; placing the cups and spoon in the bowl lid; then placing these on the floor; moving the spittoon in front of the Ajahn; washing his hands; offering him toothwood and wiping any spills on his

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seat. Don't take away his spittoon if he is not finished with it. Take his bowl and lid back to one's seat (and return for the spittoon and any remaining items if required).

One may not continue eating or drinking anything at this point.

After the Sangha bows to the shrine and senior monk one should be prepared to take and sun the Ajahn's jiwon and sabong on a clothesline, should he so wish.

Proceed for bowl washing and drying as usual. Return any communal cups they have used to their seat after you wash them. Some Ajahns prefer the bowl kept at their kuti while others allow the upatahk to keep it. In case he wants it at his kuti, then one should either take it there oneself, or arrange to have it taken by the monastic cleaning his kuti. Unless the Ajahn specifies otherwise, one should dry and keep the face cloth and spoon until the following morning. If they used their personal cup, ask them where they would like it returned.

Check what the Ajahn's schedule is on any particular day, and be prepared to help in any possible way. If he is leaving the monastery, he may require one to accompany him. Enquire if he needs any further assistance, such as, things to be washed, cleaned, swept or nam pana refilled.

If it is the day before the *uposatha* check with the Ajahn how he would like his robes washed and if he would like his head shaved.

At the afternoon drink receive his yahm and sitting cloth as he enters the sala and place them at his seat. Prepare any drinks that he may like. Keep an eye out for when he is finished, clear away any communal cups, and fold his sitting cloth. If he has a personal cup, promptly wash and return it to him.

If there is an evening puja, follow the same procedure as was described above for morning puja (except for the bowl). After the puja one should collect the sitting cloth, yahm and sanghati, fold the jiwon and carry them back to his kuti.

Check if he has any other needs.

At this point one could offer to give a massage.

If it is sauna night, check with one's ajahn if he will go. If he plans to have a sauna, ask what time he will go and if he would like a massage. Upatahking at the sauna can be extensive if one wishes: preparing the



ajahn's bathing cloth, towel and toiletries; helping him undress and folding his robes; rinsing him before entering; massaging his feet, back and arms in the sauna; washing him with soap, scrubbing his back and rinsing him with water after leaving; handing him his towel and robes one by one in proper order; washing his bathing cloth and taking it back to one's kuti to dry.

If one is assigned to upatahk a monk who is due to arrive, then it is one's responsibility to prepare the kuti ahead of time. If there is not already someone who cleans his kuti as their dana service, then help sweep and clean it regularly. When the ajahn leaves the monastery, it is the responsibility of the upatahk to clean it out and wash the bedding as outlined in the chapter on 'Lodgings'.

10.3 Sala Upatahk

When assigned to be the sala upatahk after the meal, wash and dry your bowl very quickly and be on the āsana as soon as possible. The senior monk begins receiving guests immediately after the meal and may need your help to get books, documents, the phone or deliver messages. If women come to see the senior monk without another man present, it is important that the upatahk is sitting there as well. When there are no guests, one is welcome to walk meditation in the sala, but be close by and available in case something comes up. Don't wander off or get caught in a conversation somewhere else. When the ajahn is teaching it is important to remain silent or speak in a whisper because sounds echo loudly in the sala.

Confidentiality is very important, so whatever is said between the laypeople and the senior monk (as long as it does not break the Vinaya) should never be repeated elsewhere. People in the kitchen may prepare drinks for the ajahn and those working in the office. The upatahk should help pass them out and afterwards collect the empty glasses and take them to the kitchen for washing. At 11:00 am one should close - but not lock - the main gate (unless there is a special reason to keep them open).

11. SEWING KUTI

11.1 Atmosphere

The sewing kuti should remain a quiet environment focused on the sewing task at hand. Sewing is essentially a concentration exercise, requiring focused, sustained awareness, and it is excellent for developing skills in concentration. This is difficult if others in the kuti are talking excessively or loudly. The inhabitants of the nearby kutis, especially numbers 1 and 5, can often



hear conversation going on in the sewing kuti as well. Of course, this can disturb their meditation and sense of privacy.

Please avoid a party atmosphere. Unnecessary speech and socializing should be minimized. If not actively engaged in a sewing project, it is best to leave the sewing kuti. Those involved in work are encouraged to maintain noble silence.

Sewing project designs should remain simple, traditional, and uniform. Monk's brown should be the standard color of cloth chosen. Do not use other colors except for items destined for use by laymen or pahkows.

The sewing kuti contains many sewing machines, sewing tools, different types and sizes of cloth. It is used daily by a large community of anagarikas, novices and monks. There is a feeling of being a part of a caring and mindful community when one enters the sewing kuti and sees a clean floor, stools up on covered machines, and all cloth and tools put away where they belong. For the next user to appreciate this positive experience each of us must take it upon ourselves to notice untidy and disorganized conditions, and then make the determination to put things right before we leave. When each of us does this, the kuti remains tidy and clean. Furthermore, the sewing kuti is then easy to maintain by the sewing kuti monk, tools are not lost, new cloth remains clean, organized scraps remain useable by all, and the next user does not have to spend his valuable time cleaning up the kuti for his own use.

A small investment in time and mindfulness by each samana is all it takes for this positive situation to be the norm.

11.2 Using The Sewing Kuti

When finishing a project or just for the day, the sewing project should be folded and either kept with one or stored on the top shelf of the middle cloth storage cupboard. It should be bundled in cling wrap and labeled with one's name and date inside the package. If it will be longer than a few weeks before you return to work on the project, take the project with you.

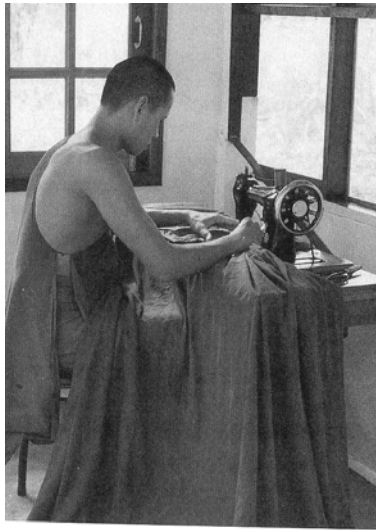
The sewing machine used should be cleaned of thread, cloth scraps, auxiliary lights, bobbins, sewing tools, and all surface clutter. A small piece of scrap cloth should be placed between the presser foot and the feed dogs to protect the sharp teeth of the feed dogs from the presser foot. For added safety, the needle may be lowered down through the cloth as well. The front pull-out drawer in the machine cabinet should be clear of everything except for a package of machine needles.

The power supply cord should be disconnected and wrapped around the foot pedal, then placed in its storage bin in the white metal cabinet. If an extension cord was used, it should be reeled in and stored on top of the cloth scrap cabinet.

The machine should then be hinged back into its cabinet and the cloth cover placed back over it. The stool should be placed upside down on top of the machine. The area around the machine should be swept. If there is time, sweep other areas that look soiled as well. If the iron was used, be sure that its power supply cord is disconnected and placed in a loose coil on the ironing board around the base of the iron. The iron should always be placed on its base right where the power cord exits the tool. Never place the iron metal side down on the ironing board. Please do not wrap the cord tightly around the iron.

It is most important that the cloth cupboards are closed and locked with the key stowed on its hook behind the cupboards. If they are left open, valuable cloth belonging to the community will very likely be destroyed by geckos, lizards, and rats. If the scrap cloth section was used, be sure that the bins are organized neatly for the next user. Try to leave the scrap area neater than when you found it. Be sure the cloth covers are back over all the storage cabinets. Be sure to disconnect the fan/s and stow them appropriately. Before leaving the kuti, take a good look over the entire room, ensuring that everything is clean and organized. Before leaving, be sure all the lights are turned off.

11.3 Using the Sewing Machines

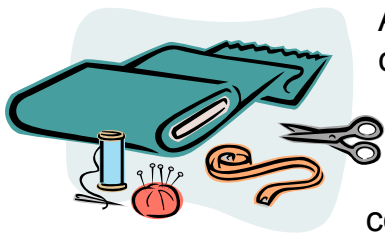


Each sewing machine has a clear plastic closeable pouch on a clip mounted on the wall directly behind the machine. This pouch contains the maintenance history of each machine. When the machine is in good repair, the sewing kuti monk will write and underline “WORKS WELL” as the last entry on the page. This indicates the machine is ready to use. If a machine is not working well, the problem will be described on the maintenance form. The sewing kuti monk may also place a larger sign on the machine itself indicating that it is temporarily out of service.

A very simple instruction booklet is kept in the sewing kuti’s cabinet. This explains basic machine operation through the use of simple diagrams and drawings.

11.4 Taking and Returning Cloth

11.4.1 Access to cloth



All cloth and accessories stored in the main three cloth storage cupboards and the seven large plastic storage bins on the floor to the right of those cabinets is accessible only through the sewing kuti monk. Normally, it is best to just come to the sewing kuti during dana service time when the sewing kuti monk is there to get what you need. One could also ask the monk to set up some other time to get together. The sewing kuti monk may find it acceptable for more senior monks familiar with the cabinet’s contents and organization to have access to the cabinets in the sewing kuti monk’s absence.

The cloth located in the scraps cabinet by the front door is always available for use. So too, all tools and small items such as press studs, zippers, etc. are also always available. When using these areas, please make it a personal determination to leave the area cleaner and more carefully organized than you found it.

11.4.2 Ongoing cloth sewing projects

The top shelf of main cloth storage cabinet # 2, the big middle cabinet, has been set aside for use in storing ongoing personal sewing projects such as partially made robes, bathing clothes, glot bags, and so forth. If one is storing an ongoing personal project in cabinet #2, it is okay to go into the cabinet to get that project for continuing work. However, please do not take cloth from the cabinet without permission from the sewing kuti monk. Please relock the cabinet immediately after use.

11.4.3 Returning Cloth

When returning any cloth item, please do not reshelv it yourself. Place it in the small plastic bin on the large wooden table or anywhere on the table. The sewing kuti monk will then process the item back into storage. If unlabelled cloth is left about in the kuti, the sewing kuti monk will consider it community property and deal with it accordingly. If there is some need to leave something about, please inform the sewing kuti monk as soon as is practicable.

11.4.4 The Miscellaneous or Pakinnaka Box

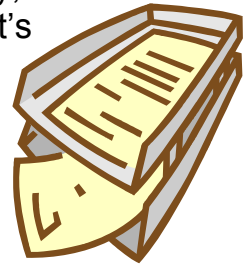
The Pakinnaka box is located on the second shelf of the scrap cloth cabinet by the door of the sewing kuti. It contains small constructed items like belt packs. Almost all the items are used. Any monastic can feel free to take what they wish from this box. Donating unused items is the best way to recycle them to other members of the Sangha.

12. OFFICE, LIBRARY & OTHER POLICIES

12.1 The Office

The office is the place of work for the abbots, secretaries and the guest monk. The morning is often very busy & hectic for them, so it does make their life easier if only those people who have official business are there in the offices. When people congregate and get into conversations in one of the offices or the hallway it can be distracting for those people trying to focus attention on getting their administrative work done. So please help make the lives of the people in the office more peaceful by only coming in when truly necessary.

The noise of even necessary discussions can be disturbing for the senior monk receiving guests, so please speak softly, in a composed manner, and always keep the door by the abbot's seat closed when he is teaching Dhamma. Even when the senior monk is not teaching Dhamma, it is best to keep the door shut so that the wind does not slam it shut. If the abbot (or a senior monk sitting on the abbot's seat) is receiving guests then do not use the door by his seat as the way to get in or out of the offices. If during that time there is a phone call for him or a matter requiring urgent attention then quietly open the door and kneel just inside the doorway.



It is important that the offices be locked whenever there is no one inside. There are valuable pieces of equipment kept there that could easily get stolen. After 4:30 pm the offices should only be used with permission from the senior monk. Whenever one leaves an office unoccupied for a while remember to turn off the lights and fans. It is especially important that the last one leaving the office before almsround lock both the front and back doors.

Do not store personal possessions in the office.

12.2 Library

12.2.1 Library hours

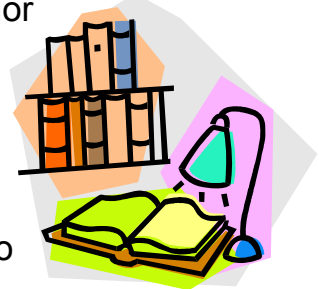
Sangha library hours are as follows:

Time	Period	Access
0500 – 0600	Sala-setup	Book/ tape librarians & computer manager only
0600 - 0700	Bindabaht	Laywomen only
0700 - 0750	Before meal	Monks, novices & pahkows
0930 - 1000	Dana service	Book/ tape librarians & computer manager only
1000 - 1630	Day time	Monks, novices & pahkows
1630	Afternoon drink	Library closes

Laymen should use the library in the men's dormitory.

12.2.2 Procedures for borrowing and returning books and tapes

- a) The library has 3 separate 'sign-out ledgers', so use the appropriate one to sign-out English books, Thai books and audio tapes.
- b) Up to four books and four tapes may be signed out at a time for use at one's kuti. If one has a special need to borrow more, one should ask permission from the librarian.
- c) Monks and novices only may take books to branch monasteries after obtaining permission from the librarian or senior monk first.
- d) Books should normally be returned within a month (three months if taken to a branch monastery). If you need a book for longer, you may return and re-borrow it.
- e) Laywomen may borrow up to two books and two tapes and should return them in two weeks.
- f) When returning books, sign them back in against the earlier sign-out entries and keep the books in the 'return box' (Tapes have a separate return box in the tape room). Please do not cross out the entry or directly re-shelve the book (even if you know where it goes) – this is done by the librarian.
- g) Please inform the librarian about books and tapes in need of repair.
- h) Any suggestions for new books or library improvements may be written in the 'suggestion book'.



12.2.3 Recharging batteries

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There is a communal supply of rechargeable batteries kept in the library. You may take some for your use from the “Charged” can and return them to the “Need Charge” box when they become weak. Please note that only the librarian is authorized to recharge batteries; this is to ensure it is done properly. If you need to recharge some specific size or your personal batteries you may request the librarian to help you.

12.3 General Policies

12.3.1 Spending the pansah at WPN

Anyone planning on spending the pansah at WPN should arrive no later than June 1st and stay on until one month after Pavarana day.

12.3.2 Personal computers and mobile phones

These are not allowed at WPN except for those belonging to abbots visiting from other monasteries. If you own one, then please deposit it in the office when you arrive.

12.3.3 Retreats

If one has been at WPN continuously for two months, one is allowed to go on retreat for two weeks. If having begun, one finds the retreat time unbeneficial, one has the option of ending early, but if while on retreat one is not keeping silence or is getting involved with external projects, then it is best to come off.

12.3.4 Trips into town

Please keep day trips into town to a minimum. One should take permission from the abbot before leaving the monastery. If one needs to get something from town then an order form must be filled out in Thai. These forms are kept in the abbot’s office and must be signed by the abbot or assistant abbot.

12.3.5 Storage policy

Ajahn Chah’s standard was that if you are leaving the monastery for longer than 5 days you took all your possessions with you. At WPN we follow the standard of one week, but there may be special exceptions for Sangha trips or business. In such a case, stack your belongings in a corner of your kuti or put them into a box, so if it is necessary another person can move in.

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If you are leaving the monastery and there are some possessions you wish to leave behind, then you may store them in a friend's kuti (but please be sensitive).

Personal belongings may not be stored in the bookstore, store room or any other public place in the monastery.

12.3.6 Postage

As samanas, we are encouraged to keep our letter writing and package mailing to a minimum.

In order to keep track of expenditure, there is a precise system of postage accounting. For every personal letter or package sent one must fill out all the information on the postal form. For example, one must indicate how one is sending the item (air/ economy air/ printed matter/ surface mail); the weight of the item and the cost. If one doesn't write one's name, then the item won't be sent. The serial number of the item on the postage sheet should also be written on the envelope so that the driver (who can't read English) can match the item with the written information. If it is to be sent by air then either stamp or write "Air Mail" on the envelope.



Any parcel costing more than 500 Baht needs permission from the abbot or assistant abbot. All parcels must be tied with a string. The cheapest way of sending books is at the "Printed Matter" rate. To get this rate no letters or other items should be included as part of the package and one must cut a sizable window in the package for verification at the post office. If one re-uses an old postal box, then it must be fully covered in brown paper and packaging tape.

Letters and parcels which are sent as part of the administrative duties do not need to follow the same procedure. They are collected in the guest monk's office and numbered, but one does not have to fill in a postal form. Official WPN letterheads or envelopes should not be used for personal communications.

12.3.7 Computers

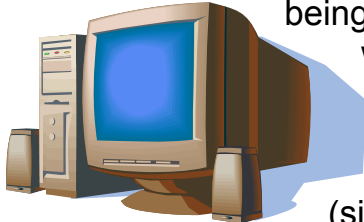
The computer in the office should be used exclusively for administration. The computer in the library is sometimes used for administration and sometimes is available for personal use.

For using the library computer, the hired secretary and Computer Manager have first priority. Second Priority is given to Sangha projects

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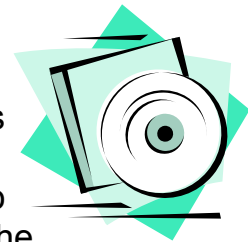
(which have been agreed upon in a Sangha meeting) and Sangha officials. Third Priority is for individual activities such as writing letters. People who wish to use the library computer can do so by booking a time slot on the sign out sheet for this purpose. The library closes at 4:30 pm and the computer is not available after that time.

The Computer Manager is the person who is responsible for the well-being of the computer. He decides which programs will be available on the computer, and is responsible for things as the layout of the computer. In order to keep the computer healthy, it is better not to install too many (similar) programs. This slows down the computer, might cause software conflicts or even damage hardware.



The Computer Manager can use the 'Administrateur' account. All members of the Sangha can enter the 'user' account. Users should only 'use' the computer, and not try to change it. Users are not allowed to install new programs or change other aspects of the software and hardware of this computer. They can however contact the Computer Manager if they have any suggestions.

People who know how to burn CD-Roms and have a need do so are allowed to enter the Access to the 'CD Burning' account. CD-Burning can cause serious damage to the computer. This is why only experienced people are given the password. Please keep it to yourselves. The password will be changed regularly by the Computer Manager.



To prevent problems with the computer and to keep it orderly and simple, please follow these guidelines:

1. Do not install new programs on your own.
2. Do not change the layout and settings of this computer on your own.
3. Save your files only in your own personal folder. (more on this subject below)
4. Do not delete any files from the hard disk, unless they are in your own folder.
5. If you think it would be useful to have some new program on this computer, please speak to the Computer Manager.
6. If you would like to change the layout or some of the settings of this computer, please speak to the Computer Manager.
7. Before burning anything to a CD-ROM, please ask for permission from the Computer Manager.
8. Be careful not to infect the computers with viruses. Use the antivirus software to scan floppy disks.

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Every member of the Sangha can make his own personal folder for saving his files on a hard disk.

To keep the hard disks simple, a few guidelines apply here:

1. The personal folder should be located in the 'Personal Files' folder.

2. The personal folder should carry your own name.

For example: Venerable Mahapunyo wants to save a file on the hard disk. He should save this file in the following location:

D:/Work/Personal Files/Mahapunyo

3. If you are working for a Sangha project, please store your files in an appropriately named folder in the 'Sangha Projects' folder.

For example: if you are working on a project for making the layout of a new chanting book, you could make the following folders and save the files in there:

D:/Work/Sangha Projects/Layout Chanting Book/

4. If you are working as a Sangha Official, please save your file in the appropriate folder in the 'Sangha Official' Folder on Drive D:

5. If you want to save a file only for temporary use, it's OK to save it in the following folder:

D:/Quick Save (temporary)/

This folder will be emptied regularly by the computer Manager. Please avoid saving files in other locations. This makes it easier to keep the hard drive ordered and tidy.

12.3.8 Phone & Fax use

Anyone wishing to make a long distance call or fax must first ask permission from the abbot or assistant abbot. Time the call with the timer provided and record the pertinent information in the log book. Please note whether the call was for monastery business or personal.



Long distance calls overseas or to Bangkok may be made by senior monks and secretaries for official and administrative purposes.

Long distance calls to one's family may be made a few times a year. If you are calling direct, then keep the

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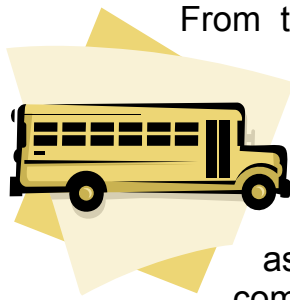
call under one minute and ask your family to ring back. If you are calling collect or using a phone card then still try to limit the call to between 10 and 20 minutes (10 minutes if speaking with a woman).

Varieties of phone cards are now available. It is much less expensive to use a phone card than to dial direct. So if your family wants to send you a gift, an international phone card is a good idea.

The phone is used for Sangha business in the morning, so all personal calls should be made after 12.00 noon.

Only monks and novices (with permission) are allowed to use the phone. Others residents may use it in an emergency, but normally should call from town.

12.3.9 Travel



From the point of novice ordination until after one's fifth pansah, the decisions concerning where and when one travels are mainly left up to the senior monks. They try to be even-handed and fair, considering what's best for that person and the Sangha as a whole. During this period of monastic life one may ask for permission to go to a particular place or completely leave it up to the senior monks. Either way one should accept and be content with whatever decision is made.

After five pansahs one may consult with the senior monks, but one is free to make the decisions concerning one's travel.

The domestic travel policy is as follows:

Seniority	Purpose	Mode & Payment
Theras	Monastery business	WPN pays for airfare
	Private travels	Depends on the situation. If invited on a trip, then those who make the invitation should also offer the cost of travel
Majjhimas & Navakas	Monastery business	WPN will pay for airfare when considered appropriate
	Private travels (includes tudong, going to branch monasteries, doing business in Bangkok)	WPN will pay for bus or train tickets. Occasionally wealthy parents offer funds to buy plane tickets for their sons, but out of consideration for those monastics from poorer

		backgrounds, all young monks should travel by the same mode. If your family comes to visit and you plan to travel with them, they may buy you any type of ticket they wish.
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The international travel policy:

- a) If the abbot sends a monk to an overseas branch monastery, then WPN will pay for the ticket.
- b) If a monk desires to go to an overseas branch and the abbot agrees, then the monk's family or lay supporters should pay.
- c) If a monk is invited by an overseas branch, then that monastery should pay the fare.
- d) If one is going to visit one's family, then the monk's family or lay supporters should pay. If the monk is a majjhima or thera and his family is unable to finance his trip home, then special funds may be available.
- e) In order to help create a more stable and tranquil community environment, and to ease the administrative burden of arranging people's travel plans, it is requested that visiting monks (particularly theras and majjhimas) do not come and go for short visits. If one does come to visit WPN then it is recommended that one please stay at WPN for at least one month.



12.4 Copying and Copyright Issues

12.4.1 Copying of copyrighted material by Sangha members



In certain circumstances Sangha Members may legally make copies of Copyrighted Works - photographs, pictures, articles, poems, parts of books, whole books, tape cassettes and video cassettes. (Computer Software is not included here and comes under a different category.)

By acting in accordance with these guidelines, Sangha members should be able to make copies of things they wish to copy, without incurring *parajika* doubts. However it is still be appropriate to exercise a sense of restraint in making copies. Where it is desirable to photocopy substantial portions of books or periodicals, or make copies of

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commercially produced cassettes, a senior monk (a teaching thera at WPN) should be consulted first.

- a) Sangha Members may, without permission of a senior monk, copy a portion of a copyrighted work (up to 10% of the whole work), for personal use, or in connection with their studies.
- b) If Sangha Members wish to copy a substantial portion (more than 10%) of a commercially produced periodical, book or cassette for personal use, or in connection with their studies, they should first consult a senior monk.
- c) Sangha Members may copy a reasonable portion (up to 10%) of a book or periodical for a layperson, or the whole of a book, periodical or cassette which is normally available for free distribution. In general, however, we limit the extent to which we make copies for laypeople of such things, so a senior monk should first be consulted.
- d) Sangha Members should not make an entire copy of a commercially produced book, periodical or cassette for laypeople. Laypeople can buy copies of such things for themselves. (In the past copyright holders have given permission for us to copy their commercially produced cassettes for example, but have specifically stipulated that copies not be made and given to laypeople who would otherwise be able to buy their own copies from the copyright holder.)
- e) When Sangha Members copy tapes made at WPN they should consult the senior monk (or the person who gave the talk) before sending the tape off the premises. This enables the person who gave the talk to have some idea of where their talks are being sent and under what circumstances.
- f) Librarians or tape librarians may copy part or all of a work for the library, another monastery's library or part of a work for a library user.

12.4.2 Computer software policy

a) Obtaining Software:

All acquisitions of software should be legal. Sangha Members should not accept illegally copied software offered by laypeople.

Software should be obtained commercially or second-hand in the proper manner which is generally accepted by copyright holders - i.e. when software is passed on to the monastery in the form of original disks and/or manuals and/or documentation, with an assurance that the original owner does not retain any copies for his own use.

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Sangha members should not ask laypeople to obtain software for the monastery which involves them making illegal copies.

If there are any doubts about the legality of any software, Sangha members should write to the copyright owner in order to clarify the situation and ask for guidance.

Sangha members may use an earlier version of a program provided that the monastery has obtained a later version of the program and is not using it (for example - when there are problems running the later version and one wishes to 'downgrade').

Software should be used on the basis of one program for one computer, unless the license agreement specifies otherwise or the copyright owner has given permission.

b) Software Register

A software register is kept indicating the status of all software at WPN, with information about when the software was obtained, from whom, licensed to whom, whether software is original or copied, copied from whom and by whom. This helps to keep track of the situation and makes copying software a conscious act which is collectively witnessed. All new acquisitions of software should be registered.

c) Copying Software

The Copyright Law of Thailand (1994) allows in certain circumstances copying of copyrighted works - photographs, pictures, articles, poems, parts of books, whole books, tape cassettes and video cassettes. Computer Software comes under a separate category - Section 35.

According to the Copyright Law, Software may be copied subject to the following:

Provided the act against the computer program "does not conflict with the normal exploitation of the copyright work by its owner" – i.e. the copying must not be of an amount or number greater than that which would be considered to adversely affect the benefit that the copyright owner would expect to receive.

Provided the act against of a copyrighted work "does not unreasonably prejudice the legitimate right of the owner of the copyright" - e.g. where free distribution of a large number of copies would definitely decrease or limit the opportunity for the copyright owner to reap the benefit of selling as many books or periodicals as he/she would otherwise wish.

Thai law allows copying of software to be done “for the benefit of the owner of the copy of the computer program”, however WPN can be viewed in this case as a corporate entity which purchased a copy of the software in order to use it in the monastery. So WPN should consult the Software Manufacturer or Copyright Owner to get permission to use the software on more than one computer, or to negotiate an adjustment in the price of the software for doing so (i.e. to purchase a site license)”. Hence WPN cannot be classed as an individual ‘owner of the copy of the computer program’ since it is a corporate body. This allowance does not apply to corporate users. Thus, software should only be used on a single computer at WPN unless permission is obtained from the copyright holder. Such permission should be recorded in the Software Register.

Software which has been properly acquired may be copied for the purpose of making a reasonable quantity of backup copies for maintenance or the prevention of loss.

Software which has been properly acquired may be adapted as necessary for use.

Copies of software which has been properly acquired should not be made for or by people outside of WPN, except for shareware and freeware.

There are no exceptions in Section 35 of the Thai Copyright Law for Librarians and Teachers.

13. CARING FOR SICK MONKS

If anyone in the monastery is becomes sick his Dhamma friends should look after and nurse him. They should not neglect this duty. The Buddha expressing concern for a sick bhikkhu, said:

“O bhikkhus, you have neither mother nor father, so if you do not nurse each other, who else will nurse you? If any bhikkhu wishes to serve me, then let that bhikkhu nurse a bhikkhu who is ill. If there is an upajjhāya, acariya, *saddhivihārika* or *antevāsika* of a sick bhikkhu, then let them nurse him until he recovers or dies. If there are none, other bhikkhus with the same upajjhāya or acariya should nurse him. If a sick bhikkhu comes along, let the Sangha nurse him.”



If a monastic does not come out for almsround, then first check the whiteboard to see if he is fasting. If his name is not written there, then either of the two monastics who sit on either side of him should go to check on his condition. They should agree on who will go and then go to his kuti after almsround. If the monk is sick, but able to walk it is best if he comes to the sala to eat. If he is unable to go to the sala then a friend should bring some food to him at his kuti. Whatever reason it was that he missed almsround, the friend should inform the senior monk.

If the monastic needs professional care then the senior monk should make arrangements for him to go to see a doctor or stay at a hospital. If the illness is less serious he should appoint someone to nurse him in turn. There are however, monastics who are skilled in nursing and others who are not. If the illness is a serious one, it is proper to choose people who are experienced. The monastics chosen should accept the responsibility and watch closely over the sick person. Others can assist in other ways, such as washing bowls, boiling water and washing robes.



It is usually uplifting for a sick monastic if other people in the monastery come to say hello, ask about his condition, and rouse a sense of urgency with a talk on the Dhamma. One to be selected as a nurse should have the following good qualities: he is experienced with

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medicines, he knows what will aggravate the disease and what will not, he brings the sick monastic only those things which will not aggravate the disease, he removes the things which do aggravate it, he is one who is not averse to the filthiness produced by disease (excrement, urine, sweat, pus, vomit and stench), he is not covetous (for some material reward, praise or other status; thinking. "This monk has many lay supporters. If I look after him, they may support me well."), and he has *metta* (a gentle, compassionate and caring attitude towards the sick monk.)

The people nursing should keep the sick monastic's kuti clean and well aired. Help the patient remain comfortable by arranging a soft mattress. Normally it is not allowed for monks to sleep on cotton mattresses, but



there is an exception when sick. There should be a cotton mattress in the storeroom especially for the sick monks. Make sure the bedding and the robes are clean and well aired. Especially for someone with a fever, the bedding can quickly become dirty with sweat and should be changed and washed regularly. Being wiped

down with a damp rag is comforting for a feverish person and (when not suffering from a fever) a hot shower is very therapeutic. There should be two spittoons for urinating, rinsing cups, etc. Offer to massage the feet and body of the sick monastic.

A monastic who is sick knows that he is a burden to his friends in the Dhamma, so he should make himself easy to nurse, not doing or eating anything which would prevent his body's recovery. He should take medicines easily, and clearly explain the condition of his illness to the nurse. He should be patient and bear painful feelings without complaining. Sāmaneras and pahkows should be nursed in the same way as bhikkhus.

Friends in the Dhamma who become sick while living in another place should also be cared for if needed. If it is during the Rains retreat, they should be nursed according to the Buddha's allowance of *sattāha* (seven nights away from the monastery).

14. TOILETS & TRASH

14.1 Toilets

It is a common saying of the *Kammatthana Krooba Ajahns* that if you want to know what the standard of practice is of the monks at a particular monastery, then look at the toilets. If they are impeccably clean then it is possible that the monks are practicing diligently.



In the Cullavagga it states:

"Whoever goes to a toilet should, while standing outside, clear his throat. The one sitting inside should also clear his throat. Having put aside the (upper) robe on a bamboo pole or a cord, one should enter the toilet properly and unhurriedly. (At present, there is no need to remove one's upper robe before entering a restroom outside of a monastery.)"

"One shouldn't pull up one's lower robe while entering. One should pull up one's lower robe while standing on the toilet-shoes (foot rests). One shouldn't groan/grunt while defecating. One shouldn't defecate while chewing tooth-wood. [Comy: This rule applies wherever one may be defecating, and not just in a restroom.] One shouldn't defecate outside of the toilet. One shouldn't urinate outside of the urinal. One shouldn't spit into the urinal. One shouldn't wipe oneself with a rough stick. One shouldn't drop the wiping stick into the cesspool. One should cover oneself (with one's lower robe) while standing on the toilet-shoes (foot rests). One shouldn't leave hurriedly. One shouldn't leave with one's lower robe pulled up. One should pull it up while standing on the rinsing-room shoes. One shouldn't make a smacking sound while rinsing. One shouldn't leave any water remaining in the rinsing scoop."

"If the toilet is splattered it should be washed. If the basket/receptacle for wiping sticks is full/ the wiping sticks should be thrown away. If the toilet is dirty it should be swept. If the outer corridor ... the yard ... the porch is dirty, it should be swept. If there is no water in

the rinsing jar/ water should be poured into the rinsing jar."

—Cv.VIII.10.3

"If there is water, one should not not rinse after having defecated. Whoever should not rinse: an offense of wrong doing."—Cv.VIII.9 [Comy: If there is no vessel to dip in the water/ that counts as "there being no water."]

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

"Not being ill, I will not defecate or urinate while standing, a training to be observed.
Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.
Not being ill, I will not defecate, urinate or spit in water: a training to be observed." – Sk. 73, 74 & 75 (See BMC I p. 509 for explanation)

While defecating or urinating one should not read Dhamma books. Toilet paper clogs the cesspool, so please do not use it in the communal toilets. Before leaving, stop and make sure the excrement has been completely flushed away. If the toilet is a sit down type, keep the seat clean and dry by lifting it up when flushing and then put it down afterwards. If there is any remaining excrement stuck on the toilet basin, use a brush to clean it. If one has diarrhea and the excrement has splashed out of the toilet, then thoroughly rinse the surrounding walls and floor. Refill the water bucket. Wash away any dirty footprints from the floor. Close and latch the door when leaving and make sure to turn off the light.

Please do not leave personal belongings in or around the toilet or shower block. Everything left there is considered communal.

14.2 Trash

Given the large size of the community, it's important to keep the trash to a minimum. Anything that is able to be recycled (cans, bottles, glass) should be put in the recycling bin by the cleaning shed. Anything that is burnable should be put in the burning basket at the back of the sala or the burnables bin by the cleaning shed. This includes those eating almsfood on Ruam Sahng alms-route.



After the meal: Yoghurt pots should either be stacked together so that they take up less space in the pit, or washed out and put in the recycling bin. Tetrapack (milk) cartons are not recyclable. Please don't put them in the spittoon so they get wet because this makes them even more difficult to burn. Otherwise, our trash-pits fill up exceedingly quickly.

People eating food on Ruam Sahng almsround should follow these same standards.

At tea-time: All recyclables (plastic tubs & bottles, glass jars & bottles, steel cans) should be put in the recycling bucket at the back of the outside sala, and this bucket/garbage bag should be taken to the main recycling bin at the cleaning shed by the sala everyday when it's full. Burnables (paper, cardboard, tetrapack cartons, plastic-foil bags from creamer and instant coffee etc.) go in the burning bucket at the back of the outside sala, and should be taken to the main burning bin at the main sala when this is full. Anything which cannot be burnt or recycled (teabags, soggy tissue, most of the contents of the spittoons) can be thrown in the pit by the outside sala.



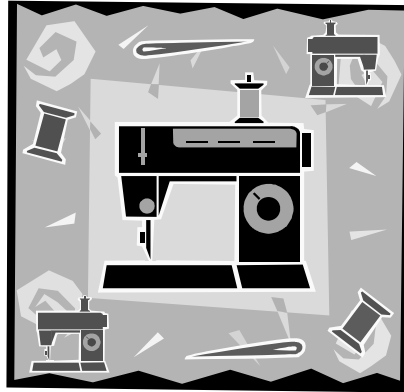
15. SANGHA OFFICIALS

15.1 Sewing Kuti Master's Duties

15.1.1 Maintaining building cleanliness and organization

The sewing kuti and cement apron around the outside of the kuti should be swept out once every day or two. Once a week, the floor should be damp mopped. Once a week, the ceiling and walls, including the metal screens, should be swept down.

At the end of each work day, all the machines should be covered by the cloth covers with that machine's stool upside down on top. The cloth curtains over the three smaller storage cabinets should be down, fully covering the front of each cabinet. All tools should be put away. Clutter should be put away or neatly stacked for another work day. All plastic bins should be placed in their allotted positions in the back corner. All lights should be in good working order and off. The iron should be placed on its bottom on the ironing board with the cord loosely looped around it. All power supply cords, extension cords, and desk lamps should be stowed away.



The sewing kuti monk should frequently check each machine for dirty conditions such as lint or mold and clean them up as needed. Similarly, all cloth, scrap, and tool inventories should be maintained in a neat and clean condition. All tool drawers should be regularly inspected and cleaned.

All cabinets have moats at each leg to prevent ant invasion. These moats should be checked regularly and topped up with talcum powder or the appropriate fluid. All cabinet contents should be removed and inspected for ant activity as per need.

15.1.2 Monitoring access to cloth

It is the sewing kuti monk's chief responsibility to protect and equitably distribute the Sangha's available cloth. To that end, all unused new cloth should be stored in the three main storage cabinets or in the large plastic bins adjoining the cabinets. These storage areas are for the use

of the sewing kuti monk only, except for the top shelf in cabinet #2 where monastics may store ongoing personal projects. Sangha members need to ask the sewing kuti monk to take care of their cloth needs.

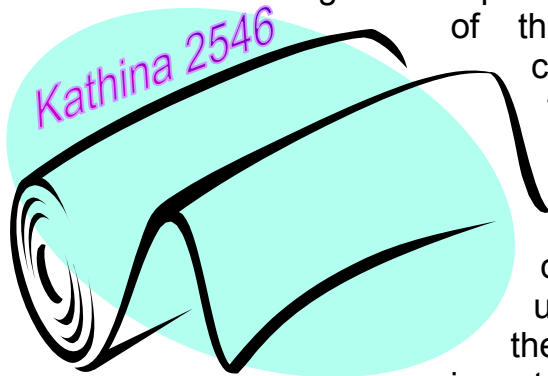
The sewing kuti monk may give permission at his discretion to another monk to access the cloth, but in so doing the sewing kuti monk retains full responsibility for the safety and maintenance of the cloth. This kind of permission thus should be given sparingly, with prudence and care.

15.1.3 Maintaining cloth inventories and organization

It is the sewing kuti monk's responsibility to be knowledgeable about the availability of all the various items. If some item begins to run low, it is his responsibility to make a note of it.

Conversely, when inventories of cloth are clearly in excess of what could be used by the Sangha, the sewing kuti monk should speak about the matter to the abbot. Usually this results in arranging the movement of this cloth to WPP, other branch monasteries or giving it to other needy members of the larger Sangha of the four quarters, such as those practicing in Laos.

During the period following Kathina, all Kathina cloth should be clearly labeled and clearly sequestered from the other cloth stores. Only those members of the Sangha who spent the pansah at WPN may make use of this cloth, except under special circumstances. All those who spent the pansah here and subsequently leave the Wat relinquish their Kathina rights to the cloth unless they inform the sewing kuti monk or a senior monk of their intention to use some of that cloth. At the end of the cold season when these inventories become available to the presently existing population of the Wat, that amount of cloth clearly in excess of what is needed to take care of community needs over the next year should be moved on as soon as possible.



All cloth should be carefully organized so inventories are visibly and easily apparent. Items such as robes, work sabongs, bathing cloths and angas should be measured and labeled with their dimensions. In this way only those items actually fitting the dimensions of the requesting monk need be removed from the cabinet.

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Cloth cleanliness should be carefully monitored. New white cloth seems very susceptible to black mold growth. This cloth should remain sealed in plastic as much as possible. If cloth is ruined by black mold, it should be removed from the main cabinets shortly after that discovery is made. All attempts should be made to preserve the useful integrity of the Sangha's cloth.

15.1.4 Maintaining the machines

Each machine should be thoroughly inspected about once a month. Practice seams should be sewn to make sure everything is working properly. If a machine needs work, it should be done as soon as possible thereafter. If parts need to be purchased, this should be done through the normal requisition process. When requesting parts, it is best to proffer an old part of the type being ordered, preferably in a sealed clear plastic bag so that this can be taken to the store to be compared with the new part.

Each machine should be oiled when needed by the sewing kuti monk, a knowledgeable and experienced monk or a professional technician. Directions are available in the booklets in the small glass front cabinet.

A supply of perhaps twenty bobbins wound with brown thread and five wound with white thread should be maintained in the bobbin drawer in the white metal cabinet.

15.2 Dyeing Shed Master's Duties



It is the responsibility of the person looking after the dyeing shed to prepare the robe washing water on robe washing day. This entails making genkanoon chips, soaking them in water in the wok and lighting the fire. The lighting of the fire should be timed so that the water is boiling when the monks return from almsround.

The dyeing shed master should check that the wok is thoroughly cleaned out after washday. Any remaining wash water should be taken out, and if it is suitable for use, may be stored. Then the chips should be taken out and scattered on the ground near the bathing area. The wok should be scrubbed with a brush and rinsed out. When finished, if the oven is still hot, some water should be put back in the wok to protect it.

The dyeing shed is a communal area, so firewood and washing water should not be used without the permission of the senior monk or the dyeing shed master's knowledge.

Sweep the area around the dyeing shed and the woodshed and the paths leading there.

Look every day to see if termites are getting into the wood stacks. Remove any leaves from the moats that protect the wood stacks and keep them topped up with oil. The oil-soaked rags protecting some of the wood stacks need to be regularly re-soaked.

Keep the dyeing shed clean, free from cobwebs, dirt, dust, hair and leaves. Periodically wash the floor and tables. Make sure all buckets, galamangs, water filters, dippers, candles, brooms, clothespins etc. are neatly stored, put away or hung up in the appropriate places. If people's failure to clean up is a constant problem, bring it up with the guest monk or senior monk so that they can remind the laymen or Sangha.

Keep an eye on the communal supplies of toiletries and washing powder, and replenish them from the storeroom when necessary.

If someone leaves personal belongings, store them in the room. If after

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three days no one claims them then return them to the store room, give them away, throw them away, or if it is a usable bathing cloth add it to the communal supply.

Keep a supply of communal bathing cloths neatly folded and hung on the bamboo pole. There should be some for monastics and some for white ones for pahkows and laymen. If a layman tries to bathe naked or in his underpants, lend him a white bathing cloth.

If the water jars have dirt or hair in them then wash them out and refill them. If they have mosquito larvae or bloodworms in them, then follow the procedure explained in the dyeing shed section.

If machetes or knives are dull, then sharpen them or ask Por Sing (via Tan Ajahn) to do it.

Keep the kerosene lanterns in working order, or if they are broken give or throw them away.

Replenish the first-aid supplies if needed.

Keep some *Supercross* or *Essence* (liquid laundry detergent) in the room for ajahn's use.

If toothwood is brought in then announce it to the Sangha and divide it up fairly.

If there are containers of genkanoon dye that are unlabelled or belong to a person no longer living at WPN, then that can be given away, saved for Kathina, or used for robe washing water.

15.3 Kuti Master's Duties

15.3.1 General duties

- a) Keep track of which kutis are vacant and which kutis are occupied by whom, using the white board at the back of the sala.
- b) Check empty kutis from time to time, clean inside and surrounding area. Remove abandoned items leaving only an altar, candles, incense, matches, broom and spittoon.
- c) Keys for locked kutis are kept in the office, and should always be labeled to avoid confusion.
- d) If any repair work needs to be done, inform the senior monk. If people leave for a short time (a few days or a week depending on the situation) they are usually allowed to keep their kuti. If they are gone longer than that, the kuti must be emptied and given up.



15.3.2 Duties related to visiting monks

- a) Receive him in accordance with the Vinaya (Kiccavatta). This is the duty of all monks in the monastery, not just the kuti master.
- b) Ask him his number of pansahs, where he's from and how long he wishes to stay.
- c) Explain the status of agantuka monks. If he is from a WPP branch or reputable forest monastery he can sit in line according to his seniority. Otherwise visitors sit at the end of the line as long as the abbot sees fit.
- d) Explain the daily-routine.
- e) Arrange a kuti suitable to his number of pansahs or other suitable considerations.
- f) Take him to his lodging helping him carry his mat, pillow, blanket, water and requisites, or delegate somebody else to do this. The kuti he is taken to should be ready to move into in every way; clean, neat and swept. If the visiting monk is senior, and especially if he is Thai, unpack his bowl for him and neatly fold and arrange his requisites. Ask him if there is anything he needs. Small requisites (soap, toothpaste etc.) can be gotten from the store at the appropriate time. Larger requisites (glot, robes etc.) need the permission of the senior monk.

15.4 Book Librarian's Duties

15.4.1 Daily duties

- a) In the morning during sala set-up, unlock library and tape room doors.
- b) Wipe the tables, dust the shelves with the feather-duster, and sweep the floor.
- c) Set batteries for re-charging, if required.
- d) Lock the tape room before leaving for alms round.
- e) After the meal reshelv all books from the "Return Box".
- f) Tidy and organize all books and magazines that became out of order the previous day.
- g) Before the afternoon drink, make sure the wooden window shutters are closed and that the doors to the library are locked.

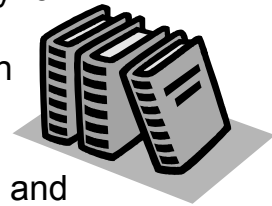


15.4.2 Other duties

- a) Every "Sala Cleaning Day" on the day after wan pra, clean the altar, the windows (including the external metal bars) and sweep and mop the floor. Clean cobwebs and check for termites in shelves. Empty all dustbins.
- b) Monitor the "Sign-out Ledger." When someone returns a book they should sign it in again. When you see this, take a straight edge and draw a line across the page through the place where the person signed out the book.
- c) Before accepting a book for the library, determine if it is suitable to keep at WPN. Generally, all Forest Tradition and Theravada Buddhism books are okay and don't need to come before the Sangha for approval. Also, any obviously inappropriate books can be rejected and given away without consulting the Sangha. However, any "in-between" books that you are not sure about (e.g. a reference book or psychology book) should be brought before the Sangha (perhaps at tea time) to decide whether to keep it according to the pre-established Sangha voting procedure.
- d) For all new books that are accepted to the library, stamp with the WPN address stamp once on the front cover, once on the back cover, and then use tape to attach the proper label. If possible, put the label on the side of the book, so the label is visible on the shelf. Please study the various library categories and be accurate with the proper labels. For example, a book by Ajahn Maha Boowa would not go under "Theravada Buddhism" or "Meditation"

but under “Ajahn Maha Boowa.” Categories such as “Popular Western Buddhism,” “Buddhist General Surveys,” “Theravada Buddhism,” “Meditation,” and “Left Brain Buddhism” necessarily overlap somewhat. Study what types of books are already in each section to know where to place a new book. Also, it is important to be knowledgeable about the Pāli Canon and related works in order to classify these books properly.

- e) Any new books or magazines donated to the library can be put in the “New Books” section for about one month before being put on the regular shelves.
- f) If a monk or novice puts a book in the library for general use that is their personal copy (usually with their name written inside the front cover), if they wish to, they may remove or give away that book at a later date.
- g) If there are any new books to be ordered, consult the publications brochures and follow the instructions to make an order. Keep the brochures for the main publishers in a folder. All books purchased by the library should be approved by the abbot. Usually, books only are purchased once or twice a year, and only for Theravada books otherwise not possible to get.
- h) From time to time each week, pick one section in the library and neatly reorganize it. Put all the books by the same author together, place all the books of a similar height next to each other, and make sure this is proper spacing on the shelves.
- i) Keep an eye on the books in the “Sign-out Ledger” and on the shelves to make sure books do not disappear.
- j) Occasionally visit the laymen’s library to organize the books there, note any missing books and remove extra books left behind by visitors.
- k) Any initiative to remove or give away library books should get prior Sangha approval.
- l) Familiarize yourself with the international and Thai copyright laws (read section on “Copying and Copyright Issues” above).
- m) Photocopied books may not be taken for use at other monasteries.
- n) There is a file cabinet in the back tape room for any unbound printed materials.
- o) All newsletters, journals, magazines, etc. have a proper folder or shelf in the library. Please try to keep these materials well organized because once they become disorganized they become difficult to find.



Keeping the library clean and orderly on a daily basis make the librarian's job more simple, easy and enjoyable to do, and is much appreciated by the community.

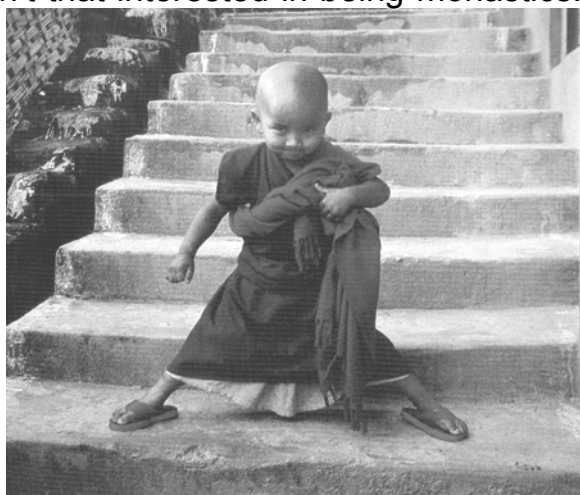
16. KORWAT: LEGACY OF THE KROOBA AJAHNS

16.1 “Toilets on the Path”, by Luang Por Chah

Introduction by Tan Ajahn Jayasaro

The following talk was originally given in the Lao language and translated into Central Thai for Luang Por Chah’s biography ‘*Upalamani*’. It’s a very powerful talk and why I was particularly keen to include this in the Thai biography and a certain amount of it in the new English version is that nothing quite like it exists in English translation. Most of the work that has been done has focused on the meditation and wisdom teachings. In fact in daily life at *Wat Pah Pong* those types of Dhamma talks were really quite infrequent and very much treasured when they were given. But the daily kind of instruction and most of the talks were on what we call ‘korwat’ – monastic regulations, emphasizing the sīla side of practice.

Part of that probably has to do with the fact that forest monasteries, particularly Ajahn Chah monasteries twenty years ago, were of a very different composition, a different nature than they are these days because of the large number of novices. The teenage novices would tend to be very energetic and boisterous and would affect the atmosphere of the monastery quite significantly, as you can imagine. That’s the reason why work projects were so predominant in monasteries those days. Abbots had the problem of trying to administer a community in which as much as half of the members weren’t that interested in being monastics. Monks of my generation have a lot of stories of naughty novices, difficult, obstreperous and obnoxious novices. Although at WPP the percentage of novices was somewhat less, they did have an influence, together with temporarily ordained monks, or monks who were hanging out not really knowing why they were there - ordaining as a gesture to show gratitude to their parents.



I was surprised when I first went to WPP expecting a boot camp – a really tough kind of monastery. Certainly there was that, but what surprised me was the number of monks and novices, who didn’t seem to appreciate what was going on, and weren’t that committed to the training

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Ajahn Chah was giving. This meant that many of the talks given stressed 'korwat *patipada*' rather than being refined talks on the nature of samadhi & jhāna etc. The kind of rhythm you would find in monasteries – whether it was WPP or a branch - was that you would have a storming *desana* that would blow everyone over and leave people shaking. Then things would be really strict for a few days. Then it would gradually deteriorate until one or two things happened that were really gross and you knew there would be one of these rousing *desanas*. So you would then brace yourself. Then the same pattern would start again.

Ajahn Chah gave the strongest and best of this particular genre of monastic discourse. This talk is particularly strong. What's remarkable about it is that this wasn't given in his so called early days, in his forties or fifties, when he was still very vigorous and strong, but actually towards the end of his teaching career - when the abiding image of Ajahn Chah among western monks was of this grandfatherly figure...but that was very much of a simplification. The kind of Ajahn Chah you see in photographs in books, smiling and kind, was certainly one Ajahn Chah, but it was not the whole story. I think this talk gives quite a good impression of that.

It's very difficult to render the tone of one of these talks. With Dhamma talks there is the content of what's being said, but there are also all sorts of non-verbal things going on, as well as the whole background of the relationship between a teacher and his students. This is something of course which doesn't appear in print. For someone who has never lived in a forest monastery with a Krooba Ajahn, when they listen to one of these talks it can seem to be a rather hectoring and bullying kind of talk, over the top and a bit too much. So you really have to try to put yourself in that position of living in a forest monastery where things are starting to go downhill a bit and it's time for the teacher to get people back on track.

Luang Por's desana

There isn't much work needs to be done at the moment, apart from Ajahn Liem's project out at the dyeing shed. When it's finished, washing and dyeing robes will be more convenient. When he goes out to work, I'd like everyone to go and give him a hand. Once the new dying shed is finished there's won't be much else to do. It will be the time to get back to our practice of the observances, to the basic monastic regimen. Bring these observances up to scratch. If you don't, it's going to be a real disaster. These days the practice of the observances related to lodgings, the '*senāsanā vatta*' is particularly dreadful.

I'm beginning to doubt whether or not you know what this word *senāsanā vatta* means. Don't just turn a blind eye to the state of the kutis that you

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live in and the toilets that you use. Laypeople from Bangkok, Ayudhaya, all over the country, offer funds for our needs; some send money in the post for the monastery kitchen. We are monastics, think about that. Don't come to the monastery and become more selfish than you were in the world – that would be a disgrace. Reflect closely on the things that you make use of every day: the four requisites of robes, almsfood, dwelling place and medicines. If you don't pay attention to your use of these requisites you won't make it as a monk.



Have some consideration for the feelings of the donors.

The situation with regard to dwelling places is especially bad. The kutis are in a dreadful state. It's hard to tell which ones have got monks living in them and which are empty. There are termites crawling up the concrete posts and nobody does anything about it. It's a real disgrace. Soon after I came back I went on an inspection tour and it was heartrending. I feel sorry for the laypeople who've built these kutis for you to live in. All you want to do is to wander around with your bowls and glots over your shoulders looking for places to meditate; you don't have a clue how to look after the kutis and Sangha property. It's shocking.

On my inspection tour I saw pieces of cloth that had been used in the kutis, and then thrown away – still in good condition. There were spittoons that had been used and not properly stored. In some places people had pissed in them, and then not tipped the urine away. It was really disgusting; even laypeople don't do that. If you practitioners of Dhamma can't even manage to empty spittoons, then what hope is there for you in this life?

People bring brand-new toilet bowls to offer. I don't know whether you ever clean them or not but there are rats going in the toilets to shit, and geckos. Rats, geckoes and monks – all using the place together. The geckos never sweep the place out and neither do the monks. You're on the same level as they are. Ignorance is no excuse with something like this. Everything you use in this life are supports for the practice.

Ven. Sariputta kept wherever he lived immaculately clean. If he found somewhere dirty he would sweep it with a broom. If it was during almsround then he'd use his foot. The living place of a true practice monk

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is different from that of an ordinary person. If your kuti is an utter mess then your mind will be the same.

This is a forest wat. In the rainy season, branches and leaves fall to the ground. In the afternoon, before sweeping, collect the dead branches in a pile or drag them well into the forest. Sweep the borders of the paths completely clean...If you're sloppy and just work and sweep in a perfunctory way then the kutis and paths will be completely ruined. At one time I made walking meditation paths to separate the paths leading to the kutis. Each kuti had its own individual path. Everyone came out from their kuti alone, except for the people out at the back. You'd walk straight to and from your own kuti so that you could look after your own path. The kutis were clean and neat. These days it's not like that. I invite you to take a walk up to the top end of the monastery and see the work I've been doing on the kuti and surrounding area, as an example.

As for repairing the kutis: don't put a lot of work into repairing things that don't need to be repaired. These are dwellings of the Sangha which the Sangha has allotted to you. It's not right to make any changes to them that take your fancy. You should ask permission or consult with a senior monk first. Some people don't realize what is involved and overestimate themselves; they think they are going to make an improvement, but when they get down to it they make something ugly and awkward. Some people are just plain ignorant. They take hammers and start banging nails into hardwood walls, and before they know it they've destroyed the wall. I don't know who it is because as soon as they've done it the culprits run away. When someone else moves in it looks awful.

Carefully consider the link between a clean, orderly and pleasing dwelling place, and meditation practice. If there's lust or aversion in your mind try to concentrate on that, hone in on it, meditate on it, wear away the defilements right where they occur. Do you know what looks pleasing and what doesn't? If you're trying to make out that you don't then it's a disgrace and you're in for a hard time. Things will just get worse day by day. Spare a thought for the people who come from every province in the country to see this wat.

The dwelling of a Dhamma practitioner isn't large; it's small but clean. If a Noble One lives in a low-lying area then it becomes a cool and pleasant land. If he goes to live in the uplands then those uplands become cool and pleasant. Why should that be? Listen to this well. It's because his heart is pure. He doesn't follow his mind, he follows Dhamma. He is always aware of his state of mind.

But it's difficult to get to that stage. During sweeping periods, I tell you to



sweep inwards towards the middle of the path and you don't do it. I have to stand there and shout "Inwards! Inwards!" Or is it because you don't know what 'inwards' means that you don't do it? Perhaps you don't. Perhaps you've been like this since you were kids – I've come up with quite a few theories. When I was a child I'd walk past people's houses and often hear parents tell their kids to shit well away

from the house. Nobody ever did. As soon as they were just a small distance from the house that would be it. Then when the stink got bad everyone would complain. It's the same kind of thing.

Some people just don't understand what they're doing; they don't follow things all the way through to their conclusion. Either that or else they know what needs to be done but they're too lazy to do it. It's the same with meditation. There are some people who don't know what to do and as soon as you explain to them they do it well; but there are others who even after it has been explained to them still don't do it — they've made up their minds not to.

Really consider what the training of the mind consists of for a monk. Distinguish yourselves from the monks and novices that don't practice, be different from laypeople. Go away and reflect on what that means. It's not as easy as you seem to think. You ask questions about meditation, the peaceful mind and the path all the way to Nibbana— but you don't know how to keep clean the path to your kuti and toilet. It's really awful. If you carry on like this then things are going to steadily deteriorate.

The observances that the Buddha laid down regarding the dwelling place are concerned with keeping it clean. A toilet is included amongst the *senāsanā* — in fact it is considered to be a very small kuti — and shouldn't be left so dirty and slovenly. Follow the Buddha's injunction and make it a pleasant place to use, so that whichever way you look there's nothing offensive to the eye.

Aow! That little novice over there. Why are you yawning already? It's still early in the evening. Are you usually asleep by this time or what? Nodding backwards and forwards there as if you're on the point of death. What's wrong with you? The moment you have to listen to a talk you get groggy. You're never like this at the meal time I notice. If you don't pay any attention then what benefit are you going to get from being here? How are you ever going to improve yourself?

Someone who doesn't practice is just a burden on the monastery. When he lives with the teacher he is just a burden on the teacher, creating difficulties and giving him a heavy heart. If you're going to stay here then make a go of it. Or do you think you can just play around at being a monk? Take things to their limit, dig down until you reach bedrock. If you don't practice, things won't just get better by themselves. People from all over the country send money for the kitchen, to see to your needs, and what do you do? You leave the toilets dirty and your kutis unswept. What's this all about?

Put things away, look after them. You're pissing into the spittoons and leaving them right where you used them. If you have a mosquito net you don't like, don't just throw it away. If the laypeople were to see that they would be disheartened: "However poor we are, whatever the hardships might be, we still managed to buy some cloth to offer to the monks. But they're living like kings. Really good cloth without a single tear in it thrown away all over the place." They would lose all their faith.

You don't have to give Dhamma talks to proclaim the teachings. When laypeople come and they see that the monastery is clean and beautiful, they know that the monks here are diligent and know their observances. You don't have to flatter or make a fuss of them. When they see the kutis and the toilets they know what kind of monks live in the wat. Keeping things clean is one part of proclaiming Buddhism.

While I was a young novice at Wat Ban Gor a *vihara* was built and they bought over a hundred spittoons for it. On the annual Pra Vessandara *ngan* when there were lots of visiting monks, the spittoons were used as receptacles for betel juice. This *ngan* is a festival of merit-making to commemorate the last life of the *Bodhisatta* himself remember, and yet when it was over the dirty spittoons would just be stashed away in odd corners of the hall. A hundred spittoons, every one of them full of betel juice, and none were emptied. I came across these spittoons and I thought "if this is not evil then nothing is". They filled them with betel juice and left them there until the next year; then they'd pull them out, scrape off enough of the dried crud to make them recognizable as spittoons and start spitting in them again. That's the kind of kamma that gets you reborn in hell! Absolutely unacceptable. Monks and novices who act like that lack any sense of good and bad, long and short, right and wrong. Acting in a lazy and shiftless way, assuming that as monks and novices they can take things easy — and, without realizing it, they turn into dogs.

Have you seen them: the old people with grey hair who pay homage to you as they lift up their bamboo containers to put rice in your bowl? When they come here to offer food they bow and bow again. Take a look at

yourself. That's what made me leave the village monastery: the old people coming to offer food and bowing over and over again. I sat thinking about it. What's so good about me that people should keep bowing to me so much? Wherever I go people raise their hands in añjali. Why is that? In what way am I worthy of it? As I thought about it I felt ashamed — ashamed to face my lay supporters. It wasn't right. If you don't think about this and do something about it right now, then when will you? You've got a good opportunity and you're not taking it. Look into this matter if you don't believe me. Really think it over.



I've mentioned *Chao Khun* Nor of Wat Tepsirin in discourses before. During the reign of King Vajiravudh he was a royal page. When the King died [in 1925] he became a monk. The only time he ever left his kuti was for formal meetings of the Sangha. He wouldn't even go downstairs to receive lay guests. He lived in his kuti together with a coffin. During his entire monastic life he never went on tudong. He didn't need to, he was unshakeable. You lot go on tudong until your skin blisters. You go up mountains and then down to the sea and once you get there you don't know where to go next. You go blindly searching for Nibbana with your mind in a muddle, sticking your nose in every place you can. And wherever you go, you leave dirty toilets behind you – too busy looking for Nibbana to clean them. Are you blind or what? I find it amazing.

There's a lot more to enlightenment and Nibbāna than that. The first thing is to look after your dwelling place well. Is it necessary to compel everyone to do this, or what? If you're not really stubborn and recalcitrant then it shouldn't have to go that far. At the moment the people who do take care of things work themselves half dead; the ones who couldn't care less remain indifferent: they don't look, they don't pay any attention, they haven't a clue. What's to be done with people like that?

The problems that come up with the requisites of dwellings, almsfood, robes, are like green-head flies: you can drive them off for a while, but after they've buzzed around for a bit they come back and land in the same place. These days a lot of you are leaving the equivalent of one or two plates of leftovers each. I don't know why you take such a huge amount of food. One lump of sticky rice is enough to fill your belly. Just take a sufficient amount. You take more than you can eat and then tip away what's left to go rotten in the pit. These days there's about a dozen big bowls of leftover food. I think it's shameful that you don't know the capacity of your own stomach. Only take as much as you can eat. What's

the point of taking any more than that? If your leftovers are enough to furnish three or four laypeople's breakfast and more, then it's too much.

How is someone who has no sense of moderation going to understand how to train his mind? When you're practicing sitting meditation and your mind's in a turmoil, where are you going to find the wisdom to pacify it. If you don't even know basic things like how much food you need, what it means to take little, that's really dire. If you don't know your limitations, you'll be like the greedy fellow in the story who tried to carry such a big log of wood out of the forest that he fell down dead from its weight.

Bhojanemattaññutā means moderation in the consumption of food; *jāgariyānuyoga* means putting forth effort without indulging in the pleasure of rest; *indrāyasaōvara* means restraining the eyes, ears, nose, tongue, body and mind in order to prevent thoughts of satisfaction and dissatisfaction from arising. These practices have all gone out the window. It's as if you've got no eyes, no ears and no mouth: I don't know what kind of hungry ghost that makes you. You don't sweep your lodging. Chickens are the only animals I know of who eat and then make a mess where they're standing. When you don't understand what you're doing, the more you practice the more you decline.

You're looking more and more gluttonous all the time. Know your limits. Look at that time when we were building the bot and some coffee was brought over. I heard some people complaining. "Ohhh! Enough! Enough! I've had so much I feel sick." That's an utterly disgusting thing for a monk to say! Drinking so much you feel like vomiting. Seven or eight cups each. What were you thinking of? It's taking things too far. Do you think you became monastics in order to eat and drink? If it was some kind of competition it was an insane one. After you'd finished, the cups were left out in a long line and so were the kettles. Nobody did any washing up. Only dogs don't clean up after they've eaten. What I am saying is that if you were real monks and novices the kettles would all have been washed. This kind of behavior points to all kinds of unwholesome habits inside you. Wherever someone who acts like that goes, he takes his mediocrity with him.

I'm saying all this as food for thought. Really look at how you're living these days. Can you see anything that needs improving? If you carry on as you are now, the monks who are really dedicated to practice won't be able to endure it. They'll all leave or if they don't, the ones that stay won't want to speak to you, and the wat will suffer. When the Buddha entered Nibbana he didn't take the ways of practice along with him you know. He left them here for all of us. There's no need to complicate matters by talking about anything too far away from us. Just concentrate on the things that can be seen here, the things we do everyday. Learn how to

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live together in harmony and help each other out. Know what's right and what's wrong.

“Garavo ca nivato ca santutthi ca kataññuta” [“to be reverent and humble, content and grateful” – a line from the Mangala Sutta] This subject of respect needs to be understood. Nowadays things have gone far beyond what's acceptable. I'm the only one many of you show any deference to. It's not good for you to be like that. And it's not good to be afraid of me. The best thing is to venerate the Buddha. If you only do good because you're afraid of the teacher then that's hopeless. You must be fearful of error, revere the Dhamma that the Buddha taught and be in awe of the power of the Dhamma which is our refuge.

The Buddha taught us to be content and of few wishes, restrained and composed. Don't get ahead of yourself; look at what's near to hand. Laypeople think that the Sangha of Wat Nong Pah Pong practices well and they send money to the kitchen to buy food. You take it for granted. But sometimes when I sit and think about it – and I'm criticizing the bhikkhus and novices that aren't practicing here, not those that do – I feel ashamed to consider that things aren't as they think. It's like two oxen pulling a cart. The clever one gets harnessed right in front of the yoke and leaves the other one to struggle up front. The ox near the yoke can go all day without getting tired. It can keep going or it can rest, it can do whatever it likes, because it's not taking any weight, its not expending any energy. With only one ox pulling it, the cart moves slowly. The ox at the back enjoys its unfair advantage

Supatipanno: One who practices well.

Ujupatipanno: One who practices with integrity.

Nayapatipanno: One who practices to truly abandon defilements.

Sāmicipatipanno: One who practices with great correctness.

Read those words frequently. They are the virtues of the Sangha: the virtues of monks, the virtues of novices, the virtues of pahkows, the virtues of practitioners. In my opinion you do well to leave the world to practice in this way.

The villagers that come to pay their respects have so much faith in you, that at the start of the green rice season they don't let their family have any —the first of the crop is put aside for the Sangha. At the start of the mango season, the children don't get to eat the big mangoes: their parents ripen them up and keep them for the monks. Myself, when I was a child I'd get angry at my mother and father for that. I couldn't see why they had so much faith. They didn't know what went on in the monastery. Me, I'd often see the novices sneaking an evening meal. (And if that's not bad kamma then what is)? Speaking and acting in various unwholesome

ways and then having people offer you food. That's kamma that will take you deeper than the deepest hell realm. What good can come of it? Really think about this well. Right now, your practice is a mess.

Disseminating Buddhism isn't just a matter of expounding on Dhamma; it's a matter of reducing wants, being content, keeping your dwelling clean. So what's going on? Every time someone goes into the toilet he has to hold his nose up to the roof; it smells so bad nobody dares to take a full breath of air. What are you going to do about it? It's not difficult to see what your problem is. It's obvious as soon as you see the state of the toilet.

Try it out. Make this a good monastery. Making it good doesn't require so much. Do what needs to be done. Look after the kutis and the central area of the monastery. If you do, laypeople who come in and see it may feel so inspired by religious emotion that they realize the Dhamma there and then. Don't you have any sympathy for them? Think of how it is when you enter a mountain or a cave, how that feeling of religious emotion [*Salot sangwaet*; In other places in the text the more literal 'sober sadness' has been used.] arises and the mind naturally inclines towards Dhamma. If people walk in and all they see is monks and novices with unkempt demeanor living in ill-kept kutis and using ill-kept toilets, where is the religious emotion going to arise from?

When wise people listen to someone talking they know straightaway what's what; a single glance is enough for them. When someone starts speaking the sages know right away whether he is a selfish person accumulating defilements, whether he has views in conflict with the Dhamma or the Discipline, or if he knows the Dhamma. If you've already practiced and been through these things they're plain to see.

You don't have to do anything original. Just do the traditional things, revive the old practices that have declined. If you allow the degeneration to continue like this then everything will fall apart, and you'll be unable to restore the old standards. So make a firm determination with your practice, both the external and internal. Don't be deceitful. Be harmonious and do everything in unity, monks and novices.

Go over to that kuti and see what I've been doing. I've been working on it for many weeks now. There's a monk, a novice and a layman helping me. Go and see. Is it done properly? Does it look nice? That's the traditional way of looking after the lodgings. After using the toilet you scrub the floor down. In the old days there was no water toilet; the toilets we had then weren't as good as the ones we use today. But the monks and novices were good and there were only a few of us. Now the toilets

are good but the people that use them are not. We never seem to get the two rights at the same time. Really think about this.

The only problem is that lack of diligence in the practice leads to a complete disaster. No matter how good and noble a task is it can't be accomplished if there's no grasp of the right method: it becomes a complete debacle.

Recollect the Buddha and incline your mind to his Dhamma. In it you will see the Buddha himself – where else could he be? Just look at his Dhamma. Read the teachings. Can you find anything faulty? Focus your attention on the Buddha's teaching and you will see him. Do you think that you can do what you like because the Buddha can't see you? How foolish! You're not examining yourself. If you're lazy all the time how are you going to practice? There's nothing to compare with the slyness of defilement. It's not easy to see. Wherever insight arises, the defilements of insight follow. Don't think that if nobody objects, you can just hang out eating and sleeping.

How could the Dhamma elude you if you really devoted yourselves to practice? You're not deaf and dumb or mentally retarded; you've got all your faculties. And what can you expect if you're lazy and heedless? If you were still the same as when you arrived it wouldn't be so bad, I'm just afraid you're making yourself worse. Reflect on this deeply. Ask yourself the question, 'What have I come here for? What am I doing here?' You've shaved off your hair, put on the yellow robe. What for? Go ahead, ask yourself. Do you think it's just to eat and sleep and be heedless? If that's what you want you can do that in the world. Take out the oxen and buffalo, come back home, eat and sleep – anyone can do that. If you come and act in that heedless indulgent way in the monastery then you're not worthy of the name of monks and novices.

Raise up your spirits. Don't be sleepy or slothful or miserable. Get back into the practice without delay. Do you know when death will come? Little novices can die as well you know. It's not just Luang Por that's going to die. Pahkows as well. Everyone is going to die. What will be left when death comes? Do you want to find out? You may have what you're going to do tomorrow all worked out, but what if you were to die tonight? You don't know your own limitations.

The chores are for putting forth effort. Don't neglect the duties of the Sangha. Don't miss the daily meetings. Keep up both your own practice and your duties towards the community. You can practice whether you're working, writing, watering the trees or whatever, because practice is what you're doing. Don't believe your defilements and cravings: they've led many people to ruin. If you believe defilements you cut yourself off from

goodness. Think about it. In the world people who let themselves go can even end up addicted to addictive drugs like heroin. It gets as bad as that. But people don't see the danger.

If you practice sincerely then Nibbāna is waiting for you. Don't just sit there waiting for it to come to you? Have you ever seen anyone successful in that way? Wherever you see you're in the wrong then quickly remedy it. If you've done something incorrectly then do it again properly. Investigate.

You have to listen if you want to find the good. If you nod off while you're listening to the Dhamma, the 'Infernal Guardians' will grab you by the arms and pitch you into hell! Right at the beginning of a talk, during the Pāli invocation, and some of you are already starting to slump. Don't you feel any sense of shame? Don't you feel embarrassed to sit there like that in front of the laypeople? And where did you get those appetites from? Are you hungry ghosts or what? At least after they've eaten, dogs can still bark. All you can do is sit there in a stupor. Put some effort into it. You aren't conscripts in the army [forced to listen to Dhamma talks]. As soon as the chaplain starts to instruct them, the soldiers' heads start slumping down onto their chests: "When will he ever stop?" How do you think you will ever realize the Dhamma if you think like a conscript?

Folk singers can't sing properly without a reed pipe accompaniment. The same applies to a teacher. If his disciples put their hearts into following his teachings and instructions then he feels energized. But when he puts down all kinds of fertilizer and the soil remains dry and lifeless, it's awful. He feels no joy, he loses his inspiration, he wonders why he should bother.

Be very circumspect before you eat. On wan pra or on any day when you tend to get very sleepy don't let your body have any food, let someone else have it. You have to retaliate. Don't eat at all. 'If you're going to be so evil, then today you don't have to eat'. Tell it that. If you leave your stomach empty then the mind can be really peaceful. It's the path of practice. Sitting there as dull as a moron, not knowing south from north, you can be here until the day you die and not get anything from it; you can still be as ignorant as you are now. Consider this matter closely. What do you have to do to make your practice, 'good practice'. Look. People come from other places, other countries to see our way of practice here, they come to listen to Dhamma and to train themselves. Their practice is of benefit to them. Your own benefit and the benefit of others are interdependent. It's not just a matter of doing things in order to show off to others, but for your own benefit as well. When laypeople see the Sangha practicing well they feel inspired. What would they think if

they came and saw monks and novices like monkeys. In future, in who could the laypeople place their hopes on?

As for proclaiming the Dhamma, you don't have to do very much. Some of the Buddha's disciples, like Venerable Assaji, hardly spoke. They went on almsround in a calm and peaceful manner, walking neither quickly nor slowly, dressed in sober-colored robes. Whether walking, moving, going forwards or back they were measured and composed one morning, while Ven. Sariputta was still the disciple of a brahmin teacher called Sanjaya, he caught sight of Venerable Assaji and was inspired by his demeanor. He approached him and requested some teaching. He asked who Venerable Assaji's teacher was and received the answer 'The Revered Gotama'.

'What does he teach that enables you to practice like this?'

'He doesn't teach so much. He simply says that all dhammas arise from causes. If they are to cease their causes must cease first.'

Just that much. That was enough. He understood. That was all it took for Venerable Sariputta to realize the Dhamma.

Whereas many of you go on almsround as if you were a bunch of boisterous fishermen going out to catch fish. The sounds of your laughing and joking can be heard from far away. Most of you just don't know what's what; you waste your time thinking of irrelevant and trivial things.

Every time you go on almsround you can bring back a lot of Dhamma with you. Sitting here eating the meal too. Many kinds of feelings arise; if you are composed and restrained you'll be aware of them. You don't have to sit cross-legged in meditation for these things to occur. You can realize enlightenment in ordinary everyday life. Or do you want to argue the point?

Once you've removed a piece of burning charcoal from the fire it doesn't cool straightaway. Whenever you pick it up it's hot. Mindfulness retains its wakefulness in the same way as charcoal does its heat; self-awareness is still present. That being so, how could the mind become deluded?

Maintain a concerted gaze on your mind. That doesn't mean staring at it unblinkingly like a madman. It means constantly tracking your feelings. Do it a lot; concentrate a lot; develop it a lot: this is called progress. You don't know what I mean by this gazing at the mind, this kind of effort and development. I'm talking about knowing the present state of your mind. If lust or ill-will or whatever, arise in your mind, then you have to know all about it. In practice, the mind is like a child crawling about and the sense of knowing is like the parent. The child crawls around in the way that children do and the parent lets it wander, but, all the same, he keeps a

constant eye on it. If the child looks like its going to fall in a pit, down a well or wander into danger in the jungle, then the parent knows. This type of awareness is called 'the one who knows, the one who is clearly aware, the radiant one'.

The untrained mind doesn't understand what's going on, its awareness is like that of a child. Knowing there's craving in the mind and not doing anything about it, knowing that you're taking advantage of someone else, eating more than your share, knowing how to lift the light weight and let someone else take the heavy one, knowing that you've got more than the other person — that's an insane kind of knowing. Selfish people have that kind of knowing. It turns the clarity of awareness into darkness. A lot of you tend to have that kind of knowing. Whatever feels heavy — you push it away and go off looking for something light instead. That kind of knowing!

We train our minds as parents look after their children. You let them go their way but if they're about to put a hand in the fire, fall down the well or get into danger, you're ready. Who could love a child like its parents? Because parents love their child they watch over it continually. They have a constant awareness in their minds, which they continually develop. The parent doesn't neglect the child but neither does he keeps right on top of it all the time. Because the child lacks knowledge of the way things are the parent has to watch over it, keep track of its movements. When it looks like its going to fall down the well she picks it up and carries it somewhere far from danger. Then the parent goes back to work but continues to keep an eye on the child, and keeps consciously training this knowledge and awareness of its movements. When it strays towards the well again then she picks it up and returns it to a safe place.

Raising up the mind is the same. If that wasn't the case then how could the Buddha look after you? '*Buddho*' means the one who knows, who is awakened and radiant. If your awareness is that of a small child how could you be awake and radiant? You'll just keep putting your hand in the fire. If you know your mind but you don't train it then how could that be intelligence? Worldly knowledge means cunning, knowing how to hide your mistakes, how to get away with things. That's what the world says is good. The Buddha disagreed.

What's the point of looking outside of yourself? Look really close, right here. Look at your mind. This feeling arises and it's unwholesome, this thought and it's wholesome. You have to know when the mind is unwholesome and when it's not. Abandon the unwholesome and develop the wholesome. That's how it has to be if you want to know. It happens through looking after the practice, including the observances regarding the dwelling place.

First thing in the morning, as soon as you hear the sound of the bell, get up quickly. Once you've closed the doors and windows of the kuti, then go to Morning Chanting. Do the group duties. And these days? As soon as you get up you rush off, door and windows left open, pieces of cloth left on the line outside. You're completely unprepared for the rain. As soon as it starts or you hear a peal of thunder then you have to run all the way back. Whenever you leave your kuti, close the door and windows. If your robe is out on the line then bring it in and put it away neatly. I don't see many people doing this. Take your bathing cloth over to your kuti to dry. During the rainy season put it out underneath the kuti.

Don't have a lot of cloth. I've seen bhikkhus go to wash robes half-buried in cloth. Either that or they're off to make a bonfire of some sort. If you've got a lot it's a hassle. All you need is one jiwon, one sanghati, a sabong or two. I don't know what this big jumbled pile you're carrying around is. On robe washing day some of you come along after everyone else, when the water's all boiled, and just go straight ahead and wash your robes obliviously. When you've finished you rush off and don't help to clean up. The others are about to murder you, do you realize that? When everybody is helping cutting chips and boiling the water if there's someone whose nowhere to be seen, that's really ugly.

Washing one or two pieces of cloth each shouldn't be such a big deal. But from the "dterng dterng" sound of cutting jackfruit wood chips it sounds like you're cutting down a huge tree to make a house post. Be frugal. If you only use the wood chips once or twice and then throw them away, where do you think we're going to keep getting the wood from? Then there's firing bowls. You just keep banking up the fire more and more and then when the bowl cracks you throw it away. Now there's a whole pile of discarded bowls piled up at the foot of the mango tree. Why do you do that? If you don't know how to fire a bowl then ask. Ask a senior monk. Confer with him. There have been bhikkhus who've just gone ahead and fired their bowls anyway, even though they didn't know the right method; then when the bowl has cracked they've come and asked for a new one. How can you have the gall? This is all wrong action and bad kamma.

Look after the trees in the monastery to the best of your ability. Don't, under any circumstances, build fires near them so that their branches and leaves are singed. Care for the trees. I don't even allow the laypeople to build fires to warm themselves by on winter mornings. There was one time when some of them went ahead and did it anyway — they ended up with a head-full of fleas. Worse still, ashes blew all over the place and made everywhere filthy. Only people on fishing trips do things like that.

When I went to have a look around the monastery I saw tin cans, packets of detergent, soap wrappers, strewn around the forest floor. It looks more like the backyard of a slaughter house than a monastery where people come to pay homage. It's not auspicious. If you're going to throw anything away then do it in the proper place, and then all the rubbish can be taken away and incinerated. But what's going on now? As soon as you're out of the immediate area of your kuti you just sling your rubbish out into the forest. We're monks, practitioners of the Dhamma. Do things beautifully – beautiful in the beginning, beautiful in the middle and beautiful in the end; beautiful in the way that the Buddha taught us. This practice is all about abandoning defilements. So if you're accumulating them you're going on a different path to the Buddha. He removes defilements and you're taking them on. It's sheer madness.

The reason is not hard to find: it's simply that you don't reflect consistently enough to make things clear. For the reflection on birth, old age, sickness and death to have any real effect, it has to be taken to the extent that, on waking up in the morning — you shudder. Acknowledge the fact that death could occur at any time. You could die tomorrow. You could die today. And if that's the case, then you can't just carry on blithely. You've got to get up. Practice walking meditation. If you're afraid of death, then you must try to realize the Dhamma in the time you have. But if you don't meditate on death, you won't think like this.

If the bell wasn't rung so vigorously and for so long, I don't know if there'd be a single person at the morning meeting, or when you'd ever do any chanting. Some of you wake up at dawn, grab your bowl and then rush straight off on one of the short almsrounds. Everyone just leaves the monastery when they feel like it. Talk over the question of who goes on what almsround: what time those on the Ban Glang route should leave; what time those on the Ban Gor route should leave; what time those on the Ban Bok route should leave. Take this clock as your standard. When the bell goes then set off straightaway. These days those who leave first stand waiting at the edge of the village; the ones that leave later run to catch up. Sometimes one group has been right through the village and are already on their way out when a second group arrives. The villagers don't know what to put in the bowls of the second group. That's a dreadful way to carry on. Discuss it amongst yourselves once more. Decide who is going on which route. If anyone is unwell, or has some problem and wants to change their route, then say so. There is an agreed way of doing things. What do you think you're doing, just following your desires like that? It's an utter disgrace! It would serve you right if all you got on almsround was a chisel. [A chisel is commonly used as a weapon. A chisel put into a bhikkhu's almsbowl would be a threat of violence.]

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If you need more sleep then don't stay up so late. What's all this great activity you're involved in that makes you so need so much sleep? Just putting forth effort, practicing sitting and walking meditation doesn't cause you to miss that much sleep. Spending your time indulging in socializing does though. When you've done a sufficient amount of walking meditation and you're feeling tired then go to bed. Divide your time correctly between Sangha activities and your own private activities so that you get enough rest.

On some days in the hot season, for instance, when it's very humid, we may take a break from evening chanting. After water hauling, you can take your bath and then practice as you wish. If you want to do walking meditation then get right down to it. You can walk for as long as you like. Try it out. Even if you walk until seven o'clock you've still got the whole night ahead of you. You could walk until eight o'clock and go to sleep then if you really wanted to. There's no reason to miss out on sleep. The problem is that you don't know how to manage your time. It's up to you. Whether you get up late or early is up to you. How can you ever achieve anything without training and straightening yourself out? The training is indispensable. If you do it, this small thing will offer no difficulties. You can't just play at it. Make your practice of benefit to yourself and others.

Train yourselves well in the practice. If you develop your mind, wisdom is bound to arise. If you put your heart into walking jongrom then after three lengths of the path the Dhamma will be flowing strongly. But instead of that, you drag yourself up and down in a drowsy state with your head hung down. Those of you with broken necks: If you go in a forest or to a mountain they say the spirits will get you, you know.

If you're sleepy while you're sitting, get up! Do some walking meditation; don't keep sitting there. Standing, walking or sitting you have to rid yourself of sleepiness. If something arises and you don't do anything to solve the problem or to improve yourself, then how will it ever get better?

Memorize the Pātimokkha while you're walking jongrom. It's really enjoyable, and peaceful too. Train yourself. Go on the almsround to Ban Gor, keep yourself to yourself, away from the ones that like to chat. Let them go ahead, they walk fast. Don't talk with the garrulous ones. Talk with your own heart a lot, meditate a lot. The kind of people who enjoy talking all day are like chattering birds. Don't stand any nonsense from them. Put your robes on neatly and then set off on almsround. As soon as you get into your stride you can start memorizing the Pātimokkha. It makes your mind orderly and radiant. It's a sort of handbook. The idea is not that you should get obsessed with it, simply that once you've memorized it, the Pātimokkha will illuminate your mind. As you walk you

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focus on it. Before long you've got it and it arises automatically. Train yourself like that.

Train yourself. You have to train. Don't just hang around. The moment that you do that then you're a dog. In fact a real dog is better: it barks when you walk past it late at night—you don't even do that. 'Why are you only interested in sleeping? Why won't you get up?' You have to teach yourself by asking those questions. In the cold season some of you wrap yourself up in your robes in the middle of the day and go to sleep. It won't do.

When you go out to the toilet bow first. Bow in the morning when the bell goes before leaving. After the meal, once you've washed your bowl and gathered your things, then bow first before going back to your kuti. Don't let those occasions pass. The bell goes for water hauling, then bow first before leaving your kuti. If you forget and you've walked as far as the central area of the monastery before you realize, then go back again and bow. You have to take the training to that level. Train your heart and mind. Don't just let it go. Whenever you forget and don't bow, then go back and bow. How will you forget if you're that diligent, when you have to keep walking back and forwards. What's the attitude now? 'I forgot. It doesn't matter. Never mind.' That's why the monastery is in the state it is. I'm referring here to the old traditional methods. Now it looks as if they've disappeared; I don't know what you'd call how you do things these days.

Go back to the old ways, the ascetic practices. When you sit down at the foot of a tree, then bow. Even if there's no Buddha image, bow. Your mindfulness is there if you do that. When you're sitting, maintain an appropriate posture; don't sit there grasping your knees like a fool. Sitting like that is the beginning of the end.

Training yourself won't kill you; it's just laziness that is the problem. Don't let it into your head. If you're really drowsy then lie down, but do it mindfully, reminding yourself to get up the moment you wake and — be stern with yourself—"if I don't, may I fall into hell!"

A full stomach makes you feel weary and weariness makes lying down seem a wonderful thing. Then if you're lying there comfortable and easy when you hear the sound of the bell you get very angry at having to get up — maybe you may even feel like killing the bell-ringer. Count. Tell your mind, "If I get as far as three and I don't get up then may I fall into hell." You have to really mean it. You have to get hold of the defilement and kill it. Don't just tease with your mind.

Read the biographies of the great teachers. They're singular people aren't they? They're different. Think carefully about that difference. Train

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your mind in the correct way. You don't have to depend on anyone else; discover your own skilful means to train your mind. If it starts thinking of worldly things then quickly subdue it. Stop it. Get up. Change your posture. Tell yourself not to think about such things, there are better things to think about. It's essential that you don't just mildly yield to those thoughts. Once they've gone from your mind then you'll feel better. Don't imagine that you can take it easy and your practice will take care of itself. Everything depends on training.

Some animals are able to find the food they need and keep themselves alive because they're so quick and dexterous. But then look at monitor lizards and tortoises. Tortoises are so slow that you may doubt how they can survive. Don't be fooled. Creatures have will, they have their methods. It's the same with sitting and walking meditation. The great teachers have their methods but they're difficult to communicate. It's like that old fellow who used to live in Piboon. Whenever someone drowned he was the one who would dive down looking for the corpse. He could keep diving for a long time — until the leaves of a broken branches were all withered by the sun — and he'd find the bodies every time. If there was a drowning, he was the man to see. When I asked him how he did it, he said he knew all right, but he couldn't put it into words. That's how it is: an individual matter. It's difficult to communicate; you have to learn to do it yourself. And it's the same with the training of the mind.

Hurry on with this training! I say this to you but I'm not telling you that the Dhamma is something that you can run after, or that you can realize it through physical effort alone, by going without sleep or by fasting. It's not about exhausting yourself, it's about making your mind 'just right' for the Dhamma.

16.2 Luang Pu Mun's Korwat

An extract from the autobiography of Luang Pu La:

...Those people who'd receive repeated verbal lashings from *Luang Pu Mun*

- People who went to sleep as soon as it got dark.
- People who took long naps during the day.
- People who got up after three o'clock in the morning.
- People who just followed the korwat as an



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external show in order to fool and make a good impression on the Ajahn.

- People who bragged or liked to extol their own virtues and quarrel with other members of the community.
- People who were cunning or clever at being deceptive.
- People who lacked respect, modesty and restraint.
- People who talked about high and profound Dhamma, but their korwat was abysmal.
- People who would try to pretend as if their mind was exalted and equanimous.
- People who, having gone off to 'practice in solitude', simply travel around like tourists.
- People whose only real intention was to go seek and cause distraction, not taking the development of meditation seriously.
- People who went off seeking a remote location in the forest and mountain wildernesses with a sincere and firm determination, but once the laypeople helped to build them a hut to stay in, they continued to associate with those people, leaving little time to put forth effort.
- People who, once having returned to the training monastery, liked to brag about their time in seclusion and how '*geng*' they were that they had gone off to practice in solitude.
- People who went about their daily business as if functioning on 'automatic', just going through the motions.
- People who, for example, made a glot or made some genkanoon dye without first asking permission [from Luang Pu Mun] and respectfully inquiring about the proper way to go about doing such things.
- People who yelled back and forth to a friend at another kuti.
- People who regularly chatted about worldly matters.
- People who liked to spend time with laypeople, telling them what they wanted to hear.
- People who, having been asked to do something by Luang Pu Mun would pass the buck and find someone else to do the job.
- People who would do what they were asked to, but only begrudgingly and wouldn't put their heart into it.
- People who would do their work and duties but were always trying to get it finished in the easiest possible way, unconcerned with doing it properly.
- People who grabbed things without mindfulness, making a racket.
- People who, while putting on their robe flipped their roll near other Sangha members or the shrine.
- People who shook out their robes noisily or when sunning their pillows would beat them loudly, "Whap whap whap."
- People who didn't wipe their feet thoroughly dry after washing them.

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- People who left footprints in their kuti.
- People who didn't pick up personal or communal tools (machetes, axes, hoes, poles for hauling water) and store them neatly and orderly.
- People who carefully and respectfully took care of their personal belongings, but would neglectfully mistreat the belongings of the community.
- People who wouldn't sharpen the machetes, axes, chisels and saws once they'd become dull.
- People who, when the knife and axe handles had broken, didn't do anything to repair them.
- People who didn't wash the dirt off the digging tools once they were finished using them.
- People who sharpened the tools then abandoned them once they'd been put out in the sun to dry.
- People who didn't wipe dry or sun their wet umbrellas; or who left them out in the sun so long that they became brittle.
- People who left the dyeing shed a mess, with ash and charcoal scattered all about.
- People who left the area underneath the shed where firewood is stored a mess.
- People who didn't put the cover back on the water containers.
- People who left the foot-wiping cloths for a long time without washing them.



Luang Pu La

...and much, much more.

These people would have to be on the receiving end of a 'hot and spicy' admonishment from Luang Pu Mun, and, for one reason or another, such people wouldn't end up spending the pansah with Luang Pu. The power of the Dhamma made them remorseful to the point where they simply couldn't continue staying on at Luang Pu Mun's monastery.

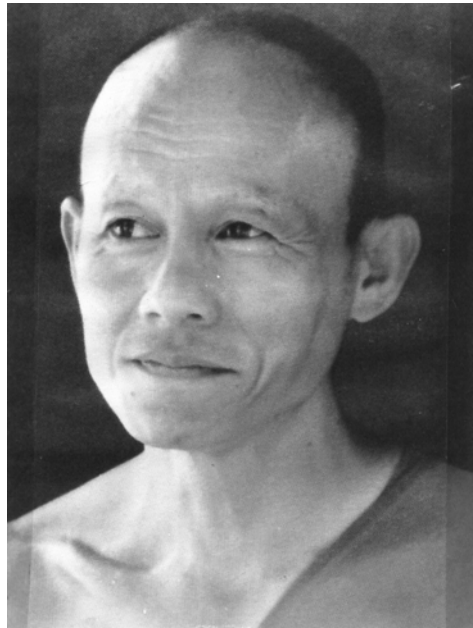
16.3 Tan Ajahn Wanchai on Korwat

Ajahn Chandako:

What is the purpose and benefit of monastic etiquette (korwat) and serving one's teacher (acariya vatta) specifically the way the Krooba Ajahns of our tradition use them?

Tan Ajahn Wanchai:

The Buddha himself taught it all: the fourteen kiccavattas, how the Ajahn relates to his disciples—this is the Ajahn's particular korwat—and how the disciples relate to their Ajahn—this is the korwat specifically for them. There's korwat for the senior monks concerning how to behave towards those more junior to them and korwat for the junior monks concerning how to behave towards those more senior.



Korwat includes everybody. It doesn't just refer to the responsibilities of those newly ordained towards their mentor. The Ajahn has his korwat practices as well. He has to look after all aspects of his disciples' well-being, from the food they eat and the requisites they use, to words of guidance and teaching. He's there to benefit his disciples, so they don't have to struggle to find food, shelter and requisites, in order that they will have the time to put forth unremitting effort.

The disciples repay their Ajahn by carrying out the various korwat duties. While repaying their debt of gratitude to him they also get to know his personal characteristics. They study the traditional ways of the Buddha and of the old generation of Krooba Ajahns in order that those traditions won't decline. They see the appropriate way for disciples to relate to their mentor and how the mentor relates to his disciples. Each person has their appropriate korwat.

The benefits of this are that the disciples have abundant free time for practicing. They inherit the knowledge imparted by the Krooba Ajahns. They make the lives of these old masters a bit easier; and as those disciples become more senior they will be thoroughly acquainted with the Vinaya of this *sāsana* and the monastic etiquette so that they in turn

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may pass it on to others in the future. A further benefit is that once you've taken care of a Krooba Ajahn, when you yourself become senior other people will return the favor to you. Or whether you become a layperson or wherever you happen to be reborn, having offered services to a Krooba Ajahn, there will be people waiting to lend you a helping hand. Having fetched water, offered this and that, people will look after you in a similar way.

The greatest benefit is this: one gets the opportunity to study intimately the ways and habits of the Krooba Ajahns, gets to know what kind of temperaments they have that they were able to do battle with the *kilesas* and emerge as our Krooba Ajahns. This is the most important point, the best and highest benefit. The lesser benefit is that there will be people to attend on and look after us in the future. Wherever we're reborn and whatever we do, we won't go without or be poor. There will always be people to help us.

Korwat defines how we practice towards each other: between teacher and student, seniors and juniors, general communal etiquette, behavior in the dining hall, at the hot drink, while using the toilet, etc. There are lots, and it's all beneficial. You have to use your *pañña* to thoroughly contemplate these duties, so you know that without exceptions they are all of benefit.

They have the ability to subdue our *kilesas*—subdue laziness, for one thing. They subdue conceited opinions and arrogance. Maybe our teacher didn't have much schooling, didn't graduate with any degrees, only completing a few years in grade school. But his knowledge of Dhamma is vast. Those of us who are highly educated however, might be very arrogant and proud of ourselves that we have a degree and have studied a wide range of subjects. We do this korwat for subduing conceit as well. This self-inflation can't be allowed to manifest or else we'll never see our heart's true nature. Conceit is one form of *kilesa*. If we are proud of ourselves for being well educated, well off or upper class, we will never be able to dissolve this conceit and flush it out of our heart. This is another important point.

GLOSSARY

Acariya vatta	The etiquette and duties to one's teacher.
Agantuka	A visiting monk.
Ajahn	"Teacher"; often used as the title of a senior monk in a monastery. (Pāli : Acariya)
Anagarika	"Homeless one", still technically a lay person living in a monastery and following eight precepts. Called 'pakhow' in Thailand.
Anattā	"Non-self."
Antevāsika	A pupil.
Añjali	The traditional way of making greeting or showing respect, as with an Indian Namaste or the Thai wai. 
Āsana	The place where monks are seated.
Bhāvanā	"Development" or "cultivation"; but is usually used to refer to cittabhāvanā, mind-development, or pañña-bhāvanā, wisdom-development, or contemplation.
Bhikkhu	"Alms mendicant"; a fully ordained Buddhist monk who has taken 227 training vows of renunciation and simplicity.
Bhikkhuni	"Female alms mendicant"; the term for a Buddhist nun.
Bindabaht	"Almsfood"; or the almsround on which food is received. (Pāli : pindapada)
Bodhisatta	A being perfecting the qualities necessary to become a fully self-enlightened Buddha.
Borikahn	A monk's requisites.
Bot	"Uposathā hall", the place for formal acts of the Sangha.
Bramhacariya	The life of celibacy and spiritual quest.
Buddha-rūpa	An image of the Buddha.
Chao Khana Amper	Administration monk in charge of the District.
Chao Khana Jangwat	Administration monk in charge of the Province.
Chao Khun	A royally awarded ecclesiastical title.
Citta-bhāvanā	See <i>Bhāvanā</i> .
Dana Service	Activities done daily after the meal, either individually or in small groups, to keep the monastery clean, functional

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	and well maintained.
Desana	A Dhamma discourse.
Deva / devatā	“Shining one” – a celestial being.
Dhamma	This word is used in several ways. It can refer to the Buddha's teachings, as contained in the scriptures; to Ultimate Truth, towards which the teachings points; and to a discrete 'moment' of life, seen as it really is. (Sanskrit: Dharma)
Dhammayut and Mahanikai	The two sects of the Theravada Sangha in Thailand.
Ditthi-māna	The conceit 'I am'.
Dtao Dum	A branch monastery of Wat Pah Nanachat in a pristine forest near the border of Myanmar in Kanchanaburi province.
Dubbhāsita	“Wrong speech”; a Vinaya offense entailing confession.
Dukkata	Offenses of 'wrong-doing,' the lightest class of offenses in the Vinaya.
Dukkha	“Suffering, stress, unsatisfactoriness”, the characteristic that is inherent in all existence.
Fab	Laundry detergent.
First Council	The meeting of five hundred enlightened disciples after the Buddha's death to recite, organize and preserve his teachings.
Galamang	“A basin”, used for various purposes, such as sorting food or washing clothes.
Geng	Diligent or Smart.
Genkanoon	Dye made from the heartwood of the Jackfruit tree.
Glot	The Thai "tudong" or forest-dwelling monks' large umbrella from which, suspended from a tree, they hang a mosquito net in which to stay while in the forest.
Guppy	“Make allowable”. Certain fruits and vegetables have the ability to regenerate and cannot be consumed by monks unless explicitly made allowable by a layperson or pahkow. This is done by saying “ <i>Khapiyam bhante</i> ” and sticking a knife or fingernail into the food item. The word is also used as a request to trim weeds or branches around a monk's dwelling place.
Hatthapāsa	A distance of 2.5 cubits, or 1.25 meters.
Hiri - Ottappa	“Sense of shame - fear of wrong-doing”. Hiri and ottappa are positive states of mind which lay a foundation for clear conscience and moral integrity. Their arising is based on a respect for oneself and for others. Restraint

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	is natural because of a clear perception of cause and effect.
Jhāna	Unification of mind in meditation.
Jongrom	The method of practicing meditation while walking to and fro. (Pāli : Cankama)
Kamma	“Action”; both wholesome and unwholesome actions of body, speech and mind. (Sanskrit: Karma)
Kammatthana	“A basis for action”. It usually refers to the forty subjects of meditation (as listed in the Visuddhimagga). It can also be used more generally to mean the whole way of training in sīla, samadhi and pañña.
Kathina	“A frame used for sewing a robe”. Figuratively, a period of time in which certain rules are rescinded for bhikkhus who have participated in a ceremony, held in the fourth month of the rainy season, in which they receive a gift of cloth from lay people, bestow it on one of their members, and then make it into a robe before dawn of the next day.
Khandhas	The five categories that comprise mind and body.
Kiccavatta	Fourteen types of duties pertaining to various aspects of the monastic life.
Kilesa	“Defilement”. Things which defile or stain the heart, including greed, hatred, delusion, restless agitation and so on.
Krooba Ajahns	Highly regarded teachers of the Thai Forest Tradition.
Kuti	“A hut”; a bhikkhu's dwelling place.
Luang Pu Mun Bhuridatto	Perhaps the most renowned and highly respected Meditation Master from the Forest Tradition in Thailand. He had many disciples who have been teachers in their own right, of whom Ajahn Chah is one. Venerable Ajahn Mun died in 1949.
Mae-chees	White robed nuns who shave their heads and observe eight precepts, while following a form of monastic life.
Mahathera	A monk of over twenty rains.
Majjhima	A monk who has between five to ten rains.
Metta	“Loving-kindness, goodwill, or friendliness”.
Nam pana	“Sweet water”, refers to tonics allowable in the afternoon for monastics.
Navaka	A monk of less than five rains; required to train under the dependence of a teacher.
Navanīta	One of the allowable afternoon tonics. A challenging term to define as there are varying opinions about precisely what it refers to.

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Nibbāna	The state of liberation from all conditioned states. (Sanskrit: Nirvana)
Nimon	A word used for monastics meaning “I invite you”, or “Please”, or in reference to a house invitation. (Pāli: Nimantana)
Nissaggiya Pacittiya	A class of offenses entailing forfeiture and confession.
Nirodha	“Cessation.”
Ngan	A ceremony.
Pacittiya	An offense entailing confession.
Pahkow	An eight-precept postulant, who often lives with bhikkhus and, in addition to his own meditation practice, also helps them with certain services which bhikkhus are forbidden by the Vinaya from doing.
Pañña	“Discriminative wisdom”.
Pansah	The annual three month rains retreat. The term is also used to indicate the number of rains (years) a monk has been in the robes. (Pāli : Vassa)
Parajika	“Defeat”, the most serious offenses for a monk, of which there are four, are involving immediate and irreversible expulsion from the Bhikkhu-Sangha.
Parami	Refers to the ten spiritual perfections: generosity, moral restraint, renunciation, wisdom, effort, patience, truthfulness, determination, loving-kindness & equanimity.
Parinibbāna	“Full Nibbāna”, a synonym for Nibbāna. Often used specifically in reference to the death of the Buddha. (Sanskrit: Parinirvana)
Pātimokkha	The central body of the monastic code, which is recited fortnightly in the Pāli language.
Patipada	The way of practice.
Poo Jom Gom	A branch monastery of Wat Pah Nanachat along the Mekong River near the Laos border.
Por-orks	Male Isaan villager.
Pra Farang	The Thai expression for a foreigner ordained as a monk.
Precepts	The Buddhist training rules for developing virtue. Laypersons keep five (refraining from killing other beings; from stealing; from sexual misconduct; from lying and false speech; and from the use of intoxicants which cause heedlessness). Novices keep ten and monks keep 227.
Pubbasikkha	The Thai commentary to the Vinaya.

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Puja	“Homage”. A devotional observance. At WPN, it usually consists of chanting followed by a period of meditation or a Dhamma discourse.
Puñña	The kammic result of wholesome deeds done.
Saddhivihārika	The disciples or pupils of a thera.
Sala	“A hall.”
Samadhi	“Concentration”, one-pointedness of mind; the condition of mind when focused, centered and still.
Samana	“Recluse, monk or peaceful one”; one who has left the home life to pursue the renunciate life. The samanas in ancient India were wanderers who tried through direct contemplation to find the true nature of reality – as opposed to conventions taught in the Vedas – and to live in tune or harmony (sama) with that reality.
Sangha	The community of those who practice the Buddha's way. As the third of the Three Refuges, i.e. Buddha, Dhamma, and Sangha, it applies to the Ariyan-Sangha, the four kinds of Noble Ones (ariya-puggala).
Sanghati	The double layered outer robe of a monk.
Sanghakamma	“Act of the Sangha”. Refers to all formal procedures of the Sangha, such as the appointing of Sangha Officials.
Sāsanā	The Buddha’s dispensation or religion.
Sati	“Awareness, mindfulness, attention.”
Sīla	“Moral virtue or restraint”. (See also “Precepts”)
Sīladhara	A ten-precept Buddhist nun.
Sugata	“Well-gone”; an epithet for the Buddha. Sugata measures are based on the Buddha’s cubit, hand span and breadth of fingers.
Suññata	“Emptiness”.
Sutta	Refers to the discourses of the Buddha. Sutta Pitika is the name for the second part of the Pāli Tipitika (Three Baskets of Teachings). (Sanskrit: Sutra)
Thammat	The seat used for giving Dhamma talks.
Thullacaya	A grave or serious Vinaya offence.
Thera	A monk of ten rains or more.
Theravada	“Words of the elders”; the form of Buddhism practiced in Sri Lanka, Myanmar, Thailand, Laos and Cambodia.
Tudong	Ascetic practices recommended by the Buddha as ‘Means of Shaking Off (the Defilements)’, or ‘Means of Purification’. They include 13 strict observances (such as: wearing only three robes, eating only from the alms-

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	<p>bowl), which aid in the cultivation of contentedness, renunciation, energy and similar virtues. One or more of them may be observed for a shorter or longer period of time. “Going on tudong” refers to spending time traveling (often on foot) in search of quiet places for meditation, other teachers, or simply as a practice in itself. (Pāli : Dhutanga)</p>
Upajjhāya	<p>“Preceptor”; a bhikkhu of more than ten rains who has the authority to confer full monastic ordination.</p>
Upasaka and upasika	<p>Male and female lay Buddhist practitioners.</p>
Upasampada	<p>Bhikkhu ordination.</p>
Upatahk	<p>A monk or novice who serves as an attendant for his preceptor, teacher or for a senior monk.</p>
Uposatha	<p>Observance day. See under ‘Wan Pra’ for more detail.</p>
Vassa	<p>The annual three month rains retreat. The term is also used to indicate the number of rains (years) a monk has been in the robes.</p>
Vibhanga	<p>The section of the Vinaya which describes the rules in detail.</p>
Vihara	<p>A monastery.</p>
Vinaya Pitaka	<p>The Buddhist monastic discipline or the scriptural collection of its rules and commentaries.</p>
Wan Pra	<p>Observance days, the days on which practicing Buddhists usually go to the monastery to practice meditation, listen to a Dhamma talk and keep the eight uposatha precepts -- To refrain from killing, stealing, all sexual activity, lying, taking intoxicants, eating food after midday, enjoying entertainments and dressing up, and sitting or sleeping on luxurious seats or beds. (Pāli : Uposatha),</p>
Wat Pah	<p>“Forest Monastery”.</p>
Wat Pah Pong	<p>Luang Por Chah’s monastery, where he lived and taught.</p>
Yahm	<p>A monk’s shoulder bag.</p>
Yatha...& Bhavatu sabba mangalam	<p>The chants done for donors before the monks take their meal.</p>