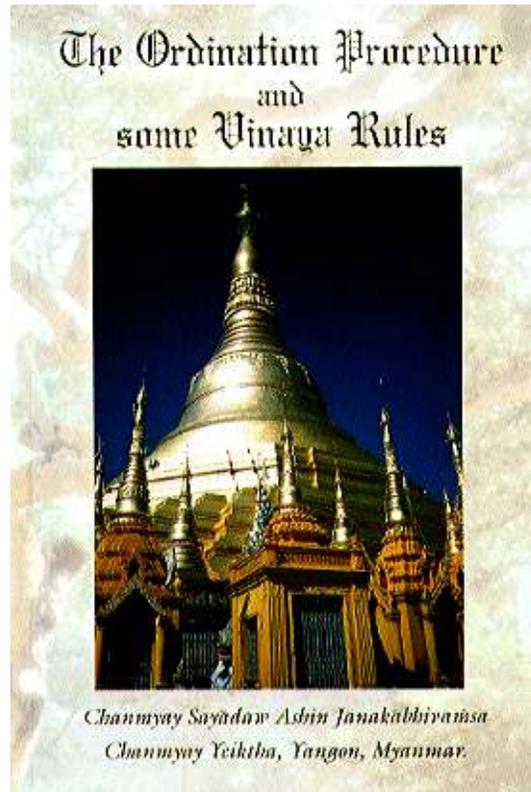


**THE ORDINATION PROCEDURE  
&  
SOME VINAYA RULES**

**Chanmyay Sayadaw Ashin Janakabhivamsa**



**Free Distribution**

**As Dhamma Dana**

**For**

**The Good of Buddha Sasana**

## CONTENTS

<u>Foreword</u>	
<u>Samanera Ordination</u>	
<u>The procedure</u>	<u>Three refuges</u>
<u>The ten precepts</u>	<u>Asking for a preceptor</u>
<u>Bhikkhu ordination</u>	
<u>Indicating the Robes and Bowl</u>	<u>Instruction</u>
<u>Making a Request for Bhikkhu Ordination</u>	<u>Anusasana</u>
<u>The Four Dependances</u>	<u>The Four Most Important Rules</u>
<u>Making a Request to be Free from Duties</u>	
<u>Some Vinaya rules for Bhikkhus</u>	
<u>Four Parajika rules</u>	<u>Thirteen Sanghadisesa rules</u>
<u>Redressing Sanghadisesa Offence</u>	<u>Two Aniyata Rules</u>
<u>Some Nissaggiya Pacittiya rules</u>	<u>Some Pacittiya rules</u>
<u>Some Patidesaniya rules</u>	<u>Sekhiya</u>
<u>APPENDICES</u>	

---

## FOREWORD

### NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

There were occasions when we found it difficult to ordain foreigners because we did not have any book in English that gave relevant information on the procedure of ordination or on the Vinaya. We felt an urgent need to remedy the situation. As a result this booklet was first compiled and printed in 1986, and this second edition has now been prepared after careful revision. It may be helpful for those who are in need of this information.

We write this booklet based on Pali Texts, their Commentaries and two other treatises on the vinaya, namely, **Patimokkha** by Nyanamoli Thera and **The Buddhist Monastic Code** by Jeffrey Thanissaro. We have got many technical terms and expressions from the two treatises. We are, therefore, deeply indebted to both authors.

**Ashin Janakabhivamsa**

**Chanmyay Sayadaw**

January 1, 1997,

Chanmyay Yeiktha Meditation Centre,

Yangon

---

# SAMANERA ORDINATION

## PROCEDURE OF ORDINATION

In Burma, the Buddhist custom of ordination begins with the applicant's request to a bhikkhu to permit him to receive a samanera-ordination. The applicant, having received the permission, requests the sangha to allow him to be shaved. Having been shaved, he goes to a senior bhikkhu and pays respect to him as a teacher by bowing down three times.

Then he makes supplication to the teacher and hands over a set of robes to him reciting a passage prescribed for the purpose. This done, he asks the teacher for the robes, which he puts on with the help of a bhikkhu.

After he has requested the teacher to ordain him a samanera (novice), he formally takes up the Three Refuges and the Ten Precepts. He has now become a samanera. As a samanera he has to request the teacher to be his preceptor. Then, the preceptor gives him a new name in Pali.

### THE PROCEDURE

#### Handing over the Robes to the Preceptor

**Applicant:** Venerable sir, I would like to request you to take this set of robes in my hands and ordain me a samanera out of compassion in order that I may become free from the cycle of suffering existences. **(3 times)**

*[The applicant hands the robes over the teacher and bows down three times. Then he asks for the robes.]*

#### Asking the Preceptor for the Robes

**Applicant:** Venerable sir, I would like to request you to give me the set of robes in your hands and ordain me a samanera out of compassion in order that I may become free from the cycle of suffering existences. **(3 times)**

*[The applicant bows down three times and the teacher gives him*

*the robes. Then the applicant puts on the robes with the help of a bhikkhu or samanera. ]*

### **Making a Request for Samanera Ordination**

**Applicant:** Venerable sir, I would like to request you to ordain me a samanera in order that I may become free from the cycle of suffering existences and attain to Nibbana. **(3 times)**

*[Then the applicant takes up the Three Refuges and the Ten Precepts as follows. ]*

### **Homage to the Buddha**

**Namo tassa bhagavato arahato sammāsambuddhassa. (3 times)**

I pay homage to the Exalted One, free from all defilements and perfectly enlightened by Himself. **(3 times)**

## **THE THREE REFUGES**

<b>Buddham saranam gacchami.</b>	<b>I take refuge in the Buddha.</b>
<b>Dhamman saranam gacchami.</b>	<b>I take refuge in the Dhamma.</b>
<b>Sangham saranam gacchami.</b>	<b>I take refuge in the Sangha.</b>
<b>Dutiyampi Buddham saranam gacchami.</b>	<b>For the second time I take refuge in the Buddha.</b>
<b>Dutiyampi Dhammam saranam gacchami.</b>	<b>For the second time I take refuge in the Dhamma.</b>
<b>Dutiyampi Sangham saranam gacchami.</b>	<b>For the second time I take refuge in the Sangha.</b>
<b>Tatiyampi Buddham saranam gacchami.</b>	<b>For the third time I take refuge in the Buddha.</b>
<b>Tatiyampi Dhammam</b>	<b>For the third time I take refuge</b>

<b>saranam gacchami.</b>	<b>in the Dhamma.</b>
<b>Tatiyampi Sangham saranam gacchami.</b>	<b>For the third time I take refuge in the Sangha.</b>

## THE TEN PRECEPTS FOR A SAMANERA

1. **Panatipata veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from killing.
2. **Adinnadana veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from taking what is not given.
3. **Abrahmacariya veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from all kinds of sexual activity.
4. **Musavada veramani-sikkhapadaa samadiyami.** I undertake the training precept to abstain from telling lies.
5. **Surameraya-majjapamadatthana veramani sikkhapadam samadiyami.** I undertake the training precept to abstain from any kind of intoxicants.
6. **Vikalabhojana veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from taking substantial food after midday. (from noon to dawn)
7. **Nacca-gita-vadita-visuka-dassana veramani sikkhapadam samadiyami.** I undertake the training precept to abstain from dancing, singing, music and any kind of entertainment show.
8. **Mala-ganda-vilepana-dharana-mandana-vibhusanatthana veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.
9. **Uccaisayana-mahasayana veramani-sikkhapadam samadiyami.** I undertake the training precept to abstain from using high and luxurious beds and seats.
10. **Jatarupa-rajatap-patiggahana veramani sikkhat padam samadiyami.** I undertake the training precept to abstain from accepting and holding any kind of money, gold or silver.

## Asking for a Preceptor

**Applicant: Upajjhayo me bhante hohi. (3 times):** Venerable sir, would you please be kind enough to be my preceptor. **(3 times)**

**Preceptor: Pasadikena Sampadehi:** Behave well.

**Applicant: Ama Bhante:** Yes, Venerable Sir.

---

# BHIKKHU ORDINATION

**A bhikkhu who is selected as the instructor should lead the ceremony of bhikkhu ordination as follows.**

## Preceptor

**Instructor:** The Omniscient Buddha laid down a Vinaya rule that only one who had a preceptor was to be ordained a bhikkhu. Accordingly this applicant shall have a preceptor to ordain him and guide him in the course of his bhikkhu life. So, he will have to take a preceptor.

Please repeat after me, applicant.

**"Upajjhayo me bhante hohi" (3 Times):** Venerable Sir, please be kind enough to be my preceptor.

**Preceptor: Pasadikena sampadehi.** Behave well.

**Applicant: Ama Bhante.** Yes, Venerable Sir.

**N.B.** *Though an applicant has taken his preceptor in his samanera ordination he should repeat the procedure now.*

## Indicating the Robes and Bowl

**Instructor:** Please listen to me, applicant. An applicant must have a set of three robes and one alms-bowl in his possession. I am, therefore, going to indicate your robes and bowl.

This is your own alms-bowl.

This is your own outer robe.

This is your own upper robe.

This is your own inner robe.

Now you are possessed of a complete set of three robes and one alms-bowl. So as to read the Kammavaca conveniently, I am going to give you and your preceptor new names. Your new name is

Naga and your preceptor's is Venerable Tissa. This Assembly of the sangha will use the name Naga for the applicant and Venerable Tissa for the preceptor. These two names will be used throughout the ceremony of this bhikkhu-ordination.

### Instruction

**Instructor:** Please listen to me Naga. Now is the time for me to instruct you on how to answer the questions that will be put to you by the Assembly, regarding disqualifications for bhikkhuhood. However, it is not proper to instruct you in the Assembly, so I will have to instruct you outside the Assembly.

Please stand up Naga and mindfully walk backwards with your palms together in the manner paying respect to the Assembly. Then, you should stop at a place about twenty feet from the Assembly and stand there.

**Sunatu me bhante sangho. Nago ayasmato tissassa upasampadapekkho. Yadi sanghassa pattakallam. Aham nagam anusaseyyam.**

Let the sangha listen to me. Naga requests ordination from the venerable Tissa. If it is the proper time for sangha, I shall instruct Naga. [ *Then the instructor goes to the applicant.* ]

**Instructor:** Please listen to me Naga. This is the time for you to tell the truth and the facts. When you are in the Assembly of the sangha you will be asked some questions concerning disqualifications for bhikkhuhood (Full Ordination). You shall answer the truth and the facts. Do not be at a loss; do not be embarrassed. You are just to answer "Yes venerable sir" if it is true, or "No, venerable sir" if it is not. The questions will be as follows:-

1. Do you suffer from leprosy? If you do, you are to answer, "Yes, Venerable sir". If you do not, you are to answer, "No, Venerable sir". (No, Venerable Sir.)

2. Have you got boils? (No, Venerable Sir.)

3. Have you got eczema? (No, Venerable Sir.)
  4. Have you got tuberculosis? (No, Venerable Sir.)
  5. Have you got epilepsy? (No, Venerable Sir.)
  6. Are you a human being? (Yes, Venerable Sir.)
  7. Are you a man? (Yes, Venerable Sir.)
  8. Are you a free man? (Yes, Venerable Sir.)
  9. Are you free from debt? (Yes, Venerable Sir.)
  10. Are you free from government service? (Yes, Venerable Sir.)
- [When you are on leave you can answer "Yes, Venerable sir".]*
11. Have your parents permitted you to be ordained a bhikkhu? (Yes, Venerable Sir.)
  12. Have you reached the qualifying age of twenty years? (Yes, Venerable sir.)
  13. Have you got a complete set of three robes and one alms-bowl? (Yes, Venerable Sir.)
  14. What is your name? (My name is Naga.)
  15. What is your preceptor's name? (My preceptor's name is Venerable Tissa.)

I have now taught you, Naga, how to answer the questions that will be asked to you when you are in the Assembly. I am now going back to the Assembly alone. You will have to remain here and come to the Assembly only when you are called.

**Sunatu me bhante sangho. Nago ayasmato tissassa upasampadapekkho. Anusittho so maya. Yadi sanghassa pattakallam. Nago agaccheyya.**

Let the sangha listen to me. Naga requests full ordination from the venerable Tissa. He has been instructed by me. If it is the proper time for the sangha, let Naga come.

### Making a Request for Bhikkhu Ordination

**Instructor:** This is the time for you, Naga, to request the sangha to ordain you a bhikkhu. Your request should be both in Pali and in English.

**Naga: Sangham Bhante upasampadam yacami. Ullumpatu mam bhante sangho anukampam upadaya.**

(Venerable sirs, I would like to request the sangha to ordain me a bhikkhu. I beg the sangha to raise me from the status of samanera.)

**Dutiyampi Sangham bhante upasampadam yacami. Ullumpatu mam bhante sangho anukampam upadaya.**

(For the second time, Venerable sirs, I would like to request the sangha to ordain me a bhikkhu. I beg the sangha to raise me from the status of samanera.)

**Tatitampi sangham bhante upasampadaih yacami. Ullumpatu main bhante sangho anukampam upadaya.**

(For the third time, Venerable sirs, I would like to request the sangha to ordain me a bhikkhu. I beg the sangha to raise me from the status of samanera.)

**Sunatu me bhante sangho. Ayam nago ayasmato tissassa upasampadapekkho. Yadi sanghassa pattakallam. Aham nagam antarayike dhamme puccheyam.**

Let the sangha listen to me. Naga wishes full ordination from the venerable Tissa. If it is the proper time for the sangha. May I question Naga on impediments to ordination?

**Instructor:** Please listen to me Naga. This is the time for you to answer the truth and the facts. Do not be at a loss; do not be embarrassed. On behalf of the sangha I am now going to ask you the

questions which examine your disqualifications for the bhikkhuhood. You are just to answer "Yes, Venerable sir", or "No, Venerable sir".

Do you suffer from leprosy?

(No, Venerable Sir.)

[Note: All the questions are as given above. ]

[ Then members of the Assembly read kammavaca systematically. At the end of kammavaca the applicant has become a bhikkhu ( Full Ordination ).]

### Anusasana

After the applicant has become a bhikkhu, a senior bhikkhu is to explain the four dependances and the four most important rules of vinaya as follows:

#### The Four Dependances ( Cattaro Nissaya )

**Food:** A bhikkhu's life depends on the food he has collected by going alms-round. So he should consume it and make an effort to practise dhamma. But there are special allowances: They are a community meal, a designated meal, a meal by lot, a meal by invitation, a meal on the days of the waxing and the waning moon, a meal on the observance day and a meal on the day following observance day.

In short he may take any allowable food offered by devotees out of their faith in the Buddha sasana.

**Robe:** A bhikkhu's life depends on a dusty robe (pamsukula civara) or a rag-robe which is made of different pieces of cloth thrown away by the people. So he should put it on and make an effort to practise dhamma. But there are special allowances: they are robes made of linen, cotton, silk, wool, hemp or a robe made of different kinds of material.

In short he can put on any allowable robe offered by devotees out of their faith in the Buddha sasana.

**Lodging:** A bhikkhu's life depends on the foot of a tree as a lodging. So he should live under the shade of a tree and make an effort to practise dhamma. But there are special allowances: they

are a cave, a building with a thatched roof, with the roof on one side, with the roof on both sides, with a pinnacle, without a pinnacle, made of wood, bricks, bamboo etc.

The buildings with the roof of leaves, zinc-sheets, asbestos-sheets, reinforced concrete etc. are also permissible as they are not prohibited.

**Medicine:** A bhikkhu's life depends on fermented urine as medicine. So he should take fermented urine as medicine and make an effort to practise dhamma. But there are special allowances: they are ghee, fresh butter, oil, honey and molasses. Having formally accepted them, he is to take them as medicine within seven days at most. On the seventh day he shall give them away. However, he may use them externally after the seventh day.

He can also take any allowable indigenous or Western medicine donated by devotees out of their faith in the Buddha sasana.

### The Four Most Important Rules

**Sexual activity:** An ordained bhikkhu shall not engage in any type of sexual activity with any female or male being, even an animal. If he does, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

**Stealing:** An ordained bhikkhu shall not steal or take what is not given, even a piece of grass or split of bamboo. If he does, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

**Killing:** An ordained bhikkhu shall not intentionally kill a living being, even a white, red or black ant. If he kills an animal, even an insect, he has a Pacittiya offence. If he kills a human being, even if he gives any kind of medicine for abortion, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

**False Claim :**An ordained bhikkhu shall not falsely claim to attain superhuman attainments such as Jhana (absorption concentration), Magga (Path knowledge), and Phala (Fruition knowledge); he shall not even say that he takes delight in a quiet place. If he, having evil desire, falsely claim to have any of superhuman

attainment such as Jhana, he is no longer a bhikkhu, not a son of the Buddha of the Sakyan clan. He must be disrobed and cannot be reordained a bhikkhu in this present existence.

*[Then the fresher bhikkhu requests the sangha to exempt him from monastic duties as follows. ]*

### Making a request to be free from duties

Venerable sir, I would like to request you to exempt me from my monastic duties to you in order that I may meditate very well. I, too, make you free from your monastic duties to me. **(3 times)**

---

## SOME VINAYA RULES FOR BHIKKHUS

### SEVEN TYPES OF OFFENCES FOR VIOLATION OF THE RULES

1. parajika offence
2. Sanghadisesa offence
3. Thullaccaya offence
4. Pacittiya offence
5. Patidesaniya offence
6. Dukkata offence
7. Dubbhasi offence

#### 1. Four Parajika Rules

Parajika is the name of the offence, and it also refers to the first four rules of Vinaya. It means "defeater" because it defeats a bhikkhu who breaks one of the most important four rules in the disciplinary code of the Sangha. When a bhikkhu violates one of the four rules, he is deprived of Buddhist monkhood and no longer a bhikkhu. He must be disrobed and return to lay life. He cannot be reordained a bhikkhu in his lifetime.

1. Should a bhikkhu engage in any type of sexual activity with a female or male being, even an animal, it entails a Parajika offence and he is no longer a bhikkhu.

2. Should a bhikkhu intentionally steal or take what is not given, even if the thing taken is only worth a quarter of the lowest unit of currency officially used in a country, it entails a Parajika offence and he is no longer a bhikkhu.

3. Should a bhikkhu intentionally deprive a human being of his life or provide him with a lethal weapon for the purpose or encourage him to die, it entails a Parajika offence and he is no longer a bhikkhu.

4. Should a bhikkhu who has not attained Jhana (absorption-

concentration), Magga (path knowledge) and Phala (fruit knowledge), falsely claim that he has attained one of them, it entails a Parajika offence and he is no longer a bhikkhu.

## 2. Thirteen Sanghadisesa Rules

Sanghadisesa means *an offence which requires a formal meeting of the Sangha at the initial, middle and final stages of redressing it*. It also refers to the thirteen rules of the disciplinary code of the Sangha.

1. Should a bhikkhu intentionally emit semen, except in a dream, it entails a Sanghadisesa offence.
2. Should a bhikkhu, with lustful intention, touch any part of the body of a woman, even that of a new born female baby, it entails a Sanghadisesa offence.
3. Should a bhikkhu, with lustful intention, talk to a woman with lewd words about the covered parts of her body, it entails a Sanghadisesa offence.
4. Should a bhikkhu, with lustful intention, speak in the presence of a woman in praise of her offering sexual intercourse, it entails a Sanghadisesa offence.
5. Should a bhikkhu act as an intermediary for lovers, it entails a Sanghadisesa offence.
6. Should a bhikkhu, having a hut constructed with no donor, exceed the prescribed measurement, or should he not assemble bhikkhus to appoint a proper site with a surrounding area, it entails a Sanghadisesa offence.
7. Should a bhikkhu, having a large dwelling constructed with a donor, not assemble bhikkhus to appoint a proper site with a surrounding area, it entails a Sanghadisesa offence.
8. Should a bhikkhu, being angry, groundlessly accuse another bhikkhu of Parajika, it entails a Sanghadisesa offence.
9. Should a bhikkhu, being angry, groundlessly accuse another bhikkhu of a case of Parajika, using as a pretext some point of legal process connected with another person's fault, it entails a

Sanghadisesa offence.

10. Should a bhikkhu attempt to cause a schism in the Sangha, or should he persist in undertaking a legal process conducive to a schism in the Sangha, he should be admonished by other bhikkhus. Should he, being admonished, attempt as before, then he should be remonstrated with by the Sangha. If he, on being remonstrated with up to the third time, relinquishes his attempt, that is fine. If he does not, it entails a Sanghadisesa offence.

11. Should one or two or three bhikkhus follow that bhikkhu and take his side, they should be admonished by other bhikkhus. Should they, being admonished, persist in taking his side, they should be remonstrated with by the Sangha. If they, on being remonstrated with up to the third time, relinquish it, that is fine. If they do not, it entails a Sanghadisesa offence.

12. A bhikkhu may be naturally difficult to admonish. When he is lawfully admonished by bhikkhus concerning training-precepts, he makes himself unadmonishable. He should then be admonished by bhikkhus not to make himself unadmonishable. If he, being admonished, endeavours as before, he should be remonstrated with by the Sangha. If he, on being remonstrated with up to the third time, relinquishes, it is fine. If he does not, it entails a Sanghadisesa offence.

13. A bhikkhu, who is a corrupter of families by gifts of flowers, fruits, different kinds of beautifying powder, etc., with the hope of gaining something from them, should be admonished by other bhikkhus. Should he, being admonished, persist as before, he should be remonstrated with by the Sangha. If he, on being remonstrated with up to the third time, relinquishes, it is fine. If he does not, it entails a Sanghadisesa offence.

### Redressing Sanghadisesa Offence

The four Parajika offences and the thirteen Sanghadisesa offences are known as Weighty Offences (Garukapatti) and the remaining offences are relatively Light Offences (Lahukapatti).

If a bhikkhu has committed a Parajika offence, there is no means to redress it, and he is no longer a bhikkhu. He must be disrobed.

If a bhikkhu has committed a Sanghadisesa offence and concealed it without confessing to any of his fellow bhikkhus, he shall observe **Parivasa** (a type of penance) for as many days as he has

concealed it. After Parivasa has been observed, he shall observe **Manatta** (an extra penance to satisfy fellow bhikkhus) for six days. Only then, will he be rehabilitated in the Sangha by means of Abbhana-kamma (act of rehabilitation) at a formal meeting of the Sangha. Then he is purified of his offence.

### 3. Two Aniyata Rules

**The two Aniyata (Indefinite) rules are omitted here because they merely mention how to solve the problem of a legal case regarding violation of some rules.**

### 4. Some Nissaggiya Pacittiya Rules

#### 1. Civara Vagga

Nissaggiya-pacittiya is the name for both the offence and the rule as well. **Nissaggiya** means *the thing to be forfeited* and **Pacittiya** means *expiation*. So the whole compound word means that *the thing involved in violation of the rule must be forfeited and the offence also must be expiated by confessing it*.

1. A bhikkhu, having obtained an extra robe, may keep it for ten days at most. Should he keep it more than ten days without determining it or assigning it to another bhikkhu, it entails a Nissaggiya Pacittiya offence (4-1-1 ).\*

\* The first number refers to the chapter, the second the section (Vagga) and the third the rule in Pali texts of *Parajika* and *Pacittiya*. For example at the end of the first rule of Nissaggiya Pacittiya, number 4 refers to the chapter of Nissaggiya Pacittiya; number I refers to the section of Civara Vagga; number 1 refers to the first rule of the section.

Exception: *When the robe is not yet finished or Kathina privileges are not rescinded, there is no offence.*

N.B. *An extra robe here means 'the robe other than the ones determined (Adhitthita) or assigned (Vikappita).'* If an extra robe is determined or assigned to a bhikkhu within ten days there is no offence. [See Appendices]

2. Should a bhikkhu stay away more than a *hatthapasa* from one of triple robes at dawn, it entails a Nissaggiya Pacittiya offence (4-

1-2).

Exception: *When the robe is not yet finished or Kathina privileges are not rescinded, there is no offence.*

N.B.: A **hatthapasa** is three feet and nine inches. Triple robes are the robes which are determined in each of their names, namely, outer robe, upper robe and inner robe.

3. Should a bhikkhu keep out-of-season cloth for more than 30 days, it entails a Nissaggiya Pacittiya offence. (4-1-3).

Exception: *If the cloth is not yet enough to make a robe and one has expectation for further cloth to complete a robe, there is no offence.*

**Out-of-season-cloth:** When Kathina privileges are not in effect, one month after the end of vassa is **robe-season**; when Kathina privileges are in effect, five months after the end of vassa are **robe-season**. The months apart from one or five months mentioned above are **out-of-robe-season**. A robe or a robe-cloth which is offered in these out-of-season months is called **out of-season-robe** or **out-of-season-cloth**.

4. Should a bhikkhu ask for a robe from an unrelated man or woman, it entails a Nissaggiya Pacittiya offence. (4-1-6)

Exception: *One whose robe is stolen or destroyed, has no offence.*

5. If an unrelated person invites that bhikkhu to receive many robes, he shall accept a robe or robes to complete just a set of two robes. If he accepts excess, it entails a Nissaggiya Pacittiya offence (4-1-7).

N.B.: *If he has lost the whole set of three robes he shall accept two robes: if he has lost two out of the three, he shall accept one:*

If he has lost one out of the three, he shall accept none.

## 2. Koseyya Vagga

6. Should a bhikkhu receive or make someone else receive gold, silver or any form of money or take delight at gold etc. placed for him, it entails a Nissaggiya Pacittiya offence (4-2-8).

N.B.: *Should a bhikkhu receive something bought by someone with*

*the money which a donor has entrusted to his steward, he has no offence.*

7. Should a bhikkhu engage in trade with money, it entails a Nissaggiya Pacittiya offence (4-2-9)

*Exception: A bhikkhu may ask price but can neither bargain nor buy.*

8. Should a bhikkhu engage in various kinds of buying and selling (bartering), it entails a Nissaggiya Pacittiya offence (4-2-10)

### **3. Patta Vagga**

9. Should a bhikkhu, having obtained an extra alms-bowl, keep it for more than ten days without determining it or assigning it to another bhikkhu, it entails a Nissaggiya Pacittiya offence (4-3-1)

*N.H.: An extra alms-bowl should be understood in the same way as an extra robe. [See rule I of Nissaggiya Pacittiya] If the alms-bowl is determined or assigned to another bhikkhu within ten days, there is no offence.*

10. Should a bhikkhu ask for a new alms-bowl when one's current bowl is not beyond repair, it entails a Nissaggiya Pacittiya offence (4-3-2)

11. There are medicines for sick bhikkhus, namely, ghee, fresh butter, oil, honey and molasses. After a bhikkhu has accepted them with his hand, they can be kept in store and used for seven days at most. If they are kept and used for more than seven days, it entails a Nissaggiya Pacittiya offence (4-3-3)

*Exception: A bhikkhu may use them externally after the seventh day.*

12. Should a bhikkhu give another bhikkhu a robe and, being angry and displeased, snatch it back or have it snatched back, it entails a Nissaggiya Pacittiya offence. (4-3-5)

13. Should a bhikkhu knowingly persuade a donor to give him a gift that is intended for the sangha, it entails a Nissaggiya Pacittiya offence (4-3-10)

**[ Though the rules of Nissaggiya Pacittiya are thirty in number, we have selected only thirteen rules that are likely to**

## 5. Some Pacittiya rules

### 1. Musavada Vagga

1. Should a bhikkhu consciously tell a lie, it entails a Pacittiya offence. (5-1-1)
2. Should a bhikkhu say abusive words to another bhikkhu, it entails a Pacittiya offence. (5-1-2)
3. Should a bhikkhu slander a fellow bhikkhu, it entails a Pacittiya offence. (5-1-3)
4. Should a bhikkhu sleep along with a layman or samanera (novice) in a building more than three nights, it entails a Pacittiya offence. (5-1-5 )
5. Should a bhikkhu sleep in the same building that a woman lives at night, it entails a Pacittiya offence. (5-1-6)
6. Should a bhikkhu tell a man or samanera about his actual attainment of a superhuman state (Jhana, Magga or Phala), it entails a Pacittiya offence. (5-1-8)

N.H.: *If the attainment is true the offence is Pacittiya, and if it is not, Parajika (defeater).*

7. Should a bhikkhu tell a layman or samanera about a weighty offence (Parajika or Sanghadisesa )of another bhikkhu it entails a Pacittiya offence. (5-1-9)

8. Should a bhikkhu dig the earth or have the earth dug in any way, it entails a Pacittiya offence. (5-1-10)

N.H.: *A bhikkhu intentionally shall not even scratch the earth with a stick or finger.*

### 2. Bhutagama Vagga

9. Should a bhikkhu damage a tree, plant or grass in any way, it entails a Pacittiya offence. (5-2-1)

Exception: *If a bhikkhu wishes to cut a branch, plant or grass he*

can tell an un-ordained person to do so indirectly using Kappiya-vohara (allowable words) such as "Know this ", " This branch is in the way ", "This grass is too long ".

N.B.: There is germination in some seeds, roots, buds, stems or joints of some plants or vegetable. If a bhikkhu damages any of them it entails Dukkata offence. If a bhikkhu eats some food containing any of them uncooked, it amounts to damaging it.

If a bhikkhu wishes to eat such food as this, he has to tell a layman or samanera 'to make it allowable' (*Kappiya-karana*). The bhikkhu is to say "*Kappiyam karo*hi" meaning "Make it allowable to eat ". Then, a layman or samanera is to cut it with a nail or knife or pierce it with a pointed object, or burn it a bit on the fire saying "*Kappiyam bhante*" meaning "It is allowed to eat sir". It is only then that the bhikkhu can eat it without a "Dukkata"offence.

10. Should a bhikkhu reply evasively or give trouble by keeping silent when he is questioned for an offence, it entails a Pacittiya offence. (5-2-2)

11. Should a bhikkhu disparage or decry a bhikkhu, it entails a Pacittiya offence. (5-2-3)

12. Should a bhikkhu, having used a bed, bench, chair or mattress belonging to the sangha, not keep it well or nor have it kept well, or should he go without taking leave, it entails a Pacittiya offence. (5-2-4)

13. Should a bhikkhu depart from a monastery, leaving bedding spread out in a dwelling belonging to the sangha or without arranging to have it kept well or without taking leave, it entails a Pacittiya offence. (5-2-5)

14. Should a bhikkhu, being angry and displeased, drive a bhikkhu out of a dwelling belonging to the sangha or having him driven out, it entails a Pacittiya offence. (5-2-7)

15. Should a bhikkhu knowingly pour water containing living beings into grass or earth, or should he have it so poured, it entails a Pacittiya offence. (5-2-10)

### **3. Bhikkhunovada Vagga**

*[Since there is not even one bhikkhuni nowadays, this Vagga is*

omitted. I

#### 4. Bhojana Vagga

16. Should a bhikkhu eat a meal before eating another meal which is already offered earlier, it entails a Pacittiya offence. (5-4-3)

17. Should a bhikkhu, having refused any food further offered, eat any food that is not left over, it entails a Pacittiya offence. (5-4-5)

18. Should a bhikkhu, eat any kind of substantial food in the improper time [i.e. between noon and the following dawn], it entails a Pacittiya offence. (5-4-7)

Exception: *Any bhikkhu can drink such fruit juice as lime, lemon, orange, grapefruit, banana, pineapple, mango juice after midday (i.e. improper time).*

19. Should a bhikkhu eat any stored-up food which was formally accepted with a bhikkhu's hand on previous days, it entails a Pacittiya offence. (5-4-8)

20. There are fine foods, namely, ghee, fresh butter, oil, honey, molasses, fish, meat, milk and curd. Should a bhikkhu, who is not sick, ask for and eat any of them, it entails a Pacittiya offence. (5-4-9).

21. Should a bhikkhu eat any food that has not yet been given formally into his or any other bhikkhu's hand except for water and tooth - stick, it entails a Pacittiya offence. (5-4-10)

N.B.: *The Commentary to the Vinaya text mentions five factors of the act of formal giving as follows: -*

*1. The food to be given, together with the thing in which it is placed, is such that a man of average strength can lift.*

*2. The giver is within a hatthapasa ( 3 feet and 9 inches ) of the bhikkhu.*

*3. He makes a gesture of offering the food to the bhikkhu.*

*4. The food is given with any limb of the body or with something in contact with the body or by letting it fall into the bhikkhu's hand.*

*5. The bhikkhu accepts it with any limb of the body or with*

*something in contact with the body*

## **5. Acelaka Vagga**

22. Should a bhikkhu give any food with his own hand to a naked ascetic or a wanderer, it entails Pacittiya offence. (5-5-1)

23. Should a bhikkhu sit intruding on a couple in their bedroom, it entails Pacittiya offence. (5-5-3)

24. Should a bhikkhu sit together with a woman at a place where they cannot be seen, it entails a Pacittiya offence. (5-5-4)

25. Should a bhikkhu sit together with a woman at a place where the conversation between them cannot be heard, it entails a Pacittiya offence. (5-5-5)

26. Should a bhikkhu visit lay families without informing an available bhikkhu in the *arama* after or before meal to which he is invited, it entails Pacittiya offence. (5-5-6)

Exception: *There is no offence in the robe-season or at the time of making a robe.*

27. Should a bhikkhu watch an army in battle array, unless there is a suitable reason, it entails a Pacittiya offence. (5-5-8)

28. Should a bhikkhu stay with an army more than three consecutive nights, even for a suitable reason, it entails a Pacittiya offence. (5-5-9)

29. Should a bhikkhu go to a battlefield, a roll call of the troops, a battle array or to see a regimental review while staying with an army, it entails a Pacittiya offence. (5-5-10)

## **6. Surapana Vagga**

30. Should a bhikkhu drink an any intoxicant, it entails a Pacittiya offence. (5-6-1)

31. Should a bhikkhu tickle another bhikkhu, it entails a Pacittiya offence. (5-6-2)

32. Should a bhikkhu make a fun in the water, it entails a Pacittiya offence. (5-6-3 )

33. Should a bhikkhu speak or behave in disrespect to a bhikkhu or Vinaya when being admonished by the latter in accordance with Vinaya, it entails a Pacittiya offence. (5-6-4)

*N.B.: Should a bhikkhu, when being admonished according to the dhamma, not Vinaya, speak or act disrespectfully, he incurs Dukkata offence. If the admonishing person is not a bhikkhu, the offence is Dukkata.*

34. Should a bhikkhu frighten a bhikkhu, it entails a Pacittiya offence. (5-6-5)

35. Should a bhikkhu put on a robe without applying one of the three kinds of discolouring, namely, green or brown or black, it entails a Pacittiya offence. (5-6-8)

36. Should a bhikkhu, having assigned his own robe to a bhikkhu or bhikkhuni or probationer or samanera or samaneri, use it without being relinquished, it entails a Pacittiya offence. (5-6-9)

37. Should a bhikkhu hide or have hidden another bhikkhu's bowl, robe, sitting-cloth, needle-case or waistband even for a joke, it entails a Pacittiya offence. (5-6-10)

## **7. Sappanaka Vagga**

38. Should a bhikkhu knowingly kill a living being, it entails a Pacittiya offence. (5-7-1)

39. Should a bhikkhu knowingly use water containing living being, it entails a Pacittiya offence. (5-7-2)

40. Should a bhikkhu agitate to reopen a legal issue, knowing that it was properly dealt with, it entails a Pacittiya offence. (5-7-3)

41. Should a bhikkhu knowingly conceal a bhikkhu's weighty offence [Parajika or Sanghadisesa], it entails a Pacittiya offence. (5-7-4)

42. Should a bhikkhu knowingly give the Full Ordination to a person under the twenty years of age, that person is not fully ordained; those bhikkhus who participate in the ordination ceremony incur Dukkata offence; the preceptor incurs Pacittiya offence. (5-7-5)

43. Should a bhikkhu knowingly travel together with a group of

thief-merchants by appointment, should he even go to one village, it entails a Pacittiya offence. (5-7-6)

44. Should a bhikkhu, by appointment, travel on the same journey with a woman, should he even go to one village, it entails a Pacittiya offence. (5-7-7)

45. Should a bhikkhu, being admonished by bhikkhus according to the rule, say, "I shall not observe this rule until I can ask some other bhikkhu," it entails a Pacittiya offence. (5-8-1)

## **8. Sahadhammika Vagga**

46. Should a bhikkhu criticise the rule of vinaya when the rules are recited fortnightly, it entails a Pacittiya offence. (5-8-2)

47. Should a bhikkhu pretend not to know the rules in the Patimokkha though he has already heard the Patimokkha two or three times, it entails a Pacittiya offence. (5-8-3)

48. Should a bhikkhu, being angry and displeased, give a blow to a bhikkhu, it entails a Pacittiya offence. (5-8-4)

49. Should a bhikkhu, being angry and displeased, raise his hand against a bhikkhu, it entails a Pacittiya offence. (5-8-5)

50. Should a bhikkhu groundlessly accuse another bhikkhu of an offence of Sanghadisesa, it entails a Pacittiya offence. (5-8-6)

51. Should a bhikkhu cause worry in a bhikkhu with an intention of making him uncomfortable even for a while, it entails a Pacittiya offence. (5-8-7)

52. Should a bhikkhu eavesdrop on bhikkhus involved in a dispute over an issue, it entails a Pacittiya offence. (5-8-8)

53. Should a bhikkhu, after having given his consent to some acts of the sangha which have been properly dealt with, decry the act, it entails a Pacittiya offence. (5-8-9)

54. Should a bhikkhu get up and leave a meeting of the sangha while formal discussion of a legal act is proceeding, without giving his consent, it entails a Pacittiya offence. (5-8-10)

55. Should a bhikkhu, having given a robe to a bhikkhu together with the sangha, later decry that activity, it entails a Pacittiya

offence. (5-8-11)

56. Should a bhikkhu knowingly persuade a donor to give a bhikkhu any gift that is intended for the sangha, it entails a Pacittiya offence. (5-8-12)

## 9. Ratana Vagga

57. Should a bhikkhu enter a king's bedchamber, uninformed, when both the king and queen are in the chamber, it entails a Pacittiya offence. (5-9-1)

58. Should a bhikkhu pick up a valuable or have it picked up, except when one finds in a monastery or in a dwelling one, it entails a Pacittiya offence. (5-9-2)

59. Should a bhikkhu enter a village, town or city in improper time (i.e. from afternoon to dawn next morning) without taking leave of an available bhikkhu unless there is an emergency, it entails a Pacittiya offence. (5-9-3)

60. Should a bhikkhu obtain a needle box made of ivory, bone or horn, it entails a Pacittiya offence. (5-9-4)

61. Should a bhikkhu use a bed or bench with legs longer than eight Sugata's fingerbreadths for one's own use, it entails a Pacittiya offence. (5-9-5)

62. Should a bhikkhu use a bed or bench stuffed with cotton, it entails a Pacittiya offence. (5-9-6)

63. Should a bhikkhu use an overly large sitting cloth, it entails a Pacittiya offence. (5-9-7)

64. Should a bhikkhu use an overly large skin-eruption covering cloth, it entails a Pacittiya offence. (5-9-8)

65. Should a bhikkhu have a robe made to the measurements, of the Sugata's robe or larger, it entails a Pacittiya offence. (5-9-10). Here are the measurements of Sugata's robe: nine spans in length and six spans in width.

**[Though Pacittiya rules are ninety-two in number, we have selected only sixty-five rules that are likely to be violated nowadays.]**

## 6. Some Patidesaniya Rules

1. There are some families declared *Sekkha* (i.e Sotapannas). Should a bhikkhu, who is neither sick nor invited, accept and consume any food from such a families. It should be confessed by him thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess". (6-3)

2. There are forest abodes, reputed, dubious and dangerous. Should a bhikkhu, who is not sick, living in such an abode, accept and consume uninformed food in his abode, It should be confessed by him thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess ". (6-4)

**[Though Patidesaniya rules are four in number, we have selected only two rules that are likely to be violated nowadays.]**

## 7. Sekhiya

### 1. Parimandala Vagga

1. A bhikkhu shall wear the under-robe even all round. (7-1-1)
2. A bhikkhu shall wear the upper-robe even all round. (7-1-2)
3. A bhikkhu shall walk well covered in inhabited areas. (7-1-3)
4. A bhikkhu shall sit well covered in inhabited areas. (7-1-4)
5. A bhikkhu shall walk well restrained in inhabited areas. (7-1-5)
6. A bhikkhu shall sit well restrained in inhabited areas. (7-1-6)
7. A bhikkhu shall walk with the lowered eyes in inhabited areas. (7-1-7)
8. A bhikkhu shall sit with the lowered eyes in inhabited areas. (7-1-8)
9. A bhikkhu shall not walk with robes hitched up in inhabited areas. (7-1-9)
10. A bhikkhu shall not sit with robes hitched up in inhabited areas. (7-1-10)

## 2. Ujjagghika Vagga

11. A bhikkhu shall not walk laughing loudly in inhabited areas. (7-2-1)
12. A bhikkhu shall not sit and laugh loudly in inhabited areas. (7-2-2)
13. A bhikkhu shall walk quietly in inhabited areas. (7-2-3)
14. A bhikkhu shall sit quietly in inhabited areas. (7-2-4)
15. A bhikkhu shall not fidget, swagger and stagger in inhabited areas. (7-2-5)
16. A bhikkhu shall not sit fidgeting or swaying in inhabited areas. (7-2-6)
17. A bhikkhu shall not walk fidgeting or swinging the arms in inhabited areas. (7-2-7)
18. A bhikkhu shall not sit and fidget (or gesticulate) his arms in inhabited areas. (7-2-8)
19. A bhikkhu shall not walk fidgeting the head in inhabited areas. (7-2-9)
20. A bhikkhu shall not sit fidgeting the head in inhabited areas. (7-2-10)

## 3. Khambhakata Vagga

21. A bhikkhu shall not walk with arms akimbo in inhabited areas. (7-3-1)
22. A bhikkhu shall not sit with arms akimbo in inhabited areas. (7-3-2)
23. A bhikkhu shall not walk with his head covered in inhabited areas. (7-3-3)
24. A bhikkhu shall not sit with his head covered in inhabited areas. (7-3-4)
25. A bhikkhu shall not walk on the toes or heels in inhabited

areas. (7-3-5)

26. A bhikkhu shall not sit while clasping the knees in inhabited areas. (7-3-6)

27. A bhikkhu shall accept alms-food appreciatively. (7-3-7)

28. A bhikkhu shall accept alms-food with attention on the bowl. (7-3-8)

29. A bhikkhu shall accept alms-food with other foods in proportion (that is, in the proportion of one part in four to the rice). (7-3-9)

30. A bhikkhu shall accept alms-food with other foods up to the level of the edge of the bowl. (7-3-10)

#### **4. Sakkacca Vagga**

31. A bhikkhu shall eat alms-food appreciatively. (7-4-1)

32. A bhikkhu shall eat alms-food with attention on the bowl. (7-4-2)

33. A bhikkhu shall eat alms-food evenly. (7-4-3)

34. A bhikkhu shall eat alms-food with curries in proportion. (7-4-4)

35. A bhikkhu shall not eat alms-food from the top down. (7-4-5)

36. A bhikkhu shall not hide curries and other foods with rice out of desire to get more. (7-4-6)

37. A bhikkhu shall not, unless sick, ask for curry or rice for his own benefit and eat it. (7-4-7)

38. A bhikkhu shall not look at another bhikkhu's bowl with an intention of finding fault. (7-4-8)

39. A bhikkhu shall not take an extra-large mouthful. (7-4-9)

#### **5. Kabala Vagga**

41. A bhikkhu shall not open the mouth when the mouthful is not

brought to it. (7-5-1)

42. A bhikkhu shall not put all the fingers into the mouth while eating. (7-5-2)

43. A bhikkhu shall not speak with his mouthful of food. (7-5-3)

44. A bhikkhu shall not eat tossing a lump of rice. (7-5-4)

45. A bhikkhu shall not eat by biting apart a lump of rice. (7-5-5)

46. A bhikkhu shall not eat stuffing out the cheeks. (7-5-6)

47. A bhikkhu shall not eat shaking the hands. (7-5-7)

48. A bhikkhu shall not eat scattering rice about. (7-5-8)

49. A bhikkhu shall not eat sticking out the tongue. (7-5-9)

50. A bhikkhu shall not eat making champing sounds. (7-5-10)

## **6. Surusuru Vagga**

51. A bhikkhu shall not eat making sucking sounds. (7-6-1)

52. A bhikkhu shall not lick his hand while eating. (7-6-2)

53. A bhikkhu shall not scrap the bowl with his finger while eating. (7-6-3)

54. A bhikkhu shall not smack his lips with the tongue while eating. (7-6-4)

55. A bhikkhu shall not accept a water vessel with a hand soiled by food. (7-6-5)

56. A bhikkhu shall not throw away bowl-washing water which has rice grains in it in inhabited area. (7-6-6)

57. A bhikkhu shall not teach Dhamma to a person who is not sick and has an umbrella in his hand. (7-6-7)

58. A bhikkhu shall not teach Dhamma to a person who is not sick and has a staff in his hand. (7-6-8)

59. A bhikkhu shall not teach Dhamma to a person who is not sick

and has a knife in his hand. (7-6-9)

60. A bhikkhu shall not teach Dhamma to a person who is not sick and has a weapon in his hand. (7-6-10)

## **7. Paduka Vagga**

61. A bhikkhu shall not teach Dhamma to a person who is not sick, wearing wooden soled sandal. (7-7-1)

62. A bhikkhu shall not teach Dhamma to a person who is not sick wearing footwear. (7-7-2)

63. A bhikkhu shall not teach Dhamma to a person who is not sick in a vehicle. (7-7-3)

64. A bhikkhu shall not teach Dhamma to a person who is not sick on a couch. (7-7-4)

65. A bhikkhu shall not teach Dhamma to a person who is not sick and sit grasping the knee. (7-7-5)

66. A bhikkhu shall not teach Dhamma to a person who is not sick wearing a headwrapping. (7-7-6)

67. A bhikkhu shall not teach Dhamma to a person who is not sick whose head is covered. (7-7-7)

68. A bhikkhu, while sitting on the ground, shall not teach Dhamma to a person who is not sick sitting on a seat. (7-7-8)

69. A bhikkhu, while sitting on a low seat, shall not teach Dhamma to a person who is not sick sitting on a high seat. (7-7-9)

70. A bhikkhu, while standing shall not teach Dhamma to a person sitting who is not sick. (7-7-10)

71. A bhikkhu shall not teach Dhamma to a person who is not sick ahead of him walking. (7-7-11)

72. A bhikkhu, while walking beside a path, shall not teach Dhamma to a person who is not sick walking on the path. (7-7-12)

73. A bhikkhu who is not sick shall not defecate or urinate while standing up. (7-7-13 )

74. A bhikkhu who is not sick shall not defecate, urinate or spit on green plant. (7-7-14)

75. A bhikkhu who is not sick shall not defecate, urinate or spit into water. (7-7-15 )

All seventy-five Sekhiya rules are finished.

---

## APPENDICES

### Confession

**Confessor: Aham bhante sabba apattiyo avi karomi.** Venerable sir, I would like to confess all my offences.

**Acknowledger: Sadhu avuso sadhu sadhu.** Well done, Friend, well done, well done.

**Confessor: Aham bhante sambahula nanavatthuka sabba apattiyo apajjim. 'Tatumha mule patidesemi.** Venerable sir, I have committed many offences of different bases. I confess all of them to you.

**Acknowledger: Passasi avuso ta apattiyo.** Do you see them?

**Confessor: Ama bhante passami.** Yes I see them, Venerable sir.

**Acknowledger: Ayatim avuso samvareyyasi.** You should restrain yourself in future.

**Confessor: Sadhu sutthu bhante samvarissami.** I shall well restrain myself in future, Venerable sir.

**Acknowledger: Sadhu avuso, Sadhu, Sadhu.** Well done Friend, Well done, Well done.

NB. For convenience, a temporary bhikkhu [or any bhikkhu] may confess as mentioned above to a senior bhikkhu who has confessed his offence. If both bhikkhus haven't yet confessed they must confess to each other in Pali as follows:

Junior -- Aham bhante sabba apattiyo avikaromi.

Senior -- Sadhu avuso sadhu saddha.

Junior -- Aham bhante sambahula nanavatthuka sabba apattiyo apajjim. Ta tumha mule patidesemi.

Senior -- Passasi avuso ta apattiyo.

Junior -- Ama bhante passami.

Senior -- Ayatim avuso samvareyyasi.

Junior -- Sadhu sutthu bhante samvarissami.

Senior -- Sadhu avuso sadhu sadhu.

Senior -- Aham avuso sabba apattiyo avikaromi.

Junior -- Sadhu bhante sadhu sadhu.

Senior -- Aham avuso sambahula nanavatthuka sabba apattiyo apajjim. Ta tumha mule patidesemi.

Junior -- Passatha bhante ta apattiyo.

Senior -- Ama avuso passami.

Junior -- Ayatim bhante samvareyyatha.

Senior -- Sadhu sutthu avuso sarmvarissami.

Junior -- Sadhu bhante sadhu sadhu.

**[Now the junior confessor repeats his formula]**

Junior -- Aham bhante sambahula nana vatthuka sabba apattiyo apajjim. Ta tumha mule patidesemi.

Senior -- Passasi avuso ta apattiyo.

Junior -- Ama bhante passami.

Senior -- Ayatim avuso samvareyyasi.

Junior -- Sadhu sutthu bhante samvarissami.

Senior -- Sadhu avuso sadhu sadhu.

Junior -- Ven. sir, I would like to confess all my offences.

Senior -- Well-done Friend, well-done, well-done.

Junior -- Ven. sir, I have committed many offences of different

bases. I confess all of them to you.

Senior -- Do you see them?

Junior -- Yes, Ven. sir. I see them.

Senior -- You should restrain yourself in future.

Junior -- I shall well restrain myself in future, Ven. sir.

Senior -- Well-done Friend, well-done, well-done.

### **Determination (Adhitthana)**

When a bhikkhu has obtained a ready-made robe or a robe-cloth or an alms-bowl, he shall do either determination (adhitthana) or assignment (vikappana), within ten days.

### **For Triple Robes**

**Imam sanghatim adhitthami.** [Outer robe] I determine this as an outer robe.

**Imam uttarasangam adhitthami.** [Upper robe] I determine this as an upper robe.

**Imam antaravisakam adhitthami.**[Inner robe] I determine this as an inner robe.

### **For General Cloth**

**Imam parikkhanracolam adhitthami.** [a single cloth] I determine this as a general cloth.

**Imani parikkharacolani adhitthami.** [many cloths]I determine these as general cloths.

### **For Alms Bowl**

**Imam pattam adhittami.** [a single bowl] I determine this as an alms bowl.

**Imani pattani adhitthami.** [many bowls]I determine these as alms bowls.

[If the requisite is out of a hatthapasa, (=45 inches) the words *this* and *these* are to be replaced by *that* and *those* respectively.]

### **Withdrawal of Determination**

A determined robe or bowl can be revoked by uttering the following passages:

**Imam sanghatim paccuddharami.**I revoke the determination of this outer robe.

NB. The words *uttarasangam*, *antaravasakam*, *pattani etc..* are to be used in accordance with a particular requisite.

The determination of any robe or bowl is nullified,

1. if the requisite is given away;
2. if it is stolen;
3. if it is taken away by a close friend;
4. if the owner returns to lay life;
5. if he discards the training rules;
6. if he is dead;
7. if he has changed sex; or
8. if he withdraws the determination.

### **Assignment (Vikkappana)**

A bhikkhu who wants to assign his robe or bowl to another bhikkhu, holding the robe or bowl in his hand towards the latter, is to say, "Imam civaram tuyham vikappemi" and give the robe to him.

**Owner : Imam civaram tuyham vikappemi.**I assign this robe to you.

**Second bhikkhu: Mayham santakam parihhunja va vasajjehi va yathapaccayam karohi.**Please use my property or give it away; do it according to circumstances.

Then, the robe is to be returned to the owner, who can wear it as long as he wishes.

## Observance of Vassa

**Imasmim vihare imam temasam vassam upemi.**

[3 times] [I will live in this monastery for these three months of Rains Retreat]

## Pavarana

**At the end of Vassa (Rains Retreat) the Sangha shall invite each other at a gathering of the Sangha as follows:**

**Sangham bhante pavaremi ditthena va sutena va parisankaya va. Vadantu mam ayasmanto anukampam upadaya. Passanto patikarissami.**

[Venerable Sirs, I invite you to tell me out of compassion if you see, hear or suspect any offence that I may commit. I shall redress it if it is seen. ]

**Dutiyampi bhante Sangham bhante pavaremi ditthena va sutena va parisankaya va. Vadantu mam ayasmanto anukampam upadaya. Passanto patikarissami.**

[Venerable Sirs, for the second time I invite you to tell me out of compassion if you see, hear or suspect any offence that I may commit. I shall redress it if it is seen. ]

**Tatiyampi bhante Sangham bhante pavaremi ditthena va sutena va parisankaya va. Vadantu mam ayasmanto anukampam upadaya. Passanto patikarissami.**

[Venerable Sirs, for the third time I invite you to tell me out of compassion if you see, hear or suspect any offence that I may commit. I shall redress it if it is seen. ]

## Observance of Kathina

**Kathinatharaka-bhikkhu:** Atthatam bhante sanghassa kathinam. Dhammiko kathinattharo anumodatha.[Venerable sirs, the sangha has performed the kathina. The performance of the kathina accords with the Dhamma. Please be glad at it.]

**Anumodaka-bhikkhus:** Atthatam bhante sanghassa kathinam. Dhammiko kathinattharo anumodami. [Venerable sirs, the sangha has performed the kathina. I am glad as the performance of the kathina accords with the Dhamma. ]

### **Nissaya (Dependance)**

A bhikkhu who hasn't yet completed five vassa (Rains) shall live with his preceptors in the same monastery. If he lives in another monastery he shall have a senior bhikkhu as his teacher and lives dependant on him. So he '**takes up dependance**' on the teacher, saying the following passage.

**Young Bhikkhu : Acariyo me bhante hohi. Ayasmato nissaya vacchami.** (3 times) [Venerable sir, please be kind enough to be my teacher. I shall live dependant on your venerable.]

**Teacher: Pasadikena sampadehi.** [Behave well.]

### **Observance of Uposatha**

Uposatha means *living with purified Sila (morality)*. It must be performed fortnightly. It is classified as Sangha, Gana, Puggala and Adhitthana uposatha.

**Sangha Uposatha** is performed by the sangha of not less than four bhikkhus reciting Patimokkha rules after a Natti has been recited.

**Gana Uposatha** is performed by three bhikkhus individually reciting a passage, "Parisuddho aham bhante. Parisuddhoti mam dharetha" after a Natti has been recited.

**Gana-Natti: sunantu me ayasmanto. Ajjuposatho pannaraso (Catuddaso). Yadasmantanam pattakallam Mayam annamannam parisuddhi-uposatham kareyyama.**

**Puggala uposatha** is performed by two bhikkhus individually reciting the same passage as mentioned above without reciting any Natti.

**Adhitthana uposatha** is performed by one bhikkhu who stays alone, mentally saying, "**Ajja me uposatho pannarasoti (or catuddasoti) Adhitthami**"

N.B. *Before all these uposathas are performed each member of the Sangha shall confess their offences.*

## **Bhikkhu Ordination**

### **Nattis for Two or Three Applicants**

#### **Anusasana Natti**

**Sunatu me bhante sangho. Ayam ca Nago ayam ca Datto (ayani ca Mitto) ayasmato tissassa upasampadapekkha. Yadi sanghassa pattakallam. Aham nagam ca dattam ca (mittam ca) anusaseyyam.**

#### **Osairana-Natti**

**Sunatu me bhante sangho. Nago ca Datto ca (Mitto ca) ayasmato tissassa upasampadapekkha. Anusittha te maya. Yadi sanghassa pattakallam. Nago ca Datto ca (Mitto ca) agaccheyyum.**

#### **Pucchana-Natti**

**Sunatu me bhante sangho. Ayam ca Nago ayam ca Datto (ayam ca Mitto) ayasmato tissassa upasampada pekkha. Yadi sanghassa pattakallam. Aham nage ca datte ca (mitte ca) antarayike dhamme puccheyyam.**

## At the Temple of Emerald Buddha Bangkok, Thailand



Chanmayay Sayadaw  
30.Dec. 96

---

### SHORT BIOGRAPHY

**Born** July 24, 1928, in Pynma Village, Taungdwingyi township, Myanmar.

**Samanera** (novice): at the age of 15 at Tawya beikman Monastery.

**Named** : Shin Janaka

**Bhikkhuhood**: at the age of 20

**Degrees attained**:

- Dhammacariya from Sakya-Siha examination.

- Dhammacariya from state Sasana University.
- Abhivamsa from Sakya-Siha examination.
- G.C.E. (A level) from London. Sanskrit, Hindi and Sinhala Language

**Vipassana Meditation :** In 1953, under the supervision of the Most venerable Mahasi Sayadaw for four months.

**Career :**

- Lecturer at Mahavisuddhayone Buddhist University in Mandalay.
- Editorial assistance in the Sixth Buddhist Council by way of reviewing the Pali scriptures.
- Nayaka Sayadaw at Mahasi Sasana Yeiktha.

**Abbot of Chanmyay Yeiktha:** February 1977.

**Author (in Myanmar) :** Preface of "Vissuddhimagga Mahatika Nissaya" written by the Most Venerable Mahasi Sayadaw, "Visuddhimagga" in Myanmar 1st Volume, reply to the criticism to the "World Buddhism" magazine in Colombo and so on. "Peace and Happiness" was the famous one.

**Mission:** 1979-present (1997), Venerable Sayadaw conducted several meditation retreats and delivered Dhamma Talks in twenty-five countries in Asia, Africa, Australia, Europe and the U.S.A.

**Forest Monastery:** Branch of Chanmyay Yeiktha is Hmawbhi Centre, good location and only 45 minutes from Yangon by car.

**Please refer to the Original Website**

**<http://web.ukonline.co.uk/buddhism/ordinate.htm#importantrules>**

**Redistributing the Book  
for  
The Good of Buddha Sasana**