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NAVAKOVĀDA

PART ONE

VINAYA PAÑÑATTI—The Vinaya Rules

The Eight Anusāsana—Admonitions

Divided into Two Groups of Four Each

First Group: The Four Nissaya—Resources.

The means of support on which the bhikkhu-life depends are called the *nissaya*—resources.

- i) walking on *piṇḍapāta*;
- ii) wearing *paṃsukūla* robes (discarded cloth taken from the rubbish heap or from the charnel ground);
- iii) dwelling at the foot of a tree;
- iv) taking medicines pickled in stale urine.

Second Group: The Four Akaraṇiya Kicca—Things Which Should Not Be Done:

- i) indulging in sexual intercourse;
- ii) stealing others' property;
- iii) killing living beings;
- iv) speaking boastfully with regard to special states that one has not, in fact, attained.

These four actions must never be done by a monk.

The Three Sikkhā—Trainings

These are *Sīla*, *Samādhi* and *Paññā*.

Sīla – is the control of body and speech so that they shall be correct and orderly.

Samādhi – is the action of guarding one's heart unwaveringly.

Paññā – is thoroughly knowing the mass of *saṅkhāra* (all conditioned things including the body and the mind).

The Seven Kinds of Āpatti—Offences

Faults which occur due to infringement of those rules which were laid down by the Lord Buddha are called “*āpatti*”. These *āpatti* are classified into seven kinds as follows:

- i) *pārājika*, ii) *saṅghādisesa*, iii) *thullaccaya*, iv) *pācittiya*, v) *pāṭidesanīya*, vi) *dukkāṭa*, vii) *dubbhāsita*.

Pārājika—a bhikkhu having committed an offence of this class is severed from the status of a bhikkhu.

Saṅghādisesa—a bhikkhu having committed an offence of this class must dwell under discipline in order to clear himself of the offence.

For the remaining five classes of *āpatti*, if a bhikkhu has committed any of them he must confess his fault to the Saṅgha or to a *gaṇa* (two or three bhikkhus), or to another bhikkhu in order to clear himself of the offence.

The Six Reasons Why Āpattis Are Committed

There are six reasons why a bhikkhu commits *āpatti*. They are:

- i) lack of shame;
- ii) he does not know that it is an *āpatti*;
- iii) he is doubtful but still goes and does it;
- iv) he thinks that he ought to do something when in fact he ought not;
- v) he thinks that he ought not to do something when in fact he ought to do it;
- vi) he does something without thinking (absent mindedly).

The 227 Pāṭimokkha Sikkhāpada—Precepts

The rules which the Lord Buddha laid down as the precepts (*sikkhāpada*) include: i) those which are in the Pāṭimokkha, and ii) those which are not in the Pāṭimokkha.

The precepts which are in the Pāṭimokkha include:

- i) the four *pārājika*; ii) the 13 *saṅghādisesa*; iii) the two *aniyata*; iv) the 30 *nissaggiya pācittiya*; v) the 92 *pācittiya*; vi) the four *pāṭidesanīya*; vii) the 75 *sekhiyavatta*.

These make up altogether 220 precepts and by the inclusion of the seven *adhikaraṇasamatha*, they add up to 227 precepts.

The Four Pārājika—Defeat

1. A bhikkhu who indulges in sexual intercourse commits a *pārājika*.
2. A bhikkhu who takes something which the owner has not given to him and which has a value of five *māsaka*¹ (or more) commits a *pārājika*.
3. A bhikkhu who deliberately kills a human being, or causes him (or her) to die, commits a *pārājika*.
4. A bhikkhu who boasts of *uttarimanussadhamma* (i.e., states of Dhamma superior to the human state), which he has not in fact attained, commits a *pārājika*.

The Thirteen Saṅghādisesa—Formal Meeting

1. A bhikkhu who deliberately causes himself to emit semen commits a *saṅghādisesa*.
2. A bhikkhu who, being sexually excited, touches the body of a woman commits a *saṅghādisesa*.

1. One *māsaka* is equivalent in value to the weight in gold of four ricegrains. (The Entrance to the Vinaya, Vol. I, pg. 41.)

Translator's note.

3. A bhikkhu who, being sexually excited, speaks in a seductive way to a woman commits a *saṅghādisesa*.
4. A bhikkhu who, being sexually excited, speaks enticingly that a woman should enjoy herself by indulging in sex commits a *saṅghādisesa*.
5. A bhikkhu who acts as a go-between, leading a man and woman to become husband and wife, commits a *saṅghādisesa*.
6. A bhikkhu who is constructing a hut which is being built and spread with mortar or earth, and which has no other owner but is just for himself to live in, must make it within certain measurements. The length should be 12 *sugata* spans¹ and the width seven spans, measured internally, and the site must be shown to a Saṅgha (for approval) before building. If a Saṅgha is not first shown the site, or if it is made larger than the prescribed measurements, he commits a *saṅghādisesa*.
7. If the dwelling place (following the preceding rule) is to be built with a *dāyaka*² as the owner, it can be made larger than in the preceding rule, but a Saṅgha must be shown the site for approval beforehand. If a Saṅgha is not shown the site before building, the bhikkhu commits a *saṅghādisesa*.
8. A bhikkhu who, being angry and annoyed, deliberately accuses another bhikkhu of committing a *pārājika āpatti*, which has no basis in fact, commits a *saṅghādisesa*.
9. A bhikkhu who, being angry and annoyed, by means of a stratagem or pretext, accuses another bhikkhu of committing a *pārājika āpatti*, commits a *saṅghādisesa*.

1. One *sugata* span = 13 1/3 English inches.

2. *Dāyaka* – one who gives or donates things to bhikkhus and the Saṅgha.

10. If a bhikkhu perseveres in damaging the Saṅgha and causing a schism, and when other bhikkhus forbid him to do so he will not listen, a Saṅgha should recite the *kammavācā* (announcement) to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
11. If a bhikkhu follows the behaviour of the bhikkhu who damages and causes a schism in the Saṅgha (as in rule 10), and if when other bhikkhus forbid him to do this he will not listen, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
12. If a bhikkhu is difficult to correct and teach and other bhikkhus tell him that he must not be like this, but he will not listen to them, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.
13. If a bhikkhu corrupts families—in other words he flatters and fawns on lay people—and other bhikkhus drive him away from their monastery, and in return he criticizes them and if another bhikkhu then tells him that he must not do this, but he will not listen, a Saṅgha should recite the *kammavācā* to induce him to abandon this mode of behaviour. If he does not abandon it, he commits a *saṅghādisesa*.

The Two Aniyata—Indefinite

1. If a bhikkhu sits in a secluded place alone with a woman (where they cannot be seen) and a trustworthy lay person speaks rightly of a *pārājika*, a *saṅghādisesa* or a *pācittiya*, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence),

or to whichever class of offence the trustworthy lay person specifies.

2. If a bhikkhu sits in a place alone with a woman where they cannot be overheard and a trustworthy lay person speaks rightly of a *saṅghādisesa* or a *pācittiya*, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence), or whichever class of offence the trustworthy lay person specifies.

The 30 Nissaggiya Pācittiya—Expiation with Forfeiture

Divided into Three Groups of Ten Rules Each

First Group: Civaravagga—The Section on Robes—10 Rules

1. A bhikkhu may keep possession of an extra robe for ten days at most. If he exceeds ten days, it is a *nissaggiya pācittiya*.
2. If a bhikkhu dwells apart from his three robes for even one night, unless he has permission (of a Saṅgha), it is a *nissaggiya pācittiya*.
3. If cloth accrues to a bhikkhu for the purpose of making a robe, but it is not sufficient, and if he expects to get some more cloth he may keep the cloth which he has already obtained for at most one month. If he keeps it for more than a month, even if he still expects to get more, it is a *nissaggiya pācittiya*.
4. If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or beat an old robe, it is a *nissaggiya pācittiya*.
5. If a bhikkhu accepts a robe from the hand of a bhikkhuni who is not a relative, unless it is in exchange, it is a *nissaggiya pācittiya*.

6. If a bhikkhu asks for and gets a robe from a lay person who is not a relative and who has not given *pavāraṇā*¹, it is a *nissaggiya pācittiya*. Exceptions are those occasions when his robe has been stolen or destroyed, in which case he may ask for a robe.
7. On such an occasion (as the exceptions to the preceding rule) he may ask at most for an under robe (*antaravāsaka*) and an upper robe (*uttarāsanga*). If he asks for more than these and gets them, it is a *nissaggiya pācittiya*.
8. If a lay person who is not a relative and who has not given *pavāraṇā* says that he will give a robe to a bhikkhu of such and such a name, and that bhikkhu, knowing about this, asks him to give a robe of this kind or that kind which is more expensive and better than the one which he (the lay person) had first decided upon, and he gets it, it is a *nissaggiya pācittiya*.
9. If several lay people, who are neither relatives nor those who have given *pavāraṇā*, have decided to give a robe to a bhikkhu, and if that bhikkhu speaks to them causing them to combine together and pool their resources in order to buy a robe which is more expensive and better than the one which they had first determined upon, and he gets it, it is a *nissaggiya pācittiya*.
10. If someone sends money (valuables) for the purpose of buying a robe for a bhikkhu and he (whoever brings the money) wants to know who is acting as the bhikkhu's attendant (*veyyāvaccakara*), and if the bhikkhu wants the robe he should indicate someone connected with the monastery or

1. *Pavāraṇā*—Invitation. This is the technical term used in the Saṅgha to signify that a lay person has invited a bhikkhu to ask him for whatever requisites he may need. Unless the lay person specifies the time limit for his invitation such as, for the next so many months or for the rest of his lifetime, it is assumed that the invitation is limited to four months as in the *pācittiya* rule No. 7, in the *Acelakavagga* section (the 47th *pācittiya*).

Translator's note.

an *upāsaka* (lay devotee) saying: "This person is the attendant of all the bhikkhus." When he (who brings the money) has instructed the attendant and told the bhikkhu: "If you want a robe, tell the attendant," then later that bhikkhu should go and find the attendant, he may tell him: "I need a robe." If he does not get it he may ask up to three times in all. If he still does not get the robe he may go and stand where the attendant can see him, up to six times. If he does not get it and he asks more than three times or stands more than six times, and then gets it, it is a *nissaggiya pācittiya*.

If after asking and standing the full amount he does not get the robe he must go and tell whoever brought the money saying: "That which you brought did not become available to me," and he should also tell him to ask for his money back in case it should be lost.

Second Group: Kosiyavagga—The Section on Silk—10 Rules

1. If a bhikkhu gets a rug made of goat's wool mixed with silk, it is a *nissaggiya pācittiya*.
2. If a bhikkhu gets a rug made entirely of black goat's wool, it is a *nissaggiya pācittiya*.
3. If a bhikkhu is going to get a new rug made, he should use two parts of black goat's wool, one part of white goat's wool and one part of red goat's wool. If more than two parts of black goat's wool are used, it is a *nissaggiya pācittiya*.
4. A bhikkhu who has already had a new rug made should make it last six years. If he gets a new rug made within the six years, without the permission of a Saṅgha, it is a *nissaggiya pācittiya*.
5. If a bhikkhu is going to get a rug made, he should get a piece from an old rug one span all round (a square or round

piece one span across) and incorporate it in the new rug so as to spoil the colour. If he does not do this, it is a *nissaggiya pācittiya*.

6. If a bhikkhu is going on a journey and if anyone gives him goat's wool and he wants it, he may accept it. If there is nobody to carry it for him, he may carry it himself for a distance of three *yojana*¹. If he carries it for more than three *yojana*, it is a *nissaggiya pācittiya*.
7. If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or comb out (to card) goat's wool, it is a *nissaggiya pācittiya*.
8. If a bhikkhu himself receives gold and silver (money) or gets someone else to receive it, or if he is glad about money that is being kept for him, it is a *nissaggiya pācittiya*.
9. If a bhikkhu engages in buying and selling with money (meaning whatever is used as money), it is a *nissaggiya pācittiya*.
10. If a bhikkhu exchanges things by barter with lay people, it is a *nissaggiya pācittiya*.

Third Group: Pattavagga—The Section on Bowls—10 Rules

1. Any bowl which is kept by a bhikkhu, apart from the bowl which he has determined for use (*adhittāna*), is called an extra bowl. A bhikkhu may keep such an extra bowl for at most ten days. If he exceeds ten days, it is a *nissaggiya pācittiya*.
2. If a bhikkhu has a bowl which is cracked, and, whether it has been mended or not, the sum total of all the cracks that have appeared in his bowl adds up to less than ten finger's breadths, if he then asks for a new bowl from a lay person, who is not a relative and who has not given *pavāraṇā*, and he gets it, it is a *nissaggiya pācittiya*.

1. One *yojana* = 15 kilometers. (The Entrance to the Vinaya, Vol. I, pg. 235.), Translator's note.

3. If a bhikkhu has received (taken in his hand) any of the five medicines, these being ghee, fresh butter, oil, honey, molasses, he may keep them for seven days at most. If he keeps them for more than seven days, it is a *nissaggiya pācittiya*.
4. When there is still one month of the hot season left—in other words, from the first day of the waning moon of the seventh month—a bhikkhu may look for a bath cloth for use in the rain. When there is half a month of the hot season left—in other words from the first day of the waxing moon of the eighth month—he may wear it. If he looks for it or wears it earlier than these respective dates, it is a *nissaggiya pācittiya*.
5. If a bhikkhu has given a robe to another bhikkhu, and if later being angry takes it away from him, or gets someone else to take it away, it is a *nissaggiya pācittiya*.
6. If a bhikkhu asks for thread from a lay person who is not a relative and who has not given *pavāraṇā*, and then has it woven into robe material by weavers, it is a *nissaggiya pācittiya*.
7. If a lay person, who is not a relative of a bhikkhu and who has not given him *pavāraṇā*, should order weavers to make up some material for a robe for this bhikkhu, if then the bhikkhu instructs the weavers saying that if they make it better than they otherwise would have done he will give them some reward, it is a *nissaggiya pācittiya*.
8. If during the ten days prior to the *pavāraṇā* day¹—in other words, from the sixth day of the waxing moon of the eleventh month—a *dāyaka* who is in a hurry² gives a cloth for the vassa (rains retreat) a bhikkhu may receive it and

1. *Pavāraṇā* day—is the day which terminates the *Vassa*. This should not be confused with the *dāyaka* who gives *pavāraṇā* inviting a bhikkhu to ask him for requisites as he needs them. Translator's note.

2. This means in the event of an emergency such as illness, etc. Translator's note.

- keep it by. If he keeps it for longer than the “robe time,” it is a *nissaggiya pācittiya*. With regard to the “robe time,” if he has spent the *vassa* already but has not enacted the *kathina*¹, it is reckoned from the *pavāraṇā* day forward for one month—in other words, from the first day of the waning moon of the eleventh month to the full moon day of the twelfth month². If he has enacted the *kathina*, it is reckoned from the *pavāraṇā* day forward for five months—in other words, from the first day of the waning moon of the eleventh month to the middle of the fourth month².
9. If a bhikkhu has spent the *vassa* in a lonely forest dwelling, and wants to keep one of his three robes in a house which is apart from where he is staying, he may do so for up to six nights at most if there is sufficient reason. If he keeps it there for more than six nights, without the permission of a Saṅgha, it is a *nissaggiya pācittiya*.
 10. If a bhikkhu knowingly causes someone giving a gift to the Saṅgha to give it instead to himself, it is a *nissaggiya pācittiya*.

1. “. . . . enacted the *kathina*”—Lit: “spread the *kathina*”. This means that the formal act of receiving the *kathina* cloth has been enacted so that from this time forward for five months after the *pavāraṇā* day the *kathina* privileges are in operation. But as in the first case in this rule, there are many monasteries where the formal act of receiving the *kathina* cloth is not performed, so the privileges only last for one month after the end of the *vassa*. Translator's note.

2. In Siamese reckoning the lunar month begins on the first day at the waxing moon, whereas the Saṅgha-reckoned lunar month begins on the first day of the waning moon. Translator's note.

The 92 Pācittiya—Expiation
Divided into Nine Groups

First Group: Musāvādavagga—The Section on False Speech—10 Rules

1. If a bhikkhu tells a lie, it is a *pācittiya*.
2. If a bhikkhu speaks abusively to another bhikkhu, it is a *pācittiya*.
3. If a bhikkhu slanders another bhikkhu, it is a *pācittiya*.
4. If a bhikkhu teaches Dhamma to an unordained person (one who is not a bhikkhu), repeating it together word by word, it is a *pācittiya*.
5. If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with an unordained person (one who is not a bhikkhu) for more than three nights, it is a *pācittiya*.
6. If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is a *pācittiya*.
7. If a bhikkhu teaches Dhamma to a woman, speaking more than six words, it is a *pācittiya*. (Except when a male is present who can understand the sense of what is said).
8. If a bhikkhu talks of his having attained supernormal states (*uttarimanussadhamma*) which are in fact true, to an unordained person (one who is not a bhikkhu), it is a *pācittiya*.
9. If a bhikkhu talks of the serious *āpatti* of another bhikkhu to an unordained person (one who is not a bhikkhu), it is a *pācittiya*. (Except when he has permission).

10. If a bhikkhu digs the ground or gets someone else to dig it, it is a *pācittiya*.

Second Group: Bhūtagānavagga—The Section on Vegetation—10 Rules

1. If a bhikkhu removes any part of a growing plant so that it is broken away from its place of growth, it is a *pācittiya*.
2. If a bhikkhu behaves in an unseemly way and the Saṅgha brings him up for questioning, but he answers evasively or remains silent and the Saṅgha then recites the “formal announcement” from beginning to end, it is a *pācittiya*.
3. If a bhikkhu disparages a bhikkhu who has been appointed by the Saṅgha to do the duties of the Saṅgha, and if he is doing them properly and the disparagement is unfounded, it is a *pācittiya*.
4. If a bhikkhu takes a bed, a bench, a mattress or a chair belonging to the Saṅgha and puts them out in the open and then he goes away without either putting them away himself or getting someone else to put them away, or else he goes away without informing (the bhikkhu responsible for those articles), it is a *pācittiya*.
5. If a bhikkhu takes bedding belonging to the Saṅgha and spreads it out in a hut belonging to the Saṅgha, and then goes away without either putting the bedding away himself or getting someone else to put it away, or else goes away without informing (the bhikkhu responsible for those articles), it is a *pācittiya*.
6. If a bhikkhu, knowing that a hut is occupied by a bhikkhu who came before him, deliberately lies down with the hope that the occupant, not having enough room, will be induced to go elsewhere, it is a *pācittiya*.

7. If a bhikkhu, angry and displeased with another bhikkhu, drags, drives or chases him out from a hut belonging to the Saṅgha, it is a *pācittiya*.
8. If a bhikkhu, sits or lies down heavily on a bedstead or a stool that has legs which are not firmly fastened in place and which has been placed on a framework structure for keeping things in a hut, it is a *pācittiya*.
9. If a bhikkhu is going to get earth and mortar to plaster the roof of a hut, he should plaster it on using up to three layers. If he plasters on more than that, it is a *pācittiya*.
10. If a bhikkhu, knowing that some water has living creatures in it, pours it onto grass or earth, it is a *pācittiya*.

Third Group: Ovādavagga—The Section on Exhortation—10 Rules

1. If a bhikkhu, who does not have the permission of the Saṅgha, teaches bhikkhunis, it is a *pācittiya*.
2. Even if a bhikkhu has the permission of the Saṅgha, if he teaches bhikkhunis after sundown, it is a *pācittiya*.
3. If a bhikkhu goes into the bhikkhunis' living quarters, except when a bhikkhuni is sick, it is a *pācittiya*.
4. If a bhikkhu disparages another bhikkhu, saying that he teaches the bhikkhunis because he is hoping for gifts, it is a *pācittiya*.
5. If a bhikkhu gives a robe to a bhikkhuni who is not a relative of his, except when it is by way of exchange, it is a *pācittiya*.
6. If a bhikkhu sews the robe of a bhikkhuni who is not a relative of his, or if he gets someone else to sew it, it is a *pācittiya*.

7. If a bhikkhu invites a bhikkhuni to accompany him along the road even as far as the end of one village, except when the road is dangerous, it is a *pācittiya*.
8. If a bhikkhu invites a bhikkhuni to embark on a boat with him to travel upstream or downstream, it is a *pācittiya*. This is excepted when they are only crossing to the other bank of the river.
9. If a bhikkhu eats food which a bhikkhuni has pressed lay people to give, except when the lay people had put them aside intending them for him, it is a *pācittiya*.
10. If a bhikkhu sits or sleeps in a secluded place with a bhikkhuni, just the two of them privately together, it is a *pācittiya*.

Fourth Group: Bhojanavagga—The Section on Food—10 Rules

1. If a bhikkhu is not sick, he may take food for one day only in a public eating place where food is supplied to anybody without special favour. He must then abstain from eating there for at least one day, but later on may eat there again. If he eats there for two or more consecutive days, it is a *pācittiya*.
2. If a *dāyaka* invites bhikkhus to take food mentioning any of the following five kinds: boiled rice, cakes, biscuits, fish or meat, and if four or more bhikkhus go and receive it and return with it, or eat it there, it is a *pācittiya*. An exception is made on the following occasions: i) sickness; ii) the "robe time"¹; iii) the time for making up robes; iv) going on a long journey; v) going by boat; vi) when there are many going on *piṇḍapāta* and there is not enough to eat; vii) the food is being given by *samaṇas*.

1. See *nissaggiya pācittiya*, the Third Group: *Pattavagga*, rule no. 8. Translator's note.

3. If a bhikkhu is invited to eat any of the five kinds of food at one place but instead of going to eat there he goes to eat elsewhere, it is *pācittiya*. Except when he first of all passes on the invitation to another bhikkhu who will go instead of him, or he is sick, or it is the “robe time” and the time for making up robes.
4. If a bhikkhu goes for *piṇḍapāta* to a house and a supporter gives a large quantity of cakes (or biscuits), he may accept up to three bowls full. If he accepts more, it is a *pācittiya*. The large quantity of food that he has received must be shared out amongst the bhikkhus.
5. If a bhikkhu has eaten food in a certain place and is offered more of any one of the five kinds of food which he refuses, and if he then gets up from that place and goes elsewhere and eats food that has not been left over by a sick bhikkhu or that has not been left over in accordance with an act of *vinaya*¹, it is a *pācittiya*.
6. If a bhikkhu knows that another bhikkhu has refused food (in accordance with the preceding rule) and thinking to find fault with him he deliberately takes food which has not been left over by a sick bhikkhu and tempts him to eat it, and if he succeeds, it is a *pācittiya*.
7. If a bhikkhu eats food at the wrong time—that is, from mid-day until daybreak of the following day, it is a *pācittiya*.
8. If a bhikkhu eats food which was given into his hands (or into the hands of any other bhikkhu) on a previous day, it is a *pācittiya*.

1. A formal procedure by which a bhikkhu may eat food which is not left over by a bhikkhu who is not sick. The food must be formally offered into his hands by a bhikkhu who, still seated at his eating-place, says: ‘I have had enough’ Translator’s note.

9. If a bhikkhu asks for any of the following fine food: boiled rice mixed with ghee, butter, oil, honey, sugar cane juice, fish, meat, fresh milk, or curds, from a lay person who is not a relative and who has not given *parāraṇā*, and if he gets it and eats it, it is a *pācittiya*.
10. If a bhikkhu puts food into his mouth which has not been formally offered to him (or to any other bhikkhu) by a lay person, and he swallows it, it is a *pācittiya*. An exception is made in the case of pure water and toothsticks.

Fifth Group: Acelakavagga—The Section on Naked Ascetics
—10 Rules

1. If a bhikkhu gives food with his own hand, to someone who is ordained in another religion, it is a *pācittiya*.
2. If a bhikkhu persuades another bhikkhu to go on *piṇḍapāta* with him and then, wishing to indulge in immoral behaviour, dismisses the second bhikkhu, telling him to go back, it is a *pācittiya*.
3. If a bhikkhu sits down, intruding on a family while they are taking food, it is a *pācittiya*.
4. If a bhikkhu sits in a room with a woman, without a man (or boy) present as a chaperone, it is a *pācittiya*.
5. If a bhikkhu sits in an open place with a woman, there being only the two of them, it is a *pācittiya*.
6. If a bhikkhu has accepted an invitation to take the five kinds of food in one place and he goes on a visit to another place either before or after taking food at the place to which he was invited, he must take leave of a bhikkhu in his monastery before going. If he does not take leave before going out, it is a *pācittiya*. An exception is made on the proper occasion, these being the “robe time” and the time for making up robes.

7. If someone gives *pavāraṇā* of the four requisites (*paccaya*) to a bhikkhu, he may ask for them within a period of four months from the time of the offer. If he asks for them after a period of four months has passed, unless the offer is renewed or made permanent, it is a *pācittiya*.
8. If a bhikkhu goes to see an army lined up prepared for battle, except when there is sufficient reason, it is a *pācittiya*. — — —
9. — — — If, then, there is a compelling reason for him to go, he may stay with the army for three days. If he stays longer than three days, it is a *pācittiya*.
10. While a bhikkhu is staying with an army, if he goes to see a battle, to see a review, to see them preparing for battle, or to see the troops lined up and prepared for battle, it is a *pācittiya*.

Sixth Group: Surāpānavagga—The Section on Drinking Liquor—10 Rules

1. If a bhikkhu drinks intoxicating liquors, it is a *pācittiya*.
2. If a bhikkhu tickles another bhikkhu, it is a *pācittiya*.
3. If a bhikkhu swims in the water for pleasure, it is a *pācittiya*.
4. If a bhikkhu displays a stubborn attitude in regard to the vinaya, it is a *pācittiya*.
5. If a bhikkhu frightens another bhikkhu, making him scared of ghosts, it is a *pācittiya*.
6. If a bhikkhu, who does not have any fever, lights a fire himself or gets someone else to light it for the purpose of warming himself, it is a *pācittiya*. If it is lit for other purposes there is no offence.

7. If a bhikkhu is living in the *Majjhimapadesa*—this being the middle provinces of India—he may wash (bathe) himself once every fifteen days. If he does so within fifteen days, except at such times as it is necessary, it is a *pācittiya*. In “border” countries, such as Siam, it is not an offence to wash (bathe) at any time.
8. If a bhikkhu has obtained a new cloth, he must mark it with one of three kinds of colour before using it. These are blue, mud coloured or dark brown. If he does not mark it before using it, it is a *pācittiya*.
9. If a bhikkhu, having shared (*vikappetvā*) a robe with another bhikkhu or *sāmaṇera*, uses it without the other party having relinquished his part-ownership, or given permission for its use, it is a *pācittiya*.
10. If a bhikkhu hides any of the possessions of another bhikkhu, these being the bowl, robes, sitting-cloth, needle case and belt, even as a joke, it is a *pācittiya*.

Seventh Group: Sappānavagga—The Section on Living Beings—10 Rules

1. If a bhikkhu intentionally kills living beings, it is a *pācittiya*.
2. If a bhikkhu, knowing that water has living beings in it, uses that water, it is a *pācittiya*.
3. If a bhikkhu, knowing that a legal act of the Saṅgha has been dealt with and rightly settled, should then bring it up to be dealt with again, it is a *pācittiya*.
4. If a bhikkhu knowingly and deliberately conceals a serious *āpatti* of another bhikkhu, it is a *pācittiya*.
5. If a bhikkhu knowingly takes the part of the *Upajjhāya* in an *upasampadā* ordination of a young man under twenty years of age, it is a *pācittiya*.

6. If a bhikkhu knowingly invites a merchant who evades customs duty (a smuggler) to travel on a journey with him, even if only the length of a small village, it is a *pācittiya*.
7. If a bhikkhu persuades a woman to travel on a journey with him, even if only for the length of a small village, it is a *pācittiya*.
8. If a bhikkhu speaks contrary to a *dhammadesanā* of the Lord Buddha and other bhikkhus forbid him to do so, but he will not listen to them, and if a Saṅgha then recites the *kammavācā* (formal announcement) in its entirety (three times), it is a *pācittiya*.
9. If a bhikkhu associates in a friendly way with such a bhikkhu (as in the preceding rule), which means that they eat together, they carry out the *uposatha saṅghakamma* together, or they sleep in the same place together, it is a *pācittiya*.
10. If a bhikkhu associates in a friendly way with a *sāmanera* whom other bhikkhus have condemned (and expelled) because he committed the fault of speaking contrary to a *dhammadesanā* of the Lord Buddha, such that this bhikkhu lets him do duties for him (*upaṭṭhāka*), or he eats together with him, or he sleeps in the same place with him, it is a *pācittiya*.

Eighth Group: Sahadhammikavagga—The Section on According with Dhamma—12 Rules

1. If a bhikkhu acts in a wrong way and another bhikkhu admonishes him, but he then evades the issue, putting it off, saying that he must first ask someone who knows (is skilled in the Vinaya) before he accepts and practises this rule of training, it is a *pācittiya*.

Normally if a bhikkhu, who is under training, finds that there is something he does not know which he should know, he ought to ask about it and find out all about it from someone who knows.

2. If while another bhikkhu is reciting the Pāṭimokkha a bhikkhu speaks out disparaging the strictness of the rules, it is a *pācittiya*.
3. If a bhikkhu is guilty of an *āpatti* and speaks pretendingly (at the time of the Pāṭimokkha) thus: “Only now do I know that this rule is in the Pāṭimokkha,” and if other bhikkhus know that he knew about this before but that he spoke to them pretendingly about it, they should formally announce the “legal act” dealing with this matter. When the Saṅgha has made this announcement, if he pretends not to know again, it is a *pācittiya*.
4. If a bhikkhu, in anger, gives another bhikkhu a blow, it is a *pācittiya*.
5. If a bhikkhu, in anger, raises his hand against another bhikkhu as if to give him a blow, it is a *pācittiya*.
6. If a bhikkhu makes an accusation against another bhikkhu of a *saṅghādisesa* offence which is unfounded, it is a *pācittiya*.
7. If a bhikkhu deliberately arouses worry (anxiety) in another bhikkhu, it is a *pācittiya*.
8. If, while bhikkhus are quarrelling, a bhikkhu goes to listen secretly to what they are saying so as to learn what they say about him or about his group, it is a *pācittiya*.
9. If a bhikkhu has given his consent and approval for the performance of a formal act of a Saṅgha which is in accordance with Dhamma, and later on turns and criticizes and disapproves of the Saṅgha who performed the formal act, it is a *pācittiya*.
10. When a Saṅgha is meeting to decide on some issue, if a bhikkhu who is in the meeting leaves before the issue has been decided, and without making his vote known before he goes, it is a *pācittiya*.

11. If a bhikkhu, together with others, formed a Saṅgha who were in agreement and who gave a robe as a “reward” to another bhikkhu, and if he later on turns and criticizes and disapproves of the others in the Saṅgha, saying : “They gave the robe out of partiality,” it is a *pācittiya*.
12. If a bhikkhu knowingly arranges for a gift which a *dāyaka* had decided to present to the Saṅgha to be made over to a person, it is a *pācittiya*.

Ninth Group: Ratanavagga—The Section on Treasures—10 Rules

1. If a bhikkhu, without having first received permission, should enter a room where a monarch and his consort are together, it is a *pācittiya*.
2. If a bhikkhu sees some article belonging to a lay person which has fallen (on the ground and probably been lost), and if he picks it up as something which he can himself keep, or if he gets someone else to pick it up, it is a *pācittiya*. An exception is made when the article has fallen in a monastery or in the place where he dwells. He should then keep it by for the owner. If he does not then keep it, it is a *dukkata*.
3. If a bhikkhu, without first taking leave of another bhikkhu who is living in the same monastery, goes to a village¹ outside the proper time, it is a *pācittiya*. There is an exception when the business requires that he should go quickly.
4. If a bhikkhu makes, or asks to have made, a needle case of bone, ivory or horn, it is a *pācittiya*. The needle case must be broken up first and then the fault must be confessed.
5. If a bhikkhu has a bedstead or stool made, it should be made with legs of up to eight *sugata* inches² in length, not counting

1. Meaning any place where lay people live.
2. One *sugata* inch = 1 1/8 English inches.

the framework of the bed or stool. If they are made longer than this, it is a *pācittiya*. The legs must be cut to the right length first and then the fault must be confessed.

6. If a bhikkhu has a bedstead or stool made which is covered with kapok, it is a *pācittiya*. The kapok must be torn off first and then the fault must be confessed.
7. If a bhikkhu makes a sitting-cloth (*nisīdana*), it should be the right size. The right size is a length of two *sugata* spans, a width of 1½ spans and a border of one span. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
8. If a bhikkhu makes a cloth for covering a wound or sore, it should be the right size. The right size is a length of four *sugata* spans and a width of two spans. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
9. If a bhikkhu makes a bathing cloth for the rains, it should be the right size. The right size is a length of six *sugata* spans and a width of 2½ spans. If it is made bigger than this, it is a *pācittiya*. It must be cut down to size first and then the fault must be confessed.
10. If a bhikkhu makes a robe equal to or larger than the robe of the *sugata*, it is a *pācittiya*. The size of the *sugata* robe is nine *sugata* spans length and six spans width. It must be cut down to size first and then the fault must be confessed.

The Four Pāṭidesaniya—To Be Confessed

1. If a bhikkhu accepts food from the hand of a bhikkhuni who is not a relative of his, taking it with his own hand and consuming it, it is a *pāṭidesaniya*.

2. If bhikkhus are taking food in a place where they have been invited, and a bhikkhuni comes and orders those who are giving the food, telling them to take that thing there and give this thing here, they should dismiss that bhikkhuni telling her to stop doing this. If they do not send her off, it is a *pāṭidesanīya*.
3. If a bhikkhu, not being sick and without invitation, receives food from a family whom the Saṅgha declares to be *sekha* (those still under training but *ariya*), and if he gets it and consumes it, it is a *pāṭidesanīya*.
4. If a bhikkhu is dwelling in a wild forest and he is not sick, and he receives food into his own hand from a supporter of his and he consumes it, without the supporter having let the bhikkhu know that he is coming, and without his first having let the supporter know about the nature of the place, it is a *pāṭidesanīya*.

The 75 Sekhiyavatta—Trainings

The training which bhikkhus must practise is called the *Sekhiyavatta*.

This *Sekhiyavatta* is arranged in four groups.

The first group is called *Sāruppa* – The Section on Proper Behaviour.

The second group is called *Bhojanapaṭisamyutta* – The Section on Food.

The third group is called *Dhammadesanāpaṭisamyutta* – The Section on Teaching Dhamma.

The fourth group is called *Pakiṇṇaka*—The Section on Miscellany.

First Group: Sāruppa—The Section on Proper Behaviour— 26 Rules.

1. I will wear the under robe } properly.
2. I will wear the upper robe }
3. I will cover my body properly when going } in inhabited
4. I will cover my body properly when sitting } areas.
5. I will properly restrain the movements of hands and feet
6. I will properly restrain the movements of hands and feet when going } in inhabited
7. I will properly restrain the movements of hands and feet when sitting }
8. I will keep my eyes looking down when going } in inha-
9. I will keep my eyes looking down when sitting } bited areas.
10. I will not hitch up my robes when going } in inhabited
11. I will not hitch up my robes when sitting } areas.
12. I will not laugh loudly when going } in inhabited areas.
13. I will not laugh loudly when sitting }
14. I will not speak loudly when going } in inhabited areas.
15. I will not speak loudly when sitting }
16. I will not sway my body about when going } in inhabited
17. I will not sway my body about when sitting } areas.
18. I will not swing my arms about when going } in inhabited
19. I will not swing my arms about when sitting } areas.
20. I will not shake my head about when going } in inhabited
21. I will not shake my head about when sitting } areas.
22. I will not put my arms akimbo when going } in inhabited
23. I will not put my arms akimbo when sitting } areas.
24. I will not cover my head with a cloth when going } in
25. I will not cover my head with a cloth when sitting } inhabited areas.
26. I will not walk on tiptoe when going in inhabited areas.
27. I will not sit clasping the knees in inhabited areas.

Second Group: Bhojanapaṭisaṃyutta—The Section on Food
—30 Rules

A bhikkhu should train himself thus:—

1. I will receive *piṇḍapāta* food attentively.
2. When receiving *piṇḍapāta* food, I will look only into the bowl.
3. I will receive curries in the right proportion to the rice.
4. I will receive *piṇḍapāta* food only until it reaches the rim of the bowl.
5. I will eat *piṇḍapāta* food attentively.
6. When eating *piṇḍapāta* food, I will look only into the bowl.
7. I will not dig up the rice making it uneven.
8. I will eat curries in the right proportion to the rice.
9. I will not eat rice only working from the top down.
10. I will not cover up curries—or curry mixed with rice—with white rice because of a desire to get a lot.
11. When I am not sick, I will not ask for curries or rice for the purpose of eating them myself.
12. I will not look at another's bowl with the idea of finding fault.
13. I will not make up a very large mouthful of food.
14. I will make food up into suitably round mouthfuls.
15. I will not open my mouth until the portion of food has been brought to it.
16. When eating, I will not put my fingers into my mouth.
17. When food is still in my mouth, I will not speak.
18. I will not throw lumps of food into my mouth.
19. I will not eat by biting off mouthfuls of rice.
20. I will not eat stuffing out my cheeks.
21. I will not eat and shake my hand about at the same time.
22. I will not eat scattering grains of rice about so that they fall back into the bowl or elsewhere.
23. I will not eat putting my tongue out.
24. I will not eat making a champing sound.
25. I will not eat (or drink) making a sucking sound.

26. I will not eat licking my hands.
27. I will not eat scraping the bowl.
28. I will not eat licking my lips.
29. I will not take hold of a vessel of water with my hand soiled with food.
30. I will not throw out bowl-washing water which has grains of rice in it in a place where there are houses.

Third Group: Dhammadesanāpaṭisaṃyutta—The Section on Teaching Dhamma —16 Rules.

A bhikkhu should train himself thus:

I will not teach Dhamma to someone who is not sick and...

1. ... who has an umbrella in his hand.
2. ... who has a wooden stick (club) in his hand.
3. ... who has a sharp-edged weapon in his hand.
4. ... who has a weapon in his hand.
5. ... who is wearing (wooden-soled) sandals.
6. ... who is wearing shoes.
7. ... who is in a vehicle.
8. ... who is on a bed (or couch).
9. ... who is sitting clasping the knees.
10. ... who has a head wrapping (turban).
11. ... whose head is covered.
12. ... who is sitting on a seat while I am sitting on the ground.
13. ... who is sitting on a high seat while I am sitting on a low seat.
14. ... who is sitting while I am standing.
15. ... who is walking in front of me while I am walking behind him.
16. ... who is walking on a pathway while I am walking beside the pathway.

Fourth Group: Pakiṇṇaka—The Section on Miscellany—
Three Rules.

A bhikkhu should train himself thus:

If I am not sick...

1. ... I will not defecate or urinate while standing.
2. ... I will not defecate, urinate or spit on green vegetation.
3. ... I will not defecate, urinate or spit into water.

The Four Adhikaraṇa—Legal Processes¹

Things which occur and should be dealt with are called *adhikaraṇa*—legal processes. They are classified into four categories:

1. Disputing thus: “This thing is Dhamma, is Vinaya; this thing is not Dhamma, not Vinaya.” This is called *vivādādhikaraṇa*.
2. Accusing another of committing *āpatti*. This is called *anuvādādhikaraṇa*.
3. All *āpatti*, and the manner of dealing with them. This is called *āpattādhikaraṇa*.
4. Business which a Saṅgha should enact. This is called *kiccādhikaraṇa*.

Adhikaraṇasamatha—The Settlement of Legal Processes

The ways of Dhamma for settling the above four *adhikaraṇa* are called the *adhikaraṇasamatha*. There are seven, as follows:—

1. The four ‘*adhikaraṇa*’ are included here to aid in understanding the ‘*adhikaraṇasamatha*,’ but they are not included in the Pātimokkha.

1. The settling of all four of the *adhikaraṇa* in the presence of a Saṅgha, in the presence of a person, in the presence of the subject (concerned), and in the presence of Dhamma, is called *sammukhāvinaya* (The procedure to be done in the presence of).
2. The chanting of the formal announcement by a Saṅgha making an allowance for one who is Arahant, that: “He is a fully mindful person,” so as not to let anyone accuse him of an *āpatti* is called *sativinaya* (The procedure concerning mindfulness).
3. The chanting of the formal announcement by a Saṅgha making an allowance for a bhikkhu who has recovered from madness, so that nobody will accuse him of an *āpatti* which he may have done while mad is called *amūlhavinaya* (The procedure concerning recovery from madness).
4. To settle an *āpatti* according to the admission of the accused who accepts it as the truth is called *paṭiññātakaraṇa* (Action according to what is admitted).
5. A decision which is made according to the word of the majority is called *yebhuyyasikā* (Decision according to the majority).
6. Laying the blame on one who is at fault is called *tassaṭṭhāpiyasikā* (The action in regard to one who is at fault).
7. Bringing about a reconciliation of both parties without need for clearing up (the rights and wrongs) beforehand is called *tiṇavattthārakavinaya* (The procedure for “covering over with grass”).

The rules of training (*sikkhāpada*) covered by the *āpatti* of *thullaccaya*, *dukkata* and *dubbhāsita* are rules not included in the Pātimokkha.¹

1. An exception here is that an offence against any at the 75 *Sekhiyavatta* is a *dukkata*.