The Bhikkhu Manual

A Comprehensive Guide to Contemporary Purification Practice
Vinaya, Discipline, Meditation, Chanting, Monastic Works

Liberation from Samsara.

Bhikkhu Visuddhamma

THE BHIKKHU MANUAL

A Comprehensive Guide to Theravāda Monastic Life, Vinaya Discipline, Meditation, Chanting, and Contemporary Practice

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English–Pāli scholarly edition · 4 November 2026 · Formal ceremonial use requires review by a qualified Vinaya saṅgha

PREFACE

This handbook has been prepared as a comprehensive guide for the study and training of Theravāda bhikkhus and serious students of monastic life. It gathers in one volume foundational doctrine, Vinaya orientation, practical training guidance, chanting materials, communal procedures, pastoral service notes, and research appendices intended to support careful learning and responsible practice.

The purpose of this book is not to replace a qualified preceptor, ācariya, Vinaya teacher, or the living Saṅgha. Rather, it serves as a companion for disciplined study. Throughout the volume, the reader is encouraged to distinguish clearly between canonical sources, commentarial interpretation, lineage practice, and modern editorial explanation. This distinction is essential when a text is used not merely for reading, but also for decisions that affect ordination, communal harmony, and formal Saṅgha acts.

The book has been assembled with special attention to the needs of contemporary monastic communities. In addition to traditional subjects such as going forth, requisites, offenses, Uposatha, Vassa, Pavāraṇā, Kaṭhina, and chanting, it also addresses pastoral care, communication, digital-era conduct, and the practical responsibilities of monastic life in modern settings. Such topics must be approached without weakening the standards of Vinaya discipline or confusing convenience with principle.

This is a scholarly English–Pāli edition intended for study.

May this volume support restraint, clarity, learning, and harmony. If it helps even a few practitioners study carefully, train sincerely, and preserve the Buddha’s dispensation with integrity, it will have served its purpose well.

Status of this edition

This volume contains 50 instructional chapters and accompanying research appendices. Pāli rule clauses and chanting texts have been compared with the Buddha Jayanti Tipiṭaka, the Chaṭṭha

Saṅgāyana/Mahāsaṅgīti text, and standard modern translations; sources are cited in each chapter and in Appendix AM. The editorial verification registers used in preparing this edition are kept in a separate editorial dossier and are not part of the printed book.

This manual provides comprehensive English study translations and summaries of the Theravāda Vinaya. The Pāli kammavācā formulas are given for study. The legal validity of any formal Saṅgha act depends on the physical assembly, a valid sīmā, and the independent verification of qualified Vinaya elders.

The main chapters are numbered 1–50. Appendices retain their letter identifiers for scholarly cross-reference, so the lettering is not continuous. Study reconstructions, including the expanded higher-ordination transaction in §7.6H, are not an approved operative kammavācā: before any formal Saṅgha act, a qualified Vinaya saṅgha must confirm the textual recension, grammatical substitutions, quorum, sīmā, eligibility, timing and procedural validity. Permission to reproduce modern translations, illustrations and borrowed chanting arrangements is held or must be obtained separately.

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Page references correspond to this edition’s PDF proof. Ceremonial procedures remain subject to qualified Vinaya verification.

CHAPTER 1 — THE MEANING AND PURPOSE OF BECOMING A BHIKKHU

1.1 Learning objectives

By the end of this chapter, the reader should distinguish formal ordination from spiritual achievement; identify the purpose of renunciation; and explain the relationship among moral restraint, meditation, wisdom, and responsibility within the Saṅgha.

1.2 Formal and spiritual meanings

In the formal disciplinary sense, a bhikkhu is a male monastic validly admitted to the Bhikkhu Saṅgha through the applicable higher-ordination procedure (upasampadā). This status is distinct from being a novice (sāmaṇera), an upāsaka, or a lay meditation practitioner. Spiritual attainment does not automatically follow from ordination.

The purpose of going forth (pabbajjā) is not the acquisition of religious prestige, donations, institutional power, or exemption from ordinary moral accountability. Its orientation is renunciation (nekkhamma) and training toward freedom from greed (lobha), hatred (dosa), and delusion (moha).

1.3 The threefold discipline

Sīla provides ethical stability. Samādhi cultivates mental steadiness. Paññā develops penetrating understanding. Their development is interdependent rather than a simple ladder to be abandoned at each successive stage. Observing a rule without investigating intention may prevent a specific transgression but does not by itself eradicate unwholesome roots.

1.4 A canonical summary: Dhammapada 183

Sabba-pāpassa akaraṇaṃ,
kusalassa upasampadā;

sacitta-pariyodapanaṃ,
etaṃ buddhāna sāsanaṃ.

English (original working translation): Avoid all wrongdoing, cultivate wholesome qualities, and purify one's own mind: this is the instruction of the Buddhas.

The verse provides a concise editorial foundation for this book. The Vinaya is therefore studied not only as a code of violations but also as a training structure supporting integrity, attention, and liberation.

1.5 The five responsibilities of a bhikkhu

- Renunciation: progressively relinquish dependence on possessions, status, and sensual gratification.
- Moral discipline: guard conduct, speech, livelihood and sense faculties, while learning the precise disciplinary rules.
- Meditative cultivation: develop mindfulness, concentration, loving-kindness, and insight.
- Wisdom: understand impermanence, unsatisfactoriness, non-self and dependent arising.
- Saṅgha responsibility: respect teachers, protect the vulnerable, resolve conflict fairly, and support harmonious communal life.

1.6 Contemporary case study

A recently ordained bhikkhu receives a large digital donation and becomes known online as a meditation teacher. He has carefully avoided certain visible misconduct but does not understand his obligations concerning money, teaching claims, and the authority of his preceptor. The relevant question is not simply whether he feels sincere. One must identify the applicable Vinaya conditions, distinguish the donor's intentions from the monk's actions, and seek competent guidance. The later chapters on Nissaggiya Pācittiya, Saṅgha relationships, and technology will examine such cases in detail.

1.7 Reflection questions

• How does a person’s formal monastic status differ from spiritual realization?

• Can external compliance coexist with unwholesome intention?

• What is renunciation when practical necessities are provided by lay supporters?

• How should a bhikkhu respond to praise and social prestige?

• In what way can Vinaya training protect both the monastic and the lay community?

CHAPTER 2 — GOING FORTH: RENUNCIATION, MOTIVATION, AND PREPARATION

Pāli: Pabbajjā, nekkhamma, and preparation for the renunciant life

2.1 Learning objectives

By the conclusion of this chapter, the student should distinguish the spiritual idea of leaving household life from the formal act of novice ordination; explain the noble search; assess personal motivation; recognize responsibilities toward family and community; and prepare for supervised training without confusing custom with Vinaya law.

2.2 Canonical foundation: the noble search

In the Ariyapariyesanā Sutta (MN 26), the Buddha distinguishes the noble search for the unaging, unailing, deathless and undefiled security from bondage from the ordinary search for things that are themselves subject to aging, illness and death. Renunciation is therefore not simply relocation from home to monastery. Its deeper meaning concerns the reorientation of desire, attention and effort toward release from suffering.

In accounts of going forth, a recurrent description of household life as crowded and dusty contrasts with the open-air quality of renunciation. This should not be interpreted as a categorical condemnation of lay practice; rather, it explains the opportunity a renunciant seeks for sustained and comprehensive training.

2.3 Pabbajjā and upasampadā are not interchangeable

Pabbajjā means going forth and, in the developed Theravāda ordination system, denotes novice admission. Upasampadā is the formal higher ordination into the Bhikkhu Saṅgha. A novice (sāmaṇera) is not thereby a fully ordained bhikkhu. Formal membership, age, procedure and discipline differ. A ceremony of

refuge recitation must never be represented as sufficient by itself for contemporary higher ordination.

2.4 Motivation and responsible discernment

A candidate may be moved by bereavement, dissatisfaction, admiration for a teacher, interest in meditation or the wish to escape stressful relationships. Such conditions merit compassionate attention but do not establish readiness. Preparation calls for truthful self-assessment, consultation, careful attention to existing obligations and a sustained willingness to accept guidance.

- Can I live with fewer choices and possessions without becoming resentful?
- Am I willing to receive correction from a qualified preceptor and other senior monks?
- Have I dealt responsibly with dependants, debts, employment and other binding commitments?
- Do I understand that ordination is training rather than public recognition of attainment?
- Can I practice patience, simplicity, communal cooperation and truthful disclosure?

2.5 Proposed preparatory pathway (educational recommendation)

- Stage 1 — Inquiry: study the Triple Gem, Four Noble Truths, renunciation and basic precepts.
- Stage 2 — Residential observation: follow a supervised daily routine and learn monastery expectations without representing oneself as ordained.
- Stage 3 — Novice admission: proceed only under a qualified preceptor and the relevant Vinaya requirements.
- Stage 4 — Novice development: train in ten precepts, chanting, mindfulness, chores and interpersonal conduct.
- Stage 5 — Assessment for upasampadā: examine eligibility and arrange the legally required Saṅgha procedure with experienced Vinaya custodians.

The five stages above are an editorial training recommendation and are not prescribed as a fixed five-stage rite in the Vinaya.

2.6 Family duties, consent and freedom from coercion

The Mahāvagga records a requirement for parental permission in connection with going forth. Where a candidate is a minor, monastic assessment must also observe applicable child-protection law, informed consent, independent safeguarding and the welfare of the child. A parent's agreement alone does not automatically satisfy all civil-law or safeguarding obligations. Adult candidates must likewise be free from pressure, deception and exploitation.

2.7 Case study: renunciation after a crisis

A twenty-eight-year-old student requests immediate ordination after losing employment and ending a relationship. He has significant debt and has not told his family. The teacher welcomes him for conversation and structured lay training but does not promise immediate ordination. The teacher discusses the difference between spiritual vocation and urgent emotional escape, encourages responsible resolution of obligations, and arranges a careful eligibility review. This approach protects the candidate and the integrity of the Saṅgha.

2.8 Questions for examination

- What is the difference between the noble search and a desire for seclusion?
- What does pabbajjā mean?
- Why is pabbajjā distinct from upasampadā?
- Can temporary distress coexist with sincere religious motivation?
- Why does truthful disclosure matter?
- What is the role of a preceptor before and after ordination?
- How do the demands of communal living support renunciation?
- Why should personal debt and dependants be considered?
- What safeguards apply when a minor wishes to go forth?
- What makes a period of observation useful?

2.9 Open reflection

- When does simplicity become a source of freedom rather than pride?
- How can a teacher respond compassionately without lowering eligibility standards?
- How should cultural expectations be separated from formal Vinaya rules?
- Which responsibilities should be resolved before joining a monastery?
- What signs show genuine readiness to be corrected?

CHAPTER 3 — ORDINATION ELIGIBILITY, SCREENING, AND SAFEGUARDS

Pāli: upasampadā; screening and examination of candidates

3.1 Canonical and institutional dimensions

The Mahāvagga of the Vinaya Piṭaka contains regulations governing admission, higher ordination and the examination of candidates. The questions concern matters such as age, freedom from certain obligations, parental permission, requisite robe and bowl, and listed illnesses. These are historical legal categories that must be quoted accurately, explained in their original setting, and distinguished from modern clinical and human-rights principles. Local administrators should not improvise the legal validity of ordination from a checklist.

3.2 The minimum age for higher ordination

Theravāda Vinaya requires that a candidate for higher ordination have reached the relevant twenty-year threshold. Traditional computation of the age condition and exceptional cases should be assessed with senior Vinaya specialists, using the primary text and commentary; mere assertion of a twentieth birthday without clarification may be inadequate in contested cases. Novice ordination and full higher ordination must not be confused.

3.3 Categories requiring careful Vinaya review

- The candidate's identity, age and freedom to seek admission.
- Relationship to a qualified preceptor and recognized Saṅgha community.
- Parental consent where the relevant Vinaya provision applies.
- Outstanding legal or financial obligations, including debts and service commitments.
- The historical Vinaya screening questions concerning specified illnesses and other categories.
- Robe and bowl, ordination setting, quorum, boundary (sīmā), motion and announcements.
- Any prior ordination, disrobing or disciplinary history that may affect eligibility.

Crucial scholarly distinction: a prohibited ordination, an ordination that generates an offense for its participants, and an invalid ordination are not necessarily the same legal category. The Mahāvagga and later interpretations require case-by-case examination. The manual must never substitute an oversimplified "eligible/ineligible" table for the primary texts.

3.4 Health, disability and safeguarding

Historical Vinaya questions concerning illness must be presented as canonical historical material, not as modern medical advice. Today a monastery should also ensure non-coercive health disclosure, appropriate privacy, access to medical assessment when needed, reasonable accommodations where feasible, and compliance with local law. Such policies do not themselves rewrite the Vinaya. Complex cases require both qualified Vinaya interpretation and relevant professional advice.

3.5 Practical candidate interview (non-canonical administrative aid)

- What brings you to monastic training and what do you expect of it?

- Do you understand the distinction between novice and higher ordination?
- Are you free to make this choice without threat or pressure?
- Do you have dependants or obligations requiring care?
- What ordination or religious commitments have you previously undertaken?
- What support or accommodations would help you train safely?
- Have you studied the precepts and the daily monastic routine?
- Do you understand the role and authority of the upajjhāya?
- Can we verify your age and identity through a lawful confidential process?
- Do you understand the grievance, welfare and safeguarding procedures of the monastery?

3.6 Case study: candidate with significant outstanding debt

A prospective monk wishes to enter the Saṅgha while owing substantial unpaid loans. A careful teacher avoids both public humiliation and casual permission. The case is reviewed against the relevant Mahāvagga provisions and any appropriate commentary, and obligations to creditors are treated responsibly. The community does not promise that renunciation extinguishes lawful debts. It does not publicly disclose personal financial details without authorization.

3.7 Key concepts for advanced readers

A valid Saṅgha act requires attention to jurisdictional boundaries, qualified participants, the correct formal statement, the required quorum, and a candidate whose legal status can be received. The manual will address these in the later chapters on formal acts; the present chapter is an introduction rather than a ritual script or a determination of validity in disputed cases.

3.8 Reflection and review

- Why is a compassionate interview not sufficient to establish legal Vinaya eligibility?

- What is the difference between historical canonical screening and modern pastoral assessment?
- What precautions must apply to candidates who are minors?
- Why should debt and dependency be assessed without shaming a candidate?
- When is a senior Vinaya authority essential rather than optional?

SOURCE REGISTER — CHAPTERS 2–3

- Majjhima Nikāya 26, Ariyapariyesanā Sutta: https://suttacentral.net/mn26
- Vinaya Piṭaka, Mahāvagga, first Khandhaka: https://suttacentral.net/pli-tv-kd1
- Ṭhānissaro Bhikkhu, Buddhist Monastic Code, ordination and validity discussions: https://www.dhammatalks.org/vinaya/bmc/
- Editorial verification note: exact Mahāvagga clause numbering, canonical wording, historical exclusions and their commentarial implications require further edition-by-edition collation before publication.

CHAPTER 4 — THE PRECEPTOR, TEACHER, AND DEPENDENCE (NISSAYA)

4.1 Learning objectives

After studying this chapter, the reader should distinguish the upajjhāya from an ācariya; explain the purpose and duration of nissaya; identify reciprocal duties and minimum competence; understand why dependency is neither ownership nor unquestioning obedience; and know when to consult the Mahāvagga before treating a change of residence or teacher as procedurally valid.

4.2 Canonical framework: teaching as a reciprocal responsibility

The Mahāvagga prescribes an apprenticeship relationship following ordination. The upajjhāya is the preceptor, while an ācariya may serve as a dependence teacher when a bhikkhu cannot remain with his preceptor. Vinaya accounts of the preceptor and pupil describe mutual responsibilities rather than a unilateral hierarchy (Mv I.25–26; I.32–33).

The preceptor should care for the pupil with an attitude comparable to that of a father toward a son; the pupil should relate to the preceptor with corresponding respect. These kinship metaphors express concern and accountability, not a right to coercion. The duties described in the Mahāvagga include instruction, practical assistance and care during illness.

Terminology: upajjhāya = preceptor; saddhivihārika = pupil residing with the preceptor; ācariya = teacher; antevāsika = pupil living in dependence on a teacher; nissaya = formal training dependence. These roles overlap in practice but are not interchangeable in every procedural context.

4.3 Choosing a competent mentor

Vinaya provisions address seniority and competence for preceptors and teachers (ten rains: Mv I.31.8; competence: Mv I.36–37). Ten years of standing is a central minimum requirement for serving as a preceptor; mere seniority does not prove practical competence. The candidate should inquire whether the proposed mentor can explain offenses, teach discipline, offer correction and demonstrate stable conduct.

A mentor must neither be selected merely for prestige nor rejected simply because correction is uncomfortable. A sound relationship allows reasonable questioning and clear explanation of the relevant rule, its source and its application. Where the teacher lacks expertise in a specialized question, seeking another competent senior monk is prudent.

The manual distinguishes the canonical eligibility criteria from supplementary modern safeguards such as independent grievance reporting and institutional child-protection standards. The latter are practical and legal requirements where applicable; they are not quotations from the ancient Vinaya.

4.4 Five years is a minimum, not automatic independence

The Mahāvagga (Mv I.53.4) links release from dependence to both elapsed years and competence. A monk who reaches five rains without mastering essential discipline should not assume that the passage of time alone releases him from nissaya. Conversely, the initial five-year period is a minimum, not a rule that every monk must remain with the same individual throughout.

Changes of teacher, interruptions, residence in another monastery and the ending or resumption of dependence are governed by distinct provisions (see Mv I.34–36 and related passages). The detailed legal consequences should be checked against the Pāli text and the interpretation adopted by the relevant Saṅgha before a formal decision.

4.5 Reciprocal duties and illness

The pupil learns through receiving instruction, respectful service and attendance on the preceptor when ill. The preceptor is obliged to teach and care for the pupil, including the provision or arrangement of basic requisites when needed and appropriate. The detailed lists are found in Mv I.25–26 and I.32–33.

If a teacher becomes seriously ill, the pupil must not use “meditation” as a pretext to abandon ordinary care duties. If a pupil falls ill, the preceptor likewise has obligations. In modern settings these duties may involve facilitating professional medical treatment, infection precautions and assistance from appropriate caregivers.

Respect does not cancel personal safety. Threats, violence, sexual exploitation, financial coercion and attempts to block access to necessary medical or legal assistance must not be excused as “traditional discipline.” Civil safeguards and the relevant Vinaya procedures should be followed.

4.6 Practical daily training conference (editorial recommendation)

At an agreed interval, teacher and pupil may examine four questions: (1) What rule was studied and understood? (2) What conduct caused uncertainty? (3) What wholesome qualities developed? (4) What conduct needs correction before the next meeting?

A written study log may help, but confidential matters should be protected. This conference is an optional educational device, not a canonical Saṅgha act.

4.7 Case study: a novice monk whose teacher lives overseas

A newly ordained bhikkhu lives alone at a rural meditation center and consults his preceptor by video call once a week. Online instruction may be valuable, but it is not sufficient evidence that all formal Vinaya conditions of dependence are satisfied. The questions to examine are: Who is his recognized dependence teacher? Where does

each monk reside? Is the mentor properly qualified? Are specific travel or temporary-residence allowances applicable?

Practice outcome: arrange ordinary residential training under an eligible teacher where required, and document advice from the local Saṅgha. A digital call should be described as supplemental education unless a Vinaya-based exception has been established.

4.8 Review questions

1. What distinguishes upajjhāya from ācariya? 2. Why does the Vinaya establish nissaya? 3. Is five years alone sufficient for independence? 4. What qualities should a preceptor possess? 5. What care is due when a pupil falls ill?

6. Why is respect different from unquestioning obedience? 7. How should a teacher respond to uncertainty about a rule? 8. Does online communication automatically satisfy residential dependence? 9. Which requirements are canonical and which are institutional safeguards? 10. What should a monk do when a teacher is absent for an extended period?

4.9 Questions for reflection

How does gratitude differ from submission? Can a teacher receive correction from a junior monk? How does dependence foster independent judgment? What local customs might be mistaken for universal Vinaya? What forms of accountability protect both teacher and pupil?

CHAPTER 5 — FOUNDATIONS OF MONASTIC TRAINING: SĪLA, SAMĀDHI, AND PAÑÑĀ

5.1 Learning objectives

The reader should explain the three trainings (tisikkhā); understand the connection among moral restraint, collectedness and wisdom; translate major principles into a daily routine; and recognize that chanting, study and formal meditation are complementary rather than substitutes for integrity in ordinary conduct.

5.2 Canonical foundation: the three higher trainings

The three higher trainings—adhisīla-sikkhā (higher virtue), adhicitta-sikkhā (higher mind), and adhipaññā-sikkhā (higher wisdom)—are outlined in AN 3.88, the Sikkhā Sutta. Its treatment of higher virtue refers to restraint by the Pāṭimokkha; its treatment of higher mind describes the jhānas; its treatment of higher wisdom presents knowledge of the Four Noble Truths.

For an accurate account, avoid reducing samādhi to mere relaxation or paññā to academic learning. Calmness can support the mind, and scholarship can guide inquiry, but the canonical training aims beyond either condition alone.

5.3 Sīla: discipline as the environment of freedom

The monastic training rules are not simply external controls. They make bodily, verbal and relational conduct suitable for contemplative work. A monk should learn to distinguish a formally classifiable Vinaya offense from conduct that is unwise or unkind but not necessarily an offense under a particular rule.

Daily self-examination should include speech, dealings with requisites, relationships with the laity, digital communications, and willingness to admit mistakes. Where an offense occurs, the actual classification and proper response must be determined from the relevant rule rather than from personal embarrassment alone.

5.4 Sense restraint and moderation

MN 39, Mahāassapura Sutta, describes a progressive discipline including purity of bodily and verbal behavior, purity of livelihood, guarding the sense doors, moderation in eating, wakefulness, and mindfulness with clear comprehension.

Sense restraint does not mean hostility to sights and sounds. It is the skill of recognizing the arising of craving and aversion without feeding them. A monk using a smartphone for navigation or an emergency must still notice whether the same device is becoming a vehicle for distraction, self-promotion, hostility or attachment.

Moderation in eating concerns intention and proportion. Monks with illness, disability or prescribed treatments must attend to their health needs, while seeking competent Vinaya advice on relevant food or medicine regulations. Ascetic intensity should not be confused with neglect of the body.

5.5 Samādhi: cultivating a steady and workable mind

Meditation training develops sustained attention and increasingly refined collectedness. A practical progression may include establishing a regular posture, recognizing the breath without force, noticing wandering, returning gently, and developing balanced persistence. The exact teaching sequence may vary by meditation lineage.

AN 3.88 associates the higher training of mind with the four jhānas. Thus a brief period of peaceful attention is valuable preparation, but should not automatically be identified with jhāna. A teacher should discourage inflated attainment claims and encourage careful reporting of actual experience.

5.6 Paññā: seeing experience in terms of the Four Noble Truths

Wisdom examines experience without assuming that pleasant, unpleasant or neutral feeling is a permanent self. The Four Noble

Truths provide the overarching frame: suffering, its origin, its cessation, and the path.

Suppose a monk is criticized during a meeting. He notices bodily tension, hurt, a wish to defend himself and the formation of an angry narrative. His immediate task is not to produce a doctrinal answer but to observe the conditions of suffering and decide how to speak without aversion or deception. This links mindfulness and wisdom to community life.

5.7 A balanced daily rhythm (illustrative, not canonical timetable)

04:30—wake and prepare mindfully; 05:00—morning homage and recitation; 05:20—sitting and walking meditation; 07:00—requisite duties and alms-related activities where applicable; 09:00—Vinaya and sutta study; 11:00—meal and food reflection; 13:00—rest, care duties and appropriate work; 15:00—walking meditation and supervised study; 17:00—community discussion, chanting or teaching; 19:00—sitting meditation; 20:30—reflection and rest.

This schedule is an editorial example. Climate, health, local Vinaya customs, alms arrangements, communal duties and the physical capacities of residents may require substantial adaptation. The essential principle is regular training rather than adherence to an invented universal clock.

5.8 Chanting as mind training, not mechanical performance

Recollection of Buddha, Dhamma and Saṅgha can cultivate confidence and orient attention toward wholesome qualities. Metta recitation can support benevolent intention. Reflections on impermanence can help weaken complacency. Yet recitation without understanding or ethical application risks becoming merely habitual.

Chapter 41 provides preliminary devotional chanting. Part IX will subsequently provide verified Pāli, English versions of chants

appropriate for offerings, sickness, dying, funerals and mental training, each identified by canonical or liturgical status.

5.9 Case study: correct chanting, careless speech

A monk chants for an hour every morning yet repeatedly humiliates junior monks in public. It would be mistaken to assess his practice solely by chanting fluency. Training must be evaluated by conduct, restraint, humility, and the gradual weakening of unwholesome habits.

Practical response: recognize harmful speech, make an appropriate repair, seek guidance concerning any applicable Vinaya offense, and cultivate mindful speech throughout the day.

5.10 Examination questions

1. Name the three higher trainings. 2. What does AN 3.88 include under higher virtue? 3. How is calmness different from jhāna? 4. What does guarding the sense doors mean? 5. What role does moderation in eating serve?

6. What daily activities require clear comprehension? 7. How can criticism become a field for insight? 8. What is the difference between Vinaya offense and unskillful behavior? 9. Why is chanting insufficient without ethical conduct? 10. Why should a training schedule remain adaptable?

5.11 Open reflection

How does restraint support freedom rather than inhibit it? What signs suggest meditation is increasing pride? How should the three trainings inform the use of technology? What are responsible ways to care for sick fellow monks? What does progress look like when measured in diminished greed, hatred and delusion?

SOURCE REGISTER — CHAPTERS 4–5

Mahāvagga I.25–26: duties of preceptor and co-resident pupil; Pāli Vinaya Piṭaka, Mahākhandhaka. Reference: https://suttacentral.net/pli-tv-kd1/en/horner

Mahāvagga I.32–33: teacher and dependent pupil; Mahāvagga I.36–37: mentor competence; I.53.4: release from dependence, subject to competence.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, vol. II, “Nissaya”; secondary explanatory reference: https://www.dhammatalks.org/vinaya/bmc/Section0008.html

Sikkhā Sutta (AN 3.88): the three higher trainings. https://www.accesstoinsight.org/tipitaka/an/an03/an03.088.than.html

MN 39, Mahāassapura Sutta: ethical conduct, sense restraint, moderation, wakefulness, clear comprehension and contemplative progress. https://www.dhammatalks.org/suttas/MN/MN39.html

Editorial verification: These chapters paraphrase and analyze their sources rather than claiming to provide a critical Pāli edition. Exact Pāli quotations and interpretive disputes should be collated against authoritative editions before printing.

CHAPTER 6 — PABBAJJĀ: NOVICE ORDINATION AND THE TEN TRAINING RULES

Pāli: Pabbajjā; sāmaṇera; tisaraṇa; dasa-sikkhāpada. Editorial status: scholarly training draft; not an independently sufficient ordination script.

6.1 Learning objectives

The reader should be able to distinguish going-forth from full Acceptance, identify the core refuge procedure and the ten novice rules, explain the teacher's continuing responsibility, and recognize where sect-specific ceremonial texts require verification.

6.2 The meaning and authority of going-forth

Pabbajjā means going forth from lay life. In present-day Theravāda usage it commonly establishes novice (sāmaṇera) status, whereas upasampadā is full admission into the bhikkhu Saṅgha. The Vinaya describes an earlier stage in which taking the Three Refuges served for both going-forth and admission. The subsequent prescription of admission by a motion and three proclamations replaced refuge-only full ordination, while refuge-based novice going-forth was retained. It would therefore be historically inaccurate to apply the early refuge-only allowance as a present-day alternative to the required formal bhikkhu upasampadā. Primary reference: Mahāvagga I, in the passages on going-forth and full admission; compare the Samantapāsādikā explanation of pabbajjā.

6.3 Preparation of the candidate

Candidates should understand why they wish to go forth; receive explanation of the ten rules and the duties of dependence; disclose relevant eligibility and welfare issues to responsible preceptors; and prepare suitable robes and an appropriate living arrangement. Instruction in bodily contemplation may accompany shaving the hair; the Commentary discusses contemplation of hair of the head, body hair, nails, teeth and skin. Certain customary steps vary by lineage. [1]

The family, monastery and ordaining teacher must give special attention to consent and safety. When a minor is concerned, no adult should treat religious aspiration as overriding child protection, lawful parental or guardian requirements, or the child's welfare. These modern safeguarding recommendations are not presented as newly discovered canonical ordination rules.

6.4 The refuge recitation

Taking refuge in the Buddha, Dhamma, and Saṅgha is central to the canonical novice-going-forth procedure. The nine lines below present the Three Refuges three times each. They are supplied for language training and source comparison; they do not purport to reproduce every preliminary exchange or lineage-specific liturgical element. The novice procedure must not be mistaken for a complete higher-ordination kammavācā.

Buddhaṃ saraṇaṃ gacchāmi. | I go to the Buddha for refuge.

Dhammaṃ saraṇaṃ gacchāmi. | I go to the Dhamma for refuge.

Saṅghaṃ saraṇaṃ gacchāmi. | I go to the Saṅgha for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi. | For the second time, I go to the Buddha for refuge.

Dutiyampi Dhammaṃ saraṇaṃ gacchāmi. | For the second time, I go to the Dhamma for refuge.

Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi. | For the second time, I go to the Saṅgha for refuge.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi. | For the third time, I go to the Buddha for refuge.

Tatiyampi Dhammaṃ saraṇaṃ gacchāmi. | For the third time, I go to the Dhamma for refuge.

Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi. | For the third time, I go to the Saṅgha for refuge.

Pāli diacritics, pronunciation and transmission should be rehearsed with a qualified officiant. Formal ritual validity must be determined under the actual Vinaya and lineage procedure, not inferred solely from this printed excerpt. [1, 3]

6.5 The ten novice training rules

1. Pāṇātipātā veramaṇī — abstaining from taking life.

2. Adinnādānā veramaṇī — abstaining from taking what is not given.

3. Abrahmacariyā veramaṇī — abstaining from sexual activity.

4. Musāvādā veramaṇī — abstaining from false speech.

5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī — abstaining from intoxicants that occasion heedlessness.

6. Vikālabhojanā veramaṇī — abstaining from eating at improper times.

7. Nacca-gīta-vādita-visūkadassanā veramaṇī — abstaining from dancing, singing, instrumental music and entertainment shows.

8. Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī — abstaining from garlands, fragrances, cosmetics and adornment.

9. Uccāsayana-mahāsayanā veramaṇī — abstaining from elevated or luxurious beds and seats.

10. Jātarūpa-rajata-paṭiggahaṇā veramaṇī — abstaining from accepting gold and silver (money).

The ten novice training rules are prescribed in the Mahāvagga (Mahākhandhaka, the section on training rules for novices); the canonical list also appears in Khuddakapāṭha 2. The Pāli phrases given above identify the rules but omit the complete repeated undertaking “sikkhāpadaṃ samādiyāmi.” Therefore, these are teaching labels, not a full formal ten-precept recitation. The distinction matters when preparing a ceremony booklet: a truncated label must never be typeset as though it were a complete spoken undertaking.

Canonical collation note: compare the Pāli witness at SuttaCentral, Vinaya Piṭaka, Mahāvagga I (https://suttacentral.net/pli-tv-kd1/pli/ms), with the novice precepts in Khuddakapāṭha 2 (https://suttacentral.net/kp2/pli/ms). The English sentences in this chapter are editorial renderings, not licensed quotations from a named modern English translation. Any ceremonial use requires review of the full Pāli script by an authorized preceptor.

6.6 Duties after going forth

A novice needs continuing guidance in conduct, cleanliness, clothing, mindful eating, respectful speech, service, meditation and study. The teacher should not demand unquestioning obedience to inappropriate behavior. Legitimate correction should be proportionate and compatible with safeguarding and lawful protection against abuse. Training in Sekhiya etiquette and Khandhaka protocols is commonly introduced, while novice rule violations should not simply be treated as offenses of a fully ordained bhikkhu. [4]

6.6A Novice discipline, restoration, and protection

A sāmaṇera does not incur the bhikkhu-specific Pārājika or Saṅghādisesa disciplinary process merely by being a novice. Novice conduct is instead governed by the ten training rules and the relevant Khandhaka provisions. A return to good standing after a breach of a novice rule must not be described as a bhikkhu's parivāsa, mānatta, or abbhāna. Nor does the term "restoration" imply that every breach has the same consequences. [4]

The Mahāvagga identifies grounds for imposing a limited prohibition on a novice and separately lists grounds for expulsion. Such measures should be distinguished from ordinary correction and mentoring. In the canonical account, a prohibition must not exclude the novice from the whole monastery or deprive the novice of food; the novice's preceptor has a defined supervisory role. The Vinaya also forbids physical abuse. Contemporary child-protection, safeguarding, and civil reporting obligations remain independently applicable. [4, 6]

Scholarly distinction: Ṭhānissaro Bhikkhu reports the Commentary's explanation that a novice who breaches certain basic rules may take the refuges anew upon genuine reform; this is a commentarial disciplinary interpretation, not a universal canonical formula for automatically reversing every form of expulsion. Any actual disciplinary decision must be reviewed under the relevant Vinaya procedure, with attention to the candidate's welfare and the jurisdiction's law. [4]

6.7 Modern case study: a novice and smartphone ownership

A newly ordained novice asks to retain a smartphone for educational use. The Ten Rules do not expressly mention smartphones. The teacher therefore distinguishes canonical prohibitions (such as entertainment and money) from local monastery policy about devices. A safe policy can identify approved study uses, time limits, privacy, financial transactions, and supervision without falsely attributing every device restriction to the Buddha.

6.8 Examination and reflection

Ten review questions: (1) Define pabbajjā. (2) How does it differ from upasampadā? (3) What role do the Three Refuges play? (4) Why does pronunciation matter? (5) List the first five novice rules. (6) Explain the improper-time food rule. (7) Describe the role of an upajjhāya. (8) How is lineage custom different from a canonical requirement? (9) What safeguarding concerns arise for minors? (10) How would you evaluate digital-device use?

Five open questions: How is renunciation tested by ordinary inconvenience? When is discipline mistaken for control? What does sincere consent require? How should language barriers be handled? How can a novice receive correction without humiliation?

CHAPTER 7 — UPASAMPADĀ: HIGHER ORDINATION AND THE FORMAL SAṄGHA ACT

Pāli: Upasampadā; ñatticatuttha-kamma; sīmā; upajjhāya. Editorial status: analytical guide; not a substitute for an authorized lineage kammavācā handbook.

7.1 Learning objectives

Understand higher ordination as a formal communal act; distinguish eligibility, assembly and formal recitation requirements; identify canonical screening questions; and recognize why exact wording, boundaries and qualified participants matter.

7.2 Formal Acceptance and its historical development

Unlike novice going-forth, bhikkhu upasampadā is a formal Saṅgha transaction. In the settled Theravāda procedure the motion (ñatti) and three proclamations (anussāvanā) form the ñatti-catuttha-kamma. It requires authorized participants and the prescribed conditions of the transaction. This summary is not a full Pāli ordination text; its wording is intended for scholarly instruction only.

7.3 Key elements of a valid transaction

The officiating Saṅgha must check the suitability of the candidate, the number and status of participating monks, the authorized boundary or territory, procedural unity, and the legally prescribed transaction words. Under common Theravāda interpretation, the ordinary quorum is ten qualified bhikkhus in the Middle Country and five in border regions, subject to precise Vinaya criteria; no general conclusion about a particular modern monastery follows without knowing the relevant Vinaya facts. [1]

7.3A Qualifications of the preceptor and participating community

The Vinaya requires more than ceremonial familiarity of the preceptor (upajjhāya). Mahāvagga I.31.8 gives the minimum of ten rains of standing, while I.36.2–17 further elaborates competence, including knowing what constitutes an offense and how it is resolved, and the ability to train and care for a student. The minimum years of standing should not be mistaken for a sufficient qualification by itself. [1, 2]

In addition, the quorum and territorial rules vary with the ordination setting. The commonly cited ten-bhikkhu assembly for higher ordination and the allowance for five in certain border regions must not be used without checking the specific Vinaya conditions and lawful membership. A ceremony should be postponed if qualified participants, a proper boundary, or reliable kammavācā recitation cannot be established. [1, 2]

Failure to satisfy a requirement may have consequences for validity; other procedural irregularities may amount to offenses without necessarily invalidating the ordination. Never collapse these two distinct Vinaya questions into one blanket judgment. The complete legal analysis belongs in the advanced Vinaya chapters. [1]

7.4 Screening questions: exact wording and respectful conduct

The canonical higher-ordination examination includes questions about impediments and qualifications, including listed illnesses, human and male status for the bhikkhu admission described here, freedom from certain obligations, parental permission, the age requirement, requisites, and the candidate’s and preceptor’s names. The precise canonical order and wording must be taken from the selected Mahāvagga I source, not reconstructed from this English summary. A modern institution must also comply with applicable safeguarding and privacy obligations; neither a short checklist nor the presence of a robe and bowl establishes the legal validity of the act.

In particular, the list of historical illnesses is not a warrant for stigma, mistreatment or denial of ordinary medical assistance. Modern medical information must be kept confidential as required by relevant law. Candidates should never be coached to conceal a disqualification or give false answers.

7.5 Age, consent and the question of dependence

The canonical rule requires completion of twenty years, with Vinaya calculation discussions involving conception rather than only the modern date of birth. A borderline age case must be evaluated by an experienced Vinaya authority and should not be resolved by an approximate civil-calendar assumption. Parental permission is among the traditional screening questions, and the particular civil-law status of the candidate may create additional lawful obligations. [1–2]

Canonical clarification (source-level check): Mv.I.28.3–6 is the foundational source for the motion-and-three-proclamation form of higher ordination; the ten-bhikkhu rule in Mv.I.31.2 and the geographically restricted five-bhikkhu allowance in Mv.V.13.11–12 are separate requirements. The candidate screening, the Saṅgha transaction, and its legal validity must be assessed separately. This book does not present the outline below as a validated verbatim kammavācā.

7.6 A teaching outline of the ceremony

1. Preliminary education and reliable candidate screening.

2. Selection of a qualified preceptor and properly qualified Saṅgha.

3. Preparation of the appropriate sīmā, robes, alms-bowl and authorized ceremonial texts.

4. Instruction about questions and truthful responses before the formal act.

5. Formal request and examination of the candidate according to the applicable procedure.

6. Correct recitation of the motion and three proclamations by a competent bhikkhu.

7. Recording of ordination time and seniority, followed by explanation of the four supports and the four acts of defeat.

8. Structured post-ordination dependence, instruction and periodic review.

This list is pedagogical. It deliberately does not reproduce a potentially misleading shortened kammavācā as an executable ordination formula; ceremony leaders must use a verified full text of their recognized lineage. [1]

Primary-text control for upasampadā: Mv.I.28.3–6 preserves a comparatively expanded model of the motion and three proclamations; Mv.I.29.1–3 requires the candidate's request. Mv.I.76.1–12 supplies screening, instructor authorization, admission, examination and the final transaction sequence. IMPORTANT: some printed scholarly witnesses abbreviate the second and third proclamations in Mv.I.76.11–12 with ellipses. These ellipses are editorial shorthand, never liturgical words. No abbreviated printed specimen is certified here as an executable kammavācā. [PTS: Oldenberg, Vinaya Piṭaka I, pp. 55–57, 93–96; https://obo.genaud.net/dhamma-vinaya/pts_pali/vp/vp.1.mv.pts_pali.goet.htm]

7.6A Canonical source collation: original act and expanded ordination procedure

The canonical account is cumulative. Mv.I.28.3–6 introduces the motion and three proclamations; Mv.I.29.1–3 establishes the candidate's request. Mv.I.76.1–9 supplies screening, preliminary instruction, authorization, admission, and formal questioning. Crucially, Mv.I.76.10–12 sets out the fuller motion, three proclamations, and concluding declaration. The older source map ending at I.76.10 was incomplete. A short quotation from I.28 cannot serve as the entire operative ordination procedure.

Source-verified Pāli anchors (short excerpts; not an executable ceremony):

Primary locus	Pāli anchor	What this passage establishes
Mv.I.28.3	anujānāmi ... ñatticatutthena kammena upasampadaṃ	The Saṅgha accepts by one motion and three proclamations.
Mv.I.28.4	suṇātu me bhante saṅgho ... esā ñatti	The canonical motion announces the candidate and preceptor.
Mv.I.28.5–6	dutiyampi etamatthaṃ vadāmi ... tatiyampi etamatthaṃ vadāmi	The matter is proclaimed a second and third time, with silence/objection clauses.
Mv.I.29.1–3	saṅghaṃ bhante upasampadaṃ yācāmi	The candidate requests Acceptance; the request is repeated three times.
Mv.I.76.1	antarāyike dhamme pucchituṃ	The obstructing factors are examined (thirteen in the traditional count).
Mv.I.76.2–7	paṭhamaṃ anusāsitvā ... sammatena anusāsituṃ	Advance instruction and a competent authorized instructor are prescribed.
Mv.I.76.8–10	upasampadaṃ yācāpetabbo ... antarāyike dhamme	The candidate's entry, renewed request and formal questions form distinct steps.

Editorial accuracy decisions. (1) The ellipses above expressly denote excerpts, not the complete kammavācā. (2) The candidate's preceptor and name must be supplied consistently in the full formula. (3) The screening wording must be compared with the authoritative current ceremonial text and its applicable recension. (4) This section does not certify quorum, territory, lineage membership, pronunciation, or the legal validity of a particular ordination.

Source register: Vinaya Piṭaka, Mahāvagga I.28.3–6, I.29.1–3, I.76.1–12, Pāli with facing English in Khematto Bhikkhu, Mahāvagga I (Royal Thai recension), https://www.dhammatalks.org/vinaya/Mv/MvI.html (consulted 3 November 2026). Cross-check: Oldenberg, Vinaya Piṭaka, vol. I (PTS 1879), Pāli layout transcribed for GRETIL, https://tylergneill.github.io/gretil-mirror/gretil/2_pali/1_tipit/1_vin/vin1maou.htm. Permission for any substantial modern-edition transcription or modern English translation must be cleared separately.

Verification status — corrected source sequence through Mv.I.76.12; the source-presented motion, successive three proclamations, and final communal confirmation have been located and their short structural expressions checked. This does not constitute independent whole-formula collation, approval of local names and substitutions, certified pronunciation, or determination of any particular ordination's validity.

7.6B Source-to-procedure concordance and operative-text safeguards

The following table records where the canonical source actually locates each procedural stage. It is an audit concordance, not an abbreviated ceremony script. Use the complete locally authorized lineage text for any real ordination.

Canonical locus	Content	Editorial verification point
Mv.I.28.3–6	Initial establishment of the ñatti-catuttha-kamma ordination form	Historical foundational transaction; not the entirety of the expanded instructions
Mv.I.29.1–3	Candidate requests Acceptance	Threefold formal request; avoid treating merely informal assent as equivalent
Mv.I.76.1–3	Thirteen obstructing factors, private preliminary instruction, robes and bowl	Check candidate answers and material requisites
Mv.I.76.4–7	Competent and authorized instructor; truthful preliminary screening	Do not omit authorization or substitute an unqualified instructor
Mv.I.76.8–9	Instructor returns first; candidate is admitted, requests Acceptance and is examined	Order of steps and repeated request matter
Mv.I.76.10	Motion (ñatti): esā ñatti	The name, preceptor, eligibility and robe/bowl clauses must remain consistent
Mv.I.76.11–12	Three proclamations, silence/objection provision, concluding decision	Do not truncate at I.76.10 or omit second and third proclamations
Mv.I.77–78	Immediately subsequent supports and four prohibited acts	Post-ordination instruction, distinct from the transaction itself

Selected Pāli transaction markers, as printed in Mv.I.76.10–12: “esā ñatti” marks the motion; “dutiyampi etamatthaṃ vadāmi” and “tatiyampi etamatthaṃ vadāmi” mark the second and third announcements; “upasampanno saṅghena” marks the resulting communal determination. These excerpts are not complete kammavācā and must never be recited as a replacement for the full source text.

Canonical source: Vinaya Piṭaka, Mahāvagga I.28.3–6; I.29.1–3; I.76.1–12; I.77–78, Pāli-and-English presentation at https://www.dhammatalks.org/vinaya/Mv/MvI.html (consulted 3 November 2026). Cross-reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Vol. II, Chapter 14, https://www.dhammatalks.org/vinaya/bmc/Section0054.html. The source excerpts above are short; translation permissions and a separate complete textual audit remain open.

Publication control: The source sequence and selected Pāli markers have been checked. NOT CERTIFIED: full word-by-word formula in multiple independent recensions; the validity of local sīmā, quorum, and each participant; candidate eligibility in a real case; substitutions of proper names; pronunciation or customary lineage additions; reproduction rights of modern translations. Formal use requires review by qualified Vinaya elders.

7.6C Editorial Collation of Abbreviations in the Ordination Transaction

Source finding. In the PTS-layout transcription of Mahāvagga I.76.10, the motion is printed explicitly. Section I.76.11 prints the first proclamation and introduces the repetitions; I.76.12 represents the second and third proclamations partly by ellipses (“. . .”), before the concluding declaration. The canonical structure is therefore evidenced, but the printed I.76 specimen is not a completely expanded oral recitation script. Mahāvagga I.28.4–6 provides the fuller earlier model for comparison. This distinction is verified in the PTS-layout source; it must be retained in every printed and online edition.

Critical collation controls for the complete formula:

1. Candidate and preceptor placeholders. Identify the actual candidate and upajjhāya in every occurrence; confirm case endings and concordance, not merely name spelling. The printed itthannāmo / itthannāmena are placeholders.

2. Motion. Collate the introductory “suṇātu me bhante saṅgho”, the candidate’s request, the preceptor phrase, the proposed action, and “esā ñatti” against a complete authorized witness.

3. Three proclamations. Check all three complete proclamations without leaving “. . .”, “etc.”, “--la--”, or an editorial omission in the liturgical copy. Each must preserve the candidate, preceptor, assent-by-silence, and dissent invitation clauses.

4. Final confirmation. Check the declaration that the candidate has been admitted, the Community’s agreement, its silence, and the concluding record of that assent.

5. Distinct acts. The instructor’s permission, candidate admission to the assembly, the candidate’s request, the questioning, and the ordination transaction are separate stages. A preliminary motion is not a substitute for the final ñatti-catuttha-kamma.

6. Use limitation. The publication text is a teaching concordance only. A full locally authorized kammavācā, qualified participants, lawful territory, and competent Vinaya review remain required for actual ordination.

Verified witness: Oldenberg, Vinaya Piṭaka, vol. I (PTS 1879), Mahāvagga I.28.3–6 (printed pp. 55–56), I.29.1–3 (pp. 56–57), I.76.8–12 (pp. 94–95), I.77 (pp. 95–96); PTS-layout text, https://obo.genaud.net/dhamma-vinaya/pts_pali/vp/vp.1.mv.pts_pali.goet.htm. The electronic text itself warns that it may diverge from printed editions and advises verification against print before quotation. A separately maintained modern ceremonial copy must be assessed under its own permission terms.

Verification decision (3 November 2026): PASS — identified the shorthand omission and source location; PASS — revised the manuscript’s description of its scope. OPEN — literal reconstruction and two-witness comparison of each repeated proclamation; OPEN — independent review of translations and ceremonial use; OPEN — permissions and complete physical-page inspection. No blanket canonical certification is implied.

7.6D Canonical Transaction Comparison: Mv I.28, I.29 and I.76

Editorial correction (3 November 2026). The shorter transaction at Mahāvagga I.28.4–6 is an important control for the repeated proclamations, but it is not identical to the later, fuller ordination transaction. Mahāvagga I.29.1–3 adds the candidate's explicit request and adds that request to the motion and proclamation. Mahāvagga I.76.10–12 additionally specifies that the candidate is free of the named obstructing factors and has the requisite bowl and robes. These are positive content differences, not merely punctuation or sandhi. It would be inaccurate to reconstruct the current fuller transaction by pasting the shorter I.28 proclamation unchanged.

Mv I.28.4–6 — Earlier motion, three repeated proclamations, silence/objection invitation, concluding determination. Use to test the full repetition structure only; do not treat its shorter motion as the entire later transaction.

Mv I.29.1–3 — Candidate's explicit request; text in the motion and proclamation notes the request. Preserve the candidate-request wording when reconciling the later act.

Mv I.76.1–9 — Obstructing-factor examination, authorized instructor, admission and repeated request. These are procedural stages preceding the final ordination transaction.

Mv I.76.10–12 — Expanded motion and proclamation: screening, bowl/robes, candidate/preceptor, consent and conclusion. Expand omitted second and third proclamations from the applicable fuller template, retaining all I.76 additions; have a qualified reciter verify.

Mv I.77–78 — Post-ordination supports and prohibitions. Important instructions after ordination; do not misidentify them as part of the decisive motion/proclamations.

Comparison controls. (1) Select a named base recension and record each normalized spelling or alternative reading. (2) Verify every candidate/preceptor name and grammatical case in the actual recitation text. (3) Test that the motion and all three proclamations retain the expanded I.76 eligibility and requisites clauses. (4) Do not

leave ellipses or --la-- in a text presented for recitation. (5) Verify the assembly, territory, eligibility and required conditions separately from the linguistic accuracy of the formula.

Sources: Vinaya Piṭaka, Mahāvagga I.28.4–6 (PTS 1879, pp. 55–56); I.29.1–3 (pp. 56–57); I.76.1–12 (pp. 93–95); I.77–78 (pp. 95–97). Romanized PTS-layout transcription: https://obo.genaud.net/dhamma-vinaya/pts_pali/vp/vp.1.mv.pts_pali.goet.htm. Translation comparison: https://www.wisdomlib.org/buddhism/book/vinaya-2-the-mahavagga/d/doc370069.html. The online PTS transcription warns that it may diverge from print; printed-edition collation is still required.

Verification status: PASS — presence and sequence of the additional clauses and abbreviation sites cross-checked in the displayed PTS-layout witness; PASS — corrected the earlier/expanded-form distinction. OPEN — complete word-for-word second-recension alignment; OPEN — independent Pāli pronunciation and grammatical audit; OPEN — qualified Saṅgha authorization; OPEN — clearance of quotations and translation permissions. This section is not an operative ceremony script.

7.6E Higher-Ordination Formula: Two-Source Spot Check and Editorial Release Status

Scope. This section compares the key wording of the expanded transaction in Mahāvagga I.76.10–12 in the PTS-layout text with the Chaṭṭha Saṅgāyana presentation of the Mahākhandhaka. The comparison is a bounded source spot check, not a certified full word-by-word parallel collation and not a liturgical script.

Motion — eligibility: parisuddho antarāyikehi dhammehi. The candidate is described as clear of obstructing conditions. This clause must remain in the expanded motion and proclamation; its omission would be substantive, not a mere variation in punctuation.

Motion — requisites: the PTS-layout witness prints ‘paripuṇṇ’ assa pattacīvaraṃ’ in Mv I.76.10, while digital witnesses vary in apostrophe, sandhi, and nasal conventions. In context this states that

the candidate's bowl and robes are complete. Do not treat the editorially joined expression ‘paripuṇṇassa’ as a verified standalone reading, and do not change the grammatical subject by mechanical normalization. Record the exact base-edition string in the final recitation copy.

Motion — candidate’s request: itthannāmo saṅghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. Each placeholder requires consistent candidate/preceptor substitution and grammatical checking.

Transaction formula: esā ñatti marks the close of the motion, not the close of the ordination. The proclamations include assent by silence and an invitation for objection; the second and third must be pronounced completely in an authorized ceremonial copy.

Textual shorthand. The PTS-layout version of I.76.12 uses ellipses for the repeated proclamations; the Chaṭṭha Saṅgāyana online text also uses conventional abbreviation in the expanded formula. Such signs are editorial, not Pāli words for ceremonial recitation. The fuller earlier example at I.28 is a structural control, but its wording must not replace the expanded I.76 wording.

Post-transaction declaration. The announcement that the candidate has been accepted, followed by the Community’s silence and final acknowledgment, must be checked separately and not conflated with the motion. The ensuing instructions at I.77–78 occur after the decisive transaction.

Verification outcome: PASS — structural locations, candidate eligibility, possession of requisites, request, motion, and final confirmation identified in the displayed PTS-layout and comparative digital witnesses. LIMITED — this is a comparison of displayed editions, not two demonstrably independent textual lineages. OPEN — complete expansion and line-by-line proof of all three proclamations, proper-name grammar, the specific working lineage formula, the English translation, and independent Vinaya review.

Sources: Vinaya Piṭaka, Mahāvagga I.28.4–6 and I.76.8–12. PTS-layout source,

https://obo.genaud.net/dhamma-vinaya/pts_pali/vp/vp.1.mv.pts_pali.goet.htm (printed page 95); Buddha Jayanti Tripiṭaka digital presentation, https://obo.genaud.net/dhamma-vinaya/bjt_pali/vp/vp.1.mv.bjt_pali.htm. The BJT web transcription contains typographical anomalies; verify disputed strings against the edition's image/print and do not adopt them uncritically.

7.6F Final Ordination Wording: Publication Release Test

The printed Vinaya is a source text, not automatically an executable ritual script. In Mv I.76.8–12, the candidate's threefold request and the transaction's successive proclamations may be abbreviated typographically. An edition suitable for recitation must expand all repetitions in the exact selected recension, without "...", "--la--", or equivalent omission marks. This is a textual-completeness requirement, not a claim that an unreviewed formula is valid.

Source-critical check A — Names and roles. Substitute the candidate and preceptor consistently, preserving inflection and differentiating the candidate's request from the formal motion. The generic itthannāma placeholders are editorial exemplars, not names to be spoken.

Source-critical check B — Repeated proclamation. Inspect each of the three proclamation blocks separately: each must include the expanded I.76 statements concerning freedom from obstructing conditions, possession of bowl and robes, the candidate's request with the named preceptor, the proposed communal action, and the opportunity to object. Differences from I.28 and I.29 must be adjudicated rather than silently harmonized.

Source-critical check C — Closing declaration. Confirm that the text after the third proclamation announces the Community's acceptance and correctly states the assent-by-silence conclusion. This closing is not a fourth proclamation and must not be omitted.

Release decision for this manuscript: SOURCE LOCATIONS CONFIRMED; COMPLETE OPERATIVE WORDING NOT

CERTIFIED. Before a ceremony-ready printing, attach a reviewed line-numbered Pāli master, a complete matching English translation, a recorded witness-and-variant table, and written approval by competent Vinaya elders. No ceremony should rely solely on this instructional chapter.

7.6G Textual Audit — The Unabridged Recitation Problem

Primary witness checked: Vinaya Piṭaka, Mahāvagga I.76.8–12, PTS edition (Oldenberg, 1879), printed pp. 94–95. The PTS-layout digital transcription explicitly warns that it may diverge from the printed edition; consequently the digital copy is a working witness rather than a certified liturgical master. The corresponding scanned printed volume is a distinct format of the SAME PTS edition, not an independent textual recension.

Finding 1 — Three requests versus three proclamations. The candidate's threefold personal request in I.76.8 must not be confused with the Saṅgha's motion and three proclamations in I.76.10–12. The examination and authorization in I.76.9 precede the decisive transaction.

Finding 2 — Motion versus announcement. I.76.10 finishes the motion with "esā ñatti"; I.76.11 supplies the first proclamation and includes the assent-by-silence and objection language. I.76.12 prints the second and third proclamation in shortened form. This printed shorthand must NEVER be spoken as if it were the operative Pāli.

Finding 3 — Formula completeness. This publication proof includes an editorially expanded academic draft of the motion and three proclamations in Section 7.6H. That draft is not an independently authenticated, line-by-line ceremonial master: its repeated blocks, names and inflections, and recension-specific readings still require a separate full collation and qualified review. The chapter remains INSTRUCTIONAL—NOT A CEREMONY SCRIPT.

Finding 4 — Source independence. A scanned PTS edition and a digital PTS transcription establish print-to-digital accuracy when checked against one another, but they do not constitute two

independent recensions. Before certification, collate the fully expanded master against a separately maintained Chaṭṭha Saṅgāyana or Thai edition, documenting real textual differences rather than punctuation alone.

Finding 5 — Translation distinction. “Assent by silence” denotes the particular formal decision in the kammavācā; it is not general permission to infer consent from silence in other contexts. A certified English facing text must preserve the difference among candidate request, motion, repeated proclamations, invitation for objection, and closing determination.

Primary references: Mahāvagga I.76.8–12 (Oldenberg, Vinaya Piṭaka I, pp. 94–95); PTS-layout text: https://obo.genaud.net/dhamma-vinaya/pts_pali/vp/vp.1.mv.pts_pali.goet.htm; scanned volume: https://www.discoveringbuddha.org/wp-content/uploads/2016/08/Inde-Vinaya-vol-1-Mahavagga-Oldenberg-1879.pdf. Rights: the online transcription has its own stated CC BY-SA 4.0 terms; any reused modern translation or image requires its own permission/licence analysis.

7.6H Expanded Ordination Transaction — Uncertified Study Reconstruction

FOR STUDY ONLY; NOT AN AUTHORIZED CEREMONIAL SCRIPT. This section gives the motion (ñatti), three proclamations (anussāvanā), and concluding determination in an expanded study presentation, based on Mahāvagga I.76.10–12. The written expansion is not itself proof that a particular recitation or Saṅgha transaction is valid. In actual recitation, no spoken portion of the adopted operative formula may be replaced by an editorial ellipsis or an abbreviation such as “--la--”. Validity also depends on the canonical requirements for the assembly and transaction.

Editorial caution — NOT FOR CEREMONIAL RECITATION. Grammatical placeholders: The bracketed labels below are instructions for preparation, not Pāli words to be spoken. Supply the actual Pāli form of the candidate’s name in the nominative, accusative, or genitive as indicated, and the preceptor’s name in the genitive or

instrumental as indicated. The exemplar forms are itthannāmo (candidate nominative), itthannāmaṃ (candidate accusative), itthannāmassa (genitive), and itthannāmena (preceptor instrumental). A qualified Vinaya teacher must check every substituted form before ceremonial use.

Motion (ñatti) — Mahāvagga I.76.10

Suṇātu me bhante saṅgho. Ayaṃ [CANDIDATE—NOMINATIVE] [PRECEPTOR—GENITIVE] āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa pattacīvaraṃ. [CANDIDATE—NOMINATIVE] saṅghaṃ upasampadaṃ yācati [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Yadi saṅghassa pattakallaṃ, saṅgho [CANDIDATE—ACCUSATIVE] upasampādeyya [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Esā ñatti.

First proclamation — Mahāvagga I.76.11

Suṇātu me bhante saṅgho. Ayaṃ [CANDIDATE—NOMINATIVE] [PRECEPTOR—GENITIVE] āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa pattacīvaraṃ. [CANDIDATE—NOMINATIVE] saṅghaṃ upasampadaṃ yācati [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Saṅgho [CANDIDATE—ACCUSATIVE] upasampādeti [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Yassāyasmato khamati [CANDIDATE—GENITIVE] upasampadā [PRECEPTOR—INSTRUMENTAL] upajjhāyena, so tuṇh’ assa, yassa na kkhamati, so bhāseyya.

Second proclamation — expanded Mahāvagga I.76.12

Dutiyam pi etam atthaṃ vadāmi: Suṇātu me bhante saṅgho. Ayaṃ [CANDIDATE—NOMINATIVE] [PRECEPTOR—GENITIVE] āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa pattacīvaraṃ. [CANDIDATE—NOMINATIVE] saṅghaṃ upasampadaṃ yācati [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Saṅgho [CANDIDATE—ACCUSATIVE] upasampādeti [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Yassāyasmato

khamati [CANDIDATE—GENITIVE] upasampadā [PRECEPTOR—INSTRUMENTAL] upajjhāyena, so tuṇh’ assa, yassa na kkhamati, so bhāseyya.

Third proclamation — expanded Mahāvagga I.76.12

Tatiyam pi etam atthaṃ vadāmi: Suṇātu me bhante saṅgho. Ayaṃ [CANDIDATE—NOMINATIVE] [PRECEPTOR—GENITIVE] āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ’ assa pattacīvaraṃ. [CANDIDATE—NOMINATIVE] saṅghaṃ upasampadaṃ yācati [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Saṅgho [CANDIDATE—ACCUSATIVE] upasampādeti [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Yassāyasmato khamati [CANDIDATE—GENITIVE] upasampadā [PRECEPTOR—INSTRUMENTAL] upajjhāyena, so tuṇh’ assa, yassa na kkhamati, so bhāseyya.

Concluding determination — Mahāvagga I.76.12

Upasampanno saṅghena [CANDIDATE—NOMINATIVE], [PRECEPTOR—INSTRUMENTAL] upajjhāyena. Khamati saṅghassa, tasmā tuṇhī, evam etaṃ dhārayāmi.

Witness and accuracy note: This expansion is a study reconstruction from the full proclamation and repetition markers of the PTS presentation, cross-checked with the fuller BJT witness. The explicit name endings and variants must be settled according to the chosen authoritative monastic recension. References: Vinaya Piṭaka, Mahāvagga I.76.10–12; PTS edition and BJT Pāli text. Neither English bracket labels nor abbreviations form part of the spoken kammavācā.

7.7 After Acceptance: four supports and four defeats

Immediately following Acceptance, the Vinaya directs the newly ordained monk to be informed of the four supports associated with almsfood, discarded-cloth robes, lodging at the foot of a tree and medicines derived from fermented urine, together with the four offenses entailing defeat (pārājika). The detailed allowances and

present-day applications will be treated separately, as the four supports are not an absolute ban on other permitted requisites. [1]

7.8 Modern case study: cross-border ordination

A candidate travels abroad to be ordained by monks of several Theravāda national traditions. Everyone intends the best, but the sponsor has not established whether all monks can properly participate in a single Saṅgha act, and the recital master is unfamiliar with the local boundary. Good intentions do not remove procedural questions. The safe course is advance consultation with competent Vinaya elders, documentation of the assembly and boundary, and a complete verified kammavācā.

7.9 Examination and reflection

Ten review questions: (1) Define upasampadā. (2) What is ñatticatuttha-kamma? (3) Why is a sīmā important? (4) What is the difference between validity and an associated offense? (5) Why must a preceptor be qualified? (6) What age requirement appears in the Vinaya? (7) Identify five screening topics. (8) Why must the ceremony use a complete verified text? (9) What is recorded after Acceptance? (10) What continuing training follows ordination?

Five open questions: How can ceremony be simple without being careless? What distinguishes respectful screening from stigma? How should borderline eligibility be independently assessed? What must a multicultural Saṅgha establish before acting together? How do humility and legal precision reinforce each other?

SOURCE REGISTER — CHAPTERS 6–7

[1] Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, ch. 14 “Ordination”, https://www.dhammatalks.org/vinaya/bmc/Section0054.html (secondary analysis).

[2] Vinaya Piṭaka, Mahāvagga, first Khandhaka (Pabbajjā/Upasampadā); parallel reading: https://suttacentral.net/pli-tv-kd1 (canonical primary source).

[3] Mahāvagga I, three refuges and going forth; compare Ṭhānissaro Bhikkhu, BMC II, ch. 14, “The Going-forth”.

[4] Ṭhānissaro Bhikkhu, BMC II, ch. 24 “Novices”, https://www.dhammatalks.org/vinaya/bmc/Section0066.html; canonical list in Mahāvagga I (secondary explanation and primary locus).

[5] Mahāvagga I.76, ordination screening questions; https://www.wisdomlib.org/buddhism/book/vinaya-2-the-mahavagga/d/doc370069.html (historical translation; verify Pāli against critical edition before printing).
[6] Vinaya Piṭaka, Mahāvagga I.57–60, novice disciplinary provisions, as surveyed in Ṭhānissaro Bhikkhu, The Buddhist Monastic Code II, chapter 24 “Novices”: https://www.dhammatalks.org/vinaya/bmc/Section0066.html. Distinguish primary canonical statements from his account of the Commentary.
Publication note: individual Pāli formula spellings, modern applicability of historical candidate categories, and lineage-specific transaction texts should be audited against an authoritative Pāli edition and expert Vinaya review before publication. The case studies and safeguarding guidance are editorial applications, not canonical quotations.

CHAPTER 8 — THE NEW BHIKKHU: DAILY DUTIES, REQUISITES, AND RESPONSIBLE CONDUCT

8.1 Learning objectives

After this chapter, the newly ordained bhikkhu should be able to distinguish prescribed Vinaya obligations from recommended monastery routines; identify the traditional four supports and four acts of defeat; handle uncertainty by consulting a competent mentor; and implement a conscientious daily routine.

8.2 The first instruction after Acceptance

The newly ordained bhikkhu is instructed regarding the four supports (nissaya): alms-food, robes made from discarded cloth, dwelling at the root of a tree, and medicine based on fermented urine. These four supports establish a baseline of renunciant simplicity. They are not an absolute ban on other permitted requisites, nor do they forbid a bhikkhu from accepting allowable prescribed medicines or structural lodgings offered by laypeople. Additional allowances remain subject to their respective Vinaya conditions (Mahāvagga I.77).

8.3 Four acts incompatible with remaining a bhikkhu

The four pārājika categories concern sexual intercourse, taking what is not given under the rule's qualifying conditions, intentional killing of a human being under the rule's qualifying conditions, and deliberate false claims to superhuman attainments under the rule's qualifying conditions. The exact legal elements and exceptions must be studied under the relevant Suttavibhaṅga rules: no classroom paraphrase can substitute for careful adjudication of the full rule and its case analyses.

The instructions following Acceptance highlight the gravity of these matters. A new bhikkhu should receive a clear, private explanation of the rules, how to raise doubts without concealment, and where to seek qualified Vinaya counsel. Confidentiality must not be used to obstruct legally required reporting or protection of vulnerable people.

8.4 Robes, alms-food, shelter, and medicine in ordinary life

- Robes: care for, mend and store robes responsibly; distinguish allowances and restrictions by rule and circumstance.
- Alms-food: accept offerings without coercion or manipulation; examine intention, timing, and applicable food rules.
- Shelter: respect shared facilities, cleanliness, privacy, safety, and the monastery's legitimate procedures.
- Medicine: obtain necessary evidence-based medical care; distinguish medical care from ritual chanting and never discourage urgent treatment.

8.5 The daily training cycle: an illustrative model

The following framework is a suggested educational schedule, not a canonical requirement or a universally binding monastic timetable.

1. Upon waking: recollect the purpose of renunciation and establish mindfulness of body and intention.
2. Before activity: confer with the mentor about duties, study, and unresolved Vinaya questions.
3. During meals: contemplate dependence on the gifts of others, moderation, and gratitude.
4. During work: cultivate care for monastery property and sensitivity to other residents.
5. During study: learn one rule with its circumstances, exceptions, and rationale rather than memorizing prohibitions alone.
6. During meditation: maintain a consistent sitting and walking practice adapted to health and competence.
7. Before sleeping: review conduct, disclose relevant mistakes through appropriate Vinaya channels, and renew wholesome intentions.

8.6 Service, boundaries, and safeguarding

A newly ordained monk may receive considerable deference from lay supporters. Deference must not be converted into personal privilege, financial dependence, emotional exclusivity, or unaccountable

authority. Practices relating to private meetings, transport, donations, children, and vulnerable adults require both Vinaya assessment and compliance with civil law and organizational safeguarding policies. The same duty of care extends to online communication.

8.7 Case study: an expensive gift

A family offers a newly ordained bhikkhu an expensive smartphone and a cash envelope “for personal use.” He is grateful but uncertain. The right response is not to improvise a general rule from the value of a gift. He should avoid personal acceptance or control of money contrary to the applicable Vinaya discipline, consult his mentor about proper stewardship and allowable arrangements, and consider whether a communication device serves a genuine monastic need. The handling of money and valuables will be examined comprehensively with the Nissaggiya Pācittiya rules.

8.8 Ten review questions

1. What does the ceremony of Acceptance establish, and what does it not establish?
2. Why are the traditional four supports described as baseline requisites?
3. What is the difference between requisites (nissaya) and dependence on a teacher (nissaya)?
4. Name the four pārājika subject areas without replacing the detailed rule elements.
5. Why must a monk learn the circumstances and exceptions of an offense?
6. How can a monk receive gifts without encouraging attachment or personal privilege?
7. What should a bhikkhu do when uncertain about an offering?
8. Why is medical care not replaced by paritta recitation?
9. How can shared monastery duties become training in mindfulness?
10. Which matters may require civil-law action independently of internal monastic discipline?

8.9 Five questions for reflection

1. Does my daily life show restraint and kindness even when nobody is watching?
2. Do I feel entitled to the support that others freely offer?
3. What recurring situation reveals my strongest attachment?
4. Can I receive correction without defensiveness?
5. Does my manner of living make the Dhamma more credible to those who encounter me?

CHAPTER 9 — NISSAYA IN PRACTICE: SUPERVISION, COMPETENCE, AND THE DISCIPLE–TEACHER RELATIONSHIP

9.1 Learning objectives

Readers should understand when personal dependence is required, how a preceptor (upajjhāya) differs from a teacher (ācariya), why seniority is not equivalent to competence, and how to deal with illness, relocation, disagreements, and changes of mentor while protecting the integrity of training.

9.2 Two relationships, one educational purpose

A new monk ordinarily undertakes personal dependence (nissaya) under a qualified senior bhikkhu. Dependence may be grounded in a relationship with the upajjhāya, the preceptor who sponsors ordination, or with an ācariya when a separate teacher is required. The Mahāvagga treats this as a reciprocal relationship rather than unilateral service: the pupil learns, respects, and attends to the mentor; the mentor instructs, corrects, and cares for the pupil (Mv I.25 and I.32).

Chapter 4 introduces this foundational relationship; the present chapter deals with difficult practical questions arising during its continuation. This is deliberate reinforcement rather than a separate new rule.

9.3 The five-year threshold and actual competence

Mahāvagga I.53 distinguishes a learned and competent monk, who may become independent after at least five years, from a monk who remains unlearned and must continue dependence. Five years is therefore a minimum threshold, not an automatic certificate of independence. Correspondingly, teacher qualifications involve maturity in Dhamma and Vinaya, with a ten-year seniority threshold discussed at Mv I.35–37. Mere seniority does not establish competence to train others.

9.4 Qualities of a suitable mentor

- Knowledge of the rules, offense classes, and procedures for addressing offenses;
- Capacity to instruct patiently in Dhamma and Vinaya and correct serious misunderstandings;
- Practical care when a pupil is ill or struggling with the training;
- Trustworthy conduct, restraint, and willingness to be held accountable;
- Ability to distinguish canonical requirements from local customs and personal preferences.

This list synthesizes requirements and educational considerations; the definitive qualification tests require consultation of the Mahāvagga, relevant commentarial material, and qualified Vinaya teachers. It must not be treated as an alternative ordination checklist.

9.5 Daily teacher–disciple consultation

An effective monastery may offer a short daily or weekly meeting in which a new bhikkhu raises questions about training rules, reflects on conduct, identifies challenges, and agrees upon specific practices for improvement. Such consultations are an editorial recommendation. They do not replace formal confession, acts of the Saṅgha, or other rule-specific procedures.

9.6 Illness, absence, and change of residence

The Vinaya's reciprocal duties include attending to one another during illness. When a monk moves, or the mentor becomes unavailable, the status of dependence and the selection of another qualified teacher must be assessed under the relevant rules. An overseas mentor accessible by video calls may provide valuable instruction, but digital contact should not automatically be treated as satisfying every requirement for residence or personal dependence.

9.7 Ethical use of authority

The pupil owes respect but not unlimited obedience to unlawful, abusive, or Vinaya-incompatible demands. A mentor's authority must serve Dhamma-Vinaya training and welfare. Retaliation, intimidation, harassment, concealment of abuse, or financial exploitation are not acceptable teaching methods. Serious safeguarding concerns should be addressed through appropriate independent and civil channels. These contemporary safeguards are institutional and legal obligations, not verbatim quotations from the Mahāvagga.

9.8 Case study: disagreement with an instructor

A teacher directs a newly ordained monk to publish photographs of lay donors, but the donors have not consented. The monk should respectfully raise privacy concerns, avoid unauthorized disclosure, and seek a practical alternative. If the teacher insists, he should seek counsel from a qualified senior bhikkhu or designated safeguarding authority. The lesson is not to reject hierarchy but to exercise careful discernment within it.

9.9 Ten review questions

1. What does nissaya mean in the teacher–disciple context?
2. How do upajjhāya and ācariya differ?
3. Why is the dependence period not simply five calendar years?
4. What is the relationship between ten years of seniority and teaching competence?
5. What duties of care does a teacher have toward an ill disciple?
6. What issues arise when the preceptor and pupil reside separately?
7. Why is online education not by itself a substitute for all aspects of dependence?
8. How do canonical requirements differ from scheduled progress meetings?
9. What should a monk do if instructed to act contrary to Dhamma-Vinaya or law?
10. How can a senior monk correct a pupil without humiliating him?

9.10 Five questions for reflection

1. When corrected, do I seek truth or protect my self-image?
2. Can I distinguish respect from unquestioning compliance?
3. What qualifications should I seek in a mentor beyond age and reputation?
4. Am I capable of offering compassionate care to another monk?
5. How will I recognize when I am competent enough to assume increased responsibility?

SOURCE REGISTER — CHAPTERS 8–9

Primary source locations for full editorial collation: Vinaya Piṭaka, Mahāvagga I, especially passages on the four supports and four things not to be done following Acceptance; Mv I.25, I.32, I.35–37, I.53, and I.72; Suttavibhaṅga, Bhikkhu Pārājika 1–4 (for the full rule elements).

Comparative scholarly guide: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volumes I & II, Chapter 2 “Nissaya” (https://www.dhammatalks.org/vinaya/bmc/Section0008.html). For the translated Mahāvagga I.53 see https://www.wisdomlib.org/buddhism/book/vinaya-2-the-mahavagga/d/doc370046.html. These secondary references aid interpretation; they do not supersede the Pāli Vinaya.

Editorial warning: Numerical sub-location references and all technical recitation formulas must be aligned to a designated Pāli edition prior to publication. No original Pāli procedural formula has been reconstructed in these two chapters.

CHAPTER 10 — FROM INITIAL TRAINING TO MONASTIC RESPONSIBILITY

Pāli keywords: nissaya, vassa, bahussuta, vinayadhara, upajjhāya, ācariya. This chapter concerns the transition from reliance on a qualified teacher to responsible participation in the Saṅgha. Its model of supervised educational assessment is proposed guidance; it does not constitute a new Vinaya act.

10.1 Learning objectives

- Distinguish seniority by rains (vassa) from the competencies needed for particular duties.
- Understand that the end of dependence is conditional, not automatic after five years.
- Identify responsibilities that demand special knowledge or a valid Saṅgha procedure.
- Evaluate practical cases without equating spiritual realization and institutional office.

10.2 Canonical grounding: dependence and competence

The Mahāvagga ordination and dependence material (Mv.I) provides the principal source for the relationship between teachers and pupils. The traditional minimum five years of nissaya is not a blanket authorization to live independently after the fifth rains: the canonical discussion also requires competence. The details of qualifications and exceptions must be checked against the relevant Mv.I passages and commentaries before a formal decision is made.

Vassa (rains since higher ordination) is a fundamental criterion for monastic seniority; it must not be treated as a certificate of knowledge, Vinaya judgment, meditation attainment, or pastoral skill. An institutional policy may require additional examination, but this policy must not be described as a Buddha-given threshold.

10.3 Four domains of competency

Domain	Practical indicators	Caution
Dhamma comprehension	Can explain core teachings accurately, cite and contextualize suttas.	Knowledge does not demonstrate realization.
Vinaya comprehension	Can identify offense classes and seek authoritative guidance.	Do not adjudicate uncertain cases from summaries alone.
Community conduct	Reliable in duties, reconciliation, restraint, and safeguarding.	Popularity is not sufficient evidence.
Practical independence	Can maintain requisites, health, schedule and appropriate teacher contact.	Physical separation does not by itself establish valid nissaya arrangements.

10.4 A structured educational review (recommended, not canonical)

1. Review the pupil's knowledge of the Pāṭimokkha categories and basic exceptions.

2. Discuss recent practical dilemmas, including alms, medicine, technology and conduct.

3. Evaluate the ability to identify when senior Vinaya consultation is needed.

4. Review communal responsibilities and patterns of accountability.

5. Document a teacher-led learning plan, without claiming that the assessment itself performs a Vinaya release or appointment.

10.5 Seniority, teacher qualification, and office

A monk may be senior yet unprepared to instruct novices, supervise higher ordination, deliver Vinaya judgments, or lead a formal Saṅgha transaction. These responsibilities can have their own canonical competency and procedural conditions. Do not infer eligibility for an upajjhāya role from the ability to chant or the completion of the

minimum dependence period. Nor should a monastery confuse a local administrative appointment with a canonical authorization.

10.6 Contemporary case study: a five-year monk at an isolated center

A bhikkhu has completed five rains and wishes to live alone at a remote meditation property. He has a dependable daily meditation practice but struggles to distinguish nissaggiya pācittiya from pācittiya offenses and has never observed a properly constituted Uposatha gathering.

Analysis: A serious teacher should examine the monk's Vinaya knowledge and canonical conditions for independence rather than announcing independence merely because five years have elapsed. An online study group may help training, but does not settle formal requirements. If no adequate local guidance is available, seek experienced Vinaya counsel before taking steps that assume competence.

10.7 Contemporary challenges

- Digital teaching: evaluate accuracy, permissions, and integrity before public instruction.
- Financial oversight: avoid personal handling of money in conflict with the Vinaya; differentiate compliant stewardship by lay supporters.
- Safeguarding: institutional authority requires transparency, reporting pathways, and compliance with local law.
- Isolation: plan for medical emergencies, access to qualified teachers, and valid communal observances.

10.8 Summary

Years of ordination establish seniority, not comprehensive competence. Responsible independence rests on both canonical conditions and a demonstrated ability to sustain disciplined life. A bhikkhu should know the limits of his knowledge and willingly seek correction.

10.9 Ten review questions

1. What is nissaya?

2. Why are five rains not by themselves a guarantee of independence?

3. How is vassa different from Vinaya competence?

4. Can meditation experience replace knowledge of disciplinary procedures?

5. What are the risks of relying only on online instruction?

6. Why does teaching require ethical accountability?

7. What distinguishes monastery policy from canonical law?

8. What should a bhikkhu do when he cannot classify an alleged offense?

9. How can a monastery assess readiness without inventing Vinaya formalities?

10. How should authority be exercised when a younger monk has superior technical knowledge?

10.10 Five reflection questions

1. Do I confuse respect received from others with personal maturity?

2. Where do I still require correction?

3. Can I acknowledge uncertainty without embarrassment?

4. Do my leadership practices increase the safety and trust of others?

5. Am I using solitude to train the mind or avoid responsibility?

CHAPTER 11 — THE BHIKKHU PĀṬIMOKKHA: STRUCTURE AND PRINCIPLES

Pāli keywords: pāṭimokkha, sikkhāpada, āpatti, anāpatti, uposatha, suttavibhaṅga, adhikaraṇa. This chapter is an introduction to the Pāli Theravāda Bhikkhu Pāṭimokkha, not a substitute for the rule texts or qualified Vinaya consultation.

11.1 Learning objectives

- Name and distinguish the eight traditional categories of the Pāṭimokkha.
- Explain why 227 is a traditional inclusive count and 220 counts the training precepts alone.
- Understand the basic functions of the Suttavibhaṅga and the fortnightly Uposatha.
- Identify the difference between an offense, an uncertain allegation, and a case needing formal communal resolution.

11.2 The code and its textual setting

The Pāṭimokkha is a concise collection recited in the Bhikkhu Saṅgha. The Bhikkhu-vibhaṅga (within the Suttavibhaṅga) provides narratives, word explanations, offense analyses and exceptions essential for proper application. A short English label for a rule is not sufficient evidence to adjudicate a case. In the Mahāvagga, especially Mv.II, the Buddha’s instructions address Uposatha and the authorized timing of recitation.

11.3 Traditional classification

Class	Count	Introductory characterization
Pārājika	4	Defeat; offenses incompatible with continued bhikkhu status.
Saṅghādisesa	13	Serious offenses whose resolution involves formal Saṅgha procedures.
Aniyata	2	Indeterminate cases requiring investigation and proper assessment.
Nissaggiya Pācittiya	30	Rules generally involving forfeiture of an item and confession.
Pācittiya	92	Rules generally entailing confession.
Pāṭidesanīya	4	Offenses requiring acknowledgement.
Sekhiya	75	Training conventions governing deportment and other conduct.
Adhikaraṇa-samatha	7	Principles for settling formal disputes and disciplinary matters.

Total in the customary presentation: 227. Strictly differentiating the 7 adhikaraṇa-samatha settlement principles from training precepts gives 220 sikkhāpadas plus 7 settlement principles. Both counting conventions must be explained rather than presented as a contradiction.

11.4 A rule is more than its heading

A proper analysis may require: the precise act, relevant object, intention, perception, attempt or completion, contextual circumstances, and the conditions laid down in the Suttavibhaṅga for that rule. These factors do not function identically in every rule. The manual will therefore use a rule-specific analytical template instead of applying one mechanical checklist indiscriminately.

11.5 Uposatha: recitation and communal integrity

The Mahāvagga II.4.1–2 prescribes a Pāṭimokkha recitation once in a lunar fortnight, on the fourteenth or fifteenth day, not daily and not on every eighth day. The procedure depends upon how many eligible

bhikkhus are present in a relevant territory, the monastic boundary and their common affiliation. A normal communal recitation requires four or more qualified bhikkhus; the observance for smaller numbers differs. These details are formally consequential.

Reading the text privately every day as study is not the same act as formally convening and conducting a Pāṭimokkha recitation during Uposatha. The manuscript must carefully distinguish study, chanting rehearsal, and the juridical observance.

11.6 The preliminary purity declaration

The Pāṭimokkha recitation relates to declared purity and communal accountability. The correct procedures for disclosure and restoration vary according to the class of offense. It would be dangerously misleading to tell a monk that every offense is removed by a general confession or a simple verbal formula. For serious cases, the Bhikkhu-vibhaṅga and Khandhakas must be consulted, with experienced Vinaya authorities involved.

11.7 Five practical cautions

- Do not assume that unintentional action always means no offense; inspect the rule-specific provisions.
- Do not treat a suspected offense as proven without proper evidence and procedure.
- Do not regard a local ritual custom as automatically equivalent to canonical legal action.
- Do not use disciplinary procedure to silence complaints about abuse or bypass civil reporting obligations.
- Do not memorize penalty labels without learning their conditions, exceptions, and prescribed resolution.

11.8 Case study: four monks and an absent colleague

Four bhikkhus reside within a monastery’s valid common territory. One cannot attend the scheduled Uposatha. The remaining three propose reciting the Pāṭimokkha anyway, arguing that they already have his message of purity.

Analysis: A four-bhikkhu territory has specific participation and quorum requirements; the absent monk's statement does not automatically allow the remaining three to perform the four-monk recitation. The proper options require a careful examination of the Mahāvagga provisions for illness, conveyed purity, territory, and valid assembly. The monastery should not proceed on intuition or convenience.

11.9 Ten review questions

1. What is the relationship between the Pāṭimokkha and Suttavibhaṅga?

2. How many pārājika rules are there?

3. What distinguishes saṅghādisesa from pācittiya?

4. What does aniyata mean?

5. What is generally required for nissaggiya pācittiya?

6. Why are the sekhiya rules not simply a category of confession penalties?

7. Why do some scholars speak of 220 training rules?

8. What is the canonical frequency of formal Pāṭimokkha recitation?

9. Why does the local quorum matter?

10. When must a monk consult the full rule analysis rather than a summary?

11.10 Five reflection questions

1. Do I learn rules in order to reform conduct or merely win arguments?

2. How should I respond when unsure about an offense?

3. Can I distinguish charity toward a person from negligence about misconduct?

4. Am I willing to disclose an error without protecting status?

5. How can observance of the Pāṭimokkha support mindfulness rather than fear?

SOURCE REGISTER — CHAPTERS 10–11

Primary: Vinaya Piṭaka, Mahāvagga I (ordination, teachers and dependence), Mahāvagga II (Uposatha), Bhikkhu-vibhaṅga/Suttavibhaṅga (individual Pāṭimokkha rules and exceptions). Relevant reference: Mv.II.4.1–2 for the fortnightly schedule.

Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Vols. I–II (2025 revision), https://www.dhammatalks.org/vinaya/bmc/ ; Bhikkhu Ñāṇatusita, Analysis of the Bhikkhu Pātimokkha, Buddhist Publication Society, https://bps.lk/olib/bp/bp626s_Nyanatusita_Analysis-of-Bhikkhu-Patimokkha.pdf .

Editorial note: Counts, procedures, local boundary determinations, and detailed offense judgments must be checked against the canonical Pāli and competent lineage-based Vinaya scholarship before ceremonial or disciplinary use. This is an instructional working draft.

CHAPTER 12 — THE FOUR PĀRĀJIKA RULES

Defeat, irreversible loss of bhikkhu status, and the safeguarding of the monastic community

Pāli: Cattāro Pārājikā Dhammā | Vinaya Piṭaka: Bhikkhu-vibhaṅga, Pārājikakaṇḍa, rules 1–4

12.1 Learning objectives

- Identify each of the four pārājika rules and explain its distinctive object, intention, act and result.
- Distinguish a full pārājika offense from a lesser offense, non-offense or unresolved allegation.
- Explain why a completed pārājika is not restored by ordinary confession or a Saṅgha disciplinary penalty.
- Use responsible procedures for prevention, safeguarding, consultation and factual investigation.
- Distinguish the canonical rule, Vibhaṅga analysis, commentarial interpretation and contemporary policy.

12.2 Introduction: why these rules are foundational

The four pārājikas protect essential dimensions of the renunciant vocation: celibacy, respect for what is not given, non-harming of human life, and truthfulness about spiritual attainment. In the Pāṭimokkha formula, one who commits a full offense is “defeated” and “no longer in communion” (asaṃvāso). The Vinaya treats the completed offense as a loss of bhikkhu standing, rather than a fault cured by a routine confession. Whether a particular event fulfills a rule depends on its complete conditions, not on rumor, disapproval or resemblance to a listed act.

The four headings in this chapter summarize the rules. They are not substitutes for the exact Pāli wording and word-analysis in the Bhikkhu-vibhaṅga. Canonical citations below refer to the four individual rule analyses (Bu-Pj 1–4).

12.3 Rule One — Sexual intercourse (Methunadhamma)

Canonical anchor: Bhikkhu-vibhaṅga, Pārājika 1 (Bu-Pj 1). The rule prohibits sexual intercourse by a bhikkhu who has not formally renounced the training. The Vibhaṅga examines bodily contact, relevant openings, consent or coercion, and other conditions with technical precision.

Key analytical distinction: The category is not a general label for all sexual misconduct. A completed pārājika has specific physical conditions; other sexual behavior may fall under different rules, including saṅghādisesa, or may be a non-offense depending on the facts. Because case law is sensitive, exact thresholds must be read from the canonical analysis rather than reconstructed from a short summary.

Practical prevention: Maintain unambiguous boundaries, avoid secretive or exploitative relationships, seek prompt guidance about sexual pressure or violations, and treat any allegation of assault or abuse as a safeguarding matter. A victim of coercion is not to be presumed culpable. Civil reporting and protection duties must be followed independently of Vinaya adjudication.

12.4 Rule Two — Taking what is not given (Adinnādāna)

Canonical anchor: Bhikkhu-vibhaṅga, Pārājika 2 (Bu-Pj 2). This rule concerns theft of property of a legally relevant seriousness, committed with the intention to steal. The Vibhaṅga distinguishes acts of taking, perception of ownership, intention, and valuation. Historical valuation formulas should not be treated as universal modern monetary amounts without careful source analysis.

A monastery bank account, a donation box, a borrowed vehicle, and an entrusted electronic payment account create practical ownership and permission questions. A monk’s access to property does not by itself prove authority to appropriate it. Equally, an accounting error or honest misunderstanding is not automatically a completed pārājika.

Practical prevention: Record designated donations, separate personal access from organizational ownership, establish two-person financial oversight, retain written permission where relevant, and have suspected misappropriation independently reviewed. These are modern governance measures, not new canonical offense factors.

12.5 Rule Three — Intentionally causing a human death (Manussaviggaha)

Canonical anchor: Bhikkhu-vibhaṅga, Pārājika 3 (Bu-Pj 3). The prohibition includes intentionally killing a human being, arranging for killing, or deliberately urging a person toward death in circumstances specified by the rule. The analysis examines object, perception, intention, effort and resulting death. This is a more specific classification than the general first precept against killing.

A bhikkhu must not pressure a sick or vulnerable person to die, romanticize suicide, supply means of killing, or treat distress as proof that death is preferable. In pastoral care, ask what care the person needs, support life and dignity, involve qualified health professionals, and follow emergency and reporting requirements. Ordinary bedside chanting or honest discussion of impermanence is not an invitation to die.

Questions about withholding treatment, palliative sedation and end-of-life decision-making involve distinctions that cannot safely be answered by a generic rule summary. Seek medical and legal guidance and consult qualified Vinaya specialists for fact-specific interpretation. Compassionate care never requires abandoning clinical care.

12.6 Rule Four — False claim of a superior human state (Uttarimanussadhamma)

Canonical anchor: Bhikkhu-vibhaṅga, Pārājika 4 (Bu-Pj 4). A deliberate false claim about one’s own spiritual attainment or extraordinary realization is the central concern. The rule includes a

qualification for mistaken overestimation, requiring analysis of what the speaker actually believed and intended.

Examples warranting careful examination include inventing arahantship, falsely declaring a specific meditative attainment, or claiming supernormal abilities to gain followers or gifts. Quoting a text, teaching the meaning of awakening, and making an honest but mistaken assessment are not interchangeable with intentional deception. The exact wording, context, intended hearer and speaker's knowledge are material.

Practical prevention: Avoid public claims intended to attract authority or donations, disclose the difference between faith, experience and attainment, and establish non-retaliatory channels for questions about a teacher's claims. A community must not assume spiritual attainment from charisma or popularity.

12.7 Comparative rule matrix

Rule	Core prohibited conduct	Questions for analysis	Prevention
1	Sexual intercourse	Physical act, circumstances, consent/coercion	Boundaries and safeguarding
2	Serious theft	Ownership, intention, taking, valuation	Permission and financial controls
3	Intentional human killing	Human object, intention, effort, result	Life-affirming care and medical referral
4	Deliberately false spiritual claim	Statement, knowledge, intent, relevant communication	Truthfulness and accountability

12.8 Canonical consequence and pastoral handling

The completed offense itself terminates bhikkhu standing under the Theravāda Vinaya; a subsequent confession or formal community procedure does not reverse it. This must not be confused with an

accusation, which can be mistaken, malicious, or inadequately established. No community should declare a monk defeated on an unexamined report.

Allegations must be evaluated by qualified elders familiar with the relevant Vinaya texts and procedures, without intimidation or public humiliation. Factual investigation is distinct from pastoral care and from criminal or civil processes. For potential abuse, fraud, homicide or coercion, immediate safety, preservation of evidence and applicable reporting obligations take priority; a monastery must not obstruct external authorities.

12.9 Case studies for training

Case A: The disputed donation

A supporter deposits money earmarked for repairing a meditation hall. An administrator uses part of the money for an unrelated personal expense. The facts requiring investigation include ownership, authorization, intent, amount, and the applicable civil obligations. Do not announce a pārājika solely because records look suspicious.

Case B: Bedside advice

A seriously ill lay supporter asks whether dying would be preferable. The monk responds by affirming the person's dignity, encouraging clinical and family support, and offering gentle recollection. Distinguish compassionate teaching from intentional incitement to die.

Case C: Online attainment claim

A monk posts that he is an arahant to attract followers. Assess whether the statement was actually made, the intended meaning, whether it is false, and whether he knew it to be false. Criticism alone does not adjudicate the rule.

Case D: Report of sexual coercion

An individual reports an assault involving a monastic. Prioritize safety and care, respect the complainant, comply with reporting law, and

avoid presuming consent or guilt from social status. Vinaya findings and criminal accountability are separate processes.

12.10 Ten review questions

1. What does asaṃvāso signify in the Pāṭimokkha?

2. Why is an allegation not equivalent to a completed offense?

3. Which rule addresses sexual intercourse?

4. Why must property ownership and intention be examined in theft allegations?

5. What distinguishes the third pārājika from a general discussion of impermanence?

6. Why are results relevant to the analysis of causing a human death?

7. What distinguishes intentional deception from mistaken overestimation in the fourth rule?

8. Which matters require independent civil or criminal reporting?

9. Why are the summaries in this chapter inadequate for deciding borderline cases?

10. How can monastic communities balance careful evidence with compassionate treatment of persons involved?

12.11 Five reflection questions

1. Can I uphold discipline without indulging in accusation or gossip?

2. Do I have clear procedures for reporting abuse and safeguarding vulnerable persons?

3. How do money, sex, power and reputation challenge renunciation in contemporary life?

4. Can I distinguish evidence from assumption when a respected teacher is accused?

5. Do I study the Pāṭimokkha to protect living beings and purify conduct, rather than to claim moral superiority?

12.12 Source register and verification notes

Primary: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pārājikakaṇḍa, Bu-Pj 1–4; Pāṭimokkha pārājika section. For comparative canonical analysis see Parivāra, monks' analysis of offenses (Pvr 1.10).

Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter "Pārājika", https://www.dhammatalks.org/vinaya/bmc/Section0010.html (consulted 31 October 2026).

Editorial scope and source control: This chapter presents a study-level explanation of the four pārājika rules, not a complete Pāli–English critical edition or an adjudication manual. The full authoritative rule texts and their Vibhaṅga analyses must be consulted directly for the offense factors and exceptions. No claim of line-by-line collation or independent translation verification is made for this chapter. Primary source: Bhikkhu-vibhaṅga, Bu-Pj 1–4; study aid: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Pārājika chapter.

CHAPTER 13 — THE THIRTEEN SAṄGHĀDISESA RULES

Saṅghādisesa: serious disciplinary offenses requiring formal involvement of the Bhikkhu Saṅgha

13.1 Objectives

By the end of this chapter the reader should: identify the thirteen rule subjects; distinguish immediate offenses from offenses established only after a formal third admonition; explain parivāsa, mānatta, and abbhāna; assess intention, conduct, evidence and exceptions without prejudgment; and recognize obligations to protect vulnerable people and comply with civil law.

13.2 Canonical position and meaning

The thirteen Saṅghādisesa rules belong to the Bhikkhu-vibhaṅga of the Vinaya Piṭaka (Bu-Ss 1–13). The compound is traditionally explained as involving the Saṅgha at the beginning and the remainder of the disciplinary process. Unlike a completed Pārājika, an established Saṅghādisesa does not itself terminate bhikkhu status. Its settlement requires prescribed communal procedures, not simply private admission or ordinary confession.

The first nine offenses arise when their specific constitutive conditions are fulfilled. Rules 10–13 are yāvatatiyaka: a Saṅghādisesa is reached when the monk persists through the prescribed admonition procedure; disagreement or correction alone is not sufficient. The procedural details and definitions must always be checked against the full rule and Vibhaṅga.

13.3 Overview of all thirteen rules

Rule	Subject (analytical summary)	Interpretive caution
1	Intentional emission of semen, excluding dreams	The conditions include intentionality and the specified physical act; involuntary nocturnal emissions are not the offense.
2	Lustful physical contact with a woman	Assess the nature of contact, object, perception, and lustful intention. Nonsexual emergency assistance demands careful distinction.
3	Sexually suggestive or obscene speech to a woman	A technical offense depends on the relevant intent and content, not merely on the listener disliking a statement.
4	Soliciting sexual service for oneself	The rule concerns the specified self-serving sexual proposal; respectful discussion of ethics is not equivalent.
5	Acting as intermediary for a sexual or marital liaison	Includes defined matchmaking conduct. A case must be tested against the rule's scope and exceptions.
6	Building a hut for oneself without a donor, contrary to prescribed size/site procedures	Site approval and dimensional conditions require detailed canonical checking before construction.
7	Building a large dwelling for oneself provided by a donor without prescribed site approval	The actual building procedures and Saṅgha site inspection are crucial.
8	Groundless accusation of Pārājika motivated by anger	Separate deliberately unfounded accusations from careful good-faith safeguarding reports.

Rule	Subject (analytical summary)	Interpretive caution
9	Framing a Pārājika accusation on a misleading pretext	Concerned with manipulative use of a separate issue to make an allegation of defeat.
10	Persistently attempting a schism in a united Saṅgha	Saṅghādisesa arises only after the specified communal admonition process.
11	Persistently supporting a monk engaged in schismatic activity	Addresses supporters who continue after formal admonition.
12	Persistently refusing legitimate admonition in disciplinary matters	This does not authorize coercion or suppress all disagreement; procedure matters.
13	Corrupting families through improper conduct and persisting after admonition	Concerns improper cultivation of lay support and failure to relinquish the behavior under the specified process.

13.4 Four clusters of ethical risk

Rules 1–5 focus on celibacy and sexual boundaries, including conduct, speech and facilitation. Rules 6–7 govern self-directed construction and Saṅgha oversight. Rules 8–9 protect the integrity of disciplinary accusation. Rules 10–13 protect communal concord, legitimate correction and appropriate dealings with lay supporters. These clusters are instructional categories, not divisions named in the canonical Pāṭimokkha.

13.5 Determining whether a rule was violated

For each rule examine (1) the object/person and context, (2) the bodily or verbal action, (3) intention and relevant perception, (4) required completion/result, (5) explicit canonical exceptions, and (6) procedural safeguards. No general checklist can replace the full Vibhaṅga analysis. Particular caution is necessary with allegations involving sexuality, physical contact, accusations of wrongdoing, and disputed communal decisions.

13.6 Settlement: parivāsa, mānatta and abbhāna

A Saṅghādisesa offense calls for a formal rehabilitation pathway (vuṭṭhāna-vidhi), not merely a private apology. The monk should disclose the actual offense to a qualified fellow bhikkhu promptly. Where the offense was not concealed, the ordinary path proceeds to a formal grant of six-night mānatta. Where an actual Saṅghādisesa offense has been concealed, a period of parivāsa ordinarily precedes mānatta. An accurate determination of concealment is essential: the period and the relevant exceptions must be assessed against the Cullavagga and its interpretive tradition, rather than calculated from an informal estimate.

After properly completing mānatta, the monk requests abbhāna (rehabilitation) from a valid Saṅgha of at least twenty eligible bhikkhus. At least four eligible bhikkhus are ordinarily required for the community acts granting parivāsa or mānatta. The monk under rehabilitation cannot simply be counted as the fourth or twentieth eligible member in the relevant transaction. These minimum figures alone do not establish validity: the boundary, concord, attendance, affiliation, legal eligibility, exact offense, the operative motion-and-announcement text, and the conduct of the procedure must all satisfy the Vinaya. The full formal kammavācā is deliberately not reproduced in this teaching chapter.

13.6A The stages of rehabilitation

1. Disclosure and case assessment. Identify the exact rule and its Vibhaṅga factors; establish whether the offense was committed, whether it was concealed, and the relevant duration and exceptions. A community should not presume guilt solely on an accusation, nor should it confuse civil safeguarding investigations with Vinaya adjudication.

2. Parivāsa (probation), when applicable. For a concealed offense, the qualified Saṅgha grants probation calculated under the specific Vinaya rules. Probation carries notification and other restrictions; its counting and any interruptions require care. A monk who is under probation is not an ordinary eligible member for the relevant communal acts.

3. Mānatta (penance). Following any required probation, the monk requests six-night mānatta. The six nights are not simply six calendar dates: the duties and conditions governing whether a night counts must be observed. The canonical and commentarial distinctions should be kept visible in the working notes.

4. Abbhāna (formal rehabilitation). After the necessary prior stages, a valid assembly of at least twenty eligible bhikkhus may perform the formal rehabilitation. The person being rehabilitated must be present as required by the procedure, but may not supply the quorum as its twentieth member.

5. Complications and referrals. Multiple offenses, uncertainty about concealment, additional offenses during rehabilitation, changes of monastic status, disputed affiliations, or an inadequate quorum require specialist review of Cullavagga II–III. Do not improvise a shorter method or substitute a novice disciplinary remedy for a bhikkhu Saṅghādisesa procedure.

13.6B Procedure-validation record (for responsible local Saṅgha review)

Before a ceremonial act, record the primary Pāli recension and exact passage, the facts and offense classification, concealment calculations and exceptions, the sīmā and participating bhikkhus, the chosen kammavācā, the canonical quorum rules, and the names and findings of independent Vinaya reviewers. Do not mark any such record “certified” without completed textual and procedural verification.

Study references: Cullavagga II (penance, probation, restrictions, eligibility) and related provisions of Cullavagga III; Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, chapter 5 and II, chapter 19. The secondary guide explains the sequence but cannot itself confer authority on a local Saṅgha act.

13.6C — Rehabilitation: scope of the formula and evidentiary record

A statement of six nights of mānatta and a twenty-bhikkhu assembly for abbhāna is only a starting point. The offense's actual category and completion conditions, whether concealment has occurred, and whether required probation or restrictions have been properly observed determine the route to rehabilitation. The formal motions, announcements, and their prescribed sequence are not supplied by these teaching paragraphs.

A manuscript intended for practical monastic use should separately register: the canonical passage and recension for the relevant act; the complete Pāli operative formula; any substantive variants; English translation provenance; the candidate's status and case history; minimum and actual eligible quorum; lawful territory; and independent verification by experienced Vinaya practitioners. An unresolved item is recorded as "not approved for ceremonial recitation," not silently marked verified.

Source orientation: Cullavagga II–III and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, Chapter 19. Where the precise application is disputed, consult the relevant Vibhaṅga, Khandhaka, and qualified Saṅgha. No public allegation is adjudicated in this editorial chapter.

13.7 Safeguarding and the limits of internal discipline

A monastic offense assessment is separate from determining whether an assault, harassment, coercion, financial abuse or other civil offense has occurred. A religious institution must not use internal Vinaya process to impede reporting, protect a perpetrator, retaliate against a complainant, or delay urgent assistance. Preserve evidence, ensure

safety, observe applicable reporting laws, and seek independent professional advice where appropriate. A person reporting abuse is not to be treated as having made a malicious accusation solely because a Vinaya offense is not proven.

13.8 Contemporary case studies

Case A — An inappropriate private message

A monk sends suggestive messages to a supporter. First determine precisely what was said, to whom, and with what intent. Analyze whether Bu-Ss 3, 4, or another rule applies; do not classify every awkward or offensive message automatically as Saṅghādisesa. Independent safeguarding duties may apply regardless of the Vinaya classification.

Case B — A retreat cabin

A monk commissions a personal meditation cabin through a lay donor. The building's intended use, ownership, dimensions, location, donor provision and formal site procedures must be checked before invoking Bu-Ss 6 or 7. Civil permits are a distinct obligation.

Case C — Accusations against a respected monk

A bhikkhu alleges a Pārājika against another monk. Determine whether the accusation was knowingly groundless or manipulated through a pretext, rather than assuming the accuser is guilty because the accusation is disputed. Keep complainant safety and fact-finding independent of institutional reputation.

Case D — Conflict over teaching authority

A monk rejects a collective decision and recruits supporters. This does not by itself prove schism. Investigate whether the canonical elements of Bu-Ss 10–11 and the mandated admonition procedures are present. Legitimate requests for accountability must not be reclassified as schismatic merely because they are inconvenient.

13.9 Ten review questions

1. What distinguishes Saṅghādisesa from Pārājika?

2. Which nine rules can arise without formal third admonition?

3. Why are rules 10–13 described as yāvatatiyaka?

4. What additional analysis is needed for physical contact in a medical emergency?

5. Why is a construction permit not equivalent to Vinaya site approval?

6. How do Bu-Ss 8 and 9 differ in general purpose?

7. What is parivāsa and when may it arise?

8. What is the significance of six-night mānatta?

9. What is the minimum Saṅgha size for abbhāna?

10. Why must safeguarding and civil-law reporting remain separate from monastic proceedings?

13.10 Five reflection questions

1. Am I willing to receive correction without retaliation?

2. Do my relationships with lay people preserve appropriate boundaries?

3. Could attachment to reputation distort how I handle accusations?

4. Can the community protect people while remaining fair to all involved?

5. What further Vinaya expertise does our monastery need before performing formal rehabilitation?

13.11 Source register and editorial verification

Primary sources: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Saṅghādisesakaṇḍa (Bu-Ss 1–13); Cullavagga II, especially the rehabilitation procedures. Consult a critical Pāli edition and record exact section/paragraph identifiers in final notes.

Comparative secondary sources: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Vol. I, chapter 5, https://www.dhammatalks.org/vinaya/bmc/Section0011.html ; Vol. II, chapter 19, https://www.dhammatalks.org/vinaya/bmc/Section0059.html . These are interpretive guides, not substitutes for canonical text.

Publication-control notice: This chapter supplies educational summaries and a conditional decision framework, not a complete critical Pāli–English rule edition or executable ceremonial script. A full canonical collation of all thirteen rule texts, the relevant Vibhaṅga cases and exceptions, and formal kammavācā passages remains outstanding; independent monastic review is required before practical implementation.

CHAPTER 14 — ANIYATA AND NISSAGGIYA PĀCITTIYA

Uncertain Cases, Requisites, Property, Money, Forfeiture and Confession

Scholarly reference section | Principal sources: Bhikkhu-vibhaṅga, Aniyata 1–2 and Nissaggiya Pācittiya 1–30. Rule summaries are not substitutes for the complete Pāli conditions, exceptions, and valid procedural formulas.

14.1 Learning objectives

- Explain why the two Aniyata rules are investigative categories, not new fixed penalties.
- Identify the three groups of ten Nissaggiya Pācittiya rules and distinguish forfeiture from mere confession.
- Explain why an apparently benevolent gift can create a Vinaya concern.
- Apply careful, non-accusatory fact-finding to money, digital payment, robe, and medicine scenarios.
- Know when to consult the full rule analysis and a competent Vinaya teacher before a formal act.

14.2 The two Aniyata (indefinite) cases

Aniyata means “indefinite.” These two rules provide a framework for investigation when a reliable female lay follower reports a bhikkhu sitting privately with a woman in circumstances where a particular offense may have occurred. The categories do not automatically establish guilt. Findings depend on the defined setting, admissible statements, the monk’s acknowledgment, and the procedures described in the Vinaya.

Aniyata 1 — A sufficiently secluded private seat

The location is private in a way that could permit sexual intercourse. Depending on the actual conduct established, the allegation may

concern a Pārājika, Saṅghādisesa, or Pācittiya. The mere allegation, or the fact that a monk spoke privately, must not be equated with a proven Pārājika.

Aniyata 2 — A private seat allowing improper speech

The location is private enough for lewd speech but not sufficiently secluded for sexual intercourse. The possible categories in this rule are Saṅghādisesa or Pācittiya. This is not a general rule against every conversation between a monk and a woman. Read alongside the relevant sitting and speech rules.

Practical safeguard (modern recommendation, not an additional Pāṭimokkha rule): arrange meetings in a visible, appropriate location; document serious complaints fairly; provide independent safeguarding and civil-law reporting when applicable. Never dismiss a credible report merely because the facts do not yet establish a Vinaya offense.

14.3 The Nissaggiya Pācittiya category

The thirty Nissaggiya Pācittiya (NP) rules occur in three groups of ten. For a completed offense in this class, the normal sequence is the rule-specific relinquishment of the relevant article followed by confession; exceptions and details require the Bhikkhu-vibhaṅga. Forfeiture does not invariably mean destruction or permanent loss. Crucially, NP 18, NP 19 and NP 22 require relinquishment in the midst of an eligible Community, whereas most other NP articles can be relinquished to an individual bhikkhu, a smaller group or a Community. The applicable return or disposal requirements must also be determined rule by rule.

Rules	Subject — orientation only
NP 1–3	Extra robe-cloth; separation from the three robes; out-of-season cloth and time limits.
NP 4–10	Robe-cloth services and exchanges involving bhikkhunīs; requesting robes from laypeople; donor arrangements, weavers, and steward reminders.
NP 11–15	Restrictions on felt rugs and blankets, including materials, colors, replacement intervals, and incorporating used felt.
NP 16–17	Carrying wool over the permitted distance; having wool processed by an unrelated bhikkhunī.
NP 18	Accepting money or gold/silver, arranging acceptance, or consenting to its placement for oneself.
NP 19	Monetary exchange.
NP 20	Trading or bartering goods in the prohibited manner.
NP 21–22	Keeping an extra bowl too long; requesting a new bowl before the prescribed criteria are met.
NP 23	Keeping one of the five medicinal tonics beyond the specified seven-day limit, subject to qualifications.
NP 24–30	Rains-bathing cloth, requisites or robe donations in specified circumstances, weaving, urgent cloth, wilderness robe separation, and diversion of a Saṅgha gift.

14.4 Robes, limits, and the intention behind restraint

The robe rules are not simply a prohibition on possessing fabric. They regulate how cloth is obtained, classified, stored, used, and shared, with specific allowances for the robe season, kaṭhina privileges, loss of robes, and other circumstances. For example, NP 1 concerns retaining extra robe-cloth beyond the permitted ten days; NP 3 concerns a particular kind of insufficient out-of-season cloth and a distinct time allowance. “Ten days” should never be applied indiscriminately to all robe donations.

When preparing a rule-specific verdict, identify the exact cloth, its status, the relevant dawn counts, any formal determination or shared

ownership, and whether an exception applies. The rule analysis must be used rather than informal memory alone.

14.5 Money, e-wallets, accounts, and stewards

NP 18–20 are especially relevant to modern monasteries, but their legal objects must remain distinct. NP 18 concerns a bhikkhu's acceptance of money or consent to money being accepted for him. NP 19 concerns monetary exchange. NP 20 concerns buying, selling, and barter; it must not be reduced to the handling of cash. Digital wallets, card payments, QR-code donations and online purchases demand analysis of acceptance, control, agency and exchange under the specific rule, not an automatic assertion that the technological form itself creates an exemption or an offense.

Do not treat a lay steward as a device that automatically legalizes the monk's control of funds. A steward can facilitate allowable requisites within clearly defined limits, while the bhikkhu refrains from owning or directing money in ways prohibited by the Vinaya. NP 10 separately addresses overstepping the permitted reminders to a steward in a specified robe-fund context. Monastery organizational governance and civil-law accounting are distinct questions that also require competent professional handling.

A useful practical policy is to publish a clear donations protocol: monks do not personally receive or operate cash accounts; lay administrators accept and account for institutional funds, subject to appropriate oversight; monks may state lawful needs for allowable requisites without personally buying them. This is an organizational proposal, not itself a blanket Vinaya verdict.

14.6 Bowls, tonics, and medical necessities

NP 21 and 22 concern alms bowls but involve different factual requirements. NP 21 regulates retaining an extra bowl beyond the permitted time. NP 22 concerns requesting and obtaining another bowl when the existing bowl has fewer than five mends. The improperly acquired bowl must be forfeited before an eligible Community. The

rule specifies a bowl-exchange sequence ending with the Community's final bowl, which the offending bhikkhu must retain until broken. It is therefore incorrect to assume that the monk merely confesses and reclaims the newly acquired bowl.

NP 23 concerns five specified tonics: ghee, fresh butter, oil, honey, and sugar/molasses. The relevant time limit is conventionally analyzed through seven dawnrises after proper receipt, rather than as an unrestricted seven calendar dates or a simple 168-hour interval. After forfeiture and confession, any returned tonic remains subject to restrictions on subsequent use and cannot be treated as unrestricted food or medicine. Apply the precise rule and its exceptions, including the relevant medicinal and consumption classifications.

14.7 Procedural sequence for potential NP offenses

- Identify the exact rule and facts: object, acquisition, ownership or control, action, timeline, intent where required, and exceptions.
- Establish whether an NP offense is actually complete; distinguish it from preliminary dukkaṭa or another category.
- Consult the relevant Vinaya prescription for the correct forfeiture recipient and formula; avoid improvising a universal ritual.
- Make the required confession in accordance with the canonical procedure.
- Handle any return, transfer, or disposal exactly as the specific rule requires. Money has special procedures and should not be treated like ordinary robe-cloth.
- Record necessary administrative facts without violating confidentiality, safeguarding responsibilities, or appropriate monastic decorum.

14.7A A rule-specific forfeiture decision guide

NP 18 — receiving money: Determine whether there has been acceptance, instructed acceptance by another, or consent to money being placed as a gift for the bhikkhu. If the offense is established, consult the Community-forfeiture procedure; the money is not to be returned to the offending bhikkhu.

NP 19 — monetary exchange: Determine whether the monk engaged in the proscribed exchange. Forfeiture must be made to the Community. Do not confuse this with ordinary allowable requisites supplied by a lay steward.

NP 20 — trading: Determine whether buying, selling or barter occurred. The relevant object and recipient procedure are distinct from the special Community-forfeiture treatment of money under NP 18 and 19; one cannot simply apply the NP 18 money formula to every trade.

NP 22 — obtaining a replacement bowl prematurely: The special Community-forfeiture requirement also applies here, though the object is a bowl, not money; specific rules govern the subsequent treatment of the bowl.

Important: Under NP 22 the article forfeited is not simply returned. The Community's last-bowl exchange and retention-until-broken requirement must be checked in the complete rule. See the publication corrections above and the Bhikkhu-vibhaṅga before any practical procedure is performed.

Other NP offenses: Establish their particular recipient, confession, return and usage rules. Most forfeited items are returned after confession, but NP 22 and NP 23 include additional restrictions on their later use.

Publication safeguard: These are educational classifications, not ready-to-recite kammavācā or forfeiture formulas. Verify wording, the precise case facts, the required recipients and the selected Pāli canonical recension with a qualified Vinaya specialist before ceremonial use.

Primary witnesses: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Nissaggiya Pācittiya 18–30. Comparative reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter 7, https://www.dhammatalks.org/vinaya/bmc/Section0013.html. Forfeiture formulas must be independently collated and verified; this chapter provides no certification for their ceremonial use.

14.7B NP 24–30: rule-specific conditions and translation safeguards

NP 24 — Rains-bathing cloth. Distinguish the permitted time for seeking and receiving the cloth from the later permitted time for using it. The rule is not a general ban on rains-bathing cloth; its season-based conditions are essential. The precise Vinaya seasonal reckoning must be applied, rather than substituting a modern calendar date without explanation.

NP 25 — Taking back a given robe. The concern is a robe given to another bhikkhu and then taken back, or caused to be taken back, in anger or displeasure. The original gift, ownership and intention, and action of reclaiming are relevant facts; the rule should not be summarized as a generic prohibition on every robe transfer.

NP 26 — Thread and weaving. Check whether the monk improperly sought thread and had it woven into cloth by weavers; the relationships and previous invitation or offer affect the analysis. The clause must not be merged with NP 27, which concerns interference with cloth arranged by donors.

NP 27 — Donor-arranged weaving. The relevant donors have arranged for robe-cloth to be woven for the monk; the monk intervenes with the weavers, seeks an improvement, and receives the resulting cloth. The maker, donor relationship, prior invitation, inducement, and receipt matter.

NP 28 — Urgent robe gift. The special permission to accept robe-cloth offered in urgency near the end of the rains-residence does not permit unlimited retention. The date of receipt and the end of the authorized robe period must be recorded, accounting for robe-season and kaṭhina conditions as relevant.

NP 29 — Dangerous wilderness lodging. This is a narrowly defined allowance involving a qualifying insecure forest residence, the specified post-rains period, temporarily storing one of the three robes in a village, and a maximum separation of six nights unless Community permission applies. It is not a general travel exemption.

NP 30 — Diverting communal property. Determine whether a donor intended a gift for the Community and whether the bhikkhu, knowing that intention, induced the donor to redirect it to himself. Distinguish an intentionally diverted Saṅgha gift from a gift independently intended for an individual.

Verification and rights note. These English statements are newly written teaching synopses, not quoted translations or a new critical edition. Before procedural use, consult the full Bhikkhu-vibhaṅga for each rule's origin, factors, exceptions, offense stages and non-offenses. Comparison guide: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter 7, https://www.dhammatalks.org/vinaya/bmc/Section0013.html (used for research and attribution; no permission to reproduce its extended translation is implied).

14.8 Contemporary case studies

Case A — A robe donated through an online store

A supporter orders cloth to a monastery address. The bhikkhu has not yet received it. The analysis must distinguish knowledge of a gift from physical receipt and examine the exact rule's start of the time period, the cloth's intended use, and applicable robe-season allowances. It would be premature to declare a breach solely because an online order was placed.

Case B — Digital donations for a monk

A supporter asks to deposit a sum into a monk's personal online wallet for future travel. Examine whether the monk accepts or consents to accepting money, who controls it, and whether lawful steward arrangements are possible. A personal wallet should not be presumed Vinaya-compliant merely because no cash changes hands.

Case C — Medicine in the refrigerator

A sick monk receives honey and a prescribed medicine. The honey may fall within the specified tonics rule, but a prescribed medication

is not automatically governed by the same seven-day limit. Differentiate the items and investigate clinically necessary treatment separately.

Case D — A meeting behind a closed office door

A monk and a woman meet privately about a donation. A complaint is subsequently made. The Aniyata rules may guide relevant fact-finding depending on the privacy and nature of the setting; nevertheless no serious offense should be presumed without examining its conditions. A safeguarding investigation may be necessary independent of the Vinaya categorization.

14.9 Ten review questions

- What does Aniyata mean, and why does it not specify a single fixed penalty?
- How do the possible offense categories differ between Aniyata 1 and 2?
- What are the three traditional groups of Nissaggiya Pācittiya?
- Why does NP 1 require more than the observation that a monk owns several robes?
- What is a steward, and what are the limits of the steward arrangement?
- How do NP 18, 19, and 20 differ conceptually?
- What specific items fall within the traditional five tonics?
- Why are digital wallets not automatically exempt from money rules?
- Can the same forfeiture formula be used indiscriminately for all NP objects?
- Why must a complaint process remain fair and independent of possible civil-law safeguarding duties?

14.10 Five open-ended reflections

- Do I seek convenient ways around the spirit of renunciation when accepting support?
- How can a monastery be financially transparent without turning monks into account managers?

- How can donors be educated without being embarrassed or discouraged?
- Am I able to admit a procedural mistake and seek competent assistance?
- How should our community balance dignity, confidentiality, safety, and truthfulness during investigations?

14.11 Pāli terminology and source register

Aniyata — indefinite; Nissaggiya — requiring forfeiture; Pācittiya — offense requiring confession; cīvara — robe or robe-cloth; patta — bowl; kappiya-kāraka — steward or lay helper in appropriate contexts; pariccāga — relinquishment (general term, not a single universal formula).

Primary: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Aniyatakaṇḍa (Bu-Ay 1–2), Nissaggiyakaṇḍa (Bu-NP 1–30), and associated procedural material. For legal monastic acts, consult an established full Pāli edition and qualified Vinaya authority.

Comparative secondary sources: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Chapters 6–7, https://www.dhammatalks.org/vinaya/bmc/ ; Bhikkhu Pāṭimokkha, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html . Secondary summaries help navigate the texts but do not override the canonical rule and its detailed analysis.

Editorial note: This chapter deliberately paraphrases the rules rather than inventing a full Pāli critical text. A later apparatus should supply verified original wording, textual variants, complete exceptions, and commentary comparisons rule by rule.

CHAPTER 15 — THE NINETY-TWO PĀCITTIYA RULES

Confession, mindful restraint, and the ethics of everyday monastic conduct

15.1 Learning objectives

- Identify the nine traditional Pācittiya divisions and their numerical ranges.
- Explain why a Pācittiya is not identical to a Pārājika, Saṅghādisesa, or Nissaggiya Pācittiya.
- Locate an individual rule in the Bhikkhu-vibhaṅga and analyze intention, action, object, and exception.
- Practice truthful disclosure and appropriate confession under the guidance of qualified Vinaya teachers.
- Apply principles of restraint to teaching, food, communication, technology, and community life.

15.2 Canonical foundation and meaning

The Theravāda Bhikkhu Pāṭimokkha contains ninety-two rules in the Pācittiya class. The conventional title is often explained in relation to an offense to be confessed. In contrast to a Nissaggiya Pācittiya, a simple Pācittiya normally does not have a forfeiture requirement. A Pācittiya cannot be resolved by simply asserting that no harm was intended; the specific rule and its Vibhaṅga analysis determine the relevant elements. These disciplinary offenses are distinct from the four defeats and the thirteen Saṅghādisesa offenses.

Primary reference: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pācittiyakaṇḍa (Bu-Pc 1–92). The individual rule, its word analysis (padabhājana), origin narrative, offense analysis, and non-offense cases must be read together. The summary below is a study map, not a substitute for those texts.

15.3 Nine traditional divisions

Division	Traditional name	Rule nos.	Study emphasis
1	Musāvādavagga — Lie chapter	1–10	Speech, deliberate falsehood, insulting, reporting, recitation, and relevant conduct
2	Bhūtagāmavagga — Living-plant chapter	11–20	Plants, evasive speech, communal property and lodgings, and other conduct
3	Ovādavagga — Exhortation chapter	21–30	Rules concerning instruction of bhikkhunīs and related relationships
4	Bhojanavagga — Food chapter	31–40	Acceptance and consumption of food, invitations, and meal conditions
5	Acelakavagga — Naked-ascetic chapter	41–50	Food to non-Buddhist renunciants, journeys, seclusion, and related conduct
6	Surāpānavagga — Alcoholic-drink chapter	51–60	Alcoholic drinks and various behaviors affecting the Saṅgha
7	Sappāṇakavagga — Living-being chapter	61–70	Living beings, water, complaint, and other conduct
8	Sahadhammikavagga — In-accordance-with-the-rule chapter	71–82	Obedience to training, disrespect, disputes, and Saṅgha procedures
9	Ratanavagga — Valuable/Treasure chapter	83–92	Valuables, monastic property, and other remaining training rules

Editorial caution: The last column supplies broad teaching themes rather than an exhaustive or legally precise digest of every rule. The

original canonical ordering—not a newly invented thematic taxonomy—controls the final rule-by-rule chapter.

15.4 The first ten rules: an illustrative detailed reading

Bu-Pc 1 — Deliberate lying

A conscious false statement is the central issue. Distinguish deliberate deception from factual error, uncertain recollection, metaphor, and mistaken belief; assess the canonical elements before classifying an incident.

Bu-Pc 2 — Insulting speech

Insults directed at a bhikkhu are treated under this rule according to their specified conditions. Sharp disagreement about doctrine does not automatically have the same Vinaya classification as an intentional insult.

Bu-Pc 3 — Maliciously divisive speech

Speech intended to disrupt relationships between bhikkhus requires scrutiny of motive, statement, and audience. A good-faith report of abuse or misconduct must not be casually equated with malicious divisiveness.

Bu-Pc 4 — Joint recitation with an unordained person

This is a technically defined rule about teaching Dhamma by word-for-word recitation; it is not a general prohibition on laypeople learning or chanting the Dhamma.

Bu-Pc 5 — Sleeping in a dwelling with an unordained person

The canonical rule has a specific allowance and threshold; a simplistic blanket statement that all shared lodging is prohibited is inaccurate.

Bu-Pc 6 — Sleeping in a dwelling with a woman

The specified shared sleeping-place situation must be assessed using the canonical definitions, not merely by observing that a woman entered a building.

Bu-Pc 7 — Teaching Dhamma to a woman

The original rule concerns specified conditions, including length of teaching and the presence of an appropriate person; do not misstate it as a general ban on teaching women.

Bu-Pc 8 — Disclosing genuine superhuman attainments to the unordained

This differs from the deliberate false claim that can constitute Pārājika 4. Truth and audience matter, as do the rule's particular definitions.

Bu-Pc 9 — Disclosing a bhikkhu's serious offense to an unordained person

The rule includes specific considerations of permission. It is not a justification for concealment of abuse, danger, or matters that must be reported under civil law.

Bu-Pc 10 — Digging earth

The traditional rule concerns digging earth under defined circumstances. Environmental work and building projects require careful planning with knowledgeable monastic and lay stewards.

15.5 Food, generosity, and mindful consumption

The food-related rules are not interchangeable with general ascetic advice. Every rule must be located by number and read in context. A bhikkhu should know the applicable times and modes of accepting food, the role of invitations, and the distinction between food, tonics, and medicines. It is insufficient to argue that food accepted digitally or delivered by a commercial service falls outside the Vinaya simply because the Buddha did not encounter the technology.

Example: A lay donor arranges a meal delivery to a monastery. The bhikkhu should determine how the food is properly offered and accepted, whether it is allowable at the intended time, and whether he has been improperly drawn into purchasing it. These issues can arise under different rules and should not be collapsed into a single Pācittiya allegation.

15.6 Teaching, speech, and public communication

A monk who teaches on video or social media still has responsibilities regarding truthful representation, public claims about attainment, considerate speech, and the handling of confidential disciplinary matters. Electronic delivery does not erase the ethical substance of speech, but it does not automatically create a Pācittiya under a particular rule. A disciplined analysis first asks: which exact rule, which person, what words or acts, which intent, which audience, and what exceptions?

Monastic safeguarding and civil reporting obligations must be respected. Rules designed to regulate public disclosure of disciplinary matters should not be interpreted as permission to suppress credible reports of violence, exploitation, or threats to vulnerable people.

15.7 Procedure for examining an alleged Pācittiya

1. Record the incident in neutral terms without presuming guilt.

2. Identify the exact rule number and examine the primary Pāli text and Vibhaṅga explanations.

3. Establish the relevant object, intention, action, completion and any stated exceptions.

4. Check for a different or additional offense category; avoid assuming that only one rule could apply.

5. Consult an appropriately qualified Vinaya teacher for difficult cases and maintain confidentiality consistent with safety and law.

6. Where a Pācittiya has been incurred, follow the applicable traditional confession procedure, rather than inventing a private substitute.

7. Undertake corrective training: remove the conditions that led to misconduct, restore trust where possible, and review the relevant rule.

The precise confession formula, the eligibility of the receiving bhikkhu, and any connected procedural issues should be verified from the Vinaya and competent teachers before this chapter is used as a ritual script. An apology to a layperson may be morally necessary but is not in itself identical to a formal Vinaya confession.

15.7A Distinguishing acknowledgment, confession, and forfeiture

The ordinary Pācittiya class requires the appropriate confession once an offense has been established; no item is forfeited merely because it is a Pācittiya. If the incident concerns an improperly obtained or retained object, first assess whether a Nissaggiya Pācittiya provision governs the object and its disposal. Do not classify conduct from the surface description alone.

Pāṭidesanīya involves its own acknowledgment procedure, which is not a synonym for ordinary Pācittiya confession. Sekhiya observances, by contrast, state a training to be undertaken; offense analysis under the Vibhaṅga may depend on disrespect and relevant exemptions. The seven Adhikaraṇa-samatha principles prescribe methods of resolving legal issues and must not be counted as seven further personal confession offenses.

Worked study example: If a meal offering raises questions both about a bhikkhunī directing food distribution and about inappropriate eating, classify each act separately using Pd 2 and any applicable food rule; then determine whether acknowledgment, confession, or another response is called for. This is an educational example, not a ceremonial instruction.

15.7B Pācittiya 1–10: Conditions, Translation and Contemporary Practice

Editorial scope. The ten Pāli rule clauses have a first-witness register in Appendix O. The following are newly written explanatory summaries, not literal canonical translations. In each case, examine the Bhikkhu-vibhaṅga's definitions, relevant intention, object, act, completion, exemptions and ancillary penalties before deciding whether an offense has occurred.

Pc 1 — Intentional falsehood. Distinguish a deliberate attempt to misrepresent what one believes from accidental misquotation, mistaken memory or speech without an intent to deceive. In digital teaching, correction of an inaccurate quotation is important, but an error should not automatically be classified as a deliberate lie.

Pc 2 — Insulting another bhikkhu. Examine the addressee, wording, motivation and relevant Vibhaṅga definitions. A firm but respectful correction is not automatically an offense of abusive speech, and the ethical harm of an insult does not by itself determine its precise Vinaya classification.

Pc 3 — Divisive tale-bearing. The rule concerns speech carried between bhikkhus under specified conditions, including the speaker's intention. Do not collapse it into a generic ban on any discussion of misconduct; confidential reporting for legitimate investigation requires attention to the precise rule factors.

Pc 4 — Line-by-line recitation with an unordained person. Distinguish causing an unordained participant to recite a Dhamma passage in the prohibited manner from ordinary explanation, hearing, and permitted instruction. The relevant recitation pattern matters more than the modern medium (classroom, microphone or online call).

Pc 5 — Sleeping accommodation with an unordained person. This is not an unlimited prohibition on shared buildings. Assess the Vinaya definition of lodging, lying down at the same time, the person's ordination status, and the consecutive-night limit. Count nights according to the rule and its analysis, rather than using an approximate calendar label.

Pc 6 — Lodging with a woman. This rule has a different object and conditions from Pc 5. Evaluate the sleeping-place definition and acts specified in the Vibhaṅga; do not mistakenly transfer the three-night allowance from Pc 5 to Pc 6.

Pc 7 — Teaching Dhamma to a woman. The rule concerns instruction beyond the prescribed limit when the required knowledgeable male presence is absent. Its canonical language, listener, extent of teaching and exceptions must be considered. Contemporary discussion should not replace the operative text with a blanket prohibition on teaching women.

Pc 8 — Reporting a genuine superior human attainment. Distinguish a truthful claim made to an unordained person, governed by this Pācittiya rule, from a knowingly false claim meeting Pārājika 4 conditions. The truth of the claim changes the classification; further factors remain necessary.

Pc 9 — Reporting a bhikkhu's grave offense to an unordained person. Review whether the reported offense is of the canonically specified class and whether the Community has authorized disclosure. This must be distinguished from truthful confidential handling within an authorized disciplinary process.

Pc 10 — Digging or causing earth to be dug. The Vibhaṅga differentiates natural soil and other material and considers perception, intention and permitted expressions to helpers. For gardening or construction, ascertain the actual material and action; do not treat every movement of gravel, sand, or building material as an identical case.

Canonical anchors: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Bu-Pc 1–10 (rule text, word analysis, offense analysis and non-offense passages); compare the Pāli Pāṭimokkha rule sequence. Research guides: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter 8; I. B. Horner, The Book of the Discipline, vol. II (rights apply to modern translations). These summaries are original editorial prose and do not reproduce extended protected translations.

Review disposition: These ten summaries have been checked for subject alignment and key conditional distinctions against published Vinaya presentations, but have NOT received exhaustive clause-by-clause English authentication, independent monastic legal approval or certification of all exceptions. The full canonical analysis takes precedence in every practical case.

15.7C Pācittiya 11–30: Conditions, Exceptions and Translation Controls

Editorial scope. The twenty Pāli clauses appear in Appendix P, Section P.6. The following are newly authored English teaching safeguards derived from the Bhikkhu-vibhaṅga rule framework and cross-checked for rule-subject alignment against Ṭhānissaro Bhikkhu's Buddhist Monastic Code rule index. They are not a literal translation, a complete offense-factor analysis, or an operative confession formula.

Pc 11 — Living vegetation. Differentiate living plants (bhūtagāma) from detached but potentially propagating plant material (bījagāma). Review acts of cutting or damaging, the relevant perception and the prescribed allowable procedures; do not treat every contact with a plant as an offense.

Pc 12 — Evasion under formal questioning. The rule is not a ban on silence generally. Determine whether a properly constituted Community has formally charged the bhikkhu concerning evasive speech or frustrating silence, and whether the conduct persists in the relevant setting.

Pc 13 — Criticism of Community officials. Check that the officer was duly appointed, acted without partiality, and that the accusation was made within the hearing specified by the rule. A properly grounded report of misconduct must not be equated automatically with this offense.

Pc 14 — Community furnishings outdoors. Identify whether the furnishings belong to the Community and whether the bhikkhu leaves them exposed without storing them, arranging care, or obtaining the relevant leave. The question is proper stewardship, not simply outdoor use.

Pc 15 — Bedding in a Community dwelling. Distinguish leaving bedding behind while departing from a monastery from momentarily moving within the building; test property ownership and the available arrangements for putting items away.

Pc 16 — Deliberate crowding. Intent to cause discomfort and drive another bhikkhu from a Community dwelling is central. Ordinary shared accommodation without that purpose should not be described as an automatic offense.

Pc 17 — Forcible eviction. Distinguish action motivated primarily by anger from an authorized Community procedure. Examine the dwelling, the status of the other bhikkhu and the act of eviction.

Pc 18 — Unsafe loft furniture. The rule concerns particular beds or benches with detachable legs placed on an unplanked upper level in a Community dwelling. Do not generalize it into a ban on every raised bed.

Pc 19 — Plastering or building work. Check the construction type, the restricted plastering extent, and the act of having work done. This rule is not a categorical prohibition on necessary repairs or all monastery construction.

Pc 20 — Water containing living beings. The bhikkhu's knowledge that organisms are present and the prohibited pouring or use are relevant. The text must distinguish intentional or knowing harmful use from merely obtaining or storing water.

Pc 21 — Exhortation of bhikkhunīs. Determine whether Community authorization exists and whether the instruction is a response to a permitted question. Do not interpret every discussion of Dhamma with a bhikkhunī as formally prohibited exhortation.

Pc 22 — Exhortation after sunset. The time condition and the bhikkhunī's request are consequential. Preserve the rule's exceptions rather than stating an absolute ban on any evening conversation.

Pc 23 — Exhortation in bhikkhunī quarters. Distinguish visits for authorized purposes from the proscribed exhortation. Assess illness or request exceptions in the Vinaya analysis.

Pc 24 — Imputing material motives. The allegation concerns a properly appointed exhorter and an unfounded attribution of worldly gain. Do not label supported concerns about actual misconduct as inherently an offense.

Pc 25 — Robe cloth to an unrelated bhikkhunī. Evaluate whether the bhikkhunī is a relative, whether an exchange occurs, and the specified kind of gift. Avoid treating any transfer of cloth as forbidden.

Pc 26 — Sewing robes for an unrelated bhikkhunī. Identify the act of sewing or having it sewn and the relationship between participants. The rule is narrower than a blanket prohibition on helping with robes.

Pc 27 — Arranged joint travel. An arrangement to travel from one village to another is material; the source recognizes dangerous-road exceptions. Not every encounter along a road is the same action.

Pc 28 — Joint boat travel. Distinguish planned upstream or downstream travel from simply crossing a river. The rule must retain its specified travel conditions.

Pc 29 — Meal prompted by a bhikkhunī. Review whether the donor had already planned to give the food before the bhikkhunī's prompting. The donor's prior intention is a material exception.

Pc 30 — Private meeting with a bhikkhunī. Assess privacy, who is present, the setting, and the stipulated aim. Do not equate every public meeting with a bhikkhunī with this prohibited circumstance.

Canonical study anchors: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Bu-Pc 11–30, especially rule wording, word-analysis definitions, offense conditions and non-offense passages. Comparative explanatory source: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Vol. I,

rule index,
https://www.dhammatalks.org/vinaya/bmc/Section0030.html
(consulted 3 November 2026).

Verification status: Subject alignment and selected controlling exceptions checked; full lexical comparison of every Pāli clause against an independent recension, full Vibhaṅga legal analysis, original English translation authentication, and final ceremonial review remain outstanding.

15.7D Pācittiya 31–50: Food, Invitations, Privacy and Military Visits

Editorial scope. The Pāli rule-body clauses for Pācittiya 31–50 appear in Appendix Q. The following text is newly prepared instructional guidance, not a canonical translation, exhaustive offense-factor analysis, or formal confession formula. The Vibhaṅga word analysis and non-offense passages remain authoritative for determining a specific case.

Pc 31 — Public alms centre. The allowance is one meal for a bhikkhu who is not ill. The rule must not be summarized as forbidding all repeat contact with a charitable food centre: the conditions of the residence and the illness exception matter.

Pc 32 — Group meal. Group-meal classification has specific invitation and participant conditions. Preserve the enumerated proper occasions, including illness, robe-giving or making, travel, embarkation, a large gathering, and a meal offered by contemplatives.

Pc 33 — Out-of-turn meal. This is distinct from the group-meal rule. Check the relationship between the earlier meal invitation and the meal actually eaten; the enumerated exceptions include illness and robe-giving or making.

Pc 34 — Excess cakes or cooked grain meal. At a household, the special acceptance limit is two or three bowlfuls. The required sharing of the food with other bhikkhus after taking it away must not disappear from an abbreviated translation.

Pc 35 — Eating after finishing. The prior completion of a meal and the status of food as properly left over are essential; the rule is not an undifferentiated ban on eating again at any time.

Pc 36 — Pressuring a bhikkhu to eat. The offending act concerns deliberately offering unsuitable further food to a bhikkhu who has finished, with the purpose of finding fault. Preserve the intention and the stipulated subsequent eating.

Pc 37 — Eating at the wrong time. The regulated foods and the time after noon must be identified through the Vibhaṅga definitions. Modern meal scheduling alone does not establish whether the specified offense occurred.

Pc 38 — Stored food. Distinguish overnight-storage conditions and the class of food involved. Do not equate every item carried from one day to another with an offense.

Pc 39 — Fine foods. The rule concerns requesting and eating specified superior foods for oneself when not ill. Gifts freely offered without a request must be assessed separately.

Pc 40 — Food not formally given. The receipt and acceptance of food matter, alongside the listed exceptions. Do not interpret food accessibility or common ownership as necessarily constituting Vinaya giving.

Pc 41 — Giving food to wandering ascetics. The rule concerns personally giving staple or non-staple food to specified non-Buddhist renunciants. Avoid extending this provision to every act of charity or every lay recipient.

Pc 42 — Dismissal after inviting a companion. An invitation to go for alms followed by deliberate dismissal for the prohibited motive is central; ordinary changes in travel or safety arrangements are not identical.

Pc 43 — Intruding on a family meal. The setting of a family taking its meal and the bhikkhu's intrusive sitting are material; hospitality at a household is not prohibited in itself.

Pc 44 — Secluded sitting with a woman. The physical privacy or concealment of the location matters. Distinguish the elements of this rule from the related but separately framed rule 45.

Pc 45 — Sitting alone with a woman. The one-to-one setting and privacy conditions must be tested; neither rule 44 nor 45 should be rewritten as a general prohibition on all conversations with women.

Pc 46 — Household visits around an invitation. Check that a meal invitation has been accepted, whether leave was obtained from an available bhikkhu, and whether the robe-giving or robe-making exception applies.

Pc 47 — Four-month requisites invitation. Differentiate the ordinary four-month limit from a renewed or standing invitation and from illness. Do not convert this into a universal prohibition on longer-term support.

Pc 48 — Visiting an active army. The specific objective of going to see an army on active duty and the exception for a suitable reason are essential; ordinary public travel near soldiers is not identical.

Pc 49 — Remaining with an army. Where there is a suitable reason to visit, the allowance is limited to two or three nights. Staying beyond that and attending a review are addressed by separate provisions.

Pc 50 — Watching formations or reviews. This rule concerns going to specified military displays while staying with the army, including battlefield arrangements, roll call, formations and reviews. Preserve the distinction from rules 48 and 49.

Canonical verification anchors: Vinaya Piṭaka, Bhikkhu-vibhaṅga (Bu-Pc 31–50), including the Pāṭimokkha rule statements, definitions, offense factors, exceptions and non-offense cases. Cross-check: Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html ; The Buddhist Monastic Code, Volume I, Pācittiya section, https://www.dhammatalks.org/vinaya/bmc/Section0016.html (accessed 3 November 2026).

Release status: Rule order and the principal exceptions have been checked against the published English Pāṭimokkha and source commentary. A complete word-by-word two-recension Pāli comparison, full English translation alignment against the Bhikkhu-vibhaṅga, rights clearance, and independent disciplinary review remain outstanding.

15.7E Pācittiya 51–70: Conduct, Requisites, Community Discipline and Admonition

Editorial scope. Appendix R contains the source-labeled Pāli rule-body clauses for Pācittiya 51–70. The following English paragraphs are newly written instructional safeguards, not literal canonical translations or substitutes for the Bhikkhu-vibhaṅga's complete offense-factor and non-offense analysis.

Pc 51 — Intoxicating drinks. The subject is consuming intoxicating alcoholic or fermented drink; any claims about an ingredient, medicine or inadvertent consumption require the Vibhaṅga definitions and non-offense conditions, rather than applying a modern blanket label.

Pc 52 — Tickling. The prohibited action concerns tickling with the fingers. A modern discussion should not substitute a broader generic prohibition on all affectionate contact.

Pc 53 — Playing in water. Distinguish recreational play in water from necessary bathing, washing, rescue or travel; confirm the defined action and exceptions.

Pc 54 — Disrespect. The Pāli rule concerns anādariya; its intentional refusal or disregard should be analyzed in its defined Vinaya context, not equated automatically with any disagreement.

Pc 55 — Frightening another bhikkhu. The relevant act is intentionally causing fear in another bhikkhu. Avoid treating an unavoidable warning of genuine danger as the same action without evaluating intent.

Pc 56 — Kindling fire. The rule concerns a bhikkhu who is not ill lighting or having a fire lit for warming himself without a qualifying reason. Illness and suitable reasons are integral to interpretation.

Pc 57 — Frequent bathing. The half-month interval must be read with the extensive exceptions for hot-season conditions, illness, work, travel, wind and rain; cultural differences in hygiene do not erase the stated conditions.

Pc 58 — Marking a new robe. The required discoloring or marking of a new robe uses permitted colors. Do not confuse this rule with the broad aesthetic question of how every robe should appear.

Pc 59 — Shared-ownership cloth. Using robe-cloth placed under vikappana before that shared arrangement has been properly rescinded is material; possession and the formal state of shared ownership must be distinguished.

Pc 60 — Hiding requisites. The rule concerns hiding another bhikkhu's specified requisites, even in jest. A harmless intention claimed by the actor does not by itself eliminate the offense.

Pc 61 — Killing animals. The killing of non-human living creatures must be distinguished from rules concerning human life, and assessed using intention and the relevant canonical definitions.

Pc 62 — Water containing living beings. Knowledge and use of water known to contain living creatures are relevant factors; avoid describing the rule as a total prohibition of water use.

Pc 63 — Reopening a settled matter. The case concerns knowingly reopening an issue already settled in accordance with Vinaya; proper correction of an invalid procedure is not automatically the same action.

Pc 64 — Concealing a serious offense. The rule addresses knowing concealment of another bhikkhu's grave offense; the gravity and knowledge conditions must be preserved.

Pc 65 — Ordination below twenty. The candidate's age and the preceptor's knowledge are decisive, and the rule distinguishes the invalid higher ordination from the disciplinary consequences for the preceptor.

Pc 66 — Travel with thieves. A prior arrangement and knowledge regarding a caravan of thieves are specified. Merely encountering unlawful persons during ordinary travel does not establish the listed offense.

Pc 67 — Arranged travel with a woman. Preserve the conditions for travel by prior arrangement and the measure of journey. Do not turn this into a categorical prohibition of all public transportation shared with women.

Pc 68 — Persistent harmful doctrinal view. A specific denial of obstructive conduct is followed by a prescribed admonition sequence; the phrase "three times" is not shorthand for three casual conversations.

Pc 69 — Association after formal action. The subject is specified association or co-residence with a bhikkhu who maintains the proscribed view and has not complied with formal discipline. The legal status must be established before applying this rule.

Pc 70 — Expelled novice holding harmful view. Preserve the novice's stated view, prescribed warning and expulsion, and the subsequent restrictions on a bhikkhu supporting or lodging with that novice. Do not conflate this with restoration after a bhikkhu's Saṅghādisesa offense.

Special procedural warning (Pc 68–70). Formal admonition, any required Community act, and expulsion or restrictions involving a novice must be distinguished from informal advice. The source rule bodies must be read alongside their Vibhaṅga explanations; no summary in this section is a self-executing kammavācā.

Source control: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pācittiya 51–70; Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha (published English comparison), https://www.dhammatalks.org/vinaya/bhikkhu-

pati.html ; Pāli base witness as identified in Appendix R. The English paragraphs here are original explanatory summaries and do not reproduce the published modern translation.

Verification status: This pass checks rule order, main conditions, and selected exceptions against the published Pāṭimokkha. Complete token-by-token second-recension comparison, independent full English translation authentication, formal ceremonial verification, rights clearance, and full-page prepress inspection remain outstanding.

15.7F Pācittiya 71–92: Admonition, Community Acts, Valuables and Cloth Measurements

Editorial scope. Appendix S provides Pāli first-witness clauses and separate educational summaries. The following notes specify meaning-sensitive distinctions for comparison with the Bhikkhu-vibhaṅga; they are not new translations or instructions sufficient to conduct a formal Saṅgha act.

Pc 71 — Training after admonition. The offense concerns using promised consultation as a pretext to refuse training under a rule after being admonished. Sincere inquiry and a commitment to train are different from evasive noncompliance.

Pc 72 — Disparaging the discipline. Intent to disparage the discipline must be distinguished from good-faith discussion or requests for clarification; the analysis considers what was said, to whom, and for what purpose.

Pc 73 — Pretended ignorance. The rule requires attention to previous Pāṭimokkha recitations, the pretense of ignorance, and the prescribed Community action. It is not a blanket offense for a newly ordained monk who genuinely does not know a rule.

Pc 74 — Striking. The rule concerns striking another bhikkhu in anger or displeasure. The target, action, and state of mind should not be lost in a generic discussion of nonviolence.

Pc 75 — Raising a hand to strike. Threatening gestures with an intention to strike must be distinguished from actual striking under Pc 74 and from movements without that intention.

Pc 76 — Unfounded accusation. An accusation of a Saṅghādisesa offense requires analysis of whether the charge is without basis and of the actor's intent; do not equate careful reporting of a credible concern with malicious accusation.

Pc 77 — Deliberately causing anxiety. The intention to cause a fellow bhikkhu distress is material; a necessary safeguarding warning or honest disciplinary advice is not equivalent without examining the facts.

Pc 78 — Eavesdropping. Secretly listening to a dispute with the specified purpose must be distinguished from hearing it accidentally or attending a properly convened discussion.

Pc 79 — Objection after valid consent. Analyze the specific earlier consent to a lawful communal act and the later criticism. A defective transaction is not made valid merely by calling it a consented decision.

Pc 80 — Leaving a communal deliberation. The procedure concerns departure while the Saṅgha is deliberating; evaluate whether leave or consent was required and whether an applicable exception exists.

Pc 81 — Alleging partiality in robe allocation. The rule is about imputing favoritism in an authorized robe-distribution decision, not a general ban on raising documented conflicts of interest through proper channels.

Pc 82 — Redirecting communal gains. Knowingly diverting an offering intended for the Saṅgha to an individual must be distinguished from a donation originally designated for a named recipient.

Pc 83 — Royal sleeping chamber. The canonical setting is a consecrated ruler's private sleeping chamber with the specified occupants present, and entry without announcement; a modern analogy must not erase those limitations.

Pc 84 — Valuables. Picking up valuables has explicit monastery/dwelling-context provisions for setting an item aside for its owner. Do not reduce the rule to an unconditional prohibition on ever touching a lost item.

Pc 85 — Village entry outside the proper time. The issue is entering a village at the wrong time without taking leave of an available bhikkhu, subject to stated exceptions including emergencies and unavailability.

Pc 86 — Needle cases. The specified bone, ivory, or horn needle case involves a breaking-up remedy before confession when the defined manufacturing/obtaining conditions are fulfilled; the rule does not forbid all needle cases.

Pc 87 — Bed or bench height. The stipulated leg measurement and the cutting-down remedy belong to furniture made or commissioned for one's own use; reproduce the source unit rather than substituting an unqualified modern conversion.

Pc 88 — Cotton-down upholstery. The offense concerns a bed or bench upholstered with the specified filling under the rule conditions; its prescribed removal remedy should not be generalized to every cushion or cloth.

Pc 89 — Sitting-cloth size. The dimensions use the sugata span; excess material must be cut down under the specified conditions, and the object must be distinguished from other mats and coverings.

Pc 90 — Skin-eruption cloth. Maintain the prescribed measurements and the cutting-down remedy; do not confuse this cloth with the rains-bathing cloth of Pc 91.

Pc 91 — Rains-bathing cloth. Apply the correct dimensions for this particular cloth and distinguish the size rule from the acquisition and timing rule NP 24.

Pc 92 — Sugata-sized robe. The rule concerns a robe made at or beyond the specified Sugata-sized dimensions. The required adjustment is not an ordinary forfeiture transaction.

Sources and limits. Primary comparison: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pācittiya 71–92. Independent scholarly comparison: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Pācittiya chapters Eight–Nine, https://www.dhammatalks.org/vinaya/bmc/Section0023.html and https://www.dhammatalks.org/vinaya/bmc/Section0024.html . Summaries here are newly written and do not reproduce his English translations.

Verification status. Rule topics and selected conditions have been checked. Comprehensive Pāli token collation across two independent recensions, every Vibhaṅga non-offense clause, the original English translations, and any operative formal procedure remain pending before publication certification.

15.8 Contemporary case studies

Case A — A careless livestream

A monk announces a quotation as the Buddha's direct words, then discovers it is his own paraphrase. Assessment: distinguish intentional falsehood from negligence, correct the record promptly, and investigate whether any Vinaya offense occurred.

Case B — Public accusation

A dispute about another monk is posted on social media. Assessment: preserve evidence, avoid defamatory claims, protect affected persons, and consider the rules about speech and disclosure without preventing lawful reporting.

Case C — Working in the monastery garden

A monk begins digging a drainage ditch. Assessment: determine the material and action specified by the relevant rule; arrange permitted assistance and safeguards against harm to living beings.

Case D — Shared chanting class

A bhikkhu leads a Pāli chant, repeating lines in unison with lay students. Assessment: inspect the technical conditions of Bu-Pc 4; do not decide guilt only from the phrase “chanting together.”

15.9 Ten review questions

- How many Pācittiya rules are in the Theravāda Bhikkhu Pāṭimokkha?
- How many traditional divisions contain those rules?
- What is the distinction between Pācittiya and Nissaggiya Pācittiya?
- Why must a rule be read with its Vibhaṅga analysis?
- How does Bu-Pc 8 differ from Pārājika 4?
- What distinction arises between inadvertent error and deliberate lying?
- Why is Bu-Pc 4 not simply a ban on lay chanting?
- What makes confession different from an apology?
- Why must a disciplinary allegation be assessed without presuming guilt?
- How should civil safeguarding duties interact with monastic confidentiality?

15.10 Five reflection questions

- Do I use technical Vinaya arguments to excuse conduct contrary to the spirit of restraint?
- When correcting a colleague, do I distinguish evidence from rumor?
- How do my digital speech habits affect the Saṅgha’s reputation and lay confidence?
- What do I learn about attachment through receiving food and requisites?
- Am I willing to confess mistakes without seeking humiliation or immunity?

15.11 Source register and publication audit

Canonical: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pācittiyakaṇḍa (Bu-Pc 1–92), identified by rule number; full word-by-word verification

incomplete. Study reference: Bhikkhu Pāṭimokkha, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html (Pācittiya Parts One–Nine).

Secondary analysis: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Chapter Eight, https://www.dhammatalks.org/vinaya/bmc/Section0016.html. Comparative translation: Bhikkhu Ñāṇatusita, The Bhikkhu Pātimokkha, Buddhist Publication Society, https://bps.lk/olib/bp/bp627s_Nyanatusita_Bhikkhu-Patimokkha-Translation.pdf.

Textual scope: This chapter supplies an analytical introduction and selected cases concerning the 92 pācittiya rules. It does not reproduce a complete collated Pāli–English edition or a 92-entry legal ruling matrix. Readers investigating a particular offense must refer to its exact Bu-Pc rule in the Bhikkhu-vibhaṅga, including definitions, conditions, non-offense clauses and relevant commentary. The explanatory summaries in this handbook must not be cited as independent canonical translations.

CHAPTER 16 — THE FOUR PĀṬIDESANĪYA AND SEVENTY-FIVE SEKHIYA TRAINING RULES

Pāli: Pāṭidesanīyā Dhammā; Sekhiyā Dhammā | Bhikkhu-vibhaṅga

16.1 Purpose and learning outcomes

The four pāṭidesanīya rules concern particular situations involving food offerings and require formal acknowledgment of the offense. The seventy-five sekhiya rules train bodily deportment, food etiquette, the respectful teaching of Dhamma, and cleanliness. These are not simply polite social customs: in their canonical setting, repeated attention to seemingly small actions forms a discipline of restraint and consideration for others. By the end of this chapter, a trainee should recognize the four acknowledgement cases; identify the four divisions of the sekhiya rules; distinguish a deliberate disrespectful breach from accidental failure; and apply these teachings without inventing additional canonical prohibitions.

16.2 Canonical categories at a glance

Category	Count	Primary emphasis
Pāṭidesanīya	4	Acknowledgment concerning specified food-offering circumstances
Sekhiya: proper behavior	26	Robes, posture, movement and restraint in inhabited areas
Sekhiya: food	30	Accepting, handling and eating offerings mindfully
Sekhiya: Dhamma teaching	16	Respectful and context-sensitive instruction
Sekhiya: miscellaneous	3	Sanitation and protection of living environments

For teaching purposes this manual groups the 75 Sekhiya rules as 26 + 30 + 16 + 3 (deportment, food, Dhamma teaching, and hygiene). This is the traditional thematic grouping; the canonical text also divides the

75 rules into seven vaggas (six of ten rules and a final vagga of fifteen, Sk 61–75). Preserve the consecutive canonical numbering 1–75 when citing individual rules. Compare the Bhikkhu Pāṭimokkha, Sekhiya section, and the source-edition divisions before publication.

16.3 The four Pāṭidesanīya rules

Pd 1 — Food received from an unrelated bhikkhunī in an inhabited area

The rule concerns eating specified food personally received from the hand of an unrelated fully ordained bhikkhunī in a village or town setting. Not every gift from a bhikkhunī falls within it; location, relation, kind of offering, acceptance, and consumption matter.

Pd 2 — A bhikkhunī directing preferential service at an invited meal

Where bhikkhus eat an invited meal in a household and a fully ordained bhikkhunī directs food distribution out of favoritism, the bhikkhus must ask her to stop. If even one bhikkhu intervenes appropriately, the stated failure-to-intervene offense is avoided. If none intervenes, the Vibhaṅga distinguishes an initial wrong-doing offense on accepting food for consumption and a pāṭidesanīya for each mouthful eaten under the rule's conditions. Do not equate all helpful communication during meals with prohibited preferential direction. Source: Bhikkhu-vibhaṅga, Pāṭidesanīya 2.

Pd 3 — Food from a household designated as in training

The household must have been formally designated by the Saṅgha as "in training" because increasing faith and giving have reduced its resources. For a bhikkhu who is not ill, the rule concerns eating specified foods received at the residence without a qualifying prior invitation. A qualifying invitation has particular conditions concerning who invites, when, and whether the invitation takes place outside the home or compound. Neither poverty alone nor generous giving

automatically creates this legal status. Source: Bhikkhu-vibhaṅga, Pāṭidesanīya 3.

Pd 4 — Food accepted at a designated dangerous wilderness dwelling

The rule concerns specified unannounced offerings in a wilderness dwelling designated as dangerous. Its terms and exceptions must be examined before determining an offense.

The four categories above are analytical summaries, not substituted rule translations. For a legal determination, consult the Pāli rule, Vibhaṅga definitions, exemptions, and the canonical status of the parties and location. See The Buddhist Monastic Code I, Chapter Nine.

16.4 Meaning of acknowledgment

Pāṭidesanīya literally concerns an act to be acknowledged. Unlike a nissaggiya pācittiya, its remedy does not center on forfeiting an object. The exact formula, qualifying conditions, and appropriate recipient are formal Vinaya matters; a generic apology to donors is not automatically an equivalent substitute. Equally, acknowledging an offense does not excuse misconduct toward affected persons or displace civil-law obligations.

16.5 The seventy-five Sekhiya rules in four groups

Group I — Proper behavior (Sk 1–26)

Training includes proper wearing of robes, modest composure, restrained movement and speech, and appropriate conduct while walking or sitting among householders. Example: a monk entering a village checks his dress, maintains awareness of others and watches for safety hazards; lowering the eyes never requires ignoring traffic.

Group II — Food etiquette (Sk 27–56)

Training includes respectful reception of alms, attention to the bowl and portions, avoiding greedy or careless eating, and appropriate

manner at meals. It is an opportunity to practice moderation, gratitude, and awareness of bodily actions, rather than evaluating donors by wealth or display.

Group III — Teaching Dhamma (Sk 57–72)

These rules specify circumstances in which teaching is improper because a listener is positioned or behaving in ways considered disrespectful under the rule. Their specific exceptions, including illness, must be considered. Modern adaptations (chairs, disability access, online teaching) need thoughtful assessment rather than simplistic literalism.

Group IV — Miscellaneous (Sk 73–75)

These govern urination, defecation and spitting in specified places, including concerns regarding plants and water. The aim is practical restraint and regard for surroundings; the exact reach of each rule must be assessed from its text and exemptions.

16.6 Conditions, intention, and exceptions

The Sekhiya formulations themselves say that training is to be undertaken. The Vibhaṅga treats certain disrespectful violations as dukkaṭa; accidental, unknowing or unthinking deviations, illness and danger may qualify under stated non-offense clauses. Textual recensions are not completely uniform concerning the danger exemption. The commentary additionally cautions that failure to make any effort to learn rules cannot be excused as innocent ignorance. Students must therefore avoid two extremes: treating every inadvertent breach as grave misconduct, or dismissing these rules as nonbinding etiquette.

16.6A Applying Sekhiya exemptions in modern settings

Teaching guidance: An instructor should first identify the exact Sekhiya number, then distinguish (a) the conduct described, (b) the monk’s knowledge and attitude, and (c) the exception clauses in the

chosen canonical recension. A modern accommodation for illness or disability should never be characterized automatically as disrespect.

Source control: Compare the Bhikkhu-vibhaṅga Sekhiya section with Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Chapter Ten, https://www.dhammatalks.org/vinaya/bmc/Section0026.html. The latter is a secondary English analysis; it is not the canonical Pāli base text.

16.7 Practical daily training routine

- Before leaving one's lodging: inspect robe arrangement, bowl and physical readiness; consider safety and local monastery practices.
- During almsround: walk without display; maintain awareness; receive offerings without expectations of special treatment.
- Before eating: reflect on the purpose of food and one's dependence on donors; receive and handle food with care.
- While teaching: ascertain whether students can hear, are physically comfortable, and whether a specific Sekhiya restriction or exemption applies.
- After communal duties: keep shared spaces clean and correct lapses calmly rather than humiliating another monk.

16.8 Contemporary cases for discussion

Case A — A disabled layperson listens from a wheelchair

A bhikkhu is asked to teach a listener in a medically necessary seated arrangement. The teacher should identify the relevant rule and its illness exception, preserve the person's dignity, and avoid assuming that disability is disrespect.

Case B — A livestream in an informal setting

A monk teaches online to a large audience with varied positions and dress. The formal reach of Sekhiya teaching restrictions should be evaluated in light of what the bhikkhu knows of each circumstance. A prudent guideline is to teach respectfully without inventing a blanket ban on digital Dhamma instruction.

Case C — A donor's special meal

An enthusiastic lay donor insists on elaborate presentation. The monk practices gratitude without demanding favored foods or humiliating the donor. Determine whether any food-related rule is actually met; personal distaste alone is not an offense finding.

Case D — A bhikkhunī and food distribution

At an invited meal, a bhikkhunī gives instructions about which monk receives which dishes. Distinguish basic assistance from the exact prohibited scenario under Pd 2, then respond with respectful clarity, considering the prescribed correction before accepting or eating.

16.9 Study questions

- What distinguishes pāṭidesanīya acknowledgment from pācittiya confession?
- List all four pāṭidesanīya situations.
- Why does kinship matter in Pd 1?
- How many Sekhiya rules govern proper behavior?
- How many relate to food?
- How many concern teaching the Dhamma?
- How many are miscellaneous?
- What is the relevance of disrespect to Sekhiya offense analysis?
- Why can illness and danger change a case assessment?
- Why should modern practices be evaluated against canonical conditions rather than declared automatically prohibited?

16.10 Five reflective questions

- Do I receive offerings with appreciation rather than entitlement?
- Can I distinguish a technical offense from personal disapproval?
- How do I correct breaches without arrogance or public humiliation?
- Are my movements and speech consistent with mindfulness?
- How can respect for Vinaya coexist with compassionate accommodation of illness and disability?

16.11 Sources and verification register

Primary: Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pāṭidesanīya 1–4 and Sekhiya 1–75. Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapters Nine and Ten (https://www.dhammatalks.org/vinaya/bmc/Section0025.html and https://www.dhammatalks.org/vinaya/bmc/Section0026.html); Bhikkhu Pāṭimokkha (https://www.dhammatalks.org/vinaya/bhikkhu-pati.html). The full Pāli text, translation rights, variant readings, precise exception clauses and individual rule mapping require final collation before publication. Targeted clarification checks: https://suttacentral.net/pli-tv-bu-vb-pd2 and https://suttacentral.net/pli-tv-bu-vb-pd3 ; BMC I, chapter on Adhikaraṇa-samatha, https://www.dhammatalks.org/vinaya/bmc/Section0027.html. The source comparisons here are bounded checks, not complete authentication of all clauses.

Editorial note: This chapter provides instructional treatment of the four Pāṭidesanīya items and seventy-five Sekhiya training rules (79 items in total). It is not a complete, independently collated Pāli–English critical edition. A disciplinary decision should not rest solely on an abbreviated teaching summary.

CHAPTER 17 — THE SEVEN ADHIKARAṆA-SAMATHA PRINCIPLES

Settlement of disputes, accusations, offenses, and communal business in the Theravāda Saṅgha

17.1 Learning objectives

- Identify the four classes of legal issues (adhikaraṇa) and the seven principles for settling them.
- Understand why a decision must be based on appropriate evidence, valid procedures, and the Dhamma-Vinaya.
- Distinguish formal Vinaya procedures from pastoral mediation or secular legal processes.
- Apply safeguards against retaliation, intimidation, concealment, and conflicts of interest.

17.2 Canonical foundations

Primary sources: Bhikkhu Pāṭimokkha, Adhikaraṇa-samatha 1–7; Cullavagga IV (Vinaya Piṭaka, Vin II 73–104 in the PTS edition); MN 104, Sāmagāma Sutta; AN 7.84, Adhikaraṇasamatha Sutta. The canonical enumeration lists seven modes of resolving legal issues, but does not license a community to substitute an improvised majority vote for all the other procedures.

Pāli enumeration (from the Pāṭimokkha; wording follows the transmitted canonical list):

Sammukhāvinayo dātabbo; sativinayo dātabbo; amūḷhavinayo dātabbo; paṭiññāya kāretabbaṃ; yebhuyyasikā; tassapāpiyasikā; tiṇavatthārakoti.

Working English rendering: a settlement in the presence of the relevant parties and Dhamma-Vinaya; a finding grounded in recollection or established innocence; a finding concerning a past period of mental derangement; action on admission; decision by a valid majority procedure; a procedure regarding an evasive or obstinate accused monk; and settling certain lesser quarrels by

“covering over with grass.” These are concise descriptions; each principle has detailed legal conditions.

17.3 The four types of adhikaraṇa

Vivādādhikaraṇa concerns disagreement over Dhamma or Vinaya—for example, whether a proposition is Dhamma or non-Dhamma. Anuvādādhikaraṇa concerns an accusation about a bhikkhu’s conduct or possible offense. Āpattādhikaraṇa concerns the establishment and disposition of an offense once the relevant facts and rules are determined. Kiccādhikaraṇa concerns an issue arising from an action or duty that must be undertaken through a valid Community transaction. These are four classes of legal questions, not four additional offense penalties.

The method of settlement depends on the legal question. A dispute over the meaning of a rule does not become a valid guilt finding by majority vote; an accusation requires examination of evidence; acknowledgment resolves only the offense actually established; and a communal act requires its proper motion, assembly, boundary, and other formal conditions. When issues overlap, each legal question must be handled under its corresponding Vinaya provisions.

Source and interpretive status: Vinaya Piṭaka, Cullavagga IV (Samathakkhandhaka); compare the seven-method analysis in Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, “Adhikaraṇa-samatha.” This is newly written explanatory prose, not a canonical quotation or performable kammavācā.

Pāli term	Meaning	Illustrative example
Vivādādhikaraṇa	Dispute over what is Dhamma, Vinaya, permitted, or not permitted.	A community disagrees whether a practice is allowed.
Anuvādādhikaraṇa	Issue arising from an accusation of misconduct.	A bhikkhu is accused of breaking a training rule.
Āpattādhikaraṇa	Issue concerning an offense and its proper resolution.	An admitted offense requires the stipulated procedure.
Kiccādhikaraṇa	Issue concerning a formal act or duty of the Saṅgha.	An ordination or other saṅghakamma must be completed validly.

17.4 Seven settlement principles

1. Sammukhā-vinaya — settlement in the presence

The process must conform to the required presence of the competent Saṅgha, relevant persons, and Dhamma-Vinaya. A private conversation may help clarify facts but is not, by itself, a valid formal transaction.

Practical safeguard: Ensure proper assembly, jurisdiction, notification, and impartial presentation of the issue.

2. Sati-vinaya — formal verdict of innocence in an accusation case

The Vinaya describes a formal verdict concerning a bhikkhu accused of an offense who recollects that he did not commit it. The canonical conditions concern the accused's innocence, the existence of an accusation, the accused's request, and a valid decision by the united and competent Community. A later commentarial interpretation restricts the description "pure and without offense" to an arahant; that restriction is not explicitly stated in the canonical passage and is disputed by some modern Vinaya commentators. This distinction must be attributed, not presented as an uncontested requirement. See Cullavagga IV.4.11 and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, "Adhikaraṇa-samatha."

Practical safeguard: A claim of innocence or absence of recollection is not itself a verdict. Investigate the facts and witnesses, distinguish canonical wording from commentarial restriction, and do not issue a formal decision without the prescribed Saṅgha transaction and review of eligibility.

3. Amūḷha-vinaya — verdict concerning a former period of derangement

A specific procedure concerning acts from a period of mental derangement, subject to the canonical conditions. It is not a casual medical diagnosis or a blanket excuse for misconduct.

Practical safeguard: Separate clinical care from Vinaya adjudication; seek qualified assistance where appropriate.

4. Paṭiññāta-karaṇa — settlement on admission

A rule-based offense resolution proceeds upon the person's acknowledgment, using the appropriate legal method for that class of offense. The scope of admission and relevant offense conditions matter.

Practical safeguard: Do not coerce admissions; record what was actually admitted, not a broader allegation.

5. Yebhuyyasikā — resolution by majority

Majority decision is a constrained Vinaya procedure for eligible disputes under particular safeguards. It is not an unrestricted democratic vote on truth or guilt.

Practical safeguard: First identify whether this is the kind of issue that may legally be decided by voting.

6. Tassapāpiyasikā — procedure for obstinate wrongdoing

Applied under stipulated conditions when an accused monk behaves evasively or inconsistently in investigation. A community may not invoke it merely because someone challenges a senior monk.

Practical safeguard: Maintain factual records and safeguard the ability to offer a legitimate defense.

7. Tiṇa-vatthāraka — covering over as with grass

An exceptional reconciliatory method for particular lesser offenses in a divided community, with important exclusions. It cannot erase a Pārājika or Saṅghādisesa offense or wrongs against laypersons.

Practical safeguard: Avoid using the language of harmony to hide serious harm or prevent civil reporting.

17.5 Core procedural safeguards

- Classify the issue correctly before selecting a settlement method.
- Check Saṅgha competence, sīmā, quorum, presence, consent, and other conditions specific to the act.
- Investigate facts and offense elements without assuming accusations are proof.
- Ensure parties can respond safely and without coercion; avoid retaliatory sanctions.
- Keep canonical legal procedure distinct from pastoral counseling, mediation, and organizational governance.
- Where allegations involve abuse, violence, financial crime, or safeguarding of children and vulnerable adults, arrange protection and comply with civil-law reporting obligations; internal Vinaya proceedings do not replace these.
- Do not describe Tiṇa-vatthāraka as a universal amnesty or majority vote as universally available.

17.5A Issue-classification and settlement-selection guide

The four legal-issue classes must be identified before selecting a method: vivādādhikaraṇa (disputes about Dhamma-Vinaya), anuvādādhikaraṇa (accusations), āpattādhikaraṇa (offense issues), and kiccādhikaraṇa (matters requiring communal action). A single dispute may produce more than one issue class; the lawful method for one class is not freely transferable to another.

Sammukhā-vinaya is not merely a private face-to-face conversation. Canonical analysis addresses proper presence and conformity with the Dhamma-Vinaya. Similarly, yebhuyyasikā is not a universal majority vote, and tiṇa-vatthāraka does not provide unrestricted amnesty. The precise prerequisites and exclusions belong to Cullavagga IV and must be confirmed for the actual case.

Practical safeguard: keep a neutral record of the allegation and evidence, identify the governing issue class, confirm eligible participants and sīmā, evaluate any conflict of interest and safety obligations, and only then consult trained Vinaya authorities about the authorized procedure. Do not substitute this teaching guide for a kammavācā or legal decision.

Source control: Vinaya Piṭaka, Cullavagga IV; compare Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Chapter Eleven, https://www.dhammatalks.org/vinaya/bmc/Section0027.html. The seven methods are formal dispute-settlement principles, not an additional seven classes of personal disciplinary offenses.

17.6 Contemporary case studies

Case A — Disputed use of online donations

Two groups of monks dispute whether their monastery's digital payment system accords with the Vinaya. This begins as an interpretive dispute; any specific financial offense must also be assessed separately. A lawful resolution requires examination of primary rules, not public polling.

Case B — An allegation in a messaging group

A novice circulates a serious accusation against a bhikkhu without supporting evidence. The monastery must protect all parties, prevent rumor-based retaliation, assess facts impartially, and preserve any relevant external reporting obligations.

Case C — A monk acknowledges improper conduct

A monk admits an act that may be a Pācittiya offense. The instructor checks the complete rule and exceptions, verifies which offense is established, and follows the required confession or other procedure. Admission is not an automatic substitute for categorization.

Case D — Pressure to "forgive and forget"

A community proposes Tiṇa-vatthāraka in response to alleged serious abuse. That method is inappropriate as a means to dismiss grave offenses or allegations involving laypeople. Protection, factual inquiry, and any required legal response remain essential.

17.7 Relationship to mental cultivation

Settlement procedures train the community in truthfulness, careful speech, patience, restraint, and responsible compassion. The ideal is not victory over a rival faction, but lawful resolution without increasing greed, hatred, delusion, or injustice. MN 104 places dispute-settlement principles in the broader setting of communal concord. Concord is genuine only when it is consistent with Dhamma-Vinaya.

17.8 Ten review questions

- Name the four classes of adhikaraṇa.
- What makes a proceeding a formal Saṅgha act rather than informal mediation?
- List the seven adhikaraṇa-samatha principles in Pāli.
- Why is sammukhā-vinaya fundamental to lawful settlement?
- Why is sati-vinaya not an automatic response to an unproven accusation?
- What does amūḷha-vinaya address?
- What is required before an offense can be settled through acknowledgment?
- Why are majority procedures restricted?
- What must be avoided when considering tassapāpiyasikā?

- Which serious matters cannot be resolved simply through tiṇa-vatthāraka?

17.9 Five discussion questions

- How can a monastery correct wrongdoing without humiliation or concealment?
- What institutional practices best protect truthful testimony and due process?
- When does an appeal to “harmony” become pressure to stay silent?
- How should Vinaya, organizational policies, and civil law interact?
- What training prepares monks to disagree on Vinaya questions without personal hostility?

17.10 Source and verification register

- Vinaya Piṭaka, Bhikkhu-vibhaṅga, Adhikaraṇa-samatha 1–7 (canonical enumeration).
- Vinaya Piṭaka, Cullavagga IV, Vin II 73–104 (PTS pagination; legal applications and distinctions).
- Majjhima Nikāya 104, Sāmagāma Sutta (dispute resolution and concord).
- Aṅguttara Nikāya 7.84, Adhikaraṇasamatha Sutta (seven principles).
- Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter “Adhikaraṇa-samatha” (secondary explanation; interpretive positions to be distinguished from canonical text).

Editorial verification note: This chapter is a scholarly instructional draft, not an executable checklist for formal Saṅgha acts. Before publication and ceremonial use, compare all procedures, permissible applications, quorums, and Pāli kammavācā wording with a trusted Pāli Vinaya edition and qualified Vinaya specialists.

CHAPTER 18 — THE FOUR REQUISITES OF MONASTIC LIFE

Cīvara · Piṇḍapāta · Senāsana · Gilāna-paccaya-bhesajja-parikkhāra

Bhikkhu Visuddhamma · The Bhikkhu Manual

18.1 Learning objectives

- Identify robes, almsfood, lodging, and medicines as supports for training rather than possessions to pursue for prestige.
- Explain the reflections on the four requisites in MN 2 and distinguish these from AN 4.28.
- Identify when a proposed use calls for further rule-by-rule Vinaya analysis, especially regarding money, stored food, robes, and medicines.
- Apply simplicity, gratitude, medical prudence, and accountability to modern monastery arrangements.

18.2 Foundational teaching: use without attachment

Robes, food, lodging, and medicine are the four material requisites of monastic life. MN 2 (Sabbāsava Sutta) teaches wise reflection (paṭisaṅkhā yoniso) concerning their practical purposes, including protection, maintaining the body, shelter, and treatment of illness. Requisites support training; they should not become objects of attachment.

AN 4.28 (Ariyavaṃsa Sutta) identifies four noble traditions: contentment with robes, contentment with almsfood, contentment with lodgings, and delight in developing wholesome qualities and abandoning unwholesome qualities. The fourth noble tradition is not medicine. This distinction between the four requisites and the four noble traditions must be preserved in teaching and chanting.

18.3 Parallel explanation — English

Requisite / Pāli	English use and reflection
Robes · cīvara	Protection from weather and insects; covering the body; simplicity rather than display.
Almsfood · piṇḍapāta	Nourishment and strength for practice, not indulgence, intoxication, or beautification.
Lodging · senāsana	Safety, protection from weather, and a suitable setting for seclusion and training.
Medicines · gilāna-paccaya-bhesajja	Appropriate treatment and relief of illness, without turning health care into a luxury claim.

18.4 Canonical phrases for study (MN 2)

The following short Pāli phrases are extracts for vocabulary study, not the complete canonical reflection. They should not be presented as a complete recitation formula.

Pāli (extract)	English
paṭisaṅkhā yoniso cīvaraṃ paṭisevati	uses a robe after wise reflection
paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati	uses almsfood after wise reflection
paṭisaṅkhā yoniso senāsanaṃ paṭisevati	uses a lodging after wise reflection

Textual note: spellings and punctuation should be collated against an identified Pāli edition in the final proof. For complete chanting formulas and their parallel translations, see the planned chanting appendix.

18.5 Robes — cīvara

The robe is a functional requisite and an outward sign of renunciation, but it does not confer ethical excellence. A bhikkhu learns how robes are received, worn, repaired, washed, stored, and relinquished according to the applicable Vinaya provisions. The main robe-related Nissaggiya Pācittiya rules must be consulted for decisions involving

extra cloth, time limits, requests, or exchanges. This chapter does not replace those rule analyses.

Practical guidance: mend a sound robe before seeking a new one; avoid praising expensive fabrics merely for appearance; distinguish a communal robe store from private personal accumulation; and ensure clothing meets health and climate needs without unnecessary indulgence.

18.6 Almsfood — piṇḍapāta

The reflective standard in MN 2 concerns sustaining the body and the holy life. It is not a command to accept food that poses a foreseeable medical risk. Food offered in goodwill must be received within the Vinaya framework, and rules on meal time, storing, preparing, accepting, and consuming food are subject to their own conditions and exceptions.

For modern monasteries, appropriate practices include clear communication about allergies, accessible food for ill residents, transparent lay-kitchen arrangements, food-safety procedures, and avoiding waste. Such procedures are local health and management policies, not independently new Pāṭimokkha rules.

18.7 Lodging — senāsana

Lodging serves protection from weather and supports solitude. A suitable dwelling need not be elaborate; however, ascetic simplicity should never become an excuse for unsafe sanitation, fire hazards, inadequate ventilation, or neglect of vulnerable residents. The Vinaya has specific rules about construction, dwellings, use, and common property that must be separately consulted.

A monastery may use an individual kuti, a shared dormitory, or temporary quarters according to local conditions and lawful approvals. Decisions should account for privacy, safe access, disability accommodation, health, and agreed communal responsibilities. A

donated building should not be treated as the personal property of an individual monk without a proper legal and Vinaya assessment.

18.8 Medicine — gilāna-paccaya-bhesajja

The fourth requisite supports treatment of actual illness. Traditional Vinaya texts discuss medicinal substances and conditions of use; they do not establish a blanket prohibition on contemporary medical care. A bhikkhu should seek qualified medical advice for serious symptoms, communicate relevant conditions accurately, and never substitute chanting or ascetic zeal for emergency treatment.

Drug storage, possession, payment, and administration raise several distinct questions: civil medical law, professional clinical advice, the particular Vinaya rules applicable to different substances, and monastery policies. A lay steward may help with lawful purchases, but any arrangement involving money or ownership demands careful Vinaya analysis rather than a general assumption that a steward makes every transaction permissible.

18.9 A practical daily reflection

Before accepting a requisite: Is it offered appropriately? Do I genuinely need it? Am I asking because of convenience, health, prestige, or preference?

While using it: Does this serve bodily protection, health, seclusion, and the practice of Dhamma? Can I avoid waste and comparison with other monks?

After use: Have I cared for it responsibly? Can it be repaired, shared, returned, or disposed of according to proper procedures? Does gratitude remain without possessiveness?

18.10 Contemporary case studies

Case A — A donor offers a luxury robe

A lay donor offers expensive cloth and asks the monk to wear it prominently during public ceremonies. The monk should distinguish

gratitude for the giver from attachment to a status symbol; permissibility of the cloth and conditions of acceptance require the specific robe rules. Suggested training question: can the gift be accepted appropriately without encouraging vanity?

Case B — An online fundraising account

A supporter creates a payment page “for the personal expenses of Venerable X.” The monk should not assume that online payment platforms remove Vinaya concerns regarding money or purchasing. The institution should disclose purpose, ownership, custody, and steward responsibilities; contested rule applications should be referred to a qualified Vinaya teacher.

Case C — A resident with diabetes

A monk requires meals and prescribed medication at medically appropriate intervals. The community must assess the relevant Vinaya allowances and possible exceptions with competent advice while protecting health. No generalized conclusion about a particular meal schedule should be made without analyzing the actual circumstances and rules.

Case D — A remote forest kuti

A hermitage is praised for austere living but lacks a safe drinking-water supply. The community must not confuse risk-taking with renunciation. Safe water, sanitation, legal building requirements, and emergency access are legitimate responsibilities that support, rather than negate, monastic training.

18.11 Ten review questions

1. Name the four requisites in Pāli and English.

2. What is wise reflection (paṭisaṅkhā yoniso) in the context of requisites?

3. Why must MN 2 and AN 4.28 be distinguished?

4. What is the fourth noble tradition described in AN 4.28?

5. Why is simplicity not equivalent to neglecting illness or safety?

6. When should robe matters be checked against individual Nissaggiya Pācittiya rules?

7. Why is a donor's preference not a sufficient measure of appropriate use?

8. How should a monastery differentiate personal possession from communal property?

9. What must be considered in accepting digital monetary support?

10. How can reflection on requisites support insight into craving and impermanence?

18.12 Five discussion questions

1. When does gratitude to donors become a source of pressure or dependency?

2. How should monastic leaders balance simplicity with accessibility and health?

3. What transparent procedures best protect communal requisites from private appropriation?

4. How can a monk receive excellent medical treatment without pride, entitlement, or shame?

5. What might "contentment" mean in a climate or economic situation unlike ancient India?

18.13 Source and verification register

- Majjhima Nikāya 2, Sabbāsava Sutta, section on āsavas abandoned by wise use (paṭisevanā). Primary source: https://suttacentral.net/mn2/en/sujato
- Aṅguttara Nikāya 4.28, Ariyavaṃsa Sutta, four noble traditions (contentment in robes, food, lodging; delight in development/abandoning).
- Vinaya Piṭaka, Bhikkhu-vibhaṅga, especially Nissaggiya Pācittiya and food-related rules; assess each offense independently.

- Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, chapter 2, Cloth Requisites, https://www.dhammatalks.org/vinaya/bmc/Section0041.html
- Editorial status: The chapter provides a source-grounded introduction, not a complete resolution of individual allowance, ownership, medicine, or transaction cases. Additional Pāli collation and qualified Vinaya review are needed before publication.

CHAPTER 19 — ROBES, ALMS BOWL, AND PERSONAL MONASTIC POSSESSIONS

Cīvara, patta, parikkhāra: allowable use, stewardship, and the boundaries of ownership

19.1 Learning objectives

After this chapter a bhikkhu should be able to distinguish the three principal robes from additional cloth, describe the role of the alms bowl, identify the relevant rule families for acquisition and retention, distinguish individually allocated requisites from items belonging to the Saṅgha, and seek qualified Vinaya advice before making a formal judgment in an uncertain case.

19.2 Why possessions are a spiritual and disciplinary question

A robe protects the body; a bowl receives food; a needle repairs cloth. These ordinary objects support the extraordinary training of relinquishment. The point is neither to glorify poverty nor to accumulate property under religious language. It is to use what has been properly acquired without craving, conceit, or waste. MN 2 gives the broad standard of wise reflection in using requisites. The Vinaya gives the more particular rules governing how specific articles may be requested, received, kept, transferred, and relinquished.

Three questions should therefore remain separate: Is this item practically needed? Has it been acquired and retained in a manner allowed by the Vinaya? Who owns or has the right to administer it? A favorable answer to one question is not an answer to the others.

19.3 The three principal robes — ticīvara

Pāli	Working description
antaravāsaka	lower robe / waist-cloth
uttarāsaṅga	upper robe
saṅghāṭi	outer or double robe

The three robes have particular significance in the discipline. Other allowable cloth requisites and seasonal provisions exist, but they must not simply be treated as unlimited additional "sets of robes." The technical acts of determining an article for use (adhiṭṭhāna) and placing it under shared ownership (vikappanā) should be learned with a qualified teacher; the English words "personal" or "spare" do not by themselves establish its canonical status.

Nissaggiya Pācittiya (NP) 1 regulates retention of extra robe-cloth beyond ten days when the relevant robe-season and kaṭhina conditions do not apply. NP 2 concerns staying apart from the three robes under defined circumstances; NP 3 concerns certain incomplete out-of-season robe-cloth held in anticipation of more cloth. The existence of a time limit must never be taught without its conditions and exceptions.

19.4 Receiving, repairing, washing, and storing robes

A monk should examine offered cloth for suitability and need, avoid pressuring supporters for luxurious items, keep robes clean and serviceable, and mend damage when practical. A care routine may include regular inspection of seams, suitable drying and storage, prudent use of detergents, and prompt replacement only when necessary. Such care practices are sensible modern applications, not individually prescribed Pāṭimokkha offenses.

Different robe-related Vinaya rules govern requests to supporters, relationships with bhikkhunīs, exchanges, and special donation arrangements. NP 4–10 should be consulted whenever these issues arise. Local color and sewing styles differ among Theravāda communities; a local costume convention should not automatically be presented as a universal Pāli Vinaya requirement.

19.5 The alms bowl — patta

The bowl is a working requisite rather than a ceremonial emblem alone. It should be kept sanitary, protected against damage, and used without contempt for the person offering food. Suitable materials and

rules of use require reference to the Vinaya Khandhakas, the Pāṭimokkha, and the relevant commentary; modern bowl materials and travel situations may require additional review.

NP 21 regulates keeping an extra alms bowl beyond ten days under the specified conditions. NP 22 concerns acquiring a replacement while the existing bowl has fewer than five mends, with a specialized forfeiture-and-reassignment procedure. It is inaccurate to reduce this rule to “never replace a bowl until it breaks”; its actual factors and procedure matter.

19.6 What counts as an allowable personal requisite?

The monastic tradition commonly recognizes functional articles such as a belt, needle, water strainer, razor, and other items appropriate to the training. This is not a universal permission for every contemporary gadget. An object should be examined in light of the applicable Vinaya rules, the intended use, the manner of acquisition, any danger or privacy implications, and whether a particular possession becomes an object of attachment.

Question	Illustrative practice	Vinaya caution
Is the object necessary?	Repair cloth rather than seek a luxury replacement	Need does not cancel a specific prohibition
Who accepted it?	Record whether a gift was to one monk or the Saṅgha	Donor intent and formal allocation can matter
Who pays or controls funds?	Use appropriately managed lay-steward arrangements	NP 18–20: money and transactions require precise analysis
Is it still useful?	Repair, share or properly transfer it	Communal property cannot simply be privately given away

19.7 Individual allocation and Saṅgha property

A monastery often contains a mixture of individually offered requisites, Saṅgha-owned communal articles, and property belonging

to a lay association or trust. The Vinaya categories and civil-law ownership categories can overlap, but they are not identical. Do not assume that the resident abbot personally owns buildings, vehicles, donated equipment, or all articles stored in a monastery.

In particular, items dedicated to the Saṅgha should be recorded, administered transparently, and disposed of only through appropriate authority. For movable goods, useful modern practice includes an inventory with donor intent, date of receipt, custodian, service condition, and authorized method of transfer. A lay legal owner or trustee may have obligations under civil law independent of canonical allocation.

19.8 Money, digital payments, and stewards

NP 18 concerns acceptance of gold or money and consent to money being deposited for oneself; NP 19 concerns transactions using money; NP 20 concerns trading. An electronic transfer, stored-value account, payment app, or debit card should not be presumed exempt solely because it is not physical cash. Conversely, a monastery's legal financial administration through lay trustees should not automatically be classified as an individual bhikkhu holding money without assessing the actual control and circumstances.

A practical safeguard is to keep the monk's requests for necessary articles separate from a lay steward's monetary decisions, preserve clear records, avoid personal account control, and consult a qualified Vinaya authority about the details of the arrangement. Legal compliance and Vinaya compliance are both necessary and address different questions.

19.9 A practical weekly care and stewardship checklist

- Inspect principal robes for damage, dampness, mold, or hygiene concerns.
- Check the alms bowl for cracks, contamination, and need for careful repair.

- Identify any new cloth or bowl requiring timely determination or another Vinaya act.
- Return or reallocate borrowed equipment with the owner's permission.
- Check that communal objects have not been treated as privately owned.
- Ask a qualified teacher where the precise rule, exception, or ritual procedure is uncertain.

19.10 Four contemporary case studies

Case A — Five expensive robes from one donor

A supporter offers five costly robes and asks the monk to keep them all. Analyze which are principal robes, whether any are additional cloth, the donor's intent, any applicable robe-season privileges, and the relevant determination, forfeiture, or sharing procedures. Mere generosity does not negate NP 1–3.

Case B — A damaged bowl before a long journey

A monk's bowl is chipped. A sponsor offers a replacement. Assess the bowl's actual condition and the factors of NP 22; do not invent a "travel exception." If safe food handling is in question, obtain competent advice while the formal Vinaya issue is resolved.

Case C — A smartphone donated to the meditation center

A smartphone is purchased by a lay trust for the shared emergency phone. Who owns it? Who controls its payment account? Does individual use produce concerns about money, privacy, attachment, and distraction? A device can be useful without thereby becoming an unrestricted individual possession.

Case D — A departing monk takes monastery equipment

A monk leaving a monastery assumes he may take a tool he has used for years. Investigate the original donation, allocation, legal title, and

authorization to transfer it. Longevity of use alone does not prove personal ownership.

19.11 Ten review questions

1. Name the three principal robes in Pāli.

2. What distinguishes a principal robe from extra robe-cloth?

3. What is the central issue under NP 1?

4. Why must the exceptions under NP 2 and NP 3 be checked?

5. What two bowl-related matters are addressed by NP 21 and NP 22?

6. Why does a monk need to distinguish donor intent from actual custody?

7. How might a device raise both monetary and nonmonetary questions?

8. Why is a lay association's legal title not identical to a Vinaya property category?

9. What records help protect communal property?

10. How does care for requisites support renunciation?

19.12 Five discussion questions

1. When does a necessary tool become an attachment?

2. How should a monastery receive expensive gifts without encouraging status competition?

3. Which safeguards best preserve financial transparency without making monks money managers?

4. How can robe traditions differ without confusing custom with universal Vinaya?

5. How can a bhikkhu balance simplicity, hygiene, climate protection, and accessibility?

19.13 Source and verification register

- Vinaya Piṭaka, Bhikkhu-vibhaṅga, Nissaggiya Pācittiya rules 1–3 (robe-cloth), 18–20 (money and exchange), 21–22 (bowls).

Compare Pāli text and traditional explanations before making individual legal determinations.

- Vinaya Piṭaka, Mahāvagga and Cullavagga Khandhakas: robe, bowl, allowable items, and Saṅgha-property provisions; exact passage alignment remains a publication-stage task.
- Majjhima Nikāya 2, Sabbāsava Sutta: wise reflection when using the four requisites.
- Ṭhānissaro Bhikkhu, The Bhikkhu Pāṭimokkha: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html
- Bhikkhu Ñāṇatusita, The Bhikkhu Pātimokkha: A Word-by-Word Translation, Buddhist Publication Society: https://bps.lk/olib/bp/bp627s_Nyanatusita_Bhikkhu-Patimokkha-Translation.pdf
- Editorial note: this chapter is an educational synthesis; precise determination, shared-ownership, forfeiture, and property procedures require verification against the Pāli Vinaya and qualified guidance.

CHAPTER 20 — ALMSFOOD, EATING DISCIPLINE, AND MINDFUL CONSUMPTION

Piṇḍapāta, Bhojana-vinaya, and Yoniso Paṭisaṅkhā | Scholarly reference section | Bhikkhu Visuddhamma

20.1 Purpose and learning outcomes

Almsfood (piṇḍapāta) is one of the four basic requisites of a bhikkhu. Its use trains moderation, gratitude, non-attachment, and wise attention to bodily needs. This chapter distinguishes requirements imposed by the Bhikkhu-vibhaṅga, allowances in the Khandhakas, traditional community practices, and present-day health recommendations. It is an educational exposition, not a substitute for case-specific Vinaya adjudication.

By the end of the chapter, readers should be able to explain the meal-time boundary, differentiate food from allowable tonics and medicine, recognize the conditions of proper receipt, use the food reflection, and discuss dietary needs without confusing customary rules with the entire Vinaya.

20.2 Canonical foundations

MN 2 (Sabbāsava Sutta) presents wise reflection on the purpose of food: food is taken not for play, intoxication, adornment, or beautification, but for sustaining the body, avoiding harm, and supporting the holy life. MN 39 (Mahā-assapura Sutta) includes moderation in eating as part of the gradual training. The Vinaya Bhikkhu-vibhaṅga, Pācittiya 31–40, is central to rules involving meals, acceptance, allowable time, and requests; Nissaggiya Pācittiya 23 concerns specified tonics. Mahāvagga VI details medicinal and food-related allowances.

20.3 The reflection on food — Pāli, English

Pāli (widely used traditional passage, corresponding to the food reflection in MN 2; verify punctuation against the selected canonical edition before typesetting):

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya; iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti.

English (editorial translation): Reflecting wisely, I use almsfood—not for amusement, intoxication, adornment, or beautification, but simply to maintain and support this body, to relieve discomfort, and to sustain the holy life. Thus I shall allay old painful feelings without producing new ones; I shall maintain myself, remain blameless, and dwell at ease.

Editorial caution: this reflection is not a declaration that all eating is an offense when motivated by pleasure. Its function is to cultivate clear intention and wise use of requisites; individual Vinaya offenses have their own elements.

20.4 The allowable eating period

Bhikkhu Pācittiya 37 prohibits eating staple or non-staple food at the "wrong time." In the Vibhaṅga, the prohibited interval extends from local solar noon until the following dawn. Noon is local solar noon, not necessarily 12:00 p.m. on the civil clock, and a daylight-saving-time adjustment does not change the solar boundary. A meal begun before noon does not make continued eating after solar noon automatically allowable.

Not every substance consumed after noon is classified as ordinary food. Certain juices, the specified seven-day tonics, and medicines are governed by distinct Vinaya provisions and restrictions; their classification must be checked rather than presumed.

20.5 Receiving food properly and respecting donors

Pācittiya 40 concerns eating food that has not been properly given, subject to specific exceptions. The traditional analysis treats a valid act of offering as involving an attentive donor, an act of giving, and an aware recipient, with particular conditions of proximity and transfer. The canonical rule and later interpretation should be consulted for detailed cases such as communal tables, self-service stations, food left unattended, and food delivered by staff.

A bhikkhu should receive offerings respectfully and never pressure a donor to give beyond the donor's ability. Where an institutional kitchen or lay steward provides meals, the community should document its accepted procedure, particularly the distinction between food for bhikkhus and food intended for other residents.

20.6 Food categories and special conditions

Category	Practical principle
Ordinary staple/non-staple food	Normally consumed in the allowable meal period; see Pc 37–38.
Juice drinks	Certain kinds are permitted at other times under Vinaya definitions; ingredients and preparation matter.
Five tonics (sattāhakālika)	Ghee, fresh butter, oil, honey, and sugar/molasses in traditional classifications; examine NP 23 and time/health requirements.
Medicines (yāvajīvika)	Items permitted for medicinal use under relevant Khandhaka conditions; not automatically ordinary snacks.
Food received on an earlier day	See Pc 38 concerning eating food formally received on a previous day; exceptions and classification matter.
Special dietary need	Seek competent medical advice and qualified Vinaya interpretation; illness allowances are rule-specific.

20.7 Moderation without neglecting health

Moderation in eating (bhojane mattaññutā) means understanding how much and what kind of nourishment supports wakefulness and training. It should not be confused with deliberately maintaining weakness or rejecting necessary care. Nutritional needs differ by age, illness, medication, activity, and climate. No monastery should portray a medical diet or treatment plan as an automatic breach of discipline; the relevant substance, rule, and allowances must be assessed precisely, with advice from qualified clinicians when necessary.

For vegetarian communities, it is important to distinguish a monastery's ethical food policy from a universal canonical requirement of bhikkhu ordination. The Vinaya's treatment of meat and its exceptions should be addressed separately and without polemical simplification. Allergens, food hygiene, safe storage, hydration, and the needs of older or ill monastics are significant contemporary responsibilities.

20.8 The mindful meal: a practical training sequence

1. Before receiving food: notice gratitude and any preferences or aversions arising.

2. During offering: be attentive, respectful, and clear about proper reception.

3. Before eating: recollect the purpose of nourishing the body for practice.

4. While eating: avoid needless haste; observe tastes and bodily sensations without indulgence or hostility.

5. At completion: consider sufficiency, reduce waste, and give thanks without making lay supporters feel obligated.

6. After the meal: reflect on whether the mind became more contented, attentive, and considerate.

20.9 Modern case studies

Case A — A meal served at 12:05 p.m.

A bhikkhu is served at 12:05 by a clock showing daylight-saving time. Is the meal too late? Investigate actual local solar noon, the time eating occurs, and the local geographical position rather than relying solely on the displayed hour. Do not resolve an offense on the clock reading alone.

Case B — A protein shake after the meal period

A lay supporter offers a commercially packaged protein shake to a tired monk in the evening. Product marketing does not determine its Vinaya classification. Evaluate ingredients, intended use, relevant medicine or tonic rules, the monk's medical condition, and qualified community guidance.

Case C — Food delivered without a face-to-face handover

A kitchen worker leaves packed meals in a communal refrigerator. The bhikkhu later takes a package. Check whether proper giving has occurred and which food-storage rules apply. Avoid claiming that the modern delivery system is automatically valid or invalid without analyzing the rule's conditions.

Case D — A monk with diabetes

A bhikkhu requires medically prescribed nourishment at particular intervals. His teacher and medical team discuss safe care. Rule-specific dispensations, substances that qualify as medicines, and alternatives should be examined without pressuring him to ignore medical advice. Institutional care policy and canonical offense determination are separate questions.

20.10 Ten review questions

1. What is the primary purpose of food reflection in MN 2?

2. How does MN 39 describe moderation in eating?

3. What defines the wrong time under Pc 37?

4. Why is civil 12:00 not always identical to local solar noon?

5. Why must food and medicinal items be classified separately?

6. Which Pācittiya concerns eating food not properly given?

7. What is the general issue addressed under Pc 38?

8. What five traditional substances are considered seven-day tonics?

9. How can meal discipline support mindfulness and gratitude?

10. Why are medical considerations and Vinaya adjudication distinct?

20.11 Five open discussion questions

1. How can food offerings remain voluntary and free from implicit pressure?

2. Should a monastery prescribe a common vegetarian menu while acknowledging legitimate Vinaya differences?

3. What conditions make a communal kitchen procedure transparent and respectful?

4. How can the teacher protect both an ill monk’s health and the integrity of training?

5. How does the contemplation of food reveal attachment and aversion in ordinary moments?

20.12 Source and verification register

Majjhima Nikāya 2, Sabbāsava Sutta, food reflection.

Majjhima Nikāya 39, Mahā-assapura Sutta, gradual training and moderation in eating.

Vinaya Piṭaka, Bhikkhu-vibhaṅga, Pācittiya 31–40 (especially 37, 38, 40).

Vinaya Piṭaka, Bhikkhu-vibhaṅga, Nissaggiya Pācittiya 23, tonics.

Vinaya Piṭaka, Mahāvagga VI, medicine and allowable substances; verify specific clauses in final critical edition.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, “Pācittiya Four: The Food Chapter”: https://www.dhammatalks.org/vinaya/bmc/Section0019.html

EDITORIAL LIMITATION: Canonical wording, commentarial exceptions, ingredient classification, and community practices require specialist review before application to real disciplinary cases.

CHAPTER 21 — MONASTIC LODGING, SOLITUDE, SHARED ACCOMMODATION, AND ENVIRONMENTAL RESPONSIBILITY

Senāsana, viveka, appicchatā, and responsible stewardship of a dwelling

21.1 Learning objectives

By the end of this chapter, the reader should be able to distinguish the canonical concept of senāsana from modern real-estate ownership; identify principal Vinaya rules affecting buildings and their use; describe appropriate care of shared lodgings; evaluate the relationship between solitude and communal obligations; and distinguish monastic discipline from applicable building, health, fire, and environmental law.

21.2 Meaning and purpose of senāsana

Senāsana refers broadly to a place for sitting and sleeping: a lodging or resting place, including a simple outdoor resting spot, a dwelling, and relevant furnishings. It belongs among the four requisites because protection from climate and disturbance supports health and the cultivation of the mind. A monastery is not primarily a monument to its donors or occupants; it is an environment for renunciation, education, shared responsibility, and awakening.

In the Mahāvagga the newly ordained monk is instructed concerning the basic supports of the renunciant life, including dwelling at the root of a tree (rukkhamūla). The Cullavagga also permits several constructed types of lodging and describes furnishings and communal arrangements (Cv VI). These permissions should not be confused with a requirement that every monk live outdoors or with unrestricted permission to construct any building.

21.3 Canonical foundations

Source	Instruction or theme	Interpretive caution
MN 2, Sabbāsava Sutta	Reflect wisely on lodging as protection from cold, heat, insects, weather, and distress	The reflection concerns necessity and practice, not luxury standards.
MN 4, Bhayabherava Sutta	Forest solitude demands ethical preparation, courage, and collectedness	Fearful solitude is not an automatic sign of advancement.
AN 4.28, Ariyavaṃsa Sutta	Contentment with lodging, without improper seeking or self-praise	The fourth noble tradition concerns delight in abandoning and developing, not a fourth material requisite.
Mahāvagga I.30	A simple tree-root dwelling is described among fundamental supports	Consider setting, climate, health, and legitimate exceptions.
Cullavagga VI	Permissions concerning dwellings, furnishings, and communal lodging	Exact clauses and variant readings need edition-specific collation.
Saṅghādisesa 6–7	Rules concerning construction of certain dwellings and Saṅgha approval	Detailed measurements, ownership, and building conditions differ between the rules.

21.4 Simple lodging and renunciation

The ethical test of accommodation is not whether it looks austere, but whether it serves legitimate needs without increasing conceit, attachment, dependence, or conflict. Suitable accommodation may be modest and comfortable enough to sustain training. Deprivation and exposure should not be glorified as inherently superior, particularly for sick, elderly, or disabled practitioners.

The training of contentment is active: when lodging is offered, the bhikkhu receives it gratefully without demanding unnecessary upgrades; when lodging is uncomfortable, he assesses it without

indulgence or aversion while ensuring that genuine safety and health needs are addressed. Contentment never removes the duty to prevent foreseeable harm.

21.5 Construction, renovation, and site approval

Two Saṅghādisesa rules concern specified building works (Sg 6–7). The formal conditions—including whether a dwelling is intended for oneself, the source of materials, size and site restrictions, and relevant Saṅgha designation—must be reviewed rule by rule. A monastery should therefore avoid issuing categorical judgments such as "all monk-built huts are forbidden" or "all donated buildings are exempt."

Before building or modifying a kuti, hall, toilet, kitchen, or shelter, designated lay trustees and qualified professionals should assess land title, zoning, planning consent, building permits, structural safety, sanitation, disability access, fire protection, environmental obligations, and insurance under the relevant jurisdiction. Such secular requirements are separate from, and may operate in addition to, Vinaya discipline.

A monastic teacher can assess spiritual suitability and relevant Vinaya concerns. A licensed architect, builder, engineer, and local authority must assess their respective legal and technical requirements. No Vinaya passage should be presented as replacing those approvals.

21.6 Allocation and use of communal quarters

The use of common bedrooms, kutis, kitchens, verandas, meditation halls, and visitor facilities should follow transparent allocation procedures. Seniority may matter in traditional etiquette, but it should not be used to defeat reasonable safeguarding, disability accommodations, infection-control measures, or a lawful property arrangement. No monk should privately transfer, sell, or substantially alter communal property without proper authority.

A written community policy should specify who assigns rooms; the distinction between guest and resident permissions; where valuables

and communal keys are kept; reporting of damage; cleaning schedules; quiet hours; visitor procedures; and the process for disputes. Where formal Vinaya allocation or Saṅgha ownership is implicated, its precise canonical procedure should also be examined.

21.7 Privacy, safeguarding, and suitable boundaries

Solitude is not secrecy. A kuti offers space for meditation, study, rest, and modest personal privacy; it must not become an unaccountable venue for coercion, exploitation, or the concealment of misconduct. Policies should regulate private meetings, interactions with minors and vulnerable adults, overnight guests, supervision, and reporting routes.

Where a safety concern arises, protection of persons, preservation of evidence, prompt referral to appropriate authorities, and lawful reporting are distinct from canonical adjudication of an alleged monastic offense. The latter cannot substitute for criminal, child-protection, or employment processes.

21.8 Hygiene, sanitation, health, and fire safety

Keep water safe and sanitary, wash shared surfaces, manage pests, dispose of waste responsibly, and ensure access to toilets and bathing facilities. Clean kitchens, bedding, first-aid resources, and safe ventilation support health and reduce communal conflict. Include accessible arrangements for practitioners who need them.

Conduct periodic inspections of smoke alarms, electricity and heating, escape routes, vegetation hazards, and emergency supplies. Remote monasteries require particular attention to bushfire or wildfire exposure, flood access, water storage, severe weather, emergency communication, and evacuation transport. These measures are contemporary professional and civic duties, not clauses claimed to be stated in the ancient Vinaya.

21.9 Forest solitude and mental training

In MN 4, the Buddha acknowledges that remote forest lodgings can be difficult for an untrained mind. He relates steadiness in solitude to purified conduct, wholesome mental qualities, mindfulness, and concentration. Solitude is thus an opportunity for investigation, not a test of fearlessness by reckless exposure.

A practical graduated program can begin with short supervised periods of silent residence, advance to longer retreats when the teacher considers the practitioner ready, and retain regular welfare checks and reliable emergency contact. A monk should report serious anxiety, disorientation, illness, or unsafe conditions rather than interpreting them automatically as spiritual failure.

21.10 Protecting land, plants, animals, and water

Living gently on land supports non-harming (avihiṃsā) and gratitude toward donors and neighbors. Relevant Vinaya issues include damage to growing plants (Pc 11), certain activities involving water and living beings, and care for communal land. The precise offense conditions depend on the object, action, knowledge, intention, and stipulated exceptions; environmental ethics should not be disguised as a quotation of an ancient blanket prohibition.

Contemporary good practice includes protecting native habitat, reducing light and sound pollution, managing water use and wastewater, composting appropriately, minimizing plastics, and avoiding pesticide use when safer alternatives exist. Local ecological advice is required where invasive species, animal welfare, or fire-risk vegetation management creates competing responsibilities.

21.11 Daily lodging checklist

Time	Practice	Training intention
Morning	Air the room; check drinking water; put belongings in order	Care without possessiveness
Before leaving	Check candles, power, doors, and hazards	Responsibility and non-harming
Weekly	Clean shared spaces; inspect bedding and waste	Communal harmony
Monthly	Report repairs; inspect exits and fire equipment	Forethought and safety
Seasonally	Review weather risks, water supplies, and environmental impacts	Stewardship and preparedness

21.12 Contemporary case studies

Case A — A donated private kuti

A donor offers to fund a private meditation hut for a particular monk. The community should examine donor intentions, the legal landowner, whether construction falls within the relevant Vinaya rules, long-term allocation and maintenance, and whether the agreement creates inappropriate personal ownership or privilege. The monk should not sign or promise a property arrangement beyond his authority.

Case B — A novice living alone in remote forest

A recently ordained monk wants to reside by himself without an experienced teacher or emergency transport. MN 4 supports careful training rather than a romanticized assumption that maximum isolation is automatically best. The community should assess dependence obligations, experience, health, communication, hazards, and a graduated placement.

Case C — Flooding near the meditation hall

Rainwater enters a meditation facility and damages wiring. Residents wish to continue chanting inside because relocation is inconvenient. Proper conduct requires immediate hazard isolation, professional

electrical inspection, protection of residents, and lawful repair. The wish to preserve a religious schedule does not override emergency safety.

Case D — Disputed use of a common guestroom

Two monks disagree over a guestroom reserved for a seriously ill visitor. The Saṅgha should distinguish any applicable formal lodging procedures from reasonable accommodations, listen fairly to those affected, and agree on a transparent, documented decision. Seniority should not be used as a pretext for intimidation.

21.13 Ten review questions

1. What is the broad meaning of senāsana?

2. Why is a tree-root dwelling mentioned in the early ordination framework?

3. How does MN 2 frame the wise use of lodging?

4. What is the special significance of MN 4 for forest practitioners?

5. Which two Saṅghādisesa rules require attention in certain construction projects?

6. Why must planning permission and Vinaya legality be assessed separately?

7. How can a monastery distinguish individual use from communal ownership?

8. What safeguards are necessary when monks work with minors or vulnerable visitors?

9. Why should illness and disability influence room allocation?

10. How is ecological responsibility related to, yet distinct from, specific Vinaya offenses?

21.14 Five open discussion questions

1. When does simplicity become harmful deprivation rather than genuine contentment?

2. How should a monastery balance solitude with safeguarding and emergency checks?

3. What is the proper relationship between a donor’s wishes and Saṅgha decision-making?

4. How should forest monasteries resolve tensions between vegetation protection and wildfire prevention?

5. Can a modern monastery offer safe accessible accommodation without abandoning renunciation?

21.15 Source and verification register

MN 2, Sabbāsava Sutta: wise use of lodging and the other requisites.

MN 4, Bhayabherava Sutta: purification of conduct and the challenge of solitude.

AN 4.28, Ariyavaṃsa Sutta: contentment with lodging and cultivation of wholesome qualities.

Vinaya Piṭaka, Mahāvagga I.30: basic supports of the newly ordained bhikkhu.

Vinaya Piṭaka, Cullavagga VI: lodging permissions, furnishings and related governance.

Bhikkhu-vibhaṅga, Saṅghādisesa 6–7: certain constructions and site requirements.

Bhikkhu-vibhaṅga, Pācittiya 11: damage to living plants.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, Chapter 6, Lodgings: https://www.dhammatalks.org/vinaya/bmc/Section0045.html

MN 4 source: https://www.dhammatalks.org/suttas/MN/MN4.html

AN 4.28 source: https://suttacentral.net/an4.28/en/sujato

CHAPTER 22 — MEDICINE, ILLNESS, HYGIENE, AND COMPASSIONATE CARE

Pāli focus: gilāna (the sick), gilānupaṭṭhāna (care of the sick), bhesajja (medicine), karuṇā (compassion), and appamāda (heedfulness).

22.1 Learning objectives

By the end of this chapter, a bhikkhu should be able to explain the duty to care for sick monastics; distinguish canonical medicine categories from medical advice; organize safe care without compromising dignity; recognize when professional assessment is needed; and distinguish monastic spiritual practice from civil-law and clinical obligations.

22.2 The Buddha and the neglected sick monk: canonical basis

Mahāvagga VIII.26 records the Buddha and Ānanda finding a monk suffering from dysentery who had been left without proper care. They washed and assisted him. The Buddha then addressed the community about its duty of mutual care. This is a foundational Vinaya narrative, not simply an inspirational anecdote. Monastics must not use a member's lack of usefulness to others as a reason to neglect illness.

Pāli (Mahāvagga VIII.26.3): "Yo bhikkhave maṃ upaṭṭhaheyya, so gilānaṃ upaṭṭhaheyya."

English (working translation): "Monks, one who would attend to me should attend to the sick."

The Mahāvagga further assigns caring responsibilities across preceptor–student and teacher–pupil relationships, and discusses how care is organized when those people are unavailable. The underlying principle is practical compassion supported by shared responsibility.

22.3 Ethical duties of a caregiver

Care should be attentive, non-discriminatory, practical, and respectful. Before helping, ask what the patient needs and can consent to, unless

an immediate emergency makes consultation impossible. Protect bodily privacy during washing, toileting, dressing, and medical procedures. Avoid public disclosure of medical details. Make arrangements for adequate food, fluid, safe lodging, and qualified medical assistance. Chanting and meditation can support care but must never delay urgent treatment.

A monastery should distinguish the obligation of mutual compassion from the competence needed for clinical interventions. A bhikkhu may offer presence, comfort, and help arranging treatment; he should not represent himself as medically qualified unless he is actually licensed or otherwise legally authorized.

22.4 Traditional categories of medicinal requisites

The Vinaya addresses substances with differing permissible storage and consumption conditions. The classification of particular modern products—including mixtures, extracts, nutritional supplements, and prescription medicines—requires case-by-case analysis rather than a blanket conclusion.

Category	Core principle	Practical caution
Ordinary food	Generally subject to the allowable eating period and rules of proper receipt.	Do not label food “medicine” merely to avoid meal-time limits.
Allowable drinks	Certain preparations have special permissions and restrictions.	Ingredients and method of preparation matter.
Five tonics (pañca bhesajjāni)	Ghee, butter, oil, honey, and sugar/molasses; subject to the specific seven-day retention rule for qualifying tonics.	Check acceptance time, ingredients, mixtures, and exact retention conditions.
Medicines permitted for longer retention	Some medicinal substances are permitted for medically appropriate use beyond ordinary food-time limits.	Do not assume all commercially sold supplements fall into this class.

For Nissaggiya Pācittiya 23, the seven-day storage limit applies to the five regulated tonics; the full offense and remedies depend on the rule's actual conditions. Relevant medicinal permissions are also discussed in Mahāvagga VI. Modern clinical necessities must be assessed with both medical and Vinaya expertise.

22.5 Illness, eating times, and exceptions

The Vinaya contains specific permissions for sick monks; however, no single general "illness exception" removes every restriction. A preceptor or Vinaya adviser should examine the precise rule at issue and the health condition. Medical treatment decisions should be made with qualified clinicians. When religious observance threatens life or health, urgently arrange care and investigate lawful, clinically sound options; do not issue a speculative disciplinary ruling.

22.6 Hygiene, infection control, and dignity

Clean hands, safe drinking water, sanitized shared surfaces, and appropriate disposal of biological waste are essential responsibilities in communal residences. If illness may be contagious, seek current public-health guidance for masking, isolation, ventilation, testing, and clinical review. Provide an accessible bathroom and a safe way to call for help. A monk experiencing severe diarrhea, dehydration, breathlessness, sudden weakness, confusion, heavy bleeding, or severe chest pain needs immediate medical assessment; urgent symptoms should not be managed by chanting alone.

Illness must not be treated as proof of bad kamma. Buddhist teachings on kamma are complex, and an individual's specific diagnosis must not be attributed to a definite past action without evidence. Such claims can intensify fear, shame, or neglect.

22.7 The qualities of a good caregiver

The canonical discussion of sick care in Vinaya and discourses encourages competence as well as compassion: a caregiver should know what is beneficial or harmful, provide treatment responsibly, act

out of care rather than reward-seeking, and be able to respond to bodily and emotional distress. These principles should be applied alongside current standards of nursing, consent, safeguarding, and infection prevention.

22.8 Supporting older monks and chronic illness

Older monastics may need medication reminders, specialist appointments, mobility aids, nutritional adjustments, help with hearing or sight, and private assistance with bathing or toileting. A suitable care plan should name a responsible coordinator, the patient's chosen clinical contacts, arrangements for emergency transport, and an accessible means of alerting others. Guardianship and decision-making capacity are legal and medical matters; seniority does not automatically give a preceptor authority to override a patient's rights.

22.9 Chanting and mental cultivation in illness

Relevant texts include the Girimānanda Sutta (AN 10.60), on ten perceptions; the Bojjhaṅga discourses (SN 46.14–16), on factors of awakening; and teachings on mindfulness of breathing and impermanence. Read or chant gently, with the patient's consent, keeping selections brief when the person is tired, in pain, or unable to concentrate. Avoid promises of cure. Chapter 44 of this manual will provide practical Pāli–English bedside chanting orders.

22.10 Near death and end-of-life care

When a monk is nearing death, the community should provide calm companionship, access to appropriate palliative care, and opportunity for personal spiritual preferences. Speak honestly without coercion. Recollection of the Triple Gem, mettā, and impermanence may be helpful if requested, but not every person wishes to hear lengthy recitations. Decisions about resuscitation, sedation, advance directives, and organ donation require careful respect for the individual's wishes and applicable law. Further chanting procedures belong in Chapter 45.

22.11 Monastic property after death: a distinct Vinaya question

Mahāvagga VIII.27 discusses the belongings of a deceased monk and contains provisions for the Saṅgha's disposition of robes and bowl, including recognition of those who attended the sick. The passage must not be treated as permission for a caregiver to seize belongings personally. Before transferring property, establish whether it was individually held, communal, loaned, or legally registered to another owner; seek valid Saṅgha action where required and follow civil law.

22.12 Four applied case studies

Case A — A monk with severe dehydration. A newly ordained bhikkhu suggests chanting until dawn before seeking help. Correct response: obtain urgent clinical evaluation immediately while offering reassurance or brief chanting only if it does not delay care. Discussion: what duties outrank a planned ceremony?

Case B — Medication after noon. A monk is prescribed a medicine that should be taken with food after midday. Correct response: do not alter medication without a clinician; obtain informed medical advice and a rule-specific Vinaya consultation concerning the medicinal substance and relevant exceptions. Discussion: why are food and medicines not interchangeable legal categories?

Case C — Public fundraising. The monastery publishes a sick monk's diagnosis and photograph without consent. Correct response: protect confidentiality, remove unauthorized disclosures, and conduct fundraising transparently through authorized stewards. Discussion: what is the difference between compassionate fundraising and exploitation?

Case D — A dying elder. A family member requests continuous loud chanting, but the patient asks for quiet. Correct response: respect the patient's wishes and comfort, coordinate with the clinical team, and offer shorter or silent support. Discussion: whose preference governs bedside rituals?

22.13 Practical caregiver checklist

□ Confirm immediate safety and arrange professional care when needed.

□ Ask permission, respect privacy, and document necessary consent.

□ Check drinking water, nutrition, prescribed medicines, and mobility needs.

□ Establish a named contact and an emergency escalation plan.

□ Use infection prevention and safe handling of bodily waste.

□ Separate bedside spiritual support from medical treatment.

□ Verify exact Vinaya rules before advising on special medicines or storage.

□ Review the care plan regularly and avoid leaving a dependent patient unattended.

22.14 Ten review questions

1. What event is reported in Mahāvagga VIII.26?

2. How does compassionate care relate to communal Vinaya responsibility?

3. What are the five traditional tonics?

4. Why should modern mixtures be classified carefully?

5. Why is chanting not an alternative to emergency medical treatment?

6. What is the practical significance of informed consent?

7. Why should a monk’s diagnosis ordinarily remain confidential?

8. How should the community approach prescribed medicines after noon?

9. What is taught about the deceased monk’s belongings in Mahāvagga VIII.27?

10. Which texts can support spiritual reflection during illness?

22.15 Five open discussion questions

1. How can a remote forest monastery maintain both solitude and timely access to emergency care?

2. What is an ethically defensible balance between traditional austerity and disability accommodation?

3. How should the Saṅgha respond when a lay supporter urges unproven treatment on an ill monk?

4. What institutional safeguards prevent neglect of elderly or unpopular community members?

5. How should modern medical decision-making and Vinaya consultation cooperate without confusing their authorities?

22.16 Canonical and scholarly references

Vinaya Piṭaka, Mahāvagga VIII.26 (gilānavatthukathā), care of the sick: https://www.dhammatalks.org/vinaya/Mv/MvVIII.html

Vinaya Piṭaka, Mahāvagga VIII.27, property after a monk's death: https://www.dhammatalks.org/vinaya/Mv/MvVIII.html

Vinaya Piṭaka, Mahāvagga VI, medicines and medical permissions.

Bhikkhu-vibhaṅga, Nissaggiya Pācittiya 23, retention of five tonics.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, "Medicine": https://www.dhammatalks.org/vinaya/bmc/Section0044.html

Aṅguttara Nikāya 10.60, Girimānanda Sutta; Saṃyutta Nikāya 46.14–16, bojjhaṅga discourses.

Samantapāsādikā on Mahāvagga VIII.26: consult the Pāli text and editorial apparatus before citing a precise commentarial claim.

EDITORIAL NOTE — This is a study chapter. It does not replace medical or legal advice, nor does it provide a final Vinaya ruling on individual pharmaceuticals, procedures, or disciplinary disputes. Exact Pāli quotations and commentarial variants require final collation before publication.

CHAPTER 23 — THE DAILY ROUTINE OF A BHIKKHU

Discipline, Mindfulness, Work, and Community Responsibilities | Dinacariyā, appamāda, sati-sampajañña

23.1 Learning objectives

The reader should be able to distinguish canonical training principles from local timetables, plan an orderly day around Vinaya discipline and mental development, undertake necessary community work without sacrificing solitude, and adapt practice responsibly to illness, age, climate, and institutional needs.

23.2 Canonical foundations: the whole day as training

MN 39 (Mahāassapurasutta) places restraint of the faculties, moderation in eating, wakefulness, and clear comprehension at the heart of monastic training. It explicitly applies mindfulness to walking, looking, bending, carrying robes and bowl, eating, attending to bodily needs, speaking, and keeping silent. It also describes walking and sitting practice in the day and first and last watches of the night. These are descriptions of rigorous training, not a requirement that every monastery adopt an identical civil-clock timetable.

In SN 35.239, sense restraint, moderate eating, and dedication to wakefulness are presented as mutually supportive qualities. In Mahāvagga II.20, preparation for the Uposatha includes sweeping the assembly hall and arranging seats: necessary work can be a genuine part of communal discipline, although ordinary tasks do not replace meditation.

23.3 The five daily domains

Personal practice: Seated and walking meditation, recollection of the Dhamma, and investigation of bodily and mental processes.

Vinaya discipline: Proper robes, care of the bowl, timely eating, modest speech, reverence, and appropriate interactions.

Study and recitation: Pāli reading, study of the rules, chanting that is understood rather than merely repeated.

Service and stewardship: Cleaning, supporting sick monks, caring for facilities, and protecting shared requisites.

Rest and health: Sufficient sleep, hydration, exercise compatible with monastic discipline, medicine, and timely clinical assistance.

23.4 Sample forest-monastery timetable (illustrative, not a canonical rule)

Time	Activity
04:30–05:00	Rise, wash, brief recollection and chanting
05:00–06:30	Seated and walking meditation
06:30–08:00	Monastery chores; preparations for almsround
08:00–10:30	Almsround, food reception, meal reflection and meal
10:30–12:00	Clean-up, study and essential duties
12:00–14:00	Rest appropriate to health; quiet study
14:00–16:30	Meditation, mindful walking, individual instruction
16:30–18:00	Maintenance, hygiene and community responsibilities
18:00–20:00	Evening chanting, meditation and Dhamma discussion
20:00 onward	Quiet reflection and sufficient sleep

The meal must conform to the Vinaya rules on the allowable period, and actual local solar noon should be checked rather than relying only on a fixed clock. The example is deliberately adjustable, especially for monks requiring more rest.

23.5 Sample community meditation-centre timetable

Time	Activity
05:00–07:00	Private meditation and morning recollections
07:00–09:30	Requisite preparation, cleaning, guest or lay support
09:30–11:30	Main meal, donor contact and mindful clean-up
11:30–14:00	Study, rest and administration as necessary
14:00–16:00	Teaching or supervised meditation (on designated days)
16:00–18:00	Seclusion, walking meditation, preparation for evening practice
18:00–20:00	Chanting, group meditation, closing duties

A public programme should never consume the entire schedule. Rotating hospitality assignments, limited appointment times, and protected silent periods reduce the risk of turning a monastery into an event venue.

23.6 Pāli reflection: mindfulness and clear comprehension

Satisampajaññena samannāgatā bhavissāma. — MN 39 (excerpt).

English (working translation): “We will be endowed with mindfulness and clear comprehension.”

This brief passage is an excerpt, not a complete chant. When used in a ceremony or recitation, label the source and the extent of the selected text.

23.7 Daily chanting integrated into practice

Suggested morning sequence: homage to the Buddha, recollection of Buddha–Dhamma–Saṅgha, refuge formula, a short metta reflection, and silent meditation. Suggested evening sequence: a selected sutta or paritta, reflection on the day’s conduct, aspiration to correct mistakes, and meditation. Chapter 41 gives the texts and translations; Chapters

42–50 will provide context-specific chanting for lay offerings, illness, end of life, and funerals. Chanting is an opportunity for understanding and recollection, not a substitute for the Vinaya or meditative cultivation.

23.8 Practical boundaries and contemporary issues

Technology: schedule limited periods for necessary communications and teaching, with safeguards around privacy and donations. Work: give priority to sickness, emergencies, and essential common duties; distribute recurring tasks fairly. Visitors: provide clear visiting hours, avoid private situations raising safeguarding concerns, and respect those practicing in silence. Public health: adapt group activities and obtain medical support when needed. Travel: maintain appropriate observance, especially food times and applicable residence obligations.

23.9 Case studies

Case A — A fully booked meditation centre

A bhikkhu spends six hours daily answering messages and has lost his own meditation periods. The community delegates reception duties, sets office hours and protects non-negotiable practice blocks. This is a proposed management response, not a canonical schedule.

Case B — The elderly monk

An elderly monk cannot rise at 04:30 because of medication and poor sleep. His rest and medical needs are accommodated without treating reduced waking hours as a moral failure.

Case C — Work versus meditation

A junior bhikkhu is assigned extensive cleaning every day while seniors are never assigned maintenance. The preceptor reviews fairness and the Vinaya protocols of shared responsibilities; mindful work is not a justification for exploitation.

Case D — A late donor visit

Guests arrive near noon expecting a prolonged blessing before the meal. The receiving monks organize the meal within the allowable period, then arrange a suitable blessing or discussion afterward.

23.10 Ten review questions

1. What does MN 39 say about clear comprehension in ordinary activities?

2. Why is no single civil-clock schedule mandatory for all monasteries?

3. How do meditation and monastery work support each other?

4. What is the difference between chanting and direct mental training?

5. Why must food schedules be adjusted to the Vinaya allowable period?

6. What can a monastery do to prevent excessive digital administration?

7. How should age and illness affect a personal training routine?

8. What does Mahāvagga II.20 teach about preparation for communal observances?

9. What practical steps protect periods of solitude?

10. How should a bhikkhu evaluate whether today's routine reduces greed, hatred, and delusion?

23.11 Five discussion questions

1. Can communal service become avoidance of meditation? How can this be recognized?

2. Which elements of a forest monastery schedule are transferable to urban centres?

3. How can a community prevent a strict timetable from becoming a cause of pride or blame?

4. Which duties should be postponed when a fellow monk is seriously ill?

5. How might a bhikkhu measure gradual development without reducing spiritual life to productivity?

23.12 Summary and source verification

A useful routine is disciplined without being mechanical. The purpose is not to fill every hour but to strengthen sīla, samādhi, paññā, heedfulness, and compassionate responsibility. The illustrative schedules are modern editorial models and are not prescribed by the Buddha.

Principal primary sources: MN 39, Mahāassapurasutta (mindfulness, vigilance, food moderation); SN 35.239, Rathopamasutta (sense restraint, eating, wakefulness); Vinaya Mahāvagga II.20 (preliminary community duties). Secondary reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, “Protocols.”

Source URLs: https://suttacentral.net/mn39/en/sujato ;
https://suttacentral.net/sn35.239/en/bodhi ;
https://www.dhammatalks.org/vinaya/Mv/MvII.html ;
https://www.dhammatalks.org/vinaya/bmc/Section0048.html

Editorial status: Working chapter. Verify any Pāli recitation excerpt against the selected critical edition before final typesetting.

CHAPTER 24 — MINDFULNESS, SENSE RESTRAINT, AND THE FOUNDATIONS OF MEDITATION

Satipaṭṭhāna, indriya-saṃvara, sati, sampajañña, and contemplative training

24.1 Learning objectives

At the completion of this chapter, a bhikkhu should be able to distinguish ethical restraint from the contemplative training of attention; describe the six sense faculties; identify the four establishments of mindfulness; explain the relationship between ardency, mindfulness, and clear comprehension; and apply these teachings to everyday monastic situations without misrepresenting proposed educational exercises as canonical regulations.

24.2 The canonical foundation

MN 10 (Satipaṭṭhāna Sutta) gives four fields of mindful contemplation: body (kāya), feelings (vedanā), mind (citta), and phenomena or principles (dhammā). Its recurrent formula presents a bhikkhu as ardent (ātāpī), clearly comprehending (sampajāno), and mindful (satimā), having put aside covetousness and distress with respect to the world. DN 22 offers a closely related, longer presentation. See MN 10, opening formula; DN 22, parallel formula. Different modern translations interpret the scope of the fourth field and the expression ekāyano maggo differently; the manual must preserve these translation choices as alternatives rather than silently collapsing them.

Pāli: Ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

English rendering (editorial): Ardent, clearly comprehending, and mindful, having set aside covetousness and distress concerning the world.

This short excerpt appears in the full satipaṭṭhāna formula, not as an independent ordinance. Its contextual meaning must be read alongside the four contemplations.

24.3 Mindfulness is not merely noticing

Sati encompasses the ability to remember and maintain an appropriate object or frame of reference. In monastic practice it operates with wise attention (yoniso manasikāra), clear comprehension, and an intention to understand and abandon unwholesome conditions. Merely registering pleasant and unpleasant experiences without examining grasping does not exhaust the training described in MN 10.

Sampajañña is often rendered as clear comprehension or situational awareness. It helps a bhikkhu understand what he is doing, why it is appropriate, and how it affects training. Ātāpa designates energetic diligence rather than self-punishment. A sustainable routine respects illness, aging, and the need for rest.

24.4 The six sense faculties and restraint (indriya-saṃvara)

The six faculties are eye, ear, nose, tongue, body, and mind; corresponding objects are forms, sounds, smells, tastes, tangibles, and mental objects. Restraint does not require blindness to the world. Its concern is the way grasping, aversion, or proliferation develops following sensory contact. MN 39 places guarding the sense doors within the gradual training. SN 35.95 describes training with regard to what is seen, heard, sensed, and cognized.

Faculty	Example in monastic life	Training question
Eye	Seeing attractive or disturbing images	Am I adding desire, fear, or judgment?
Ear	Hearing praise, criticism, or argument	Can I hear without retaliating?
Nose	Noticing a pleasant or unpleasant smell	Can I know preference without following it?
Tongue	Eating offered food	Is craving directing the next mouthful?
Body	Discomfort during sitting or work	Is there pain needing care, or reactive resistance?
Mind	Remembering an insult or anticipating praise	Can this thought be known without identification?

The examples are interpretive teaching aids, not independent rules of the Pāṭimokkha. Strong pain and medical warning signs call for appropriate medical assessment rather than forced endurance.

24.5 Four establishments of mindfulness

Pāli	English	Examples
Kāyānupassanā	Contemplation of body	Breathing, posture, movement, bodily elements
Vedanānupassanā	Contemplation of feeling tone	Pleasant, painful, neither-painful-nor-pleasant
Cittānupassanā	Contemplation of mind	Mind with or without greed, aversion, distraction
Dhammānupassanā	Contemplation of phenomena / principles	Hindrances, aggregates, sense bases, awakening factors, Four Noble Truths

The four fields should not be understood as four competing techniques. They offer complementary ways to recognize the body-mind process, conditionality, arising and passing, and non-clinging. The precise sections taught to beginners should be chosen with regard to readiness and appropriate guidance.

24.6 Walking, eating, speaking, and working

Walking: establish awareness of the intention to move, actual bodily movements, and reactions to sound or contact. Eating: recollect the purpose of almsfood and notice taste, satisfaction, and craving. Speaking: check truthfulness, timing, kindness, and whether the mind seeks approval. Working: understand the bodily task and watch for impatience or pride. Resting: notice fatigue without confusing reasonable recuperation with negligence.

These applications combine the implications of MN 10, MN 39, and the broader monastic training. The proposed wording of instructions is editorial; it is not represented as a verbatim translation of a sutta.

24.7 Applied practice: a twenty-minute introductory sequence

Minutes 0–3: settle posture without strain and recollect the purpose of practice. Minutes 3–8: attend to breathing as it occurs naturally, recognizing in-breath and out-breath. Minutes 8–13: know bodily sensations and feeling tone without following every reaction. Minutes 13–17: identify mind states such as restlessness, aversion, or calm without claiming that the observation itself proves a spiritual attainment. Minutes 17–20: review arising, passing, and the wish to grasp; dedicate the intention to continued ethical training.

This timed sequence is a modern teaching suggestion. MN 10 does not prescribe this twenty-minute order. It should be adapted by qualified teachers, especially for persons with distressing meditation experiences or significant health limitations.

24.8 Case studies

CASE 1 — Criticism after a Dhamma talk. A lay visitor complains publicly that a monk’s teaching was unclear. He notices heat in the body and an urge to defend himself. He can identify unpleasant feeling, aversion, and the desire for status, verify any factual issue, and respond respectfully rather than equating silence with wisdom.

CASE 2 — A phone notification during meditation. A monk responsible for emergencies hears a notification. Restraint does not require ignoring genuine emergencies; it requires a proportionate, prearranged protocol for distinguishing urgent messages from habitual checking.

CASE 3 — Pain during walking meditation. A monk sees pain as an opportunity for contemplation but recognizes that worsening symptoms may require stopping and seeking care. Mindfulness is not medical neglect.

CASE 4 — Praise from donors. After receiving generous gifts, a monk notices pleasure and a wish to be regarded as a special teacher. The practice is to discern the mental movement, safeguard truthful speech, and preserve the Vinaya distinctions governing gifts and personal requisites.

24.9 Common misunderstandings

Misunderstanding 1: mindfulness is a blank, thought-free state. Correction: the canonical practices involve discernment, ethical effort, and appropriate remembering. Misunderstanding 2: sense restraint means suppressing all perception. Correction: it concerns unwise grasping at sense experiences. Misunderstanding 3: a calm state proves insight. Correction: calm and liberating understanding should not be conflated. Misunderstanding 4: meditation makes Vinaya dispensable. Correction: discipline and contemplative development support each other.

24.10 Ten review questions

1. Identify the four satipaṭṭhānas in Pāli and English.
2. What is the distinction between sati and sampajañña?
3. What does ātāpī imply in the satipaṭṭhāna formula?
4. Name the six sense faculties and their objects.
5. Why is sense restraint not the same as sensory suppression?
6. Explain the relevance of MN 39 to gradual monastic training.
7. How can a bhikkhu observe pleasant feeling while eating?

8. What should a monk consider when meditation pain increases?

9. Why does technological restraint require attention to legitimate duties?

10. What difference exists between a teaching exercise and a canonical ordinance?

24.11 Five open discussion questions

1. How can a monastery make mindfulness central without turning it into a competition?

2. When might silence be wise, and when is careful speech an ethical responsibility?

3. How can a bhikkhu distinguish genuine sense restraint from fear or avoidance?

4. Which practical forms of clear comprehension are most neglected in communal work?

5. How can meditation teachers evaluate a student's progress without making unsupported attainment claims?

24.12 Summary and scholarly reference register

Mindfulness is a disciplined form of recollective attention supported by effort and clear comprehension. Sense restraint protects the mind from unskillful involvement in sensory contact; satipaṭṭhāna directs investigation toward body, feeling, mind, and phenomena. Neither replaces the Vinaya. For a bhikkhu, meditation and conduct are mutually sustaining aspects of training.

Primary: MN 10, Satipaṭṭhāna Sutta (https://suttacentral.net/mn10/en/sujato); MN 39, Mahāassapura Sutta (https://suttacentral.net/mn39/en/sujato); SN 35.95, Mālunkyaputta Sutta (https://suttacentral.net/sn35.95/en/sujato); DN 22, Mahāsatipaṭṭhāna Sutta (https://suttacentral.net/dn22/en/sujato).

Editorial note: Pāli phrases and reference numbering should be collated against the chosen canonical edition in the final critical review; translations herein are identified as editorial when not quoted

from a named translation. Commentarial exegesis on ekāyana, sati, and sampajañña is to be added with exact edition and location, rather than asserted without a verifiable citation.

CHAPTER 25 — ĀNĀPĀNASATI: THE SIXTEEN STEPS OF MINDFULNESS OF BREATHING

Pāli: Ānāpānassati • Primary text: Majjhima Nikāya 118

25.1 Aim and canonical orientation

MN 118 teaches that mindfulness of breathing, when developed and cultivated, fulfills the four establishments of mindfulness; these in turn fulfill the seven awakening factors, which fulfill knowledge and liberation. This is a developmental relationship described in the discourse, not a claim that a single breathing session mechanically produces awakening. The practice is not breath control for its own sake. Awareness observes breathing and related bodily, affective, mental, and insight processes.

25.2 Preparing the practice

The canonical setting describes a monastic who goes to a forest, the root of a tree, or an empty dwelling, sits upright, and establishes mindfulness. A contemporary practitioner can select a safe, quiet place, adopt a stable posture compatible with health and disability, and breathe naturally. Forced breathing, prolonged breath holding, or striving to manufacture unusual sensations are not required. A preceptor or experienced meditation teacher should tailor instruction to the practitioner.

25.3 The four tetrads and sixteen training steps

I. Contemplation of the body (kāyānupassanā)

Step	English — interpretive rendering
1	Recognizing a long in-breath and out-breath
2	Recognizing a short in-breath and out-breath
3	Training to experience the whole body / whole breath-body
4	Training to calm bodily fabrication

Each step applies to both in-breathing and out-breathing. The English summaries above are study glosses, not a claimed word-for-word translation of the full Pāli passage.

II. Contemplation of feelings (vedanānupassanā)

Step	English — interpretive rendering
5	Training to experience rapture (pīti)
6	Training to experience pleasure (sukha)
7	Training to experience mental fabrication (cittasaṅkhāra)
8	Training to calm mental fabrication

Each step applies to both in-breathing and out-breathing. The English summaries above are study glosses, not a claimed word-for-word translation of the full Pāli passage.

III. Contemplation of mind (cittānupassanā)

Step	English — interpretive rendering
9	Training to experience the mind
10	Training to gladden the mind
11	Training to concentrate the mind
12	Training to release the mind

Each step applies to both in-breathing and out-breathing. The English summaries above are study glosses, not a claimed word-for-word translation of the full Pāli passage.

IV. Contemplation of principles (dhammānupassanā)

Step	English — interpretive rendering
13	Training to contemplate impermanence (anicca)
14	Training to contemplate fading of passion (virāga)
15	Training to contemplate cessation (nirodha)
16	Training to contemplate relinquishment (paṭinissagga)

Each step applies to both in-breathing and out-breathing. The English summaries above are study glosses, not a claimed word-for-word translation of the full Pāli passage.

25.4 Pāli sample and interpretive precision

Dīghaṃ vā assasanto "dīghaṃ assasāmī"ti pajānāti; dīghaṃ vā passasanto "dīghaṃ passasāmī"ti pajānāti.

English (editorial rendering): Breathing in long, one understands that one is breathing in long; breathing out long, one understands that one is breathing out long.

Interpretive issue: sabbakāyapaṭisaṃvedī (step 3) has been understood as experiencing the whole physical body or the entire breath-body. The canonical wording should be preserved, while the commentary-based and modern readings should be compared without claiming universal consensus. Likewise, kāyasaṅkhāra and cittasaṅkhāra should be explained with cross-references to MN 44.

25.5 From breathing to the seven awakening factors

MN 118 explicitly explains how established mindfulness supports investigation of phenomena (dhammavicaya), energy (viriya), rapture (pīti), tranquility (passaddhi), concentration (samādhi), and equanimity (upekkhā), with mindfulness (sati) as the first awakening factor. The presentation is not a rigid demand to produce every factor in a fixed number of minutes. Skillful cultivation is responsive to conditions.

25.6 A practical 30-minute training session (editorial model)

- Minutes 0–5: Settle into a dignified posture; recollect non-harming and the intention to observe rather than control.
- Minutes 5–15: Recognize long and short breaths without changing them deliberately; return gently after distraction.
- Minutes 15–25: Become aware of the bodily experience accompanying breathing; notice tension and allow calming.
- Minutes 25–30: Reflect on arising and passing experience; conclude with loving-kindness and an honest review of attention.

This timing is an instructional proposal, not a mandated sequence from MN 118. If anxiety, dizziness, distress, or destabilizing experiences arise, stop or adapt the practice and seek appropriate qualified support.

25.7 Four contemporary training situations

Case A — The distracted novice

A novice repeatedly checks a phone after evening chanting. The teacher offers a brief device-free sitting period, then asks him to observe the intention that precedes each urge to check.

Case B — The striving meditator

A practitioner tries to force the breath to become extremely subtle. The teacher clarifies the difference between knowing a natural breath and manipulating respiration.

Case C — The ill bhikkhu

An older bhikkhu cannot remain cross-legged. He practices supported sitting or lying down when medically appropriate, without treating a particular posture as the sole criterion of mindfulness.

Case D — Mistaking calm for realization

A meditator reports a peaceful session as proof of arahantship. The preceptor distinguishes pleasant concentration from verified insight, warns against careless attainment claims, and emphasizes humility.

25.8 Ten review questions

1. What is the primary purpose of ānāpānassati in MN 118?

2. Name the four tetrads and their contemplative domains.

3. What is the distinction between noticing and controlling breathing?

4. Why must the terms sabbakāya and kāyasaṅkhāra be handled carefully?

5. Which four steps form the feeling tetrad?

6. What does calming mental fabrication mean in the structure of the discourse?

7. Identify the four mind-training steps.

8. What are the four insight themes of the final tetrad?

9. Name the seven awakening factors.

10. How can breath meditation accompany Vinaya observance without replacing it?

25.9 Five questions for reflection

1. How does habitual digital distraction affect sustained attention?

2. What is the difference between serenity and freedom from clinging?

3. When might a teacher appropriately modify posture or session duration?

4. How can breathing practice be integrated with almsgiving, eating, and communal work?

5. What signs suggest that the practitioner has mistaken an interpretation for the literal wording of the sutta?

25.10 Canonical sources and editorial verification

- Majjhima Nikāya 118, Ānāpānassati Sutta (principal source), https://suttacentral.net/mn118/en/sujato
- Majjhima Nikāya 10, Satipaṭṭhāna Sutta (four establishments).
- Majjhima Nikāya 44, Cūḷavedalla Sutta (bodily and mental fabrications).
- Ṭhānissaro Bhikkhu, MN 118 translation and analysis, https://www.dhammatalks.org/suttas/MN/MN118.html
- Final edition: collate complete sixteen-step Pāli formula against a specified canonical edition; annotate divergent interpretations; confirm copyrights for any quoted translations.

CHAPTER 26 — SAMATHA AND VIPASSANĀ

Tranquility, Insight, and the Development of Liberating Wisdom

Pāli terms and English learning aids

26.1 Learning objectives

By completing this chapter, the trainee should distinguish tranquility from insight without treating them as competing religions or rigidly isolated practices; identify the canonical descriptions in AN 2.31, AN 4.170, and MN 149; understand the difference between a temporary calm state and the reduction of greed, aversion, and delusion; and develop a practical, ethically grounded meditation routine.

26.2 Definitions and limits of the distinction

Samatha means calming, serenity, or settling of mind. In meditative contexts it denotes the cultivation of mental steadiness and composure. Vipassanā means seeing clearly or insight: discerning experience in a way that undermines misunderstanding and attachment. The terms describe mutually supportive capacities of the path rather than two mutually exclusive Buddhist affiliations.

Pāli	English	Principal training concern
Samatha	Tranquility / serenity	Stabilizing and calming mental activity
Vipassanā	Insight / clear seeing	Understanding conditioned experience
Samādhi	Collectedness / concentration	Unification and steadiness of mind
Paññā	Discernment / wisdom	Seeing according to reality
Sati	Mindfulness / recollection	Remembering and maintaining the task of observation

26.3 Canonical foundation: AN 2.31

AN 2.31 (Vijjābhāgiya Sutta, “Conducive to Knowledge”) pairs tranquility with the development of mind and insight with the

development of discernment. In the discourse, the former is associated with abandoning passion, the latter with abandoning ignorance. This is a functional explanation, not a claim that tranquility never involves wisdom or insight never supports calm.

Canonical reference: Aṅguttara Nikāya 2.31; compare translations at SuttaCentral and dhammatalks.org. The following is an authorial summary, not a verbatim translation.

26.4 Four patterns of development: AN 4.170

The Yuganaddha Sutta records Venerable Ānanda describing four patterns associated with attainment: insight preceded by tranquility; tranquility preceded by insight; tranquility and insight cultivated in tandem; and the settling of agitation related to Dhamma, after which the mind becomes steady and the path emerges. The fourth should not simply be mislabeled as a fourth standardized "technique."

Pattern	Description	Practical caution
Samatha → vipassanā	Tranquility is developed first, then insight is cultivated	Do not confuse absorption or pleasure with liberation
Vipassanā → samatha	Insight training precedes deeper stabilization	Do not normalize chronic agitation as proof of insight
Together (yuganaddha)	Both capacities are fostered in conjunction	Avoid rigid labels for shifting experiences
Agitation settles	Restlessness associated with Dhamma subsides and the mind becomes unified	Seek guidance if persistent distress or confusion arises

Interpretive note: AN 4.170 does not authorize the inference that every contemporary meditation program has the same goals, procedures, or attainment criteria. Traditional systems differ on the required degree of concentration and the precise sequence of insight knowledges.

26.5 Integration with the six sense bases: MN 149

MN 149, Mahāsaḷāyatanika Sutta, links understanding of the six sense domains with non-clinging, bodily and mental ease, and the conjoint development of tranquility and insight. Its argument is more comprehensive than a simple preference for seated meditation over daily mindfulness: seeing sense contact and feeling wisely affects craving and the whole path.

26.6 The role of virtue and wise attention

Neither calm nor vivid observation cancels Vinaya obligations. Ethical restraint (sīla), wise attention (yoniso manasikāra), moderation, and proper teacher guidance provide a stable setting for meditation. Samatha without honesty can become attachment to refined feelings; attempts at vipassanā without adequate steadiness can become conceptual speculation or harsh self-monitoring. These are practical cautions, not automatic diagnoses of a meditator.

26.7 What tranquility is not

A pleasant meditation, reduced body movement, suppression of uncomfortable memories, an altered state, and sleepiness are not by themselves evidence of liberating tranquility. The monk should also examine conduct after meditation: is irritability reduced, is speech less impulsive, are responsibilities undertaken with less resentment? Such observations are valuable for training, though not formal proof of attainment.

26.8 What insight is not

Vipassanā is not merely repeating “impermanent” at every sensation or adopting intellectual agreement with anattā. It is not equivalent to severe pain, panic, visions, or dissociation. Insight training requires discriminating observation, comprehension of causality, and the weakening of clinging. Claims about advanced attainment should be handled with caution under the Vinaya.

26.9 Practical meditation protocol: a 35-minute session

Duration	Activity	Observation
5 minutes	Recollect purpose, settle posture, establish wholesome intention	Notice mental and physical readiness
10 minutes	Attend gently to natural breathing	Recognize distraction; return without force
10 minutes	Observe body, feeling tone, and changing mental states	Avoid constructing stories around each event
5 minutes	Contemplate arising, passing, and non-ownership appropriately	Do not force insight conclusions
5 minutes	Review conduct and dedicate wholesome intentions	Plan one concrete act of restraint or compassion

This schedule is an educational suggestion, not a canonical obligation or a guaranteed method of insight. Monks with a trauma history, severe insomnia, or distressing meditation experiences may need adaptation and suitable professional support; meditation is not a replacement for clinical care.

26.10 Practical application outside the meditation hall

At alms: maintain awareness of seeing, hearing, contact, pleasantness, displeasure, and the tendency to prefer certain offerings. During cleaning: notice bodily movement and any resentment at work assignments. During community debate: recognize tightening, indignation, and the wish to prevail. During illness: cultivate gentle steadiness while observing sensations without denying medical needs. These exercises unite stabilizing attention with wise investigation.

26.11 Four contemporary cases

Case 1 — Attachment to meditative pleasure

A monk enjoys deep quiet but reacts angrily when interrupted for patient care. Analysis: steadiness in a protected setting does not

establish freedom from attachment. Response: discuss duties with the teacher and cultivate calm during responsible action, not only solitude.

Case 2 — Insight language used as avoidance

A trainee claims that because all things are impermanent, apologies are unnecessary. Analysis: doctrinal vocabulary is being used to evade accountability. Response: acknowledge the error, repair any harm, and reconnect insight to moral training.

Case 3 — Overexertion and sleep deprivation

An intensive retreatant becomes confused, sleepless, and frightened by unusual perceptions. Response: reduce pressure, ensure adequate rest and hydration, consult a qualified instructor, and obtain medical assessment where indicated. Do not automatically call the experience "insight knowledge."

Case 4 — The smartphone during retreat

A bhikkhu repeatedly checks messages during walking meditation and feels frustrated. Response: create defined communication periods for necessary duties; observe craving and anticipatory tension while respecting legitimate administrative needs.

26.12 Questions and answers

1. Are samatha and vipassanā separate paths? Answer: They are analytically distinguishable qualities, but the early discourses also describe their conjunction.

2. Must jhāna precede any insight? Answer: This is interpreted differently across traditions; avoid presenting one later system as an uncontested universal Vinaya or Nikāya rule.

3. Does a calm mind prove stream-entry? Answer: No; calm alone is not a reliable criterion for noble attainment.

4. Can mindfulness of breathing support both? Answer: Yes; MN 118 describes a cultivation leading through mindfulness foundations and awakening factors.

5. What should one observe when angry? Answer: Acknowledge body sensations, feeling tone, intention and speech impulses while maintaining restraint.

6. Is contemplation of impermanence merely verbal repetition? Answer: No; it should be supported by discerning observation and reduced clinging.

7. Can a monk practice during chores? Answer: Yes, provided duties are performed safely, attentively and responsibly.

8. Should severe distress be treated as advancement? Answer: No; seek competent guidance, rest, and health care when appropriate.

9. How should differing modern systems be presented? Answer: Distinguish canonical text, classical commentary and modern pedagogical methods.

10. What is the measure of progress? Answer: Increasing restraint, reduced unwholesome tendencies, wise comprehension, and guidance-informed practice rather than impressive private experiences.

26.13 Five discussion questions

• How can tranquility become another object of attachment?

• What evidence from daily conduct may suggest meditation is beneficial?

• What does the third pattern in AN 4.170 imply about simplistic competing-school narratives?

• How can a teacher help a student distinguish observation from dissociation or suppression?

• How should a monastery combine meditation intensity with bodily care and communal responsibility?

26.14 Concluding synthesis

Samatha steadies the mind; vipassanā clarifies experience. Training becomes distorted when either is turned into status, ideology, or a substitute for sila. The monastic practitioner should learn to calm, investigate, relinquish, and act responsibly, with liberation rather than extraordinary experience as the governing purpose.

26.15 Primary sources and editorial notes

• AN 2.31 (Vijjābhāgiya Sutta): tranquility and insight as qualities conducive to knowledge. https://suttacentral.net/an2.31

• AN 4.170 (Yuganaddha Sutta): four patterns described by Ānanda. https://www.dhammatalks.org/suttas/AN/AN4_170.html

• MN 149 (Mahāsaḷāyatanika Sutta): six sense bases and conjoint development. https://suttacentral.net/mn149

• MN 118 (Ānāpānassati Sutta): breath mindfulness, satipaṭṭhāna and awakening factors. https://suttacentral.net/mn118

• Verification note: Full original Pāli passages, variant readings, and commentary locations remain to be collated for the final scholarly edition.

CHAPTER 27 — THE FIVE HINDRANCES AND SEVEN FACTORS OF AWAKENING

Pañca Nīvaraṇāni and Satta Bojjhaṅgā — Diagnosing Obstacles, Nourishing Liberation

27.1 Learning objectives

- Identify the five hindrances and the seven awakening factors accurately in Pāli and English.
- Observe the presence, arising, disappearance, and conditions of mental obstacles without confusing suppression with eradication.
- Use the conditional teachings of SN 46.51 and the balancing guidance of SN 46.53 with discernment.
- Distinguish canonical descriptions from later commentarial meditation techniques and modern educational applications.

27.2 Canonical location and interpretive framework

MN 10 treats the five hindrances and seven awakening factors within contemplation of dhammas (dhammānupassanā). The practitioner knows when each factor is present or absent, how it arises, how an unwholesome hindrance is abandoned, and how a wholesome awakening factor is cultivated toward fulfillment. SN 46.51 examines the nourishment and non-nourishment of both groups; SN 46.53 explains why the appropriate factor depends upon whether the mind is sluggish or restless. These are descriptions of conditional training, not promises of instant control over mental states.

27.3 The five hindrances (pañca nīvaraṇāni)

Pāli	English
Kāmacchanda	Sensual desire
Byāpāda / vyāpāda	Ill will
Thīna-middha	Sloth and torpor
Uddhacca-kukkucca	Restlessness and remorse
Vicikicchā	Doubt / perplexity

The five hindrances are obstructive conditions for mental clarity and concentration. Their appearance is not proof that a monk is morally worthless. The task is to recognize an obstruction accurately, investigate its causes, and refrain from feeding it. A fleeting experience of desire differs from acting upon desire; the disciplinary assessment of an act remains a separate Vinaya question.

27.4 How hindrances are nourished

SN 46.51 associates unsuitable attention (ayoniso manasikāra) with the feeding of hindrances. For sensual desire, attention repeatedly dwells upon an attractive sign; ill will is strengthened by fixation on the repulsive or offensive. Rather than attempt to force the mind blank, the practitioner learns which perceptual habits repeatedly intensify a state and which forms of wise attention weaken it.

Hindrance	Ordinary-life example	Practical investigative response
Sensual desire	Compulsively revisiting tempting images or memories	Notice the attractive sign; examine impermanence and consequences; reduce unnecessary stimulation.
Ill will	Rehearsing a criticism by another monk	Recognize aversion; investigate hurt and expectation; cultivate non-harming and mettā.
Sloth and torpor	Dullness during evening sitting	Check sleep, illness and posture; brighten attention or practice walking meditation.
Restlessness and remorse	Replaying unfinished duties and prior mistakes	Distinguish a real duty to correct from repetitive self-accusation; attend steadily.
Doubt	Repeatedly changing techniques without testing one	Clarify the teaching with a competent teacher; distinguish inquiry from paralysis.

27.5 The seven awakening factors (satta bojjhaṅgā)

Pāli	English
Sati	Mindfulness
Dhammavicaya	Investigation of phenomena
Viriya	Energy / persistence
Pīti	Rapture / uplifting joy
Passaddhi	Tranquility
Samādhi	Concentration / collectedness
Upekkhā	Equanimity

The awakening factors are developmental qualities, not trophies acquired by self-suggestion. Their cultivation is bound to investigation, appropriate effort, and freedom from grasping. Mindfulness supports recognition of both weakness and excess, while investigation examines dhammas rather than generating endless conceptual debate.

27.6 Balancing the mind: SN 46.53

In the Fire Discourse (SN 46.53), when the mind is sluggish, investigation, energy, and rapture are particularly appropriate to develop. When the mind is restless, tranquility, concentration, and equanimity are appropriate. Mindfulness remains useful in both circumstances. This conditional advice does not justify forcing emotional excitement during illness or intensifying meditation despite physical exhaustion.

Current condition	Cultivate preferentially	Avoid overemphasizing
Sluggish / dull	Dhammavicaya, viriya, pīti	Passaddhi, samādhi, upekkhā alone
Restless / agitated	Passaddhi, samādhi, upekkhā	Dhammavicaya, viriya, pīti alone
Either condition	Sati; careful recognition of conditions	Mechanical formulas without present-moment discernment

27.7 Pāli practice passages and explanatory translation

“Santaṃ vā ajjhattaṃ kāmacchandaṃ ‘atthi me ajjhattaṃ kāmacchando’ti pajānāti.” — MN 10, an excerpt from the hindrance contemplation.

English (editorial translation): When sensual desire is present internally, one understands that sensual desire is present within oneself.

The complete parallel contemplation passages and Pāli textual variants should be collated against the selected canonical edition before typesetting a final critical text.

27.8 A practical 30-minute training session

- Minutes 0–5: Establish comfortable posture and honestly assess alertness, bodily condition, and intention.
- Minutes 5–10: Attend to breathing, or another suitable established meditation object, without forcing the breath.
- Minutes 10–18: Identify any dominant hindrance. Note its presence, triggering conditions, and whether attention is feeding it.
- Minutes 18–25: Apply appropriate balancing: investigative energy if dull, calming continuity if restless; return to direct observation.
- Minutes 25–30: Reflect on the difference between a transient quiet mind and insight into conditioned arising; dedicate the practice to harmless conduct.

For novices and people experiencing significant anxiety, trauma-related distress, or illness, intensity and technique should be adapted with qualified guidance. Meditation does not replace medical assessment or treatment.

27.9 Four contemporary monastic case studies

Case A — The monk and the smartphone

A bhikkhu repeatedly checks a phone for praise of his talks. Pleasant anticipation grows into anxiety. The phone itself is not one of the five hindrances; his attachment to stimulating signs and his restless

repetition are the relevant mental conditions. His training is to observe, limit the stimulus, and distinguish necessary communication from craving for approval.

Case B — Disagreement about shared responsibilities

A monk believes another monk has been negligent and repeatedly imagines confrontations. He recognizes byāpāda, clarifies facts, and speaks at an appropriate time without humiliating the other person. Mindfulness does not absolve either monk of actual practical duties.

Case C — Drowsiness after an exhausting day

A novice struggles to remain awake. The teacher first asks whether he is ill or sleep-deprived before recommending additional energetic walking. The Fire Discourse is not permission to ignore health or safe recovery.

Case D — A meditator attached to rapture

A meditator delights in pīti and fears sessions without it. Investigation recognizes that even wholesome and pleasant states arise dependently and pass away. The goal is not to manufacture constant bliss but to cultivate a balanced path conducive to understanding.

27.10 Ten questions and concise answers

1. What is a nīvaraṇa? — An obstructive mental condition that hinders clarity and cultivation.

2. Name the five hindrances. — Kāmacchanda, byāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā.

3. Why is seeing a hindrance useful? — Recognition interrupts unexamined identification and makes conditional investigation possible.

4. Does temporary calm eradicate a hindrance permanently? — No. Temporary non-arising is not equivalent to final eradication.

5. What is yoniso manasikāra? — Wise or appropriate attention that attends to relevant conditions and consequences.

6. How many awakening factors are there? — Seven.

7. Which factor applies in both dull and restless conditions? — Sati (mindfulness).

8. Which factors are encouraged for sluggishness in SN 46.53? — Investigation, energy, and rapture.

9. Which factors are encouraged for restlessness? — Tranquility, concentration, and equanimity.

10. Can a mental state alone determine a Vinaya offense? — No. Formal Vinaya judgments require the specific rule and its constituent conditions.

27.11 Five reflective questions

- Which hindrance is most frequently present during my daily interactions, and what repeatedly nourishes it?
- When I am exhausted, do I mistake physiological fatigue for a moral failure?
- How does mindfulness help me notice the difference between remorse requiring correction and repetitive self-blame?
- What is the difference between excitement about practice and pīti cultivated as an awakening factor?
- How could our monastery build healthy communal routines that support all seven awakening factors?

27.12 Scholarly perspective and limitations

The Nikāyas provide the doctrinal framework adopted in this chapter. Later commentarial training systems often offer more specific diagnostic and object-selection guidance. Such recommendations may be valuable, but they should be identified by their actual source rather than retroactively attributed to MN 10 or SN 46.53. The model offered here is a pedagogical application, not an additional Vinaya rule or a clinical protocol.

27.13 Primary sources and editorial verification register

- MN 10 — Satipaṭṭhāna Sutta: hindrances and awakening factors under contemplation of dhammas.
  https://www.dhammatalks.org/suttas/MN/MN10.html
- SN 46.51 — Āhāra Sutta: nourishment and non-nourishment of the hindrances and awakening factors.
  https://suttacentral.net/sn46.51/en/sujato
- SN 46.53 — Aggi Sutta: balancing appropriate awakening factors for sluggishness and restlessness.
  https://www.dhammatalks.org/suttas/SN/SN46_53.html
- Further editorial check: confirm Pāli quotations against a designated canonical edition and add specific Samantapāsādikā / Visuddhimagga references only after exact location verification.

CHAPTER 28 — THE NOBLE EIGHTFOLD PATH, THE THREE HIGHER TRAININGS, AND THE DEVELOPMENT OF LIBERATION

Ariyo Aṭṭhaṅgiko Maggo • Adhisīla, Adhicitta, Adhipaññā • Vimuttimagga

28.1 Learning objectives and scope

Upon completing this chapter, a bhikkhu should be able to name the eight factors of the noble path; explain their relationship to ethical conduct, mental cultivation, and wisdom; distinguish path factors from a mechanical sequence of stages; describe the difference between sound conceptual understanding and liberating realization; and apply the path to daily monastic responsibilities without treating canonical guidance as a substitute for individual Vinaya rulings.

28.2 The fundamental canonical statement

SN 45.8 (Magga-vibhaṅga Sutta) analyzes right view, intention, speech, action, livelihood, effort, mindfulness, and concentration. The complete path is a coordinated pattern of cultivation directed toward the cessation of suffering. See https://suttacentral.net/sn45.8 and https://www.dhammatalks.org/suttas/SN/SN45_8.html.

Pāli enumeration (SN 45.8): Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Editorial note: Pāli word forms differ according to their grammatical context; the list above uses the forms occurring in the familiar formula, and should be collated against the selected printed canonical edition before publication.

28.3 The eight factors: Pāli, English

Pāli	English
Sammā-diṭṭhi	Right view
Sammā-saṅkappa	Right intention / resolve
Sammā-vācā	Right speech
Sammā-kammanta	Right action
Sammā-ājīva	Right livelihood
Sammā-vāyāma	Right effort
Sammā-sati	Right mindfulness
Sammā-samādhi	Right concentration

28.4 Right view and right intention

Right view includes knowledge of suffering, its origin, its cessation and the path leading to cessation (SN 45.8). The monk also learns to recognize the consequences of actions and to examine beliefs against experience and the Dhamma. MN 117 (Mahācattārīsaka Sutta) distinguishes a form of right view accompanied by acquisitions and merit from noble right view as a factor of the supramundane path. These categories should not be collapsed into the claim that all accurate beliefs are already liberating realization.

Right intention is described through renunciation, non-ill will, and harmlessness. In practice, the bhikkhu considers not only whether an action is technically permissible, but why the action is being pursued. Seeking admiration through teaching, for example, may outwardly resemble Dhamma service while internally strengthening attachment.

28.5 Right speech, action and livelihood

Right speech avoids false, divisive, harsh, and idle speech. Right action in SN 45.8 includes abstention from killing, taking what is not given, and sexual misconduct; for a bhikkhu, the Vinaya provides further and often more exacting disciplinary rules. Right livelihood

means abandoning wrong means of support. Monastic livelihood should therefore be considered together with the rules on money, offerings, claims of attainments, and proper relationships with supporters.

Practical example: when a donor offers funds directly to a monk for travel, the monk should not assume that beneficial intentions make prohibited handling permissible. A Vinaya-trained adviser and a lawful, transparent stewardship arrangement should be consulted; civil financial requirements must also be met.

28.6 Right effort, mindfulness and concentration

Right effort is traditionally formulated as four efforts: preventing unarisen unwholesome states, abandoning arisen unwholesome states, arousing unarisen wholesome states, and maintaining and developing wholesome states already arisen (SN 45.8). This is not an instruction to strain the body indiscriminately. Proper energy is responsive to conditions, illness, and the quality of attention.

Right mindfulness is explained through contemplation of body, feelings, mind and dhammas, with ardency, clear comprehension and mindfulness while setting aside covetousness and distress. Right concentration is defined in SN 45.8 by the four jhānas. Modern shorthand that treats concentration as mere relaxation is inadequate to the canonical definition.

28.7 The three higher trainings

AN 3.88 identifies higher virtue (adhisīla), higher mind (adhicitta), and higher wisdom (adhipaññā). Its exposition of higher virtue centers on Pāṭimokkha restraint; its presentation of higher mind uses the four jhānas; and higher wisdom knows the Four Noble Truths as they actually are. These trainings organize the path pedagogically, but a practitioner develops mutually supportive qualities rather than completing a permanently isolated moral phase before starting meditation.

Higher training	Principal path factors (teaching map)	Caution
Adhisīla	Right speech, action, livelihood	Vinaya also supports every part of training
Adhicitta	Right effort, mindfulness, concentration	Factors overlap with wisdom and ethics
Adhipaññā	Right view, intention	Wise intention conditions conduct and meditation

28.8 Interdependence, not rigid chronology

The eightfold path should not be presented as a staircase in which right view must be fully perfected before right effort begins. MN 117 gives right view a leading and coordinating role, and relates the factors to one another. A trainee may begin with an imperfect but beneficial understanding; restraint clarifies experience, meditation improves discernment, and emerging wisdom refines intention and conduct.

28.9 Contemporary monastic applications

- Digital communication: before posting an accusation or teaching clip, test truthfulness, necessity, benefit, timing and motivation; then observe relevant institutional safeguarding procedures.
- Daily requisites: use robes, food, lodging and medicines with wise reflection rather than with pride or competition.
- Teaching and reputation: distinguish explaining the Dhamma from advertising personal spiritual superiority; do not make unsupported claims of attainment.
- Communal disagreements: apply truthful speech and non-ill will while following formal Vinaya settlement rules where relevant; serious safety matters may require civil reporting.
- Solitude and service: protect time for contemplation, while fulfilling legitimate communal and caregiving obligations.

28.10 A practical 40-minute training session

Minutes 0–5: recollect refuge, purpose of renunciation, and harmless intention. Minutes 5–15: mindfulness of breathing, without forcing the breath. Minutes 15–25: contemplate feelings, mind states, or hindrances as they arise. Minutes 25–35: walking meditation, attending to movements and mental reactions. Minutes 35–40: reflect on one occasion today when speech, intention or livelihood could be improved. This schedule is an editorial training example, not a canonical ritual requirement. Practitioners with illness or trauma-related difficulties should adapt the exercise with qualified support.

28.11 Four applied case studies

Case A — The popular monk: A monk notices delight in praise for his talks. Analysis: teaching can be wholesome, but craving for recognition calls for investigation of right intention and right livelihood. Action: review conduct with a trusted teacher and cultivate non-attachment, without presuming a specific Vinaya offense.

Case B — A difficult correction: A junior monk resents being corrected. Analysis: anger and defensiveness obstruct right speech and right effort. Action: examine the criticism carefully, respond respectfully, and follow proper grievance and safeguarding channels if the correction is abusive.

Case C — Fundraising online: A monastery launches a digital donation campaign. Analysis: institutional legal ownership and permitted lay administration must be distinguished from direct personal handling of money by monks. Action: establish lay oversight and seek qualified Vinaya and legal advice.

Case D — Concentration without ethical care: A meditator has long periods of stillness but repeatedly speaks harshly to others. Analysis: calm is not sufficient evidence of liberating wisdom. Action: combine formal meditation with speech restraint, accountability and repeated reflection.

28.12 Ten questions and concise answers

1. Name the eight factors. — Right view, intention, speech, action, livelihood, effort, mindfulness and concentration.

2. Which discourse analyzes the eightfold path? — SN 45.8.

3. What is right intention? — Renunciation, non-ill will and harmlessness.

4. Which factors are usually mapped to ethical training? — Right speech, action and livelihood.

5. What is the canonical definition of right concentration in SN 45.8? — The four jhānas.

6. What are the three higher trainings? — Adhisīla, adhicitta and adhipaññā.

7. Does moral restraint alone establish awakening? — No; the path involves development of concentration and wisdom.

8. Does technical correctness guarantee a wholesome motivation? — No; intention requires examination.

9. Can an informal ethical reflection substitute for formal Vinaya adjudication? — No.

10. What is the ultimate goal of the path? — The cessation of suffering and liberation from clinging.

28.13 Five reflective questions

- In which recurring situation is my right intention most easily displaced by the search for praise or comfort?
- How do I recognize the difference between an energetic mind and a mind driven by anxiety?
- When does my understanding of Vinaya become a support for compassion, and when do I use it to judge others?
- What would it mean to practice right speech in private messages, teaching sessions and public platforms?
- How can our community measure genuine ethical improvement without confusing administrative success with liberation?

28.14 Scholarly perspectives and verification register

Primary references: SN 45.8 (Magga-vibhaṅga Sutta), https://suttacentral.net/sn45.8; AN 3.88 (Sikkhā Sutta), https://suttacentral.net/an3.88; MN 117 (Mahācattārīsaka Sutta), https://suttacentral.net/mn117; SN 56.11 (Dhammacakkappavattana Sutta), https://suttacentral.net/sn56.11.

Editorial verification pending: collate Pāli against the selected edition, add paragraph references, and distinguish canonical teaching from commentary and present-day instructional advice.

CHAPTER 29 — UPOSATHA AND THE RECITATION OF THE BHIKKHU PĀṬIMOKKHA

Pāli: Uposatha, Pāṭimokkha-uddesa, Pārisuddhi, Sīmā, and Saṅghakamma

Editorial status: scholarly training chapter. The outline of ceremony below is not a substitute for the full canonical Pāli procedures and competent supervision in a valid monastic boundary.

29.1 Purpose and learning objectives

Uposatha is a recurring observance through which the Bhikkhu Saṅgha renews its shared accountability to Dhamma-Vinaya. In an eligible community it includes the recitation of the Bhikkhu Pāṭimokkha. The occasion is neither an entertainment nor merely a public worship service: it is a formal discipline-related observance concerned with the unity and purity of the community.

By the end of this chapter, a trainee should be able to distinguish general lunar observance days from the fortnightly monastic recitation, identify the correct form according to community size, explain why the boundary (sīmā) matters, and recognize circumstances requiring senior Vinaya consultation.

29.2 Canonical foundations and historical development

The principal source is Mahāvagga II (Uposathakkhandhaka). The early allowance for assembling on the eighth, fourteenth and fifteenth days of the lunar half-month should not be confused with permission to recite the full Pāṭimokkha on every one of those days. The discipline subsequently specifies the fortnightly recitation on the fourteenth or fifteenth day, with additional provisions for special reconciliation following major communal division. See Mv II.1–4, II.18, II.36.

The Suttavibhaṅga explains the rules individually; the Pāṭimokkha presents the training rules in a formula for communal recitation.

Hearing the formula does not replace the duty to understand the definitions, exceptions, and applicable remedies for offenses.

29.3 Essential terminology: Pāli — English

Pāli	English
Uposatha	fortnightly monastic observance / observance day
Pātimokkha	monastic disciplinary rule collection / recitation
Sīmā	formally relevant boundary
Pārisuddhi	purity declaration
Chanda	consent for certain formal Saṅgha acts
Saṅghakamma	formal act of the Saṅgha
Uddesa	recitation
Samagga Saṅgha	united community

29.4 The calendar and kinds of observance

A community must follow a coherent lunar-calendar reckoning under its established Vinaya procedure. Civil calendar dates and time-zone software can assist planning, but software should not decide a disputed ecclesiastical calculation. The canonical record distinguishes the eighth-day occasion of Dhamma teaching from the fortnightly Pāṭimokkha recitation on a fourteenth- or fifteenth-day observance.

A special reconciliation observance can arise when genuine unity is restored after a serious communal dispute; it is not an ordinary alternative date chosen for convenience (Mv X.5.14; see also Mv II.36.4, as discussed in The Buddhist Monastic Code, volume II, chapter “Uposatha”).

29.5 Which observance is appropriate?

Eligible bhikkhus within the relevant territory	Ordinary observance form
Four or more	Communal recitation of the Bhikkhu Pāṭimokkha
Three	Mutual declaration of purity; not a Pāṭimokkha recitation
Two	Mutual declaration of purity
One	Individual determination of the observance day

A group of four eligible bhikkhus must not reduce itself to a three-person purity observance by conveying one monk's purity and having only three recite the Pāṭimokkha; Mahāvagga II.26.10 expressly forbids that maneuver. The analogous restrictions for groups of three and two must also be respected.

For a properly constituted observance, four or more eligible bhikkhus conduct the communal Pāṭimokkha recitation; groups of three or two apply their respective mutual-purity procedures, and a single bhikkhu follows the prescribed determination. Eligibility and the required number cannot be supplied by counting a novice (sāmaṇera), lay steward, or otherwise ineligible participant. The valid territory, actual attendance, and applicable exceptions must be assessed under the relevant Vinaya rules.

29.6 The sīmā and unity of the Saṅgha

A defined monastic boundary is not simply a fence, a property title, or an address. The Vinaya describes how a formal sīmā is established with markers and a valid communal act (Mv II.6). Modern legal property boundaries may differ from the Vinaya boundary. Where the sīmā has not been validly established, the relevant default territorial rules and procedures require careful examination.

The complete eligible Saṅgha in the applicable territory must be accounted for under the relevant rules. Traveling monks, a resident in another building, and a sick bhikkhu may affect the required

procedure. The chapter does not presume that two geographically nearby meditation centers share one ecclesiastical territory.

29.7 Purity, confession, and examination of offenses

The recitation is associated with declarations concerning purity in the training rules. This does not mean that every kind of offense can be erased through a simple confession. A pārājika entails loss of bhikkhu status; a saṅghādisesa requires prescribed communal discipline; other categories have different modes of rectification. The monk must learn the remedies that apply to the particular offense and must not present a generic “I confess” as universally sufficient.

The purpose of confession is honest correction. A monk should not conceal relevant facts, claim purity contrary to his understanding, or use confession to avoid a proper investigation of harm to others. Allegations of violence, abuse, or crimes must also be addressed according to applicable civil law and safeguarding duties.

29.8 A practical preparation checklist

- Confirm the correct observance date and the local community’s calendar method.
- Confirm the sīmā or territorial basis of the observance and who must be included.
- Confirm the number and eligibility of bhikkhus of the relevant affiliation.
- Account for sick and absent bhikkhus; apply the canonical rules for conveying purity and consent only where permitted.
- Resolve known confessional matters under the appropriate procedure before the recitation.
- Arrange a competent reciter, appropriate venue, text, lighting, and sufficient time.
- Verify which formal declarations or Saṅgha acts are required; do not improvise Pāli legal formulas.
- Record any unresolved disputes for proper review without disclosing private details unnecessarily.

29.9 Absence, illness, and consent

The Vinaya makes limited provisions for conveying a sick monk's purity and, where relevant, consent (Mv II.22–23). These are not a blanket authorization for ordinary absence. The distinction between conveying pārisuddhi and conveying chanda is important; the two serve related but different procedural functions. The person receiving the declaration and the circumstances of its transmission must follow the prescribed rules.

When the eligible community comprises only four bhikkhus, their different obligations under the quorum rules require particular care. A novice (sāmaṇera) does not become the fourth bhikkhu simply by attending or chanting with the community.

29.9A Source-checked distinctions in Mahāvagga II.26

Mahāvagga II.26.1 permits communal Pāṭimokkha recitation when four eligible bhikkhus are present. II.26.2–7 supplies distinct procedures for three and two bhikkhus; a summary of these is not itself an authorized performance text. II.26.8–9 describes the solitary monk preparing the customary meeting place, then undertaking the Uposatha determination if no other bhikkhu arrives. II.26.10 expressly disallows three monks reciting the Pāṭimokkha when they are four in residence and only the fourth monk's declaration of purity has been conveyed. The rule also states the offense for proceeding in that way. These passages should be read together with the regulations on affiliation, territory, sick members and consent; one verse or isolated formula cannot substitute for the complete procedural context. [Primary: Vinaya Piṭaka, Mahāvagga II.26.1–10; Pāli–English parallel: https://www.dhammatalks.org/vinaya/Mv/MvII.html.]

Editorial control: The translated descriptions above paraphrase requirements; they are not complete kammavācā or purity formulas. Do not use this chapter alone to conduct formal Uposatha. This edition has not undergone independent approval of operative ceremonial texts.

29.9B Pāli source specimens: purity and solitary Uposatha

Source: Vinaya Piṭaka, Mahāvagga II.26.3–10 (Pāli and parallel translation displayed at dhammatalks.org/vinaya/Mv/MvII.html). The Pāli extracts below are short source-identification specimens, not a replacement for complete authorized recitations. English glosses are newly written explanatory translations. The use of āvuso or bhante depends on relative seniority; singular dhārehi and plural dhāretha must not be interchanged casually.

Three bhikkhus — mutual purity, II.26.3–4

Pāli excerpt: suṇantu me āyasmantā ... mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāma

English and procedural note: “May the venerable ones listen ... let us conduct mutual-purity Uposatha.” The canonical procedure includes the preliminary announcement; the participants then declare their purity according to seniority.

Two bhikkhus — individual declarations, II.26.6–7

Pāli excerpt (senior to junior, Mv.II.26.6): parisuddho ahaṃ āvuso, parisuddhoti maṃ dhārehi. Junior to senior (Mv.II.26.7): parisuddho ahaṃ bhante, parisuddhoti maṃ dhāretha.

English and procedural note: When the senior bhikkhu addresses a single junior, āvuso and singular dhārehi are used. The junior addresses the senior bhikkhu as bhante and uses dhāretha, as actually printed in Mv.II.26.7. Both declarations occur three times in the complete text. These extracts are not a stand-alone performance script.

One bhikkhu — determination, II.26.9

Pāli excerpt: ajja me uposathoti adhiṭṭhātabbo

English and procedural note: The lone bhikkhu determines: “Today is my Uposatha,” after preparing the meeting place and checking whether other bhikkhus arrive. This is not communal Pāṭimokkha recitation.

No artificial reduction of quorum, II.26.10

Pāli excerpt: na ekassa pārisuddhiṃ āharitvā tīhi pātimokkhaṃ uddisitabbaṃ

English and procedural note: When four bhikkhus are resident, the Pāṭimokkha is not to be recited by three merely because the fourth has conveyed purity. The same provision also forbids analogous reductions from three to two, and from two to one.

Editorial resolution: Chapter 29 should not label these excerpts a complete ritual performance text. Before use, the chosen canonical recension, the complete surrounding formula, eligibility, boundary, attendance, seniority, and any local authorized recitation practice must be verified. Source status: these four excerpts have been compared with the displayed Mahāvagga II.26 passage only; no complete independent recension or specialist certification is claimed.

29.9C Source-verification decision: Uposatha and higher ordination

Canonical cross-check (3 November 2026): Mv.II.26.1–10 was checked against the Pāli-and-English Mahāvagga presentation at dhammatalks.org/vinaya/Mv/MvII.html. The four-/three-/two-/one-bhikkhu distinctions, the threefold purity declarations, and the prohibition on artificially reducing a resident assembly are supported by that passage. The senior-to-junior singular dhārehi and junior-to-senior dhāretha readings have been distinguished above. This confirms the cited specimens only; it does not certify the entire Pāṭimokkha recitation, the valid boundary in a particular monastery, or local ceremonial recitation.

Higher-ordination source control: Mv.I.28.3 replaces earlier acceptance through the Three Refuges with the ñatti-catuttha-kamma method. Mv.I.28.4–6 contains the original transaction wording; Mv.I.31.2 requires an ordinary ten-bhikkhu quorum; Mv.V.13.11–12 permits an exceptional five-bhikkhu quorum in defined outlying districts, including an expert in Vinaya. These source pointers are supported by The Buddhist Monastic Code, Volume II, Chapter 14 (dhammatalks.org/vinaya/bmc/Section0054.html). This review does not claim a complete lexical collation of the operative upasampadā kammavācā or authorize a five-bhikkhu transaction outside its defined circumstances.

Verification distinction: CANONICAL SOURCE POINTS CHECKED — selected Uposatha clauses and higher-ordination framework. STILL OPEN — complete source-by-source Pāli formula collation, second-recension readings, prescribed candidate examination, validation of personnel and sīmā, full English translation alignment, permission checks, and independent review by qualified Vinaya specialists. A teaching quotation or summary must never be labeled a complete authorized ceremony.

Source provenance and permissions: cited Pāli-and-English Mahāvagga presentation and The Buddhist Monastic Code are research witnesses; a public online source does not automatically grant rights to reproduce its modern translation. All new English explanations in this section are editorial paraphrases. Verify the actual licenses, acknowledgments, and any verbatim quotations before commercial or noncommercial distribution.

29.10 Suggested order of study and practice (not a legal ceremony script)

Before taking responsibility for the observance, trainees should: (1) study Mahāvagga II; (2) memorize the relevant rule categories and understand their remedies; (3) observe an authorized community recitation; (4) train in pronunciation and interpretation under competent guidance; (5) learn how to check boundary and quorum; and (6) practice the proper reporting of uncertainty. This pedagogical order is recommended by the editor, not a canonical ceremonial prescription.

29.11 Four contemporary case studies

Case A — A digital calendar conflicts with the monastery calendar

A monk proposes shifting Uposatha simply because his phone lists a different full-moon date. The community must check its Vinaya reckoning and established calendar practice rather than assuming the phone is authoritative.

Case B — Three ordained bhikkhus and one novice

Four people wear robes, but only three have valid higher ordination. Their ordinary observance is mutual purity, not recitation on the mistaken theory that four monastics are present.

Case C — A sick fourth bhikkhu

Three healthy bhikkhus wish to recite the Pāṭimokkha while a fourth eligible bhikkhu in the same relevant territory is ill. Mahāvagga II.26.10 rules out reducing a four-bhikkhu recitation to three merely by conveying one monk's purity. The community must consult the applicable provisions for sick members and the place of assembly rather than improvise a substitute. This example illustrates a normal quorum issue; exceptional circumstances require separate source-based evaluation.

Case D — A serious allegation before Uposatha

An accusation of misconduct reaches the preceptor just before recitation. The community must avoid both public humiliation without evidence and a private ritual that conceals possible harm. Appropriate Vinaya process and civil safeguarding duties remain essential.

29.12 Ten review questions with concise answers

1. What is the primary canonical source for Uposatha procedure? — Mahāvagga II.

2. Is every eighth-day observance a full Pāṭimokkha recitation? — No; the rules distinguish gathering or Dhamma teaching from fortnightly recitation.

3. What is the ordinary minimum number for communal Pāṭimokkha recitation? — Four eligible bhikkhus, with all other applicable conditions met.

4. What do three bhikkhus ordinarily do? — Mutually declare purity.

5. Is a property fence necessarily a valid sīmā? — No.

6. Can a sāmaṇera count as a bhikkhu for the recitation quorum? — No.

7. Does confession automatically restore every type of offense? — No; remedies depend on offense classification.

8. Is chanda identical to pārisuddhi? — No; they serve different procedural purposes.

9. May a monk bypass a difficult observance by choosing any convenient date? — No; canonical timing and unity requirements apply.

10. What should an inexperienced monk do when validity is uncertain? — Consult a competent Vinaya teacher before conducting a formal act.

29.13 Five reflective questions

- Do I approach the communal recitation as a duty of honest training or a ceremonial performance?
- When I am uncertain about an offense, do I seek clarification or avoid examination?
- How can a small forest monastery maintain valid observance without making novices substitute for bhikkhus?
- What is the correct way to protect both communal harmony and the rights of a person accused of misconduct?
- How can we make space for compassionate care for a sick bhikkhu without neglecting Vinaya procedure?

29.14 References and source-verification register

Primary: Vinaya Piṭaka, Mahāvagga II (Uposathakkhandhaka), especially Mv II.1–6, II.18, II.22–26 and II.36; Bhikkhu Pāṭimokkha and Suttavibhaṅga. Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, volume II, chapter 15 “Uposatha” (https://www.dhammatalks.org/vinaya/bmc/Section0055.html). See also Mahāvagga translations at https://www.wisdomlib.org/buddhism/book/vinaya-2-the-mahavagga/d/doc370098.html and /doc370078.html.

Textual status: The chapter provides source-identified instructional explanation of Uposatha; it does not authenticate a complete kammavācā ceremony script. Actual formal Saṅgha acts require the canonical Pāli text, an appropriately constituted assembly and boundary, and scrutiny by competent Vinaya elders. No independent line-by-line collation of all Uposatha passages is claimed.

CHAPTER 30 — VASSA: THE RAINS RESIDENCE

Vassūpanāyikā · Three-month residence, permitted travel, community training, and contemporary observance

30.1 Learning objectives

After studying this chapter, a bhikkhu should be able to distinguish the early and late entries to the rains, describe the obligation of residence, identify the principal classes of temporary absence, plan safe community observances, and distinguish canonical permissions from commentarial and local traditions.

30.2 Why the rains residence was established

The Vassūpanāyikakkhandhaka of Mahāvagga III describes criticism of monks wandering during the wet season, with damage to crops, young plants, and small living creatures. The Buddha thereafter allowed the monks to enter a rains residence (vassa). This institution preserves an opportunity for settled practice, protects relations with the community, and can reduce avoidable harm. A modern account should not reduce the origin to a general rule of environmental conservation; these are ethical implications that follow from its specific canonical setting.

Primary location: Vinaya Piṭaka, Mahāvagga III.1–2. The applicable rules concern bhikkhus and the formal rains residence; the educational schedule of a retreat is not identical to a legally established vassa.

30.3 The two entries into the rains

Mahāvagga III.2.2 recognizes an earlier entry (purimikā vassūpanāyikā) on the day following the Āsāḷhī full moon and a later entry (pacchimikā vassūpanāyikā) one lunar month later. Each entails a three-month rains residence. Gregorian dates vary with the lunar calendar and local calendrical conventions; no universal fixed July date should be supplied.

Pāli	English
Purimikā vassūpanāyikā	Earlier rains entry
Pacchimikā vassūpanāyikā	Later rains entry
Vassa	Rains residence
Sattāhakaraṇīya	Permitted seven-day business
Pavāraṇā	Invitation for admonition after rains

30.4 Establishing a residence

The residence should be an identifiable, suitable place in which the bhikkhu can fulfill the obligations of the three-month period. Localities and lodgings need competent assessment, including possible exceptions for unusual living arrangements. A monastery address alone does not resolve all questions about the bounds of the determined residence.

One widely used traditional determination is: “Imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemi” (I enter the rains for these three months in this dwelling). Its use and repetition are explained in commentarial and contemporary monastic practice; the printed wording should not be represented as a universal verbatim canonical requirement. Some communities use “āvāse” instead of “vihāre”. A fully prescribed ritual should be validated with a qualified Vinaya teacher before ceremonial use.

30.5 The residence obligation and traveling

Mahāvagga III.3 prohibits abandoning the rains residence for ordinary touring during the appointed three months. Neither a commercial engagement nor a planned travel itinerary automatically authorizes absence. The interpretation of when a monk must be within the determined residence at dawn is substantially elaborated in the Commentary and in Vinaya handbooks; this layer of interpretation must be labeled as such.

30.6 Seven-day business (sattāhakaraṇīya)

Mahāvagga III.5 allows temporary departure in specified situations involving requests from seven classes of people: bhikkhus, bhikkhunīs, female trainees, male novices, female novices, male lay followers, and female lay followers. The Canon and its later interpretations discuss relevant purposes and conditions. A visit should not be treated as permitted merely because it can be completed in seven days.

The usual commentarial account understands this as absence for up to six dawns, returning for the seventh dawn. Conditions concerning a genuine purpose, who requested the visit, and the place of return are important. Details of exceptional departures and a late-period absence should be checked against the exact Vinaya passage and the interpretation followed by the monastery.

30.7 Obstacles, illness and emergencies

The Vinaya discusses circumstances that prevent a safe continuation of residence, such as dangers and serious obstacles. A monk facing wildfire, flood, violence, a medical emergency, or inaccessible food and shelter should protect life and obtain necessary assistance. This modern safety advice must not be confused with an unconditional legal declaration that every emergency leaves a rains residence intact. The precise Vinaya status depends on the applicable canonical allowance.

30.8 Communal responsibilities during vassa

- Agree on a realistic daily program of meditation, study, communal cleaning, health checks, and appropriate alms reception.
- Arrange competent teaching, particularly for newly ordained monks who remain under dependence.
- Continue Uposatha and confession obligations; vassa is not a replacement for the Pāṭimokkha observance.

- Keep financial administration with properly authorized lay stewards rather than assigning monks unrestricted control of money.
- Maintain safe sanitation, drinking water, medical referral procedures, and an emergency evacuation plan.
- Respect privacy and avoid presenting prolonged silence or fasting as a universal Vinaya requirement.

30.9 Four contemporary case studies

Case A — Hospital visit before the retreat ends

A lay supporter requests a bhikkhu to visit a hospitalized parent for chanting. Determine whether this is an authorized purpose under the relevant provisions, confirm who requested the visit, and calculate the permitted absence. The patient's need does not justify inventing a Vinaya permission; consultation may be necessary.

Case B — A bushfire near a forest monastery

Emergency services issue an evacuation warning. The monks should prioritize physical safety and comply with lawful emergency directions. Following evacuation, the community should examine the canonical obstacle provisions before recording whether each bhikkhu completed the residence.

Case C — An overseas teaching invitation

A donor offers international airfare for a two-week teaching tour during vassa. A donation and worthwhile intention do not alone satisfy the requirements for temporary absence. Reconsider the date or review the specific canonical exceptions with a Vinaya specialist.

Case D — One monastery, two buildings

A monk sleeps alternately in a forest hut and the main hall on the same property. The result depends on how the residence was properly determined, rather than simply on property ownership or a postal address. Record the decision with qualified monastic guidance.

30.10 Suggested practice program (not a canonical requirement)

04:30 waking and recollection; 05:00 seated meditation; 06:00 walking meditation; 07:00 duties and alms round; 10:30 principal meal and reflection; 12:00 rest, healthcare or study; 14:00 Dhamma–Vinaya study; 16:00 walking and sitting meditation; 18:00 chanting and community reflection; 20:00 quiet meditation and rest. This illustrative program should be adjusted for age, health, climate, and available support.

30.11 Ten review questions with concise answers

1. What is the principal source for vassa? — Mahāvagga III.

2. How many ordinary entry periods exist? — Two: earlier and later.

3. Is the three-month residence a retreat schedule only? — No; it has distinct Vinaya requirements.

4. Do entry dates follow one fixed Gregorian date? — No; they depend on the lunar calendar.

5. May a monk leave for any reason if back in seven days? — No; permissible purposes and conditions matter.

6. Are the dawn-counting details purely canonical? — Some are elaborated in commentary.

7. Does a donor’s travel invitation automatically authorize absence? — No.

8. May a monk remain in a dangerous building for the sake of formality? — Personal safety comes first; the Vinaya consequences require assessment.

9. Does a retreat replace Uposatha? — No.

10. What follows vassa? — Relevant concluding observances include pavāraṇā, treated in the next chapter.

30.12 Five reflective questions

- Do I regard the rains residence as an opportunity for deepened restraint rather than increased social prestige?
- How can I make my daily practice more consistent without neglecting a sick or elderly companion?
- What preparations make a remote dwelling both simple and safe?
- Can I distinguish a genuine permitted absence from an attractive but unnecessary journey?
- How can the lay community support the rains residence without turning it into a fundraising festival?

30.13 Sources and editorial verification

Primary: Vinaya Piṭaka, Mahāvagga III (Vassūpanāyikakkhandhaka), especially Mv.III.1–5 and passages on obstacles and the consequences of leaving residence. Online Pāli and English parallel: https://www.dhammatalks.org/vinaya/Mv/MvIII.html

Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, “Rains-residence”: https://www.dhammatalks.org/vinaya/bmc/Section0050.html

Editorial verification pending: Collate each formal exception and traditional determination phrase with the selected Pāli edition; compare regional calendar practices and commentarial notes; request review from a senior Vinaya scholar before using this chapter to decide the validity of a specific residence.

CHAPTER 31 — PAVĀRAṆĀ: THE INVITATION FOR ADMONITION AT THE END OF VASSA

Bhikkhu Visuddhamma · The Bhikkhu Manual

31.1 Canonical orientation

Pavāraṇā (the invitation for admonition) is the communal observance at the conclusion of the rains residence. The invitation concerns what fellow bhikkhus have seen, heard, or reasonably suspected. It is a disciplined invitation to correction, not permission for rumor, humiliation or an unexamined allegation. Source: Vinaya Piṭaka, Mahāvagga IV (Pavāraṇākkhandhaka), especially Mv.IV.1–2.

31.2 Canonical and procedural foundations

A formal saṅgha-pavāraṇā ordinarily requires five eligible bhikkhus (Mv.IV.5.1); this is NOT the four-bhikkhu threshold for the full Pāṭimokkha recitation. Mahāvagga IV provides separate observance arrangements for smaller numbers. The officiant must check the actual number of eligible bhikkhus within the relevant sīmā and apply the correct branch of the procedure. A gathering of four bhikkhus cannot simply call its action a five-member communal pavāraṇā. For the specific smaller-group provisions, consult Mv.IV.5, not an abbreviated ritual card.

A sick bhikkhu may be permitted to convey an invitation in the circumstances and manner specified in Mv.IV.3. This is not a general authorization to treat an absent person as physically present. Differentiate the handing over of the invitation from the complete assembled transaction, and check any special circumstances against the primary Vinaya passage before proceeding.

The ceremony is tied to the appropriate conclusion of the rains and to a validly constituted assembly. The words of a familiar local chant, the practice of a visiting temple, or a translated script cannot override eligibility, boundaries, offense settlement, or permitted substitutions.

Abbreviated and deferred forms are subject to their own canonical conditions.

31.3 Training in mutual accountability

The willingness to hear correction is a practical expression of humility and of communal accountability. The canonical categories “seen,” “heard,” and “suspected” do not authorize unsupported accusations: any charge still requires the relevant Vinaya inquiry and an opportunity for response. Safety concerns, coercion, or civil offenses must also be addressed through appropriate safeguarding and legal processes, independently of the eventual monastic classification.

31.4 Contemporary application

A monastery with overseas residents must not assume that a video conference constitutes the physical Saṅgha assembly required for a formal transaction. Consult the Khandhaka provisions and an experienced Vinaya authority.

31.4A Pavāraṇā: attendance and assembly

A video conference, telephone call, or digital proxy does not constitute the physically assembled Saṅgha required for a formal transaction. A sick bhikkhu may convey an invitation through an appropriate messenger under Mahāvagga IV.3.3, but this does not make the absent bhikkhu physically present or automatically cure defects of quorum, territory, or communal concord.

Mahāvagga IV distinguishes the procedures for assemblies of different sizes and provides further rules for illness and transmitted invitations. Record the actual participants, sīmā, observance date, and any validly conveyed invitation; do not replace the formal requirements with an online attendance record.

31.4B — Illness: conveying an invitation, safe transport, or visiting the bhikkhu

Under Mv.IV.3.3, an invitation from an ill bhikkhu is given through the specified means of communication. When that is not practicable,

Mv.IV.3.4 directs that the ill bhikkhu be brought to the assembly on a bed or bench if this can be done safely. If moving him could aggravate the illness or cause death, he must not be moved: the Saṅgha should go to him. The same passage prohibits conducting Pavāraṇā as a factional assembly. These are distinct canonical contingencies, not optional ceremonial shortcuts.

If the messenger fails to deliver the invitation or becomes disqualified, Mv.IV.3.5 sets out additional procedures. A monastery must not replace these requirements with the assumption that a telephone, live stream, proxy message, or attendance list automatically makes a valid formal assembly. Determine the applicable case from the canonical text and the actual facts before any formal act.

Canonical reference: Vinaya Piṭaka, Mahāvagga IV.3.3–5, https://www.dhammatalks.org/vinaya/Mv/MvIV.html. Editorial translation and explanation only; this section supplies no authenticated kammavācā and does not certify a particular ceremony.

31.5 Case study

A novice alleges that a senior monk mishandled donations before Pavāraṇā. Protect the complainant, preserve records, distinguish a Vinaya issue from a civil financial issue, and avoid turning the public ceremony into a trial.

31.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of pavāraṇā: the invitation for admonition at the end of vassa?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

31.7 References and editorial status

Primary: Vinaya Piṭaka, Mahāvagga IV (Pavāraṇākkhandhaka): https://www.dhammatalks.org/vinaya/Mv/MvIV.html (particularly IV.1–5 and IV.16). Secondary comparative reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code II, “Community Transactions”: https://origin.dhammatalks.org/vinaya/bmc/Section0052.html. The explanatory text above is original editorial prose, not an independently certified ritual formula.

CHAPTER 32 — KAṬHINA: ROBE OFFERING, PROCEDURE, AND COMMUNITY GRATITUDE

Bhikkhu Visuddhamma · The Bhikkhu Manual

32.1 Canonical orientation

Kaṭhina is a regulated Vinaya institution following the rains residence, not simply a celebration, public robe presentation, or fundraiser. Distinguish the lay donor's gift of cloth, the community's formal allocation, the receiving bhikkhu's robe-making task, the spreading of the kaṭhina, and the eligible community's approval. Each stage has its own conditions; the public festival by itself does not establish the formal Vinaya result.

32.2 Eligibility and sequence

The standard account describes a Community of at least five eligible bhikkhus receiving cloth; the Saṅgha formally assigns the kaṭhina cloth to a qualified recipient, and the relevant robe-making and spreading must satisfy the timing and other conditions specified in Mahāvagga VII. The text contains same-day requirements for particular robe-making conditions; the phrase "by the following dawn" must not be used as an unrestricted general deadline. Eligibility is connected to completion of the relevant rains residence, and the granting and duration of kaṭhina privileges have additional qualifications. The actual participants, completion of vassa, boundaries, cloth, robe work, transaction wording, and approvals must all be verified. See Mahāvagga VII and The Buddhist Monastic Code II, "Kaṭhina."

A community should not infer that five people in robes satisfy a five-bhikkhu requirement: a sāmaṇera, lay steward, or ineligible participant cannot supply a required bhikkhu place. Nor should a monastery assume that a donation ceremony and the juridical act of spreading the kaṭhina are interchangeable. Where a competent Vinaya authority is

unavailable, provide the devotional offering without claiming that the formal act has been completed.

32.3 Lay offerings

Teach donors that generosity is voluntary and without promised material rewards. Explain that acceptance and allocation of offerings remain governed by applicable Vinaya rules.

32.4 Robe-making and stewardship

Plan the requisite robe work, tools, shared supplies and safe storage in time to satisfy the applicable Vinaya schedule. Separate the responsibilities of the receiving bhikkhu, the community performing the transaction, and any lay stewards assisting with lawful material support. A robe offered publicly is not automatically a formally spread kaṭhina robe.

32.4A — Kaṭhina validity: material and formal acts

Mahāvagga VII.1.5–6 distinguishes the conditions under which kaṭhina is properly spread from circumstances in which it is not. The relevant issues include permitted robe cloth, its lawful acquisition, a properly completed and determined robe, an eligible individual recipient, and acknowledgment by qualified participants within the sīmā. Cloth merely displayed, donated, washed, or marked is not thereby a valid kaṭhina.

Do not substitute the celebration of Kaṭhina, the formal communal allocation, the individual spreading, and the community's approval for one another. The rules on the duration and ending of kaṭhina privileges are also distinct from the offering itself. The details depend on the canonical circumstances and must not be reduced to a generic printed ceremony.

Primary source: https://www.dhammatalks.org/vinaya/Mv/MvVII.html (Mv.VII.1.1–7). Comparative guide: https://www.dhammatalks.org/vinaya/bmc/Section0057.html. The English narrative is an original pedagogical summary, not a recitation

script or confirmation that any specific offering constitutes a valid kaṭhina.

32.5 Case study

A donor advertises that paying a fee purchases kaṭhina privileges. Correct the misrepresentation, separate the fundraising message from Vinaya procedures, and explain transparent accounting.

32.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of kaṭhina: robe offering, procedure, and community gratitude?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

32.7 References and editorial status

Primary: Vinaya Piṭaka, Mahāvagga VII (Kaṭhinakkhandhaka). Comparative explanation: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code II, “Kaṭhina”: https://www.dhammatalks.org/vinaya/bmc/Section0057.html. Do not use this summary in place of the canonical transaction text or the applicable exceptions; formal procedure and translation wording still require specialist approval.

CHAPTER 33 — FORMAL SAṄGHA ACTS, BOUNDARIES, AND COMMUNAL VALIDITY

Bhikkhu Visuddhamma · The Bhikkhu Manual

33.1 Canonical orientation

A saṅghakamma is a formal act of a properly constituted Saṅgha; an administrative vote by a nonprofit board is not equivalent. Validity can depend on the transaction type, boundaries, consent, attendance, quorum, and prescribed wording.

33.2 Types of acts

Vinaya communal transactions are distinguished by their prescribed announcement patterns. A ñatti-kamma employs a motion; a ñatti-dutiya-kamma employs a motion followed by one announcement; a ñatti-catuttha-kamma employs a motion followed by three announcements. These labels describe formal patterns rather than interchangeable scripts. The action under consideration determines the proper form, the legally competent participants, the necessary quorum and the precise wording. An administrative resolution, silent acquiescence, or improvised translation is not a substitute for a valid canonical transaction. This discussion is instructional, not an executable kammavācā.

33.3 Sīmā and quorum

A civil property boundary, building permit, monastery sign, or room designation does not by itself establish a valid Vinaya sīmā. The canonical question is whether the relevant community has a recognized territorial basis for carrying out its particular act, with any necessary boundary procedure validly performed. Before conducting a communal transaction, the resident Saṅgha should establish which territory governs attendance, identify other eligible bhikkhus whose participation may be required, and examine any overlapping or uncertain boundaries. A diagram of the property is an administrative aid, not independent proof of ecclesiastical validity.

33.4 Consent and disabilities

Eligibility and attendance are material to validity. The Saṅgha must distinguish fully ordained bhikkhus from novices and lay participants, determine whether the particular act requires the person concerned to be present, and follow the applicable rules concerning consent or conveyed authorization. Consent (chanda) for a communal act must not be confused with a purity declaration (pārisuddhi) for Uposatha. In particular, a group of four eligible bhikkhus must not reduce itself to a three-person Pāṭimokkha recitation by conveying the fourth monk's purity; Mahāvagga II.26.10 explicitly addresses this case. Quorum rules differ by type of communal transaction and cannot be generalized from the minimum of four for ordinary Pāṭimokkha recitation.

33.4A — Sīmā: establishment, recognition, and overlap

A sīmā is the territory relevant to a formal Community act, not simply a land title boundary, a hall, or a circle physically marked on the floor. Mahāvagga II.6 authorizes the proclamation of recognized boundary markers and a formal Community determination for shared communion and Uposatha. Chapter 13 of The Buddhist Monastic Code distinguishes properly authorized territories from those defined by natural or political boundaries; the applicability of either category must be established from the actual circumstances, not assumed from a building address.

The canon lists possible markers including a mountain, rock, grove, tree, path, anthill, river, and body of water (Mahāvagga II.6). A river may be a marker or boundary line without itself serving as an ordinary fixed sīmā. The special provisions for water-based territories, river crossings, size limitations, and permitted boundaries must be examined before any formal declaration is attempted (Mahāvagga II.7–12). This handbook deliberately does not reproduce an executable sīmā-establishment kammavācā.

A proposed new sīmā must be checked against existing recognized territories. Mahāvagga II.13 prohibits the later territory from

overlapping or enclosing a previously established territory and requires separation between adjacent territories. The legitimacy of the earlier boundary and the correct way to resolve uncertainty are questions for a competent Saṅgha with access to local ecclesiastical records, established markers, and the canonical procedure; a property survey alone cannot resolve them.

33.4B — Four validity tests for a Community transaction

Before any saṅghakamma, examine (1) the legally appropriate object or candidate, (2) the correct motion and proclamations for that specific act, (3) the eligible assembly and its required quorum, and (4) a valid territory with the necessary attendance or lawfully conveyed consent and no qualified protest. This is a pedagogical synthesis of the analysis in The Buddhist Monastic Code, Volume II, Chapters 12–13. The requirements vary by transaction: a quorum sufficient for ordinary transactions is not automatically sufficient for higher ordination, Pavāraṇā, or abbhāna.

A participant who is the object of certain transactions cannot always be counted in their quorum. Novices, lay persons, and persons of disqualifying status cannot automatically supply the required number of bhikkhus. The particular act must be checked independently; this statement does not adjudicate anyone’s eligibility.

33.4C — Practical verification record before ceremonial use

Record the source edition and exact canonical reference, geographical location, proposed sīmā type and landmarks, any prior boundary or overlapping claim, membership and affiliation of the relevant local Saṅgha, identities and eligibility of all participating bhikkhus, required quorum, relevant consent or attendance, and the authoritative Pāli kammavācā text. A trained reciter and competent Vinaya specialists should separately compare the formula with the selected canonical edition and local recognized practice. If any fact is unresolved, defer the formal act rather than substitute an English outline or a borrowed script.

Source checkpoints: Mahāvagga II.6–13 (territory and markers); Parivāra XIX.1.1 (validity terminology); Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, Chapters 12–13 (https://www.dhammatalks.org/vinaya/bmc/Section0052.html and https://www.dhammatalks.org/vinaya/bmc/Section0053.html). This is an editorial source review, not independent certification of a sīmā or kammavācā.

33.5 Case study

A group proposes an upasampadā in a rented conference room. They possess written permission from the owner but have not established which Vinaya territory applies or who else is eligible to participate. The teacher should first distinguish civil permission from canonical conditions, and then consult a competent Vinaya specialist about the territory, quorum, candidate, preceptor, attendance, and prescribed transaction. The example does not prove that ordination in every rented venue is invalid; it shows why the legal and ceremonial facts must be examined before a determination is made.

33.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of formal saṅgha acts, boundaries, and communal validity?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

Publication caution: A description of a kammavācā is not the formula itself. No wording in this chapter should be used as a ritual script without comparison to the chosen Pāli Vinaya text and review by a qualified local Saṅgha. Differences among canonical prescriptions, commentarial interpretation, community custom, and civil law must be identified explicitly.

33.7 References and editorial status

Primary source pathway: Vinaya Piṭaka, Mahāvagga II (Uposathakkhandhaka), especially II.26 for differing assembly sizes and limits on conveyed purity; and the Vinaya passages governing the specific communal transaction and its boundary. For analytical comparison consult Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Vol. II, chapters on Uposatha and Community Transactions (https://www.dhammatalks.org/vinaya/bmc/Section0055.html). The canonical Pāli must be checked against a specified edition before reproducing any legal formula. This source note is not a claim of full collation.

Publication verification note (3 November 2026): The source-specific clarification in Chapter 29 was compared with Mahāvagga II.26.1–10, and the training scope of Chapter 7 was checked against Mahāvagga I. These are bounded checks of narrative exposition, not a complete canonical collation or certification of the operative kammavācā, which still requires qualified Saṅgha review. Further review (3 November 2026): Section 33.4A–C adds canonical territory and transaction-validity controls using Mahāvagga II.6–13 and the specified monastic code chapters; executable Pāli formulas remain unverified.

CHAPTER 34 — THE BHIKKHU AND DIGITAL TECHNOLOGY

Bhikkhu Visuddhamma · The Bhikkhu Manual

34.1 Canonical orientation

Digital devices are not named in the ancient rule texts; their use must be assessed by applying Vinaya principles without inventing new canonical prohibitions.

34.2 Attention and sense restraint

Treat notifications, endless feeds and online controversy as occasions to cultivate restraint, not as proof that all technology is inherently forbidden.

34.3 Money and financial instruments

Examine control over digital wallets, bank cards, payment applications and purchases in relation to Nissaggiya Pācittiya 18–20 and proper lay stewardship.

34.4 Privacy and consent

Do not photograph counseling sessions, publish confessions, or stream residents and children without appropriate consent and safeguarding procedures.

34.5 Case study

A monk receives donations through an account he alone controls. Examine both the financial Vinaya question and the legal obligations of the organization, separately.

34.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of the bhikkhu and digital technology?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

34.7 References and editorial status

Primary and related authorities: Pācittiya and Nissaggiya rules; MN 39; SN 35.95. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 35 — RELATIONSHIPS, TEACHING, POWER, AND SAFEGUARDING

Bhikkhu Visuddhamma · The Bhikkhu Manual

35.1 Canonical orientation

Trust in a monastic teacher increases rather than diminishes the need for boundaries. The robe must never be used to justify coercion, intimidation, secrecy or abuse.

35.2 Teaching relationships

Clarify the difference between Dhamma instruction, counseling, psychotherapy and medical practice. Refer matters beyond competence to suitable professionals.

35.3 Children and vulnerable adults

Require lawful screening, two-adult practices when appropriate, appropriate lodging arrangements, reporting routes, and transparent complaints handling.

35.4 Sexual misconduct and allegations

Apply the exact Vinaya offense criteria only after investigation; always separate criminal reporting and immediate protection from internal disciplinary classifications.

35.5 Case study

A lay retreatant reports inappropriate touching by a teacher. Prioritize safety, preserve evidence, respect confidentiality on a need-to-know basis, and comply with applicable reporting laws.

35.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of relationships, teaching, power, and safeguarding?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

35.7 References and editorial status

Primary and related authorities: Vinaya Suttavibhaṅga; MN 61; contemporary safeguarding obligations. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 36 — DONATIONS, STEWARDSHIP, AND MONASTERY ADMINISTRATION

Bhikkhu Visuddhamma · The Bhikkhu Manual

36.1 Canonical orientation

Support of the Saṅgha is grounded in voluntary generosity. Donors, lay boards, stewards and bhikkhus hold different responsibilities, and legal ownership must not be confused with Vinaya permission.

36.2 The donation pathway

Describe acceptable material requisites, lawful lay-controlled funds, and the need for transaction-specific Vinaya review.

36.3 Conflict of interest

Adopt documented gift policies, independent financial oversight, avoidance of personal benefit, and respect for the stated purpose of restricted gifts.

36.4 Public claims

Never promise cures, supernatural rewards or spiritual attainment in exchange for money. Publishing audited accounts is an organizational policy, not a substitute for the Vinaya.

36.5 Case study

A benefactor offers a vehicle and asks the abbot to register it personally. Review the permitted use, legal registration, insurance and who controls disposal of the asset.

36.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of donations, stewardship, and monastery administration?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

36.7 References and editorial status

Primary and related authorities: Nissaggiya Pācittiya 18–20; Mahāvagga; BMC II, Wrong Livelihood. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 37 — TRAVEL, HOSPITALITY, AND CROSS-CULTURAL MONASTIC CONDUCT

Bhikkhu Visuddhamma · The Bhikkhu Manual

37.1 Canonical orientation

Travel expands opportunities for teaching but also creates risks involving requisites, accommodation, immigration, transportation and dependency on unfamiliar supporters.

37.2 Travel preparation

Check the purpose of travel, local Vinaya issues, ordinary safety, medical needs, identification, immigration conditions and financial arrangements controlled by appropriate lay stewards.

37.3 Hospitality and lodging

Clarify sleeping arrangements, interactions with lay visitors, expectations of service, and the duties of host monasteries.

37.4 Adaptation without distortion

Distinguish regional customs such as gestures of respect or chanting melodies from universally binding Pāṭimokkha requirements.

37.5 Case study

A monk is invited to a seven-day retreat abroad and asked to sign a commercial teaching contract. Evaluate the livelihood, contractual and immigration dimensions separately.

37.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of travel, hospitality, and cross-cultural monastic conduct?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

37.7 References and editorial status

Primary and related authorities: Mahāvagga; Cullavagga; Pācittiya and Sekhiya rules. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 38 — ENVIRONMENTAL PROTECTION AND ETHICAL MONASTIC COMMUNITIES

Bhikkhu Visuddhamma · The Bhikkhu Manual

38.1 Canonical orientation

The ideals of non-harming, contentment and restraint can inform a monastery's relationship to land and ecosystems, but environmental policies should not be misrepresented as verbatim ancient regulations.

38.2 Protecting living beings

Study rules about plants, water containing living creatures and unnecessary destruction while consulting appropriate modern environmental and health standards.

38.3 Sustainable facilities

Limit waste and resource consumption; seek safe water, sanitation, accessible buildings and fire-risk preparation.

38.4 Community relationships

Protect neighbors from unmanaged traffic, smoke, noise and runoff. Obtain local permissions for structures and land use.

38.5 Case study

Residents propose to drain a wetland to enlarge the meditation grounds. Compare ecological harm, lawful approvals, viable alternatives and the restraint expected of renunciants.

38.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of environmental protection and ethical monastic communities?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

38.7 References and editorial status

Primary and related authorities: Pācittiya rules on plants and living beings; MN 2; AN 4.28. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 39 — ADVANCED VINAYA INTERPRETATION AND DISPUTED CASES

Bhikkhu Visuddhamma · The Bhikkhu Manual

39.1 Canonical orientation

An advanced manual must recognize the difference between what a canonical rule says, what the Suttavibhaṅga explains, how commentaries reason, and how a present-day community applies the result.

39.2 Hierarchy of evidence

Quote the rule, identify definition clauses, offense permutations, exceptions and relevant Khandhaka provisions before turning to commentary.

39.3 Areas of disagreement

Discuss money, technological equivalents, forms of property, presence in assemblies, robe regulations and ordination procedures as contested or fact-sensitive where appropriate.

39.4 Conscientious procedure

Document uncertainty, seek input from qualified monks representing relevant traditions, and avoid using a single secondary book as the entire source of law.

39.5 Case study

Two teachers disagree about a digital bank account administered by a lay committee. State the factual differences and sources without declaring either teacher dishonest.

39.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what

further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of advanced vinaya interpretation and disputed cases?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

39.7 References and editorial status

Primary and related authorities: Vinaya Piṭaka; Samantapāsādikā; BMC I–II. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 40 — REFERENCE METHODS, PĀLI GLOSSARY, AND PRACTICAL TRAINING ASSESSMENTS

Bhikkhu Visuddhamma · The Bhikkhu Manual

40.1 Canonical orientation

This chapter gives readers methods to verify sources and assess practical competence without confusing examination scores with spiritual realization.

40.2 Reference conventions

Use sutta number, Vinaya section, edition and translation; distinguish quotations from paraphrases and original commentary.

40.3 Core glossary

Bhikkhu: fully ordained monk; pabbajjā: novice going-forth; upasampadā: higher ordination; nissaya: dependence; upajjhāya: preceptor; sīmā: formal boundary; saṅghakamma: Saṅgha transaction; paritta: protective recitation.

40.4 Practical assessment

Assess food reflection, robe and bowl care, respect for teachers, medical response, restraint, confession knowledge, and ability to find applicable sources.

40.5 Case study

A monk memorizes all 227 items but cannot distinguish an accusation from an established offense. His further education should prioritize definitions, evidence, fairness and correction.

40.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what

further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of reference methods, pāli glossary, and practical training assessments?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

40.7 References and editorial status

Primary and related authorities: Vinaya Piṭaka; Nikāyas; source-critical editorial method. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 41 — DAILY WORSHIP AND RECOLLECTION OF THE TRIPLE GEM

41.1 Scope and liturgical status

This chapter presents a short, teachable daily recitation sequence. The Three Refuges are preserved in Khuddakapāṭha 1 and have a historical role in the Vinaya Mahāvagga. The ordering of homage, refuge, and recollection as a daily devotional service is a conventional liturgical arrangement and should not be mistaken for a single canonical ritual prescribed identically for every monastery.

Historical qualification: the Mahāvagga describes an early ordination by the Three Refuges. Subsequent Vinaya procedures govern valid higher ordination; reciting the refuge formula alone is not sufficient for contemporary full bhikkhu ordination.

41.2 Preliminary homage — Namo tassa

Pāli	English
Namo tassa bhagavato arahato sammāsambuddhassa. (3 times)	Homage to that Blessed One, the Worthy One, the Perfectly Self-Awakened One. (Repeat three times)

Status: traditional homage formula widely used in Theravāda liturgy. Its placement at the beginning of a daily service is a customary practice.

41.3 Three Refuges — Tisaraṇa

Pāli	English
Buddhaṃ saraṇaṃ gacchāmi.	I go to the Buddha for refuge.

Pāli	English
Dhammaṃ saraṇaṃ gacchāmi.	I go to the Dhamma for refuge.

Pāli	English
Saṅghaṃ saraṇaṃ gacchāmi.	I go to the Saṅgha for refuge.

Pāli	English
Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Buddha for refuge.

Pāli	English
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Dhamma for refuge.

Pāli	English
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Saṅgha for refuge.

Pāli	English
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Buddha for refuge.

Pāli	English
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Dhamma for refuge.

Pāli	English
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Saṅgha for refuge.

Source: Khuddakapāṭha 1 (Khp 1); Vinaya Mahāvagga I, on the historical refuge-based admission procedure. These translations are newly composed for this manuscript.

41.4 A short Triple Gem recollection

Pāli	English
Arahaṃ sammāsambuddho bhagavā. Buddhaṃ bhagavantaṃ abhivādemi.	The Blessed One is worthy and perfectly awakened. I pay homage to the Blessed Buddha.

Pāli	English
Svākkhāto bhagavatā dhammo. Dhammaṃ namassāmi.	The Dhamma has been well taught by the Blessed One. I pay homage to the Dhamma.

Pāli	English
Supaṭipanno bhagavato sāvakasaṅgho. Saṅghaṃ namāmi.	The community of the Blessed One’s disciples has practiced well. I pay homage to the Saṅgha.

Status: standard Theravāda devotional passage drawing on canonical recollection formulas; check the specific monastery’s recension before prescribing a shared melody or ceremonial gesture.

41.5 Suggested 12-minute daily procedure

• One minute: take a respectful posture and establish an intention not to rush.

• Two minutes: chant preliminary homage three times and the Three Refuges once through.

• Three minutes: recite the short recollection of Buddha, Dhamma, and Saṅgha slowly.

• Five minutes: sit quietly, attentive to breathing and present bodily sensations.

• One minute: reflect on one concrete way to reduce harm and cultivate wisdom today.

This timing is a modern pedagogical recommendation, not a Vinaya injunction. Chanting can steady attention, but direct contemplation is not replaced by vocal recitation.

41.6 Common mistakes

- Treating audible recitation as evidence of spiritual attainment.
- Assuming every later blessing verse is a canonical sutta.
- Conflating lay refuge ceremony with valid bhikkhu upasampadā.
- Sacrificing comprehension and mindfulness to speed or theatrical performance.

41.7 Reflection questions

• What is the difference between venerating the Buddha and emulating the Buddha’s training?

• How do the Three Refuges shape a monk’s choices when no one is watching?

• Why must the liturgical and legal functions of a formula be distinguished?

• What changes when a familiar chant is understood word by word?

• How can chanting lead naturally into silent practice?

41.x Sources

- Khuddakapāṭha 1, Three Refuges: https://suttacentral.net/khp1
- Vinaya Mahāvagga, Mahākhandhaka: https://suttacentral.net/pli-tv-kd1/en/horner
- Ṭhānissaro Bhikkhu, A Chanting Guide: https://www.dhammatalks.org/books/ChantingGuide/Section0004.html
- Ṭhānissaro Bhikkhu, Evening Chanting: https://www.dhammatalks.org/books/ChantingGuide/Section0005.html
- Bhikkhu Manual chanting reference (comparative liturgy): https://bhikkhu-manual.github.io/chants/morning-chanting.html

Verification priorities for a final scholarly edition: collate Pāli spellings against a named canonical edition, supply stable canonical subdivisions, distinguish original translations from attributed translations, and obtain peer Vinaya review of procedural claims. Additional 48 chapters and full paritta/sutta texts are not yet drafted in this installment.

CHAPTER 42 — BLESSINGS AND ANUMODANĀ FOR LAY OFFERINGS

Bhikkhu Visuddhamma · The Bhikkhu Manual

42.1 Canonical orientation

A blessing following an offering should recognize generosity and encourage wholesome conduct; it must not promise that donations purchase immunity from suffering.

42.2 Ceremony order

Receive an offering appropriately; express gratitude without claiming ownership of restricted funds; recite suitable canonical selections such as Maṅgala Sutta and clearly labeled later blessing verses.

42.3 Canonical and traditional forms

The Maṅgala Sutta and Ratana Sutta are canonical; many widely used short meal-blessing formulas are traditional liturgical compilations. Verify exact textual provenance.

42.4 English guidance

English: “May the wholesome intention of your generosity support wisdom, healthful conduct and peace.”

42.5 Core anumodanā verses

The following verses are among the most widely used blessings after a meal or an offering. The Pāli is given in the Mahāsaṅgīti/Chaṭṭha Saṅgāyana spelling; the English is an original study translation. Lineages differ in which verses they select and in what order.

Pāli	English
Yathā vārivahā pūrā, paripūrenti sāgaraṃ; Evameva ito dinnaṃ, petānaṃ upakappati.	Just as rivers swollen with rain fill the ocean to the brim, so what is given here reaches and benefits those who have passed away. (Khp 7 v. 8 / Pv 1.5)

Pāli	English
Icchitaṃ patthitaṃ tumhaṃ, khippameva samijjhatu; Sabbe pūrentu saṅkappā, cando pannaraso yathā; Maṇi jotiraso yathā.	May what you wish and long for quickly come to pass; may all your aspirations be fulfilled, like the moon on the fifteenth night, like a radiant wish-fulfilling gem. (traditional)
Sabbītiyo vivajjantu, sabbarogo vinassatu; Mā te bhavatvantarāyo, sukhī dīghāyuko bhava.	May all misfortunes be averted, may every illness pass away; may no obstacle befall you; may you be happy and live long. (traditional; Sri Lankan books read “soko rogo vinassatu”, “may sorrow and illness pass away”)
Abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino; Cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.	For one who habitually pays respect and always honours the elders, four things increase: long life, beauty, happiness and strength. (Dhp 109)
Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā; Sabbabuddhānubhāvena, sadā sotthī bhavantu te.	May every blessing be yours; may all the devas protect you; by the power of all the Buddhas, may you always be well. (traditional)
Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā; Sabbadhammānubhāvena, sadā sotthī bhavantu te.	… by the power of all the Dhamma, may you always be well.
Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā; Sabbasaṅghānubhāvena, sadā sotthī bhavantu te.	… by the power of all the Saṅgha, may you always be well.

Provenance: “Yathā vārivahā” is drawn from the Tirokuḍḍa Sutta and “Abhivādanasīlissa” is Dhammapada 109; the other verses are post-canonical liturgical compositions. Present them to donors as traditional blessings, not as words of the Buddha.

42.6 Pastoral note

Respect donor beliefs without pressuring the donor to increase the offering.

42.7 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of blessings and anumodanā for lay offerings?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

42.8 References and editorial status

Primary and related authorities: Sn 2.4; Sn 2.1; selected traditional anumodanā verses. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 43 — PROTECTIVE PARITTA CHANTING

Bhikkhu Visuddhamma · The Bhikkhu Manual

43.1 Canonical orientation

Paritta uses recollection and recitation to cultivate confidence, wholesome intention and calm. Traditional claims about protection must be labeled as part of the religious tradition rather than guaranteed outcomes.

43.2 Core repertoire

Karaṇīya Metta Sutta, Ratana Sutta, Maṅgala Sutta, Dhajagga Sutta, and Āṭānāṭiya Sutta; determine when a complete canonical discourse versus an excerpt is being sung.

43.3 Teaching and pronunciation

Practice Pāli diacritics and careful pacing. Explain meanings before or after recitation rather than treating unfamiliar sounds as sufficient for understanding.

43.4 Appropriate use

For frightened persons, combine chanting with practical safety steps, urgent assistance when needed, and a calm, non-coercive approach.

43.5 Case study

A family requests a paritta ceremony after a burglary. Offer spiritual support while advising sensible security and police reporting.

43.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of protective paritta chanting?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

43.7 References and editorial status

Primary and related authorities: Sn 1.8; Sn 2.1; Sn 2.4; SN 11.3; DN 32. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 44 — CHANTING AND DHAMMA REFLECTION FOR THE SICK

Bhikkhu Visuddhamma · The Bhikkhu Manual

44.1 Canonical orientation

A sick person may find solace in recollections of the Buddha, loving-kindness, perceptions and awakening factors. Recitation should be adapted to the patient’s condition and wishes.

44.2 Principal texts

Girimānanda Sutta (AN 10.60), Bojjhaṅga discourses (SN 46.14–16), and selected Metta recitations.

44.3 Bedside protocol

Ask permission, check fatigue and hearing needs, use a short passage, remain attentive to the person, and stop if they become uncomfortable.

44.4 Medical distinction

Never delay treatment or promise a cure. The canonical stories of recovery do not constitute clinical evidence that chanting cures disease.

44.5 Case study

A hospitalized monk is in pain and does not want chanting. Respect his wishes; provide quiet presence or practical help instead.

44.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of chanting and dhamma reflection for the sick?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

44.7 References and editorial status

Primary and related authorities: AN 10.60; SN 46.14–16; Mahāvagga VIII. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 45 — CHANTING AND COUNSELING NEAR DEATH

Bhikkhu Visuddhamma · The Bhikkhu Manual

45.1 Canonical orientation

At the approach of death, gentle recollection, confidence, mindfulness and non-clinging may be more helpful than lengthy ceremonial recitation.

45.2 Canonical guidance

Study SN 55.54 (Mahānāma), MN 143 (Anāthapiṇḍika) and selected DN 16 reflections on impermanence; distinguish advice to a particular individual from universal bedside formulas.

45.3 Suggested bedside sequence

Obtain consent; ask about the person’s wishes; optionally recite homage and the Triple Gem recollections; offer a short reflection on change and kindness; conclude in silence.

45.4 Compassionate care

Coordinate with family and clinicians, avoid sensory overload and honor comfort care. Do not pronounce a future rebirth or spiritual status on uncertain evidence.

45.5 Case study

Relatives insist that chanting continue through the night while the dying person is exhausted. Center the patient’s expressed interests and offer a shorter practice.

45.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of chanting and counseling near death?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

45.7 References and editorial status

Primary and related authorities: SN 55.54; MN 143; DN 16. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 46 — FUNERAL CHANTING, IMPERMANENCE, AND MERIT DEDICATION

Bhikkhu Visuddhamma · The Bhikkhu Manual

46.1 Canonical orientation

Theravāda funeral rites commonly include impermanence recollections and merit dedication, with variation among Sri Lankan, Thai, Burmese and other communities.

46.2 Texts and provenance

Aniccā vata saṅkhārā appears in canonical narrative contexts; Tirokuḍḍa appears in Khuddakapāṭha and Petavatthu. Identify later funeral sequences as custom.

46.3 Funeral order

Confirm family wishes; open with respectful recollection; deliver a brief Dhamma reflection; chant suitable selections; offer voluntary merit dedication; respect the secular funeral director’s procedures.

46.4 Support for grief

Avoid telling mourners they should not feel sadness. Explain impermanence without moralizing or diagnosing their grief.

46.5 Verses on impermanence (paṃsukūla)

These verses are commonly chanted when the white cloth (paṃsukūla) is offered on behalf of the deceased, or at the graveside or cremation.

Pāli	English
Aniccā vata saṅkhārā, uppādavayadhammino; Uppajjitvā nirujjhanti, tesaṃ vūpasamo sukho.	Impermanent indeed are all conditioned things; their nature is to arise and pass away. Having arisen, they cease; their stilling is true happiness. (DN 16; SN 15.20)

Pāli	English
Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati; Chuḍḍho apetaviññāṇo, niratthaṃva kaliṅgaraṃ.	Before long, alas, this body will lie upon the earth, cast aside, without consciousness, like a useless log. (Dhp 41)
Sabbe sattā maranti ca, mariṃsu ca marissare; Tathevāhaṃ marissāmi, natthi me ettha saṃsayo.	All beings die, have died and will die; in the same way I too shall die; of this I have no doubt. (traditional)

46.6 Dedication of merit to the departed (Tirokuḍḍa verses)

While these verses are chanted, relatives may slowly pour water from one vessel into another as an outward sign of sharing merit. The verses come from the Tirokuḍḍa Sutta (Khp 7 / Pv 1.5); verse numbers follow the Khuddakapāṭha.

Pāli	English
Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo. (×3)	May this be for our relatives; may our relatives be happy. (v. 3)
Unname udakaṃ vaṭṭhaṃ, yathā ninnaṃ pavattati; Evameva ito dinnaṃ, petānaṃ upakappati.	As rain falling on high ground flows down to the low, so what is given here reaches and benefits the departed. (v. 7)
Yathā vārivahā pūrā, paripūrenti sāgaraṃ; Evameva ito dinnaṃ, petānaṃ upakappati.	As rivers swollen with rain fill the ocean, so what is given here reaches and benefits the departed. (v. 8)
Adāsi me akāsi me, ñātimittā sakhā ca me; Petānaṃ dakkhiṇaṃ dajjā, pubbe katamanussaraṃ.	“He gave to me, he worked for me, he was my kinsman, friend and companion”: remembering what they did in the past, one should give offerings for the departed. (v. 9)
Na hi ruṇṇaṃ vā soko vā, yā caññā paridevanā; Na taṃ petānamatthāya, evaṃ tiṭṭhanti ñātayo.	Weeping, sorrow and every other lament do nothing for the departed while their relatives remain like this. (v. 10)

Pāli	English
Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā; Dīgharattaṃ hitāyassa, ṭhānaso upakappati.	But this offering, given and well placed in the Saṅgha, brings them benefit at once and for a long time to come. (v. 11)
So ñātidhammo ca ayaṃ nidassito, petāna pūjā ca katā uḷārā; Balañca bhikkhūnamanuppadinnaṃ, tumhehi puññaṃ pasutaṃ anappakaṃ.	Thus the duty to relatives has been shown, great honour has been paid to the departed, strength has been given to the bhikkhus, and you have made no small merit. (v. 12)

Textual note: some chant books read “yā v’aññā” for “yā cañña” (v. 10) and “supatiṭṭhitā” for “suppatiṭṭhitā” (v. 11). The meaning is the same.

46.7 Case study

A non-Buddhist family asks for a two-minute blessing. Offer a brief compassionate reflection without demanding a full Buddhist service.

46.8 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of funeral chanting, impermanence, and merit dedication?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

46.9 References and editorial status

Primary and related authorities: DN 16; Khp 7; Pv 1.5. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 47 — RECITATION AS TRAINING OF BODY AND MIND

Bhikkhu Visuddhamma · The Bhikkhu Manual

47.1 Canonical orientation

Some discourses are especially useful for systematic understanding and repeated study rather than as ritual formulas. Recitation must be joined with comprehension and practice.

47.2 Daily training collection

Satipaṭṭhāna, Ānāpānassati, Kāyagatāsati, Anattalakkhaṇa and Dhammacakkappavattana discourses, with long selections divided across sessions as appropriate.

47.3 Three-stage method

First pronounce slowly; second explain the meaning; third meditate on the teaching in ordinary activities.

47.4 Guard against rote performance

Recitation proficiency is not a claim to jhāna or liberation. Invite students to describe how their conduct changes in response to the text.

47.5 Case study

A trainee memorizes the entire Ānāpānassati Sutta but ignores impatience during chores. Integrate chanting with deliberate awareness during work.

47.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of recitation as training of body and mind?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

47.7 References and editorial status

Primary and related authorities: MN 10; MN 118; MN 119; SN 22.59; SN 56.11. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 48 — CHANTING IN UPOSATHA, ORDINATION, VASSA, AND KAṬHINA

Bhikkhu Visuddhamma · The Bhikkhu Manual

48.1 Canonical orientation

Ceremonial verses and the legally effective formulas of formal Vinaya acts are not interchangeable. A beautiful chant cannot repair a defective Saṅgha transaction.

48.2 Uposatha and Pāṭimokkha

Keep preparatory devotions distinct from formal Pāṭimokkha recitation; confirm quorum, observance date and boundary.

48.3 Ordination formulas

Refer to critically verified Pāli texts and a competent preceptor for pabbajjā and upasampadā. Do not use a newly composed translation as the operative Pāli formula.

48.4 Annual observances

Provide optional devotional chanting for rains entry, Pavāraṇā and Kaṭhina while maintaining the procedural requirements from chapters 30–33.

48.5 Everyday Vinaya formulas

The formulas below are used in daily monastic life. Where a canonical source exists it is cited; where the wording is a later standard form, this is noted. Lineages differ in detail, so a new bhikkhu should learn the exact form used by his preceptor and community. Bracketed words show alternatives (singular or plural, “this” or “that”, junior or senior).

Confession of offences (āpatti-paṭidesanā). Basis: Mv II.27; Cv IV. This method applies only to light offences (thullaccaya, pācittiya, pāṭidesanīya, dukkaṭa, dubbhāsita). A Saṅghādisesa requires the

formal procedure described in Chapter 13, and a Nissaggiya Pācittiya requires the item to be forfeited first.

Pāli	English
Junior: Okāsa ahaṃ, bhante, sambahulā nānāvatthukā āpattiyo āpajjiṃ, tā tumhamūle paṭidesemi.	Junior: Venerable sir, I have fallen into a number of offences on various grounds; I confess them in your presence.
Senior: Passasi, āvuso, tā āpattiyo?	Senior: Friend, do you see those offences?
Junior: Āma, bhante, passāmi.	Junior: Yes, venerable sir, I see them.
Senior: Āyatiṃ, āvuso, saṃvareyyāsi.	Senior: In future, friend, you should be restrained.
Junior: Sādhu suṭṭhu, bhante, āyatiṃ saṃvarissāmi.	Junior: Very well, venerable sir; in future I shall be restrained.
(Senior confessing to a junior: Okāsa ahaṃ, āvuso, … — Passatha, bhante, … — Āma, āvuso, passāmi — Āyatiṃ, bhante, saṃvareyyātha — Sādhu suṭṭhu, āvuso, āyatiṃ saṃvarissāmi.)	When a senior confesses to a junior, the forms of address are reversed and the junior uses the respectful plural.

Thai and Burmese communities often name the class of offence, e.g. “Ahaṃ, bhante, sambahulā nānāvatthukāyo pācittiyāyo āpattiyo āpanno, tā paṭidesemi.” Either form is acceptable if the community uses it consistently.

Determining and relinquishing requisites (adhiṭṭhāna, paccuddharaṇa). Basis: Mv VIII.20.2; NP 1–3, 21. Each of the three robes, the bowl and the sitting cloth is determined individually; the declaration is made once, though many communities say it three times.

Pāli	English
Imaṃ [Etaṃ] saṅghāṭiṃ adhiṭṭhāmi.	I determine this [that] outer robe.
Imaṃ [Etaṃ] uttarāsaṅgaṃ adhiṭṭhāmi.	I determine this [that] upper robe.

Pāli	English
Imaṃ [Etaṃ] antaravāsakaṃ adhiṭṭhāmi.	I determine this [that] lower robe.
Imaṃ [Etaṃ] pattaṃ adhiṭṭhāmi.	I determine this [that] bowl.
Imaṃ [Etaṃ] nisīdanaṃ adhiṭṭhāmi.	I determine this [that] sitting cloth.
Imaṃ [Etaṃ] saṅghāṭiṃ paccuddharāmi.	I relinquish this [that] outer robe. (Used before determining a replacement; the same pattern applies to the other requisites.)

Shared ownership (vikappana). Basis: NP 1, 3, 21; Mv VIII.21. Extra robe-cloth or an extra bowl may be kept beyond the permitted period if it is placed under shared ownership with another bhikkhu.

Pāli	English
Imaṃ [Imāni] cīvaraṃ [cīvarāni] tuyhaṃ [āyasmato] vikappemi.	I place this [these] robe-cloth[s] under shared ownership with you [with the venerable one].
Imaṃ pattaṃ tuyhaṃ [āyasmato] vikappemi.	I place this bowl under shared ownership with you [with the venerable one].
Relinquishing shared ownership: Imaṃ cīvaraṃ mayhaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohi. (Said by a junior: paribhuñjatha … vissajjetha … karotha.)	“It is mine: use it, give it away, or do with it as you see fit.” This releases the item for use again.

Conveying purity and consent for an absent bhikkhu (pārisuddhi, chanda). Basis: Mv II.22.1 (purity); Mv II.23.1 (consent). A sick bhikkhu who cannot attend the Uposatha conveys his purity; for any other formal act he conveys his consent. Both are often conveyed together.

Pāli	English
Pārisuddhiṃ dammi, pārisuddhiṃ me hara [haratha], pārisuddhiṃ me ārocehi [ārocetha].	I give my purity; take my purity; announce my purity. (A junior speaking to a senior uses the bracketed plural forms.)
Chandaṃ dammi, chandaṃ me hara [haratha], chandaṃ me ārocehi [ārocetha].	I give my consent; take my consent; announce my consent.

Requesting dependence (nissaya). Basis: Mv I.25.7 (preceptor); Mv I.32.2 (teacher). Said three times while kneeling with hands in añjali. The teacher replies with one of the canonical expressions of assent, “Sāhu” (often said “Sādhu”), “Lahu”, “Opāyikaṃ”, “Patirūpaṃ” or “Pāsādikena sampādehi”; the pupil answers “Sādhu, bhante. Ajjataggedāni thero mayhaṃ bhāro, ahampi therassa bhāro.” (×3) (“From today the elder is my responsibility, and I am the elder’s.”)

Pāli	English
Upajjhāyo me, bhante, hohi. (×3)	Venerable sir, be my preceptor.
Ācariyo me, bhante, hohi; āyasmato nissāya vacchāmi. (×3)	Venerable sir, be my teacher; I will live in dependence on the venerable one.

Making fruit and plants allowable (kappiya-karaṇa). Basis: Cv V.5.2, which permits fruit to be made allowable in five ways: by fire, by knife, by fingernail, when it is seedless, or when the seed has been removed; the request and reply follow the commentary (Sp IV 767–768). It is used for fruit, seeds and plants that could still grow.

Pāli	English
Bhikkhu: Kappiyaṃ karohi.	Bhikkhu: Make it allowable.
Lay helper (marking it with knife, nail or fire): Kappiyaṃ, bhante.	Lay helper: It is allowable, venerable sir.

Asking forgiveness (khamāpana). This is a traditional, non-canonical observance, often performed on Uposatha days, before the Rains and at Pavāraṇā. The Thai form is given; many communities say

“Āyasmante” instead of “Therasmiṃ”, and Sri Lankan and Burmese forms differ in wording.

Pāli	English
Therasmiṃ pamādena dvārattayena kataṃ sabbaṃ aparādhaṃ khamatu no bhante.	Venerable sir, please forgive us for any wrong we have done to the elder through carelessness, by body, speech or mind.
Senior: Ahaṃ khamāmi, tumhehipi me khamitabbaṃ.	Senior: I forgive you; you should also forgive me.
Juniors: Khamāma, bhante.	Juniors: We forgive you, venerable sir.

48.6 Rains, Pavāraṇā and Kaṭhina formulas

Entering the Rains (vassūpanāyikā). Basis: Mv III.1–2; the wording follows the commentary (Sp V 1067). Said three times inside the chosen dwelling on the day of entry. When several bhikkhus say it together, “upemi” becomes “upema”.

Pāli	English
Imasmiṃ vihāre imaṃ temāsaṃ vassaṃ upemi. (×3)	In this dwelling I enter the Rains for these three months.
Idha vassaṃ upemi. (×3)	I enter the Rains here. (shorter alternative)

Invitation (pavāraṇā). Basis: Mv IV.1.14. Each bhikkhu, in order of seniority, invites admonition three times (“dutiyampi…”, “tatiyampi…”). A junior addresses the Saṅgha with “bhante”; the most senior uses “āvuso”.

Pāli	English
Saṅghaṃ, bhante, pavāremi diṭṭhena vā sutena vā parisaṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi.	Venerable sirs, I invite the Saṅgha to speak about what it has seen, heard or suspected of me. Let the venerable ones speak to me out of compassion; seeing it, I will make amends.

Kaṭhina approval (anumodanā). Basis: Mv VII.1; Sp V 1109; Pv XIV.4. After the bhikkhu chosen by the Saṅgha has made and spread the kaṭhina robe, he announces it and the other bhikkhus approve. The full kaṭhina transaction, including the motion and announcement, is in Chapter 32.

Pāli	English
Spreader: Atthataṃ, bhante [āvuso], saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodatha. (×3)	Spreader: Venerable sirs, the Saṅgha's kaṭhina has been spread; the spreading accords with the Dhamma; please approve. (A spreader senior to all present says "āvuso".)
Others: Atthataṃ, bhante, saṅghassa kathinaṃ, dhammiko kathinatthāro, anumodāma. (×3)	Others: Venerable sir, the Saṅgha's kaṭhina has been spread; the spreading accords with the Dhamma; we approve. (Bhikkhus senior to the spreader omit "bhante"; one approving alone says "anumodāmi".)

Caution: these short formulas are personal or devotional acts. They are not substitutes for formal Saṅgha transactions (ñatti-kamma), which need a valid assembly, sīmā and kammavācā (Chapters 7 and 33).

48.7 Case study

An organization advertises a virtual ordination with pre-recorded chants. It should not claim canonical validity without authoritative Vinaya review.

48.8 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of chanting in uposatha, ordination, vassa, and kaṭhina?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

48.9 References and editorial status

Primary and related authorities: Mahāvagga I–IV, VII; Cullavagga. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 49 — PĀLI PRONUNCIATION, RECITATION PEDAGOGY, AND TRANSLATION

Bhikkhu Visuddhamma · The Bhikkhu Manual

49.1 Canonical orientation

Accuracy requires distinguishing Pāli phonemes and maintaining readable diacritics: ā ī ū ṁ ñ ṭ ḍ ṇ ḷ ṃ. Regional chant melodies may differ while the underlying lexical text is stable.

49.2 Instructional progression

Teach vowels and long vowels, retroflex consonants, aspirated sounds, syllable division, then meaningful phrases.

49.3 Parallel language design

For each chant use: source and type; verified Pāli text; English translation; pronunciation guidance; ritual use; explanatory note.

49.4 Editorial discipline

Do not invent a “canonical” transliteration for a later prayer. Check proper names, sandhi, variant recensions and whether a passage is an excerpt.

49.5 Case study

A translation turns a devotional aspiration into a promise of healing. Correct the wording and explain the different levels of doctrinal authority.

49.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of pāli pronunciation, recitation pedagogy, and translation?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

49.7 References and editorial status

Primary and related authorities: Khuddakapāṭha 1; phonological and liturgical reference works. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

CHAPTER 50 — PRACTICAL CHANTING SERVICES AND CEREMONY QUICK REFERENCE

Bhikkhu Visuddhamma · The Bhikkhu Manual

50.1 Canonical orientation

This chapter supplies flexible ceremony plans. The suggestions are non-obligatory pastoral templates, not canonical requirements.

50.2 Five-minute morning worship

Namo tassa (three times), Three Refuges, selected Triple Gem recollection, a minute of silent mindfulness, and dedication to wholesome conduct.

50.3 Ten-minute offering blessing

Clarify the donor’s occasion, recite selected Maṅgala or Metta verses, explain generosity, conclude with an original dedication correctly labeled modern.

50.4 Bedside and funeral service

Seek consent and use a few calming lines from appropriate texts. For funerals add impermanence and shared remembrance; do not force relatives into an unfamiliar ritual.

50.5 Longer retreats and training

Rotate MN 10, MN 118, MN 119 and selected Nikāya passages; pair recitation with study questions and silent practice.

50.6 A practice and review exercise

Practice: identify the applicable canonical text, the relevant circumstances, the participants whose welfare is affected, and what further consultation is needed. Describe one way to bring the teaching into ordinary conduct today.

Reflection: What is the principal spiritual purpose of practical chanting services and ceremony quick reference?

Reflection: Which matters are canonical requirements and which are local customs?

Reflection: What facts would you need before deciding a difficult case?

Reflection: How would you explain the practice in plain English?

Reflection: What safeguards protect the monk and the wider community?

50.7 References and editorial status

Primary and related authorities: Selected canonical suttas and identified traditional liturgies. Compare original Pāli at SuttaCentral (https://suttacentral.net/) and Vinaya materials at https://www.dhammatalks.org/vinaya/bmc/.

FINAL EDITORIAL REGISTER — REQUIRED BEFORE PUBLICATION

The present volume contains all 50 numbered chapters. Chapters 1–30 and 41 are retained from the earlier manuscript; Chapters 31–40 and 42–50 have been added in this edition. Chapter ordering in this working file follows the original inherited Chapter 41 placement; reorganize final chapter order during typesetting.

A chapter drafted is not the same as a complete critical edition. Rule-by-rule coverage of all 227 Pāṭimokkha items, full canonical Pāli recitations for each ceremony, exact commentary citations and translation permissions require additional work.

Before use for formal ordination, Uposatha, Pavāraṇā, Kaṭhina, Saṅghādisesa rehabilitation, or other saṅghakamma, have the operative Pāli text and procedural conditions checked by qualified Theravāda Vinaya teachers.

The chanting chapters contain catalogues and service orders rather than complete bilingual renditions of every listed discourse. Prepare and check the complete Pāli, English liturgical texts in a separate recitation-proofing pass.

Run an end-to-end consistency audit for cross-references, chapter ordering, bibliography, original Pāli spelling, pagination and final visual proofing prior to printing.

CONCLUSION

The life of a bhikkhu is sustained not by robes, rituals, scholarship, or institutional form alone, but by the patient training of conduct, mind, and wisdom. Vinaya discipline protects that training; meditation deepens it; chanting and communal practice reinforce it; and wise companionship helps it endure. When these elements work together, monastic life becomes a field for liberation rather than merely a religious identity.

This manual has brought together ordination, dependence, discipline, requisites, offenses, Uposatha, Vassa, Pavāraṇā, Kaṭhina, Saṅghakamma, chanting, pastoral care, and practical questions of modern monastic life. Yet no book can substitute for lived training. The most valuable use of a handbook is not to accumulate information, but to support humility, careful practice, and truthful self-correction.

Where questions remain uncertain, the proper response is not overconfidence but consultation, further study, and fidelity to reliable sources. Where communal decisions are required, they should be guided by the Vinaya, by fairness, and by concern for the welfare of both Saṅgha and laity. Where chanting and ceremonies are used, they should serve recollection, harmony, and Dhamma rather than display.

May the study of this manual lead to greater discipline, gentleness, clarity, and compassion. May those who train with sincerity grow in blameless conduct, collectedness, and wisdom. And may the Saṅgha continue to preserve the teaching through integrity in small things as well as great ones.

APPENDIX G — FOUR PĀRĀJIKA RULES: ADVANCED VERIFICATION NOTES

First-witness BJT rule-body clauses added in G.2; second-recension, Suttavibhaṅga analysis and specialist certification remain outstanding.

Purpose and method

The four Pārājika rules concern the loss of bhikkhu status under Theravāda Vinaya. Each case demands careful analysis of the canonical wording, Suttavibhaṅga word analysis, factors of completion, non-offense provisions, and evidence. The summaries below are research notes rather than legal verdicts or substitutes for competent Saṅgha inquiry.

Pārājika 1 — Sexual intercourse

Rule focus: The rule concerns sexual intercourse while remaining in the bhikkhu training. The precise canonical definition of intercourse and the physical conditions of completion must be checked; merely being accused of inappropriate behavior does not establish this Pārājika.

Canonical verification questions: Determine the person's bhikkhu status and whether training had formally been renounced before the act; evaluate volition, bodily participation, and the specified non-offense cases.

Contemporary safeguards: Allegations of assault or coercion require immediate safeguarding and applicable civil-law responses. A coerced victim must not be treated as voluntarily committing an offense.

Primary locus: Bhikkhu Suttavibhaṅga, corresponding Pārājika section. Cross-check: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 4. Status: interpretive note; not yet authenticated as a full critical edition.

Pārājika 2 — Taking what is not given

Rule focus: The rule concerns theft of qualifying seriousness. The object, ownership, perception, intention to steal, taking, and applicable value threshold require analysis; the rule must not be collapsed into a blanket equation of every property mistake with defeat.

Canonical verification questions: Reconstruct the object's ownership, consent, intent, action of removal or appropriation, and historically contextualized value criterion. Check the canonical examples and the community's evidence.

Contemporary safeguards: Unclear digital access, donor-restricted funds, passwords, and institutional property require both Vinaya analysis and financial safeguarding; no assumed monetary conversion is authoritative.

Primary locus: Bhikkhu Suttavibhaṅga, corresponding Pārājika section. Cross-check: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 4. Status: interpretive note; not yet authenticated as a full critical edition.

Pārājika 3 — Causing human death

Rule focus: The rule concerns intentional killing of a human being and specified participation in causing or inducing death. It is not merely a generalized prohibition on all healthcare discussions or every accidental fatal event.

Canonical verification questions: Assess intent, the status of the victim under the canonical definition, the action or inducement, causal link and result, and the Suttavibhaṅga exceptions.

Contemporary safeguards: End-of-life conversations must avoid urging death and respect clinical standards, palliative care, patient choice, and relevant law. Emergencies should be referred to professionals.

Primary locus: Bhikkhu Suttavibhaṅga, corresponding Pārājika section. Cross-check: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 4. Status: interpretive note; not yet authenticated as a full critical edition.

Pārājika 4 — False claims to superior human states

Rule focus: The rule concerns deliberately false assertions of superhuman attainments, under particular communicative and perceptual conditions. Sincere but mistaken confidence is treated differently from intentional lying.

Canonical verification questions: Test the actual assertion, its reference to oneself, knowledge of falsity, intention to deceive, and comprehension by the recipient; check explicit exceptions and distinctions from other speech offenses.

Contemporary safeguards: Public testimonials, social media, fundraising pages and institutional advertising should never imply unverified attainments or invent spiritual credentials.

Primary locus: Bhikkhu Suttavibhaṅga, corresponding Pārājika section. Cross-check: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 4. Status: interpretive note; not yet authenticated as a full critical edition.

Decision record for specialist reviewers

☐ Exact Pāli rule and selected edition recorded

☐ Canonical word-analysis and offense factors transcribed and checked

☐ Non-offense clauses and borderline cases mapped

☐ Commentarial claims separately located in Samantapāsādikā

☐ Civil-law safeguarding and evidentiary duties distinguished

☐ Two independent Vinaya reviewers sign and date final interpretation

G.2 — First-Witness Pāli Recitation Register: Pārājika 1–4

Edition: Bhikkhupātimokkhapāḷi, Roman-script Buddha Jayanti Tripiṭaka (BJT) text, edited by Ānandajoti Bhikkhu, Pārājikuddeso. This is a first-witness transcription with Unicode niggahīta standardized as ṃ; punctuation, capitalization, and word divisions follow the online editor in principle. The source warns that some headings were supplied from the Chaṭṭha Saṅgāyana (ChS) edition rather than BJT.

Pārājika 1 — Methunadhamma (BJT Vol. I, p. 56)

Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ apaccakkhāya dubbalyaṃ anāvīkatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatāya pi — pārājiko hoti, asaṃvāso.

Pārājika 2 — Adinnādāna (BJT Vol. I, p. 104)

Yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātaṃ ādiyeyya. Yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyuṃ vā bandheyyuṃ vā pabbājeyyuṃ vā: “Corosi, bālosi, mūḷhosi, thenosī!” ti tathārūpaṃ bhikkhu adinnaṃ ādiyamāno — ayam-pi pārājiko hoti, asaṃvāso.

Pārājika 3 — Manussaviggaha (BJT Vol. I, p. 160)

Yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā voropeyya, satthahārakaṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya: “Ambho purisa kiṃ tuyhiminā pāpakena dujjīvitena? Matante jīvitā seyyo!” ti iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya — ayam-pi pārājiko hoti, asaṃvāso.

Pārājika 4 — Uttarimanussadhamma (BJT Vol. I, p. 200)

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alam-ariyañāṇadassanaṃ samudācareyya: “Iti jānāmi, iti passāmī!” ti tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddhāpekkho evaṃ vadeyya: “Ajānam-evaṃ āvuso avacaṃ: jānāmi; apassaṃ: passāmi; tucchaṃ

musā vilapin”-ti, aññatra adhimānā — ayam-pi pārājiko hoti, asaṃvāso.

G.3 — Witness Variants, Scope and Release Status

BJT text note: Pārājika 1 is printed with a pati-/paṭi- orthographic variation; the online editor adopts paṭi-. The descriptive titles above are supplied for orientation and should not be presented as the original BJT headings. The BJT source also notes minor readings in the closing section, including bhikkhuhi/bhikkhūhi, kaccīttha/kaccittha and tuṇhi/tuṇhī.

The four rule-body clauses above have been transcribed from the named BJT witness. This does not certify the full Pārājikuddeso opening, conclusion, threefold purity inquiry, Vibhaṅga word commentary, non-offense clauses, or English interpretive material. The old generic note “Pāli wording pending” must be understood as superseded ONLY for these four rule-body clauses; all remaining review requirements in Appendix G remain in force.

Primary Pāli: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-01.htm. The publisher identifies the BJT Pāṭimokkha source database as public domain; modern editorial notes and translations have separate CC BY–SA terms. Rights: https://ancient-buddhist-texts.net/Miscellaneous/Copyright-Notice.htm. Check any reused editorial material individually.

Independent second-recension comparison (ChS or Mahāsaṅgīti): NOT YET COMPLETED. English translation and legal application: NOT CERTIFIED. Formal recitation: NOT APPROVED BY THIS EDITORIAL PASS.

APPENDIX H — BILINGUAL CHANTING TEXTS AND APPLICATION

Pāli liturgy • Original English renderings • Working edition

H.1 Preliminary homage (Namakāra)

Pāli: Namo tassa bhagavato arahato sammāsambuddhassa. (Traditional recitation: three times.)

English: Homage to that Blessed One, the Worthy One, the Fully Awakened Buddha.

Use: At the opening of daily pūjā, study gatherings and suitable ceremonies. Identify it as a liturgical homage, not a complete sutta.

H.2 Going for Refuge (Saraṇagamana; Khuddakapāṭha 1)

Pāli	English
Buddhaṃ saraṇaṃ gacchāmi.	I go to the Buddha for refuge.
Dhammaṃ saraṇaṃ gacchāmi.	I go to the Dhamma for refuge.
Saṅghaṃ saraṇaṃ gacchāmi.	I go to the Saṅgha for refuge.
Dutiyampi Buddhaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Buddha for refuge.
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Dhamma for refuge.
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi.	For the second time, I go to the Saṅgha for refuge.
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Buddha for refuge.
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Dhamma for refuge.
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.	For the third time, I go to the Saṅgha for refuge.

Liturgical note: The refuge formula has a canonical basis in Khuddakapāṭha 1 and a historical role in early going-forth procedures. Its recital alone must not be represented as the contemporary formal higher-ordination (upasampadā) act.

H.3 Recollection of the Buddha — opening statement

Pāli: Itipi so bhagavā arahaṃ sammāsambuddho, vijjācaraṇasampanno sugato lokavidū, anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

English (editorial rendering): Thus indeed the Blessed One is worthy, perfectly awakened, accomplished in knowledge and conduct, well-gone, knower of the world, incomparable trainer of persons to be trained, teacher of divine and human beings, awakened and blessed.

Recitation purpose: Buddhanussati—recollection of the Buddha's qualities. Ritual cadence varies by lineage; a descriptive English rendering is not automatically a word-for-word chanting meter.

H.4 Selection guidance

Daily morning practice: Homage, refuges, Triple Gem recollections; brief sitting meditation; reflection on intention.

After lay offerings: Appropriate traditional anumodanā and teachings on generosity, with the exact liturgical lineage noted.

Sickness: Short and gentle recollections, Metta, or selected Girimānanda/Bojjhaṅga passages; gain consent and keep medical care primary.

Near death: Prefer brief familiar recitations, silence, and non-attachment reflections; do not force extended chants.

Funeral: Impermanence reflections and locally appropriate merit-sharing liturgy; distinguish sutta sources from later ceremonial formulas.

Meditation retreats: MN 10 and MN 118 passages chosen for study and contemplation; do not mislabel excerpts as a full sutta.

Sources and rights

Khuddakapāṭha 1, Saraṇagamana; Mahāvagga I (early refuge procedure).

Bhikkhu Pāṭimokkha and Suttavibhaṅga, Pārājika 1–4.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, revised 2025: https://www.dhammatalks.org/vinaya/bmc/

A Chanting Guide, Dhammayut Order in the USA, revised December 2025: https://www.dhammatalks.org/books/ChantingGuide/

Editorial caution: All English translations in this appendix are newly composed for this manuscript. Pāli spelling should be independently collated against a specified canonical edition before use in a liturgical printing. No claim of complete bilingual sutta coverage is made.

Appendix I — Pārājika Rule-Verification Dossier

Reference appendix — analytical guidance and primary-source research notes

This supplement separates canonical offense elements from suggested protective practices. The summaries below are not substitutes for the Pāli Suttavibhaṅga, its case definitions, and qualified Saṅgha review. A first-offender exemption in the origin story is not a general permission for later conduct.

Pārājika 1 — Sexual intercourse

Canonical subject (summary): Sexual intercourse as specified in the Vinaya rule.

Elements to establish: Whether there was an act falling under the canonical definition; whether the monk was aware, willing or subjected to assault; the exact criteria applied in the Vibhaṅga.

Contemporary application—not the canonical rule: An involuntary assault must not be treated as consensual misconduct. Protect the affected person, ensure immediate safety, and distinguish safeguarding duties from disciplinary classification.

Primary verification route: Suttavibhaṅga, Bhikkhu Pārājika 1; BMC I, Chapter 4.

Pārājika 2 — Taking what is not given

Canonical subject (summary): Intentional taking of another's property meeting the canonical gravity threshold.

Elements to establish: Ownership, perception of ownership, intention to steal, completion of the taking, and the applicable value/penalty framework in the Vinaya interpretation.

Contemporary application—not the canonical rule: Misappropriation of donated funds demands transparent financial investigation; civil law and donor restrictions are separate obligations. An accounting discrepancy does not by itself establish Pārājika.

Primary verification route: Suttavibhaṅga, Bhikkhu Pārājika 2; BMC I, Chapter 4.

Pārājika 3 — Intentionally causing a human death

Canonical subject (summary): Deliberately causing the death of a human being within the canonical scope, including specified forms of encouragement or arranging another to kill.

Elements to establish: Human-life status in the rule, intention to bring about death, the directed act or advice, causal connection, and the exact circumstances of the case.

Contemporary application—not the canonical rule: Care for terminally ill patients requires palliation and non-harming, not abandonment. Emergency intervention and medical ethics should never be displaced by improvised Vinaya judgments.

Primary verification route: Suttavibhaṅga, Bhikkhu Pārājika 3; BMC I, Chapter 4.

Pārājika 4 — False claims of superior human states

Canonical subject (summary): Knowingly false claims to specified superior human attainments, under the rule's conditions.

Elements to establish: What was claimed, whether the claim concerned one's own attainment, who understood it, actual belief and intention, and any specific canonical distinctions.

Contemporary application—not the canonical rule: Public teaching and online biographies should avoid fabricated attainment claims. A mistaken, sincerely held belief cannot simply be equated with deliberate deception without analysis.

Primary verification route: Suttavibhaṅga, Bhikkhu Pārājika 4; BMC I, Chapter 4.

Case review protocol

1. Record the allegation in neutral language; do not publicize untested claims.
2. Locate the exact rule and full Vibhaṅga definitions, including non-offense provisions and variant editions.
3. Identify relevant actions, intentions, circumstances, witnesses, documents, and material uncertainties.
4. Protect vulnerable persons and comply with applicable reporting obligations independently of canonical classification.
5. Refer formal disciplinary decisions to competent monastic authorities; document the reasoning and remaining uncertainty.

Appendix J — Maṅgala Sutta: Checked Opening Verses

Khuddakapāṭha 5 / Sutta Nipāta 2.4 • Pāli, original English editorial translations

The following is a selected excerpt for study and training, not the entire Maṅgala Sutta. Textual variants (e.g., pūjanīyānaṁ / pūjaneyyānaṁ) should be documented against a selected canonical edition before final typesetting.

Teaching verse 1

Pāli: Asevanā ca bālānaṃ, paṇḍitānañca sevanā;
pūjā ca pūjanīyānaṃ, etaṃ maṅgalamuttamaṃ.

English — new rendering: Not keeping company with the foolish, keeping company with the wise, and honoring those deserving honor: this is a highest blessing.

Study note: Reflect on the ethical meaning of the verse before chanting. The list addresses lay and monastic audiences in different ways; references to family duties should not be recast as universal duties of celibate bhikkhus.

Teaching verse 2

Pāli: Paṭirūpadesavāso ca, pubbe ca katapuññatā;
attasammāpaṇidhi ca, etaṃ maṅgalamuttamaṃ.

English — new rendering: Living in a suitable place, having done good in the past, and directing oneself rightly: this is a highest blessing.

Study note: Reflect on the ethical meaning of the verse before chanting. The list addresses lay and monastic audiences in different ways; references to family duties should not be recast as universal duties of celibate bhikkhus.

Teaching verse 3

Pāli: Bāhusaccañca sippañca, vinayo ca susikkhito;
subhāsitā ca yā vācā, etaṃ maṅgalamuttamaṃ.

English — new rendering: Learning widely, developing practical skills, being well trained in discipline, and speaking well: this is a highest blessing.

Study note: Reflect on the ethical meaning of the verse before chanting. The list addresses lay and monastic audiences in different ways; references to family duties should not be recast as universal duties of celibate bhikkhus.

Teaching verse 4

Pāli: Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho;
anākulā ca kammantā, etaṃ maṅgalamuttamaṃ.

English — new rendering: Supporting mother and father, caring for spouse and children, and undertaking work without confusion: this is a highest blessing.

Study note: Reflect on the ethical meaning of the verse before chanting. The list addresses lay and monastic audiences in different ways; references to family duties should not be recast as universal duties of celibate bhikkhus.

Recitation guidance and editorial checklist

- For lay blessings: introduce the teaching and recite an appropriate verified passage; avoid promising miraculous effects.
- For monastic training: use the verses to reflect on wise companionship, discipline, and right intention.
- Verify the complete sutta, punctuation, and recitation variants in a designated Pāli edition before printing a full liturgical text.
- Retain the canonical reference Khp 5 / Sn 2.4; distinguish this original translation from published translations.

Source register

Khuddakapāṭha 5 / Sutta Nipāta 2.4, Maṅgala Sutta (canonical source).

Ancient Buddhist Texts, Khuddakapāṭha edition: https://ancient-buddhist-texts.net/Buddhist-Texts/K1-Khuddakapatha-New/New-Khuddakapatha.pdf (Pāli comparison; differences recorded).

Scope: selected Pāli–English verses of the Maṅgala Sutta for study and recitation.

APPENDIX K — SAṄGHĀDISESA 1–13: RULE-BY-RULE RESEARCH AND ASSESSMENT

Editorial status: instructional analyses only. These summaries are NOT determinations of guilt, substitutes for formal Vinaya procedure, or completed canonical verification. The translated rule text, origin stories, permutations, exceptions, and Community procedures must still be collated against the Suttavibhaṅga and a designated critical Pāli edition.

Legal category and interpretive principles

Saṅghādisesa means an offense requiring the involvement of the Community at the beginning and end of its rehabilitation process. The first nine rules may be incurred upon fulfillment of their respective conditions; the last four require a formal admonition sequence and must not be treated as automatic offenses upon a single disagreement. The legal consequences depend on detailed Vinaya criteria and duly constituted Saṅgha actions.

For each case record: exact conduct alleged; chronology; intentional or mistaken action; witnesses and contemporaneous evidence; rule-specific exceptions; territorial and assembly requirements; whether proper admonition occurred; and which legal processes—if any—are available. Keep pastoral safety actions distinct from conclusions under Vinaya law.

Saṅghādisesa 1 — Intentional emission of semen

Analytical focus: Examine volition, bodily action, actual emission, and the exception concerning dreams. Do not infer a legal offense from an involuntary physiological event.

Contemporary case for discussion: A monk reports an involuntary nocturnal emission and worries that he has broken celibacy. A teacher

explains why intentionality and the dream exception require separate analysis.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 2 — Lustful bodily contact with a woman

Analytical focus: Review lustful intention, the type of physical contact, its object, and relevant legal qualifications. Institutional safeguarding duties apply regardless of the eventual Vinaya classification.

Contemporary case for discussion: During a public event a visitor reports inappropriate touching. Preserve the report, protect persons involved, and refer the Vinaya determination to qualified elders.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 3 — Sexually suggestive or obscene speech to a woman

Analytical focus: Analyze the words spoken, sexual intent, addressee, context, and the rule’s precise definitions. Ordinary awkwardness should not be collapsed into a legal finding.

Contemporary case for discussion: A digital conversation contains suggestive comments; record the exact exchange and its context without assuming every inappropriate remark satisfies the rule.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where

applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 4 — Self-serving sexual solicitation disguised as a spiritual benefit

Analytical focus: Examine whether a monk advocates sexual service to himself as a meritorious or special offering, and evaluate the legal formulation and intention.

Contemporary case for discussion: A practitioner reports an elder describing intimacy as a spiritual blessing. Prioritize immediate safety and independent assessment.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 5 — Acting as intermediary in arranging sexual relationships

Analytical focus: Distinguish arranging marriage or illicit sexual liaison from providing ordinary compassionate support. Assess the messenger role and specific communications.

Contemporary case for discussion: A monk relays proposals between two adults. The exact nature of the arrangement and his role require examination.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 6 — Construction of an individual hut under restricted conditions

Analytical focus: Examine ownership, dimensions where legally applicable, choice and inspection of site, suitability, and Saṅgha approval. Precise measurements and exceptions must be checked against the canonical rule.

Contemporary case for discussion: A small forest kuti is built before a site inspection; preserve planning records and seek qualified review of the relevant legal requirements.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 7 — Construction of a large dwelling under restricted conditions

Analytical focus: Examine the donor/sponsor context, site suitability, formal inspection or approval requirements, and the relevant distinction from rule 6.

Contemporary case for discussion: A monastery begins a donated residence without consultation. Do not infer the offense solely from size or donor involvement.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 8 — Groundless accusation of a Pārājika offense

Analytical focus: Evaluate knowledge of groundlessness, accusation made, intent to disrobe another, and the legal standards of allegation.

Contemporary case for discussion: A conflict leads to a public allegation of a defeat offense without evidence. Separate protections for complainants from maliciously fabricated allegations.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 9 — Distorted accusation based on an unrelated circumstance

Analytical focus: Check the precise canonical distinction from rule 8, including deliberate use of an unrelated fact or case to construct an allegation.

Contemporary case for discussion: An observer conflates two distinct incidents involving different monks. Investigate the source of confusion rather than speculate.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 10 — Attempt to cause schism in a united Saṅgha

Analytical focus: Examine deliberate efforts to create formal schism concerning Dhamma/Vinaya, the admonition process, and legal prerequisites; interpersonal disagreement alone is not schism.

Contemporary case for discussion: A committee dispute becomes heated. Distinguish a governance quarrel from intentional formal schism.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 11 — Supporting a schismatic effort after admonition

Analytical focus: Examine advocacy for a person promoting schism and the required repeated admonition procedure.

Contemporary case for discussion: A novice publicly defends a controversial faction; determine standing, conduct, and procedural conditions before categorizing the case.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 12 — Persistent refusal of valid admonition

Analytical focus: Evaluate whether the correction concerns legitimate Vinaya instruction, how it was delivered, and whether the formal threefold admonition has occurred.

Contemporary case for discussion: A monk objects to an elder’s instruction; objection alone does not complete the offense conditions.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Saṅghādisesa 13 — Corrupting families and resisting correction

Analytical focus: Review the technical meanings of family-corruption and improper behavior, the legitimacy of the alleged conduct, and formal admonitions.

Contemporary case for discussion: A monk accepts gifts while cultivating undue influence over donors. Analyze both transparency and the precise Vinaya categories.

Verification tasks: compare the actual Pāli rule with an authoritative translation; examine the rule analysis (vibhaṅga), relevant no-offense clauses, and the process of formal Saṅgha admonition where applicable. Status: SUMMARY CHECKED FOR TOPIC; CANONICAL CONDITIONS NOT FULLY COLLATED.

Community procedure and due process

- In cases involving immediate risk, safeguard vulnerable persons, preserve evidence and observe applicable civil reporting duties; these are not postponed while monastic procedures are considered.
- A finding of a Saṅghādisesa offense and the associated rehabilitation procedure is not made by a lay committee or by this manuscript. Community authority, boundary, assembly, and procedure must be established.
- Avoid equating all thirteen rules with immediate expulsion. They differ from Pārājika and have distinct consequences and rehabilitation pathways.
- The final four rules especially require careful verification of the warning and formal-admonition prerequisites; do not compress them into a generic “three warnings” formula without textual support.

APPENDIX L — METTA SUTTA: BILINGUAL VERIFIED-EXCERPT STUDY SHEET

Source: Sutta Nipāta 1.8 / Khuddakapāṭha 9, Karaṇīya Metta Sutta. Pāli excerpt is compared against the cited SuttaCentral Mahāsaṅgīti edition. Original English translations below are instructional translations; pronunciation and textual variant collation remain open.

Selected stanza 1

Pāli: Karaṇīyamatthakusalena, yanta santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī.

English — new translation: One skilled in what is wholesome, seeking to realize the peaceful state, should be capable, upright and thoroughly sincere, receptive to advice, gentle and free from arrogance.

Practice reflection: Notice how ethical restraint, humility, and universal goodwill precede and sustain meditative development.

Selected stanza 2

Pāli: Santussako ca subharo ca, appakicco ca sallahukavutti;
Santindriyo ca nipako ca, appagabbho kulesvananugiddho.

English — new translation: Contented and easy to support, with few duties and a simple livelihood; calm in the faculties, prudent, not impudent and not attached to families.

Practice reflection: Notice how ethical restraint, humility, and universal goodwill precede and sustain meditative development.

Selected stanza 3

Pāli: Na ca khuddamācare kiñci, yena viññū pare upavadeyyuṃ;
Sukhino va khemino hontu, sabbasattā bhavantu sukhitattā.

English — new translation: Let one do nothing slight or blameworthy that the wise would reproach. May beings be happy and secure; may all beings be well at heart.

Practice reflection: Notice how ethical restraint, humility, and universal goodwill precede and sustain meditative development.

Selected stanza 4

Pāli: Na paro paraṃ nikubbetha, nātimaññetha katthaci na kañci;
Byārosanā paṭighasaññā, nāññamaññassa dukkhamiccheyya.

English — new translation: Let no one deceive another or despise anyone anywhere. Through anger or hostile perception, let none wish suffering on another.

Practice reflection: Notice how ethical restraint, humility, and universal goodwill precede and sustain meditative development.

Use and textual verification

These are selected stanzas, not the full Karaṇīya Metta Sutta. Before liturgical publication: collate all ten stanzas, identify adopted orthographic variants, conduct pronunciation review, and obtain a separate translation proofreader for both languages.

Source register

Bhikkhu Pāṭimokkha: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

SuttaCentral, Snp 1.8, Pāli Mahāsaṅgīti: https://suttacentral.net/snp1.8/pli/ms?lang=en

APPENDIX M — ANIYATA AND NISSAGGIYA PĀCITTIYA: RULE-BY-RULE RESEARCH FRAMEWORK

Editorial status: provisional analytical index. Aniyata 1–2 and NP 1–30 now have first-witness Pāli registers in Appendix M. Complete Vibhaṅga exceptions, translations, and independent-recension verification remain outstanding.

M.1. Legal method and disciplinary distinctions

The two Aniyata provisions address uncertain accusations in specified settings involving a bhikkhu and a woman. They are procedural classifications for investigation, not two additional fixed penalties. The credible witness, location, alleged acts, and the bhikkhu's account are material.

The thirty Nissaggiya Pācittiya (NP) rules ordinarily concern property and transactions. Their title indicates forfeiture plus confession, but the precise procedures and exceptions vary across individual rules. Mere possession, receipt, or expenditure should not be judged without identifying the rule-specific facts.

Always distinguish (a) the Pāṭimokkha rule; (b) Suttavibhaṅga word analysis and origin story; (c) canonical exceptions and offense permutations; (d) commentary; (e) monastery custom or contemporary safeguarding policy. The last item is not automatically a Vinaya rule.

M.2. Two Aniyata provisions

Aniyata 1 — Private secluded seat potentially suitable for sexual misconduct

Verification questions: What was the setting? Who is the trustworthy witness? Which offense, if any, is supported by a valid determination?

Status: requires Pāli textual and procedural comparison; no conclusion about an actual person can be drawn from this synopsis.

Aniyata 2 — Private seat not concealed but suitable for improper speech

Verification questions: What did the witness actually observe or hear? Does the place and allegation meet the rule criteria?

Status: requires Pāli textual and procedural comparison; no conclusion about an actual person can be drawn from this synopsis.

M.2A First-witness Pāli: Aniyata 1–2

Editorial method: BJT Roman edition (Ānandajoti), Vol. I, pp. 484–496. Only the final nasal is normalized from ṁ to ṃ. Punctuation, capitalisation and compounds are editorial and should be rechecked against a second recension.

Aniyata 1 — BJT Vol. I, p. 486

yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṅkammaniye nisajjaṃ kappeyya. tam-enaṃ saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya: pārājikena vā saṅghādisesena vā pācittiyena vā. nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo: pārājikena vā saṅghādisesena vā pācittiyena vā. yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. ayaṃ dhammo aniyato.

Aniyata 2 — BJT Vol. I, p. 492

na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ. alañ-ca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya. tam-enaṃ saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā. nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā. yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. ayam-pi dhammo aniyato.

Closing recitation — BJT Vol. I, p. 496

uddiṭṭhā kho āyasmanto dve aniyatā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṃ dhārayāmi.

Scope: The first Aniyata provision permits assessment among three named offense classes; the second among two. Neither provision establishes guilt automatically from an allegation. For a formal disciplinary determination consult the Suttavibhaṅga and qualified Vinaya authorities.

M.3. Thirty Nissaggiya Pācittiya rules — individual verification docket

Rule	Research cue — NOT a rule translation	Required verification
NP 1	Keeping extra robe-cloth beyond permitted period	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 2	Being separated from the three robes overnight	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 3	Handling out-of-season robe-cloth and its permissible period	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 4	Having an unrelated bhikkhunī wash or work on a robe	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 5	Accepting robe-cloth from an unrelated bhikkhunī	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 6	Requesting robe-cloth from a layperson without proper reason	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 7	Excessive requests for robe-cloth after a loss	Check Pāli wording, object, intention, exemptions, forfeiture and confession.

Rule	Research cue — NOT a rule translation	Required verification
NP 8	Intervening in a donor's proposed robe purchase	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 9	Intervening where two donors plan robe provision	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 10	Robe funds, stewards, and permissible reminders	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 11	Using a rug containing prohibited silk mixture	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 12	A rug of improperly specified black wool	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 13	Deficient proportions of black and white wool	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 14	Replacing a wool rug before its permitted term	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 15	Making a sitting rug without required old material	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 16	Carrying wool beyond permitted distance	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 17	Having an unrelated bhikkhunī process wool	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 18	Receiving, accepting, or handling money	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 19	Buying and selling transactions	Check Pāli wording, object, intention, exemptions, forfeiture and confession.

Rule	Research cue — NOT a rule translation	Required verification
NP 20	Barter and exchange	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 21	Keeping an extra alms bowl beyond permitted period	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 22	Seeking a replacement bowl without sufficient cause	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 23	Keeping medicinal tonics beyond permitted period	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 24	Seeking or using a rains-bathing cloth prematurely	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 25	Taking back a robe after giving it in anger	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 26	Having thread woven into cloth through improper arrangement	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 27	Giving instructions that improve a donor’s planned weaving	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 28	Keeping urgent robe-cloth (accekacīvara) beyond the robe season	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 29	Leaving a robe in a village while in a risky wilderness lodging (max. six nights)	Check Pāli wording, object, intention, exemptions, forfeiture and confession.
NP 30	Handling robe-cloth or funds designated for communal use improperly	Check Pāli wording, object, intention, exemptions, forfeiture and confession.

Editorial warning: These thirty headings are provisional subject cues to guide collation, not definitive rule summaries. Correct any mismatch by replacing the cue after comparing the canonical text. In particular, NP 27–30 must be checked against the Pāṭimokkha chapter headings and Suttavibhaṅga before reliance.

M.3A Primary-witness Pāli: Nissaggiya Pācittiya 1–10

Source: Ānandajoti Bhikkhu (ed.), Roman-script Buddha Jayanti Tripiṭaka, Vol. I, pp. 498–554. Source textual clauses only, not final legal rulings. Nasal ṁ normalized as ṃ; punctuation normalized. NP 10 is long and must be checked aloud for line continuity. See https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-04-1.htm

NP 1 — BJT Vol. I, p. 500

niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine, dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

NP 2 — BJT Vol. I, p. 504

niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine, ekarattam-pi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

NP 3 — BJT Vol. I, p. 512

niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine, bhikkhuno paneva akālacīvaraṃ uppajjeyya. ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippam-eva kāretabbaṃ. no cassa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pāripūriyā, satiyā paccāsāya. tato ce uttariṃ nikkhipeyya, satiyā pi paccāsāya, nissaggiyaṃ pācittiyaṃ.

NP 4 — BJT Vol. I, p. 518

yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

NP 5 — BJT Vol. I, p. 524

yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaraṃ paṭiggaṇheyya, aññatra pārivaṭṭakā, nissaggiyaṃ pācittiyaṃ.

NP 6 — BJT Vol. I, p. 530

yo pana bhikkhu aññātakaṃ gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya, aññatra samayā, nissaggiyaṃ pācittiyaṃ. tatthāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā - ayaṃ tattha samayo.

NP 7 — BJT Vol. I, p. 534

tañ-ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santaruttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditabbaṃ. tato ce uttariṃ sādiyeyya, nissaggiyaṃ pācittiyaṃ.

NP 8 — BJT Vol. I, p. 536

bhikkhuṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti: “iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādessāmī” ti. tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “sādhu vata maṃ āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī” ti. kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

NP 9 — BJT Vol. I, p. 542

bhikkhuṃ paneva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannā upakkhaṭā honti: “imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāmā” ti. tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubho va santā ekenā” ti. kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

NP 10 — BJT Vol. I, p. 548

bhikkhuṃ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ pahiṇeyya: “iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī” ti. so ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: “idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpannan”-ti. tena bhikkhunā so dūto evam-assa vacanīyo: “na kho mayaṃ āvuso cīvaracetāpannaṃ paṭiggaṇhāma cīvarañ-ca kho mayaṃ paṭiggaṇhāma kālena kappiyan”-ti. so ce dūto taṃ bhikkhuṃ evaṃ vadeyya: “atthi panāyasmato koci veyyāvaccakaro” ti. cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā: “eso kho āvuso bhikkhūnaṃ veyyāvaccakaro” ti. so ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: “yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā. upasaṅkamatu āyasmā kālena, cīvarena taṃ acchādessatī” ti. cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo: “attho me āvuso cīvarenā” ti. dvattikkhattuṃ codayamāno sārayamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ. no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuṃ paramaṃ tuṇhībhūtena uddissa ṭhātabbaṃ. catukkhattuṃ pañcakkhattuṃ chakkhattuṃ paramaṃ tuṇhībhūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ. tato ce uttariṃ vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. no ce abhinipphādeyya, yatassa cīvaracetāpannaṃ ābhataṃ tattha sāmaṃ vā gantabbaṃ dūto vā pāhetabbo: “yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpannaṃ pahiṇittha, na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassā” ti. ayaṃ tattha sāmīci.

Variant register: NP 7 BJT prints uttariṃ (ChS: uttari); NP 8 includes a Thai witness variant cīvaracetāpanaṃ; NP 10 editor notes a spelling discrepancy patiggaṇh-/paṭiggaṇh-. NP 11–30 first-witness clauses appear in Section M.3B; second-recension checks, English clause-by-

clause translations and individual forfeiture protocols remain outstanding.

M.3B Primary-witness Pāli: Nissaggiya Pācittiya 11–30

Source: Ānandajoti Bhikkhu, Roman-script Buddha Jayanti Tripiṭaka, Volume I, pp. 554–640. The following reproduces the individual rule-body clauses for initial textual comparison; not a verified English translation, full Vibhaṅga explanation, or kammavācā. Final nasal is normalized from ṁ to ṃ. BJT editorial notes are registered below.

NP 11 — Kosiyasikkhāpadaṃ (BJT Vol. I, p. 554)

yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

NP 12 — Suddhakāḷakasikkhāpadaṃ (BJT Vol. I, p. 556)

yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

NP 13 — Dvebhāgasikkhāpadaṃ (BJT Vol. I, p. 560)

navaṃ pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātabbā, tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ. anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

NP 14 — Chabbassasikkhāpadaṃ (BJT Vol. I, p. 564)

navaṃ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjetvā vā avissajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya, aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

NP 15 — Nisīdanasanthatasikkhāpadaṃ (BJT Vol. I, p. 570)

nisīdanasanthataṃ pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthī ādātabbā dubbaṇṇakaraṇāya, anādā ce bhikkhu purāṇasanthatassa sāmantā sugatavidatthiṃ navaṃ nisīdanasanthataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

NP 16 — Eḷakalomasikkhāpadaṃ (BJT Vol. I, p. 572)
bhikkhuno paneva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyuṃ. ākaṅkhamānena bhikkhunā paṭiggahetabbāni. paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni, asante hārake. tato ce uttariṃ hareyya asante pi hārake, nissaggiyaṃ pācittiyaṃ.

NP 17 — Eḷakalomadhovāpanasikkhāpadaṃ (BJT Vol. I, p. 576)
yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

NP 18 — Rūpiyasikkhāpadaṃ (BJT Vol. I, p. 580)
yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

NP 19 — Rūpiyasaṃvohārasikkhāpadaṃ (BJT Vol. I, p. 584)
yo pana bhikkhu nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

NP 20 — Kayavikkayasikkhāpadaṃ (BJT Vol. I, p. 590)
yo pana bhikkhu nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

NP 21 — Pattasikkhāpadaṃ (BJT Vol. I, p. 594)
dasāhaparamaṃ atirekapatto dhāretabbo. taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

NP 22 — Ūnapañcabandhanasikkhāpadaṃ (BJT Vol. I, p. 600)
yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. tena bhikkhunā so patto bhikkhuparisāya nissajitabbo. yo ca tassā bhikkhuparisāya pattapariyanto, so tassa bhikkhuno padātabbo: “ayaṃ te bhikkhu patto, yāva bhedanāya dhāretabbo” ti. ayaṃ tattha sāmīci.

NP 23 — Bhesajjasikkhāpadaṃ (BJT Vol. I, p. 610)
yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathīdaṃ: sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāni. taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

NP 24 — Vassikasāṭikasikkhāpadaṃ (BJT Vol. I, p. 614)

“māso seso gimhānan”-ti: bhikkhunā vassikasāṭikacīvaraṃ pariyesitabbaṃ. “addhamāso seso gimhānan”-ti: katvā nivāsetabbaṃ. “orena ce māso seso gimhānan”-ti: vassikasāṭikacīvaraṃ pariyeseyya. “orenaddhamāso seso gimhānan”-ti: katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

NP 25 — Cīvara-acchindanasikkhāpadaṃ (BJT Vol. I, p. 618)

yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

NP 26 — Suttaviññattisikkhāpadaṃ (BJT Vol. I, p. 620)

yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

NP 27 — Mahāpesakārasikkhāpadaṃ (BJT Vol. I, p. 624)

bhikkhuṃ paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya. tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati āyatañ-ca karotha, vitthatañ-ca, appitañ-ca, suvītañ-ca, suppavāyitañ-ca, suvilekhitañ-ca, suvitacchitañ-ca karotha; appeva nāma mayam-pi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā” ti. evañ-ca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamattam-pi, nissaggiyaṃ pācittiyaṃ.

NP 28 — Accekacīvarasikkhāpadaṃ (BJT Vol. I, p. 630)

dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ, bhikkhuno paneva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ. paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. tato ce uttariṃ nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

NP 29 — Sāsaṅkhasikkhāpadaṃ (BJT Vol. I, p. 634)

upavassaṃ kho pana kattikapuṇṇamaṃ yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni, tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya. siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ. tato ce uttariṃ vippavaseyya, aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

NP 30 — Pariṇatasikkhāpadaṃ (BJT Vol. I, p. 638)

yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Kosiyavaggo dutiyo. Pattavaggo tatiyo.

BJT close, p. 640: uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṃ dhārayāmi.

Variant and editorial register — NP 11: BJT prints nissaggīyaṃ; the source editor marks this as a printer’s error, and this register displays nissaggiyaṃ. NP 25: BJT prints kūpito; the source editor marks this as a printer’s error, and this register displays kupito. These corrections should be checked independently against another recension before publication certification.

Primary source URLs: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-04-2.htm and https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-04-3.htm

Verification limits: NP 1–30 now have individual first-witness clauses in this manuscript. This does not certify the English explanatory sections, the specific forfeiture-and-confession transaction for any rule, a second-recension comparison, or the copyright/permission status of modern editorial additions.

M.4. Practical scenarios for scholarly review

Case 1: A donor offers cash directly

Identify whether money was accepted, who controlled it, whether a steward was involved, and the applicable canonical definition; do not assume organizational bank accounts are addressed by one undifferentiated rule.

Case 2: A bhikkhu receives unexpected robe-cloth

Identify season, status of the cloth, robe ownership and time limit, and whether a valid exception applies.

Case 3: Witness reports a secluded meeting

Establish what the witness actually saw, the physical layout, which Aniyata setting is implicated, and what is knowable versus conjectured.

Case 4: An online purchase for a monastery

Distinguish purchases made by lay supporters from prohibited monetary transactions by bhikkhus; record facts and seek expert local Vinaya adjudication.

M.5. Review questions

1. Why are the Aniyata rules fundamentally procedural?

2. What facts determine whether a robe-cloth case falls within NP 1–3?

3. What is the difference between giving a donation to a lay steward and handing money to a bhikkhu?

4. Why is forfeiture distinct from confession?

5. What makes an editorial rule heading different from a verified translation?

6. Which exceptions must be checked before advising on bowl replacements?

7. Why must ownership and intention be separated?

8. How should an online financial transaction be described factually?

9. Which authorities should be consulted when witnesses disagree?

10. What safeguarding actions can be appropriate independent of a Vinaya determination?

M.6. Source controls

Primary Pāṭimokkha comparison: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html. Commentary aid (NOT canonical substitute): https://www.dhammatalks.org/vinaya/bmc/. For every NP entry, insert an exact canonical location and a documented translation comparison before changing its status to verified.

APPENDIX N — RATANA SUTTA: SELECTED BILINGUAL CHANTING PASSAGES

Source: Sutta Nipāta 2.1 / Khuddakapāṭha 6. The Pāli selections below are checked against the published Ratanasutta text; English are new instructional translations. This is a selection, not the complete chant.

Opening invitation

Pāli
Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.

English — original translation
Whatever beings have gathered here, whether dwelling on the earth or in the sky: may all beings be glad at heart and respectfully listen to what is spoken.

Invitation to loving protection

Pāli
Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiyā pajāya;
Divā ca ratto ca haranti ye baliṃ,
Tasmā hi ne rakkhatha appamattā.

English — original translation
Therefore, all beings, listen attentively; show goodwill toward humankind, who make offerings by day and night. Guard them diligently.

Refrain and meaning

Pāli: Etena saccena suvatthi hotu.
English: By this truth, may there be well-being.

Practice note: A protective chant should not be represented as a guaranteed medical intervention. Recitation may accompany ethical support, compassionate caregiving, and appropriate professional treatment.

Citation and textual review: https://suttacentral.net/snp2.1/en/sujato?lang=en&layout=linebyline&notes=sidenotes&script=latin. Cross-check the complete chant against a chosen Pāli edition before liturgical publication.

APPENDIX O — PĀCITTIYA: NINETY-TWO RULES, CLASSIFICATION AND FIRST TEN ANALYSES

Research edition • Source-controlled continuation • 31 October 2026

O.1 Scope and disciplinary character

The ninety-two pācittiya rules are offences requiring confession, distinct from nissaggiya pācittiya offences, which also require forfeiture. The rule text, definitions, contextual narratives, and non-offence provisions in the Suttavibhaṅga must be considered together. The summaries below are educational; they are not substitutes for a canonical ruling in a particular case.

O.2 Nine traditional chapters (vagga)

Rule numbers	Traditional chapter	Count
1–10	Musāvāda / Lie	10
11–20	Bhūtagāma / Living Plant	10
21–30	Ovādavagga / Exhortation	10
31–40	Bhojana / Food	10
41–50	Acelaka / Naked Ascetic	10
51–60	Surāpāna / Alcoholic Drink	10
61–70	Sappāṇaka / Animal	10
71–82	Sahadhammika / In Accordance with the Rule	12
83–92	Ratana / Valuables	10

The nine-group scheme comprises eight groups of ten and one group of twelve: 92 rules total. Chapter titles are traditional identifiers; English titles are explanatory glosses. Source: Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, Pācittiya section; Nyanatusita, Analysis of the Bhikkhupātimokkha.

O.3 Individual rule dossier: Pācittiya 1–10

Pācittiya 1 — Musāvāda

Pāli rule formula: sampajānamusāvāde, pācittiyaṃ.

English — editorial sense: Deliberately conveying a falsehood while knowing it is false.

Required canonical checks: Check intention to deceive, what was communicated, the audience's comprehension, and distinctions from misremembering or innocent error.

Contemporary teaching case: A monk embellishes the number of retreat participants to impress supporters.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ

orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 2 — Omasavāda

Pāli rule formula: omasavāde, pācittiyaṃ.

English — editorial sense: Abusive or insulting speech directed at another bhikkhu.

Required canonical checks: Examine content, the target, intent and contextual definitions; constructive correction is not automatically abuse.

Contemporary teaching case: A senior humiliates a junior during a public meeting.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 3 — Bhikkhupesuñña

Pāli rule formula: bhikkhupesuññe, pācittiyaṃ.

English — editorial sense: Divisive tale-bearing among bhikkhus.

Required canonical checks: Distinguish malicious division from necessary safeguarding reports and truthful misconduct disclosures under relevant rules.

Contemporary teaching case: A monk selectively relays remarks to provoke conflict between two residents.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 4 — Padasodhamma

Pāli rule formula: yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ.

English — editorial sense: Causing a person without full ordination to recite Dhamma clause by clause together with a bhikkhu, under the conditions defined in Vinaya.

Required canonical checks: Do not generalize this rule into a ban on teaching Dhamma or all shared chanting. Verify padaso and recitation structure.

Contemporary teaching case: A novice is taught a verse by repeating each line simultaneously with the teacher.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 5 — Sahaseyya

Pāli rule formula: yo pana bhikkhu anupasampannena uttariṃ dirattatirattaṃ sahaseyyaṃ kappeyya, pācittiyaṃ.

English — editorial sense: Sharing sleeping quarters with a non-fully-ordained person beyond the permitted two or three nights.

Required canonical checks: Verify the defined lodging, night-counting, exceptions and who counts as anupasampanna.

Contemporary teaching case: A temporary monastery shelter houses monks and visitors for several nights.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 6 — Dutiyasahaseyya

Pāli rule formula: yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya, pācittiyaṃ.

English — editorial sense: Sharing sleeping quarters with a woman under the rule’s conditions.

Required canonical checks: Examine lodging boundaries and what constitutes sharing sleeping quarters; safeguarding requirements also apply.

Contemporary teaching case: An unexpected emergency leads to an overnight stay in a shared building.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 7 — Dhammadesanā

Pāli rule formula: yo pana bhikkhu mātugāmassa uttariṃ chappañcavācāhi dhammaṃ deseyya, aññatra viññunā purisaviggahena, pācittiyaṃ.

English — editorial sense: Teaching Dhamma to a woman beyond the stated five or six phrases, absent the specified knowledgeable male presence.

Required canonical checks: Interpret the precise canonical phrase, units of speech, who qualifies as a knowledgeable male, and exceptions; do not extrapolate to a blanket bar on public teaching.

Contemporary teaching case: A private interview expands into an extended teaching session.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 8 — Bhūtārocana

Pāli rule formula: yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya bhūtasmiṃ, pācittiyaṃ.

English — editorial sense: Disclosing an actual superior human attainment to a person without full ordination.

Required canonical checks: Distinguish truthful disclosure here from knowingly false attainment claims under Pārājika 4; clarify content and recipient.

Contemporary teaching case: A monk announces a claimed genuine attainment to lay donors.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 9 — Duṭṭhullārocana

Pāli rule formula: yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya, aññatra bhikkhusammutiyā, pācittiyaṃ.

English — editorial sense: Disclosing another bhikkhu's serious offence to an unordained person without the required Saṅgha authorization.

Required canonical checks: Interpret duṭṭhulla and the authorization requirement, while recognizing that lawful reporting and urgent safety duties need independent assessment.

Contemporary teaching case: A monastery must distinguish gossip from a legally required child-protection report.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

Pācittiya 10 — Pathavīkhaṇana

Pāli rule formula: yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ.

English — editorial sense: Digging soil, or having it dug, under the rule's defined conditions.

Required canonical checks: Review the Vinaya's distinctions concerning types of earth, intentional acts, communication, and exceptions.

Contemporary teaching case: A monk asks a volunteer to dig a trench for monastery drainage.

Collation result (3 November 2026): Pāli rule clause matches the BJT Roman-script Pāṭimokkha witness after the standard ṁ/ṃ orthographic substitution. This verifies the recitation clause only, not Vibhaṅga interpretation, English translation, or case adjudication.

O.3A — Documented primary-witness collation: Pācittiya 1–10

Collation date: 3 November 2026. Base: Ānandajoti Bhikkhu's Roman-script transcription of the Buddha Jayanti Tripiṭaka Pāṭimokkha, Suddhapācittiyā 1–10. All ten Pāli rule clauses appearing in O.3 were compared against the published witness in rule order. Exact wording matched after transliteration of BJT final niggahīta ṁ to the manuscript convention ṃ. Rule titles are mnemonic/editorial labels, not independent proof of legal meaning.

Variant control: In Pācittiya 5, the BJT running text prints uttariṁ (the manuscript uses uttariṃ); its editorial note records uttari in the Chaṭṭha Saṅgāyana recension. Preserve the base-edition reading in the main text and record this variant in the apparatus. Do not silently combine recensions or infer that a spelling choice determines the legal night-counting interpretation.

Pāc.	Rule label	BJT source page	Result
1	Musāvāda	BJT II(I), p. 004	Match
2	Omasavāda	BJT II(I), p. 016	Match
3	Pesuñña	BJT II(I), p. 042	Match
4	Padasodhamma	BJT II(I), p. 052	Match
5	Sahaseyya	BJT II(I), p. 058	Match; uttariṁ / uttari variant
6	Dutiyasahaseyya	BJT II(I), p. 064	Match
7	Dhammadesanā	BJT II(I), p. 068	Match
8	Bhūtārocana	BJT II(I), p. 078	Match
9	Duṭṭhullārocana	BJT II(I), p. 098	Match
10	Pathavīkhaṇana	BJT II(I), p. 102	Match

Outcome: 10 of 10 short Pāli recitation clauses in this particular section matched the identified BJT Roman witness at the orthographic level. These checks do not demonstrate that the book contains the entire 227-item recitation or that the complete English renderings, Suttavibhaṅga details, confession procedures, and ceremonial formulas have been authenticated.

Primary reference: Ānandajoti Bhikkhu (ed.), Bhikkhupātimokkhapāḷi, Suddhapācittiyā 1–10 (Buddha Jayanti Tripiṭaka Series Vol. II(I)); https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-1.htm (accessed 3 November 2026). The linked

edition is a normalized scholarly transcription, not a diplomatic photographic reproduction of its print source.

O.4 Verification method for Pācittiya 11–92

Each subsequent dossier should record (1) exact Pāli rule and edition variant, (2) grammatical analysis, (3) origin narrative, (4) legal definitions, (5) intention and act elements, (6) completion point, (7) stated exceptions and anāpatti conditions, (8) procedures for confession, (9) relevant commentary, (10) modern pastoral and legal safeguards. No automatically generated generic heading is evidence of completed verification.

O.5 Source register and limitations

Primary Pāṭimokkha bilingual reference:
https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Pāli independent check, first ten rules: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-1.htm

Rule-by-rule procedural commentary and context:
https://www.dhammatalks.org/vinaya/bmc/

Bhikkhu Ñāṇatusita, Analysis of the Bhikkhu Pātimokkha:
https://www.dhammatalks.net/Books14/Bhikkhu_Nyanatusita-Analysis_of_the_Bhikkhupatimokkha.pdf

Editorial status (3 November 2026): the ten Pāli recitation clauses in O.3 have been collated to the named BJT witness and the Pācittiya 5 edition variant documented. Their English explanations remain original pedagogical paraphrases, not certified legal translations. The full Suttavibhaṅga analyses, exceptions, case adjudication, and remaining Pācittiya 11–92 formula-level verification remain open. No ceremonial authorization is implied.

APPENDIX P — PĀCITTIYA 11–30: SOURCE-CHECKED RULE SUBJECTS AND RESEARCH DOSSIERS

Continuation of Appendix O

P.1 Editorial method and limits

The twenty entries below follow the Pāṭimokkha sequence (Pācittiya 11–30). Each entry provides an educational scenario and remaining questions. Section P.6 now additionally records the twenty full recitation clauses from the BJT Roman-script witness; these are not by themselves a complete Suttavibhaṅga legal or translation collation.

Review status: the twenty Pāli recitation clauses have been transcribed and checked against the named BJT witness in P.6; broad rule subjects are summarized below. Independent recension comparison, exact offense factors, exceptions, translation validation, and formal Vinaya application remain outstanding.

P.2 Rules 11–20 — Bhūtagāma-vagga (Living Plant Chapter)

Pācittiya 11 — Protection of living vegetation

Scope (editorial paraphrase): Deliberate damage to living vegetation; identify what is classified as a living plant and the monk's role.

Contemporary case: A novice asks whether a monk may prune a live branch during hut maintenance.

Verification requirements: Living/dead classification; instruction to others; actual damage and exceptions.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 12 — Evasive and frustrating speech

Scope (editorial paraphrase): Responding evasively or obstructively in a disciplinary exchange; investigate formal context.

Contemporary case: During a community inquiry a monk repeatedly changes the subject.

Verification requirements: Admonition and procedural prerequisites; intent and exact meaning of replies.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 13 — Finding fault with community officials

Scope (editorial paraphrase): Unjustified denigration of a person acting in an assigned Saṅgha office.

Contemporary case: A monk publicly maligns the monastery storekeeper after receiving fewer supplies.

Verification requirements: Proper appointment, nature of criticism, difference between misconduct reporting and resentment.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 14 — Community furniture left outdoors

Scope (editorial paraphrase): Failing to put away communal bed, seat or bedding left outdoors when departing.

Contemporary case: An outdoor meditation bench is left exposed to heavy rain.

Verification requirements: Ownership, authorized custody, due care, departure and valid exceptions.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 15 — Community bedding left in a dwelling

Scope (editorial paraphrase): Failing to restore communal bedding inside a Saṅgha dwelling upon leaving.

Contemporary case: A retreatant monk vacates a kuti without restoring shared bedding.

Verification requirements: Ownership and type of bedding; notification, departure, reasonable circumstances.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 16 — Deliberately crowding another monk

Scope (editorial paraphrase): Entering an occupied community dwelling intending to force an earlier resident out.

Contemporary case: A senior monk occupies a small room to pressure a junior to leave.

Verification requirements: Earlier resident’s rights, actual intention, other legitimate reasons to occupy.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 17 — Angry eviction from community lodging

Scope (editorial paraphrase): Removing or causing removal of a monk from shared lodging out of anger.

Contemporary case: An argument leads to forceful removal of another monk’s belongings.

Verification requirements: Anger, locus, action and whether a legitimate protective intervention applies.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 18 — Unsafe detachable-legged furniture on a loft

Scope (editorial paraphrase): Using specified detachable-legged furnishings on an unsafe upper floor.

Contemporary case: A monastery loft contains a stool whose legs can slip.

Verification requirements: Construction of floor, furnishing, location and recognized safe exceptions.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 19 — Building a large dwelling: more than two or three layers of roofing

Scope (editorial paraphrase): Overseeing more than the prescribed amount of plastering at designated openings.

Contemporary case: A monk supervises extensive clay work during construction of a large vihāra.

Verification requirements: Exact dimensions, crop protection, supervisory role and regional measurements.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 20 — Water containing living creatures

Scope (editorial paraphrase): Knowingly pouring water containing living beings onto grass or clay.

Contemporary case: A caretaker proposes emptying a bucket containing visible larvae onto dry soil.

Verification requirements: Actual knowledge, creatures present, medium of disposal, accepted alternatives.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

P.3 Rules 21–30 — Ovāda-vagga (Exhortation Chapter)

Pācittiya 21 — Exhorting bhikkhunīs without authorization

Scope (editorial paraphrase): Giving prescribed exhortation to bhikkhunīs without proper Saṅgha authorization.

Contemporary case: A monk volunteers to lead a formal bhikkhunī exhortation without appointment.

Verification requirements: Validity of authorization, who may give formal exhortation, bhikkhunī community context.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 22 — Exhorting bhikkhunīs after sunset

Scope (editorial paraphrase): Formal exhortation after sunset, even when otherwise authorized.

Contemporary case: A scheduled monastic instruction session begins after dark.

Verification requirements: Meaning of exhortation in this rule; sunset boundary and permitted exceptions.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 23 — Exhortation at bhikkhunī residences

Scope (editorial paraphrase): Traveling to bhikkhunī residences for formal exhortation except prescribed occasions.

Contemporary case: A monk makes an unscheduled instructional visit to a nuns' residence.

Verification requirements: Illness exception; distinction between formal exhortation and other visits.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 24 — Imputing material motives to exhorters

Scope (editorial paraphrase): Accusing monks who formally exhort bhikkhunīs of doing so for material gain.

Contemporary case: A monk asserts that authorized exhorters seek donations, without examining evidence.

Verification requirements: Exact speech and mental state, allegation versus evidence-based misconduct reporting.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 25 — Robe-cloth gift to unrelated bhikkhunī

Scope (editorial paraphrase): Giving robe-cloth to an unrelated bhikkhunī outside the stated exchange allowance.

Contemporary case: A monk offers cloth to a nun he does not know at a public ceremony.

Verification requirements: Definition of relation, exchange, gift and valid contextual exceptions.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 26 — Sewing a robe for unrelated bhikkhunī

Scope (editorial paraphrase): Sewing or having sewn a robe for an unrelated bhikkhunī.

Contemporary case: A monk agrees to sew a robe for an unrelated member of a bhikkhunī community.

Verification requirements: Relation, who commissions work, and scope of prohibited sewing.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 27 — Arranged travel with bhikkhunī

Scope (editorial paraphrase): Travel by prior arrangement together with a bhikkhunī except a specified dangerous route.

Contemporary case: A monk and nun plan an intercity trip to a retreat by mutual arrangement.

Verification requirements: What constitutes arrangement, journey duration and dangerous-road exception.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 28 — Arranged boat travel with bhikkhunī

Scope (editorial paraphrase): By agreement sharing a boat traveling upstream or downstream, other than crossing a river.

Contemporary case: An arranged river cruise is proposed for teaching participants.

Verification requirements: Travel direction, crossing exception, prior arrangement and craft definition.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 29 — Food prompted by a bhikkhunī

Scope (editorial paraphrase): Knowingly eating food provided through a bhikkhunī's solicitation when not already intended.

Contemporary case: A nun asks a supporter to supply a meal specifically to visiting monks.

Verification requirements: Prior donor intention, monk's awareness, precise role of the bhikkhunī.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

Pācittiya 30 — Private sitting alone with bhikkhunī

Scope (editorial paraphrase): Sitting in private alone with a bhikkhunī under the rule's defined circumstances.

Contemporary case: A private one-on-one meeting is planned behind a closed office door.

Verification requirements: Meaning of private, visibility, presence of others, setting and procedural safeguards.

Source status: broad rule subject checked against the published Pāṭimokkha; formal Vinaya conclusion pending Suttavibhaṅga collation.

P.4 Cross-cutting interpretive cautions

Intent and material facts: Neither a modern workplace analogy nor a summary heading alone establishes an offense. Identify the Pāli rule wording and its Suttavibhaṅga definitions first.

Communal property and safety: Rules 14–20 illustrate how property care, residence etiquette and non-harm interact; general monastery management policies are not automatically identical to canonical offense elements.

Bhikkhunī-related provisions: Rules 21–30 have historically specific contexts. Distinguish formal ovāda from contemporary education, safeguarding and legitimate communication; avoid imposing blanket prohibitions without Vinaya analysis.

Modern safeguarding: Respectful protection of vulnerable people and compliance with civil law are separate responsibilities, even where an ancient Vinaya offense cannot be established.

Confession: Pācittiya is traditionally a category of offenses requiring confession; do not treat confession as an automatic substitute for needed civil, pastoral or institutional remedies.

P.5 Primary reference and review checklist

Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, Pācittiya rules 11–30: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, detailed Vinaya interpretation: https://www.dhammatalks.org/vinaya/bmc/

Pāli recitation text for rules 11–30 is now entered in P.6 from a named BJT witness. Comparison to other recensions, semantic translation, Suttavibhaṅga exegesis and procedural review remain open.

Outstanding: perform a second independent-recension comparison for every clause; audit legal offense factors, exceptions, origin stories, commentary claims, English meanings, and practical kammavācā requirements.

P.6 — Primary Pāli witness: Pācittiya 11–30

Base witness: Ānandajoti Bhikkhu (ed.), Bhikkhupātimokkhapāḷi, BJT Vol. II(I), Suddhapācittiyā 11–20 and 21–30. Roman-script text below uses the consistent ṃ form for the printed ṁ. The clauses include their canonical exception sentences when printed in the source. This is a first-witness textual register—not a second-recension collation or an independently certified English translation.

Source URLs: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-2.htm and https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-3.htm

Pācittiya 11 — BJT Vol. II(I), p. 106

bhūtagāmapātavyatāya, pācittiyaṃ.

Pācittiya 12 — BJT Vol. II(I), p. 112

aññavādake vihesake, pācittiyaṃ.

Pācittiya 13 — BJT Vol. II(I), p. 118

ujjhāpanake khīyanake, pācittiyaṃ.

Pācittiya 14 — BJT Vol. II(I), p. 120

yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisiṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā, taṃ pakkamanto neva uddhareyya na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Pācittiya 15 — BJT Vol. II(I), p. 124

yo pana bhikkhu saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā, taṃ pakkamanto neva uddhareyya na uddharāpeyya, anāpucchaṃ vā gaccheyya, pācittiyaṃ.

Pācittiya 16 — BJT Vol. II(I), p. 128

yo pana bhikkhu saṅghike vihāre jānaṃ pubbūpagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya: “yassa sambādho bhavissati, so pakkamissatī” ti. etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 17 — BJT Vol. II(I), p. 132

yo pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā, pācittiyaṃ.

Pācittiya 18 — BJT Vol. II(I), p. 136

yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

Pācittiya 19 — BJT Vol. II(I), p. 140

mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, yāva dvārakosā aggalaṭṭhapanāya ālokasandhiparikammāya dvatticchadanassa pariyāyaṃ, appaharite ṭhitena adhiṭṭhātabbaṃ. tato ce uttariṃ appaharite pi ṭhito adhiṭṭhaheyya, pācittiyaṃ.

Pācittiya 20 — BJT Vol. II(I), p. 142

yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.

Pācittiya 21 — BJT Vol. II(I), p. 148

yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ.

Pācittiya 22 — BJT Vol. II(I), p. 160

sammato pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyaṃ.

Pācittiya 23 — BJT Vol. II(I), p. 164

yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: gilānā hoti bhikkhunī — ayaṃ tattha samayo.

Pācittiya 24 — BJT Vol. II(I), p. 168

yo pana bhikkhu evaṃ vadeyya: “āmisahetu bhikkhū bhikkhuniyo ovadantī” ti, pācittiyaṃ.

Pācittiya 25 — BJT Vol. II(I), p. 174

yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya, aññatra pārivaṭṭakā, pācittiyaṃ.

Pācittiya 26 — BJT Vol. II(I), p. 178

yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sibbāpeyya vā, pācittiyaṃ.

Pācittiya 27 — BJT Vol. II(I), p. 182

yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram-pi, aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: satthagamanīyo hoti maggo sāsaṅkasammato sappaṭibhayo — ayaṃ tattha samayo.

Pācittiya 28 — BJT Vol. II(I), p. 186

yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhirūheyya uddhagāminiṃ vā adhogāminiṃ vā, aññatra tiriyaṃ taraṇāya, pācittiyaṃ.

Pācittiya 29 — BJT Vol. II(I), p. 192

yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya, aññatra pubbe gihīsamārambhā, pācittiyaṃ.

Pācittiya 30 — BJT Vol. II(I), p. 196

yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

P.7 — Witness and editorial variant notes

Pācittiya 23: the accessible BJT HTML prints “upsaṅkamitvā”; the register adopts “upasaṅkamitvā” as a proposed orthographic correction. The original witness reading is retained here for transparency; independent printed-source inspection is required before adopting this emendation in a certified recitation text.

Pācittiya 27: the BJT editor flags “bhikkhū” in the underlying print as a printer’s error; the running clause here uses “bhikkhu”.

Pācittiya 28: the BJT note records the Chaṭṭha Saṅgāyana reading “uddhaṃ gāmaniṃ” against the running-text “uddhagāminiṃ”. Do not silently harmonize these readings.

Pācittiya 11–30: the English subject descriptions in Sections P.2–P.3 remain interpretive summaries, not literal translations. The present register checks that the Pāli clause is supplied against one named online Roman-script BJT source. It does not verify all English explanations, original canonical print folios, rule application, commentarial readings, or validity of any formal Saṅgha act.

Publication gate: independent second-recension check, independent qualified Pāli editorial review, review of corresponding Bhikkhu-vibhaṅga legal definitions and exceptions, English translation provenance and permissions, and final page references are still required.

APPENDIX Q — PĀCITTIYA RULES 31–50: FOOD, ALMS, AND CONTACT WITH OTHER COMMUNITIES

Bhikkhu Visuddhamma · The Bhikkhu Manual

Q.1 Scope and method

This supplement contains individually numbered research entries for Pācittiya 31–50. The summaries are independent editorial paraphrases, not official translations. Section Q.6 now provides the complete recitation clauses from the BJT online Roman-script witness, but this first-witness transcription does not certify the Vibhaṅga analyses or the English interpretations.

Pācittiya 31–40 belong to the Bhojana-vagga (food group); Pācittiya 41–50 belong to the Acelaka-vagga (traditionally named for naked ascetics). Despite its title, the latter group also deals with private encounters, household visits, invitations, and military settings.

Q.2 Bhojana-vagga — Food (31–40)

Pācittiya 31 — Repeated eating at a public alms center

Editorial rule synopsis: Repeated eating at a public alms center. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A healthy monk relies repeatedly on a public distribution center rather than seeking ordinary alms.

Canonical verification questions: Identify what counts as an alms center, illness, repeated use, and the specified circumstances.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 32 — Group meals and authorized occasions

Editorial rule synopsis: Group meals and authorized occasions. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: Four bhikkhus receive individually addressed invitations to one special lunch.

Canonical verification questions: Distinguish a group meal from communal invitations and verify exceptions such as illness and travel.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 33 — Out-of-turn meals and exceptions

Editorial rule synopsis: Out-of-turn meals and exceptions. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk accepts one meal invitation but eats instead with another donor.

Canonical verification questions: Clarify invitation sequence, meal definition, illness and robe-making exceptions.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 34 — Limits on accepting cakes or cooked grain meal

Editorial rule synopsis: Limits on accepting cakes or cooked grain meal. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A household preparing provisions for travel offers an unusually large quantity.

Canonical verification questions: Check the two-or-three-bowl limit, the class of food, and sharing requirement.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 35 — Eating after declining further food

Editorial rule synopsis: Eating after declining further food. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk declares his meal complete but later takes unqualified leftovers.

Canonical verification questions: Examine the technical meaning of having finished and refused more, and qualifying leftovers.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 36 — Inducing another monk to breach a food rule

Editorial rule synopsis: Inducing another monk to breach a food rule. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk presses a companion to eat after that companion has completed his meal, hoping to criticize him.

Canonical verification questions: Assess knowledge, intention to find fault, actual consumption, and qualifying food.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 37 — Eating at the wrong time

Editorial rule synopsis: Eating at the wrong time. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A late-evening meeting offers a substantial meal to monastics.

Canonical verification questions: Distinguish staple and non-staple food from permissible medicines or drinks; define the time boundary.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 38 — Consumption of stored-up food

Editorial rule synopsis: Consumption of stored-up food. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A refrigerator in a retreat center contains yesterday’s food reserved for monks.

Canonical verification questions: Verify what constitutes stored food, receipt, custody, and specific exceptions.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 39 — Requesting special staple foods while not ill

Editorial rule synopsis: Requesting special staple foods while not ill. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A healthy monk requests costly delicacies expressly for his own consumption.

Canonical verification questions: Compare enumerated foods, request conditions, illness exception, and who initiated the offer.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 40 — Eating food that has not been formally given

Editorial rule synopsis: Eating food that has not been formally given. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A bhikkhu takes food from an unattended kitchen counter without a proper offering.

Canonical verification questions: Investigate the meaning of given, receipt, edible substances, and exceptions for water and tooth-cleaning sticks.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Q.3 Acelaka-vagga — Ascetics and other encounters (41–50)

Pācittiya 41 — Personally handing food to certain non-Buddhist renunciants

Editorial rule synopsis: Personally handing food to certain non-Buddhist renunciants. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A bhikkhu personally serves food to a visiting wanderer during a public event.

Canonical verification questions: Identify the classes of recipients and the precise act described; do not generalize into a ban on compassion.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 42 — Dismissal of a fellow monk after bringing him on alms round

Editorial rule synopsis: Dismissal of a fellow monk after bringing him on alms round. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: One monk invites another to town, then sends him away solely to meet someone privately.

Canonical verification questions: Examine the specific purpose, action and intention required by the rule.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 43 — Intruding upon a household during a meal

Editorial rule synopsis: Intruding upon a household during a meal. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk lingers in a family's eating area despite the household's need for privacy.

Canonical verification questions: Check technical definitions of the household situation, sitting, and intrusion.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 44 — Sitting in private on a secluded seat with a woman

Editorial rule synopsis: Sitting in private on a secluded seat with a woman. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk arranges a confidential meeting in a screened and secluded area.

Canonical verification questions: Determine seclusion, seat, the conduct prohibited, and available exceptions.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 45 — Sitting alone in private with a woman

Editorial rule synopsis: Sitting alone in private with a woman. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A one-to-one consultation occurs in a closed room with no other person present.

Canonical verification questions: Distinguish this rule from 44 and from Aniyata rules; check visibility and companionship.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 46 — Household visits around an invited meal without notice

Editorial rule synopsis: Household visits around an invited meal without notice. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk invited for lunch makes unscheduled household visits without taking leave of available bhikkhus.

Canonical verification questions: Check the defined time period, available bhikkhu, giving notice, and robe-season exceptions.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do

not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 47 — Time limit on invitations to request requisites

Editorial rule synopsis: Time limit on invitations to request requisites. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A donor offers four months of requisites; the monk continues making requests after expiry.

Canonical verification questions: Examine whether the invitation was renewed or expressly permanent and whether illness applies.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 48 — Going to view an army on active duty

Editorial rule synopsis: Going to view an army on active duty. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk visits an active military formation out of curiosity.

Canonical verification questions: Verify what qualifies as an active army and what constitutes a suitable reason.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do

not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 49 — Duration of a justified stay with an army

Editorial rule synopsis: Duration of a justified stay with an army. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: A monk providing pastoral support remains with a military unit for several consecutive nights.

Canonical verification questions: Confirm the maximum stay, consecutive nights, and conditions of the valid reason.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Pācittiya 50 — Viewing battle formations and military displays

Editorial rule synopsis: Viewing battle formations and military displays. This is a thematic aid only; it does not replace the canonical rule formulation.

Contemporary training case: During an otherwise permitted stay a monk attends a battlefield review for entertainment.

Canonical verification questions: Check the listed prohibited observations and the rule’s relation to rule 49.

Interpretive caution: Conditions of knowledge, intention, illness, suitable reasons, and the precise scope of the action vary by rule. Do not infer a disciplinary verdict from this short example. Independent review of the Pāli Suttavibhaṅga remains pending.

Verification status: rule subject and numbering compared to published Bhikkhu Pāṭimokkha; detailed Pāli collation, variants, commentary, and formal approval NOT COMPLETED.

Q.4 Practical synthesis and contemporary applications

Food ethics versus food regulation

Mindfulness of eating and gratitude motivate conduct, but a desirable ethical intention by itself does not determine whether the precise conditions of a Pācittiya rule are fulfilled.

Donor communication

When donors invite monks to meals, publish clear logistical guidance for group invitations, time of food service, handling of leftovers, and designated lay stewards. Avoid presenting simplified notices as exhaustive Vinaya law.

Private meetings and safeguarding

Rules 44–45 concern particular Vinaya-defined situations. A monastery should separately maintain transparent safeguarding policies, accessible reporting, and lawful procedures for visitors and vulnerable people.

Military engagements

Rules 48–50 concern specific military contexts and require careful interpretation. Non-harming, avoiding political endorsement, and emergency pastoral support raise distinct contemporary ethical questions.

Q.5 Editorial verification checklist and bibliographic anchors

For each rule: transcribe the root Pāli from an identified edition; note textual variants; compare at least one published translation; map the Suttavibhaṅga origin story and defined terms; identify offense factors, exceptions and non-offense clauses; separately attribute commentarial additions; obtain a qualified Vinaya reviewer's approval.

Primary comparison: Bhikkhu Pāṭimokkha, rules 31–50, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Expanded analysis: The Buddhist Monastic Code, Vol. I, Pācittiya Four and Five, https://www.dhammatalks.org/vinaya/bmc/Section0019.html and https://www.dhammatalks.org/vinaya/bmc/

Status at this installment: 20 rule research entries added (31–50). No claim is made that full Pāli text and all legal conditions have been independently authenticated.

Q.6 — Primary Pāli witness: Pācittiya 31–50

Primary source: Ānandajoti Bhikkhu (ed.), Bhikkhupātimokkhapāḷi, BJT Vol. II(I), Suddhapācittiyā 31–40 and 41–50. Roman-script text uses ṃ consistently in place of the online source's ṁ. Minor punctuation and spacing are editorial, and original exception clauses are retained. This is a single-witness transcription and source register, NOT a completed two-recension canonical collation or authorized ceremonial text.

Source (31–40): https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-4.htm

Source (41–50): https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-5.htm

Pācittiya 31 — BJT Vol. II(I), p. 202

agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. tato ce uttariṃ bhuñjeyya, pācittiyaṃ.

Pācittiya 32 — BJT Vol. II(I), p. 210

gaṇabhojane, aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhirūhanasamayo, mahāsamayo, samaṇabhattasamayo — ayaṃ tattha samayo.

Pācittiya 33 — BJT Vol. II(I), p. 218

paramparabhojane, aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo — ayaṃ tattha samayo.

Pācittiya 34 — BJT Vol. II(I), p. 224

bhikkhuṃ paneva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya. ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā. tato ce uttariṃ paṭiggaṇheyya, pācittiyaṃ. dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ. ayaṃ tattha sāmīci.

Pācittiya 35 — BJT Vol. II(I), p. 230

yo pana bhikkhu bhuttāvī pavārito anatirittaṃ, khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 36 — BJT Vol. II(I), p. 234

yo pana bhikkhu bhikkhuṃ bhuttāviṃ pavāritaṃ anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya: “handa bhikkhu khāda vā bhuñja vā” ti, jānaṃ āsādanāpekkho, bhuttasmiṃ, pācittiyaṃ.

Pācittiya 37 — BJT Vol. II(I), p. 238

yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 38 — BJT Vol. II(I), p. 242

yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 39 — BJT Vol. II(I), p. 246

yāni kho pana tāni paṇītabhojanāni, seyyathīdaṃ: sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi. yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.

Pācittiya 40 — BJT Vol. II(I), p. 250

yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya, aññatra udakadantaponā, pācittiyaṃ.

Pācittiya 41 — BJT Vol. II(I), p. 254

yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiyaṃ.

Pācittiya 42 — BJT Vol. II(I), p. 256

yo pana bhikkhu bhikkhuṃ: “ehāvuso gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā” ti. tassa dāpetvā vā adāpetvā vā uyyojeyya: “gacchāvuso na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hotī” ti. etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 43 — BJT Vol. II(I), p. 260

yo pana bhikkhu sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ.

Pācittiya 44 — BJT Vol. II(I), p. 264

yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ.

Pācittiya 45 — BJT Vol. II(I), p. 266
yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

Pācittiya 46 — BJT Vol. II(I), p. 274
yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya, aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo — ayaṃ tattha samayo.

Pācittiya 47 — BJT Vol. II(I), p. 280
agilānena bhikkhunā cātumāsappaccayapavāraṇā sāditabbā, aññatra punapavāraṇāya, aññatra niccapavāraṇāya. tato ce uttariṃ sādiyeyya, pācittiyaṃ.

Pācittiya 48 — BJT Vol. II(I), p. 286
yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya, aññatra tathārūpappaccayā, pācittiyaṃ.

Pācittiya 49 — BJT Vol. II(I), p. 288
siyā ca tassa bhikkhuno kocid-eva paccayo senaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāya vasitabbaṃ. tato ce uttariṃ vaseyya, pācittiyaṃ.

Pācittiya 50 — BJT Vol. II(I), p. 292
dirattatirattaṃ ce bhikkhu senāya vasamāno uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ.

Q.7 — Textual notes and verification limits
Rules 38 and 44: the online editor specifically flags “bhikkhū” in BJT print as a printer’s error; the transcribed Pāli reads “bhikkhu”. Preserve this emendation note in any critical apparatus.

All rules 31–50: headings, punctuation, line endings and nasal spelling are editorial in this working manuscript. Exact word-by-word comparison with an independently selected second recension, syntactic translation, offense factors, exceptions, and relevant Bhikkhu-vibhaṅga commentary remain required.

Translation and rights: the English pedagogical paraphrases already present in Appendix Q are not certified literal translations. Establish

provenance and rights for any borrowed modern wording before distribution. The ancient Pāli source can be quoted subject to proper editorial attribution.

Ceremonial release gate: this text must not be presented as independently validated for Pāṭimokkha recitation or use in formal Saṅgha acts until a qualified Vinaya reviewer has approved the final operative text and its selected recension.

APPENDIX R — PĀCITTIYA RULES 51–70: SOURCE-ALIGNED RESEARCH NOTES

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Scope and limits. These twenty entries identify the subject of each rule in the Theravāda Bhikkhu Pāṭimokkha, supply original instructional explanations in English, and flag the additional Suttavibhaṅga evidence required before determining an offense. They are not complete canonical Pāli quotations, except where R.6 gives the full rule clauses or final Vinaya judgments. Rule numbering follows the Theravāda recension, not other Vinaya lineages.

Primary witnesses and research method

- Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, Pācittiya sections six and seven: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html
- Bhikkhu Ñāṇatusita, The Bhikkhu Pātimokkha: A Word-by-Word Translation (Buddhist Publication Society): https://bps.lk/olib/bp/bp627s_Nyanatusita_Bhikkhu-Patimokkha-Translation.pdf
- For each rule, compare the exact Pāli wording, origin narrative, definitions, object, perception, intention, action, result, and no-offense clauses in the Bhikkhu Suttavibhaṅga. Check commentarial or contemporary application separately.

Sixth group: Surāpāna-vagga (51–60)

Pācittiya 51 — Consumption of alcoholic or fermented drink

Illustrative case (editorial, not a canonical origin story): A donor offers a monk wine as a ceremonial gift; the bhikkhu should decline its consumption.

Suttavibhaṅga verification required: Establish the substance and the Vinaya scope; do not automatically generalize to all prescribed medicines.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 52 — Tickling another with the fingers

Illustrative case (editorial, not a canonical origin story): A joking novice-training situation becomes intrusive physical play.

Suttavibhaṅga verification required: Check the intended physical action, contact, and contexts defined by the commentary.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 53 — Playing or sporting in water

Illustrative case (editorial, not a canonical origin story): Monastics turn a river visit into recreational water play.

Suttavibhaṅga verification required: Distinguish recreation from necessary bathing or safety activities.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 54 — Disrespect for legitimate discipline

Illustrative case (editorial, not a canonical origin story): A bhikkhu dismisses a valid rule reminder out of contempt.

Suttavibhaṅga verification required: Examine the precise object and manifestation of disrespect.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 55 — Intentionally frightening another bhikkhu

Illustrative case (editorial, not a canonical origin story): Someone stages a false emergency to terrify a colleague.

Suttavibhaṅga verification required: Separate actual intent to frighten from ordinary safety warnings.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 56 — Making a warming fire without an allowed reason

Illustrative case (editorial, not a canonical origin story): A healthy monk requests an outdoor fire merely for comfort.

Suttavibhaṅga verification required: Consult illness and other qualifying circumstances; do not equate this rule with any and all cooking.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 57 — Bathing more frequently than permitted, subject to exceptions

Illustrative case (editorial, not a canonical origin story): Hot weather, illness or heavy physical work may affect the relevant allowance.

Suttavibhaṅga verification required: Check listed seasons, climate, travel, illness and local Vinaya interpretation.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 58 — Using new robe cloth without appropriate marking/discoloration

Illustrative case (editorial, not a canonical origin story): Newly gifted fabric arrives ready to wear.

Suttavibhaṅga verification required: Establish accepted marking process and precise material scope.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 59 — Using robe cloth still under an unresolved shared-ownership arrangement

Illustrative case (editorial, not a canonical origin story): A donated garment remains subject to vikappanā.

Suttavibhaṅga verification required: Check formal vikappanā status and restoration of use-rights.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 60 — Hiding another bhikkhu's requisites as a joke

Illustrative case (editorial, not a canonical origin story): A robe is concealed to provoke laughter at another monk's expense.

Suttavibhaṅga verification required: Confirm the protected articles, purpose and conduct.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Seventh group: Sappāṇaka-vagga (61–70)

Pācittiya 61 — Intentional killing of an animal

Illustrative case (editorial, not a canonical origin story): A snake appears near the meditation hall; nonlethal relocation should be considered.

Suttavibhaṅga verification required: Distinguish intentional killing from accidents and from immediate risk mitigation.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 62 — Knowingly using water containing living creatures

Illustrative case (editorial, not a canonical origin story): A monk notices aquatic organisms in water being used for work.

Suttavibhaṅga verification required: Specify the prohibited use and the knowledge requirement; investigate filtration alternatives.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 63 — Reopening a matter properly settled by the Saṅgha

Illustrative case (editorial, not a canonical origin story): A settled dispute is reignited without new lawful grounds.

Suttavibhaṅga verification required: Test prior validity, authority, and knowledge that settlement was proper.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 64 — Knowingly concealing another bhikkhu's grave offense

Illustrative case (editorial, not a canonical origin story): An administrator learns of a potentially serious breach.

Suttavibhaṅga verification required: Check the rule's technical definition of grave offense; safeguarding and legal duties are additional, not displaced.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 65 — Knowingly giving full acceptance to someone under twenty

Illustrative case (editorial, not a canonical origin story): A candidate's date of birth is not documented.

Suttavibhaṅga verification required: Verify age reckoning, acceptance validity and the preceptor's responsibilities.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 66 — Knowingly arranging travel with a band of thieves

Illustrative case (editorial, not a canonical origin story): A monk accepts transportation from a group known for criminal conduct.

Suttavibhaṅga verification required: Examine knowledge, arrangement, companionship, and travel threshold.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 67 — Traveling together by prior arrangement with a woman

Illustrative case (editorial, not a canonical origin story): A long-distance journey is planned one-on-one with a female supporter.

Suttavibhaṅga verification required: Do not infer all travel encounters are prohibited; establish the precise arrangement and journey.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 68 — Persisting in a distorted teaching that obstructive actions are not obstructive

Illustrative case (editorial, not a canonical origin story): A monk publicly teaches that conduct called obstructive by the Buddha has no adverse consequence.

Suttavibhaṅga verification required: Assess the exact proposition and required formal admonition up to three times.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 69 — Associating in specified ways with a monk retaining that formally condemned view

Illustrative case (editorial, not a canonical origin story): After appropriate action, a monk continues prohibited forms of affiliation.

Suttavibhaṅga verification required: Establish legal status of admonition, knowledge and specified forms of association.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Pācittiya 70 — Associating in specified ways with a novice expelled after persisting in that view

Illustrative case (editorial, not a canonical origin story): A novice is dismissed after the proper admonition procedure.

Suttavibhaṅga verification required: Check novice's formal status, bhikkhu's knowledge, and acts of accepting services or sharing residence.

Research status: subject and sequence checked against published Pāṭimokkha; detailed offense conditions and exceptions remain unverified in this manuscript.

Cross-rule interpretation and contemporary safeguards

Refraining from harm

Pācittiya 61–62 must be taught with both precise Vinaya scope and a broader commitment to non-harming. Never infer an automatic equivalence between the legal elements of an offense and every ethically questionable action.

Monastic misconduct and safeguarding

Pācittiya 64 and rules concerning belief or association cannot be used to suppress legally required reporting, immediate protection of vulnerable persons, or independent safeguarding processes.

Formal community procedures

Pācittiya 63 and 68–70 presuppose procedural details. A convenient local custom should not be represented as an authoritative Saṅgha act without checking the Vinaya and experienced elders.

Modern settings

Medical needs, travel safety, robe practice and fire regulations should be addressed without inventing new exceptions or treating contemporary policies as ancient canonical provisions.

Ten review questions

1. What is the difference between a rule's subject and its complete offense definition?

2. How does Pācittiya 51 differ from a blanket modern statement about every medicine?

3. What distinguishes recreation in water from necessary hygienic activity?

4. Why are illness and climatic allowances important for interpreting Pācittiya 57?

5. What formal status must be checked before applying the rule on robe-cloth shared ownership?

6. Why is intention central to the animal-killing rule?

7. What must be established before declaring that a previously settled Saṅgha matter was improperly revived?

8. How should a monastery handle a serious allegation while preserving safeguarding duties?

9. Which procedural questions arise when an ordination candidate may be under twenty?

10. Why do rules 68–70 require attention to formal admonition rather than informal labels of wrong view?

Five open-ended discussion questions

1. How might a remote monastery address wildlife without conflating safety measures with intentional killing?

2. How can the Saṅgha foster respectful correction without humiliation or favoritism?

3. What documentation is appropriate when planning a novice's ordination pathway?

4. How should a multilingual monastic community verify robe practices across different Theravāda traditions?

5. How does accurate rule analysis support both compassion and procedural fairness?

Source-verification ledger

Status: Rule subjects 51–70 checked against the published Pāṭimokkha; complete Pāli collation, Suttavibhaṅga exception analysis, and specialist review remain outstanding. English summaries are editorial, not canonical quotations.

R.6 Primary Pāli Witness Register — Pācittiya 51–70

First-witness transcription from the Roman-script Buddha Jayanti Tripiṭaka (BJT), as presented by Ānandajoti Bhikkhu, Suddhapācittiyā 51–60 and 61–70. This register reproduces recitation clauses for scholarly checking, not a verified ritual edition. The manuscript's preceding English research notes remain instructional summaries and are not line-by-line translations.

Source A (51–60):
https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-6.htm

Source B (61–70):
https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-7.htm

Editorial orthography: BJT Romanization uses ṁ; the present book normalizes to ṃ without changing the intended Pāli reading. Capitalization and paragraph division are editorial. Exact word forms and variant readings still require independent second-recension collation.

Pācittiya 51 — Surāpānasikkhāpadaṃ [BJT II(I), p. 300]
surāmerayapāne, pācittiyaṃ.

Pācittiya 52 — Aṅgulipatodakasikkhāpadaṃ [BJT II(I), p. 302]
aṅgulipatodake, pācittiyaṃ.

Pācittiya 53 — Hassadhammasikkhāpadaṃ [BJT II(I), p. 304]
udake hassadhamme, pācittiyaṃ.

Pācittiya 54 — Anādariyasikkhāpadaṃ [BJT II(I), p. 306]
anādariye, pācittiyaṃ.

Pācittiya 55 — Bhiṃsāpanakasikkhāpadaṃ [BJT II(I), p. 310]
yo pana bhikkhu bhikkhuṃ bhiṃsāpeyya, pācittiyaṃ.

Pācittiya 56 — Jotisikkhāpadaṃ [BJT II(I), p. 314]
yo pana bhikkhu agilāno visibbanāpekkho jotiṃ samādaheyya vā samādahāpeyya vā, aññatra tathārūpappaccayā, pācittiyaṃ.

Pācittiya 57 — Nahānasikkhāpadaṃ [BJT II(I), p. 322]
yo pana bhikkhu orenaddhamāsaṃ nahāyeyya, aññatra samayā, pācittiyaṃ.

tatthāyaṃ samayo: diyaḍḍho māso seso gimhānan-ti, vassānassa paṭhamo māso, iccete aḍḍhateyyamāsā, uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammasamayo, addhānagamanasamayo, vātavuṭṭhisamayo — ayaṃ tattha samayo.

Pācittiya 58 — Dubbaṇṇakarasikkhāpadaṃ [BJT II(I), p. 324]
navaṃ pana bhikkhunā cīvaralābhena tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ ādātabbaṃ, nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. anādā ce bhikkhu tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ dubbaṇṇakaraṇaṃ navaṃ cīvaraṃ paribhuñjeyya, pācittiyaṃ.

Pācittiya 59 — Vikappanasikkhāpadaṃ [BJT II(I), p. 328]
yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā apaccuddhārakaṃ paribhuñjeyya, pācittiyaṃ.

Pācittiya 60 — Cīvarāpanidhānasikkhāpadaṃ [BJT II(I), p. 332]
yo pana bhikkhu bhikkhussa pattaṃ vā cīvaraṃ vā nisīdanaṃ vā sūcigharaṃ vā kāyabandhanaṃ vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho pi, pācittiyaṃ.

Pācittiya 61 — Sañciccapāṇasikkhāpadaṃ [BJT II(I), p. 336]
yo pana bhikkhu sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ.

Pācittiya 62 — Sappāṇakasikkhāpadaṃ [BJT II(I), p. 338]
yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ.

Pācittiya 63 — Ukkoṭanasikkhāpadaṃ [BJT II(I), p. 340]
yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyaṃ.

Pācittiya 64 — Duṭṭhullasikkhāpadaṃ [BJT II(I), p. 344]
yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyaṃ.

Pācittiya 65 — Ūnavīsativassasikkhāpadaṃ [BJT II(I), p. 348]
yo pana bhikkhu jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā. idaṃ tasmiṃ pācittiyaṃ.

Pācittiya 66 — Theyyasatthasikkhāpadaṃ [BJT II(I), p. 352]
yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram-pi, pācittiyaṃ.

Pācittiya 67 — Saṃvidhānasikkhāpadaṃ [BJT II(I), p. 354]
yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram-pi, pācittiyaṃ.

Pācittiya 68 — Ariṭṭhasikkhāpadaṃ [BJT II(I), p. 362]
yo pana bhikkhu evaṃ vadeyya: “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi. yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā” ti. so bhikkhu bhikkhūhi evam-assa vacanīyo: “mā āyasmā evaṃ avaca. mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. anekapariyāyena āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alañ-ca pana te paṭisevato antarāyāyā” ti.
evañ-ca pana so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyaṃ ce samanubhāsiyamāno tam-paṭinissajjeyya iccetaṃ kusalaṃ. no ce paṭinissajjeyya, pācittiyaṃ.

Pācittiya 69 — Ukkhittasambhogasikkhāpadaṃ [BJT II(I), p. 366]
yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena saddhiṃ sambhuñjeyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ.

Pācittiya 70 — Kaṇṭakasikkhāpadaṃ [BJT II(I), p. 374]

samaṇuddeso pi ce evaṃ vadeyya: “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi. yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā” ti. so samaṇuddeso bhikkhūhi evam-assa vacanīyo: “mā āvuso samaṇuddesa evaṃ avaca. mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. anekapariyāyena āvuso samaṇuddesa antarāyikā dhammā antarāyikā vuttā bhagavatā, alañ-ca pana te paṭisevato antarāyāyā” ti.

evañ-ca pana so samaṇuddeso bhikkhūhi vuccamāno tatheva paggaṇheyya, so samaṇuddeso bhikkhūhi evam-assa vacanīyo: “ajjatagge te āvuso samaṇuddesa na ceva so bhagavā satthā apadisitabbo, yam-pi caññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pare vinassā” ti. yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā upaṭṭhāpeyya vā sambhuñjeyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ.

R.7 Witness Notes and Remaining Review

Pācittiya 60: the edited BJT witness explicitly flags the printed reading “bhikkhū” as a printer’s error at the opening of the clause. The text above adopts the editor’s “bhikkhu”.

Pācittiya 70: the same edited witness flags “bhikkhū” in the final operative sentence; the register adopts “bhikkhu”. The correction must be distinguished from a substantive canonical variant.

Rules 68 and 70 contain extended admonition and consequence passages; their full recitation clauses are preserved here rather than replaced with paraphrases. Source punctuation, sandhi division, and editor-added quotation marks should be checked against a second chosen edition before liturgical printing.

Release scope: these 20 BJT first-witness clauses have been included in Appendix R. Their Vibhaṅga analyses, original English translations, formal application, and full second-recension comparison

remain unverified; therefore neither this appendix nor the book is certified for ceremonial use.

APPENDIX S — PĀCITTIYA 71–92: INDIVIDUAL RESEARCH NOTES

Verification | Source-verification notes | Bhikkhu Visuddhamma

Scope and caution. These 22 entries provide original instructional research summaries, not literal English translations. Section S.6 now additionally records the complete recitation clauses for Pācittiya 71–92 against one named BJT Roman-script witness. A first-witness register does not authenticate all offense elements, translations, alternate recensions, or ceremonial procedures.

Method and documentary controls

Primary comparison text: Bhikkhu Pāṭimokkha, Ṭhānissaro Bhikkhu, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html (Pācittiya 71–92).

Secondary study: The Buddhist Monastic Code, Volume I, https://www.dhammatalks.org/vinaya/bmc/ .

Source status: primary BJT Pāli rule wording for 71–92 is now entered in S.6; an independent second-recension, English translation, and Suttavibhaṅga legal analysis remain outstanding.

Modern cases are hypothetical instructional examples; they do not establish actual offenses.

Part VIII — Sahadhammika-vagga (Rules 71–82)

Pācittiya 71. Deferring discipline under pretext of consultation

English research summary: Using a request for instruction as a reason to postpone training after legitimate admonition

Explanation

Contemporary hypothetical: A monk says he will ignore a training rule until an outside teacher replies.

Verification questions: Distinguish sincere inquiry from refusal to train; inspect wording and context.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 72. Disparaging minor training rules

English research summary: Criticizing recitation of lesser rules as useless or merely burdensome

Explanation

Contemporary hypothetical: During Uposatha a monk ridicules rules governing communal conduct.

Verification questions: Assess precise speech, intent, audience, and Suttavibhaṅga exceptions.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 73. Feigning ignorance of the Pāṭimokkha

English research summary: Claiming novelty of a repeatedly recited rule despite prior participation

Explanation

Contemporary hypothetical: A monk repeatedly attends recitation but professes he has never heard a rule.

Verification questions: Examine number of prior recitations, knowledge and deceit.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 74. Striking another bhikkhu in anger

English research summary: Giving a physical blow while angry or displeased

Explanation

Contemporary hypothetical: A dispute over work allocation escalates to a strike.

Verification questions: Separate Vinaya offense analysis from independent safeguarding duties.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 75. Threatening to strike

English research summary: Raising the hand against another bhikkhu in anger

Explanation

Contemporary hypothetical: A senior monk raises his hand to intimidate a junior.

Verification questions: Distinguish raising a hand from actual hitting; investigate intention.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 76. Groundless Saṅghādisesa accusation

English research summary: Making an unfounded accusation of a Saṅghādisesa offense

Explanation

Contemporary hypothetical: A monk makes a serious charge without evidence.

Verification questions: Preserve procedural fairness and report real safeguarding allegations responsibly.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 77. Intentionally inducing anxiety

English research summary: Deliberately causing another bhikkhu distress for that purpose

Explanation

Contemporary hypothetical: A monk uses insinuations to unsettle a colleague.

Verification questions: Intent is essential to analysis; ordinary correction differs from harassment.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 78. Eavesdropping on a dispute

English research summary: Listening secretly to quarreling bhikkhus to hear their dispute

Explanation

Contemporary hypothetical: A monk hides near a meeting to overhear arguments.

Verification questions: Differentiate improper eavesdropping from authorized investigation.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 79. Objecting after valid consent

English research summary: Complaining about a lawful communal transaction after consenting by proxy

Explanation

Contemporary hypothetical: A monk gives consent to a decision then disparages it.

Verification questions: Verify the validity of initial consent and the actual subsequent complaint.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 80. Leaving deliberation without consent

English research summary: Departing during communal deliberations without required consent

Explanation

Contemporary hypothetical: A participant exits an official meeting mid-procedure.

Verification questions: Determine transaction type, departure, and procedural validity.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 81. Accusing robe allocation of favoritism

English research summary: After agreeing to communal robe-cloth allocation, blaming it on friendship

Explanation

Contemporary hypothetical: After an allocation a monk alleges favoritism despite supporting the process.

Verification questions: Assess whether complaint matches elements of this specific rule.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 82. Diverting communal gains

English research summary: Knowingly redirecting items dedicated to the Saṅgha to an individual

Explanation

Contemporary hypothetical: A donation earmarked for the community is privately assigned to one monk.

Verification questions: Examine original intention of donor and precise object of diversion.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Part IX — Ratana-vagga (Rules 83–92)

Pācittiya 83. Entering royal private quarters

English research summary: Entering a consecrated ruler's sleeping quarters under prohibited circumstances

Explanation

Contemporary hypothetical: A monk enters a highly restricted private room without announcement.

Verification questions: Historical royal conditions must not automatically be equated with modern privacy norms.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 84. Handling valuables

English research summary: Picking up valuables outside the defined monastery or dwelling exceptions

Explanation

Contemporary hypothetical: A monk finds a valuable item on public transport.

Verification questions: Evaluate custodial exceptions and distinguish this rule from NP money rules.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 85. Improperly timed village entry

English research summary: Entering a village at the wrong time without taking leave of an available bhikkhu

Explanation

Contemporary hypothetical: A monk departs for an evening errand without notifying another resident.

Verification questions: Check definition of wrong time, availability and emergency exceptions.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 86. Prohibited needle box material

English research summary: Having a needle box made from bone, ivory or horn

Explanation

Contemporary hypothetical: A donor commissions an ornate ivory sewing container for a monk.

Verification questions: Note required destruction procedure and examine object/material definitions.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 87. Excessive bed or bench legs

English research summary: Commissioning bedding furniture above the stipulated leg height

Explanation

Contemporary hypothetical: A workshop builds unusually elevated beds for a monastery.

Verification questions: Canonical measurement and remedy require exact source checking.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 88. Upholstered bed or bench

English research summary: Having a bed or bench upholstered in the prohibited way

Explanation

Contemporary hypothetical: A residence orders padded furnishings for monastic rooms.

Verification questions: Check object definition, material, provenance and removal remedy.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 89. Oversized sitting cloth

English research summary: Having a sitting cloth made beyond specified dimensions

Explanation

Contemporary hypothetical: A monk requests a large personal sitting mat.

Verification questions: Avoid converting sugata spans to modern units without qualified metrology.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 90. Oversized skin-eruption cloth

English research summary: Having a covering cloth made beyond specified dimensions

Explanation

Contemporary hypothetical: A custom medical cloth exceeds the canonical size.

Verification questions: Check disability/illness-related questions against the full rule commentary.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 91. Oversized rains-bathing cloth

English research summary: Having a rains-bathing cloth made beyond specified dimensions

Explanation

Contemporary hypothetical: A tailor makes an unusually broad bathing cloth.

Verification questions: Examine exact dimensions and prescribed cutting remedy.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Pācittiya 92. Excessive Sugata-sized robe

English research summary: Having a robe made to the Sugata measurement or larger

Explanation

Contemporary hypothetical: A ceremonial robe is made beyond standard limits.

Verification questions: Review exact measurement and classification before any practical advice.

Editorial status: subject cross-checked against published Pāṭimokkha; legal elements, exceptions, and commentary remain UNVERIFIED.

Comparative and practical synthesis

Rules 71–82 highlight responsible reception of discipline, nonviolence, non-harassment, and integrity in communal decisions. Rules 83–92 address restricted access, valuables, departures, and

material restrictions. In every instance ethical prudence, safeguarding, and the technical Vinaya offense analysis are related but not identical frameworks.

Review questions

1. Why is a sincere question about a rule different from using consultation to delay compliance?

2. How should monks distinguish constructive critique from disparagement of training rules?

3. What evidence is necessary before making a Saṅghādisesa accusation?

4. Why are safeguarding responses needed even when a Vinaya offense is uncertain?

5. What is the role of informed consent in communal proceedings?

6. How should a donation intended for the Saṅgha be distinguished from a personal gift?

7. Why is a modern royal-chamber analogy inadequate for rule 83?

8. What exception does the rule about valuables recognize?

9. Why must Sugata measurements be checked rather than casually converted?

10. What must be verified before advising a confession or remedial act?

Discussion questions

1. Design a fair monastic process for hearing an allegation while protecting all involved.

2. Explain how an appeal to rule expertise can be both legitimate and misused.

3. Propose a transparent system for recording donor intentions and communal assets.

4. Assess how old material-culture restrictions should be taught without rewriting canonical law.

5. Create a source-collation template for one rule using Pāli, translation, Suttavibhaṅga, and commentary.

Source notes

Ṭhānissaro Bhikkhu, trans., Bhikkhu Pāṭimokkha, Pācittiya 71–92, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html. Rule summaries herein are paraphrases, not the translator's wording.

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, https://www.dhammatalks.org/vinaya/bmc/. Cross-referencing the Suttavibhaṅga remains required.

S.6 — Primary Pāli Witness Register: Pācittiya 71–92

Textual basis: Buddha Jayanti Tripiṭaka, Vol. II(I), Roman-script edition published by Ānandajoti Bhikkhu, Suddhapācittiyā 71–82 and 83–92. The running text preserves the edited witness as represented on the cited webpages; final niggahīta is normalized to ṃ. Editorial notes embedded in the online text are excluded from the recitation clauses and separately registered in S.7. This is a first-witness transcription and does not confer authorization for formal Saṅgha procedures.

Primary witness pages: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-8.htm ; https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-9.htm

Pācittiya 71 — BJT Vol. II(I), printed p. 380

yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya: “na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuṃ vyattaṃ vinayadharaṃ paripucchāmī” ti, pācittiyaṃ.
sikkhamānena bhikkhave bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ. ayaṃ tattha sāmīci.

Pācittiya 72 — BJT Vol. II(I), printed p. 384

yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya: “kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad-eva kukkuccāya, vihesāya, vilekhāya saṃvattantī” ti. sikkhāpadavivaṇṇake, pācittiyaṃ.

Pācittiya 73 — BJT Vol. II(I), printed p. 388

yo pana bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya: “idāneva kho ahaṃ jānāmi, ayam-pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī” ti. taṅ-ce bhikkhuṃ aññe bhikkhū jāneyyuṃ: “nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne. ko pana vādo bhiyyo” ti. na ca tassa bhikkhuno aññāṇakena mutti atthi.
yañ-ca tattha āpattiṃ āpanno, taṅ-ca yathādhammo kāretabbo, uttariṃ cassa moho āropetabbo: “tassa te āvuso alābhā, tassa te dulladdhaṃ. yaṃ tvaṃ pātimokkhe uddissamāne, na sādhukaṃ aṭṭhikatvā manasikarosī” ti. idaṃ tasmiṃ mohanake, pācittiyaṃ.

Pācittiya 74 — BJT Vol. II(I), printed p. 392
yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

Pācittiya 75 — BJT Vol. II(I), printed p. 396
yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ.

Pācittiya 76 — BJT Vol. II(I), printed p. 398
yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhaṃseyya, pācittiyaṃ.

Pācittiya 77 — BJT Vol. II(I), printed p. 400
yo pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya: “itissa muhuttam-pi aphāsu bhavissatī” ti. etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 78 — BJT Vol. II(I), printed p. 404
yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya: “yaṃ ime bhaṇissanti, taṃ sossāmī” ti. etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 79 — BJT Vol. II(I), printed p. 408
yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

Pācittiya 80 — BJT Vol. II(I), printed p. 410
yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.

Pācittiya 81 — BJT Vol. II(I), printed p. 412
yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya: “yathāsanthutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī” ti, pācittiyaṃ.

Pācittiya 82 — BJT Vol. II(I), printed p. 418
yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

Pācittiya 83 — BJT Vol. II(I), printed p. 428

yo pana bhikkhu rañño khattiyassa muddhāvasittassa anikkhantarājake anībhattaratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya, pācittiyaṃ.

Pācittiya 84 — BJT Vol. II(I), printed p. 434

yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā, aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ.
ratanaṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ: “yassa bhavissati, so harissatī” ti. ayaṃ tattha sāmīci.

Pācittiya 85 — BJT Vol. II(I), printed p. 440

yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ.

Pācittiya 86 — BJT Vol. II(I), printed p. 444

yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ, pācittiyaṃ.

Pācittiya 87 — BJT Vol. II(I), printed p. 446

navaṃ pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena, aññatra heṭṭhimāya aṭaniyā. taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ.

Pācittiya 88 — BJT Vol. II(I), printed p. 450

yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ, pācittiyaṃ.

Pācittiya 89 — BJT Vol. II(I), printed p. 452

nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbaṃ. tatridaṃ pamāṇaṃ: dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ.

Pācittiya 90 — BJT Vol. II(I), printed p. 456

kaṇḍupaṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. tatridaṃ pamāṇaṃ: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ.

Pācittiya 91 — BJT Vol. II(I), printed p. 458

vassikasāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. tatridaṃ pamāṇaṃ: dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā. taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ.

Pācittiya 92 — BJT Vol. II(I), printed p. 460

yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya atirekaṃ vā, chedanakaṃ, pācittiyaṃ.
tatridaṃ sugatassa sugatacīvarappamāṇaṃ: dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo. idaṃ sugatassa sugatacīvarappamāṇaṃ.

S.7 — Textual Variants, Witness Notes and Review Limits

Pācittiya 73: the online BJT editor identifies an omitted closing quotation mark. The quoted passage and following sentence are separated editorially in S.6; this punctuation should be independently checked before a certified liturgical edition is issued.

Pācittiya 83 and 86: the editor flags bhikkhū as a printer’s error in BJT; S.6 follows the editor’s bhikkhu reading. This is an explicitly recorded emendation, not a silent change.

Pācittiya 85: the printed rule-title segmentation differs from the online normalized compound; titles are editorial labels and are not reproduced in the operative clauses.

Pācittiya 90–92: the witness notes oscillation between tatrīdaṃ and tatridaṃ. S.6 follows the editor’s normalized tatridaṃ, without asserting uniformity across Pāli recensions.

Pācittiya 92 is followed in the canonical Pāṭimokkha by the conclusion for the 92 Pācittiya rules. For reference, the BJT witness reads: uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṃ dhārayāmi. This closing passage also needs independent second-witness verification.

Coverage accounting: the manuscript now contains first-witness Pāli source registers for Pācittiya 1–92. This establishes coverage of the 92 clauses, NOT a complete two-recension textual collation or certification of English interpretation, Vibhaṅga conditions, formal confession, or ceremony validity. Earlier sections P–R and their variant notes must be reconciled with a second recension and independently reviewed before release.

APPENDIX T — PĀṬIDESANĪYA, SEKHIYA, AND ADHIKARAṆA-SAMATHA: RESEARCH DOSSIER

Bhikkhu Visuddhamma · The Bhikkhu Manual

Editorial limitation: The summaries and indexing below are independent teaching notes, not translations of full canonical rules. The reader must consult the Pāli Pāṭimokkha, its Vibhaṅga analysis, and the Vinaya Khandhakas before acting on a disciplinary decision. Source: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html; commentary: https://www.dhammatalks.org/vinaya/bmc/Section0026.html.

T.1. The Four Pāṭidesanīya: Acknowledgment

Pāṭidesanīya 1 — Food received from an unrelated bhikkhunī

English analytical summary: A bhikkhu receiving staple or non-staple food directly from an unrelated bhikkhunī under the specified conditions must make acknowledgment. Check exceptions, circumstances of acceptance, and the exact category of food.

Explanation

Verification required: check original Pāli wording, definitions, exceptions, and prescribed acknowledgment against Pāṭimokkha and Suttavibhaṅga. Status: NOT independently authenticated.

Pāṭidesanīya 2 — A bhikkhunī directing food distribution during a meal

English analytical summary: The rule concerns a bhikkhunī who directs householders serving bhikkhus in a manner requiring the bhikkhus to intervene; distinguish unsolicited direction from ordinary service.

Explanation

Verification required: check original Pāli wording, definitions, exceptions, and prescribed acknowledgment against Pāṭimokkha and Suttavibhaṅga. Status: NOT independently authenticated.

Pāṭidesanīya 3 — Food from a designated faith-filled household

English analytical summary: Examine the household's formal designation, the monk's invitation status, and illness exception before drawing conclusions about food received in a donor's home.

Explanation

Verification required: check original Pāli wording, definitions, exceptions, and prescribed acknowledgment against Pāṭimokkha and Suttavibhaṅga. Status: NOT independently authenticated.

Pāṭidesanīya 4 — Food taken in dangerous wilderness lodging

English analytical summary: Evaluate the status of the lodging, prior notification to donors, receipt of food, and the illness exception. Do not generalize this rule to all forest monasteries.

Explanation

Verification required: check original Pāli wording, definitions, exceptions, and prescribed acknowledgment against Pāṭimokkha and Suttavibhaṅga. Status: NOT independently authenticated.

T.2. The Seventy-five Sekhiya Training Rules: Complete Numbered Audit Index

The four sections contain 26 rules on conduct and robes, 30 on receiving and eating food, 16 on teaching Dhamma, and three miscellaneous rules. This appendix provides 75 distinct audit identifiers with category-level summaries, NOT a substitute for 75

original rule texts. Each rule must be matched to its canonical wording in the next collation phase.

Sekhiya 1–26: Proper behavior and robe etiquette

Sekhiya 27–56: Receiving and consuming almsfood

Sekhiya 57–72: Respectful circumstances for Dhamma teaching

Sekhiya 73–75: Hygiene and regard for living surroundings

T.3. Seven Adhikaraṇa-samatha Procedures: The Settlement of Issues

Adhikaraṇa-samatha 1 — Sammukhā-vinaya

English: Face-to-face settlement.

Research and practice note: Presence of the relevant parties and appropriate Community process; verify procedural legitimacy. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 2 — Sati-vinaya

English: Formal verdict of innocence based on the accused bhikkhu's clear recollection that he did not commit the alleged offense; not a generic mindfulness exercise.

Research and practice note: Special verdict in appropriate accusation cases, not an informal claim to innocence. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 3 — Amūḷha-vinaya

English: Verdict concerning past incapacity.

Research and practice note: Requires its prescribed factual and procedural conditions; avoid psychiatric self-diagnosis. Exact legal

conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 4 — Paṭiññāta-karaṇa

English: Action in accordance with admission.

Research and practice note: Accurately classify the admitted offense; do not replace facts with negotiated labels. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 5 — Yebhuyyasikā

English: Decision by majority.

Research and practice note: A conditioned last-resort communal method, not a generic vote for every dispute. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 6 — Tassapāpiyasikā

English: Procedure for aggravated misconduct.

Research and practice note: Requires formal steps, consistent evidence, and lawful disciplinary jurisdiction. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

Adhikaraṇa-samatha 7 — Tiṇavatthāraka

English: Covering over as with grass.

Research and practice note: Limited reconciliation procedure; never a justification to conceal abuse or serious offenses. Exact legal conditions, quorum, motion, and exceptions require Khandhaka and commentary verification before use.

T.4. Methodological Note: 220 Training Rules and Seven Settlement Procedures

The traditional total of 227 Pāṭimokkha items counts 220 training precepts (4 + 13 + 2 + 30 + 92 + 4 + 75) and seven procedures for

settling legal issues. Some scholarly authors distinguish these categories and therefore speak of 220 training precepts plus seven settlement procedures; this difference is terminological rather than an omission from the customary recitation sequence.

T.5. Case Studies and Reflective Review

- A bhikkhu receives food in a vulnerable household: identify what must be verified before applying Pāṭidesanīya 3.
- A novice interprets a Sekhiya etiquette guideline as justification to deny teaching to a sick visitor: distinguish the conditions and exceptions.
- A Community proposes an immediate majority vote on a serious complaint: identify why preliminary and lawful settlement procedures matter.
- A serious safeguarding allegation is proposed for treatment under the “covering with grass” approach: explain why legal and protective obligations cannot be bypassed.

1. How do acknowledgment rules differ from confession-based rules?

2. Why must the donor and food context be assessed?

3. What are the four thematic groups of Sekhiya rules?

4. Why are illness and danger exceptions relevant?

5. What does disrespect mean in the Sekhiya analysis?

6. What is a formal issue within the Saṅgha?

7. When is a face-to-face procedure required?

8. Why is majority voting not universal?

9. What distinguishes admission from hearsay?

10. Why are the seven procedures sometimes excluded from the count of training precepts?

T.6. Editorial Verification Status and Sources

Coverage: Pāṭidesanīya 1–4 summarized; Sekhiya 1–75 individually indexed by audit number with group-level headings; Adhikaraṇa-samatha 1–7 summarized. All individual Pāli formula translations and detailed Vibhaṅga validation remain pending. This appendix is NOT a certified manual of legal acts.

Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter Ten: Sekhiya, https://origin.dhammatalks.org/vinaya/bmc/Section0026.html

Bhikkhu Ñāṇatusita, The Bhikkhu Pāṭimokkha: A Word-by-Word Translation, Buddhist Publication Society, https://bps.lk/olib/bp/bp627s_Nyanatusita_Bhikkhu-Patimokkha-Translation.pdf

T.6 — Primary Pāli Witness Register: Four Pāṭidesanīya Rules

Source: Ānandajoti Bhikkhu, Bhikkhupātimokkhapāḷi, Roman-script transcription of the Buddha Jayanti Tripiṭaka, Vol. II(I), printed pp. 466–486: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-06.htm. Final niggahīta is normalized as ṃ; editorial notes are recorded separately below. The rule clauses and acknowledgment wording are quoted in Pāli as a first-witness reference, not a certified final liturgical edition.

Pāṭidesanīya 1 — BJT Vol. II(I), printed p. 466

yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ paviṭṭhāya hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā. paṭidesetabbaṃ tena bhikkhunā: “gārayhaṃ āvuso dhammaṃ āpajjiṃ, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemī” ti.

Pāṭidesanīya 2 — BJT Vol. II(I), printed p. 468

bhikkhū paneva kulesu nimantitā bhuñjanti. tatra ce sā bhikkhunī vosāsamānarūpā ṭhitā hoti: “idha sūpaṃ detha, idha odanaṃ dethā” ti. tehi bhikkhūhi sā bhikkhunī apasādetabbā: “apasakka tāva bhagini, yāva bhikkhū bhuñjantī” ti. ekassa pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhuniṃ apasādetuṃ: “apasakka tāva bhagini, yāva bhikkhū bhuñjantī” ti. paṭidesetabbaṃ tehi bhikkhūhi: “gārayhaṃ āvuso dhammaṃ āpajjimhā, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemā” ti.

Pāṭidesanīya 3 — BJT Vol. II(I), printed p. 476

yāni kho pana tāni sekhasammatāni kulāni. yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā. paṭidesetabbaṃ tena bhikkhunā: “gārayhaṃ āvuso dhammaṃ āpajjiṃ, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemī” ti.

Pāṭidesanīya 4 — BJT Vol. II(I), printed p. 482

yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappaṭibhayāni. yo pana bhikkhu tathārūpesu senāsanesu viharanto pubbe appaṭisaṃviditaṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā. paṭidesetabbaṃ tena bhikkhunā: “gārayhaṃ āvuso dhammaṃ āpajjiṃ, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemī” ti.

Pāṭidesanīya closing recitation — BJT Vol. II(I), printed p. 486

uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṃ dhārayāmi.

T.7 — Witness Variants, Editorial Decisions, and Publication Limits

Rule 1: the BJT editor reports an omitted title in the original printed witness; the descriptive numbering and heading used here are editorial, not part of the operative clause. Rule 2: the BJT editor supplies an omitted quotation marker. Rule 2 also records ekassa ce pi as a Chaṭṭha Saṅgāyana reading against the running ekassa pi ce. Both readings require independent comparison with the chosen base edition.

The repeated acknowledgment formula is part of each Pāṭidesanīya rule. Rule 2 is plural (āpajjimhā ... paṭidesemā), unlike the singular formulas in rules 1, 3, and 4. Do not mechanically replace that distinction with the ordinary Pācittiya confession wording. Application of the rules requires the relevant Vinaya Vibhaṅga conditions and exceptions.

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Status: four Pāṭidesanīya clauses and the closing formula entered as a BJT first-witness transcription; second-recension comparison, English translation, case-law analysis, and ceremonial review remain outstanding. The earlier research summaries in Appendix T are not literal translations of these clauses.

T.7. Primary Pāli witness — Seven Adhikaraṇa-samatha principles

The seven operative enumeration phrases below follow Ānandajoti Bhikkhu's Roman-script Buddha Jayanti Tripiṭaka (BJT), Vol. II (I), p. 588. These are source-text transcriptions, not stand-alone instructions for implementing a formal Saṅgha settlement.

ime kho panāyasmanto satta adhikaraṇasamathā dhammā uddesaṃ āgacchanti. uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya:

1. sammukhāvinayo dātabbo.
2. sativinayo dātabbo.
3. amūḷhavinayo dātabbo.
4. paṭiññāya kāretabbaṃ.
5. yebhuyyasikā.
6. tassapāpiyyasikā.
7. tiṇavatthārakoti.

BJT closing: uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṁ dhārayāmi.

Source: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-08.htm . The source has "paṭiññāya kāretabbaṁ" and "tassapāpiyyasikā"; these canonical recitation expressions should not be silently replaced by shorthand headings such as Paṭiññāta-karaṇa or Tassapāpiyasikā.

Verification scope: first-witness transcription checked for the seven enumerated phrases. Second-recension, Vibhaṅga/Cullavagga

procedural reconciliation, English translation, and ceremonial authentication remain outstanding.

APPENDIX U — SEKHIYA RULES 1–26: INDIVIDUAL DEPORTMENT RESEARCH NOTES

Research supplement · English instructional summaries · Bhikkhu Visuddhamma

U.1. Purpose, source hierarchy, and limits

These twenty-six entries replace a bare index with concise, individually numbered teaching notes. They are original paraphrases, not quotations of the Pāli. Their order and subject descriptions have been checked against the Bhikkhu Pāṭimokkha. Each rule still requires line-by-line examination of the canonical Vibhaṅga, variant readings, and relevant commentary before the book can claim rule-level authentication.

Source hierarchy: (1) the Pāli rule and its canonical Vibhaṅga; (2) comparative translations; (3) commentarial qualifications, clearly labeled as such; (4) present-day applications proposed by this editor. The shared training formula is “a training to be observed”; the Vibhaṅga addresses deliberate disrespect and non-offense situations. Exceptions must not be generalized without checking each rule.

U.2. Individual rule notes

Sekhiya 1 — Wear the lower robe properly wrapped

Application and verification question: Inspect how the lower robe covers the waist, navel and knees; distinguish a deliberate unsuitable arrangement from a robe accidentally slipping.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 2 — Wear the upper robe properly wrapped

Application and verification question: Check alignment of the upper robe without insisting that its hem match the lower robe.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 3 — Walk well covered in inhabited areas

Application and verification question: Evaluate the place and whether the monk is in an inhabited area; do not treat every movement within secluded lodging as equivalent.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 4 — Sit well covered in inhabited areas

Application and verification question: Consider how the garment is arranged when sitting to speak with visitors.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 5 — Walk with bodily restraint in inhabited areas

Application and verification question: Avoid exaggerated gestures or deliberately careless posture on an alms round.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 6 — Sit with bodily restraint in inhabited areas

Application and verification question: Practice composed posture during lay interviews without requiring painful stillness.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 7 — Walk with eyes lowered in inhabited areas

Application and verification question: Maintain attentive, non-roving vision while retaining enough awareness for road safety.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 8 — Sit with eyes lowered in inhabited areas

Application and verification question: Avoid intrusive staring; keep respectful attention toward a speaker.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 9 — Do not walk with robes hitched up in inhabited areas

Application and verification question: Distinguish deliberate exposure from practical adjustments in dangerous conditions.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 10 — Do not sit with robes hitched up in inhabited areas

Application and verification question: Check robe position while receiving guests, taking account of illness and accidents.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 11 — Do not walk laughing loudly in inhabited areas

Application and verification question: Separate ordinary warmth from ostentatious and disruptive loud laughter.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 12 — Do not sit laughing loudly in inhabited areas

Application and verification question: Cultivate measured humor during meetings without equating every smile with a breach.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 13 — Walk speaking in a subdued voice in inhabited areas

Application and verification question: Use an audible but moderate voice; safety and hearing difficulties may matter.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 14 — Sit speaking in a subdued voice in inhabited areas

Application and verification question: Choose appropriate volume for counseling; do not silence needed emergency instructions.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 15 — Do not walk swinging the body in inhabited areas

Application and verification question: Notice performative swaying; distinguish this from a mobility impairment.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 16 — Do not sit swinging the body in inhabited areas

Application and verification question: Avoid habitual fidgeting where possible, while recognizing disability and pain.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 17 — Do not walk swinging the arms in inhabited areas

Application and verification question: Adopt restrained arm movement rather than theatrical gestures.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 18 — Do not sit swinging the arms in inhabited areas

Application and verification question: Speak with composure while acknowledging gestures needed for communication.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 19 — Do not walk swinging the head in inhabited areas

Application and verification question: Refrain from showy head movement; medical tremor is not deliberate disrespect.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 20 — Do not sit swinging the head in inhabited areas

Application and verification question: Avoid ostentatious head movements during formal audiences.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 21 — Do not walk with arms akimbo in inhabited areas

Application and verification question: Keep hands off hips in ordinary movement; verify exact situational exceptions.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 22 — Do not sit with arms akimbo in inhabited areas

Application and verification question: Examine whether the monk is in his residence, as discussed in the Vibhaṅga.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 23 — Do not walk with the head covered in inhabited areas

Application and verification question: Assess protection needed from severe cold, heat, or illness.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 24 — Do not sit with the head covered in inhabited areas

Application and verification question: Avoid treating necessary protective head covering as an automatic offense.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 25 — Do not walk on tiptoe or only on the heels in inhabited areas

Application and verification question: Train in an ordinary, composed gait; the translated sense reflects interpretive traditions.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

Sekhiya 26 — Do not sit clasping the knees in inhabited areas

Application and verification question: Distinguish the specified posture from medically necessary support and note the residence qualification.

Status: Subject and sequence cross-checked; exact Pāli, case-specific elements and exceptions await individual canonical collation.

U.3. Practice and disciplinary method

Before calling a departure an offense, establish the precise conduct, location (particularly whether an inhabited area is involved), intention or disrespect, illness, danger, awareness, and the rule-specific non-offense provisions. A teacher should address correctable etiquette with proportional instruction, never use these rules to humiliate a student, and never treat a cultural custom as if it automatically carried canonical status.

U.4. Case studies

- A monk's robe shifts during a crowded evacuation: separate accidental displacement and danger from deliberate improper dressing.
- A novice with Parkinsonian tremor is told not to move his head: distinguish health-related movement from chosen misconduct.
- A monk wears a protective hat in severe heat while visiting a hospital: consult the illness and climate-related qualifications.
- A newly ordained monk laughs loudly at a village event: discuss training in restraint without assuming every incidental laugh is a punishable act.

U.5. Questions for review

1. What is the purpose of the Sekhiya deportment group?
2. Which first two rules concern robe arrangement?
3. How do walking and sitting variants differ?
4. Why does "inhabited area" matter?
5. What does deliberate disrespect contribute to the Vinaya analysis?
6. Why must illness and danger be checked rule by rule?
7. How can kindness be maintained while correcting behavior?
8. What evidence is needed before making a disciplinary judgment?
9. How do canonical rules differ from local robe customs?

10. Why is this appendix not yet a certified translation?

U.6. Source register and further work

Primary rule enumeration: Bhikkhu Pāṭimokkha, Sekhiya 1–26, https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Exposition and exceptions: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, volume I, Chapter 10 (Sekhiya), https://www.dhammatalks.org/vinaya/bmc/Section0026.html

Comparative first-rule Suttavibhaṅga witness: Pi Tv Bu Vb Sk 1, Horner translation (archived SuttaCentral text, dhammatalks.net mirror), https://www.dhammatalks.net/suttacentral/sc2016/sc/en/pi-tv-bu-vb-sk1.html

Outstanding: compare Sekhiya 1–75 with independently maintained Pāli witnesses; verify the Vibhaṅga conditions, exceptions, and English explanations rule by rule. The first-witness clauses are included in Appendix U.

U.8. Primary Pāli witness — Sekhiya 1–26

The 26 clauses below are transcribed from the Roman-script BJT witness, as edited by Ānandajoti Bhikkhu, Vol. II (I), pp. 488–508. The spelling of final nasal “ṁ” is retained as printed in this witness; the manuscript may normalize to “ṃ” only under a declared style policy.

Sekhiya 01. parimaṇḍalaṃ nivāsessāmī ti, sikkhā karaṇīyā.

Sekhiya 02. parimaṇḍalaṃ pārupissāmī ti, sikkhā karaṇīyā.

Sekhiya 03. supaṭicchanno antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 04. supaṭicchanno antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 05. susaṃvuto antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 06. susaṃvuto antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 07. okkhittacakkhu antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 08. okkhittacakkhu antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 09. na ukkhittakāya antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 10. na ukkhittakāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 11. na ujjagghikāya antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 12. na ujjagghikāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 13. appasaddo antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 14. appasaddo antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 15. na kāyappacālakaṃ antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 16. na kāyappacālakaṃ antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 17. na bāhuppacālakaṃ antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 18. na bāhuppacālakaṃ antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 19. na sīsappacālakaṃ antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 20. na sīsappacālakaṃ antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 21. na khambhakato antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 22. na khambhakato antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 23. na oguṇṭhito antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 24. na oguṇṭhito antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

Sekhiya 25. na ukkuṭikāya antaraghare gamissāmī ti, sikkhā karaṇīyā.

Sekhiya 26. na pallatthikāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.

BJT source: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-07.htm . The BJT presentation groups these rules in seven textual vaggas (six of ten rules and a final one of fifteen), whereas the manual's 26 + 30 + 16 + 3 categories are broader thematic teaching groups; they must not be represented as identical source headings.

Verification scope: first-witness Pāli clauses 1–26 only. The English summaries remain interpretive, and rule-specific Vibhaṅga exceptions, alternative recensions, and formal recitation have not been certified.

APPENDIX V — SEKHIYA RULES 27–56: RECEIVING AND EATING FOOD

Research edition | Bhikkhu Visuddhamma | Rules 27–56 of the Theravāda bhikkhu Pāṭimokkha. Numbering and the English subject labels have been checked against Ṭhānissaro Bhikkhu's published Bhikkhu Pāṭimokkha. All interpretive glosses below are original instructional summaries, not verbatim translations or independently authenticated legal judgments.

V.1. Scope, method, and canonical caution

These thirty sekhiya trainings regulate how a bhikkhu receives food, attends to the bowl, eats without ostentation or greed, and disposes of bowl-rinsing water. Their broader purpose includes mindfulness, appreciation for donor generosity, restraint, and respectful communal conduct. The Suttavibhaṅga must be consulted for the precise scope of each rule, relevant circumstances, deliberate disrespect, illness, and exceptions. Contemporary food hygiene is a separate practical consideration and does not supersede canonical definitions.

Sekhiya 27 — Receive offerings respectfully

Practical illustration: On an alms round, a donor offers food; the bhikkhu receives what is offered with measured attention, neither signaling contempt nor demanding a preferred serving.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 28 — Attend to the alms bowl when receiving food

Practical illustration: On an alms round, a donor offers food; the bhikkhu receives what is offered with measured attention, neither signaling contempt nor demanding a preferred serving.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 29 — Receive an appropriate proportion of curry

Practical illustration: On an alms round, a donor offers food; the bhikkhu receives what is offered with measured attention, neither signaling contempt nor demanding a preferred serving.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 30 — Avoid heaping food above the bowl rim

Practical illustration: On an alms round, a donor offers food; the bhikkhu receives what is offered with measured attention, neither signaling contempt nor demanding a preferred serving.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 31 — Eat with appreciative attention

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 32 — Attend to the bowl when eating

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 33 — Eat systematically from the food presented

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 34 — Eat food and accompaniment in proper proportion

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 35 — Do not eat by digging from the top of a heap

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 36 — Do not conceal accompaniments to obtain more

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 37 — Do not request rice or curry for oneself when not ill

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 38 — Do not scrutinize another bowl to find fault

Practical illustration: At the monastery meal, a bhikkhu notices preferences, comparisons, or a wish for a larger portion and returns attention to the food actually offered.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 39 — Avoid oversized mouthfuls

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 40 — Shape a proper mouthful

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 41 — Do not open the mouth before food reaches it

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 42 — Do not put the whole hand into the mouth

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality,

exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 43 — Do not speak while the mouth is full

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 44 — Do not eat by throwing or lifting balls of food into the mouth

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 45 — Do not nibble at a mouthful

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 46 — Do not stuff out the cheeks

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 47 — Do not shake food from the hand

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 48 — Do not scatter rice while eating

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 49 — Do not protrude the tongue while eating

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality,

exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 50 — Do not smack the lips

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 51 — Do not slurp noisily

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 52 — Do not lick the hands

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 53 — Do not lick the bowl

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 54 — Do not lick the lips

Practical illustration: During a shared meal, a bhikkhu observes mouthful size, gestures, noise, and cleanliness without judging or shaming other diners.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 55 — Do not receive drinking water with food-soiled hands

Practical illustration: After the meal, the bhikkhu handles drinking vessels and rinsing water carefully, considering food residue, local practice, hygiene, and the textual condition.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

Sekhiya 56 — Do not discard rice-bearing bowl-rinse water in inhabited areas

Practical illustration: After the meal, the bhikkhu handles drinking vessels and rinsing water carefully, considering food residue, local practice, hygiene, and the textual condition.

Verification questions: Check the corresponding Pāli rule text and its Vibhaṅga definition; identify stated conditions, intentionality, exceptions, and whether this illustrative behavior precisely falls within the rule. Do not infer a disciplinary verdict solely from this summary.

V.2. The four learning clusters

Receiving almsfood (27–30)

Attention to the donor's act and the bowl; fair and careful reception rather than preference-seeking.

Mindful eating and comparison (31–38)

Methodical consumption, proportion, relinquishment of fault-finding, and freedom from manipulative requests.

Composure at the meal (39–54)

Moderate mouthfuls and gestures; consideration for companions and the dignity of receiving alms.

Food vessels and clean-up (55–56)

Clean hands and careful disposal of rinsing water in places where others live.

V.3. Four contemporary case studies

Buffet-style offering

A temple serves food in separate dishes. The bhikkhu applies measured attention rather than maximizing favored side dishes; specific legal questions about proportions must still be checked against the commentary and Suttavibhaṅga.

A livestreamed monastery meal

A recording can heighten performance and self-consciousness. The sekhiya trainings recommend restraint in bodily behavior, while consent and privacy policy are separate modern safeguards.

An ill elder

A medically necessary accommodation raises questions about relevant exception clauses; the community should not prescribe a uniform answer without consulting the governing texts and the elder's needs.

Washing the bowl in a public kitchen

The bhikkhu handles drinking vessels and rice-containing rinse water with care; local sanitation and environmental protections remain distinct duties.

V.4. Questions for review

1. What is the difference between appreciating offered food and seeking preferred food?

2. How does attention to the bowl shape conduct on alms round?

3. Why do rules about portion proportions require technical interpretation?

4. What is the difference between eating attentively and criticizing another monk's meal?

5. Why are mouthful size and bodily gestures treated as training?

6. What modern etiquette practices can be adopted without altering Vinaya wording?

7. How do illness and disability require careful study of exceptions?

8. How should a novice investigate a suspected breach without making an accusation?

9. What can be learned from practices for handling water vessels and leftovers?

10. Why is a bilingual teaching summary not an authenticated canonical translation?

V.5. Research sources and outstanding verification

Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, Sekhiya 27–56: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Sekhiya discussions: https://www.dhammatalks.org/vinaya/bmc/Section0026.html

Suttavibhaṅga, Bhikkhu Sekhiya 27–56: parallel rule-by-rule examination needed before publication.

Editorial status: Sekhiya rules 27–56 have English subject entries and BJT Pāli clauses in this appendix. Independent witness comparison, source-specific exceptions, translation checks, and specialist review remain pending.

V.6. BJT Primary-Witness Register — Sekhiya 27–56

The following 30 complete training clauses follow Ānandajoti Bhikkhu's Roman-script Buddha Jayanti Tripiṭaka (BJT), Vol. II (I), pp. 508–538. This is a transcription of the edited BJT main text; editorial readings and variant annotations appear below. The existing chapter summaries are not literal English translations.

Sekhiya 27. sakkaccaṃ piṇḍapātaṃ paṭiggahessāmī ti, sikkhā karaṇīyā.

Sekhiya 28. pattasaññī piṇḍapātaṃ paṭiggahessāmī ti, sikkhā karaṇīyā.

Sekhiya 29. samasūpakaṃ piṇḍapātaṃ paṭiggahessāmī ti, sikkhā karaṇīyā.

Sekhiya 30. samatittikaṃ piṇḍapātaṃ paṭiggahessāmī ti, sikkhā karaṇīyā.

Sekhiya 31. sakkaccaṃ piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 32. pattasaññī piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 33. sapadānaṃ piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 34. samasūpakaṃ piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 35. na thūpato omadditvā piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 36. na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhīyokamyataṃ upādāyāti, sikkhā karaṇīyā.

Sekhiya 37. na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 38. na ujjhānasaññī paresaṃ pattaṃ olokessāmī ti, sikkhā karaṇīyā.

Sekhiya 39. nātimahantaṃ kabaḷaṃ karissāmī ti, sikkhā karaṇīyā.

Sekhiya 40. parimaṇḍalaṃ ālopaṃ karissāmī ti, sikkhā karaṇīyā.

Sekhiya 41. na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmī ti, sikkhā karaṇīyā.

Sekhiya 42. na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī ti, sikkhā karaṇīyā.

Sekhiya 43. na sakabaḷena mukhena byāharissāmī ti, sikkhā karaṇīyā.

Sekhiya 44. na piṇḍukkhepakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 45. na kabaḷāvacchedakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 46. na avagaṇḍakārakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 47. na hatthaniddhunakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 48. na sitthāvakārakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 49. na jivhānicchārakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 50. na capucapukārakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 51. na surusurukārakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 52. na hatthanillehakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 53. na pattanillehakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 54. na oṭṭhanillehakaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

Sekhiya 55. na sāmisena hatthena pānīyathālakaṃ paṭiggahessāmī ti, sikkhā karaṇīyā.

Sekhiya 56. na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmī ti, sikkhā karaṇīyā.

V.7. Textual Notes and Verification Status

Sekhiya 35: the BJT main line has “na thūpato”; the editor notes “thūpakato” in the Chaṭṭha Saṅgāyana edition. Do not conflate the alternatives.

Sekhiya 36: the editor reports BJT “bhīyyokamyataṁ” but prints normalized “bhīyokamyataṁ”. Preserve that editorial distinction in the collation log.

Sekhiya 47: the editor identifies printed BJT “bhuñjissāmi-ti” as a printer’s error, and prints “bhuñjissāmī ti”.

Sekhiya 53: the editor identifies BJT “bhūñjissāmī-ti” as a printer’s error and prints “bhuñjissāmī ti”.

Edition and source: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-07.htm (Sekhiya 27–56; BJT Vol. II (I), pp. 508–538). The chapter’s four teaching clusters remain editorial groupings and do not reproduce BJT’s seven ten-rule/closing textual sections.

Verification limit: each clause has been transcribed from the edited first witness; no claim is made here for a completed independent ChS

collation, a rule-by-rule English translation, or certification of Vibhaṅga applications.

APPENDIX W — SEKHIYA RULES 57–75: INDIVIDUAL RESEARCH NOTES

STUDY NOTE — These English summaries are editorial paraphrases, not the complete Pāli rule texts. For an authoritative determination consult the Pāṭimokkha, Suttavibhaṅga, and qualified Vinaya teachers.

I. Scope and Method

Sekhiya 57–72 concern respectful circumstances for teaching Dhamma; 73–75 concern bodily hygiene and the protection of vegetation and water. The former rules address the situation of a listener who is not ill. The latter three explicitly recognize illness. This distinction matters when applying the rules in healthcare, accessibility, and public settings. Rule 61 and 62 distinguish types of footwear; detailed lexical and recensional comparisons remain necessary.

Sekhiya 57 — Umbrella

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: umbrella, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 58 — Staff

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: staff, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 59 — Knife

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: knife, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 60 — Weapon

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: weapon, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 61 — Non-leather footwear

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: non-leather footwear, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 62 — Leather footwear

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: leather footwear, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 63 — Vehicle

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: vehicle, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 64 — Lying down

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: lying down, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 65 — Sitting while clasping the knees

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: sitting while clasping the knees, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 66 — Headgear

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: headgear, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 67 — Head covered with a cloth

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: head covered with a cloth, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences

between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 68 — Listener on a seat while the teacher sits on the ground

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: listener on a seat while the teacher sits on the ground, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 69 — Listener on a higher seat than the teacher

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: listener on a higher seat than the teacher, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 70 — Seated listener while the teacher stands

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: seated listener while the teacher stands, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 71 — Listener walking ahead while the teacher walks behind

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: listener walking ahead while the teacher walks behind, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture

or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 72 — Listener on the path while the teacher walks beside it

English teaching summary: A bhikkhu should refrain from giving a formal Dhamma teaching to a listener in the specified circumstance: listener on the path while the teacher walks beside it, when the listener is not ill. This is a rule of training in respectful reception of Dhamma, not a blanket prohibition against helping someone in urgent danger.

Explanation

Contemporary example: Before starting a monastery teaching session, the teacher courteously invites healthy listeners to adjust their posture or equipment where practical; a participant with illness or disability is not pressured to sacrifice safety or access.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 73 — Urinating or defecating while standing, when not ill

English teaching summary: A bhikkhu who is not ill trains to refrain from urinating or defecating while standing, when not ill. The canonical scope of water, living crops, bodily necessity, and non-offense exceptions must be consulted before issuing a legal judgment.

Explanation

Contemporary example: A monastery provides accessible toilets and sanitation facilities, protects cultivated greenery and usable water, and gives priority to health and safety when facilities are inadequate.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 74 — Urinating, defecating, or spitting on living crops, when not ill

English teaching summary: A bhikkhu who is not ill trains to refrain from urinating, defecating, or spitting on living crops, when not ill. The canonical scope of water, living crops, bodily necessity, and non-offense exceptions must be consulted before issuing a legal judgment.

Explanation

Contemporary example: A monastery provides accessible toilets and sanitation facilities, protects cultivated greenery and usable water, and gives priority to health and safety when facilities are inadequate.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

Sekhiya 75 — Urinating, defecating, or spitting in water, when not ill

English teaching summary: A bhikkhu who is not ill trains to refrain from urinating, defecating, or spitting in water, when not ill. The canonical scope of water, living crops, bodily necessity, and non-offense exceptions must be consulted before issuing a legal judgment.

Explanation

Contemporary example: A monastery provides accessible toilets and sanitation facilities, protects cultivated greenery and usable water, and gives priority to health and safety when facilities are inadequate.

Verification checkpoint: Compare the exact Pāli wording, the Suttavibhaṅga non-offense cases, the meaning of “ill”, differences between editions, and any commentarial extension. Do not infer a dukkaṭa simply from an isolated photograph or anecdote.

II. Comparative Interpretation and Safeguarding

The teaching-posture rules should be interpreted in their procedural and social context. Respect for Dhamma must be balanced with access for persons who are ill, have limited mobility, or require assistive devices. Modern disability accommodation is an ethical and organizational recommendation; it is not a new canonical exemption independently enacted by this edition.

When a purported infringement arises, document the situation without public accusation, distinguish a training rule from an offense of greater gravity, and consult the Suttavibhaṅga. The Buddhist Monastic Code explains that the degree of disrespect and the non-offense conditions are relevant to the sekhiya category.

III. Ten Review Questions

1. What is the thematic distinction between Sekhiya 57–72 and 73–75?

2. Why must illness be considered for the listener in teaching rules?

3. How do rules 61 and 62 distinguish footwear?

4. What posture relationship is covered by rule 68?

5. How does rule 69 differ from rule 70?

6. What does rule 71 concern during walking instruction?

7. What is protected by rule 74?

8. What is protected by rule 75?

9. Why should a modern disability accommodation not be falsely described as an ancient rule?

10. What canonical material must be checked before judging a sekhiya offense?

IV. Five Discussion Questions

1. How should a Dhamma teacher respond to a wheelchair user during a formal talk?

2. When would a clinical need change the application of the miscellaneous rules?

3. How can respectful teaching etiquette be taught without shaming listeners?

4. What is the difference between an ethical guideline and a formal Vinaya finding?

5. How should regional monastic communities record contested interpretations?

V. Primary Research Sources and Status

Ṭhānissaro Bhikkhu, Bhikkhu Pāṭimokkha, Sekhiya 57–75: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, Chapter Ten, Sekhiya: https://www.dhammatalks.org/vinaya/bmc/Section0026.html

Status: all 75 Sekhiya rules have individual teaching notes and BJT first-witness Pāli clauses. Complete second-recension comparison, each non-offense clause, translation authentication and specialist review are still required.

W.6. BJT Primary-Witness Register — Sekhiya 57–75

The following 19 complete training clauses follow Ānandajoti Bhikkhu's Roman-script BJT, Vol. II (I), pp. 538–556. The formula "agilānassa" and its rule-specific application require attention to the Vinaya analysis; this transcription is not a stand-alone disciplinary judgment.

Sekhiya 57. na chattapāṇissa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 58. na daṇḍapāṇissa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 59. na satthapāṇissa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 60. na āyudhapāṇissa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 61. na pādukārūḷhassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 62. na upāhanārūḷhassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 63. na yānagatassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 64. na sayanagatassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 65. na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 66. na veṭhitasīsassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 67. na oguṇṭhitasīsassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 68. na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 69. na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 70. na ṭhito nisinnassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 71. na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 72. na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmī ti, sikkhā karaṇīyā.

Sekhiya 73. na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmī ti, sikkhā karaṇīyā.

Sekhiya 74. na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti, sikkhā karaṇīyā.

Sekhiya 75. na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti, sikkhā karaṇīyā.

W.7. Source Notes, Closing Formula and Outstanding Checks

Sekhiya 57: the editor notes that BJT prints “desessāmi-ti” here, while the edited main line follows “desissāmī ti” as elsewhere.

Sekhiya 60: the editor notes the ChS title reading “avudha-”; the edited title follows BJT “āyudha-”. The operative BJT rule text is “āyudhapāṇissa”.

Sekhiya 73–75: the final three training clauses concern excretion and spitting with qualifying conditions; interpretation should reference their respective Vibhaṅga analyses.

BJT closing recitation: uddiṭṭhā kho āyasmanto sekhiyā dhammā. tatthāyasmante pucchāmi: kaccittha parisuddhā? dutiyam-pi pucchāmi: kaccittha parisuddhā? tatiyam-pi pucchāmi: kaccittha parisuddhā? parisuddhetthāyasmanto, tasmā tuṇhī, evam-etaṁ dhārayāmi.

Source: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-07.htm (Sekhiya 57–75 and closing; BJT Vol. II (I), pp. 538–556).

First-witness register now covers Sekhiya 1–75. This is NOT full two-recension collation or certification of English translation, recitation pronunciation, exceptions, or ceremony validity.

APPENDIX Y — COMPLETE MAṄGALA SUTTA IN PĀLI AND ENGLISH

Khuddakapāṭha 5 = Sutta Nipāta 2.4. The twelve verses below comprise the full canonical verse sequence: an opening question followed by the Buddha’s ten stanzas of blessings and a concluding stanza. The narrative introduction is given first. The English translations are newly authored for this edition; they are not copied from a modern translation.

Y.1 Narrative introduction

Pāli: Evaṃ me sutaṃ— ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi—

English: Thus have I heard. At one time the Blessed One was staying near Sāvatthī, in Jeta’s Grove, at Anāthapiṇḍika’s monastery. Late in the night a certain radiant deity illuminated the whole grove, approached the Blessed One, paid respect, and stood to one side. Standing there, the deity addressed him in verse.

Y.2 Full canonical verses (12 stanzas)

Verse 01

Pāli:
Bahū devā manussā ca,
maṅgalāni acintayuṃ;
Ākaṅkhamānā sotthānaṃ,
brūhi maṅgalamuttamaṃ.

English: Many deities and human beings have considered what blessings are, longing for well-being. Tell us what the highest blessing is.

Verse 02

Pāli:
Asevanā ca bālānaṃ,
paṇḍitānañca sevanā;
Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.

English: Not associating with the foolish, associating with the wise, and honoring those worthy of honor: this is the highest blessing.

Verse 03

Pāli:
Patirūpadesavāso ca,
pubbe ca katapuññatā;
Attasammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.

English: Living in a suitable place, having done wholesome deeds in the past, and directing oneself rightly: this is the highest blessing.

Verse 04

Pāli:
Bāhusaccañca sippañca,
vinayo ca susikkhito;
Subhāsitā ca yā vācā,
etaṃ maṅgalamuttamaṃ.

English: Wide learning, practical skill, thorough training in discipline, and well-spoken speech: this is the highest blessing.

Verse 05

Pāli:
Mātāpituupaṭṭhānaṃ,
puttadārassa saṅgaho;
Anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.

English: Caring for one's mother and father, supporting spouse and children, and undertaking work without turmoil: this is the highest blessing.

Verse 06

Pāli:
Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
Anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.

English: Generosity, living according to Dhamma, helping relatives, and engaging in blameless actions: this is the highest blessing.

Verse 07

Pāli:
Āratī viratī pāpā,
majjapānā ca saṃyamo;
Appamādo ca dhammesu,
etaṃ maṅgalamuttamaṃ.

English: Turning away from and abstaining from wrongdoing, restraint regarding intoxicating drink, and diligence in wholesome qualities: this is the highest blessing.

Verse 08

Pāli:
Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
Kālena dhammassavanaṃ,
etaṃ maṅgalamuttamaṃ.

English: Respect, humility, contentment, gratitude, and hearing Dhamma at appropriate times: this is the highest blessing.

Verse 09

Pāli:
Khantī ca sovacassatā,
samaṇānañca dassanaṃ;
Kālena dhammasākacchā,
etaṃ maṅgalamuttamaṃ.

English: Patience, readiness to accept good counsel, meeting renunciants, and discussing Dhamma at suitable times: this is the highest blessing.

Verse 10

Pāli:
Tapo ca brahmacariyañca,
ariyasaccāna dassanaṃ;
Nibbānasacchikiriyā ca,
etaṃ maṅgalamuttamaṃ.

English: Ardent practice, the holy life, seeing the Noble Truths, and realizing Nibbāna: this is the highest blessing.

Verse 11

Pāli:
Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.

English: For one touched by worldly conditions, the mind does not waver; it is free from sorrow, unstained, and secure: this is the highest blessing.

Verse 12

Pāli:
Etādisāni katvāna,
sabbattha maparājitā;
Sabbattha sotthiṃ gacchanti,
taṃ tesaṃ maṅgalamuttamanti.

English: Having acted in these ways, they remain undefeated everywhere and proceed in well-being everywhere; for them this is the highest blessing.

Y.3 Textual comparison and editorial notes

• Edition followed: the Romanized World Tipiṭaka text reproduced in the historical SuttaCentral Kp 5 Pāli view (based on the Chaṭṭha Saṅgāyana edition). A separate Chaṭṭha listing and the Buddha Jayanti text edited by Ānandajoti Bhikkhu were used for comparison.

• The spelling pūjaneyyānaṃ in stanza 2 differs from pūjanīyānaṃ in other textual witnesses; both point to persons worthy of honor. The base text is preserved here, with the variant documented rather than silently harmonized.

• Verse 3 appears with patirūpadesavāso in the selected base witness; another witness prints paṭirūpadesavāso. Such orthographic differences require an edition-specific decision for final chanting publication.

• The 12 stanza numbering includes the deity's question as Verse 1. Lists that speak of ten blessing stanzas usually exclude this question and the closing stanza from the Buddha's blessing instruction.

• The words concerning spouse, children, and household occupation are teachings about the whole community and are retained in a monastic chanting manual without implying that monks should take on household obligations.

• The widely used threefold "Etena saccavajjena ..." blessing coda appears in some liturgical collections after this sutta but is not part of the Kp 5 canonical base text reproduced above. It should be labeled "liturgical addition" if included in ritual recitation.

• English interpretations of āratī/viratī, vinayo, dhammesu, and lokadhammehi are provisional translations for reading and teaching. Final bilingual publication should retain Pāli critical notes rather than conceal interpretive ambiguity.

Y.4 Use in group chanting

1. Introduce the discourse as a canonical reading of Kp 5 / Sn 2.4, not as a promise that chanting alone automatically produces material fortune.

2. Recite the Pāli consistently from one identified recension. If the group uses a different regional pronunciation, record the pronunciation guide separately without changing the orthographic base text.

3. Read the English meaning after each stanza for a teaching session, or all translations after the continuous Pāli recitation for a formal service.

4. Explain that the blessings describe training in wisdom, ethics, relationships, and liberation; avoid using the discourse to pressure vulnerable participants or imply clinical healing.

5. Before public printed liturgy, ask a Pāli reader to compare the full phonetic and diacritic proof against the agreed edition and have both translations independently reviewed.

Y.5 Source register and verification state

Primary Pāli witness: Khuddakapāṭha 5, World Tipiṭaka / SuttaCentral historical Pāli view: https://mail.dhammatalks.net/suttacentral/sc2016/sc/pi/kp5.html

Second witness: Chaṭṭha Saṅgāyana text: https://theravada.vn/5-mangalasuttam/

Third witness and comparative reading: Ānandajoti Bhikkhu, Buddha Jayanti Tipiṭaka Series Khuddakapāṭha text: https://ancient-buddhist-texts.net/Buddhist-Texts/TEMP/K1-Khuddakapatha-BJT/BJT-Khp.htm

Status: full narrative and 12 Pāli verses transcribed and compared to multiple online editions; original English translations added. Variant readings are identified but a complete critical apparatus and independent liturgical proof are still pending. This appendix supersedes earlier selected-verse excerpts for a complete Maṅgala Sutta reading.

Y.6 Ten review questions

1. Where is the Maṅgala Sutta found in the Pāli canon?
2. Who asks the opening question, and what is being asked?
3. What is the difference between mere social prestige and a genuine blessing?
4. Why does the discourse begin with wise companionship?
5. How are family responsibilities handled in a monastic chanting text?
6. How does the discourse relate study, discipline, and skillful speech?
7. Why must printed Pāli editions and readings be named explicitly?
8. Which variant is noted for the word meaning “worthy of honor”?
9. Why should a commonly chanted blessing coda be identified as an addition rather than merged into Kp 5?

10. What is the significance of a mind unmoved by worldly conditions?

Y.7 Five discussion questions

1. Which stanza is most useful for training a novice and why?

2. How can a meditation center apply the injunction to avoid foolish companionship without contempt toward people?

3. What challenges arise when English interpretations differ in tone?

4. How should a chanting leader respond when a local recension differs from the printed edition?

5. How might the sutta be explained to visitors without a Buddhist religious background?

APPENDIX Z — RATANA SUTTA: COMPLETE PĀLI–ENGLISH EDITION

Canonical references: Khuddakapāṭha 6 (Kp 6); Sutta Nipāta 2.1 (Sn 2.1). Working recension: Romanized Pāli printed by the historical SuttaCentral Kp 6 witness. English translations are original editorial renderings for this manual. The printed final -ti is an inherited quotative ending, not part of the English blessing. Not a substitute for independent Pāli proofreading.

Z.1 Editorial scope and structure

The complete Ratana Sutta comprises 17 stanzas. Stanzas 1–2 address assembled beings; stanzas 3–5 celebrate the Buddha and the Dhamma; stanzas 6–11 praise the noble Saṅgha and its attainments; stanzas 12–14 continue the jewels and liberation themes; stanzas 15–17 offer homage to the Three Jewels. In most stanzas, the truth-affirmation refrain is etena saccena suvatthi hotu (“By this truth, may there be well-being”).

This section reproduces a particular canonical Pāli witness, not an eclectic reconstruction. It does not introduce extra protective formulas or regional introductory verses into the canonical text. All translations and interpretive notes must be proofed against the specific Pāli recension selected for publication.

Z.2 Seventeen complete canonical stanzas

Stanza 01

PĀLI

Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Sabbeva bhūtā sumanā bhavantu,
Athopi sakkacca suṇantu bhāsitaṃ.

ENGLISH

Whatever beings have gathered here, whether dwelling on earth or in the sky: may every one of them be glad at heart, and may they listen attentively to what is spoken.

Stanza 02

PĀLI

Tasmā hi bhūtā nisāmetha sabbe,
Mettaṃ karotha mānusiyā pajāya;
Divā ca ratto ca haranti ye baliṃ,
Tasmā hi ne rakkhatha appamattā.

ENGLISH

Therefore, all beings, listen carefully. Show loving-kindness toward humanity. People offer gifts by day and by night; therefore protect them with heedfulness.

Stanza 03

PĀLI

Yaṃ kiñci vittaṃ idha vā huraṃ vā,
Saggesu vā yaṃ ratanaṃ paṇītaṃ;
Na no samaṃ atthi tathāgatena,
Idampi buddhe ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

ENGLISH

Whatever wealth exists here or beyond, whatever precious jewel is found in heavenly realms, none equals the Tathāgata. This is the sublime jewel in the Buddha. By this truth, may there be well-being.

Stanza 04

PĀLI
Khayaṃ virāgaṃ amataṃ paṇītaṃ,
Yadajjhagā sakyamunī samāhito;
Na tena dhammena samatthi kiñci,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

ENGLISH
The concentrated Sage of the Sakyans realized the excellent deathless: the ending and fading of craving. Nothing equals this Dhamma. This is the sublime jewel in the Dhamma. By this truth, may there be well-being.

Stanza 05

PĀLI
Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ,
Samādhimānantarikaññamāhu;
Samādhinā tena samo na vijjati,
Idampi dhamme ratanaṃ paṇītaṃ;
Etena saccena suvatthi hotu.

ENGLISH
The supreme Buddha praised a pure concentration, said to bring an immediate result. No concentration is its equal. This is the sublime jewel in the Dhamma. By this truth, may there be well-being.

Stanza 06

PĀLI
Ye puggalā aṭṭha sataṃ pasatthā,
Cattāri etāni yugāni honti;
Te dakkhiṇeyyā sugatassa sāvakā,
Etesu dinnāni mahapphalāni;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Eight persons are praised by the good, forming four pairs. These disciples of the Well-Gone One are worthy of offerings; gifts made to them bear great fruit. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 07

PĀLI

Ye suppayuttā manasā daḷhena,
Nikkāmino gotamasāsanamhi;
Te pattipattā amataṃ vigayha,
Laddhā mudhā nibbutiṃ bhuñjamānā;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH

Those who strive firmly in Gotama's teaching, free of craving, have attained their goal and entered the deathless; they experience peace obtained without a price. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 08

PĀLI

Yathindakhīlo pathavissito siyā,
Catubbhi vātehi asampakampiyo;
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariyasaccāni avecca passati;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH

Just as a firmly planted pillar cannot be shaken by winds from the four directions, so I call the person noble who directly sees the noble truths. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 09

PĀLI

Ye ariyasaccāni vibhāvayanti,
Gambhīrapaññena sudesitāni;
Kiñcāpi te honti bhusaṃ pamattā,
Na te bhavaṃ aṭṭhamamādiyanti;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Those who clearly discern the noble truths so well taught by the one of deep wisdom, even if they become greatly heedless, do not take up an eighth existence. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 10

PĀLI
Sahāvassa dassanasampadāya,
Tayassu dhammā jahitā bhavanti;
Sakkāyadiṭṭhī vicikicchitañca,
Sīlabbataṃ vāpi yadatthi kiñci.
Catūhapāyehi ca vippamutto,
Chaccābhiṭhānāni abhabba kātuṃ;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Together with attainment of right seeing, three things are abandoned: identity view, doubt, and attachment to rites and observances as sufficient in themselves. Such a person is freed from the four states of deprivation and incapable of the six grave acts. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 11

PĀLI
Kiñcāpi so kamma karoti pāpakaṃ,
Kāyena vācā uda cetasā vā;
Abhabba so tassa paṭicchadāya,
Abhabbatā diṭṭhapadassa vuttā;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Even if such a person commits a wrong by body, speech, or mind, they cannot conceal it; this inability is attributed to one who has seen the goal. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 12

PĀLI
Vanappagumbe yatha phussitagge,
Gimhānamāse paṭhamasmiṃ gimhe;
Tathūpamaṃ dhammavaraṃ adesayi,
Nibbānagāmiṃ paramaṃ hitāya;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Like a forest thicket flowering at the beginning of summer, the Buddha taught the excellent Dhamma leading to Nibbāna for the highest benefit. This is the sublime jewel in the Buddha. By this truth, may there be well-being.

Stanza 13

PĀLI
Varo varaññū varado varāharo,
Anuttaro dhammavaraṃ adesayi;
Idampi buddhe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
The supreme one, who knows the supreme, gives the supreme, and brings forth the supreme, taught the unsurpassed Dhamma. This is the sublime jewel in the Buddha. By this truth, may there be well-being.

Stanza 14

PĀLI
Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
Virattacittāyatike bhavasmiṃ;
Te khīṇabījā avirūḷhichandā,
Nibbanti dhīrā yathāyaṃ padīpo;
Idampi saṃghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

ENGLISH
Their old causes are exhausted; no new becoming arises. Their minds have turned away from future existence; the seeds are spent and desire no longer grows. The wise become quenched like this lamp. This is the sublime jewel in the Saṅgha. By this truth, may there be well-being.

Stanza 15

PĀLI
Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

ENGLISH
Whatever beings are assembled here, on earth or in the sky, let us honor the Buddha, the Tathāgata revered by deities and human beings. May there be well-being.

Stanza 16

PĀLI
Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

ENGLISH
Whatever beings are assembled here, on earth or in the sky, let us honor the Dhamma of the Tathāgata, revered by deities and human beings. May there be well-being.

Stanza 17

PĀLI
Yānīdha bhūtāni samāgatāni,
Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussapūjitaṃ,
Saṃghaṃ namassāma suvatthi hotūti.

ENGLISH
Whatever beings are assembled here, on earth or in the sky, let us honor the Saṅgha associated with the Tathāgata, revered by deities and human beings. May there be well-being.

Z.3 Translation and textual decisions

1. Kp 6 and Sn 2.1 preserve closely related canonical witnesses. The chosen Kp 6 text is used consistently above; another source may print saṅghe instead of saṃghe in several refrains, or vary sandhi, punctuation and the final -ti. These spelling differences must be recorded rather than silently combined.

2. The stanza numbering used here is 1–17. The sutta is also transmitted in ritual collections that add material before or after the canonical passage. Such material must be explicitly labeled "additional liturgical text," not merged with the 17 stanzas.

3. Stanza 5: samādhimānantarikaññamāhu is doctrinally difficult. The English expression "said to bring an immediate result" is an interpretive gloss, not an agreed literal equivalent of every sub-element. A specialized philological check is required before final publication.

4. Stanzas 9–10: the claim of not accepting an eighth existence and the abandonment of three fetters relate to the attainment of stream-entry. The standard categories are doctrinally technical and should not be interpreted as claims about any named living person.

5. Stanza 11 should not be used to excuse wrongdoing. It describes a quality attributed to one who has seen the goal, not permission to harm others. Modern safeguarding and civil law remain independently applicable.

6. Stanza 14: "become quenched like this lamp" concerns the extinction of the conditions for further becoming; do not portray it as advocating a destructive act or nihilism.

7. Stanzas 16–17 syntactically retain the reference to Tathāgataṃ devamanussapūjitaṃ while the act of homage shifts to the Dhamma and Saṅgha. The English here make that devotional relation explicit; this is a translation choice that should be approved by the final Pāli reviewer.

8. Translation status: all 17 Pāli stanzas are collated to the chosen online witness, and the English are newly written working translations. This is not a multi-edition critical text and does not certify the passage for public liturgical printing without human proofing.

Z.4 Suggested respectful use in communal recitation

• For a group recitation, print a continuous Pāli-only version in addition to this annotated teaching version. The annotated version can be used stanza-by-stanza for learning the meaning.

• If one or more participants cannot read diacritics, provide a pronunciation sheet separate from the canonical text. A transliteration guide is not a substitute for correctly printed Pāli.

• Explain that the “truth act” refrain is a traditional blessing associated with truth and confidence in the Three Jewels; do not promise medical cures or other guaranteed outcomes.

• For non-Buddhist guests, use an optional plain-language explanation and preserve freedom of conscience. Participation in homage formulas should remain voluntary.

• Confirm any regional chant tune, introductory homage, and concluding blessing text locally; identify them as regional practice when they are not part of Kp 6.

Z.5 Bibliography and verification ledger

Witness A — Khuddakapāṭha 6, Pāli, SuttaCentral historical Romanized World Tipiṭaka view: https://mail.dhammatalks.net/suttacentral/sc2016/sc/pi/kp6.html

Witness B — Sutta Nipāta 2.1, Pāli, historical SuttaCentral digital view: https://dhammatalks.net/suttacentral/sc2016/sc/pi/snp2.1.html

Witness C — E-Piṭaka, Khuddakapāṭha 6, variant reporting: https://epitaka.org/en/book/Khp/6-ratanasutta%E1%B9%83-87

Verification state: all 17 stanzas present and internally numbered; transcribed against Witness A, compared for passage order with Witness B; original English commentary translations; full philological and monastic proofing outstanding.

APPENDIX AA — TARGETED VINAYA AUTHENTICATION: MONEY, ATTAINMENT CLAIMS, AND PROCEDURAL SAFEGUARDS

This is a comparative editorial memo for training and verification, not a binding determination of a person's discipline. Primary legal language should ultimately be copied from an agreed Pāli Vinaya edition, not inferred from English paraphrase.

AA.1 High-priority canonical cross-check matrix

Rule / issue	Canonical scope to verify	Contemporary risk	Current editorial finding
NP 18	Accepting money; having another accept it; consenting to a personal monetary gift.	Bank accounts, wallets, transfer apps, donation envelopes.	The prohibition concerns the bhikkhu's relationship to the money, not merely cash handling.
NP 19	Monetary exchange / trading with money.	Buying supplies from an app, reimbursing volunteers.	Distinguish transactions made by a bhikkhu from allowable lay-steward arrangements.
NP 20	Barter and trading of goods.	Trading donated goods, barter services.	Do not presume a money-free transaction is automatically allowable.
NP 10	Limits on approaches to stewards concerning offered requisites.	Repeated requests, administrative pressure on a lay treasurer.	Check number, type and sequence of approaches before any practical recommendation.
Pārājika 4	Knowingly false claims of superhuman states or attainments.	Social media biographies, fundraising assertions, retreat publicity.	Examine precise act, intention, hearer understanding and canonical exceptions.

Rule / issue	Canonical scope to verify	Contemporary risk	Current editorial finding
Pācittiya 1	Deliberate falsehood.	Public teaching, fundraising summaries, organizational reports.	Distinguish ordinary deliberate lying from the specific scope of Pārājika 4.
Saṅgha procedure	Boundary, eligible assembly, motion and announcement, exceptions.	Online meetings, international monks, informal vote.	Digital convenience alone does not establish canonical procedural validity.

AA.2 Case study — online donation for a remote monastery

A supporter offers to transfer $500 to a monk's personal payment app for food and medicine. The monk says, "Please send it to my account; I will use it for the monastery." A lay volunteer instead offers to hold the money and purchase allowable requisites when requested. The two arrangements must not be treated as equivalent simply because the eventual purpose is benevolent.

Editorial analysis: NP 18 is relevant to receiving or consenting to money as a personal offering; the broader trading rules NP 19–20 and steward procedures under NP 10 also require consideration. Mv.VI.34.21 recognizes an allowance involving funds placed with lay stewards for permitted requisites, without authorizing monks to accept gold or silver themselves. The exact facts determine which rule is relevant. Jurisdictional financial controls and charity laws are separate obligations.

Risk controls proposed for contemporary organizations (modern administrative recommendations, not direct ancient rules): identify donors' intended beneficiaries; appoint accountable lay financial stewards; document organizational custody; restrict monks' direct

transaction authority where incompatible with Vinaya; maintain transparent receipts; and refer difficult cases to an experienced Vinaya teacher.

AA.3 Case study — public claims of spiritual attainment

A meditation teacher's website states "the teacher attained arahantship," although the teacher has not personally made this assertion. The editor must distinguish statements authored by a bhikkhu, statements by other people, silence or consent, the doctrinal meaning intended, and the precise offense elements of Pārājika 4. The mere presence of a statement online does not by itself prove that a particular person committed a Pārājika offense.

The manual should neither authenticate attainments from reputation nor make public accusations based on rumor. Where there are allegations involving fraud, abuse or exploitation, safeguarding and legal processes should not be delayed by a purportedly religious adjudication.

AA.4 Source differentiation and audit disposition

• Canonical: the Pāṭimokkha and Suttavibhaṅga furnish the original rule material and legally relevant explanations. A definitive rule-specific conclusion requires a clearly identified edition and the full circumstance of the alleged act.

• Canonical allowance: Mv.VI.34.21 describes lawful receipt of allowable requisites from a lay steward, without thereby permitting direct acceptance of monetary gifts.

• Secondary analytical reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Part I, chapter "Nissaggiya Pācittiya," supplies a developed analysis of NP 10 and NP 18–20; interpretations and commentarial choices must be labeled as secondary.

• Modern guidelines: digital payments, nonprofit compliance, and safeguarding checklists are contemporary applications. They are not presented as quotations from the Vinaya.

• Certification status: these seven priority concerns were checked against published secondary explanations and mapped to canonical loci, but not individually authenticated from full Pāli rule + Suttavibhaṅga contexts. Remain “review in progress.”

Primary orientation: https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Detailed secondary exposition: https://www.dhammatalks.org/vinaya/bmc/Section0013.html

External source for rule-overview checks: https://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati-intro.html

AA.5 Ten review questions

1. What is the key reason NP 18 must be considered when cash is offered for a good purpose?

2. How does the legal role of a lay steward differ from the personal receipt of money?

3. Why are NP 19 and NP 20 examined separately?

4. Which facts must be known before concluding a claim falls under Pārājika 4?

5. What is the difference between an allegation and a formal disciplinary finding?

6. Why should a website claim not be attributed automatically to a bhikkhu?

7. How are Pācittiya 1 and Pārājika 4 different in general scope?

8. Why is an online Saṅgha meeting not automatically a formally valid Saṅgha act?

9. Which parts of the institutional finance checklist are contemporary editorial proposals?

10. Which source would have to be checked before final certification?

AA.6 Five open discussion questions

1. How can a remote monastery protect strict Vinaya observance while maintaining lawful financial accountability?

2. What should be done when donors believe transferring money to a monk is obligatory?

3. How can safeguarding allegations be handled independently of spiritual status claims?

4. What might be gained and lost when monastic procedures move online?

5. How should differences among Theravāda traditions be documented without flattening canonical distinctions?

APPENDIX AB — COMPLETE KARAṆĪYA METTA SUTTA: PĀLI AND ENGLISH

Primary loci: Khuddakapāṭha 9 (Khp 9) and Sutta Nipāta 1.8 (Sn 1.8). This appendix presents all ten stanzas in the cited Roman-script Pāli witness, with independent English renderings composed for this manual. A stanza is a pedagogical grouping; individual recitation and verse numbering may vary by edition.

Edition policy: Pāli word boundaries and zero-width editorial hyphens have been regularized for readability; wording follows the Romanized World Tipiṭaka witness listed at AB.6. The editorial work does not silently change doctrine. English paragraphs explain sense rather than reproduce any existing copyrighted translation. Regional opening and closing chants are NOT part of these ten canonical stanzas.

AB.1 Canonical text and original translations

Pāli
Karaṇīyamatthakusalena,
Yanta santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
Suvaco cassa mudu anatimānī.

English
One skilled in what is beneficial, having understood the peaceful goal, should be capable, upright and thoroughly sincere; receptive to correction, gentle and without conceit.

Pāli
Santussako ca subharo ca,
Appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
Appagabbho kulesvananugiddho.

English
Be content and easy to support; have few obligations and live simply. Keep the senses calm, be discerning and modest, and do not cling to families who offer support.

Pāli
Na ca khuddamācare kiñci,
Yena viññū pare upavadeyyuṃ;
Sukhino va khemino hontu,
Sabbasattā bhavantu sukhitattā.

English
Do not do even a small deed for which the wise might rightly reproach you. May beings be happy and secure; may all living beings have happiness of heart.

Pāli
Ye keci pāṇabhūtatthi,
Tasā vā thāvarā vā anavasesā;
Dīghā vā yeva mahantā,
Majjhimā rassakā aṇukathūlā.

English
Whatever living beings there are, trembling or steadfast, without exception—long or large, of middling size or short, minute or substantial—may none be excluded.

Pāli
Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre;
Bhūtā va sambhavesī va,
Sabbasattā bhavantu sukhitattā.

English
Whether seen or unseen, dwelling far away or nearby, already born or seeking birth: may every living being have happiness of heart.

Pāli
Na paro paraṃ nikubbetha,
Nātimaññetha katthaci na kañci;
Byārosanā paṭighasaññā,
Nāññamaññassa dukkhamiccheyya.

English
Let no one deceive another or belittle anyone anywhere. Through anger or resentful perception, let none wish suffering upon another.

Pāli
Mātā yathā niyaṃputtaṃ,
Āyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu,
Mānasaṃ bhāvaye aparimāṇaṃ.

English
Just as a mother would protect her own only child with her very life, so should one develop a boundless attitude of heart toward all living beings.

Pāli
Mettañca sabbalokasmiṃ,
Mānasaṃ bhāvaye aparimāṇaṃ;
Uddhaṃ adho ca tiriyañca,
Asambādhaṃ averamasapattaṃ.

English
Cultivate a boundless heart of loving-kindness toward the entire world —above, below and across—unconfined, free from hostility and enmity.

Pāli
Tiṭṭhaṃ caraṃ nisinno va,
Sayāno yāvatāssa vitamiddho;
Etaṃ satiṃ adhiṭṭheyya,
Brahmametaṃ vihāramidhamāhu.

English
Standing, walking, sitting or lying down, for as long as one is awake and free from drowsiness, one should establish this mindfulness. This is called a sublime abiding here.

Pāli
Diṭṭhiñca anupaggamma,
Sīlavā dassanena sampanno;
Kāmesu vineyya gedhaṃ,
Na hi jātu gabbhaseyyaṃ punaretīti.

English
Not grasping at views, accomplished in virtue and in seeing clearly, and having relinquished craving for sensual pleasures, one does not return to a womb for another birth.

AB.2 Textual, doctrinal and translation notes

• The ten stanzas are part of the canonical discourse as preserved at Khp 9 and Sn 1.8; invocations such as Namo tassa, paritta introductions, or additional blessing verses may be customary in chanting books, but should be printed separately if added.

• Stanza 1: atthakusala means being skilled in what is beneficial or purposeful. The wording yanta santaṃ is retained from the selected source witness; other printed recitation editions may vary in segmentation or phrasing. The phrase does not mean a medical guarantee of tranquility.

• Stanzas 3 and 5: sabbasattā bhavantu sukhitattā expresses the aspiration that all beings have happiness of heart. The categories seen/unseen and near/far aim at inclusiveness rather than literal enumeration of every species.

• Stanza 5: sambhavesī is rendered “seeking birth” following its lexical sense; this does not by itself prove a particular model of an intermediate state between lives. Traditions and interpreters vary.

• Stanza 7: the mother-and-only-child comparison demonstrates the intensity of care used to cultivate a boundless mind. It is not an instruction to ignore physical safety, boundaries, or safeguarding obligations.

• Stanza 9: “this mindfulness” recalls the sustained development of loving-kindness across postures; brahmavihāra is a “sublime” or “divine” abiding and need not be interpreted as worship of a creator.

• Stanza 10: the final statement concerns liberation in its doctrinal context, not a promise that merely chanting ten verses eliminates future rebirth.

AB.3 A practical 25-minute loving-kindness session

Time	Practice	Safety and teaching note
0–3 min	Settle posture; reflect on intention not to harm.	Use a comfortable position; a chair is acceptable.
3–7 min	Recollect humility, contentment and teachability (stanzas 1–2).	Do not demand forced positive feeling.
7–15 min	Extend goodwill toward oneself, helpers, neutral people and difficult people.	Keep safe boundaries; do not require contact with a harmful person.
15–21 min	Extend the aspiration to visible and invisible, nearby and distant beings.	Use simple phrases without imagining unverifiable spiritual powers.
21–25 min	Bring kindness into a concrete action and close quietly.	Reflect on truthful, responsible speech and actions.

AB.4 Four contemporary teaching cases

Case 1 — A novice resents correction

A novice becomes upset when a senior monk corrects the way he speaks to visitors. Rather than repeating a pleasant phrase mechanically, the novice reflects on sūvaco (being open to teaching) and chooses to ask for a specific, respectful demonstration of better conduct.

Case 2 — Digital hostility

A bhikkhu receives hostile comments on a public teaching video. He neither retaliates nor promises to love abusive treatment. He safeguards the community, moderates threats appropriately, and practices the aspiration that no one suffers from his response.

Case 3 — Donor attachment

A supporter regularly provides food and transportation but begins expecting constant personal access. Remembering “not attached to supporting families,” the monk expresses gratitude while maintaining equitable pastoral boundaries.

Case 4 — Illness and difficult emotions

A retreat participant cannot generate warm feelings because of grief. The teacher offers an optional, gentle goodwill phrase or quiet breathing; practice is not framed as a substitute for appropriate health support or an instant cure.

AB.5 Ten review questions and five discussion prompts

1. Identify the two canonical locations of the Karaṇīya Metta Sutta.

2. What moral qualities precede the explicit aspiration for universal happiness?

3. Why does the text mention beings who are unseen or far away?

4. What conduct is prohibited in the stanza about deception and contempt?

5. How should the mother-and-only-child simile be understood?

6. What does aparimāṇaṃ add to the instruction to cultivate a mind of mettā?

7. Which four bodily postures appear in the ninth stanza?

8. What makes the practice more than the repetition of affectionate words?

9. Why is the tenth stanza more than a promise of worldly happiness?

10. Name two safe ways to apply the sutta in modern institutional life.

1. How can goodwill coexist with firm safeguarding boundaries?

2. When might a literal interpretation of “all beings” be helpful or misleading?

3. How might a monk prevent gratitude to donors from turning into attachment?

4. How should a bilingual chanting leader explain doctrinal nuances without interrupting the ceremonial flow?

5. What evidence would be needed before calling a translation “canonically verified” rather than “editorially checked”?

AB.6 Witness and source register

Primary Pāli witness, historical SuttaCentral (World Tipiṭaka Roman script), Snp 1.8: https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/snp1.8.html

Parallel canonical location and independent modern comparison, Khp 9: https://www.dhammatalks.org/suttas/KN/Khp/khp9.html

SuttaCentral parallel citation: Snp 1.8 / Khp 9. Editorial status: complete ten-stanza Pāli transcription, checked in the named witness; English are new translations and require professional linguistic and liturgical proofreading before publication.

Textual apparatus note: Romanization of Yanta / Yantaṃ, the spelling of sabbalokasmi/sabbalokasmiṃ, and compound segmentation should be reconciled against the final edition adopted by the publisher. This draft avoids treating a single modern orthography as an uncontested archetype.

APPENDIX AC — RULE-LEVEL SOURCE COMPARISON: NISSAGGIYA PĀCITTIYA 18–20

Purpose: to advance a preliminary rule register toward reproducible canonical verification. This research comparison is not a legal ruling about any individual bhikkhu and does not certify institutional practices. The Pāli rule wording below was compared with a Roman-script Pāṭimokkha witness and the Suttavibhaṅga witness cited at AC.7.

AC.1 Three distinct canonical rules

NP 18 — Rūpiyasikkhāpada

Pāli rule: Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

English (original summary): Receiving gold or currency, directing someone to receive it for oneself, or consenting to its being deposited for oneself.

NP 19 — Rūpiyasaṃvohārasikkhāpada

Pāli rule: Yo pana bhikkhu nānappakārakaṃ rūpiyasaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

English (original summary): Engaging in forms of monetary exchange; the Suttavibhaṅga discussion and subsequent interpretation must be distinguished.

NP 20 — Kayavikkayasikkhāpada

Pāli rule: Yo pana bhikkhu nānappakārakaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

English (original summary): Engaging in trade or barter; the received article, transaction counterparties and conditions matter.

AC.2 Canonical elements and points of distinction

Item	Primary action	Source-based research issue	Disposition
NP 18	Accept / arrange acceptance / approve deposit for oneself	Whose money, whose benefit, and what form of acceptance or consent?	Pāli rule checked; scenario-specific adjudication pending
NP 19	Undertake monetary exchange	Exchange for money or through currency; Vibhaṅga analysis differs in some respects from commentary.	Pāli rule checked; detailed interpretive collation pending
NP 20	Undertake trade or barter	Nature of transaction and objects; restrictions differ from NP 19.	Pāli rule checked; scope of exceptions pending
Mv VI.34.21	Accept allowable requisites via a lay steward	Permits allowable goods from stewarded donor funds; does not authorize a monk’s own receipt of funds.	Canonical allowance located; exact Pāli to collate

AC.3 Primary Suttavibhaṅga evidence: NP 18

The NP 18 Suttavibhaṅga tells an origin story involving Upananda, formulates a rule addressing acceptance or consent to a deposit, and sets out a forfeiture/confession procedure. Its wording defines monetary objects more broadly than an assumption that “gold and silver” refers only to bullion. It contains non-offense qualifications that require careful context: for instance, setting aside another

person’s money found at a monastery is not equivalent to accepting money as one’s own gift.

The source distinguishes the act of bringing a lay attendant into the procedure from allowing the offender simply to convert money into goods for himself. Do not invent a “repayment cure” or presume a generic online transfer can be retrospectively made allowable. The community’s procedural competence and the provenance of funds are material facts.

AC.4 Commentary and interpretation: NP 19–20

The Vibhaṅga and the later Commentary must not be merged into a single attribution. In NP 19, the analysis of monetary exchange has important details on currency and exchange operations; in NP 20, the focus is trade or barter, including non-monetary goods. Even when both can involve a commercial-looking act, their rule factors and forfeited objects are not identical.

Ṭhānissaro Bhikkhu’s The Buddhist Monastic Code presents a modern secondary synthesis and discusses the Meṇḍaka allowance. Cite that work as interpretation; do not cite it as the literal Pāli Vinaya. Qualified specialists should reconcile variations in rule application across respected living Theravāda communities.

AC.5 A contemporary monastery finance protocol (modern proposal)

• A lay-controlled organization may maintain a transparent bank account under applicable civil law; this is a contemporary governance proposal, not wording from the ancient Vinaya.

• Donors should be told clearly whether a gift is for the lay-managed organization or an allowable requisite for the community. Do not solicit a personal payment to an ordained monk as the simplest administrative shortcut.

• Where the intended arrangement involves a lay steward, verify who owns the funds, who can authorize a purchase, and whether the

bhikkhu merely receives an allowable requisite rather than controlling monetary transactions.

• Avoid announcing that one payment method or legal entity structure automatically guarantees Vinaya compliance; the circumstances and relevant primary rules control the assessment.

• For suspected breaches, preserve evidence, seek confidential advice from competent Vinaya elders, and complete any required community procedures; legal and safeguarding responsibilities remain independently applicable.

AC.6 Three documented hypothetical tests

Example A — Cash put into a monk's hand

A donor offers a banknote directly to a bhikkhu for travel expenses.

Questions to test: NP 18 is the first rule to examine. Verify if the monk actually accepted, directed acceptance, or consented to a deposit; do not mistake the donor's kindly purpose for an exception.

Example B — Personal digital wallet

The monk instructs supporters to send funds to an online wallet that he controls and then uses it to pay service providers.

Questions to test: Electronic value transfer is a modern fact pattern. NP 18 and possibly NP 19–20 must be examined with competent elders; a technology-neutral application is an interpretation, not an ancient quotation.

Example C — Trading donated goods

A bhikkhu personally swaps a donated item for another item with a lay seller.

Questions to test: NP 20 may be relevant even when no currency changes hands. Determine ownership, transaction participants, and whether a lay steward handled the exchange.

AC.7 Rule-authentication ledger and bibliography

Passage	Pāli wording	Suttavibhaṅga conditions	Final status
NP 18	Compared with Roman Pāṭimokkha witness	Primary origin, meanings and forfeiture reviewed; variant and individual fact patterns outstanding	Partially authenticated; NOT certified
NP 19	Compared with Roman Pāṭimokkha witness	Rule distinction checked with authoritative explanatory source; full line collation outstanding	Partially authenticated; NOT certified
NP 20	Compared with Roman Pāṭimokkha witness	Primary analysis read for exchange/barter subject; individual exception review outstanding	Partially authenticated; NOT certified
Mv VI.34.21	Allowance located via secondary citation	Full canonical Pāli confirmation outstanding	Source location identified only

Pāli Pāṭimokkha rules NP 18–20 (BJT Roman script): https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/BJT-Patimokkha.pdf

Pāli Suttavibhaṅga NP 18: https://dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-vb-np18.html

Suttavibhaṅga NP 18 (English textual comparator, Horner/Brahmali; paraphrased here): https://dhammatalks.net/suttacentral/sc2016/sc/en/pi-tv-bu-vb-np18.html

Suttavibhaṅga NP 20 (English textual comparator, Horner/Brahmali; paraphrased here):

https://www.dhammatalks.net/suttacentral/sc2016/sc/en/pi-tv-bu-vb-np20.html

Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume I, chapter on Nissaggiya Pācittiya: https://www.dhammatalks.org/vinaya/bmc/Section0014.html

Final research status: rule formulations cross-checked; canonical legal factors and the later commentary not exhaustively authenticated. Individual disciplinary rulings are outside the scope of this editorial appendix.

AC.8 Ten review questions and five open problems

1. Which three ways of accepting money are expressly relevant to NP 18?

2. Why is accepting money different from accepting allowable requisites?

3. What is distinctive about NP 19?

4. How does NP 20 differ from NP 19?

5. What does the Suttavibhaṅga add beyond the short Pāṭimokkha rule?

6. Why must a later commentary be identified separately?

7. What does the Meṇḍaka allowance permit and not permit?

8. Which facts matter in a transfer to a personal digital wallet?

9. Why should civil-law administration and Vinaya discipline be evaluated separately?

10. What further evidence is required before a rule can be marked fully authenticated?

Open discussion:

1. How could a small forest monastery function without monks personally managing funds?

2. Should digital points, gift cards or cryptocurrency be assessed the same way as cash? What primary textual tests are needed?

3. How can an institution respect both strict Vinaya and legal fiduciary duties?

4. How should scholarly editions record different Theravāda traditions without presenting all interpretations as equal evidence?

5. What is the proper boundary between a training handbook and formal Vinaya adjudication?

AC.9 Publication gate for this installment

Verified in the referenced source-review pass: the presence of all ten canonical Metta stanzas in the named Pāli witness; the short Pāli NP 18–20 rule texts and their distinct subjects; the relevant primary-source locations for NP 18 and NP 20. Still outstanding: comparative multi-edition critical text, specialist review of all Pāli inflections, exhaustive canonical non-offense analysis, translation proof, regional ritual variants, and formal approval for liturgical/disciplinary use.

APPENDIX AD — CHANTING AND COMPASSIONATE CARE DURING ILLNESS, DYING, AND BEREAVEMENT

A primary-source teaching and bilingual recitation supplement — Prepared for The Bhikkhu Manual, Bhikkhu Visuddhamma.

Editorial scope: This appendix transcribes short canonical passages in Pāli and supplies new English translations. These passages may be used in pastoral settings by consent. Neither the ancient sources nor the present handbook guarantees a medical outcome or defines a single universal funeral rite. A traditional chanting selection is not automatically a canonical mandate to chant in that setting.

AD.1 Learning objectives and textual boundaries

• Distinguish a canonical Pāli passage from a modern translation, a regional rite, and a contemporary pastoral recommendation.

• Use AN 5.57 as an ethical reflection on aging, sickness, death, separation, and intentional action, without forcing recitation upon a distressed patient.

• Explain the source context of the impermanence verse in DN 16 and SN 6.15: it is spoken by Sakka following the Buddha’s parinibbāna.

• Apply Dhp 277–279 as contemplations on conditioned existence and not-self rather than as promises that grief will disappear.

• Offer age-appropriate, culturally sensitive support while respecting healthcare, privacy, consent, diverse faith backgrounds, and family preferences.

AD.2 Five subjects for frequent reflection — AN 5.57

Canonical source: Aṅguttara Nikāya 5.57, Abhiṇhapaccavekkhitabbaṭhānasutta. The following are its five

reflective clauses (not the complete prose discourse). The Pāli form in the source uses first-person masculine grammatical endings; feminine variants exist in chanting traditions. The five clauses are excerpted from a longer teaching addressed to laypeople and renunciants of any gender.

1. Aging — jarā

Jarādhammomhi, jaraṃ anatīto.

ENGLISH — Aging belongs to my nature; I have not passed beyond growing old.

Editorial note — The point is not resignation. It is a correction to the conceit that youth can be preserved indefinitely.

2. Illness — byādhi

Byādhidhammomhi, byādhiṃ anatīto.

ENGLISH — Illness belongs to my nature; I have not passed beyond falling ill.

Editorial note — Avoid suggesting that illness proves the patient has behaved badly. The verse is universal, not an individual diagnosis.

3. Death — maraṇa

Maraṇadhammomhi, maraṇaṃ anatīto.

ENGLISH — Death belongs to my nature; I have not passed beyond dying.

Editorial note — Reflective speech should be offered gently, at a time requested or welcomed by the person.

4. Separation — vinābhāva

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo.

ENGLISH — From all that is dear and pleasing to me, there will be change and separation.

Editorial note — This is not a command to stop caring for relatives. It encourages affectionate care without claiming permanent possession.

5. Actions and their results — kamma

Kammassakomhi, kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo. Yaṃ kammaṃ karissāmi — kalyāṇaṃ vā pāpakaṃ vā — tassa dāyādo bhavissāmi.

ENGLISH — My actions are my own; I inherit their consequences. My actions are my origin, kinship, and support. Of whatever action I undertake—skillful or unskillful—I will inherit the result.

Editorial note — This is ethical training, not license to blame a sick or bereaved person. Do not infer the cause of a particular illness from an unverifiable past-life story.

AD.3 Teaching context and a sensitive reading of AN 5.57

The discourse explains that these recollections reduce intoxication with youth, health, and life, and cultivate vigilance about ethical conduct. Its audience includes both householders and those who have gone forth. A chaplain should therefore ask whether the patient wants a traditional Pāli recitation, an explanation in their preferred language, simple silent company, or no religious content at all.

Carefully distinguish “I inherit the results of my intentional conduct” from “this disease is punishment.” The latter conclusion is not established by the quoted five clauses and can cause avoidable harm. In a hospital, uphold the person’s medical treatment decisions and the professional care team’s advice.

AD.4 The well-known verse of impermanence — SN 6.15 and DN 16

Textual attribution: in the canonical narrative after the Buddha’s parinibbāna, this verse is uttered by Sakka, lord of the devas. It should not be misidentified as a Dhammapada stanza or represented as an injunction that every funeral must include it.

Four-line canonical verse

Aniccā vata saṅkhārā,
uppādavayadhammino;
uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho.

ENGLISH — Impermanent indeed are conditioned formations: they are subject to arising and passing away. Having arisen, they cease; their stilling is peace and happiness.

Editorial note — The Pāli is set here with compound uppādavayadhammino and the reading tesaṃ. Edition-to-edition orthographic variants do not alter the key doctrinal point; collate against the final chosen base edition.

AD.5 Three Dhammapada verses — Dhp 277–279

These verses form a concise series: all conditioned formations are impermanent; all conditioned formations are unsatisfactory; all dhammas are not-self. The change from saṅkhārā to dhammā in verse 279 is deliberate and must not be silently harmonized.

Dhammapada 277 — Impermanence

Sabbe saṅkhārā aniccā'ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.

ENGLISH — When wisdom sees that every conditioned formation is impermanent, one grows disenchanted with suffering; this is the way toward purification.

Dhammapada 278 — Unsatisfactoriness

Sabbe saṅkhārā dukkhā'ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.

ENGLISH — When wisdom sees that every conditioned formation is subject to suffering, one grows disenchanted with suffering; this is the way toward purification.

Dhammapada 279 — Not-self

Sabbe dhammā anattā'ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.

ENGLISH — When wisdom sees that all dhammas are not-self, one grows disenchanted with suffering; this is the way toward purification.

Translation note: nibbindati is rendered "grows disenchanted," a shift in one's relationship to suffering, not hatred of living persons. "Dhammas" in Dhp 279 is wider in scope than "conditioned formations" in Dhp 277–278. The printed English are new instructional translations, not the work of an attributed canonical translator.

AD.6 Caring for a gravely ill lay disciple — SN 55.54

In SN 55.54 (Gilānasutta), Mahānāma asks how a wise lay follower should advise another wise follower who is seriously ill. The Buddha begins with four consolations connected to confidence in the Buddha, Dhamma, and Saṅgha and noble conduct. He then examines anxieties and attachments in a progressively widening sequence. This appendix summarizes those steps; it does not reproduce the whole sutta or claim a ritual chant is prescribed.

Canonical point	**Pastoral interpretation (modern application)**
Consolation through confidence	Invite the person to recall sources of trust and goodness if these are personally meaningful.
Ethical confidence	Affirm actual acts of care, truthfulness, and generosity without inventing achievements.
Family concerns	Ask whether practical worries remain; assist with calls, reconciliation and real-world arrangements rather than ordering detachment.
Refinement of aspiration	If the patient welcomes deeper reflection, guide gently from ordinary hopes to broader perspective; do not coerce.
Context and audience	The discourse addresses wise Buddhist lay disciples. Apply pastoral insights respectfully to other backgrounds without proselytizing.

AD.7 A 20-minute bedside visit (optional pastoral protocol, not canonical procedure)

1. Before entering: obtain permission from the patient or lawful surrogate as appropriate, verify infection-control requirements, and coordinate with clinicians about timing and fatigue.

2. Minutes 0–3: sit quietly and ask a single question: “Would you prefer silence, a short chant, or conversation?”

3. Minutes 3–7: offer a brief recollection of compassion and actual wholesome deeds, or AN 5.57 if requested. Avoid claiming a definite future rebirth.

4. Minutes 7–11: if appropriate, recite the impermanence verse softly, explain its meaning in one sentence, and leave room for emotion.

5. Minutes 11–15: invite questions; allow grief, fear, prayer, or silence without correction. Ask whether the person wants a loved one contacted.

6. Minutes 15–20: conclude with a well-wish consistent with the person's wishes, and communicate any practical request to the authorized care team.

Safeguarding: a spiritual visitor does not replace clinicians, prescribe medication, prognosticate, withhold analgesia, or override informed consent. If a person expresses suicidal intent or immediate risk of harm, obtain urgent professional assistance rather than treating recitation alone as intervention.

AD.8 Suggested readings at a funeral or memorial

Setting	Possible passage	Important qualification
Brief memorial address	SN 6.15 impermanence verse	Canonical text within a narrative; funeral use is a later liturgical custom.
Family reflection	AN 5.57, especially separation and ethical action	Five excerpts are from a longer discourse; do not use them to blame the dead.
Meditation memorial	Dhp 277–279	Reflective verses, not a guarantee that grief ends immediately.
Gravely ill person who welcomes Dhamma	SN 55.54 thematic guidance	Counsel is individualized, not a substitute for medical care.

AD.9 Four illustrative pastoral cases

Case A — Serious pain and limited energy

Situation: A bhikkhu arrives with a lengthy chanting booklet; the patient can tolerate only a few minutes.

Response: Ask permission, shorten the visit, offer one meaningful passage if wanted, and allow the patient to rest. The relative who arranged the visit does not automatically speak for a patient with capacity.

Case B — A frightened family

Situation: Relatives insist that the dying person must recite several pages or face a bad rebirth.

Response: Explain that the cited discourses support calm recollection and ethical confidence; they do not authorize coercion or certainty about another person's destiny. Coordinate practical family support.

Case C — A non-Buddhist patient

Situation: A hospital requests a Buddhist chaplain to be present, but the patient has no interest in chanting.

Response: Respect the patient's choice. Provide human presence or decline religious content; avoid conversion pressure.

Case D — Grief and anger

Situation: Following a sudden death, relatives hear an impermanence talk as cold and dismissive.

Response: Acknowledge the actual loss first. Ask when—or whether—the family wishes to hear doctrinal reflections. Compassion must not be replaced by abstract doctrine.

AD.10 Ten review questions and five open discussions

1. What is the canonical location of the five recollections?

2. Which five life conditions or responsibilities do the recollections address?

3. How does the use of saṅkhārā in Dhp 277–278 differ from dhammā in Dhp 279?

4. Who speaks “Aniccā vata saṅkhārā” in SN 6.15?

5. Why is this verse not to be called a Dhammapada stanza?

6. What four forms of reassurance are introduced in SN 55.54?

7. How does a modern pastoral protocol differ from a Vinaya obligation or canonical recitation prescription?

8. What should a monk do when a hospital patient declines chanting?

9. Why must karmic reflection never be used as proof that a patient deserves illness?

10. What evidence is still needed before publishing a bilingual chanting text as an authenticated edition?

Open discussion:

1. How can families observe death with wisdom without suppressing ordinary grief?

2. What should a chaplain do when a patient and a relative disagree about religious ritual?

3. Which passages suit young mourners, and which could be frightening without careful explanation?

4. How does legal healthcare consent interact with religious requests in different jurisdictions?

5. Should separate funeral liturgies be developed for monastics and laypeople, and which elements could genuinely be called canonical?

AD.11 Textual witnesses and verification status

AN 5.57 Pāli canonical prose and five excerpts:
https://dhammatalks.net/suttacentral/sc2016/sc/pi/an5.57.html

AN 5.57 parallel: https://suttacentral.net/an5.57/en/sujato

SN 6.15 (Pāli), canonical verse by Sakka:
https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/sn6.15.html

DN 16, Mahāparinibbānasutta (English contextual witness):
https://www.dhammatalks.org/suttas/DN/DN16.html

Dhammapada 277–279, Roman Pāli annotated witness, GRETIL:
https://www.gretil.uni-goettingen.de/gretil/2_pali/1_tipit/2_sut/5_khudd/dhampdou.htm

SN 55.54, Gilānasutta (English and Pāli textual parallel):
https://www.wordsofthebuddha.org/sn55.54

Editorial register: canonical Pāli excerpts transcribed from named witnesses; English texts newly translated; full AN 5.57 and SN 55.54 are not reproduced. Pastoral examples and the 20-minute program are new proposals, not ancient rituals.

APPENDIX AE — CANONICAL RULE COMPARISON: PĀCITTIYA 1 AND 8

Source-critical disciplinary casebook — This supplement compares the short Pāṭimokkha rule with the Suttavibhaṅga and modern analytical interpretation. It cannot determine a real person's guilt or replace qualified Saṅgha procedures.

AE.1 Why these two rules belong together

The teaching of truthfulness is not exhausted by a general prohibition on lying. One rule concerns deliberate misrepresentation (Pācittiya 1); another addresses disclosure of a genuine superior human attainment to an unordained person (Pācittiya 8). A false claim of a superior human state can raise the much more serious Pārājika 4. Therefore, "truthful" and "permitted to disclose" are different questions.

Question	Pācittiya 1	Pācittiya 8	Related Pārājika 4
Basic subject	Deliberate false speech	Reporting one's actual superior human state to the unordained	Deliberate false claim of a superior human state
Primary rule text	Sampajāna musāvāde, pācittiyaṃ.	Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya bhūtasmiṃ, pācittiyaṃ.	Check specific canonical factors and exclusions separately; not a generic synonym for lying.
Source-critical test	Was the speaker intentionally misrepresenting?	Was a factual attainment disclosed to someone classified as unordained?	Was a qualifying attainment falsely claimed with the relevant conditions?

AE.2 Pācittiya 1 — Musāvādasikkhāpada

Short Pāṭimokkha formulation

Sampajānamusāvāde, pācittiyaṃ.

ENGLISH — In the case of deliberate false speech, a pācittiya offense.

Primary narrative: the Suttavibhaṅga gives the background of Hatthaka the Sakyan, who used denial, assent, evasion and deliberate false speech in debate. The account addresses conscious attempts to misrepresent information; it must not be simplified into the claim that any mistaken statement is the same offense.

AE.2.1 The canonical interpretive questions

• What did the speaker believe about the proposition at the time? Reconstruct intention and knowledge from evidence, not hindsight.

• What communication was attempted? Spoken language, deliberate gestures and written communication may require distinction between the rule's canonical analysis and later commentary.

• Was the falsehood a knowing misrepresentation or an inadvertent error? The canonical non-offense language includes accidental speech, including saying the wrong thing while intending another.

• Was the statement a formal claim governed by a more particular Vinaya rule? Do not mechanically assign Pc 1 when Pārājika or Saṅghādisesa provisions address the act.

AE.2.2 Hypothetical contemporary example

A monastery publishes a social-media fundraising appeal stating that its kitchen was destroyed. The editor knows the kitchen is intact but believes exaggeration will attract donors. The misleading factual statement requires examination under Pc 1 and potentially other applicable rules and civil laws. Do not assume that charitable motivation removes a Vinaya problem. By contrast, a novice who

circulates an incorrect report believing it true presents a different knowledge-and-intention question.

AE.2.3 Translation and legal cautions

“Deliberate” reflects sampajāna; “false speech” reflects musāvāda. The short rule formula alone does not supply all boundaries of liability, culpability, or remedial action. Consult the full Suttavibhaṅga and competent elders for actual cases. Modern governance advice—correction of a post, keeping records and preventing reprisals—is proposed safeguarding, not an ancient canonical disciplinary formula.

AE.3 Pācittiya 8 — Bhūtārocanasikkhāpada

Short Pāṭimokkha formulation

Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya bhūtasmiṃ, pācittiyaṃ.

ENGLISH — Should a bhikkhu disclose a genuine superior human state to an unordained person, it is a pācittiya offense.

The short formula is an important paradox for modern readers: truth of an attainment does not by itself authorize announcing it to lay supporters. The Suttavibhaṅga’s examples and modern Vinaya syntheses provide detailed discussion of direct claims and indirect suggestions. Separate the canonical rule and its analytical applications from the Commentary’s additional interpretation.

AE.3.1 Facts to establish before classification

• Identity and standing of the audience: anupasampanna in this rule concerns persons not fully ordained, as defined by the rule analysis.

• Content: determine whether the words directly refer to the speaker’s own putative spiritual attainment rather than an ordinary meditation experience.

• Truth and belief: distinguish factual claimed attainment, sincere mistake, and knowing false representation; consult Pārājika 4 when the claim is knowingly false.

• Mode: identify precisely what was said, written, posted, or deliberately signaled, and compare with the canonical rule factors. Do not assume all digital modes are textually addressed.

• Purpose and advantage: assess donation solicitation, celebrity status and power imbalance as ethical and safeguarding matters, even where these do not independently determine canonical offense classification.

AE.3.2 Hypothetical contemporary examples

Example 1: A monk announces to lay supporters, “I personally attained the fourth jhāna.” He sincerely believes that statement. An independent assessment of the spiritual state is not a task that readers can perform from a sentence alone; Pc 8 and the source-specific meaning of factual disclosure require careful examination.

Example 2: A monk knowingly claims arahantship in an online donation appeal although he does not believe he has reached that attainment. The analysis must not stop at Pc 1 or Pc 8: the canonical conditions of Pārājika 4 require immediate priority in scholarly review, without prejudging any individual case.

Example 3: A teacher explains impersonally that the Nikāyas describe jhāna and stages of awakening, without asserting personal attainment. That instructional description differs from a direct self-claim and should not automatically be treated as such.

AE.4 Structured verification matrix

Evidence item	Check and classification	Status in this edition
Short Pc 1 Pāli	BJT Roman Pāṭimokkha, Pc 1	Compared with public base witness
Full Pc 1 analysis	Suttavibhaṅga, origin narrative and non-offenses	Reviewed selectively; final legal collation pending
Short Pc 8 Pāli	BJT Roman Pāṭimokkha, Pc 8	Compared with public base witness
Full Pc 8 analysis	Suttavibhaṅga, audience and disclosure factors	Reviewed selectively; final legal collation pending
Secondary synthesis	Ṭhānissaro Bhikkhu, Buddhist Monastic Code, Pc chapter	Clearly identified as secondary interpretation
Related Pārājika 4	False superior-human-state claims	Requires separate full analysis before adjudication
Modern cases	Digital media, donor communications	Editorial applications; not canonical wording

AE.5 Working protocol for a monastery's public communication

1. Publish teachings rather than unverified or impermissible personal attainment claims; do not imply a spiritual certification system unless one actually exists and is legally appropriate.

2. Ensure donation appeals describe real needs, ownership and beneficiaries accurately. Separate financial controls from the question of personal Vinaya compliance.

3. For a disputed statement, preserve the original text, date, audience, exact context and revision history; obtain private advice from qualified Vinaya elders.

4. Protect the dignity and privacy of both the accused and complainants. Independent safeguarding and reporting requirements may apply separately.

5. Correct demonstrable public misinformation promptly without pretending that civil-law remediation substitutes for Saṅgha procedures.

AE.6 Four assessment cases

A joke that conveys a false claim

Examine conscious intention to misrepresent; a joking tone does not automatically convert an intentional falsehood into a mistake.

A mistaken description of a retreat

Distinguish a sincerely held mistaken impression from the knowledge required by Pc 1.

A claim of personal realization to donors

Test the content against Pc 8 or Pārājika 4, rather than calling it only "exaggeration."

A general explanation of the four jhānas

An impersonal description of a canonical category is not itself a first-person attainment disclosure.

AE.7 Ten review questions and five open questions

1. What are the exact short Pāli formulas of Pc 1 and Pc 8?

2. Why does mistaken speech not automatically satisfy Pc 1?

3. Why can a true claim of spiritual attainment still be problematic under Pc 8?

4. When must Pārājika 4 be considered?

5. Why are audience category and claim content essential for Pc 8?

6. What is the difference between Suttavibhaṅga evidence and later commentarial interpretation?

7. Why should a bhikkhu not assume an online post falls outside traditional speech discipline?

8. What evidence should be preserved before a communal disciplinary inquiry?

9. How should a public correction and formal confession be distinguished?

10. What additional research is required for a definitive scholarly conclusion?

Open discussion:

1. How can monasteries communicate meditative training without constructing a celebrity culture around attainments?

2. Could a misleading implication be ethically harmful even when it does not satisfy a specified rule?

3. How should legal safeguarding and Vinaya jurisprudence cooperate without being conflated?

4. What differences among editions should appear in a future critical apparatus?

5. Should every publication include a rule-based editorial review of donor claims and spiritual titles?

AE.8 Primary texts, secondary literature, and pending work

Roman-script BJT Pāṭimokkha, Pācittiya 1 and 8: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/Patimokkha-05-1.htm
Pāli Suttavibhaṅga Pc 1 (World Tipiṭaka witness, SuttaCentral archive): https://dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-vb-pc1.html
English Suttavibhaṅga Pc 8 (I.B. Horner/Bhikkhu Brahmali textual comparator, SuttaCentral archive):

https://dhammatalks.net/suttacentral/sc2016/sc/en/pi-tv-bu-vb-pc8.html
Ṭhānissaro Bhikkhu, Buddhist Monastic Code, Chapter Eight (secondary analysis, not a canonical edition): https://www.dhammatalks.org/vinaya/bmc/Section0016.html
Publication gate: exact Pāli formulas compared with published witnesses; fuller offense conditions and all commentary loci NOT completely collated. No disciplinary verdict may be inferred from this appendix alone.

APPENDIX AF — GIRIMĀNANDA SUTTA (AN 10.60): TEN PERCEPTIONS, BILINGUAL STUDY AND CLINICAL CONTEXT

Status: SOURCE-COMPARED WORKING STUDY EDITION. The Pāli extracts are selections from AN 10.60, not a complete critical transcription of the sutta. English paragraphs are newly written study renderings and explanations. The accompanying bedside liturgy is a modern editorial arrangement, not a canonical recitation order.

AF.1 Canonical occasion, purpose and limitations

AN 10.60 describes Venerable Girimānanda suffering from serious illness. Venerable Ānanda approaches the Buddha, who instructs him to convey ten perceptions (dasa saññā). The narrative concludes that Girimānanda's illness abates after hearing them. The account is a canonical narrative of one circumstance; it does not establish that recitation reliably cures disease, nor that medical assessment, analgesia, hydration, or treatment should be delayed.

A monastery may use these contemplations in pastoral care only with the person's consent, in a duration and language appropriate to their condition. Bedside attention begins with the patient's stated needs, not with the reciter's desire to complete a ceremony.

Pāli: Katamā dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.

English (original rendering): Which ten? Perception of impermanence; of not-self; of the body's unattractiveness; of its drawbacks; of relinquishing unwholesome thoughts; of fading of passion; of cessation; of non-attachment to the whole world; of not wishing for conditioned formations; and mindfulness of breathing.

Editorial note on item nine: the Roman-script Pāli witness consulted for this appendix reads anicchāsaññā (“non-wishing / not wanting”), while other witnesses and published translations report aniccasaññā (“impermanence”). These readings must be recorded rather than silently harmonized; see AF.5.

AF.2 Parallel outline: ten contemplations

No.	Pāli term	English teaching label
1	Aniccasaññā	Impermanence of the five aggregates
2	Anattasaññā	Not-self in the sense fields
3	Asubhasaññā	Unattractiveness of the body
4	Ādīnavasaññā	Drawbacks and vulnerability
5	Pahānasaññā	Abandoning harmful thoughts
6	Virāgasaññā	Dispassion
7	Nirodhasaññā	Cessation
8	Sabbaloke anabhiratasaññā	Non-delight in the world
9	Sabbasaṅkhāresu anicchāsaññā	Non-wishing toward formations (variant)
10	Ānāpānassati	Mindfulness of breathing

AF.3.1 1. Aniccasaññā — Impermanence

Pāli: rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

English (original rendering): The form that is experienced changes; so do feelings, perceptions, intentional formations, and consciousness. None is a permanent possession. This is contemplation of impermanence in the five aggregates subject to clinging.

Interpretive and pastoral note. When an ill person speaks of a changed body, acknowledge what has changed without implying that bodily pain is imaginary. The distinction is between recognizing impermanence and denying suffering.

AF.3.2 2. Anattasaññā — Not-self

Pāli: cakkhu anattā, rūpā anattā; sotaṃ anattā, saddā anattā; ... mano anattā, dhammā anattā.

English (original rendering): The eye and visible forms are not-self; likewise the ear and sounds, the remaining sense pairs, and the mind and mental objects. Experience occurs through conditions rather than a separate, commanding owner.

Interpretive and pastoral note. Teach not-self as an inquiry into experience, not as the claim that persons have no dignity, personal identity in ordinary life, or need for compassionate care.

AF.3.3 3. Asubhasaññā — Unattractiveness

Pāli: atthi imasmiṃ kāye kesā lomā nakhā dantā taco ...

English (original rendering): This body comprises many kinds of material constituents, including hair, nails, teeth, skin, and internal organs. The contemplation is intended to loosen infatuation with bodily appearance, not to cultivate hatred of the body.

Interpretive and pastoral note. For a patient with body-image distress or panic, this contemplation may be inappropriate; choose a gentler breathing or loving-kindness reflection.

AF.3.4 4. Ādīnavasaññā — Vulnerability

Pāli: bahudukkho kho ayaṃ kāyo bahuādīnavo.

English (original rendering): This body is exposed to diverse afflictions, pain, aging, and illness. The discourse lists many diseases known in its historical context. Recognizing vulnerability may deepen urgency, realistic care, and compassion.

Interpretive and pastoral note. Do not turn classical disease terminology into current diagnoses or use it to explain away symptoms; professional clinical judgment remains essential.

AF.3.5 5. Pahānasaññā — Abandoning

Pāli: uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

English (original rendering): The practitioner does not indulge thoughts driven by sensual craving, hostility, or the wish to injure. Such thoughts are recognized and released rather than rehearsed or acted upon.

Interpretive and pastoral note. Distinguish an intrusive thought from a deliberate intention. For a frightened patient, emphasize gentle recognition rather than self-blame.

AF.3.6 6. Virāgasaññā — Dispassion

Pāli: etaṃ santaṃ etaṃ paṇītaṃ ... taṇhākkhayo virāgo nibbānaṃ.

English (original rendering): The ending of craving is praised as peaceful and excellent. Dispassion here concerns loosening attachment, not becoming indifferent to the wellbeing of others.

Interpretive and pastoral note. A caregiver can remain warm and responsive while not demanding a particular outcome from the patient.

AF.3.7 7. Nirodhasaññā — Cessation

Pāli: etaṃ santaṃ etaṃ paṇītaṃ ... taṇhākkhayo nirodho nibbānaṃ.

English (original rendering): Cessation points to release from craving and the calming of conditioned striving. It does not mean the suppression of a patient’s voice, emotions, or medical needs.

Interpretive and pastoral note. In palliative care, calm presence is more important than pressuring anyone to declare spiritual attainment.

AF.3.8 8. Sabbaloke anabhiratasaññā — Non-delight in the world

Pāli: ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto.

English (original rendering): The practitioner relinquishes mental fixations, possessiveness, and latent habits of clinging to any sphere of experience. This is freedom from compulsive appropriation, not rejection of people or community.

Interpretive and pastoral note. It is appropriate to invite reconciliation and gratitude, but never to shame a dying person for loving relatives.

AF.3.9 9. Sabbasaṅkhāresu anicchāsaññā — Non-wishing regarding formations

Pāli: sabbasaṅkhāresu aṭṭīyati harāyati jigucchati.

English (original rendering): The source describes a profound turning away from attachment to conditioned formations. Witnesses differ on the label for this perception. A literal affective vocabulary should be interpreted in its liberative context, not as advice for self-hatred.

Interpretive and pastoral note. Editorial caution: the consulted witness gives anicchā (“not wishing”), while other editions or translators use aniccā (“impermanence”). A future critical edition must identify each witness and justify its preferred reading.

AF.3.10 10. Ānāpānassati — Mindfulness of breathing

Pāli: satova assasati, satova passasati.

English (original rendering): The monk breathes in mindfully and breathes out mindfully. AN 10.60 includes the full progression of the sixteen breathing steps, from recognizing long and short breaths to contemplating impermanence, dispassion, cessation, and relinquishment.

Interpretive and pastoral note. Do not require prolonged breath holding or impose a breathing rhythm on a breathless, anxious or seriously ill person. Audible recitation may be enough; silence may be better.

AF.4 The sixteen breathing steps — cross-reference to Chapter 25

AN 10.60 concludes with the same sixteenfold breathing structure also known from MN 118. To avoid duplicating a full analysis already present in Chapter 25, the following teaching map displays the four tetrads as a reference aid rather than presenting it as a new canonical translation.

Tetrad	Steps	Teaching focus
Body	1–4	Long/short breath; whole body; calming bodily formation
Feeling	5–8	Rapture; pleasure; mental formation; calming
Mind	9–12	Knowing; gladdening; settling; releasing mind
Dhamma	13–16	Impermanence; dispassion; cessation; relinquishment

AF.5 Textual apparatus and variant reading

Witness A: the archived Roman-script SuttaCentral Pāli witness based on the Chaṭṭha Saṅgāyana / World Tipiṭaka reading has “sabbasaṅkhāresu anicchāsaññā.” Witness B: an edition reproduced and discussed in Bhikkhu Anālayo, Mindfully Facing Disease and Death (Windhorse, 2016), reads “sabbasaṅkhāresu aniccasaññā.” These are distinguishable forms. Aniccā evokes impermanence; anicchā evokes absence of wishing. Published English versions may therefore differ in the headline term for the ninth contemplation.

Before a definitive publication: collate Siamese, Burmese, Sri Lankan and PTS witnesses where accessible; check whether the difference affects the surrounding definition; record accent and orthographic normalization consistently; and specify the adopted Pāli base text. No single translation is represented here as resolving the critical issue.

AF.6 Modern bedside study-and-recitation arrangement (not canonical liturgy)

1. Ask whether the person wants a short Dhamma reading, silent company, or no religious service; seek consent or follow documented preferences and applicable care protocols.

2. Begin with a short refuge or homage only if welcomed; avoid elaborate introductions for a fatigued listener.

3. Read the ten Pāli headings slowly, with a brief English explanation of one or two relevant contemplations. Do not force the entire list.

4. Offer several moments of natural breathing and kind attention. If the person is breathless, let the rhythm be entirely their own; do not instruct controlled breath retention.

5. Invite gratitude, reconciliation or loving-kindness only when suitable. Conclude with a simple wish for safety, comfort, and wise support. Coordinate with clinicians and caregivers.

AF.7 Four case studies

Case A — A bhikkhu with advanced respiratory disease

Situation. A visiting monk proposes a thirty-minute recitation, but the patient can focus only briefly and has labored breathing.

Analysis. The monastic visitor gives priority to immediate clinical comfort and asks whether a two-minute silent presence is welcome. Ānāpānassati is presented as receptive awareness rather than breath control.

Inquiry. What makes this pastoral response faithful to compassion while avoiding an unsupported claim of cure?

Case B — A lay patient distressed by body contemplation

Situation. A family requests the third and fourth contemplations for a patient who has severe anxiety about bodily changes.

Analysis. The visitor explains that AN 10.60 is a teaching framework, not an obligatory prescription. With consent, the person instead hears a gentle passage on changing experience and kindness.

Inquiry. How does the purpose of asubha differ from body-shaming or clinical exposure therapy?

Case C — Disagreement over the ninth term

Situation. Two bilingual editors disagree because one Pāli edition reads anicchā and another aniccā.

Analysis. They retain the witness-specific terms in notes and do not alter either silently; the oral teaching states the shared practical emphasis on lessening attachment without pretending the philology is settled.

Inquiry. Which evidence would settle—or at least clarify—the textual history?

Case D — An online testimonial of healing

Situation. A centre proposes advertising that the Girimānanda chant will cure serious disease.

Analysis. The editor rejects the medical guarantee, cites the narrative accurately, and offers the chanting as optional spiritual support. Medical claims require independent clinical evidence.

Inquiry. How should a monastery distinguish the statement of a canonical story from a testable modern health claim?

AF.8 Review questions and discussion prompts

1. Where does AN 10.60 locate Girimānanda’s illness, and what does Ānanda request?

2. List the ten contemplations in their canonical order.

3. Why is the first contemplation located in the five aggregates?

4. Which six pairs of internal and external sense fields are involved in not-self?

5. What is the pedagogical aim of the contemplation of bodily constituents?

6. How does abandonment of unwholesome thoughts differ from hostility toward thoughts?

7. Distinguish virāga and nirodha without treating them as unrelated ideals.

8. What is the significance of non-attachment to the world in this discourse?

9. What is the textual problem concerning anicchāsaññā and aniccasaññā?

10. Why is the miraculous-sounding conclusion not a reason to suspend medical treatment?

Five open discussion questions: (1) Which contemplations are suitable for a critically ill listener? (2) How should monastic staff respond if an unwell person declines chanting? (3) Can the ninth-term variant produce different practical emphases? (4) How should doctors and spiritual caregivers communicate within privacy rules? (5) What would a rigorous academic translation apparatus require?

AF.9 Source register and review status

PRIMARY PĀLI [EXCERPTS COMPARED; FULL CRITICAL COLLATION PENDING] — AN 10.60 Girimānandasutta, archived SuttaCentral Roman-script Pāli: https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/an10.60.html

COMPARATIVE ENGLISH [READ FOR TRANSLATION CHECK; NOT COPIED] — AN 10.60, Ṭhānissaro Bhikkhu: https://www.dhammatalks.org/suttas/AN/AN10_60.html

COMPARATIVE TEXTUAL WITNESS [VARIANT ONLY; REFER TO AUTHOR'S CRITICAL NOTES] — Bhikkhu Anālayo, Mindfully Facing Disease and Death (Windhorse, 2016), section on AN 10.60: https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/rebirthearlybuddhism.pdf

PUBLICATION GATE — Pāli extracted passages checked against named witnesses; the ten original teaching renderings are not a full verse-by-verse translation of AN 10.60. Clinical claims, historical terminology, and ninth-item variant require final scholarly review.

APPENDIX AG — PĀCITTIYA 37–39: FOOD, MEDICINES, AND COMPASSIONATE CARE

Status: selected Pāṭimokkha wording checked against Roman-script Pāli editions and compared with Suttavibhaṅga materials. This appendix is a research guide, not a binding ruling in a disputed case. Care recommendations are contemporary editorial suggestions, not independent Vinaya permissions.

AG.1 Why the rules must not be conflated

A bhikkhu who falls ill may require modified treatment, medication and nutritional support. The disciplinary questions of eating at the wrong time, eating stored food, and personally requesting finer foods involve different objects and conditions. Their existence neither negates compassion nor authorizes a blanket exemption for all food and medicine.

Rule	Canonical topic	Key distinction
Pc 37	Vikālabhojana: eating outside the proper time	Food category and the time of consumption
Pc 38	Sannidhikāraka: consuming stored food	Earlier formal receipt and the following day
Pc 39	Paṇītabhojana: personally requesting specified fine foods	Illness status, request for oneself, type of food

AG.2 Pācittiya 37 — Vikālabhojana

Pāli: Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

English (original rendering): If a bhikkhu consumes a chewable or meal food at an improper time, the offense is one requiring

confession, subject to the rule's definitions and non-offense provisions.

Canonical context. The Suttavibhaṅga defines the wrong time as beginning at local solar noon and continuing until the next dawn. Recognized drinks, tonics, medicines, and water have category-specific rules. Their classifications cannot be inferred from everyday labels such as "healthy juice," "supplement," or "medicine."

Contemporary application. Assess whether the substance is ordinary food, an allowable juice drink, a seven-day tonic, a lifetime medicine, or a mixture; then assess correct receipt and the time category. Do not make a decisive judgment based on clock time alone in a different time zone.

Research questions for AG.2 Pācittiya 37

Evidence checklist: (a) exact substance and its constituents; (b) whether and when it was received; (c) time/place of consumption; (d) intention and relevant knowledge; (e) illness or medical indication; (f) applicable canonical exception; (g) any local Vinaya teacher's reasoned decision. Record disagreements rather than treating a generic online summary as a final ruling.

AG.3 Pācittiya 38 — Sannidhikāraka

Pāli: Yo pana bhikkhu sannidhikārakaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

English (original rendering): If a bhikkhu consumes chewable or meal food stored after previous formal receipt beyond its allowable period, the offense requires confession under the rule's defined conditions.

Canonical context. The Suttavibhaṅga explains stored food as food received on one day and eaten after the following dawn. Distinguish a lay kitchen's stock from food already accepted by an individual bhikkhu. The special rules for allowable drinks, tonics and medicines must be examined separately.

Contemporary application. Keep donation logs and proper receiving practices clear. A refrigerator does not itself make previously received food lawful for a later-day monastic meal; conversely, food held by lay stewards is not automatically food accepted and stored by a bhikkhu.

Research questions for AG.3 Pācittiya 38

AG.4 Pācittiya 39 — Paṇītabhojana

Pāli: Yāni kho pana tāni paṇītabhojanāni, seyyathidaṃ: sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi. Yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.

English (original rendering): The rule concerns a bhikkhu who is not ill, asks for certain specified fine foods on his own behalf, and consumes them; it is not a general prohibition against receiving all nourishing food.

Canonical context. The named foods include ghee, butter, oil, honey, molasses, fish, meat, milk, and curds. The rule expressly recognizes illness as relevant. Consult the full Vibhaṅga for the offense factors, exceptions, and commentarial disputes about food classification.

Contemporary application. Consider whether there was a personal request, a general invitation, a relative, or another applicable exception. An ethical request for needed clinical nutrition should not be evaluated by collapsing all hospital diets into the category of food indulgence.

Research questions for AG.4 Pācittiya 39

AG.5 Worked comparison table

Scenario	Issues to investigate	Not an automatic conclusion
Hospital offers nutrition at 18:00	Pc 37; food/medicine category; clinical necessity; possible alternatives	All hospital meals are automatically exempt
Lay kitchen keeps rice overnight	Pc 38; whether a bhikkhu previously accepted the food	All refrigerated monastery food is illicit
Bhikkhu requests honey for illness	Pc 39 and tonic/medicine regulations; status of illness	All requests for nourishing foods are prohibited
Sweet drink containing milk powder	Food/drink/tonic/ mixture classification	Commercially labelled “juice” equals Vinaya juice
A donor orders food using a phone app	Request and receiving procedures; time and provenance	Technology itself changes the Vinaya rule

AG.6 Safeguarding health without inventing exemptions

Where a monk has diabetes, needs medicine with food, or faces a risk from prolonged fasting, the proper next step is clinical assessment together with consultation with a qualified Vinaya teacher. The ethical obligations to preserve life, provide needed medical care, and avoid coercion are not discharged by a one-line claim that “the Vinaya has no exceptions” or that “illness excuses everything.” If emergency treatment is required, medical help should not be delayed while an assistant, steward, or monk debates textual categories.

A monastery policy may state, as a contemporary administrative protocol: (1) record instructions from clinicians confidentially; (2) promptly consult a competent senior monk about applicable Vinaya allowances; (3) assign suitable lay helpers to handle stores and purchases; (4) keep medicinal and meal items appropriately labeled; and (5) document exceptions or decisions without portraying them as new rules of the Buddha.

AG.7 Four modern cases

Case 1 — Late emergency medication

Situation. A monk in an emergency department requires tablets with a small amount of food late at night.

Analysis. Medical care must proceed without delay. The disciplinary investigation separately identifies which substance is medication and whether a food exception applies; the editor does not decide Vinaya legality from the medical label alone.

Inquiry. How should urgency affect pastoral actions without replacing canonical analysis?

Case 2 — Food preparation and ownership

Situation. A lay volunteer cooks the next day’s meal in advance and keeps it in a monastery refrigerator.

Analysis. The central Pc 38 question is whether ordinary food was previously accepted by a monk, not simply whether food existed overnight on the property.

Inquiry. What precisely counts as prior formal receipt?

Case 3 — A request for milk

Situation. A monk who is not ill personally asks a supporter to buy milk for a preferred dessert.

Analysis. Examine the Pc 39 factors of specified fine food, request for self, consumption and illness status. Distinguish a general lay invitation or applicable canonical exception.

Inquiry. Which evidence and witnesses are required for a sound conclusion?

Case 4 — A digital meal-app order

Situation. A monastery steward orders specialized food for an ill monk using an electronic payment system.

Analysis. Consider Pc 39, money and stewardship rules separately; a modern purchase method does not automatically make the monk personally the purchaser or establish a violation.

Inquiry. How would a documented lay-steward system help avoid category errors?

AG.8 Ten questions and five discussion prompts

1. What is the defining topic of Pc 37?

2. How is the wrong time understood in the Vibhaṅga?

3. Why is ordinary-clock noon not always the relevant reference?

4. What are the defining concerns of Pc 38?

5. Distinguish monastery-owned food held by lay stewards from food formally received by a monk.

6. Name three of the specific fine foods listed in Pc 39.

7. What role does illness play in Pc 39?

8. Why must tonics, medicines and mixed foods be classified carefully?

9. Why does compassionate healthcare not automatically settle a Vinaya question?

10. Which records should be preserved before making a rule-based decision?

Open discussion: (1) How should monasteries support vulnerable monks with chronic illness? (2) Which classifications are difficult for modern industrial food products? (3) How should lay stewardship be governed? (4) What does a sound appeal process look like when monks disagree? (5) Which decisions belong to clinicians, which to trained Vinaya authorities?

AG.9 Source register and unresolved loci

PĀTIMOKKHA PĀLI [FORMULATIONS COMPARED] — Bhikkhupātimokkhapāḷi, Pācittiya 37–39, BJT edition: https://ancient-buddhist-texts.net/Buddhist-Texts/V6-Patimokkha-BJT/BJT-Patimokkha.pdf

PRIMARY SUTTAVIBHAṄGA [CONTEXT COMPARED; COLLATION NOT COMPLETE] — Bhikkhu-vibhaṅga, Pc 38 (Pāli with rule factors and exemptions): https://dharmamitra.org/hi/db/pa/PA_bu-vb_pc38/text

PRIMARY SUTTAVIBHAṄGA [TRANSLATION AS COMPARATIVE CHECK] — Bhikkhu-vibhaṅga, Pc 39, SuttaCentral archive: https://mail.dhammatalks.net/suttacentral/sc2016/sc/en/pi-tv-bu-vb-pc39.html

COMMENTARY-BASED ANALYSIS [SECONDARY, DISTINCT FROM CANON] — Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Pācittiya Chapter Four: https://www.dhammatalks.org/vinaya/bmc/Section0019.html

PUBLICATION GATE — Identify base Pāli witness, complete the factors/exception grid for Pc 37–39 directly against Suttavibhaṅga, and review medical scenarios with independent Vinaya specialist before institutional adoption.

APPENDIX AH — GIRIMĀNANDA SUTTA (AN 10.60): EXTENDED PARALLEL TEXT

| Full narrative and all ten contemplations, with original English translations | Bhikkhu Visuddhamma

Editorial basis. The main Roman-script Pāli witness is the World Tipiṭaka / Chaṭṭha Saṅgāyana-derived text archived for SuttaCentral (AN 10.60). Ānandajoti Bhikkhu's parallel edition is consulted for alternate readings and for expanding the sixteen steps of breathing, which the SuttaCentral witness sometimes abbreviates as "... pe ...". The expansion is editorially signposted, not attributed verbatim to the abbreviated witness. English are new working translations; neither reproduces a published translation.

IMPORTANT: This is a reading edition for scholarly checking, not a diplomatic critical edition. Editorial word-division, punctuation, and expanded repetitions should be checked before print. The historical illness catalogue is not a modern diagnostic taxonomy; this discourse does not guarantee medical recovery.

AH.1 Opening narrative and list of ten contemplations

PĀḶI — Ekaṃ samayaṃ bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando bhagavantaṃ etadavoca:

ENGLISH — At one time the Blessed One was dwelling at Sāvatthī, in Jeta's Grove, at Anāthapiṇḍika's monastery. At that time the venerable Girimānanda was unwell, suffering, and seriously ill. The venerable Ānanda approached the Blessed One, paid respect, and sat to one side. Seated there, he addressed the Blessed One:

PĀḶI — "Āyasmā, bhante, Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Sādhu, bhante, bhagavā yenāyasmā Girimānando tenupasaṅkamatu anukampaṃ upādāyā"ti.

ENGLISH — "Venerable sir, the venerable Girimānanda is sick, in distress, and gravely ill. It would be good if the Blessed One, moved by compassion, would visit him."

PĀḶI — "Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya."

ENGLISH — "Ānanda, if you were to recite ten contemplative perceptions to the monk Girimānanda, it is possible that upon hearing them his illness would be allayed at once."

TEXTUAL / TRANSLATION NOTE — Possibility, not a universal prediction or clinical guarantee; the narrative reports one individual recovery.

PĀḶI — “Katamā dasa? Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu anicchāsaññā, ānāpānassati.”

ENGLISH — “Which ten? The perception of impermanence; of not-self; of unattractiveness; of danger; of abandoning; of fading of passion; of cessation; of non-delight anywhere in the world; of not wishing for conditioned phenomena; and mindfulness of breathing.”

TEXTUAL / TRANSLATION NOTE — Our base witness reads anicchāsaññā in no. 9. Ānandajoti’s comparative witness prints aniccasaññā; these must not be silently conflated.

AH.2 First contemplation — Aniccasaññā

PĀḶI — Katamā cānanda, aniccasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: "Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan"ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccatānanda, aniccasaññā.

ENGLISH — What is perception of impermanence? A monk who has gone to the forest, the foot of a tree, or an unoccupied lodging reflects: "Form is impermanent; feeling is impermanent; recognition is impermanent; volitional activities are impermanent; consciousness is impermanent." He dwells contemplating impermanence in these five aggregates affected by clinging. This is called perception of impermanence.

AH.3 Second contemplation — Anattasaññā

PĀḶI — Katamā cānanda, anattasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: "Cakkhu anattā, rūpā anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā"ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccatānanda, anattasaññā.

ENGLISH — What is perception of not-self? In a secluded place a monk reflects: "The eye is not-self and visible forms are not-self; the ear and sounds; the nose and odors; the tongue and flavors; the body and tangible objects; the mind and mental objects are not-self." In this way he contemplates not-self among the six internal and six external sense domains. This is perception of not-self.

AH.4 Third contemplation — Asubhasaññā

PĀḶI — Katamā cānanda, asubhasaññā? Idhānanda, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: "Atthi imasmiṃ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkaṃ, hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ, antaṃ antaguṇaṃ udariyaṃ karīsaṃ, pittaṃ semhaṃ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan"ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccatānanda, asubhasaññā.

ENGLISH — What is perception of unattractiveness? A monk surveys this very body, from the soles upward and the hair of the head downward, enclosed by skin and filled with diverse impure constituents: scalp hair, body hair, nails, teeth, skin; flesh, sinews, bones, marrow, kidneys; heart, liver, membranes, spleen, lungs; intestines, intestinal contents, stomach contents, feces; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, joint fluid, and urine. Thus he contemplates the unlovely character of the body. This is perception of unattractiveness.

AH.5 Fourth contemplation — Ādīnavasaññā

PĀḶI — Katamā cānanda, ādīnavasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: "Bahudukkho kho ayaṃ kāyo bahuādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ: cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, oṭṭharogo, kāso, sāso, pināso, ḍāho, jaro, kucchirogo, mucchā, pakkhandikā, sūlā, visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitapittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pittasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā, vātasamuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāmajā ābādhā, visamaparihārajā ābādhā, opakkamikā ābādhā, kammavipākajā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo"ti. Iti imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccatānanda, ādīnavasaññā.

ENGLISH — What is perception of danger? In seclusion, the monk reflects that this body is subject to much distress and many hazards. In it arise illnesses affecting the eyes, ears, nose, tongue, body, head, mouth, teeth, and lips; cough, breathing difficulty, nasal illness, fever and abdominal disorders; fainting, diarrhea and painful intestinal conditions; skin diseases and eruptions, wasting illnesses, seizures, itching and other afflictions; disorders of blood and metabolism, swellings and abscesses, and disorders explained in ancient medicine by bile, phlegm, wind, combinations, season, neglect, injury, or consequences of action. It is subject also to cold, heat, hunger, thirst, excretion and urination. Thus he observes the body's vulnerability: this is perception of danger.

TEXTUAL / TRANSLATION NOTE — The Pāli witness includes a long historically specific list; English give a complete thematic rendering, not asserted one-to-one modern medical identifications. Several ancient disease names are uncertain and should not be assigned modern diagnoses.

AH.6 Fifth contemplation — Pahānasaññā

PĀḶI — Katamā cānanda, pahānasaññā? Idhānanda, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Ayaṃ vuccatānanda, pahānasaññā.

ENGLISH — What is perception of abandoning? A monk does not indulge an arisen thought of sensual desire; he relinquishes, dispels, brings to an end, and removes it. He responds in the same way to thoughts of ill will, thoughts of cruelty, and whatever unwholesome states arise. This is the perception of abandoning.

AH.7 Sixth contemplation — Virāgasaññā

PĀḶI — Katamā cānanda, virāgasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: "Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan"ti. Ayaṃ vuccatānanda, virāgasaññā.

ENGLISH — What is perception of dispassion? In seclusion a monk reflects: "This is peaceful; this is sublime: the calming of every conditioned formation, the relinquishing of all bases of attachment, the exhaustion of craving, the fading of passion, Nibbāna." This is perception of dispassion.

AH.8 Seventh contemplation — Nirodhasaññā

PĀḶI — Katamā cānanda, nirodhasaññā? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: "Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan"ti. Ayaṃ vuccatānanda, nirodhasaññā.

ENGLISH — What is perception of cessation? In seclusion a monk reflects: “This is peaceful; this is sublime: the calming of all conditioned formations, the relinquishment of all bases of attachment, the ending of craving, cessation, Nibbāna.” This is perception of cessation.

AH.9 Eighth contemplation — Sabbaloke anabhiratasaññā

PĀḶI — Katamā cānanda, sabbaloke anabhiratasaññā? Idhānanda, bhikkhu ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viharati anupādiyanto. Ayaṃ vuccatānanda, sabbaloke anabhiratasaññā.

ENGLISH — What is perception of non-delight in the whole world? A monk lives abandoning the acquisitions, mental fixations, entrenched positions, and latent tendencies through which the mind clings to things in the world; he does not seize them anew. This is called perception of non-delight throughout the world.

TEXTUAL / TRANSLATION NOTE — Pāli wording in this passage has differences across editions, including the treatment of upāya/upādāna and associated compounds. The displayed wording follows the selected base witness.

AH.10 Ninth contemplation — Sabbasaṅkhāresu anicchāsaññā

PĀḶI — Katamā cānanda, sabbasaṅkhāresu anicchāsaññā? Idhānanda, bhikkhu sabbasaṅkhāresu aṭṭīyati harāyati jigucchati. Ayaṃ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.

ENGLISH — What is perception of not wishing for any conditioned phenomena? A monk develops deep disenchantment with conditioned formations; he finds no reason to make them objects of craving or appropriation. This is perception of non-wishing toward all conditioned phenomena.

TEXTUAL / TRANSLATION NOTE — TEXTUAL CRUX: World Tipiṭaka-derived witness: anicchāsaññā (“non-wishing”); Ānandajoti’s edition: aniccasaññā (“impermanence”). The predicate aṭṭīyati harāyati jigucchati describes disenchantment or revulsion; it should not be reduced to a mere repetition of the first contemplation without philological argument.

AH.11 Tenth contemplation — Ānāpānassati: the complete sixteen-step training

Editorial expansion note. The World Tipiṭaka-derived witness abbreviates parts of the third and fourth tetrads with “… pe …”. The following pedagogical parallel text displays all sixteen paired in-breath/out-breath formulations using the standard pattern attested in the independent full reading of this discourse and in MN 118. It is an expanded reading text, not a claim that the abbreviated manuscript prints every repeated syllable.

PĀḶI — Katamā cānanda, ānāpānassati? Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova passasati.

ENGLISH — What is mindfulness of breathing? A monk goes to the wilderness, the foot of a tree, or an empty dwelling. He sits down, folds his legs, sets his body upright, and establishes mindfulness before him. Mindfully he breathes in, and mindfully he breathes out.

Step 1. Knowing a long breath

PĀḶI — Dīghaṃ vā assasanto "dīghaṃ assasāmī"ti pajānāti; dīghaṃ vā passasanto "dīghaṃ passasāmī"ti pajānāti.

ENGLISH — Breathing in long, he understands that he is breathing in long; breathing out long, he understands he is breathing out long.

Step 2. Knowing a short breath

PĀḶI — Rassaṃ vā assasanto "rassaṃ assasāmī"ti pajānāti; rassaṃ vā passasanto "rassaṃ passasāmī"ti pajānāti.

ENGLISH — Breathing in short, he recognizes a short in-breath; breathing out short, he recognizes a short out-breath.

Step 3. Experiencing the entire body

PĀḶI — "Sabbakāyapaṭisaṃvedī assasissāmī"ti sikkhati; "sabbakāyapaṭisaṃvedī passasissāmī"ti sikkhati.

ENGLISH — He trains: "I shall breathe in experiencing the entire body"; and likewise on the out-breath.

Step 4. Calming bodily formation

PĀḶI — "Passambhayaṃ kāyasaṅkhāraṃ assasissāmī"ti sikkhati; "passambhayaṃ kāyasaṅkhāraṃ passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out while calming bodily formation (including the breathing process).

Step 5. Experiencing rapture

PĀḶI — "Pītipaṭisaṃvedī assasissāmī"ti sikkhati; "pītipaṭisaṃvedī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out experiencing rapture.

Step 6. Experiencing happiness

PĀḶI — "Sukhapaṭisaṃvedī assasissāmī"ti sikkhati; "sukhapaṭisaṃvedī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out experiencing ease or happiness.

Step 7. Experiencing mental formation

PĀḶI — "Cittasaṅkhārapaṭisaṃvedī assasissāmī"ti sikkhati; "cittasaṅkhārapaṭisaṃvedī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out experiencing mental formation.

Step 8. Calming mental formation

PĀḶI — "Passambhayaṃ cittasaṅkhāraṃ assasissāmī"ti sikkhati; "passambhayaṃ cittasaṅkhāraṃ passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out while calming mental formation.

Step 9. Experiencing the mind

PĀḶI — "Cittapaṭisaṃvedī assasissāmī"ti sikkhati; "cittapaṭisaṃvedī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out experiencing the mind.

Step 10. Gladdening the mind

PĀḶI — "Abhippamodayaṃ cittaṃ assasissāmī"ti sikkhati; "abhippamodayaṃ cittaṃ passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out while gladdening the mind.

Step 11. Concentrating the mind

PĀḶI — "Samādahaṃ cittaṃ assasissāmī"ti sikkhati; "samādahaṃ cittaṃ passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out while collecting the mind in concentration.

Step 12. Liberating the mind

PĀḶI — "Vimocayaṃ cittaṃ assasissāmī"ti sikkhati; "vimocayaṃ cittaṃ passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out while releasing the mind.

Step 13. Contemplating impermanence

PĀḶI — "Aniccānupassī assasissāmī"ti sikkhati; "aniccānupassī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out contemplating impermanence.

Step 14. Contemplating dispassion

PĀḶI — "Virāgānupassī assasissāmī"ti sikkhati; "virāgānupassī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out contemplating the fading of passion.

Step 15. Contemplating cessation

PĀḶI — "Nirodhānupassī assasissāmī"ti sikkhati; "nirodhānupassī passasissāmī"ti sikkhati.

ENGLISH — He trains to breathe in and out contemplating cessation.

Step 16. Contemplating relinquishment

PĀḶI — “Paṭinissaggānupassī assasissāmī”ti sikkhati; “paṭinissaggānupassī passasissāmī”ti sikkhati.

ENGLISH — He trains to breathe in and out contemplating relinquishment.

PĀḶI — Ayaṃ vuccatānanda, ānāpānassati.

ENGLISH — This, Ānanda, is called mindfulness of breathing.

AH.12 Closing narrative

PĀḶI — “Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṃ kho panetaṃ vijjati yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā”ti.

ENGLISH — “Ānanda, if you speak these ten contemplations to the monk Girimānanda, it is possible that, on hearing them, his illness will immediately abate.”

PĀḶI — Atha kho āyasmā Ānando bhagavato santike imā dasa saññā uggahetvā yenāyasmā Girimānando tenupasaṅkami; upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi. Atha kho āyasmato Girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi cāyasmā Girimānando tamhā ābādhā. Tathā pahīno ca panāyasmato Girimānandassa so ābādho ahosīti.

ENGLISH — Then the venerable Ānanda learned these ten contemplations in the Blessed One’s presence, went to Girimānanda, and recited them to him. When Girimānanda heard them, his illness, according to the discourse, subsided at once; he rose from that illness, and so his affliction came to an end.

AH.13 Textual-critical and pastoral precautions

1. Variant: The base witness uses sabbasaṅkhāresu anicchāsaññā, while the second consulted edition uses aniccasaññā. Keep both on the record; do not erase the distinction during chanting-book production.

2. Abbreviation: The base witness abbreviates eight of the later breathing formulas using pe, a conventional repetition marker. The fully written-out patterns in AH.11 are supplied for teaching from a parallel full witness and the canonical breathing formula.

3. Translation judgment: The body-part list and illness list are ancient categories. Names of several diseases cannot confidently be mapped onto modern clinical labels. Avoid anachronistic diagnoses in footnotes.

4. Medical ethics: The text narrates recovery after hearing the teaching, but does not establish that chanting or meditation substitutes for diagnosis, treatment, prescribed medicine, or urgent care. People must be free to decline a religious reading.

5. Practitioner safety: Body unattractiveness and illness reflections may be distressing during severe illness or trauma. Use a short, compassionate selection where appropriate, and adapt the session to the listener's condition and consent.

AH.14 Reference witnesses

PRIMARY PĀḶI (BASE) — Aṅguttara Nikāya 10.60, World Tipiṭaka / Chaṭṭha Saṅgāyana-derived Roman-script text archived by SuttaCentral: https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/an10.60.html

ALTERNATE PĀḶI AND FULL BREATHING FORMULA — Ānandajoti Bhikkhu (ed.), Girimānandasuttaṃ, Ancient Buddhist Texts, November 2008. Used to compare readings, not to reproduce its English translation: https://ancient-buddhist-texts.net/Texts-and-Translations/Short-Pieces/Girimanandasuttam.htm

COMPARATIVE TRANSLATION — Ṭhānissaro Bhikkhu, AN 10.60 (consulted for meaning, not copied): https://www.dhammatalks.org/suttas/AN/AN10_60.html

PUBLICATION GATE — Original English renderings and expanded Pāli repetition remain to be checked line-by-line against a second

critical Pāli edition by an independent editor before publication as an authoritative chant.

APPENDIX AI — MEDICINES, SEVEN-DAY TONICS, AND CARE OF THE SICK IN THE VINAYA

| Source-controlled research and contemporary policy implications

AI.1 Separate questions that are often conflated

An ill bhikkhu may need medical treatment, nutrition, prescription drugs, clinical monitoring, or assistance from lay supporters. Vinaya research requires separate questions: (a) What is the substance? (b) Who received it and when? (c) When and how was it consumed? (d) Does a special medical allowance apply? (e) What is the role of lay stewards? (f) What is the appropriate response to an urgent clinical risk? Ethical care and exact rule interpretation must be addressed together, but neither should be substituted for the other.

AI.2 The five traditional seven-day tonics

PĀḶI — Sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ.

ENGLISH — Ghee, fresh butter, oil, honey, and sugar or molasses: the five classic medicinal tonics discussed in Mahāvagga VI and Nissaggiya Pācittiya 23.

TEXTUAL / TRANSLATION NOTE — Ingredient, storage, receipt, processing, and mixing requirements can alter the classification; this list alone is not a permit to store any modern supplement for seven days.

Mahāvagga VI treats these tonics as allowable to be consumed under specified circumstances, including outside the normal meal time. NP 23 limits retaining the five formally received tonics to a maximum of seven days before forfeiture/confession requirements apply. The rule must be read together with the detailed Vibhaṅga and commentary; “seven days” is not an indefinite sick-day exemption.

AI.3 Working classification and verification table

Class	Working description	Canonical check needed
Ordinary meal food	Normally confined to the allowable meal period	Pc 37–38; formal receipt, dawn and noon calculations
Allowable juice drinks	Separate allowance, subject to preparation and ingredients	Mahāvagga VI; class and straining rules
Five seven-day tonics	Ghee, butter, oil, honey, sugar/molasses	Mv VI; NP 23; mixed products and counting
Life-long medicines	Medicinal substances with their own canonical treatment	Mv VI; intentional use, mixtures, storage
Modern prescriptions	Clinical category is not automatically a Vinaya category	Actual formulation and specialist Vinaya review

AI.4 Illness does not cancel care obligations

PĀḶI — Sace samānācariyako hoti samānācariyakena yāvajīvaṃ upaṭṭhātabbo vuṭṭhānassa āgametabbaṃ. ... Saṅghena upaṭṭhātabbo.

ENGLISH — If a fellow pupil of the same teacher is available, that fellow pupil should tend the sick monk as long as he lives, or until his recovery. Where no named caregiver is available, the Community must provide care. (Selected wording from Mv VIII.26; omission shown by ellipsis.)

The sick-monk narrative at Mv VIII.26 makes an institutional duty visible: neglect is not justified because a sick person has not been useful to the community. The caregiver's listed qualities include competence with medicines, sound judgment about beneficial and harmful care, goodwill rather than material gain, willingness to handle unpleasant bodily needs, and ability to offer suitable Dhamma encouragement.

AI.5 Cross-rule applications

AI.5.1 Emergency medicine with food

A nurse recommends medication with a small amount of food at night. Obtain indicated care promptly. Record the medical reason and ingredients; then consult a qualified Vinaya authority to determine the relevant classification. Do not fabricate a blanket canonical exemption or suggest delaying necessary treatment.

AI.5.2 Over-the-counter cough syrup

The modern word “medicine” is insufficient; some syrups contain sugar, alcohol, oils, extracts, or other ingredients. Vinaya classification must be made from the actual product and legal tradition in question. Medical contraindications and interactions require qualified health advice.

AI.5.3 Honey kept for ten days

A jar of honey formally accepted as a seven-day tonic and retained beyond the permissible period raises NP 23. But analysis requires the actual facts of receipt, custody, use and exact dawnrise count; do not assume ordinary kitchen stock held by lay supporters was automatically received by a monk.

AI.5.4 A lay steward purchases prescribed drugs

Questions of lay money administration (NP 18–20) and medicine classification are separate. An appropriately documented lay steward may carry out payments; the monk’s own acts and authority still require scrutiny under the actual Vinaya clauses.

AI.5.5 Serious illness during a retreat

An intensive schedule is not a substitute for clinical assessment. A monk with severe dehydration, confusion, chest pain, stroke symptoms, or other emergencies needs immediate medical response.

A monastery may recommend rest and pause training while separately examining applicable disciplinary obligations.

AI.6 Suggested contemporary monastery protocol (editorial policy; not a canonical rule)

1. Name a responsible health liaison and an alternate; provide a confidential way to seek care.

2. In an emergency, arrange prompt professional treatment and do not wait for a ceremonial or disciplinary ruling.

3. Keep separate records of clinical recommendations, medicine ingredients, timing of receipt, and lay-steward handling; use privacy safeguards.

4. For special food or medication outside ordinary meal periods, consult a competent senior Vinaya practitioner about the exact rule and its recognized exceptions.

5. Never require a seriously ill person to continue fasting or intense sitting against clinical advice merely because an administrative policy is unclear.

6. Make chanting an optional support, selected according to capacity and consent, and never advertise medical cure.

7. Review product categories and local-law requirements when transferring a monastery's practice across countries.

AI.7 Ten review questions and five research prompts

1. Name the five traditional tonics and cite the relevant Mahāvagga section.

2. What precise concern does NP 23 address?

3. Why is the exact time and manner of formal receipt relevant?

4. How do Pc 37 and Pc 38 differ from NP 23?

5. Why is a nutritional supplement not automatically one of the five tonics?

6. Identify two duties of a community caring for an ill bhikkhu in Mv VIII.26.

7. What qualities are expected in a competent caregiver?

8. Why should medical records and Vinaya case notes be kept distinct?

9. What questions arise with modern medicines containing multiple ingredients?

10. Why must the use of money, medical needs, and stewardship be analyzed separately?

Further research: (1) Compare the seven-day counting rule in NP 23 across at least two Vinaya witnesses. (2) Identify the origin and scope of life-long medicines in Mahāvagga VI. (3) Research the non-offense clauses for Pc 37 in the case of illness. (4) Analyze mixed preparations that cross food, tonic and medicine categories. (5) Draft a monastery sick-care guideline explicitly distinguishing canon, commentary, custom and contemporary law.

AI.8 Source register and certification status

PRIMARY VINAYA — Mahāvagga VI, Bhesajjakkhandhaka, Pāli and parallel English:
https://www.dhammatalks.org/vinaya/Mv/MvVI.html

PRIMARY VINAYA — Mahāvagga VIII.26, care of an ill bhikkhu, Pāli and parallel English:
https://www.dhammatalks.org/vinaya/Mv/MvVIII.html

COMPARATIVE ANALYSIS — The Buddhist Monastic Code, vol. I, Nissaggiya Pācittiya 23:
https://www.dhammatalks.org/vinaya/bmc/Section0015.html

COMPARATIVE ANALYSIS — The Buddhist Monastic Code, vol. II, Chapter Five, Medicine:
https://www.dhammatalks.org/vinaya/bmc/Section0044.html

PUBLICATION GATE — Confirm Pāli text, complete exception/allowance grid with independent Vinaya teacher; verify

products and healthcare recommendations with medical professionals; the procedural checklists above are modern editorial proposals rather than canonical quotations.

APPENDIX AJ — GIRIMĀNANDA SUTTA: TEXTUAL CONCORDANCE AND TRANSLATION AUDIT

Textual-critical working supplement to Appendix AH; not a newly authenticated critical edition of AN 10.60.

AJ.1 Purpose, witnesses, and the limits of certification

The earlier bilingual reading edition of AN 10.60 is preserved. This appendix identifies where a translation can be checked directly against an attested Pāli wording, where the manuscript has expanded abbreviated repetition for study, and where its English prose remains interpretive rather than word-for-word. It is designed for an independent proofreader to reproduce each comparison.

Witness A: an electronic Roman-script Pāli AN 10.60 transcription derived from the Chaṭṭha Saṅgāyana tradition, carrying the expression sabbasaṅkhāresu anicchāsaññā. Witness B: Ānandajoti's Ancient Buddhist Texts presentation, carrying sabbasaṅkhāresu aniccasaññā. Witness C: a published modern scholarly English translation used solely to identify interpretive divergence. The presence of two readings does not, by itself, establish which is earlier.

PĀḶI — sabbasaṅkhāresu anicchāsaññā / sabbasaṅkhāresu aniccasaññā

ENGLISH — Two attested forms of the ninth contemplation: non-wishing or freedom from longing toward conditioned processes (anicchā), versus perception of impermanence in them (anicca).

Editorial correction — Do not silently replace one Pāli reading with the other. Print the chosen base reading in the text, preserve the alternate in a footnote or variant apparatus, and align the translation explicitly with the printed reading.

AJ.2 Ten contemplations: translation alignment register

Canonical theme	Working English gloss
1. Aniccasaññā	Impermanence of the five clinging aggregates
2. Anattasaññā	Not-self in the six internal/external sense spheres
3. Asubhasaññā	Unattractiveness of the body
4. Ādīnavasaññā	Drawbacks and vulnerabilities of the body
5. Pahānasaññā	Abandoning unwholesome thoughts
6. Virāgasaññā	Dispassion; release from desire
7. Nirodhasaññā	Cessation
8. Sabbaloke anabhiratasaññā	Non-delight throughout the world
9. Sabbasaṅkhāresu…	Witness-dependent reading; see AJ.3
10. Ānāpānassati	Mindfulness of breathing, sixteen training steps

AJ.3 Item-by-item editorial audit

1. Impermanence

EN — The canonical reflection explicitly names form, feeling, perception, volitional formations, and consciousness. A paraphrase that mentions only the physical body would be too narrow. Translate anicca as impermanent rather than as an absolute claim that all experience is unreal.

2. Not-self

EN — The locus is the sense bases: the eye and forms, ear and sounds, nose and smells, tongue and tastes, body and touches, mind and mental phenomena. Do not merge this section into the five-aggregate formulation used in item 1.

3. Unattractiveness

EN — The enumerated body-part list belongs to an ancient contemplative practice. Translate the anatomical vocabulary consistently; apparent equivalents in modern medicine should not be asserted without lexical evidence. This contemplation must not be used to demean a sick person’s body.

4. Drawbacks

EN — The extensive list of afflictions includes historical categories. A contemporary diagnosis should not be inferred from a traditional disease name. The editorial translation may retain a transliterated term with a note when an exact modern equivalence is uncertain.

5. Abandoning

EN — The canonical instruction describes not tolerating sensual, ill-will, or harmful thought states. Avoid presenting it as repression of any involuntary thought. In applied training, distinguish the deliberate cultivation of wholesome intentions from clinical management of distressing symptoms.

6. Dispassion

EN — Virāga is not synonymous with emotional numbness. Where the passage evokes the stilling of formations and relinquishment, translation should preserve its liberative direction rather than imply simple apathy.

7. Cessation

EN — Nirodha requires doctrinal precision. Read the passage in relation to cessation and the calming of conditioned activity; do not infer that bodily death is the intended goal of practice.

8. Non-delight in the world

EN — Non-delight does not authorize abandonment of compassion or communal responsibility. A balanced rendering should stress freedom

from possessive fascination rather than contempt for human relationships.

9. All formations

EN — Witness A has anicchā, pointing toward non-wishing; Witness B has anicca, pointing toward impermanence. Since item 1 already addresses impermanence, the semantic contrast matters editorially, but duplication alone is not proof of corruption.

10. Breathing

EN — The sixteen steps unfold across body, feeling, mind, and Dhamma-oriented contemplation. The long-form text in Appendix AH reconstructs repeated formulas for learners; it must say where its base witness abbreviates repetitions with pe.

AJ.4 Source-witness comparison and publication decisions

Issue	Evidence in the sources	Required editorial action
Ninth contemplation	At least two distinct readings (anicchā / anicca)	Retain base text; flag alternate; translate consistently
Disease vocabulary	Historical lists with uncertain clinical correspondences	Keep cautious glosses; avoid modern diagnosis claims
Breath repetitions	Some electronic witnesses abbreviate with pe	Mark editorial expansions, do not imply diplomatic transcription
Recovery narrative	AN 10.60 narrates relief after the recitation	Present as narrative tradition, not a clinical efficacy claim
Line accuracy	Current bilingual text remains an editorial rendering	Independent Pāli-to-English review prior to print

AJ.5 Suggested bilingual editorial note to print before chanting

EN — The following text is a study and devotional rendering of AN 10.60. Variants are recorded in the notes. A traditional account of relief from illness is not a guarantee of medical recovery. Recitation may provide spiritual comfort and should accompany, not replace, appropriate medical care.

AJ.6 Verification questions for an independent reviewer

1. Is the printed ninth contemplation consistent with the English translations directly beneath it?

2. Are all five clinging aggregates expressly translated in the first contemplation?

3. Are the six sense spheres represented accurately under not-self?

4. Are historical bodily and disease terms flagged where translation is uncertain?

5. Does each of the sixteen breathing steps retain both in-breath and out-breath formulas when the text is expanded?

6. Is every expanded repetition identified as an editorial aid rather than an exact reproduction of a shortened witness?

7. Is the account of recovery explicitly distinguished from clinical evidence?

8. Have Pāli accent and dot markings, including ñ, ṇ, ṃ, ā, ī, and ū, been visually proofread?

9. Are explanatory paragraphs visibly separate from canonical passages?

10. Has an independent Pāli reader signed off on the final line-by-line comparison?

AJ.7 Source register

WITNESS A — AN 10.60 Pāli (Chaṭṭha Saṅgāyana-derived transcription):
https://mail.dhammatalks.net/suttacentral/sc2016/sc/pi/an10.60.html

WITNESS B — Ānandajoti Bhikkhu, Girimānandasuttaṁ, Pāli with translation:
https://ancient-buddhist-texts.net/Texts-and-Translations/Short-Pieces/Girimanandasuttam.htm

COMPARATIVE — AN 10.60, English rendering by Bhikkhu Sujato:
https://suttacentral.net/an10.60/en/sujato

STATUS — Variant and structural claims source-compared; the entire bilingual appendix has NOT received a signed independent full-text collation.

APPENDIX AK — VINAYA MEDICINES: RULE-BY-RULE CONCORDANCE AND CONTEMPORARY CASE ANALYSIS

Canonical references are distinguished below from commentarial judgments and proposed modern monastery policies.

AK.1 The four time-related categories of edibles

The monastic distinction between food and medicine depends on what was received, its traditional class, how it was prepared or mixed, and when it was formally received. Calling a product "medicine," "vitamin," or "health food" does not by itself settle its Vinaya category. Different canonical allowances and offenses may apply to an apparently similar substance.

Class (working English)	**General temporal principle**	**Primary Vinaya reference**
Ordinary food (yāvakālika)	Normally eaten during the allowable morning period; restrictions on eating after noon and on stored food	Pc 37–38; related food rules
Juice drinks (yāmakālika)	A limited night-watch allowance under defined ingredient and handling conditions	Mv VI and food chapter
Five medicinal tonics (sattāhakālika)	Formal retention capped at seven days under NP 23; mixing changes the analysis	Mv VI.1, VI.15; NP 23
Life-long medicines (yāvajīvika)	Specified medicinal substances may be retained longer, but use requires relevant justification	Mv VI.3–8

Qualification — This table is instructional. Detailed exceptions, mixture rules, dawnrise timing, sickness conditions, and commentarial

disagreements must be assessed in the particular case; it is not an automated decision rule.

AK.2 Five tonics and the retention offense

PĀḶI — sappi · navanītaṃ · telaṃ · madhu · phāṇitaṃ

ENGLISH — The traditional five: ghee, butter, oil, honey, and sugarcane syrup or molasses.

Nissaggiya Pācittiya 23 concerns keeping one of these five qualifying tonics beyond the permitted storage period after formal receipt. The Buddhist Monastic Code explains the crucial boundary as the seventh dawnrise. To determine whether the rule has been broken, an editor must establish the actual object, time and manner of receipt, storage history, and any legally relevant disposition of the tonic. A general mention of “seven days” is insufficient for adjudication.

Importantly, the word “honey” on a supermarket label does not answer all questions if the product is a mixture. Food ingredients added to a tonic can affect the permission period. Nor does the seven-day category mean that every medicine expires after seven days: the Vinaya also treats medicinal roots, leaves, salts and other qualifying substances in different classes.

AK.3 Adjacent rules which must not be conflated

Rule	Core legal question	Not the same as
NP 23	Was a qualifying tonic retained past its authorized period?	Whether food was eaten after noon
Pc 37	Was ordinary food eaten at an improper time?	The seven-day storage clock
Pc 38	Was food kept after formal receipt and later consumed?	Whether a medicinal substance is life-long
Pc 39	Was a non-ill bhikkhu soliciting and consuming specified fine foods for himself?	Simply receiving donated food
Pc 40	Was an edible consumed without proper giving (with stated exceptions)?	Its storage class
Pc 47	Did a request for medicine exceed the conditions of a donor's standing invitation when not ill?	A general prohibition on healthcare
NP 18–20	Was money received, exchanged, or was trade undertaken?	Whether the medicine itself was allowable

Pc 39 enumerates a traditional class of fine foods that includes butter products, oil, honey, sugar/molasses, milk products, fish and meat. This context is not identical to the five-tonic retention rule. Pc 40 concerns the act of receiving an edible; it is a separate dimension of analysis even where the edible is called medicine.

AK.4 Mahāvagga VI: life-long medicine and the rule of appropriate use

The medicine chapter allows certain medicinal roots, astringent decoctions, leaves, fruits, resins and salts to be kept for longer periods, subject to their being medicines rather than ordinary staple or non-staple food. The canonical allowance is connected with need; it should not be represented as a general permission to consume supplements

for pleasure at any time. The historical enumerations are not medical prescriptions for contemporary patients.

The classification of pharmaceuticals containing sugar, gelatin, oils, honey, dairy solids, herbal extracts or other edible ingredients can be complicated. A translator should distinguish primary Vinaya text, the later commentarial application of rules to mixtures, and a contemporary temple's own operating policy. No single English food label establishes the traditional category.

AK.5 Mahāvagga VIII.26: the discipline of nursing

PĀḶI — saṅghena upaṭṭhātabbo

ENGLISH — When the specified individual caregivers are unavailable, the Saṅgha is responsible for attending to the sick monk.

Mahāvagga VIII.26 recounts the Buddha and Ānanda directly assisting a neglected monk. It gives five qualities of an appropriate caregiver: competence in preparing treatment; knowledge of what helps or harms the patient; good will rather than material gain; willingness to perform unpleasant hygiene duties; and ability to encourage the sick person through timely Dhamma. In a modern setting the first quality does not authorize unlicensed medical practice: medical diagnosis and prescription remain the role of qualified clinicians.

The passage also attends to the ill person's cooperation and honest reporting of symptoms. Its ethical thrust is reciprocal responsibility, not blaming an ill monk for needing care. Where a retreat schedule or fasting discipline conflicts with urgent clinical advice, the immediate duty of care should be addressed before later disciplinary interpretation.

AK.6 Eight contemporary cases for comparative analysis

Case A — Honey after the seventh dawnrise

Situation — A monk receives a sealed container of honey and it remains untouched in his room. A steward assumes that unopened packaging prevents the seven-day limitation from starting.

Analysis — Verify whether formal receipt occurred, the dawnrise count, any subsequent transfer or disposal, and whether the product is unadulterated. Packaging alone does not answer NP 23.

Case B — Cough mixture after noon

Situation — A bhikkhu has been prescribed a cough liquid with sugar, herbal extract, and a small amount of alcohol. He asks whether it is “life-long medicine” because the box calls it a drug.

Analysis — Record actual ingredients and medically necessary dose; seek appropriate professional care. Classification under Vinaya cannot be decided from the word “medicine” alone. Alcohol and mixed ingredients require separate review.

Case C — Antibiotics with food

Situation — A hospital clinician instructs a seriously ill monk to take medication with food during the evening. The monastery normally has one midday meal.

Analysis — Arrange clinically necessary treatment without delay. Then seek an informed Vinaya assessment of the food and medicine provisions; do not make compliance with fasting a condition of receiving emergency care.

Case D — Cold-pressed herbal oil

Situation — A donor offers medicinal oil containing a fruit puree. The label says “pure plant tonic,” and the recipient proposes storing it for several months.

Analysis — Determine the ingredients and preparation; separate a tonic from life-long medicine and mixed food; seek the canonical and commentarial handling of mixtures.

Case E — A standing medicine invitation

Situation — A lay family offers medicines for a limited period, but months later a healthy monk requests supplies outside the announced terms.

Analysis — Pc 47 addresses limits on invited requests. Confirm the invitation's duration and quantity, the monk's illness status, and all changes in donor authorization.

Case F — Payment by a lay steward

Situation — A lay volunteer pays a pharmacy directly for a sick monk. The monk manages the underlying credit account himself.

Analysis — Separate the pharmacy transaction from the money-handling question. A steward's involvement does not automatically validate the monk's own handling or control under NP 18–20.

Case G — Unattended sick resident

Situation — A resident is confined to bed, has little family support, and cannot keep his room clean. Fellow residents assume he is responsible for organizing help.

Analysis — Apply the caregiving duties in Mv VIII.26. Nominate a caregiver, provide hygiene and medical assistance, protect confidentiality, and do not condition care on service to others.

Case H — Chanting versus treatment

Situation — A retreat participant has severe symptoms and asks for the Girimānanda Sutta instead of being taken for medical assessment.

Analysis — Offer chanting only as voluntary spiritual support alongside prompt appropriate care. A sutta's account of recovery does not establish that recitation replaces a clinical evaluation.

AK.7 A reproducible decision protocol (editorial checklist; not a canonical formula)

1. Attend to immediate health and safety; call professional assistance for urgent symptoms.

2. Identify the specific substance, ingredients, and method of preparation.

3. Establish whether the substance is ordinary food, juice drink, seven-day tonic, or a life-long medicine; do not decide from its packaging.

4. Record the time of formal receipt and, where relevant, the sequence of dawnrises.

5. Check whether the substance has been mixed with another class of edible.

6. Distinguish the act of accepting, retaining, requesting, and consuming: different rules govern different acts.

7. If there was a standing donor invitation, record its restrictions and the monk's illness status.

8. If payment occurred, assess monetary receipt and stewardship under the separate NP provisions.

9. Compare the exact Pāli rule, Vibhaṅga definitions and exceptions, and published commentarial analyses.

10. Write a factual case note; refer unresolved cases to qualified Vinaya teachers without delaying essential medical attention.

AK.8 Knowledge review and reflection

Ten review questions: (1) Name the four edible categories by allowed period. (2) Enumerate the five tonics in Pāli. (3) What event governs the NP 23 storage period? (4) How is Pc 38 distinct from Pc 37? (5) What is the special concern of Pc 39? (6) Why does Pc 40 require a separate analysis? (7) What is the donor-invitation issue in Pc 47? (8) Name three of the life-long medicine groups in Mv VI. (9) State two

of the five qualities expected of a caregiver in Mv VIII.26. (10) Why is a contemporary product label legally insufficient?

Five open discussion questions: (1) What would a monastery-wide medicine record need to contain without compromising privacy? (2) How should clinical emergencies and a community's observance of the Vinaya be responsibly integrated? (3) Where can commentarial methods for mixed medicinal products produce differing judgments? (4) How could lay stewards and a monastery maintain transparent finances while honoring its chosen Vinaya interpretation? (5) How can spiritual care avoid making promises of recovery?

AK.9 Source and research status register

PRIMARY PĀḶI / EN — Mahāvagga VI (medicine chapter), parallel Pāli and English:
https://www.dhammatalks.org/vinaya/Mv/MvVI.html

PRIMARY PĀḶI / EN — Mahāvagga VIII.26 (the duty of caring for ill monks): https://www.dhammatalks.org/vinaya/Mv/MvVIII.html

RULE ANALYSIS — The Buddhist Monastic Code I, NP 23:
https://www.dhammatalks.org/vinaya/bmc/Section0015.html

RULE ANALYSIS — The Buddhist Monastic Code I, the food chapter, Pc 37–40:
https://www.dhammatalks.org/vinaya/bmc/Section0019.html

RULE ANALYSIS — The Buddhist Monastic Code II, Chapter Five, Medicine:
https://www.dhammatalks.org/vinaya/bmc/Section0044.html

COMPARATIVE — I. B. Horner, Pācittiya 47 (Vinaya translation):
https://www.wisdomlib.org/buddhism/book/vinaya-pitaka-1-bhikkhu-vibhanga/d/doc227140.html

STATUS — Primary subjects and selected source claims compared; the appendix does not constitute independent legal certification for every named rule, medicine category, or mixed product.

APPENDIX AM — CONSOLIDATED BIBLIOGRAPHY AND SOURCE POLICY

editorial consolidation · Sources already referenced in the manuscript, with independently checked publication details where available.

AM.1 Source hierarchy and citation conventions

• Canonical wording: cite the exact Vinaya, Nikāya, Dhammapada, Khuddakapāṭha or Sutta Nipāta identifier, the selected Pāli witness, and any divergent reading relevant to interpretation.

• Translations: identify the translator and edition. The English renderings composed for this manual should be labeled “manual translation” unless separately published and approved.

• Commentarial explanation: distinguish Aṭṭhakathā, Ṭīkā, modern monastic codes and community custom from the canonical Pāli rule itself. A practical recommendation must not be mislabeled as a binding Vinaya prescription.

• Rule analyses: establish offense factors, intention, object, completed action, exceptions and remedy from the relevant Suttavibhaṅga section before stating that an individual case constitutes an offense.

• Pagination: page references in Appendix AN (editorial dossier) point to the numbered pages of the preliminary proof (pages 1–489); since these new appendices are appended after page 488, earlier page positions should remain stable in the edition.

• Bibliographic scope: the entries below are a normalized bibliography and research guide, not a certification that every quotation in chapters 1–50 has been collated against all of these witnesses.

AM.2 Primary texts and Pāli witnesses

[P01] SuttaCentral. Tipiṭaka and early Buddhist texts, including Pāli Vinaya, Nikāyas, and comparative translations.

Digital source: Open edition / text

Editorial use: Primary digital collection; identify the edition or text segment used for each quotation.

[P02] Ānandajoti Bhikkhu, ed. Khuddakapāṭha: A New Edition (Pāli, textual variants, and metrical analysis). Ancient Buddhist Texts.

Digital source: Open edition / text

Editorial use: Important base for Maṅgala, Ratana, and Metta; document variant readings explicitly.

[P03] Ānandajoti Bhikkhu, ed. and trans. Khuddakapāṭha: The Short Readings, Pāli–English interlinear. Ancient Buddhist Texts.

Digital source: Open edition / text

Editorial use: Independent English parallel; original translations in the manual must be labeled.

[P04] Ṭhānissaro Bhikkhu, trans. Bhikkhu Pāṭimokkha: The Bhikkhus' Code of Discipline.

Digital source: Open edition / text

Editorial use: Published rule text and numbering; verify individual offense conditions in Suttavibhaṅga.

[P05] Vinaya Piṭaka, Mahāvagga II (Uposatha), in the translation and notes hosted at dhammatalks.org.

Digital source: Open edition / text

Editorial use: Primary-context source for Uposatha and formal observance procedures.

[P06] Vinaya Piṭaka, Mahāvagga III (Vassa), in the translation and notes hosted at dhammatalks.org.

Digital source: Open edition / text

Editorial use: Primary-context source for rains residence, dates, exceptions and leave.

[P07] Vinaya Piṭaka, Mahāvagga VI (medicine), in the translation and notes hosted at dhammatalks.org.

Digital source: Open edition / text

Editorial use: Key primary context for allowable medicines and kinds of edibles.

[P08] Vinaya Piṭaka, Mahāvagga VIII (robe-cloth and care of the sick), in the translation and notes hosted at dhammatalks.org.

Digital source: Open edition / text

Editorial use: Includes nursing responsibilities; apply with modern medical care.

[P09] Aṅguttara Nikāya 10.60, Girimānanda Sutta, Pāli source transcription in the SuttaCentral 2016 archive.

Digital source: Open edition / text

Editorial use: Important witness for anicchāsaññā; archive version, not a replacement for current canonical witnesses.

[P10] Ṭhānissaro Bhikkhu, trans. AN 10:60, To Girimānanda, dhammatalks.org.

Digital source: Open edition / text

Editorial use: English comparison, not the Pāli critical edition.

[P11] Bhikkhu Bodhi, trans. AN 10.60, Girimānanda, available at SuttaCentral.

Digital source: Open edition / text

Editorial use: Compare the reading of the ninth contemplation; annotate variation.

[P12] Sutta Nipāta 1.8, Karaṇīya Metta Sutta, Pāli witness on SuttaCentral.

Digital source: Open edition / text

Editorial use: Compare against the Khuddakapāṭha 9 parallel.

[P13] Sutta Nipāta 2.1, Ratana Sutta, Pāli and translation witnesses on SuttaCentral.

Digital source: Open edition / text

Editorial use: Compare against the Khuddakapāṭha 6 parallel.

AM.3 Vinaya scholarship and chanting references

[S01] Ṭhānissaro Bhikkhu. The Buddhist Monastic Code, Volumes I–II (Vol. I first published 1994, Vol. II 2001; online revision dated 10 September 2025).

Digital source: Open bibliographic record / text

Editorial use: Secondary Vinaya exposition; not identical to canonical rule statements.

[S02] Bhikkhu Ñāṇatusita. Analysis of the Bhikkhu Pātimokkha. Kandy: Buddhist Publication Society, 2014. ISBN 978-955-24-0405-5.

Digital source: Open bibliographic record / text

Editorial use: Textual analysis and comparative apparatus; consult print edition for page-specific claims.

[S03] Bhikkhu Ñāṇatusita. The Bhikkhu Pātimokkha: A Word by Word Translation. Kandy: Buddhist Publication Society, 2010. ISBN 978-955-24-0404-7.

Digital source: Open bibliographic record / text

Editorial use: Literal translation and word-by-word guide; edition details should be checked against copy used.

[S04] The Dhammayut Order in the United States of America. A Chanting Guide: Pāli Passages with English Translations (published 1999; revised 24 December 2025).

Digital source: Open bibliographic record / text

Editorial use: Separate liturgical arrangements from canonical sutta texts.

[S05] Pali Text Society. List of PTS publications and editions, including the Vinaya Piṭaka and Kaṅkhāvitaraṇī bibliography.

Digital source: Open bibliographic record / text

Editorial use: Bibliographic pointer only; confirm a specific edition before citing passage/page.

AM.4 Source-use audit: unresolved matters

• Many older chapter-level citations use websites without an identified Pāli base edition; those must be converted into precise primary-canonical references.

• The current appendix collection preserves some overlapping bibliographic lists. Those lists should remain as local source notes until a full edit can map every claim to a standardized reference identifier.

• Selected translations of AN 10.60, including the ninth contemplation, cannot be declared final merely by agreement with one English version; variants must be compared to Pāli witnesses.

• Formal Vinaya actions require both the rule's wording and the canonical procedure, including eligibility, quorum, boundary and no-offense exceptions where relevant.

• Permission and attribution should be verified for any reproduced translation. The new English prose prepared for this manual remains marked as original editorial translation.

APPENDIX AP — THE FOUR PĀRĀJIKA RULES: CANONICAL CONCORDANCE AND EVIDENCE TESTS

Bhikkhu Visuddhamma · editorial research supplement · 1 November 2026

Scope and limitation. This installment compares the subjects and key conditions of the four Pārājika provisions with an English Pāṭimokkha translation, a Roman-script Suttavibhaṅga presentation, and a detailed scholarly Vinaya study. The short Pāli fragments below are identifiers, not a transcription of the entire rule. The translations, examples, and protocols are newly written for the present handbook. No allegation concerning a real bhikkhu can be decided from these condensed summaries.

AP.1 A careful hierarchy of witnesses

Document layer	Function in this appendix	Limit
Pāli Pāṭimokkha clause	Identifies the finalized training rule to be recited.	A short recitation rule alone does not list every condition and exception.
Suttavibhaṅga	Sets out narratives, definitions, permutations, and non-offense cases.	The relevant passage must be read as a whole; brief extracts are not decisive.
Classical commentary	Offers interpretative and sometimes competing explanations.	Must be labeled commentary rather than canonical rule wording.
Modern scholarly guide	Explains textual decisions and practical applications.	An analysis is not itself a binding ruling of the Saṅgha.
Contemporary safeguarding and civil law	Addresses protection, evidence, privacy, and reporting duties.	Neither substitutes for Vinaya nor may be ignored because of a Vinaya procedure.

Source-control notation: C = rule subject cross-checked against published witnesses; V = full variant/canonical clause collation pending; I = interpretation independently reviewed; P = usable as a verified ceremonial or adjudicative procedure. For this appendix, C is recorded for all four rules; V, I and P remain OPEN. The recorded status must not be read as a certification of every condition.

AP.2 Four-rule synoptic reference

Rule / Pāli incipit	Broad subject	Questions to establish before classification
Pr 1 · “Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasam āpanno…”	Sexual intercourse while remaining under the bhikkhu training.	Valid undertaking of training; whether training was renounced; the particular act; mental consent or its absence; circumstances of coercion.
Pr 2 · “Yo pana bhikkhu gāmā vā araññā vā adinnaṃ…”	Taking another’s property as theft.	Ownership; perception; intention to steal; act of taking or moving; applicable value and legal-context questions.
Pr 3 · “Yo pana bhikkhu sañcicca manussaviggaha ṃ…”	Intentional killing of a human being and specified forms of incitement.	Human object; purpose to cause death; action or communication; actual result; causal connection; non-offense conditions.
Pr 4 · “Yo pana bhikkhu anabhijānaṃ uttarimanussadh ammaṃ…”	Knowingly false claim of a superior human state.	Precisely what was claimed; whether the speaker knew it was false; intended meaning; audience; the adhimāna exception.

Translation note: the quoted Pāli is limited to each rule’s incipit. Ellipses deliberately omit the remainder. Do not recite these as complete Pāṭimokkha passages.

AP.3 Pārājika 1 — Sexual intercourse and the integrity of ordination

Original English synopsis. The rule concerns sexual intercourse by a bhikkhu who remains within the prescribed monastic training. It expressly distinguishes participation in the training from a prior valid renunciation of it. The full Vibhaṅga contains definitions and examples needed to distinguish the prohibited act from other bodily

contact and from incidents in which the person was not a willing participant.

The canonical/legal inquiry and the safeguarding inquiry have different purposes. The Vinaya asks whether a specific training rule has been broken and what consequences follow within the Saṅgha. Safeguarding asks whether someone has been harmed, is at risk, and needs protection or external support. Neither question should be used to silence the other. A complainant must not be required to participate in a private monastic investigation before receiving protection or medical support.

Points needing direct Suttavibhaṅga collation: (a) definition of sexual intercourse; (b) rules governing when the training has been validly relinquished; (c) mental consent and physical coercion; (d) distinctions among a completed offense, a lesser offense, and no offense; (e) whether later assertions by a participant change the assessment of the earlier act.

Contemporary example — safeguarding, not adjudication: A person reports a coerced sexual encounter involving a monastic. The center immediately separates parties to prevent further harm, offers independent support, preserves records, and follows applicable safeguarding and legal reporting obligations. Qualified Vinaya elders separately examine the Pāli rule and circumstances. The complaint is not publicly turned into a doctrinal debate.

Alternative perspective for reviewers: Some later commentarial classifications of sexual intention have been challenged when compared with the Vibhaṅga. The manuscript must present the disagreement as such rather than treating a single interpretative model as the unanimous canonical position.

AP.4 Pārājika 2 — Theft, property, and the difficulty of valuation

Original English synopsis. Taking what has not been given, with the relevant perception and intention, is the subject of Pārājika 2. The

Suttavibhaṅga gives considerable attention to whether property belongs to another, what it means to take an object, and the valuation threshold for a defeat offense. Translating an ancient unit directly into a fixed modern currency figure is not straightforward.

For modern organizations, distinguish legally owned association funds, restricted donations, private personal property, and objects that the Saṅgha has accepted for common use. Mismanagement, poor accounting, donor-condition breaches, civil theft, and canonical Pārājika are not interchangeable labels. The seriousness of poor governance does not depend on whether the particular Pārājika threshold is proven.

Points needing direct collation: (a) adinna and the meanings of “not given”; (b) the role of theyyacitta, the intent to steal; (c) transfer or displacement of property in the various Suttavibhaṅga examples; (d) valuation units and manuscript witnesses; (e) accepted ways of taking on trust and temporary custody; (f) cases of communal property and digitally held assets.

Contemporary example — restricted donations: A monastery receives a gift restricted to a new meditation hall. A volunteer authorizes purchase of unrelated equipment. The board must investigate the restriction, authorization, documentation, and restitution independently of any Vinaya offense inquiry. The existence of a donor intention does not by itself demonstrate all canonical factors for the full rule.

Critical issue: Earlier modern guides describe possible equivalents of the ancient value threshold using historical gold weight. Such calculations are scholarly interpretations, not a canonical USD/AUD amount. A new edition should retain the Pāli unit, cite the proposed conversion and its source, and mark the current market conversion as non-authoritative.

AP.5 Pārājika 3 — Life, intentional harm, and end-of-life care

Original English synopsis. The rule addresses deliberate causing of a human death, including specified forms of instigation or praising death for the purpose of bringing it about. The full canonical case analysis requires attention to the object, the intention to cause death, the act, causation, the result, and exceptions. Mere mention of death or an honest discussion of impermanence must not automatically be treated as the prohibited act.

A modern monastic healthcare protocol should actively support medical assessment, relief of suffering, informed consent, and the patient's own wishes within local law. It should not treat Buddhist doctrine as permission to withhold emergency care or to pressure a dying person. The Vinaya inquiry into intentional harm and the medical-ethical inquiry into appropriate treatment are distinct, but both matter.

Points needing full verification: (a) forms of encouragement and instigation described in the canonical narrative; (b) the role of intention and causation; (c) human-life definition in the Pāli analysis; (d) situations where treatment has not succeeded; (e) examples of accidental deaths; (f) differences between classical textual commentary and modern medical practice.

Contemporary example — a hospital visit: A bhikkhu is asked to visit a dying patient. He listens, offers recitations at the patient's request, and does not advise the person to reject analgesia or other clinician-recommended treatment. If the patient expresses suicidal intent, immediate safety support and clinical escalation are appropriate. Vinaya review, if needed, must use the original facts rather than inferred intentions.

Research caution: The Suttavibhaṅga includes distinctions between purposeful killing and inadvertent fatal outcomes. It would be a

methodological error to map the outcome alone directly to the full offense.

AP.6 Pārājika 4 — False spiritual claims and the adhimāna qualification

Original English synopsis. This rule concerns falsely representing a superior human attainment as present in oneself while lacking direct knowledge. The Pāli text contains an explicit qualification involving adhimāna (overestimation). The relevant distinctions include intentional deception, mistaken self-assessment, claims made in different forms, and disclosure to laypersons of an actual attainment, which is treated elsewhere.

The statement must be understood precisely. “I felt calm,” “I entered a meditative state,” “I saw a Buddha in a dream,” and “I am an arahant” do not automatically mean the same thing. A responsible review should establish the exact wording, its context, who heard it, whether it was presented as personal attainment, and what the speaker believed at the time. Reputation-management motives cannot substitute for evidence.

Contemporary example — media and fundraising: A social-media post identifies a teacher as an arahant to attract donations. Investigators should establish whether the bhikkhu personally made or authorized the claim, how it was framed, whether it referred to an attainment listed within the rule’s scope, and what was believed at the time. Separate institutional policies should prohibit misleading fundraising claims irrespective of whether the full Vinaya offense is established.

A genuine but uncertain experience should neither be advertised as enlightenment nor dismissed reflexively. A meditation teacher can advise private review of experience and restraint in public declarations without pretending to determine another person’s attainment from a single interview.

Cross-reference: Pārājika 4 must be distinguished from Pācittiya 1 (deliberate false speech generally) and Pācittiya 8 (disclosing an actual superior human state to an unordained person). The three are not alternative labels for the same factual condition.

AP.7 Safeguarded procedure for a serious monastic allegation

This protocol is an editorial recommendation for responsible contemporary conduct, not a verbatim Vinaya legal formula. It deliberately separates institutional safety measures from the canonical determination of an offense.

1. Protect the immediate safety and dignity of any person involved; follow local reporting and emergency requirements when applicable.

2. Record the allegation in the reporter's words, with time, context, exact wording, and documents; avoid broad public circulation.

3. Identify the relevant Pāli provision and its position within the Suttavibhaṅga; do not classify from an English headline alone.

4. Distinguish established facts, reported facts, inferences, and unknowns. Review contrary evidence with fairness.

5. Examine the required canonical elements: object, awareness/perception, intention, act, circumstances, result, and exceptions as applicable.

6. Compare at least two published textual witnesses when an outcome depends on a particular word or variant.

7. Separate canonical rulings, commentarial extensions, local custom, and civil/safeguarding requirements in the written record.

8. Consult competent Vinaya specialists without promising or declaring the outcome in advance.

9. Issue only the actions actually authorized by the appropriate body, and provide a safe appeal or correction process where relevant.

Safeguarding boundary: a religious determination should not displace police, medical, child-protection, employment, or civil proceedings where these are applicable. Likewise, a legal investigation does not by itself settle every internal Vinaya category.

AP.8 A review matrix for specialist sign-off

Rule	Pāṭimokkha clause	Suttavibhaṅga cases	Pāli variants	Independent Vinaya reviewer
Pr 1	Subject compared; full collation OPEN	OPEN	OPEN	OPEN
Pr 2	Subject compared; full collation OPEN	OPEN	OPEN	OPEN
Pr 3	Subject compared; full collation OPEN	OPEN	OPEN	OPEN
Pr 4	Subject compared; full collation OPEN	OPEN	OPEN	OPEN

Do not mark a row VERIFIED until the reviewer records the edition, passage location, exception clauses, differing commentary where material, translation rationale, and date of approval. A source URL is evidence of a reference consulted, not evidence that the entire rule has been authenticated.

AP.9 Primary and secondary source concordance

Pāli Pārājika 1, structure and recensions — https://www.suttas.net/english/vinaya/patimokkha-analysis-and-explanation/appendix-18-pali-parajika-1-structure.php

Research note: Romanized Pāli rule development and headings; check transcriptions against a selected base edition.

Pāli Pārājika 2, rule development — https://www.suttas.net/english/vinaya/patimokkha-analysis-and-explanation/appendix-19-pali-parajika-2-structure.php

Research note: Includes the final rule and detailed theft permutations; supplemental Pāli witness.

Pāli Pārājika 3, rule development — https://www.suttas.net/english/vinaya/patimokkha-analysis-and-explanation/appendix-20-pali-parajika-3-structure.php

Research note: Shows the expanded final formulation after the initial rule.

Pāli Pārājika 4, rule development — https://www.suttas.net/english/vinaya/patimokkha-analysis-and-explanation/appendix-21-pali-parajika-4-structure.php

Research note: Includes the addition of aññatra adhimānā in the final rule.

Bhikkhu Pāṭimokkha, Ṭhānissaro Bhikkhu — https://www.dhammatalks.org/vinaya/bhikkhu-pati.html

Research note: English translation of the recitation clauses; do not reproduce lengthy copyrighted English text.

The Buddhist Monastic Code, Pārājika analysis — https://www.dhammatalks.org/vinaya/bmc/Section0010.html

Research note: Detailed secondary legal exegesis; distinguish from the canonical wording.

SuttaCentral Suttavibhaṅga, Bu Pj 3 — https://suttacentral.net/pli-tv-bu-vb-pj3/en/brahmali

Research note: Modern translation with narrative, definitions, permutations, and non-offense cases; confirm the canonical base text.

References accessed or cross-checked for this stage on 1 November 2026. The English summaries are original editorial prose. The short canonical Pāli incipits are supplied solely for passage identification.

APPENDIX AR — SAṄGHĀDISESA 1–4: PĀLI CONCORDANCE, OFFENSE CONDITIONS, AND SAFEGUARDING

Verification Bhikkhu Visuddhamma · 1 November 2026 · critical research supplement

Purpose and editorial status. This appendix compares the complete Pāṭimokkha formulations of the first four Saṅghādisesa training rules with two published Roman-script witnesses and the detailed treatment in the Suttavibhaṅga as analyzed in The Buddhist Monastic Code. The English renditions below are newly written educational translations. They are not certified recitation translations or final Vinaya judgments. Textual authenticity of the recitation clauses is checked at the witness level; the full legal force of individual conditions, exceptions, and commentarial variants remains subject to specialist sign-off.

AR.1 Canonical classification and methodological boundaries

The Theravāda bhikkhu Pāṭimokkha contains thirteen Saṅghādisesa rules. Their name denotes the role of the Saṅgha in the disciplinary process. The first nine are not dependent upon the three formal admonitions stipulated in the final four. Probation, penance, and rehabilitation require lawful communal procedures; describing an allegation is not the same as establishing an offense or conducting those procedures.

Four kinds of statement are kept distinct throughout this appendix: (C) the ancient recitation rule; (V) the canonical Vibhaṅga definitions and exceptions; (K) classical commentary or subcommentary; and (M) modern explanation or practical safeguarding recommendations. A statement classified as M must never be cited as though it were C.

Rule	Pāli title	Core subject	Verification focus
Sg 1	Sukkavisaṭṭhi	Deliberate emission of semen apart from dreaming	Intention + voluntary effort + result; no-offense cases
Sg 2	Kāyasaṃsagga	Lustful bodily contact with a woman	Object, perception, lustful intention, bodily action; active/passive contact
Sg 3	Duṭṭhullavācā	Sexually explicit or lewd speech to a woman	Words, intention, listener and understanding; other speech offenses
Sg 4	Attakāmapāricariyā	Promoting sexual service to oneself as meritorious	Solicitation, insinuation, intent and interpretative dispute

Editorial caution: The Pāṭimokkha formulations identify the training rule. They do not, by themselves, reproduce all the canonical adjudication material, such as non-offense clauses and related cases. The following matrices are therefore research aids, not a substitute for consultation of the full Vibhaṅga.

AR.2 Four complete Pāṭimokkha clauses: Pāli / English

Base transcription for the four clauses below: Ānandajoti Bhikkhu's edited Roman-script Buddha Jayanti Tripiṭaka (BJT), Saṅghādisesuddeso. The prior SuttaCentral-derived / E-Piṭaka readings are preserved in the variant apparatus (Appendix CB (editorial dossier)), but no independent full second-recension comparison is claimed. The English translations are original educational renderings, not legally certified translations.

Saṅghādisesa 1 — Sukkavisaṭṭhi

PĀLI Sañcetanikā sukkavisaṭṭhi, aññatra supinantā, saṅghādiseso.

ENGLISH Deliberately bringing about emission of semen, except during a dream, involves the Saṅgha in the prescribed disciplinary process.

Saṅghādisesa 2 — Kāyasaṃsagga

PĀLI Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṃ kāyasaṃsaggaṃ samāpajjeyya, hatthagāhaṃ vā veṇigāhaṃ vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ, saṅghādiseso.

ENGLISH If a bhikkhu, overtaken by desire and with an altered mind, engages in bodily contact with a woman—such as taking her hand, taking hold of her hair, or touching a bodily part—he incurs a Saṅghādisesa offense.

Saṅghādisesa 3 — Duṭṭhullavācā

PĀLI Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya, yathā taṃ yuvā yuvatiṃ methunūpasaṃhitāhi, saṅghādiseso.

ENGLISH If a bhikkhu, overtaken by lust and with an altered mind, addresses a woman with lewd words of the kind a young man might address to a young woman, referring to sexual intercourse, he incurs a Saṅghādisesa offense.

Saṅghādisesa 4 — Attakāmapāricariyā

PĀLI Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya: “etad-aggaṃ bhagini pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā” ti, methunūpasaṃhitena, saṅghādiseso.

ENGLISH If a bhikkhu, overcome by lust, praises a woman’s sexual service to himself as a superior offering to a virtuous celibate such as himself, with reference to sexual intercourse, he incurs a Saṅghādisesa offense.

AR.3 Saṅghādisesa 1 — Deliberate emission: intention, effort, result

Rule subject. The central textual expression sañcetanikā emphasizes volitional conduct. The exclusion aññatra supinantā concerns what occurs while dreaming. This is not a general rule criminalizing involuntary bodily functions, nor a basis for shaming illness, sleep-related events, or involuntary reactions.

Canonical analysis to verify. The full offense is explained by a combination of intention to cause an emission, an intentional physical effort directed to that end, and the resulting emission. When intention and effort occur but the result does not, the scholarly analysis reports a different offense category; precise classifications and exceptional cases must be checked directly against the Vibhaṅga. Voluntary action before falling asleep, effort while awakening, and passive or unwanted contact must not be conflated with an ordinary nocturnal emission.

Translation focus. Sañcetanikā is more specific than "something happened while desire arose." The English word "deliberately" must attach to the conduct being evaluated, not simply to the presence of sexual thoughts. Supinantā is best glossed as "while dreaming," rather than as a broad exemption whenever a bhikkhu happens to be in bed.

Interpretation register. The modern Vinaya analysis notes disagreement between parts of the Commentary and the Vibhaṅga in defining the relevant effort and intention. Any final handbook statement about borderline cases should quote the direct canonical case first and present the commentarial reading separately; the rule does not justify confident pronouncements based on a brief anecdote.

Contemporary illustration. A monk experiences an involuntary nocturnal emission and fears he has committed a Saṅghādisesa. A qualified mentor explains the distinction between voluntary waking conduct and events during sleep without demanding intimate details that are unnecessary for pastoral care. Where an allegation involves coercion or abuse, institutional safeguarding proceeds independently.

Review questions for legal qualification: Was the person awake? What, if any, action was deliberate? Was an emission intended, and was it caused by the action? Is the account first-hand, and is any alleged “consent” actually voluntary? Which canonical non-offense cases apply?

AR.4 Saṅghādisesa 2 — Bodily contact, lust and consent

Rule subject. Kāyasaṃsagga concerns bodily contact in the relevant circumstances and with lustful motivation. The Vibhaṅga differentiates contact initiated by the bhikkhu from contact initiated by another person. The required mental element cannot be presumed simply because contact occurred.

For active contact, the canonical analysis as presented in the secondary commentary focuses on the living human object, the bhikkhu’s perception of that person, lustful intention, and the bodily action. Passive contact requires separate attention to awareness, welcoming the contact, and participation; involuntary contact is not equivalent to deliberate touching.

Critical disagreement. Some commentarial arguments distinguish contact through clothing from direct bodily contact. The modern Buddhist Monastic Code questions whether that interpretation agrees with the Vibhaṅga’s ordinary understanding of touch. The editorial apparatus must not convert this disagreement into a categorical “no full offense through clothing” statement without qualification.

Practical boundary. No-lust rescue and emergency assistance should not be equated with sexual touching. The question of canonical disciplinary classification is distinct from the duty to give urgent assistance and the rights of a person who has reported inappropriate contact. Institutions should train staff to respond to allegations without coercing silence or treating a religious rule as a defense to civil liability.

Contemporary illustration. During a crowded charity event, two people brush against one another accidentally. In another case, a visitor reports deliberate unwanted touching by a monk. These cases cannot be given the same classification. In the second, safeguarding and any required legal reporting begin promptly while competent Vinaya reviewers separately examine the canonical conditions.

Review questions: Who initiated contact? Was it intended and physically voluntary? What did the bhikkhu believe about the person? Is there evidence of lustful purpose? Does the version of "contact" relied upon derive from the Vibhaṅga or a later interpretation?

AR.5 Saṅghādisesa 3 — Lewd speech and the listener's understanding

Rule subject. Duṭṭhullavācā is not an undifferentiated ban on all speech discussing sexuality. The canonical formulation concerns speech to a woman while dominated by lust and involving sexual allusions of the specified kind. The Vibhaṅga supplies detailed distinctions among direct statements, euphemisms, other insulting remarks, and speech for instruction.

The modern analytical summary identifies the person addressed, perception, lustful intention, specific verbal effort, and listener comprehension as important to a full offense under this rule. The precise outcome in cases involving ambiguity or lack of immediate comprehension is debated across examples and editions, and should be treated as an open textual issue pending clause-by-clause collation.

Educational exception. Instruction about anatomy, medical matters, or the Vinaya in a genuinely appropriate teaching context cannot simply be labeled this offense because the subject is sexual. A purported educational explanation used to harass or mock someone, however, must be investigated according to both the rule and institutional safeguarding standards.

Contemporary illustration. A teacher uses correct clinical language in a safeguarding course for monastic trainees. Another teacher sends

repeated sexualized direct messages to a student. The former is not comparable to the latter; the second calls for immediate safeguarding assessment. Whether the precise Saṅghādisesa elements are fulfilled remains a separate specialist determination.

Review questions: What are the original words and language? To whom were they said? What was the speaker's intention? Did the listener understand the sexual meaning at the time? Is the conduct better described by this rule, another rule, or an independent safeguarding policy?

AR.6 Saṅghādisesa 4 — Solicitation disguised as a spiritual offering

Rule subject. Attakāmapāricariyā addresses praising sexual service to the bhikkhu himself under the language of spiritual merit, virtue, or a superior offering. Its moral significance includes a misuse of religious authority to seek sexual gratification. It is analytically distinct from merely discussing the virtue of giving food, robes, shelter, and medicine.

Interpretation issue. Later commentarial explanations attempt to differentiate this rule from Saṅghādisesa 3 by a particular category of sexual intention. The modern Buddhist Monastic Code points to discrepancies between that scheme and canonical instances. The appendix therefore records the intent dispute without presenting the secondary resolution as an indisputable canonical clause.

The scholarly comparison further notes disagreement about whether direct statement of intercourse and immediate listener comprehension are always necessary. The final editor must map the Vibhaṅga cases and their derived offenses before making a definitive ruling for an indirect verbal or written suggestion.

Contemporary illustration. A teacher implies that intimacy with him would bring special merit or accelerate spiritual progress. The institution must protect participants, address abuse of power, and avoid equating a teacher's spiritual reputation with consent. A

separate Vinaya review may determine which rule applies, but safeguarding must not wait for it.

Review questions: Was sexual service requested or praised? Was a purported spiritual benefit claimed? Did the solicitation concern the teacher's own gratification? Was the communication direct, indirect, verbal, or written? What witness supports the claimed requirement of comprehension?

AR.7 Concise decision framework: source first, judgment last

Check	Required question	Record type
Exact rule	Which Pāṭimokkha wording, in which Pāli edition?	C
Core elements	Which object, awareness, intention, action, and result are necessary?	V
Exceptions	What non-offense clauses and Vinīta-vatthu cases modify the judgment?	V
Disagreement	Where do commentary and Vibhaṅga disagree?	K / V
Translation	Does the English rendering add ungrounded conditions?	Editorial
Protection	Are immediate safety and reporting requirements being fulfilled?	Modern policy
Decision	Who is competent to decide the Vinaya classification?	Community/ legal

AR.8 Community rehabilitation: summary, not a ceremonial formula

Saṅghādisesa is not a Pārājika defeat. The rule category involves communal processes of accountability and rehabilitation. Depending on concealment and applicable circumstances, traditional procedures

may involve parivāsa (probation), mānatta (penance), and abbhāna (rehabilitation). The modern Buddhist Monastic Code describes a six-night period of mānatta and a minimum of twenty bhikkhus for the rehabilitation act; these should be verified together with the precise Cullavagga texts and any prerequisite procedures before being used in practice.

An allegation should not be prematurely treated as a proven Saṅghādisesa. A community must not invent a shortened ritual, substitute a lay committee vote for canonical proceedings, or use public confession as humiliation. Where abuse is alleged, civil processes and protective action can proceed irrespective of the timing of any monastic disciplinary process.

AR.9 Responsible handling of allegations in a modern monastery

1. Protect the immediate welfare of everyone involved; handle emergencies and legal reporting obligations without delay.

2. Preserve exact wording and contemporaneous evidence rather than repeating rumors or publicizing intimate accounts.

3. Provide independent reporting routes, especially if an allegation concerns a senior teacher or monastery leader.

4. Record consent, coercion, age, and power imbalance as safeguarding facts; avoid treating a Vinaya conclusion as a civil-law conclusion.

5. Select a Pāli base edition, locate the full Vibhaṅga, and identify rule-specific canonical offense conditions and exceptions.

6. Ask experienced Vinaya reviewers to distinguish canonical text, commentarial interpretation, and local custom.

7. Preserve confidentiality consistent with reporting law and meaningful protection; do not obstruct investigations or retaliate.

8. If a Saṅgha determination is required, conduct only the properly authorized Vinaya procedure with the proper participants.

9. Document unresolved questions, differing views, and any independent review before changing a person's monastic standing.

AR.10 Four case studies for discussion

Case 1 — A distressing dream

A novice asks whether an involuntary bodily event during sleep requires confession of a Saṅghādisesa offense. The mentor explains the explicit dream exception and refers any unclear waking conduct, if relevant, to a qualified Vinaya teacher. The novice's privacy is preserved.

Case 2 — A complaint at a crowded gathering

A lay participant alleges deliberate unwanted touching; the monk claims incidental contact in a crowded hall. The community takes immediate protective steps and records statements without prejudging the canonical legal category.

Case 3 — A sexualized private message

A monastic sends suggestive messages to a recipient who reports harassment. Reviewers distinguish the factual speech and the listener's contemporaneous understanding from the broader safeguarding response.

Case 4 — Merit used to solicit intimacy

A spiritual leader suggests sexual intimacy would bring exceptional spiritual benefits. The institution recognizes possible abuse of authority and investigates under safeguarding requirements separately from the particular Vinaya classification.

AR.11 Ten comprehension questions

1. What does saṅghādisesa mean in relation to the role of the Saṅgha?

2. How do the first nine rules differ procedurally from the final four Saṅghādisesa rules?

3. Why is a nocturnal emission not automatically Saṅghādisesa 1?

4. Which elements require examination under Saṅghādisesa 2?

5. How should an accidental touch be distinguished from lustful bodily contact?

6. Why does listener comprehension matter in the analysis of Saṅghādisesa 3?

7. How can an appropriate medical or Vinaya lesson differ from lewd speech?

8. What is the particular religious-abuse concern in Saṅghādisesa 4?

9. What is the difference between the rule wording, the Vibhaṅga, and later commentary?

10. Why are safeguarding duties and communal Vinaya adjudication distinct?

AR.12 Five advanced research questions

1. Compare the Vibhaṅga and a classical commentary on the mental element of Saṅghādisesa 1. Identify each direct quotation before proposing a conclusion.

2. Examine the dispute over bodily contact through clothing under Saṅghādisesa 2. Which interpretative assumptions are being made?

3. Compare PTS, Burmese, and Thai presentations of the derived offenses under Saṅghādisesa 3, taking account of abbreviating ellipses.

4. Evaluate whether immediate comprehension is demonstrably canonical under Saṅghādisesa 4 or part of a later analytic system.

5. Draft a monastery procedure that meets modern safeguarding duties without improvising formal Vinaya communal acts.

APPENDIX AT — SAṄGHĀDISESA 5–9: PĀLI CLAUSES, BILINGUAL ANALYSIS, AND CONTEMPORARY CASES

Bhikkhu Visuddhamma · source-comparison working edition · 1 November 2026

AT.1 Scope, method and editorial limits

This appendix extends the preceding Saṅghādisesa 1–4 research dossiers to rules 5–9. The full Pāli recitation clauses below are transcribed and normalized from the historical SuttaCentral Pāṭimokkha witness, with independent subject-and-sequence comparison against a published translation and detailed discussion in The Buddhist Monastic Code (BMC I, Chapter 5). The English translations that follow are original educational renderings, not liturgical translations certified for communal recitation.

Method: (1) identify the Pāṭimokkha clause; (2) distinguish the wording of the rule from definitional material in the Bhikkhu Suttavibhaṅga; (3) separate commentary, modern reconstruction and the author’s practical recommendation; (4) record unresolved cases without issuing disciplinary judgments. An allegation is never itself proof of guilt. Contemporary safeguarding, applicable law and emergency protection must not be subordinated to an informal monastic classification.

Rule	Subject	Principal comparison
Sg 5	Sañcaritta — intermediary in personal relationships	Three-part go-between analysis, special exceptions
Sg 6	Kuṭikāra — personal hut with no sponsor	Dimension limit AND site review; technical dwelling scope
Sg 7	Vihārakāra — large sponsored dwelling	Site review; no size ceiling in this rule
Sg 8	Duṭṭhadosa — baseless accusation	Nature of groundlessness, animus, and intent
Sg 9	Aññabhāgiya — accusation based on another issue	Misleading pretext rather than wholly baseless case

AT.2 Saṅghādisesa 5 — Sañcaritta — acting as a go-between

Pāli Pāṭimokkha recitation clause — source-aligned draft

yo pana bhikkhu sañcarittaṃ samāpajjeyya, itthiyā vā purisamatiṃ, purisassa vā itthimatiṃ, jāyattane vā jārattane vā, antamaso taṅkhaṇikāya pi, saṅghādiseso.

Original English instructional translation

If a bhikkhu undertakes the role of a go-between, conveying a man’s intention to a woman or a woman’s intention to a man, whether concerning marriage or an extramarital relationship, even one lasting only a short time, this entails a Saṅghādisesa.

Canonical subject and scope

The rule targets the monastic’s assumption of a matchmaking or romantic liaison role, not every communication between lay people. A monk may provide general Dhamma instruction to a couple without acting as their marriage broker; the precise distinction must be determined from his actions, the parties’ request, and the content conveyed.

Suttavibhaṅga evidence and conditions

The Vibhaṅga describes a sequence: receiving a request to convey a proposal (paṭiggaṇhāti), approaching/inquiring with the other party (vīmaṃsati), and reporting back (paccāharati). In the rule analysis, all three form the paradigm of a completed Saṅghādisesa; lesser configurations receive lesser classifications. The legal result may vary where the parties are already married, separated, or divorced; never infer that a casual message is automatically the full offense.

Commentarial and scholarly distinctions

BMC explains that the commentary interprets the rule broadly enough to include arranging a date or a momentary sexual liaison. The Vibhaṅga includes non-offense contexts involving Community, shrine, or sick-person business: those may involve ordinary messages, not proposing a romantic union. Commentary and canonical scope must be identified separately.

Contemporary application — editorial recommendation

Digital introductions, private-message forwarding, dating platforms and family requests to “speak to a prospective spouse” can recreate the ancient go-between sequence. Document whether the monk accepted a matchmaking commission, contacted the prospective partner, and reported the response. A boundary policy should tell supporters that monks cannot act as matrimonial intermediaries.

Hypothetical case for seminar discussion

Two lay people ask a monk to approach a family about a marriage. He accepts, speaks to the proposed partner, and relays the reply. Compare the recorded acts to the three-part Vibhaṅga framework; do not treat their intention to marry as the monk’s spiritual permission.

Unresolved source-verification question

Review the exact distinction between reconciliation of estranged spouses and matchmaking for a dissolved marriage; cross-check the

Vibhanga's non-offense clauses for communication concerning illness.

Primary witnesses: Pāli Pāṭimokkha, Saṅghādisesa 5 (https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-pm.html); Bhikkhu Suttavibhaṅga and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 5 (https://www.dhammatalks.org/vinaya/bmc/Section0011.html).

AT.3 Saṅghādisesa 6 — Kuṭikāra — an unsponsored personal hut

Pāli Pāṭimokkha recitation clause — source-aligned draft

saññācikāya pana bhikkhunā kuṭiṃ kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā. tatridaṃ pamāṇaṃ: dīghaso dvādasa vidatthiyo sugatavidatthiyā tiriyaṃ sattantarā. bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ saparikkamanaṃ. sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññācikāya kuṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso.

Original English instructional translation

When a bhikkhu causes a hut to be built for himself from materials he solicits, without a sponsor, it should remain within the specified measurements: twelve Sugata spans long and seven spans across the interior. He must bring bhikkhus to designate a suitable site, free from disturbance and with adequate surrounding space. Building contrary to the stated site procedures or exceeding the permitted measurements entails a Saṅghādisesa.

Canonical subject and scope

Unlike Sg 7, the wording in Sg 6 expressly contains a dimension limit. It addresses the specified kind of self-directed, unsponsored hut construction and a formal site designation. The ancient span is a canonical unit; no universal centimeter conversion should be supplied without identifying a source and its metrological assumptions.

Suttavibhaṅga evidence and conditions

The Vibhaṅga's definition of kuṭi and of building/completing the structure is essential: the rule does not mechanically apply to every modern portable cabin, tent, or communal hall. Evidence must establish the kind of dwelling, beneficiary, source of materials, stage of work, site designation, and excess measurement. Distinguish independently owned personal huts from dwellings built for the Saṅgha.

Commentarial and scholarly distinctions

BMC reports interpretative discussion of plastered structures and different hut types. Some detailed building-material criteria are later commentarial analysis rather than explicit words in the Pāṭimokkha. Therefore do not declare a modern kuti "outside the rule" merely because its construction differs from ancient clay-plaster huts.

Contemporary application — editorial recommendation

For any proposed kuti, separate (a) canonical permission and the Saṅgha's site designation, (b) land title and planning permission under civil law, and (c) building safety and environmental review. Permission from a council is not a substitute for a valid monastic site designation; conversely, monastic approval does not replace legal construction permits.

Hypothetical case for seminar discussion

A bhikkhu asks numerous supporters for labor and materials, planning to keep the cabin as a personal dwelling. Before construction, document sponsorship status, dimensions, purpose, formal Community authorization, and whether the project is actually governed by Sg 6.

Unresolved source-verification question

Check original canonical distinctions between construction for oneself, for another monk, and as Saṅgha property; determine when "causing to be built" reaches completion for full-offense analysis.

Primary witnesses: Pāli Pāṭimokkha, Saṅghādisesa 6 (https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-pm.html); Bhikkhu Suttavibhaṅga and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 5 (https://www.dhammatalks.org/vinaya/bmc/Section0011.html).

AT.4 Saṅghādisesa 7 — Vihārakāra — a sponsored personal dwelling

Pāli Pāṭimokkha recitation clause — source-aligned draft

mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya. tehi bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ saparikkamanaṃ. sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

Original English instructional translation

When a bhikkhu has a large dwelling constructed for his own use with a sponsor, he should bring bhikkhus to designate its site. The designated place must be free from disturbances and allow adequate surrounding space. Building in an unsuitable place or without calling the bhikkhus for site designation entails a Saṅghādisesa.

Canonical subject and scope

This rule focuses on a sponsored dwelling destined for the bhikkhu's own use. It lacks the numerical size ceiling stated in Sg 6. Its important shared requirement is proper communal site designation, and modern builders should not misconstrue donor sponsorship as waiving all ecclesiastical safeguards.

Suttavibhaṅga evidence and conditions

The canonical definition of vihāra and the presence of a sponsor must be established; compare the case of donor-owned facilities, Saṅgha-owned communal dwellings, and structures intended for an individual monk. The terms sassāmikaṃ and attuddesaṃ deserve special

attention to avoid importing contemporary private-property concepts without explanation.

Commentarial and scholarly distinctions

BMC notes that “sponsor” (sāmika) can refer to one who underwrites costs, not necessarily the enduring titleholder. This is a reasoned interpretation supported by comparison with other Vinaya usages, not proof that all modern legal title structures map one-to-one onto ancient categories.

Contemporary application — editorial recommendation

A donor funds a large kuti through an independent foundation. The monastery should document intended ownership and use, donor obligations, community designation, conflicts of interest, accessibility, fire and ecological protection, and any required civil approvals. These governance procedures should supplement, not be represented as direct quotations from, the Vinaya.

Hypothetical case for seminar discussion

A foundation promises to fund a large cabin for the exclusive use of its founding monk. The abbot obtains local permits but never convenes the valid monastic procedure for the site. Why do legal compliance and monastic approval need separate scrutiny?

Unresolved source-verification question

Determine the precise status of mixed-funding structures and whether a donated cabin has become communal property before completion; consult canonical word definitions rather than post hoc assumptions.

Primary witnesses: Pāli Pāṭimokkha, Saṅghādisesa 7 (https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-pm.html); Bhikkhu Suttavibhaṅga and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 5 (https://www.dhammatalks.org/vinaya/bmc/Section0011.html).

AT.5 Saṅghādisesa 8 — Duṭṭhadosa — an unfounded Pārājika accusation

Pāli Pāṭimokkha recitation clause — source-aligned draft

yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhaṃseyya: “appeva nāma naṃ imamhā brahmacariyā cāveyyan”-ti. tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañ-ceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso.

Original English instructional translation

If a bhikkhu, acting from anger or dissatisfaction, accuses another bhikkhu of a Pārājika offense without grounds, hoping to drive him from the holy life, and the matter is shown to lack a basis and the accuser acknowledges his hostile motive, the offense entails a Saṅghādisesa.

Canonical subject and scope

This rule does not imply that every unproven allegation is malicious, or that every genuine report requires eyewitness certainty. Its central problem is the intentional, baseless attempt to discredit a monk through a defeat-level accusation. A disciplined investigation must distinguish observed fact, secondhand report, reasonable suspicion and assertion of certainty.

Suttavibhaṅga evidence and conditions

The Vibhaṅga differentiates seeing, hearing and suspicion, and discusses distortions in the evidence claimed. The severity of an offense accusation, the object accused, the motive and the form of accusation are materially relevant. The Pāṭimokkha clause cannot on its own decide a contested case.

Commentarial and scholarly distinctions

BMC records that the classical Commentary treats allegations made directly to an accused bhikkhu differently from behind-the-back

accusations and discussions of written communications. These historical distinctions require source labeling. They are not grounds to ignore mandatory safeguarding reports or contemporary child-protection law.

Contemporary application — editorial recommendation

A monastery should adopt a confidential, independent intake pathway for concerns, preserve original records, prohibit retaliation, and avoid public rumors. If the report concerns abuse, immediate safety assessment and applicable legal obligations proceed irrespective of whether a formal Saṅgha charge can yet be proven.

Hypothetical case for seminar discussion

A senior monk spreads an invented allegation of theft against a junior monk to gain influence over donors. The monastery must record what each person actually knows and protect potential witnesses, while competent monastic authorities consider the separate Vinaya question.

Unresolved source-verification question

Compare what counts as “groundless” (amūlaka), the accuser’s knowledge and intent, rules for asking leave before admonition, and commentarial limits on the mode of communication.

Primary witnesses: Pāli Pāṭimokkha, Saṅghādisesa 8 (https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-pm.html); Bhikkhu Suttavibhaṅga and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 5 (https://www.dhammatalks.org/vinaya/bmc/Section0011.html).

AT.6 Saṅghādisesa 9 — Aññabhāgiya — distortion of an unrelated incident

Pāli Pāṭimokkha recitation clause — source-aligned draft

yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhaṃseyya: “appeva nāma naṃ imamhā brahmacariyā cāveyyan”-ti. tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, aññabhāgiyañ-ceva taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno, bhikkhu ca dosaṃ patiṭṭhāti, saṅghādiseso.

Original English instructional translation

If a bhikkhu, acting from anger or dissatisfaction, takes a minor resemblance or pretext from a different matter and on that basis charges another bhikkhu with a Pārājika offense, hoping to drive him from the holy life, and the matter is found to have been taken from another context and the accuser admits his hostile motive, the offense entails a Saṅghādisesa.

Canonical subject and scope

Whereas Sg 8 addresses an unfounded Pārājika accusation, Sg 9 addresses the instrumental use of a detail from a different case as a misleading basis. The mere existence of a fact or photograph does not make the inference justified; an investigator must test whether the identity, act, time and circumstances genuinely support the allegation.

Suttavibhaṅga evidence and conditions

The origin narrative employs unrelated animals as a contrived analogy in accusing a named bhikkhu. The Vibhaṅga analyzes “matter belonging to another class” and “pretext” (lesamatta). The purpose is not to deny the right to report suspicious evidence, but to distinguish honest inquiry from a fabricated link between unrelated events.

Commentarial and scholarly distinctions

BMC identifies the pivotal difference between distorted evidence status (more directly discussed under Sg 8) and a misleading transfer of one fact into another case (Sg 9). Specific categories of resemblance supplied by the Vibhaṅga merit direct collation before any specialist judgment.

Contemporary application — editorial recommendation

In a digital context, screenshots, altered filenames and cropped images may be genuine files but presented under the wrong identity or setting. Keep source provenance, originals, timestamps, audit logs and a record of why each fact is relevant. Never impose a finding of guilt because an image or fragment resembles a prohibited act.

Hypothetical case for seminar discussion

A photograph of a different individual is cropped and labeled as a monk accused of sexual misconduct. Investigators establish what the image actually depicts before analyzing malicious intent and potential Sg 9 application; they also address the separate safety and defamation risks.

Unresolved source-verification question

Collate the canonical list of misleading similarities (name, physical features, robes, requisites, lodging and other categories) and decide which are direct canonical instances and which are later analogies.

Primary witnesses: Pāli Pāṭimokkha, Saṅghādisesa 9 (https://www.dhammatalks.net/suttacentral/sc2016/sc/pi/pi-tv-bu-pm.html); Bhikkhu Suttavibhaṅga and Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Chapter 5 (https://www.dhammatalks.org/vinaya/bmc/Section0011.html).

AT.7 Comparative matrix — how to avoid five frequent conflations

Rule	Key factor to establish	Do not assume
5	Was the bhikkhu genuinely a go-between? Which steps were completed?	That all conversation about marriage amounts to matchmaking.
6	Self-solicited, unsponsored hut; scope, site, and size	That any building over a modern metric area automatically violates it.
7	Sponsored dwelling for oneself and proper Saṅgha site designation	That sponsorship waives the site requirement or that Rule 6's size cap carries over.
8	Defeat-level accusation, groundlessness, ill intent and form	That a report not yet proven is therefore knowingly false.
9	An unrelated event used as a misleading pretext	That any resemblance between two incidents is proof.

AT.8 Five integrated monastery scenarios

Case 1 — Online matrimonial request

A lay follower asks a monk to manage an online introduction. The monk should avoid acting as an intermediary; a general Dhamma explanation about household ethics is distinct from carrying a proposal.

Case 2 — Sponsored meditation cabin

A benefactor pays for a kuti for one teacher. The monastery reviews who owns it, whether it is assigned as communal property, what Saṅgha procedures apply, and what public approvals are required.

Case 3 — Unfunded forest hut

A bhikkhu solicits hundreds of small gifts to build his personal shelter. Distinguish the Vinaya size/site questions from conservation and building-code obligations.

Case 4 — Anonymous allegation

An anonymous report raises a possible safeguarding issue. Protect persons immediately if needed; collect evidence before deciding whether any monk has made a knowingly baseless Pārājika charge.

Case 5 — Altered digital evidence

A photograph is taken out of context and presented as evidence of another monk's misconduct. Preserve originals and provenance; investigate without assuming guilt or dismissing real harm.

AT.9 Ten review questions

1. What role makes Saṅghādisesa 5 distinct from general family counseling?
2. Which three go-between acts are identified in the Vibhaṅga analysis?
3. Under which conditions does Saṅghādisesa 6 include a size limit?
4. Why cannot a fixed modern metric conversion be treated as self-evident?
5. What approval requirement remains under the sponsored-dwelling rule?
6. Why is civil building approval not identical to valid Saṅgha designation?
7. How is an intentionally unfounded Pārājika accusation distinguished from a good-faith report?
8. Which types of evidence may be misrepresented as firsthand knowledge?
9. What distinguishes a misleading pretext under Saṅghādisesa 9 from the case described in rule 8?

10. Why must safeguarding and formal Vinaya adjudication have separate but coordinated procedures?

AT.10 Five advanced research questions

1. Compare the Suttavibhaṅga definitions of sañcaritta with the commentary's expanded list of arranged relationships. Which terms are explicit in the canonical wording?

2. Identify the exact canonical definition of kuṭi, and test whether modern prefabricated, unplastered shelters match its components.

3. Examine sāmika and attuddesa in the dwelling rules alongside comparable language elsewhere in the Vinaya. Present alternative interpretations of ownership and sponsorship.

4. Compare the legal elements of amūlaka and aññabhāgiya under rules 8 and 9, quoting the relevant canonical definitions and separating commentator inference.

5. Design a monastery evidence-preservation and safeguarding policy that does not replace any formal Vinaya communal transaction with an informal decision.

APPENDIX AV — SAṄGHĀDISESA 10–13: SCHISM, PARTISANSHIP, ADMONITION AND CORRUPTING LAY SUPPORT

Pāli recitation clauses from the edited BJT Roman witness; independent second-recension comparison remains outstanding · Original instructional translations

AV.1 Editorial scope and necessary distinctions

This installment completes the thirteen individual Saṅghādisesa recitation-clause dossiers by addressing rules 10–13, the four rules traditionally described as yāvatatiyakā, becoming the full Saṅghādisesa offense only following the prescribed formal admonition sequence when the conduct persists. A private disagreement, criticism, sincere report of wrongdoing or resistance to an invalid command is not automatically equivalent to an offense under these rules. The precise words, conduct, conditions, formal procedures and exceptions must be determined from the relevant Suttavibhaṅga, not inferred from an English heading.

The Pāli below follows the edited BJT Roman-script witness. Capitalization and line breaks are editorial. The alternative paṭinissajjeyya is explicitly noted by the BJT editor for rule 10, but is not independently verified here. English renderings remain instructional and are not independently certified translations or operative ceremonial formulas.

Rule	Canonical issue	A critical distinction
10 · Saṅgha bheda	Promoting division in a united Saṅgha	An actual attempt to cause schism and persistence after lawful correction are not the same as legitimate debate.
11 · Bhedānuvattaka	One to three supporters of the schismatic	Rule addresses partisan endorsement of the specific schism, not all support for a controversial teacher.
12 · Dubbaca	Refusing legitimate admonition	Legitimate admonition (sahadhammena) must be differentiated from coercion, personal dislike or unlawful demands.
13 · Kuladūsaka	Misconduct compromising lay families	The canonical offense is contextual, with allegations, admonition, formal acts and fairness requiring review.

AV.2 Saṅghādisesa 10 — Saṅghabheda — pursuing division in a united Community

Pāli Pāṭimokkha recitation clause — BJT witness; see concordance in Appendix AW (editorial dossier)

yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya. so bhikkhu bhikkhūhi evam-assa vacanīyo: “mā āyasmā samaggassa saṅghassa bhedāya parakkami bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi. sametāyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī” ti. evañ-ca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya, iccetaṃ kusalaṃ. no ce paṭinissajeyya, saṅghādiseso.

Original English instructional translation

If a bhikkhu strives to split a Saṅgha that is united, or adopts and continues to champion a matter conducive to division, the bhikkhus should tell him not to pursue a breach or maintain such a divisive

matter, and to return to concord with the Saṅgha. A united community, harmonious, without contention and sharing one recitation, lives at ease. If he continues to maintain his position after this correction, he is to be formally admonished up to three times so that he abandons it. If he relinquishes the matter, that is well; otherwise, upon completion of the prescribed process, the offense is Saṅghādisesa.

Canonical subject and scope

The key elements are a united Community (samagga saṅgha), a divisive undertaking or matter, a persistent stance, and the requisite lawful admonition. Disagreement about teaching style, a complaint about misconduct, or a lawful call for accountability must not automatically be classified as a schismatic attempt. Consult the Vibhaṅga's definitions of schism, the scope of the 18 issues conducive to schism, and the competent Saṅgha before applying the rule.

Suttavibhaṅga and later interpretation — source distinction

The canonical recitation gives the rule and ending; the Vibhaṅga provides the legal analysis. The Buddhist Monastic Code discusses the private and formal rebuke sequence and the progression of offenses during the formal motion and proclamations. These procedural details must be cited as the later legal explanation rather than assumed from the brief Pāli Pāṭimokkha clause alone.

Hypothetical contemporary monastery case

During a disputed monastery election, one monk circulates a proposal that the duly constituted Uposatha assembly should be split into rival groups. Other monks also allege serious safeguarding failures. The first question is not who is "loyal"; it is whether the conditions for a Vinaya schism are met, and whether the safeguarding complaints should be separately investigated.

Evidence questions before any disciplinary judgment

Which saṅgha is legally relevant? Is it united within one valid boundary? What specific act or dispute is being promoted? Are the corrective steps valid? Which conduct is truly directed at schism rather than whistleblowing?

Reference presentations (editorial dependence not established): BJT Roman Pāṭimokkha (Ancient Buddhist Texts), Sg 10; SuttaCentral Roman Pāli Pāṭimokkha, Sg 10. Secondary analysis: The Buddhist Monastic Code, Volume I, chapter on Saṅghādisesa. A full Suttavibhaṅga case-by-case collation remains pending.

AV.3 Saṅghādisesa 11 — Bhedānuvattaka — partisan support of a schismatic

Pāli Pāṭimokkha recitation clause — BJT witness; see concordance in Appendix AW (editorial dossier)

tasseva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyuṃ: “mā āyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī ceso bhikkhu, vinayavādī ceso bhikkhu, amhākañ-ceso bhikkhu; chandañ-ca, ruciñ-ca ādāya voharati, jānāti no bhāsati, amhākam-petaṃ khamatī” ti. te bhikkhū bhikkhūhi evam-assu vacanīyā: “mā āyasmanto evaṃ avacuttha. na ceso bhikkhu dhammavādī, na ceso bhikkhu vinayavādī. mā āyasmantānam-pi saṅghabhedo ruccittha. sametāyasmantānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī” ti. evañ-ca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya. yāvatatiyañ-ce samanubhāsiyamānā taṃ paṭinissajeyyuṃ, iccetaṃ kusalaṃ. no ce paṭinissajeyyuṃ, saṅghādiseso.

Original English instructional translation

When one, two, or three bhikkhus follow and take a factional position with the same bhikkhu, saying that he should not be corrected because he speaks Dhamma and Vinaya in accord with their wishes, the other bhikkhus should explain that they must not endorse schism and should

seek concord with the Community. If these supporters persist after correction, they are to be formally admonished, up to the third time, to abandon that position. If they relinquish it, that is well; otherwise the rule entails Saṅghādisesa under the prescribed conditions.

Canonical subject and scope

The recitation specifically says one, two, or three supporters (eko vā dve vā tayo vā). A larger faction raises additional legal questions of jurisdiction and the ability of one Community to validly act; it does not mean the ethics of organized schism disappear. Distinguish the role of follower (anuvattaka) from merely hearing a teacher, discussing a view, or defending a monk against unsupported allegations.

Suttavibhaṅga and later interpretation — source distinction

The numerical limit and the injunction not to endorse schism are canonical. The precise mechanics of valid transactions, collective unanimity, and whether a fourth supporter makes a contemplated proceeding invalid are discussed in the Khandhaka and commentary-related procedural analysis; mark those sources separately.

Hypothetical contemporary monastery case

Three junior monks post online that no one may question their teacher and that anyone investigating financial irregularities is “against the Dhamma.” The investigation must remain independent; applying Sg 11 requires evidence that they support a specifically schismatic initiative and persist after competent admonition.

Evidence questions before any disciplinary judgment

Identify the instigating bhikkhu and the proposed schism; document the statements of each alleged supporter independently. Did they understand what they endorsed? Was the formal admonition conducted correctly?

Reference presentations (editorial dependence not established): BJT Roman Pāṭimokkha (Ancient Buddhist Texts), Sg 11; SuttaCentral

Roman Pāli Pāṭimokkha, Sg 11. Secondary analysis: The Buddhist Monastic Code, Volume I, chapter on Saṅghādisesa. A full Suttavibhaṅga case-by-case collation remains pending.

AV.4 Saṅghādisesa 12 — Dubbaca — making oneself impossible to admonish

Pāli Pāṭimokkha recitation clause — BJT witness; see concordance in Appendix AW (editorial dossier)

bhikkhu paneva dubbacajātiko hoti. uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti: “mā maṃ āyasmanto kiñci avacuttha, kalyāṇaṃ vā pāpakaṃ vā. aham-pāyasmante na kiñci vakkhāmi, kalyāṇaṃ vā pāpakaṃ vā. viramathāyasmanto mama vacanāyā” ti. so bhikkhu bhikkhūhi evam-assa vacanīyo: “mā āyasmā attānaṃ avacanīyaṃ akāsi. vacanīyam-evāyasmā attānaṃ karotu. āyasmā pi bhikkhū vadetu sahadhammena, bhikkhū pi āyasmantaṃ vakkhanti sahadhammena. evaṃ saṃvaddhā hi tassa bhagavato parisā, yadidaṃ aññam-aññavacanena aññam-aññavuṭṭhāpanenā” ti. evañ-ca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya iccetaṃ kusalaṃ. no ce paṭinissajeyya, saṅghādiseso.

Original English instructional translation

When a bhikkhu, being rightly reminded by other bhikkhus concerning the training rules recited in the Pāṭimokkha, makes himself unwilling to be corrected—telling the others to say nothing to him, whether good or bad, and promising not to correct them in return—the bhikkhus should exhort him to become approachable and to exchange legitimate correction. For the Blessed One’s community grows through mutual admonition and helping one another to recover from faults. If he persists, he is to be formally admonished up to three times to abandon that refusal. If he does not relinquish it after the prescribed procedure, the offense is Saṅghādisesa.

Canonical subject and scope

The phrase sahadhammikaṃ vuccamāno limits the setting to legitimate correction concerning the discipline. This rule is not authorization for humiliating a novice, demanding obedience to personal preferences, or retaliating against a report of abuse. Both the correction and the resistance to it require careful evidence.

Suttavibhaṅga and later interpretation — source distinction

The Vibhaṅga describes informal and formal phases of admonition and recognized non-offense conditions. The brief recitation text does not itself establish that a single angry reply is a full Saṅghādisesa; one must check the valid threefold procedure and the persistence of the resistant position.

Hypothetical contemporary monastery case

A community administrator refuses all discussion of a documented breach of alms-handling policy, but the complainant is a lay volunteer rather than a bhikkhu. Separate the civil and safeguarding issues from the exact parties and valid admonition stages required by Sg 12; never require silence while the Vinaya process is pending.

Evidence questions before any disciplinary judgment

Was the original correction tied to a recited training rule? Was it offered sahadhammena? Were formal steps valid? Is the monk refusing proper correction or merely disputing an invalid demand?

Reference presentations (editorial dependence not established): BJT Roman Pāṭimokkha (Ancient Buddhist Texts), Sg 12; SuttaCentral Roman Pāli Pāṭimokkha, Sg 12. Secondary analysis: The Buddhist Monastic Code, Volume I, chapter on Saṅghādisesa. A full Suttavibhaṅga case-by-case collation remains pending.

AV.5 Saṅghādisesa 13 — Kuladūsaka — misconduct that corrupts relationships with lay families

Pāli Pāṭimokkha recitation clause — BJT witness; see concordance in Appendix AW (editorial dossier)

bhikkhu paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro. tassa kho pāpakā samācārā dissanti ceva suyyanti ca. kulāni ca tena duṭṭhāni dissanti ceva suyyanti ca. so bhikkhu bhikkhūhi evam-assa vacanīyo: “āyasmā kho kuladūsako pāpasamācāro. āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca. kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca. pakkamatāyasmā imamhā āvāsā. alan-te idha vāsenā” ti. evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya: “chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū. tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājentī” ti. so bhikkhu bhikkhūhi evam-assa vacanīyo: “mā āyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino. āyasmā kho kuladūsako pāpasamācāro. āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca. kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca. pakkamatāyasmā imamhā āvāsā. alan-te idha vāsenā” ti. evañ-ca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya, iccetaṃ kusalaṃ. no ce paṭinissajeyya, saṅghādiseso.

Original English instructional translation

If a bhikkhu staying in dependence on a village or town conducts himself badly and corrupts relationships with lay households, with his misconduct and its consequences being seen and heard about, the bhikkhus should tell him to leave that dwelling. If he responds by accusing the bhikkhus of favoring some persons and discriminating against others out of desire, hatred, delusion or fear, they should answer that they are not acting through those biases and repeat the

correction. If he persists in his stance, the prescribed formal admonition up to three times follows; refusal to relinquish after the valid process entails Saṅghādisesa.

Canonical subject and scope

Kuladūsaka is not a blanket claim that friendly lay engagement is wrong. The Vibhaṅga origin narrative concerns ingratiating conduct that damages trust and skews support away from earnest monastics. The precise legal elements also involve the misconduct, the Community response, accusations of bias, and persistence in the prohibited position. The expression “leave this dwelling” must not be turned into an informal personal eviction order.

Suttavibhaṅga and later interpretation — source distinction

The Pāṭimokkha text names the four biases (chanda, dosa, moha, bhaya). A monastery must not use this rule to conceal misconduct by its own leaders. Likewise, a lay donor’s withdrawal of support does not by itself establish culpable corruption of families. A qualified reviewer should examine the Vibhaṅga cases and formal banishment/rehabilitation procedures.

Hypothetical contemporary monastery case

A popular monk distributes special favors to donors who finance his private travel, then pressures families to stop supporting the communal food program. A fair inquiry must examine the conduct and its effects, financial records and possible coercion, while separately checking whether the formal legal elements of Sg 13 and valid Saṅgha actions are satisfied.

Evidence questions before any disciplinary judgment

What objective evidence demonstrates kuladūsaka conduct? What lay-family harm is documented? Was the Community impartial? Was the monk offered the lawful formal process, and what remedies are appropriate independently of Vinaya classification?

Reference presentations (editorial dependence not established): BJT Roman Pāṭimokkha (Ancient Buddhist Texts), Sg 13; SuttaCentral Roman Pāli Pāṭimokkha, Sg 13. Secondary analysis: The Buddhist Monastic Code, Volume I, chapter on Saṅghādisesa. A full Suttavibhaṅga case-by-case collation remains pending.

AV.6 The admonition sequence: what the recitation does and does not establish

All four rules explicitly include yāvatatiyaṃ samanubhāsitabbo / samanubhāsitabbā, indicating an admonition procedure carried through to the third occasion if necessary. The short verse or recitation clause should not be detached from the canonical explanations of who is empowered to act, what preliminary warning is required, what the motion and proclamations say, what counts as persistence, and what constitutes relinquishing the prohibited position.

Stage	Purpose	Status of the statement
Fact-finding	Identify the actual conduct and parties; preserve relevant testimony	Editorial safeguarding and evidence procedure; not itself a Vinaya transaction.
Informal correction	Invite relinquishment of prohibited stance	Discussed in the canonical analysis; not automatically the formal concluding rebuke.
Lawful Saṅgha act	Motion and proclamations by a competent assembly	Requires independent verification of boundaries, quorum, wording and valid participation.
Persistence or relinquishment	Establish the response to lawful admonition	The full offense requires the pertinent formal conditions, not merely disagreement.
Later rehabilitation	Where a Saṅghādisesa has been established, apply relevant communal processes	Separate legal subject; do not turn a teaching summary into an executable liturgical formula.

AV.7 Four urgent modern safeguards that must not be confused with Vinaya findings

Safeguarding

Abuse, coercion, threats or immediate danger should be handled promptly under applicable law and organizational protection procedures, even where the Vinaya classification is unresolved.

Evidence integrity

Maintain dated records, original communications and witness accounts without editing or publicizing allegations before appropriate review.

Procedural neutrality

Use informed, independent reviewers. Dissent, protected reporting and good-faith concern are not to be rebranded as schism or intractability.

Review and right of response

Tell involved persons the actual allegations where safe and lawful, consider contrary evidence, and keep civil, pastoral, administrative and Vinaya outcomes separate.

AV.8 Ten review questions

1. What separates a serious disagreement from Saṅghādisesa 10 as described in the Pāṭimokkha?

2. How does the phrase samaggassa saṅghassa limit the situation addressed by rule 10?

3. Why does rule 11 mention one, two, or three supporters?

4. How should followers of a teacher distinguish critical inquiry from factional partisanship?

5. What does sahadhammikaṃ vuccamāno contribute to the legal setting of rule 12?

6. Why is one angry response not sufficient to establish a completed rule 12 offense?

7. What are the principal elements of kuladūsaka in rule 13?

8. Name the four biases invoked in the dispute described by rule 13.

9. Why must a valid formal Saṅgha admonition be verified independently of the recited rule clause?

10. How should immediate safeguarding action relate to, but remain distinct from, Vinaya adjudication?

AV.9 Five advanced seminar research questions

1. Compare the two Pāli witnesses for each clause, and prepare a tabular apparatus that records substantive variants versus editorial spelling or sandhi differences.

2. Identify the Vibhaṅga definitions of saṅghabheda and the relationship of its legal elements to 18 issues capable of producing schism; do not conflate different Vinaya contexts.

3. Reconstruct the formal motion and three proclamations from a named critical edition, and verify jurisdiction, quorum and possible invalidity; do not use an unreviewed model as an actual kammavācā.

4. Compare the canonical origin story of kuladūsaka with later commentarial descriptions of ingratiating conduct, noting where interpretation exceeds the explicit wording.

5. Design an ethical monastery grievance policy that preserves reporting, due process, confidentiality and a non-retaliation framework alongside valid Dhamma-Vinaya review.

APPENDIX AX — SUTTAVIBHAṄGA CONCORDANCE: SAṄGHĀDISESA 10–13

Source-level analysis of the four admonition-dependent rules · Editorial study, not a kammavācā or disciplinary adjudication

AX.1 Research status and the four-rule distinction

This appendix tests the earlier recitation-clause summaries against the Bhikkhu Suttavibhaṅga's origin narratives, definitions, formal admonition patterns, gradations of offense, permutation tables, and non-offense provisions. It is a critical concordance using available published translations and the recitation witnesses already in the manuscript. It does NOT constitute an independent word-by-word collation of a Pāli critical edition, nor does it authorize a modern Saṅgha to conduct disciplinary business without qualified Vinaya counsel.

Rule	Prohibited persistence	Distinct preliminary setting
Sg 10	Persisting in a schismatic initiative after proper correction.	A united Saṅgha, an undertaking conducive to schism, and a monk who refuses to relinquish it.
Sg 11	Persisting in support of the schismatic after proper correction.	One, two, or three followers; an identified Sg 10 instigator; consent to the divisive undertaking.
Sg 12	Persisting in refusing legitimate admonition.	Advice about recited training rules is given in accordance with Dhamma-Vinaya; resistance continues.
Sg 13	Persisting in denouncing a disciplinary banishment as biased.	Corruption of families and misconduct, a banishment action, and a subsequent accusation of bias.

For all four rules, the completed Saṅghādisesa does not arise from mere disagreement or an uncompleted admonition. The Vibhaṅga describes escalating correction and a Community transaction of one motion and three proclamations. The precise competence, legal standing, boundary, assembly and validity conditions must be separately examined; the outline below is analytical, not a ceremonial script.

Witnesses: Brahmali, Bhikkhu Suttavibhaṅga, Bu Ss 10–13 (SuttaCentral, stable text IDs: pli-tv-bu-vb-ss10 to ss13); Ṭhānissaro, Buddhist Monastic Code I, Chapter Five, Saṅghādisesa (https://www.dhammatalks.org/vinaya/bmc/Section0011.html). URLs listed in Appendix AZ (editorial dossier).

AX.2 Saṅghādisesa 10 — Saṅghabheda: Pursuing a schism in a united Saṅgha

Canonical Pāli anchor (short excerpt; not a complete kammavācā): samaggassa saṅghassa bhedāya parakkameyya

Legal subject and limits

The substantive concern is an attempt to divide a Saṅgha that is currently united, or stubborn adoption of a matter conducive to division. The legal sense of “schism” is narrower than every debate over doctrine, management, or a teacher’s behavior. An evidence-based complaint, reform petition, or request for protection must not be classified as schism merely because it produces discomfort.

Origin and Vibhaṅga narrative

The canonical setting is the conflict associated with Devadatta. The Vibhaṅga identifies the object of correction as the continuing schismatic undertaking. For publication, distinguish the origin story and its moral framing from the later definition of the chargeable conduct.

Evidence and jurisdiction checklist

Identify the relevant, legally constituted Saṅgha; whether it was united; the specific activity or doctrine alleged to be conducive to schism; who knew and did what; and whether the target actually continued after correction. Record whether a separate recitation or formal communal split occurred, but do not substitute such a later event for the rule's precise wording.

Formal process and distinctive details

The Vibhaṅga presents a sequence: private correction, correction in the assembly, and then a formal rebuke. The first two phases are not simply alternative spellings of the final Saṅgha transaction. In the published commentary, the sequence may entail preliminary lesser offenses; the Saṅghādisesa is completed only if refusal persists through the prescribed final proclamation.

Canonical non-offense and uncertainty analysis

The available Vibhaṅga translation lists cases such as not having been formally pressed, stopping, impaired mental capacity, intense pain and the first offender. The English phrase "first offender" translates a traditional first-case exemption and must not be generalized to all later first-time transgressions.

Hypothetical modern application

Illustrative case: a bhikkhu proposes a separate Pāṭimokkha assembly within the same legal boundary over a disputed teacher. The evidence would need to distinguish a deliberately divisive course from a lawful response to alleged misconduct or from a community that was already divided by valid affiliation boundaries.

Outstanding verification

Verify the exact Pāli definitions of "united," "schism" and the 18 grounds of dispute; establish whether the relevant members could

lawfully transact together; compare the non-offense enumeration across Pāli editions.

Primary: Bhikkhu Suttavibhaṅga, Bu Ss 10, SuttaCentral, Bhikkhu Brahmali translation: https://suttacentral.net/pli-tv-bu-vb-ss10/en/brahmali . Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Saṅghādisesa, https://www.dhammatalks.org/vinaya/bmc/Section0011.html .

AX.3 Saṅghādisesa 11 — Bhedānuvattaka: Supporting a schismatic initiative

Canonical Pāli anchor (short excerpt; not a complete kammavācā): eko vā dve vā tayo vā

Legal subject and limits

This rule addresses a small number of monastic supporters who maintain the position of a bhikkhu already attempting division under Sg 10. It does not penalize simply defending an accused monk, questioning a decision, or asking for an impartial investigation.

Origin and Vibhaṅga narrative

The origin story names companions who defended Devadatta’s divisive conduct. The defining relationship is not mere social loyalty; it is deliberate endorsement of the divisive undertaking and resistance to lawful correction.

Evidence and jurisdiction checklist

Document the alleged lead instigator, each alleged supporter, the actual statements or acts of support, and the exact count of supporters. Verify their individual understanding and continued position. A group of four or more changes questions about one community taking action against another, and cannot simply be processed as one convenient group.

Formal process and distinctive details

The Vibhaṅga explicitly allows two or three supporters to be subjected to the formal pressing together, but not more than three. The number is legal, not decorative. A motion and three announcements are described, and persistence at the end of the third is the decisive point for the completed offense.

Canonical non-offense and uncertainty analysis

Published analysis lists no completed offense if they have not been pressed or if they relinquish their stance, along with specified incapacity and first-case exemptions. For an invalid formal act, the Vibhaṅga permutation does not simply treat it as a completed Saṅghādisesa.

Hypothetical modern application

Illustrative case: two monks circulate a manifesto supporting a division of the Uposatha assembly. One later repudiates the plan after instruction; another continues. Their responsibilities and legal outcomes must be assessed separately; a shared online message is not sufficient evidence for a completed Saṅghādisesa.

Outstanding verification

Check the Pāli distinction between anuvattakā and vaggavādakā; validate the two-or-three joint procedure in the canonical passage; distinguish legitimate dissent and protected reporting from active support for schism.

Primary: Bhikkhu Suttavibhaṅga, Bu Ss 11, SuttaCentral, Bhikkhu Brahmali translation: https://suttacentral.net/pli-tv-bu-vb-ss11/en/brahmali . Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Saṅghādisesa, https://www.dhammatalks.org/vinaya/bmc/Section0011.html .

AX.4 Saṅghādisesa 12 — Dubbaca: Making oneself impossible to admonish

Canonical Pāli anchor (short excerpt; not a complete kammavācā): sahadhammikaṃ vuccamāno

Legal subject and limits

The issue is a bhikkhu's continued refusal to accept correction properly grounded in training rules included in the recitation. "Legitimate correction" is a restriction on the rule, not permission for superiors to issue arbitrary demands or suppress questions.

Origin and Vibhaṅga narrative

The origin narrative concerns Channa's rejection of correction. The Vibhaṅga defines the advice in relation to the Buddha's promulgated training rules. Examine the specific attempted admonition before considering the monk's response.

Evidence and jurisdiction checklist

Preserve the training rule said to be violated, the exact words of the correction, qualifications and motives of the speaker, the monk's replies, witnesses, private reconciliation attempts, and documentation of any formal proceedings.

Formal process and distinctive details

The Vibhaṅga prescribes individual and communal correction before the formal transaction. The wording about "mutual admonition and rehabilitation" is central to the pedagogical purpose. A single angry sentence should not be treated as a completed Sg 12.

Canonical non-offense and uncertainty analysis

The Brahmali translation enumerates no offense if he has not been pressed, if he stops, if he is insane, or if he is the first offender. The precise list differs in wording from other rules; do not copy the list for Sg 10 or 11 without checking the text.

Hypothetical modern application

Illustrative case: a monk objects to a monastery administrator's policy on electronic devices. Such disagreement alone is not Sg 12. By contrast, repeated rejection of competent correction concerning a recognized Pāṭimokkha rule may raise the question if the canonical procedural requirements are met.

Outstanding verification

Verify Pāli padabhājaniya for sahadhammikaṃ, its scope relative to Pāṭimokkha training rules, the adjudicator's competence, and the formal standing of the meeting.

Primary: Bhikkhu Suttavibhaṅga, Bu Ss 12, SuttaCentral, Bhikkhu Brahmali translation: https://suttacentral.net/pli-tv-bu-vb-ss12/en/brahmali . Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Saṅghādisesa, https://www.dhammatalks.org/vinaya/bmc/Section0011.html .

AX.5 Saṅghādisesa 13 — Kuladūsaka: Corrupting lay families and persisting in a biased-banishment charge

Canonical Pāli anchor (short excerpt; not a complete kammavācā): chandāgāmino dosāgāmino mohāgāmino bhayāgāmino

Legal subject and limits

The canonical origin describes habitual misconduct that corrupts relations with lay families. The completed admonition-dependent Saṅghādisesa is specifically tied to persistent accusations that a banishment is biased after the applicable correction. Mere unpopularity with donors or one good-faith complaint is not enough.

Origin and Vibhaṅga narrative

At Kīṭāgiri, followers of Assaji and Punabbasu practiced ingratiating and improper activities; lay trust and support for other bhikkhus

deteriorated. A Community banishment was performed, followed by attacks on the banishing bhikkhus. The narrative, banishment, and subsequent conduct are separate stages.

Evidence and jurisdiction checklist

Examine whether the alleged family-corrupting practices were evidenced, whether the banishment was a valid Community act, exactly what was later said about partiality, and whether the monk persisted after the mandated admonitions. Also investigate whether allegations of bias have independently credible support.

Formal process and distinctive details

The Suttavibhaṅga contains a distinct banishment transaction in the origin account and a separate formal pressing transaction for a monk who continues to denounce the banishment as biased. Conflating those acts could produce a false disciplinary conclusion. This is a high-priority editorial correction to the brief summaries elsewhere in this book.

Canonical non-offense and uncertainty analysis

The published Vibhaṅga states no offense if he is not admonished, if he stops, if he is insane, or if he is the first offender. The validity of the underlying act also matters, with invalid-procedure permutations treated separately.

Hypothetical modern application

Illustrative case: a bhikkhu diverts donors to privately selected supporters and is banished after a properly documented inquiry. He claims the Community acted from favoritism and continues after formal correction. The Vinaya question remains distinct from any genuine financial wrongdoing or irregularities in the banishment itself.

Outstanding verification

Verify kuladūsaka examples against the padabhājaniya and Kīṭāgiri account; independently confirm the authority, boundary and

procedural validity of the banishment; make no presumption that a claimed conflict of interest is false merely because it challenges monastic leaders.

Primary: Bhikkhu Suttavibhaṅga, Bu Ss 13, SuttaCentral, Bhikkhu Brahmali translation: https://suttacentral.net/pli-tv-bu-vb-ss13/en/brahmali . Secondary: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, Saṅghādisesa, https://www.dhammatalks.org/vinaya/bmc/Section0011.html .

AX.6 Six-part concordance for each legal rule

Field	Canonical content requiring independent check	Editorial disposition
Recitation clause	Rule subject, warning, persistence and ending	Present in Stage XXVI; confirm full Pāli against chosen edition
Origin story	Named persons, facts and procedural context	English-source comparison undertaken in Stage XXVII
Padabhājaniya	Word definitions defining the conduct	Partial in Stage XXVII; full Pāli line collation still needed
Procedure	Private correction; correction in Saṅgha; motion and proclamations	Structural comparison undertaken; kammavācā not approved
Offense gradation	Preliminary dukkaṭa, thullaccaya and completed Saṅghādisesa	Compared in published translations; specialized ruling pending
Anāpatti / permutations	Non-offense clauses and valid/invalid transaction cases	Comparative summary added; exact Pāli still pending

AX.7 Translation and legal-review protocol

For each rule, a Pāli editor should first transcribe the complete canonical clause and its explanatory passages without using an English translation as a substitute. A second reader should verify the orthography and identify significant textual variants. The English translators must then work independently from the Pāli, compare results, and flag any interpretive expansion. A Vinaya specialist should review the identification of conduct, the conditions of the offense, and the exceptions separately from the quality of the translation.

No single study source is enough to authenticate a real Saṅgha transaction. For the four rules examined here, the decisive questions extend beyond the printed recitation to the legal status of the

Community and the sequence of lawful communal actions. In publication, mark direct Pāli evidence, translation, commentary, and editorial recommendation in distinct typographic styles. Leave unresolved questions open rather than rewriting them as settled tradition.

APPENDIX AY — FORMAL ADMONITION: LEGAL VALIDITY AND SAFEGUARDING MATRIX

Analytical training notes only; never use this appendix as a template for performing Saṅghakamma

AY.1 Three distinct stages of correction

Stage	General sequence	Why it matters
I — Individual correction	Qualified bhikkhus address the issue and call for relinquishment, ordinarily up to three times.	A first disagreement is not identical to a completed offense; motives and facts must be checked.
II — In the assembly	The matter is raised before the Community and correction is repeated if necessary.	The record, affiliation, witnesses and right of response must be independently checked.
III — Formal pressing	A lawful motion followed by three proclamations concerns the specific continued conduct.	Published analyses place completion at persistence through the final proclamation of a valid act.

This table is an explanatory abstraction from the rule analyses, not a procedural instruction. Some aspects of the preliminary procedure or lesser-offense gradation vary by rule and by commentary. Before any actual ceremony, a competent Vinaya specialist must examine the relevant kammavācā, valid sīmā, qualified quorum, presence or legally recognized consent, affiliation, motion, proclamations and grounds for possible invalidity.

AY.2 Progression of offenses reported in the Vibhaṅga

Point in the formal proceeding	Reported offense level if refusal persists	Caveat
Completion of motion	Dukkaṭa (wrongdoing).	Does not itself complete the Saṅghādisesa.
First proclamation	Thullaccaya (grave offense).	Separate preliminary stage.
Second proclamation	Thullaccaya (grave offense).	Separate preliminary stage.
Completion of third proclamation	Saṅghādisesa, provided the act and conditions are valid.	Earlier preliminary offenses are described as subsumed when full offense is incurred.

Brahmali, Bu Ss 10–13, SuttaCentral; Ṭhānissaro Bhikkhu, BMC I, Saṅghādisesa 10–13. This table paraphrases the published offense gradation; verify terminology and legal validity against the Pāli before authoritative use.

AY.3 Critical conditions for validity

Scope of the Saṅgha.

Confirm the community whose unity, affiliation and legal competence are relevant; geographical proximity alone does not establish jurisdiction.

Valid boundary and quorum.

Confirm the applicable sīmā and requisite eligible participants for the specific act; a list of monks attending a meeting is not proof of a valid transaction.

Actual issue and proof.

Provide the specific conduct and evidence. Avoid substituting a generalized label such as “disruptive,” “uncooperative,” or “unpopular.”

Opportunity to desist.

Record the correct admonition and whether the person stopped before the transaction was completed.

Valid versus invalid transaction.

The Vibhaṅga permutation analysis explicitly distinguishes legitimate and illegitimate legal acts; claimed final offenses must not be inferred from an invalid process.

Civil protection and safeguarding.

Urgent abuse, threats and property issues require appropriate external/legal responses regardless of whether the canonical Vinaya classification is established.

AY.4 Three case reviews — evidence without retaliation

Case 1: An abuse disclosure becomes a schism accusation

A bhikkhu reports credible abuse to appropriate authorities; leadership labels the report “schism” because it damages reputation. The report should be safeguarded and investigated independently. Sg 10 cannot be assumed without legal grounds and the full canonical elements.

Case 2: A teacher’s supporters threaten dissenters

Three supporters publicly back a teacher’s proposal to create a separate Uposatha within one boundary. Record each person’s statements, affiliation and conduct individually. Sg 11’s one-to-three threshold is specific; formal proceedings require independent validity checks.

Case 3: A monk alleges selective banishment

After a validly constituted banishment is reported, a monk alleges bias and provides documentary evidence. A proper inquiry into that evidence is distinct from any formal Sg 13 analysis. False accusations and true evidence must not be presumed interchangeable.

AY.5 English legal vocabulary

Pāli	English (working)
samagga saṅgha	united monastic Community
saṅghabheda	schism within the Community
sahadhammikaṃ	in accordance with Dhamma-Vinaya / legitimate
samanubhāsanā	formal pressing / admonition
ñatticatutthakamma	act with one motion and three proclamations
dukkaṭa / thullaccaya	wrongdoing / grave offense
kuladūsaka	one who corrupts relations with lay families
pabbājanīya-kamma	banishment transaction

Translation note: English renderings above are study glosses; they have not been independently certified as conventional ceremonial terms in every Theravāda community.

AY.6 Why legal terminology cannot be translated mechanically

A rule-based term such as saṅghabheda names a specific legally meaningful disturbance in the monastic Community. Rendering it simply as “disagreement” would erase necessary conditions; rendering any disagreement as “schism” would exaggerate them. Similarly, the verb expressing formal pressing or admonition refers to a structured canonical process, not just ordinary advice. A bilingual manual must retain the Pāli term in the margin when a translation risks losing its disciplinary implications.

The term thullaccaya marks a serious preliminary offense in particular Vinaya settings. It should not be treated as a synonym for the four pārājika offenses, nor should the stages of a transaction be collapsed into a single “three warnings” slogan. The exact moment at which a completed Saṅghādisesa is established matters for the community’s subsequent responsibilities and for the protection of the bhikkhu who is accused.

English editorial practice should distinguish “can gián,” ordinary pastoral advice, from a formal Saṅgha transaction requiring a recognized motion and proclamations. The present glosses are pedagogical, not operative translations for recitation. A printed ceremonial text requires separate verification of Pāli, pronunciation, translations, assembly competence and any regional traditional usages.

AY.7 Special editorial warning on translating Saṅghādisesa 13

The broad heading “corrupting families” identifies the disciplinary subject and the origin of the rule. In the final portion of the case, however, the Vibhaṅga specifies a further procedural situation: a banishment decision has been made and the concerned bhikkhu persists in accusing the Community of partiality through desire, hostility, confusion or fear. The canonical requirement must not be rewritten as “an unfriendly relationship with supporters” or as an automatic punishment for criticizing senior monks. The factual grounds for the original banishment, the validity of that act and the accuracy of any allegation of bias remain separate inquiries.

APPENDIX BA — SOURCE-CRITICAL REVIEW: SAṄGHĀDISESA 10–13

1 November 2026 · Editorial comparison, NOT a certified Pāli critical edition or ritual manual

BA.1 Scope, evidence and epistemic limits

This appendix extends Appendices AV–AZ through a three-way comparison of (a) the canonical Bhikkhu Suttavibhaṅga as represented in I. B. Horner's English translation, (b) Bhikkhu Brahmali's translation of the four rule analyses, and (c) Ṭhānissaro Bhikkhu's synthetic discussion in The Buddhist Monastic Code. The texts do not all perform the same function: the first two translate the canonical narrative and definition material, whereas the third makes explicit interpretive choices and cites commentarial traditions. Agreement between English translators is not an independent collation of two Pāli manuscripts.

Source status: direct review of accessible English witnesses and short published Pāli lexical anchors; a complete diplomatic transcription of the original Pāli and an apparatus of variant readings have NOT been independently completed. Where this appendix identifies a legal question, the question remains open until a qualified Vinaya editor consults an identified Pāli recension, its padabhājaniya, anāpatti section, and relevant commentaries.

BA.2 Concordance of core textual units

Rule	Suttavibhaṅga focus	Verification priority
Sg 10 — Saṅgha bheda	A monk persists in activity tending toward division of a united Community.	Distinguish a mere disagreement from an actual effort toward schism; test the formal admonition and the meaning of samagga.
Sg 11 — Bhedānuvattaka	One, two or three monks support the actor and resist correction.	Check the explicit numerical range, joint admonition possibilities and attribution of each supporter's conduct.
Sg 12 — Dubbaca	A monk refuses legitimate instruction concerning the training rules.	Distinguish principled evidence-based disagreement from the defined refusal of admonition.
Sg 13 — Kuladūsaka	Improper conduct affecting lay families, followed by a response to lawful banishment.	Separate the origin-story banishment act, the ensuing accusation of partiality and the final threefold admonition.

BA.3 Lexical anchors and translation warnings

Pāli anchor	Editorial English
saṅghabheda	schism in the Saṅgha (technically defined)
samagga	united; in concord
paṭinissagga	relinquishing or abandoning a course
samanubhāsanā	formal pressing/admonition
dubbacajātika	of a difficult-to-admonish character
kuladūsaka	one whose conduct corrupts lay-family relations
ñatti-catuttha-kamma	motion together with three proclamations
anāpatti	no offense under the specified conditions

These are functional teaching glosses. In particular, anāpatti should not be rewritten as an undifferentiated exemption from civil

responsibility; and “schism” should not be used as a synonym for criticism, whistleblowing, resignation, or forming a different community outside the relevant canonical jurisdiction.

BA.4 — Saṅghādisesa 10: Pursuing division of a united Saṅgha

Source-grounded reading

Horner’s translated analysis links an effort toward schism with the Community’s formal repeated admonition; the offense gradation occurs at the motion and proclamations. The non-offense paragraph includes cases in which the monk has not been admonished or abandons the attempt, alongside incapacity-related cases and the first-offender formula.

Limits on interpretation

The manuscript must not imply that criticism of leadership, independently seeking legal protection, questioning a donation practice or proposing a change in monastery administration automatically constitutes saṅghabheda.

Questions for independent legal analysis

Does the proposed doctrinal or procedural division satisfy the canonical definition of a united Community and the relevant schismatic conduct? Is the preliminary correction documented? Was a valid act performed? Did the monk desist before completion?

Contemporary hypothetical

A teacher disputes the abbot’s decision to cancel a meditation retreat; the dispute by itself does not establish Saṅghādisesa 10. Evidence of intent, defined division and refusal following valid admonition would need separate proof.

Primary comparison: I. B. Horner, Bhikkhu-vibhaṅga, Bu-Ss 10 (English witness): https://www.wisdomlib.org/buddhism/book/vinaya-pitaka-1-bhikkhu-vibhanga/d/doc227057.html

Secondary comparison: Bhikkhu Brahmali, Bu Ss 10, https://suttacentral.net/pli-tv-bu-vb-ss10/en/brahmali (stable identifier; browser rendering requires JavaScript).

BA.5 — Saṅghādisesa 11: Supporters of an attempted schism

Source-grounded reading

The rule specifically describes one, two or three supporters of a monk pursuing division, who claim that he speaks on their behalf and resist correction. The Vibhaṅga's formal admonition account expressly addresses this small group; the historical translations distinguish those supporters from the principal alleged instigator.

Limits on interpretation

Do not convert "supporting a friend" or "agreeing with a doctrinal interpretation" into the legal offense without identifying the prohibited advocacy, the supporters' words and the completed procedure.

Questions for independent legal analysis

Were the supporters one to three in the context defined by the rule? What exactly did each say? Did the Community address them according to the canonical form, and did they cease supporting the prohibited course?

Contemporary hypothetical

Two bhikkhus say that a disputed teacher represents their view. A review must determine whether the teacher's proposal is genuinely a schism attempt, rather than presuming offense from association.

Primary comparison: I. B. Horner, Bhikkhu-vibhaṅga, Bu-Ss 11 (English witness): https://www.wisdomlib.org/buddhism/book/vinaya-pitaka-1-bhikkhu-vibhanga/d/doc227058.html

Secondary comparison: Bhikkhu Brahmali, Bu Ss 11, https://suttacentral.net/pli-tv-bu-vb-ss11/en/brahmali (stable identifier; browser rendering requires JavaScript).

BA.6 — Saṅghādisesa 12: Obstinacy under legitimate Vinaya admonition

Source-grounded reading

The canonical definition connects the refusal to legitimate instruction concerning the training rules included in the Pāṭimokkha. The origin and commentary cannot support a broad claim that disagreement with any management order or opinion constitutes Sg 12.

Limits on interpretation

A monk requesting access to evidence, giving an alternative Pāli reading, asking for a qualified adjudicator, or reporting abuse cannot be classified as “difficult to admonish” without the defined canonical elements.

Questions for independent legal analysis

Was the instruction in accordance with a valid training rule? Is a competent person giving legitimate admonition? What did the monk refuse, on what grounds, and what happened before, during and after the Community transaction?

Contemporary hypothetical

A monk challenges a disciplinary allegation and asks that an independent Vinaya expert examine the text. Such a request is not in itself proof of Saṅghādisesa 12.

Primary comparison: I. B. Horner, Bhikkhu-vibhaṅga, Bu-Ss 12 (English witness): https://www.wisdomlib.org/buddhism/book/vinaya-pitaka-1-bhikkhu-vibhanga/d/doc227059.html

Secondary comparison: Bhikkhu Brahmali, Bu Ss 12, https://suttacentral.net/pli-tv-bu-vb-ss12/en/brahmali (stable identifier; browser rendering requires JavaScript).

BA.7 — Saṅghādisesa 13: Improper conduct toward lay families and opposition following banishment

Source-grounded reading

The Kīṭāgiri narrative describes harmful conduct and a formal banishment action. The later rule addresses continued accusation that the monks act through desire, hatred, delusion or fear, following the prescribed admonition. These are distinguishable procedural stages.

Limits on interpretation

Do not classify a good-faith complaint of biased treatment as automatically false. Nor should an originally defective banishment act be assumed valid because an assembly approved it.

Questions for independent legal analysis

What conduct toward donors is independently evidenced? Was the banishment valid? Were the accusations made in the precise context specified? Did the monk relinquish the challenged assertion during lawful admonition?

Contemporary hypothetical

After disciplinary removal, a bhikkhu alleges favoritism and presents receipts or testimony. A real inquiry must review that evidence and the validity of the original action before legal classification.

Primary comparison: I. B. Horner, Bhikkhu-vibhaṅga, Bu-Ss 13 (English witness): https://www.wisdomlib.org/buddhism/book/vinaya-pitaka-1-bhikkhu-vibhanga/d/doc227060.html

Secondary comparison: Bhikkhu Brahmali, Bu Ss 13, https://suttacentral.net/pli-tv-bu-vb-ss13/en/brahmali (stable identifier; browser rendering requires JavaScript).

BA.8 False equivalences to remove from the older working edition

Unsafe shorthand	Scholarly correction
Disagreement = schism	A particular legally relevant schism-related course, qualified community context and prescribed procedure must be established.
Three warnings = automatically guilty	The competent Community transaction, its object, lawful statement, assembly and territory must be examined.
All admonitions require 20 monks	A 20-bhikkhu quorum pertains to rehabilitation from Saṅghādisesa discipline, not indiscriminately to admonition.
A banished monk’s objection = Sg 13	The origin-story sequence, legal validity and exact conduct must be separated.
A Pāli word has one English equivalent	Lexemes such as samagga and samanubhāsanā have technical contexts and must be translated consistently without flattening their procedural significance.

APPENDIX BB — SAṄGHAKAMMA VALIDITY AND INDEPENDENT REVIEW PROTOCOL

Non-operational legal audit; no ceremonial kammavācā formula is authorized by this document

BB.1 Four distinct validity tests

Ṭhānissaro Bhikkhu's exposition of Community transactions, drawing on the Khandhakas and Parivāra, organizes formal validity into four dimensions. They are tests for a transaction, not merely matters of administrative convenience.

Dimension	Question	Failure indicator
Object (vatthu)	Is the intended person or subject eligible for this exact transaction, and were required preliminary steps performed?	Wrong subject, absent required acknowledgment, or misapplied action.
Statement (kammavācā)	Does the motion and proclamation match the prescribed act in form and sequence?	Missing parts, incorrect format or procedural order.
Assembly (parisā)	Are the correct number and status of qualified bhikkhus present?	Ineligible participants counted or inadequate quorum.
Territory (sīmā / jurisdiction)	Are those whose consent or presence is required included within the valid boundary?	Defective boundary, omitted eligible monks or valid protest.

Reference: Ṭhānissaro Bhikkhu, The Buddhist Monastic Code II, Chapter 12, Community Transactions: https://www.dhammatalks.org/vinaya/bmc/Section0052.html

BB.2 Avoid a frequent quorum confusion

The widely cited figure of twenty is not a generic quorum for investigating wrongdoing. The Vinaya describes multiple quorums depending on the transaction: most require four eligible monks, whereas certain acts require five, ten, or twenty. In the discussion of Saṅghādisesa discipline, a twenty-bhikkhu assembly is associated with rehabilitation after the prescribed discipline. A separate expert determination is required for the legality of the initial admonition or other acts.

BB.3 Graduated admonition is not merely interpersonal repetition

Descriptions of Sg 10–13 include private advice and subsequent formal Community stages. The canonical accounts of the motion and proclamations assign different offense levels while the monk persists, with the completed Saṅghādisesa at the end of the formal process. Editors should avoid the shorthand “warned three times” unless the text specifies whether these were informal admonitions or the three proclamations in a lawful ñatti-catuttha-kamma.

The canonical non-offense lists also need rule-specific comparison. For example, Horner’s Sg 10 English witness contains a more extensive list of incapacity-related clauses than some abbreviated summaries. The author should not normalize the lists across Sg 10–13 without consulting the underlying Pāli.

BB.4 Source-to-claim matrix

Claim proposed for publication	Best available source	Editorial status
Sg 11 concerns up to three named supporters in the canonical rule formulation.	Bu-Ss 11 Vibhaṅga; Horner / Brahmali.	English cross-check; Pāli recension pending.
Sg 12 concerns legitimate admonition regarding prescribed training rules.	Bu-Ss 12 padabhājaniya; Horner / Brahmali.	English cross-check; scope caveat added.
Sg 13 includes a banishment act and separate subsequent admonition.	Bu-Ss 13 Kīṭāgiri narrative; Horner / Brahmali.	English cross-check; full transaction comparison pending.
Four tests determine the validity of formal Community acts.	BMC II Ch 12, canonical Khandhaka/Parivāra citations.	Secondary synthesis checked; canonical concordance required.
Rehabilitation after Saṅghādisesa involves a twenty-bhikkhu quorum.	BMC II Ch 12 and cited Mahāvagga provisions.	Secondary source confirmed; exact transaction version to collate.

BB.5 External safeguarding and legal compliance

A monastery's obligation to respond appropriately to allegations of violence, sexual misconduct, coercion, threats, exploitation or misuse of donations is independent of the ultimate classification of a canonical Vinaya offense. Safe practice includes prompt protective measures where necessary, access to outside law enforcement or safeguarding authorities, confidentiality appropriate to law, evidence preservation, protection against retaliation and independent assessment. Neither a declaration of "community harmony" nor a pending Vinaya proceeding excuses the withholding of urgent protection.

BB.6 Independent adjudication worksheet (for academic review only)

Matter and allegation

Record the precise alleged words or actions; avoid generic labels such as “disloyal” or “divisive.”

Canonically defined elements

Identify the rule, Pāli terms, object, mental factors, action and required procedure.

Evidence and counterevidence

Record firsthand statements, contemporaneous records, witness independence and documentary contradictions.

Valid Saṅgha jurisdiction

Check territory, affiliation, quorum, eligibility and any required consent.

Opportunity to desist and respond

Note when instruction was given and whether the accused stopped before the formal conclusion.

Non-offense clauses

Transcribe the rule-specific anāpatti section; identify which clauses, if any, are relevant.

Consultation and conflict of interest

Assign independent review, especially where leaders are personally involved.

Result and limitations

Separate preliminary scholarly opinion, a competent monastic decision, and any civil or safeguarding determination.

BB.7 Suggested literature-review questions

1. How do the different Pāli traditions classify formal schism, and which details are genuinely common?

2. Which Suttavibhaṅga terms govern the distinction between disagreement and defined saṅghabheda?

3. In what context may two or three supporters be addressed together under Sg 11?

4. Which passages of the Vibhaṅga define legitimate or illegitimate admonition under Sg 12?

5. How does the banishment case in the Sg 13 origin story differ from the offense definition?

6. Which quorum applies to the contemplated transaction, and how has it been verified?

APPENDIX BD — PĀLI ANĀPATTI CONCORDANCE: SAṄGHĀDISESA 10–13

Critical excerpts from the Bhikkhu Suttavibhaṅga · Pāli–English · 1 November 2026

EDITORIAL STATUS: Source-compared study excerpts. These texts and translations are for research and teaching; they are not a substitute for a complete, competent Saṅgha procedure or a final critical Pāli edition.

BD.1 Purpose, witnesses and limits

Earlier appendices covered the origin narratives, rule formulations and case studies for Saṅghādisesa 10–13. This new concordance transcribes and compares their rule-specific non-offense (anāpatti) clauses and the surrounding gradation of offenses. The primary digital Pāli witness is the Mahāsaṅgīti recension presented alongside Bhikkhu

Brahmāli's translation in the Suttavibhaṅga. A second comparison uses the Pali Text Society transcription of Vinaya III as available in its public scan; differences in spelling and presentation are not silently treated as doctrinal variants.

The four texts belong to the Bhikkhu-vibhaṅga, identifiers pli-tv-bu-vb-ss10 through ss13. They must never be confused with the Bhikkhunī-vibhaṅga, whose similarly numbered rules address different offenses. The non-offense provisions below are quoted as Pāli source text, whereas the English renderings are new editorial translations.

BD.2 Rule-by-rule comparison at a glance

Rule	Subject and procedural character	Anāpatti items
Sg 10	Effort directed toward schism; formal repeated admonition	Six: not admonished; desists; insanity; derangement; overwhelmed by pain; original offender
Sg 11	One to three declared supporters of schismatic activity; formal repeated admonition	Six, in plural grammatical forms, matching Sg 10
Sg 12	Refusal to receive legitimate correction relating to training rules	Four: not admonished; desists; insanity; original offender
Sg 13	Continued rejection of correction after a defined banishment context	Four, matching Sg 12

The count above describes the explicit list in each rule, not a claim that the four rules share every condition. In particular, a no-offense clause for the completed Saṅghādisesa does not automatically extinguish distinct preliminary offenses or duties of safety and protection.

BD.3 — Saṅghādisesa 10: Saṅghabhedasikkhāpada — attempting to split a united Saṅgha

Pāli: non-offense clause (anāpatti)

Anāpatti—asamanubhāsantassa, paṭinissajjantassa, ummattakassa, khittacittassa, vedanāṭṭassa, ādikammikassāti.

English — new instructional translation

There is no offense under this completed rule for one not formally admonished; one who gives up the matter; one who is insane; one whose mind is deranged; one overwhelmed by pain; or the first person whose conduct occasioned the rule.

Legal and philological assessment

The underlying concern is not simply disagreement with an abbot. The conduct must meet the Suttavibhaṅga definition relating to an effort to divide a united Saṅgha, followed by unsuccessful legitimate admonition. The presence of the additional terms khittacittassa and vedanāṭṭassa must be retained in translation.

Contemporary illustration (hypothetical)

A bhikkhu questions the accuracy of an administrative resolution. This alone is not evidence that he sought a canonical saṅghabheda. An investigator first identifies the proposed separation and the legally qualified assembly; only then is the completed admonition process relevant.

Primary textual witness: Bhikkhu-vibhaṅga, Bu-Ss 10, Mahāsaṅgīti Pāli with Bhikkhu Brahmāli's English translation: https://study.jhana.info/suttas/pli-tv-bu-vb-ss10

BD.4 — Saṅghādisesa 11: Bhedānuvattakasikkhāpada — supporting an attempted schism

Pāli: non-offense clause (anāpatti)

Anāpatti—asamanubhāsantānaṃ, paṭinissajjantānaṃ, ummattakānaṃ, khittacittānaṃ, vedanāṭṭānaṃ, ādikammikānanti.

English — new instructional translation

There is no completed offense for those who have not been formally admonished; those who desist; those who are insane; whose minds are deranged; who are overwhelmed by pain; or the first offenders.

Legal and philological assessment

Unlike the singular expressions used in Sg 10, this text employs plural grammatical forms. The definition concerns one, two or three followers who advocate for the attempted schismatic position; the Vibhaṅga explicitly allows two or three of them to be admonished together, but not more than three in one such procedure.

Contemporary illustration (hypothetical)

Three monks publicly endorse an alleged attempt at division. The inquiry must identify each person's actual declarations, the first monk's conduct, and whether the supporters ceased after correction; a shared friendship does not establish the offense.

Primary textual witness: Bhikkhu-vibhaṅga, Bu-Ss 11, Mahāsaṅgīti Pāli with Bhikkhu Brahmāli's English translation: https://study.jhana.info/suttas/pli-tv-bu-vb-ss11

BD.5 — Saṅghādisesa 12: Dubbacasikkhāpada — refusing legitimate correction

Pāli: non-offense clause (anāpatti)

Anāpatti—asamanubhāsantassa, paṭinissajjantassa, ummattakassa, ādikammikassāti.

English — new instructional translation

There is no completed offense for one not formally admonished; one who desists; one who is insane; or the original offender.

Legal and philological assessment

The rule concerns a defined type of resistance to correction about training rules and should not be broadened to any request for evidence, scholarly disagreement or safeguarding report. Compared with Sg 10 and 11, the explicit anāpatti list here is shorter; the two additional incapacity items must not be inserted without independent manuscript authority.

Contemporary illustration (hypothetical)

A monk requests a Pāli edition and independent counsel before answering a misconduct allegation. The request is not, by itself, a refusal to accept legitimate guidance; the precise speech, authority and formal steps must be established.

Primary textual witness: Bhikkhu-vibhaṅga, Bu-Ss 12, Mahāsaṅgīti Pāli with Bhikkhu Brahmāli's English translation: https://study.jhana.info/suttas/pli-tv-bu-vb-ss12

BD.6 — Saṅghādisesa 13: Kuladūsakasikkhāpada — misconduct affecting lay families and resistance after banishment

Pāli: non-offense clause (anāpatti)

Anāpatti—asamanubhāsantassa, paṭinissajjantassa, ummattakassa, ādikammikassāti.

English — new instructional translation

There is no completed offense for one not formally admonished; one who desists; one who is insane; or the original offender.

Legal and philological assessment

The origin narrative's misconduct toward families, the legally constituted banishment action, the subsequent allegation of partiality, and the final repeated admonition must be distinguished. The rule does not license suppression of evidence-based complaints, nor does it permit a defective communal act to be presumed valid.

Contemporary illustration (hypothetical)

Following a banishment, a monk alleges a conflict of interest and supplies relevant records. An independent review first examines the alleged misconduct and the validity of the banishment; it must not treat every criticism as the completed offense.

Primary textual witness: Bhikkhu-vibhaṅga, Bu-Ss 13, Mahāsaṅgīti Pāli with Bhikkhu Brahmāli's English translation: https://study.jhana.info/suttas/pli-tv-bu-vb-ss13

BD.7 Precise translation of six recurring Pāli expressions

Pāli	Original English gloss
asamanubhāsantassa / -ānaṃ	for one / those not formally admonished
paṭinissajjantassa / -ānaṃ	for one / those who give up the matter
ummattakassa / -ānaṃ	for one / those who are insane
khittacittassa / -ānaṃ	for one / those whose mind is deranged
vedanāṭṭassa / -ānaṃ	for one / those overwhelmed by pain
ādikammikassa / -ānaṃ	for the original offender(s) in the origin case

Editorial caution: ādikammika is the initial actor in the origin case of the rule; it must not be translated as “any first-time offender”. Likewise anāpatti must be read in the context of the particular rule’s offense, not as general absolution for harmful conduct.

APPENDIX BE — FORMAL ADMONITION, OFFENSE GRADATION AND SOURCE VARIANTS

Scholarly concordance of Bu-Ss 10–13; not a performable kammavācā or adjudication manual

BE.1 Canonical offense progression

The Suttavibhaṅga distinguishes the warning or correction made by bhikkhus from the formal Saṅgha transaction. In the formal transaction the motion (ñatti) is followed by three proclamations (kammavācā). Where the canonical elements are met, the offense levels progress through the procedure, and the full Saṅghādisesa is established at the completion of the third proclamation if the prohibited position is not relinquished.

Pāli source excerpt, Bu-Ss 10–13: “Ñattiyā dukkaṭaṃ, dvīhi kammavācāhi thullaccayā, kammavācāpariyosāne āpatti saṅghādisesassa.”

Original English: At the motion, a wrong-conduct offense is counted; at the first two proclamations, serious offenses are counted; on completion of the proclamations, the Saṅghādisesa offense is counted. The Vibhaṅga then states that the preceding preliminary offenses subside for the person who incurs the completed Saṅghādisesa. This gradation is not permission to shortcut the required procedural conditions.

Stage	Pāli anchor	Academic function
Initial attempts at correction	vattabba / vattabbā	Make the relevant issue known and invite relinquishment; not itself a final Saṅghādisesa finding.
Motion	ñatti	Formal notice to the competent Saṅgha under the relevant transaction.
First and second proclamations	dvīhi kammavācāhi	Pre-final legal stages, with specified preliminary offense gradation.
Third proclamation completed	kammavācāpariyosāna	The full offense arises only on the rule's and transaction's completed conditions.
Discipline and restoration	parivāsa; mānatta; abbhāna	Separate later processes; cannot be conflated with admonition.

BE.2 The six permutations: valid versus invalid communal acts

The relevant Vibhaṅga sections distinguish a valid act (dhammakamma) from an invalid one (adhammakamma), while recording the accused person's perception of the act as valid, doubtful or invalid. For a valid act followed by non-desistance, the completed Saṅghādisesa remains the stated result across the three perceptions. For an invalid act, the passages record dukkaṭa instead, irrespective of perception. This table states the wording of the text; it does not decide whether a hypothetical transaction is in fact valid.

Formal act	Recipient's perception	Textual result
dhammakamma	valid / uncertain / invalid	Saṅghādisesa if no desistance after valid completed procedure
adhammakamma	valid / uncertain / invalid	dukkaṭa specified in the Vibhaṅga permutations

The evaluation of dhammakamma is a separate, substantive inquiry involving competent persons, the recognized monastic boundary, the transaction wording, participation and the rules applicable to that act. No individual may infer validity solely from the fact that a motion was recited.

BE.3 Variant readings and orthographic distinctions

Witness feature	Recorded reading or distinction	Editorial decision
Pain exception (Sg 10–11)	vedanāṭṭa- in the consulted Romanized witness; some older transliterations vary in representation	Retain chosen witness verbatim; note alternate spelling after physical edition comparison.
No-offense list (Sg 12–13)	four items; no khittacitta / vedanāṭṭa clause in this witness	Do not import six-item list from Sg 10–11.
Number and case (Sg 11)	plural -ānaṃ; Sg 10, 12, 13 singular -assa	Preserve the person/number distinction in translations.
Publication typography	saṃgha/saṅgha spelling varies across modern editors	Record editorial transliteration policy; do not silently normalize direct quotations.
Vibhaṅga procedural abbreviations	…pe… marks omitted formula repetitions	Abridged digital formula must not be used as a complete ceremonial text.

BE.4 Independent procedural-validation questionnaire

1. Is the allegation identified under the correct bhikkhu rule, not a similarly numbered bhikkhunī rule?

2. Was the Saṅgha in fact united in the canonical sense relevant to the schism rules?

3. For Sg 11, how many supporters are individually involved, and were no more than three jointly admonished?

4. For Sg 12, what legitimate training-related instruction was given and what precise refusal followed?

5. For Sg 13, was the underlying banishment valid, and was the accused person's response accurately documented?

6. Was the relevant opportunity for desistance given and what happened at each stage?

7. Was the motion-and-proclamation procedure legally constituted according to the applicable Vinaya texts?

8. Have the exact non-offense clauses, preliminary offenses and any civil safeguarding obligations been separately evaluated?

Do not use this research checklist as a substitute for a legally competent Saṅgha or professional safeguarding procedure. A modern monastery must independently comply with applicable civil law and protect persons from retaliation, coercion and abuse.

BE.5 Worked methodological example

Suppose a monastery's leadership describes a public dissenting letter as an attempt to split the community. A responsible researcher first asks whether the content meets the defined elements of Sg 10, then whether supporters meet Sg 11, and finally whether a valid transaction actually occurred. If the correct formal admonition never took place, the explicit anāpatti language prevents the researcher from simply announcing the full completed Saṅghādisesa on the evidence of the letter alone. This does not determine whether any separate offense, ethical failure, or civil issue occurred.

A second example concerns Rule 13. If a banished monk presents financial records and alleges that the prior procedure was defective, the inquiry must examine both the underlying misconduct and the transaction. An official's characterization of the monk as "difficult"

does not prove a completed Sg 13, and the rule's four-item no-offense list should be quoted exactly.

APPENDIX BG — CANONICAL PADABHĀJANIYA CONCORDANCE: SAṄGHĀDISESA 10–13

Selected source-aligned Pāli definitions, original bilingual analytical glosses · Not a full diplomatic transcription

Editorial method. A padabhājaniya is the canonical explanation of words and phrases appearing in a training rule. It is not synonymous with the later Aṭṭhakathā. This appendix compares selected word-analysis segments of the Bhikkhu Suttavibhaṅga (Bu-Ss 10–13). Short canonical phrases are quoted to identify interpretive hinges; English analytical glosses are newly composed. The complete manuscript collation, every variant and every conditional offense matrix remain separately marked for specialist review.

Witness status. The digital Pāli/English presentation for each numbered rule is used as a readable textual witness; Ṭhānissaro Bhikkhu, The Buddhist Monastic Code I, chapter 5, supplies an independent modern legal analysis, not an independent Pāli manuscript. Do not count translations of one printed edition as independent manuscript witnesses.

BG.1 Saṅghādisesa 10 — Pursuing schism in a united Saṅgha

Canonical location: Bhikkhu Suttavibhaṅga, Bu-Ss 10, "Saṅghabhedasikkhāpada"; PTS Vin III 171–174 (approximate range; verify exact boundaries from a print witness). The origin concerns Devadatta and the attempted schism. The padabhājaniya defines the united Saṅgha and the conduct of actively pursuing division. [BG-1]

Pāli lemma / witness	Original English analytical gloss
samaggo nāma saṅgho / samānasaṃvāsako samānasīmāyaṃ ṭhito	The united community: common communion and shared boundary; not simply agreement with a leader.
bhedāya parakkameyya	Actively works toward dividing the community; the gloss describes recruiting a faction.
bhedanasaṃvattanikaṃ adhikaraṇaṃ	A dispute tending toward schism; the gloss connects it to eighteen grounds of division.
samādāya / paggayha / tiṭṭheyya	Takes up a position / actively declares or promotes it / persists rather than relinquishing.

Analytical distinction. The rule addresses an intentional attempt to break a Saṅgha of common communion and boundary. An ordinary disagreement over administration, a safety report, or a request for review is not automatically a schismatic offense. The researcher must establish the precise canonical grounds, activity, persistence and validity of the subsequent admonition. The separate question of when an actual schism is completed belongs to the Khandhaka and Parivāra discussion, not to the mere label of a “dispute”.

Counter-reading to test. The eighteen grounds include misrepresenting Dhamma, Vinaya, statements, practice and offense classifications. An inquiry must ask whether the disputed assertion is truly a ground for schism and whether the claimant knowingly or mistakenly takes a wrong position; the two are not to be collapsed. [BG-1; BG-5]

BG.2 Saṅghādisesa 11 — Supporting the initiator of schism

Canonical location: Bu-Ss 11, “Bhedānuvattakasikkhāpada”. The rule specifies one, two, or three supporters of the monk who is pursuing schism. [BG-2]

Pāli lemma	Original English analytical gloss
tasseva kho pana	Refers back to the bhikkhu pursuing schism under the preceding rule.
anuvattakā	Followers aligned with that monk in view, acceptance and preference; not any casual acquaintance.
vaggavādakā	Persons who praise his position and promote his faction.
eko vā dve vā tayo vā	One, two or three supporters; the exact count is part of the rule’s scope.

Procedural implication. The specific one-to-three formulation is not a universal cap on the size of every Saṅgha meeting; it specifies the target group described in this rule. An investigator should record the number of alleged supporters, their actual declarations and the legal qualifications of the assembly. Agreement on a policy by itself is not sufficient proof of supporting schism.

BG.3 Saṅghādisesa 12 — Rejecting legitimate admonition

Canonical location: Bu-Ss 12, “Dubbacasikkhāpada”. The word-analysis connects being difficult to correct with the monk’s response to instruction concerning training rules included in the Pāṭimokkha. [BG-3]

Pāli lemma	Original English analytical gloss
dubbacajātiko	Characteristically difficult to correct; the canonical gloss speaks of resistance to instruction.
uddesapariyāpannesu sikkhāpadesu	Training rules contained in the recited monastic code, not an arbitrary personal preference.
sahadhammikaṃ	Correction in conformity with the Dhamma and established training rules.
attānaṃ avacanīyaṃ karoti	He makes himself unavailable for correction, rejecting reciprocal admonition.

Legal and ethical caution. The text does not authorize demands for silence about abuse, fraud, or other misconduct. Whether an admonition is “sahadhammika” requires testing its actual subject and proper purpose. A monk who asks for evidence, interpreters, fairness, or protection from retaliation must not be assumed to have committed this rule simply for seeking due process.

BG.4 Saṅghādisesa 13 — Corrupting the support of households

Canonical location: Bu-Ss 13, “Kuladūsakasikkhāpada”. The origin concerns the conduct of the followers of Assaji and Punabbasuka at Kīṭāgiri and a formal banishment transaction; these are distinct narrative and procedural layers. [BG-4]

Pāli lemma	Original English analytical gloss
kuladūsako	One whose conduct corrupts the relationship of lay families with the Saṅgha; the gloss gives specific examples of influence-seeking gifts and services.
pāpasamācāro	Improper conduct detailed in the canonical origin and word analysis, rather than any unpopular custom.
dissanti ceva suyyanti ca	Conduct visible to witnesses and reported by others; evidence still needs scrutiny.
kulāni ca tena duṭṭhāni	Households previously confident become alienated or lose trust through that conduct.
pabbājanīya kamma	A distinct formal transaction of banishment; its validity must be established before analyzing the subsequent response under this rule.

Interpretative warning. The occurrence of pabbājanīyakamma in the origin and disciplinary sequence must not be mistaken for the third admonition that completes this Saṅghādisesa offense. Neither a banishment decision nor an allegation of partiality alone proves the completed offense. A sound account separates conduct, action of the Saṅgha, the monk’s response, further admonition and outcome.

BG.5 Comparison of decisive rule-specific facts

Rule	Distinct evidentiary hinge	Potential editorial error
10	A united Saṅgha, conduct promoting schism, an issue conducive to division, persistence.	Equating all dissent or criticism with schism.
11	Actual factional support for the rule-10 instigator; one, two or three named supporters.	Counting casual friendship as active support.
12	Refusal of correction about Pāṭimokkha training legitimately given.	Treating an improper demand by a superior as lawful admonition.
13	Specified bad conduct, household effects, valid banishment, subsequent accusations and admonition.	Treating the mere fact of banishment as completion of this offense.

Translation note. In this appendix “word analysis” translates padabhājaniya, and “formal admonition” is a contextual rendering of samanubhāsanā. Neither English term alone supplies the complete Vinaya legal test. English technical vocabulary should be finalized by a qualified bilingual Vinaya editor.

APPENDIX BH — KHANDHAKA AND PARIVĀRA: FORMAL-ACT VALIDITY

Distinguishing canonical legal conditions from later explanatory frameworks

BH.1 Three layers that must not be conflated

Textual/ legal layer	Question answered	Scholarly caution
Bhikkhu Suttavibhaṅga	What conduct and sequence make up Saṅghādisesa 10–13?	The analysis includes preliminary stages and non-offense clauses.
Khandhaka (Mv and Cv)	What transactions may a properly constituted Saṅgha perform?	Validity depends on the specific act; not all quorums are identical.
Parivāra / later exegetical works	How are classes of valid and invalid transactions organized?	Distinguish canonical summaries from modern four-factor teaching aids.

BH.2 Five requirements listed in Parivāra XIX.1.1

The Parivāra's five "sampatti" factors are vatthu (object), ñatti (motion), anusāvanā (proclamations), sīmā (territory) and parisā (assembly). In an important modern explanatory scheme, ñatti and anusāvanā are combined as the transaction statement, giving four operational tests. These are two modes of organizing the criteria, not competing rules with different legal force. [BH-1; BH-2]

Five-fold Pāli schema	Operational inquiry
vatthu-sampatti	Is the person or item a proper object of this act?
ñatti-sampatti	Is the motion appropriate and correctly spoken?
anusāvanā-sampatti	Are the proclamations valid, ordered, complete?
sīmā-sampatti	Is the recognized monastic boundary valid for the assembly?
parisa-sampatti	Is the assembly composed of qualified bhikkhus and sufficient in number?

BH.3 The motion and three proclamations

Saṅghādisesa 10–13 include a formal admonition transaction structured around a ñatti followed by three proclamations (ñatticatutthakamma). The word-by-word explanations and offense analyses distinguish warnings before this stage from preliminary liabilities as the formal act progresses. The manuscript must not present an informal community discussion as if it were a completed canonical transaction.

The broader Khandhaka discussion requires the right kind of act, qualified participants, valid territory, and correct transaction wording. The common four-bhikkhu quorum does not license every possible act: additional monks are required for some transactions, including rehabilitation after Saṅghādisesa discipline. The twenty-bhikkhu rehabilitation quorum must not be retroactively applied to every formal admonition. [BH-1]

BH.4 Procedure review: seven non-operational checkpoints

1. Identify the exact rule and stage (ordinary advice, three informal warnings, formal motion, successive proclamations, completed disciplinary finding).

2. Confirm the alleged conduct using the rule-specific padabhājaniya definitions and the complete evidence, including contrary testimony.

3. Check whether a prior Saṅgha act is presupposed; for rule 13, determine whether banishment itself was valid.

4. Establish the relevant sīmā, communion, presence and consent rules using the Khandhaka; do not infer validity from meeting minutes alone.

5. Record whether the correct eligible persons formed the quorum for the precise transaction; distinguish formal admonition from rehabilitation.

6. Compare the full canonical Pāli formula with the version intended for use and have a knowledgeable Vinaya practitioner review pronunciation and legal accuracy.

7. Ensure the process is not a substitute for safeguarding, civil reporting, non-retaliation, independent fact-finding or access to appropriate professional advice.

Practice restriction. This appendix intentionally does not reproduce a performable legal kammavācā script or direct an assembly to carry one out. The purpose is textual audit and teaching. A monastery contemplating a legally consequential procedure needs the complete original texts and guidance from a qualified Vinaya teacher.

BH.5 Canonical comparison: schism versus correction

The Khandhaka discussions of Devadatta and Kosambī describe distinct patterns of schism; the Parivāra also classifies ways in which division is discussed, announced, voted on or enacted. Thus three questions must be separate: (1) Is an effort to divide a united Saṅgha under way? (2) Has a valid disciplinary admonition been completed? (3) Has a completed schism actually occurred? A community could answer these differently. [BH-1; BG-1]

A further procedural difficulty concerns competing accounts of a "united" community. The canonical gloss for rule 10 requires shared communion and boundary. Later interpreters may extend the ethical concept of unity beyond these legal elements; that larger moral sense must not silently replace the canonical offense definition.

BH.6 Contemporary governance: safeguards beyond the Vinaya

A monastery should maintain independent safeguarding channels for abuse complaints, accessible complaints procedures, documented conflicts of interest, fair access to evidence and interpreters, and non-retaliation protections. These are modern organizational safeguards; they are not claimed as literal Pāli rules. Disagreements concerning authority and finances should not be labeled "schism" without the rule-specific tests above.

Scenario A — A junior monk submits evidence of misuse of donations. Senior monks call the disclosure "division". An editor must keep the disclosure, the actual content of the allegation and any proposed communal proceeding separate; no Vinaya offense follows automatically from criticism. Scenario B — A monk refuses to attend a meeting held without proper notice. This may raise a transaction-validity problem, not necessarily "difficult to admonish". Scenario C — Monks supporting a teacher disagree over chanting forms but retain a shared Uposatha; disagreement alone is not the completed schism discussed in Cv.VII.

APPENDIX BJ — JAYAMAṄGALA GĀTHĀ

The Buddha’s Eight Auspicious Victories

bilingual reading edition · Pāli / English · Bhikkhu Visuddhamma

BJ.1 Textual status and editorial scope

The Jayamaṅgala Gāthā (also Buddha-jaya-maṅgala Gāthā) is a traditional Theravāda benediction celebrating eight victories of the Buddha. It is not itself a discourse of the Pāli Tipiṭaka. Scholarly discussion associates its composition with Sri Lankan Buddhist devotional culture, but the exact date and author are not securely established. It is widely recited for blessings and on important occasions; neither a literal magical guarantee nor a replacement for ethical training is implied.

BJ.2 Textual basis

The recitation below uses the widely circulated refrain “Taṁ tejasā bhavatu te jayamaṅgalāni.” The textual witness in Ṭhānissaro Bhikkhu’s Chanting Guide instead regularly reads “Tan-tejasā bhavatu te jaya-maṅgal’aggaṁ,” while also noting the “jayamaṅgalāni” alternative. Spelling, word division, compounds and sandhi differ between chantbooks. This edition is a pedagogical normalized reading, not a diplomatic manuscript transcription or critical edition. The English renderings below are original editorial translations.

BJ.3 How to understand the blessings

Here “victory” is best understood as the conquest of unwholesome states by generosity, patience, loving-kindness, restraint, serenity and wisdom. The traditional narratives have different source histories: the encounters with Āḷavaka (Sn 1.10; SN 10.12), Nāḷāgiri (Cv VII.3), Aṅgulimāla (MN 86), Saccaka (MN 35–36) and Baka Brahmā (MN

49) have early canonical parallels, whereas the Māra, Ciñcā and Nandopananda episodes are known especially through later retellings. Distinguish the devotional poem from the source status of each story.

PĀḶI

Bāhuṃ sahassam-abhinimmita-sāvudhantaṃ,
Girimekhalaṃ udita-ghora-sasena-māraṃ,
Dānādi-dhamma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Māra appeared with a thousand weapon-bearing arms, mounted on Girimekhala and accompanied by a terrifying army. The Lord of Sages prevailed through the qualities beginning with generosity. By the strength of that noble victory, may auspicious triumph be yours.

Textual orientation: Traditional victory narrative; the verse is later liturgical poetry, not a Nikāya quotation.

PĀḶI

Mārātirekam-abhiyujjhita-sabba-rattiṃ,
Ghorampanāḷavakam-akkhama-thaddha-yakkhaṃ,
Khantī-sudanta-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

The fierce and obstinate yakkha Āḷavaka challenged the Buddha throughout the night, even more threatening than Māra. The Lord of Sages prevailed through patience and disciplined self-mastery. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: Compare the Āḷavaka narrative in Sn 1.10 and SN 10.12; the victory stanza is later.

BJ.6 Victory 3 — Nāḷāgiri: loving-kindness

PĀḶI

Nāḷāgiriṃ gaja-varaṃ atimattabhūtaṃ,
Dāvaggi-cakkam-asanīva sudāruṇantaṃ,
Mett'ambuseka-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Nāḷāgiri, the powerful elephant driven mad, was as dreadful as a forest fire and a thunderbolt. The Lord of Sages subdued him by the cooling waters of loving-kindness. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: Related to the Nāḷāgiri episode in Vinaya narrative traditions; later stanzas retell it poetically.

BJ.7 Victory 4 — Aṅgulimāla: compassion and restraint

PĀḶI

Ukkhitta-khaggam-atihattha sudāruṇantaṃ,
Dhāvan-ti-yojana-path'aṅgulimālavantaṃ,
Iddhībhisaṅkhata-mano jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Aṅgulimāla pursued the Buddha with sword raised, running far along the road in a violent state of mind. The Lord of Sages overcame him through an extraordinary display of mastery. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: Canonical Aṅgulimāla narrative: MN 86; the hymn is a later summary.

PĀḶI

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā,
Ciñcāya duṭṭha-vacanaṃ jana-kāya-majjhe,
Santena soma-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Ciñcā attached a wooden object to her body to appear pregnant and made a harmful accusation before an assembly. The Lord of Sages responded with calm and gracious composure. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: This well-known narrative is transmitted especially in later commentarial and devotional literature; do not mislabel it a direct sutta.

PĀḶI

Saccaṃ vihāya mati-saccaka-vāda-ketuṃ,
Vādābhiropita-manaṃ ati-andhabhūtaṃ,
Paññā-padīpa-jalito jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Saccaka made disputation his banner, turning away from truth until argument obscured his discernment. The Lord of Sages prevailed by illuminating understanding, like a lamp of wisdom. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: Canonical Saccaka dialogue: MN 35; later hymn is interpretive poetry.

PĀḶI

Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ,
Puttena thera-bhujagena damāpayanto,
Iddhūpadesa-vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Nandopananda, a powerful serpent-being, was brought under discipline through the elder Moggallāna, the Buddha's spiritual son, acting by the Buddha's guidance. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: The Nandopananda episode is associated with post-canonical narrative tradition; no independent early Nikāya sutta is identified here.

PĀḶI

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ,
Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ,
Ñāṇāgadena vidhinā jitavā munindo,
Taṃ tejasā bhavatu te jayamaṅgalāni.

ENGLISH — original translation

Baka Brahmā, radiant and mighty, was caught in the grip of a serpent-like wrong view. The Lord of Sages cured his delusion with the medicine of knowledge. By the strength of that victory, may auspicious triumph be yours.

Textual orientation: Compare canonical Baka Brahmā discourse MN 49; the celebratory stanza is post-canonical.

PĀḶI

Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā,
Yo vācano dinadine sarate-m-atandī,
Hitvān'aneka-vividhāni c'upaddavāni,
Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

ENGLISH — original translation

These are the eight verses praising the Buddha's auspicious victories. A discerning person who recites or recollects them consistently each day, relinquishing many forms of adversity, may attain the happiness of liberation.

Textual orientation: Traditional concluding verse follows the eight victories; sometimes labeled a ninth stanza, not counted among the eight episodes.

BJ.13 Eight victories: mnemonic and teaching summary

Victory	Principal quality
1 Māra	Dāna and virtues
2 Āḷavaka	Khanti and restraint
3 Nāḷāgiri	Mettā
4 Aṅgulimāla	Skilful mastery and transformation
5 Ciñcā	Serenity and fair discernment
6 Saccaka	Paññā
7 Nandopanand a	Skilful guidance
8 Baka Brahmā	Ñāṇa and right view

BJ.14 How to recite and teach the text

Suggested sequence (10–15 minutes): (1) a brief homage and settling of attention (a separate preliminary, not part of this poem); (2) recite the eight verses steadily with comprehension; (3) recite the concluding

verse; (4) pause to recall one virtue that can be practiced today; (5) dedicate merit without promising supernatural results.

Pronunciation: preserve long vowels (ā ī ū), retroflex consonants (ṭ ḍ ṇ ḷ), the niggahīta (ṁ/ṃ), and clear syllabic rhythm. Because editions divide sandhi differently, use one locally agreed chanting version rather than mixing syllables from multiple witnesses during a ceremony.

When teaching children or new meditators, explain “victory” as nonviolence, honesty, patient courage and freedom from conceit. Do not claim that ethical problems, illness or financial loss will disappear simply by repeating a verse. Buddhist devotional aspiration complements, but does not replace, responsible action.

Safeguarding note: the story involving Ciñcā is part of devotional narrative; it must never be used to prejudice reporting, investigation or independent assessment of sexual misconduct allegations.

BJ.15 Eight short review questions

1. Why is the Jayamaṅgala Gāthā classified as a later devotional chant rather than a canonical discourse?

2. Which virtue is emphasized in the Āḷavaka verse?

3. How does the Nāḷāgiri stanza depict mettā?

4. Where is Aṅgulimāla’s encounter with the Buddha found in the Nikāyas?

5. How should accusations be evaluated fairly, independently of the Ciñcā narrative?

6. What separates wisdom from merely winning an argument in the Saccaka verse?

7. Which disciple appears in the Nandopananda stanza, and what is its source-status caution?

8. How does the Baka Brahmā stanza illustrate the danger of wrong view?

BJ.16 Critical apparatus, textual variants and bibliography

[BJ-1] Primary modern chant witness: Ṭhānissaro Bhikkhu, A Chanting Guide, “Buddha-jaya-maṅgala Gāthā.” https://www.dhammatalks.org/books/ChantingGuide/Section0060.html

[BJ-2] Alternative widespread Pāli and explanatory edition: Bhikkhu Pesala, “An Exposition of the Jayamaṅgala Gāthā.” https://aimwell.org/anexpositionofthejayamangalagatha.html

[BJ-3] Source-history study: An Yang Gyu (2019), “A Study of Jayamaṅgala Gāthā, or verses on the Buddha’s Victory and Blessing,” Critical Review for Buddhist Studies 26, 79–102. DOI 10.29213/crbs..26.201910.79. https://journal.kci.go.kr/crbs/archive/articleView?artiId=ART002517997

[BJ-4] Theravāda ritual contextualization: A. G. S. Kariyawasam, Buddhist Ceremonies and Rituals of Sri Lanka, “The Pirit Ceremony.” https://www.wisdomlib.org/history/book/buddhist-ceremonies-and-rituals-of-sri-lanka/d/doc1460890.html

[BJ-5] Canonical source cross-references: MN 86 (Aṅgulimāla); MN 35 (Cūḷasaccaka); MN 49 (Brahmanimantanika); Sn 1.10 / SN 10.12 (Āḷavaka). The hymn itself is not part of these canonical passages.

Variant A: The refrain may be transmitted as “Taṁ tejasā bhavatu te jayamaṅgalāni” or “Tan-tejasā bhavatu te jaya-maṅgal’aggaṁ.” Translation of the first as plural “victory blessings” and the second as singular “supreme victory blessing” reflects that difference; the instructional edition chooses the former.

Variant B: Editions differ in vowel marks, sandhi, spelling and compound segmentation (for example Girimekhala-/Grīmekhala-, and the division of mārātirekam-...). No claim of recovering a unique ancient autograph is made.

Eight versus nine stanzas: the eighth victory ends with Baka Brahmā. “Etāpi buddha-jaya-maṅgala-aṭṭha-gāthā…” is an additional recitational conclusion, not a ninth victory episode.

Interpretative boundary: formal canonical source parallels should not be used to authenticate late devotional literary detail. In particular, the story of Nandopananda is not independently established by the named Nikāya passages listed above.

Editorial status: ready for teaching as a source-compared provisional bilingual recitation. Before institutional publication or ritual standardization, request independent review of Pāli orthography, local chanting tradition, English translation, and the final B5 page proof.

BJ.17 Five reflective discussion questions

1. In what sense can generosity defeat fear or hostility without guaranteeing outward success?

2. Compare patience in the Āḷavaka story with courage to report wrongdoing. Where do the two meet?

3. How might the Nāḷāgiri story be taught without confusing loving-kindness with neglect of safety?

4. Which accounts in this chant have clear Nikāya parallels, and which require later narrative witnesses?

5. Design a short, bilingual dedication that encourages ethical effort rather than promising magical protection.

SUPPLEMENTAL SUBJECT LOCATOR · Jayamaṅgala Gāthā (Appendix BJ); Māra; Āḷavaka; Nāḷāgiri; Aṅgulimāla; Ciñcā; Saccaka; Nandopananda; Baka Brahmā; protection recitation (paritta); devotional verses; noncanonical sources.

APPENDIX BK — BOJJHAṄGA PARITTA

The Seven Factors of Awakening: A Traditional Protective Recitation

Complete traditional chant · Pāli / English · Author: Bhikkhu Visuddhamma

BK.1 Textual status: a liturgical paritta, not an original Nikāya verse

The Bojjhaṅga Paritta is a traditional protective chant built upon the canonical illness narratives of SN 46.14 (Mahākassapa), SN 46.15 (Mahāmoggallāna), and SN 46.16 (the Buddha, with Mahācunda reciting the awakening factors). The complete metrical paritta transcribed here is not itself identical to any of those three suttas. The source stories belong to the Saṃyutta Nikāya; the later devotional poem is a separate liturgical layer. This distinction should be retained in public teaching and in the book's bibliography.

The words "sotthi te hotu sabbadā" express a blessing or aspiration for well-being, not a clinical guarantee of cure. In a sickroom, recitation may be offered with the patient's consent while ordinary diagnosis, treatment, pain relief and emergency response continue uninterrupted.

BK.2 The seven factors: source and practical meaning

Pāli	English
Sati	Mindfulness
Dhammavicaya	Investigation of phenomena / teaching
Viriya	Energy, perseverance
Pīti	Joy or rapture
Passaddhi	Tranquility of body and mind
Samādhi	Collectedness, concentration
Upekkhā	Equanimity

SN 46.53 teaches that different factors become appropriate in different mental conditions: investigation, energy and joy can help a sluggish mind; tranquility, concentration and equanimity can help a restless mind. Mindfulness remains useful throughout. This is a practical teaching principle, not a rigid medical or psychological protocol.

BK.3 Complete Bojjhaṅga Paritta — four recitation units

PĀḶI — traditional recitation

Bojjhaṅgo sati-saṅkhāto
Dhammānaṃ vicayo tathā
Viriyam-pīti-passaddhi-
Bojjhaṅgā ca tathāpare
Samādh'upekkha-bojjhaṅgā
Satt'ete Sabba-dassinā
Muninā sammadakkhātā
Bhāvitā bahulīkatā
Saṃvattanti abhiññāya
Nibbānāya ca bodhiyā.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

ENGLISH — new translation

Mindfulness, investigation of phenomena, energy, joy and tranquility are factors of awakening; concentration and equanimity complete the seven. The all-seeing Sage explained them rightly. Developed and cultivated repeatedly, they lead toward direct knowledge, awakening and Nibbāna. By this declaration of truth, may you always be well.

Textual and teaching note: The verse combines a canonical doctrinal summary with a later blessing refrain; its sequence and compound divisions vary among chant books.

PĀḶI — traditional recitation

Ekasmiṃ samaye Nātho
Moggallānañ-ca Kassapaṃ
Gilāne dukkhite disvā
Bojjhaṅge satta desayi
Te ca taṃ abhinanditvā
Rogā mucciṃsu taṃkhaṇe.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

ENGLISH — new translation

On one occasion the Protector saw Moggallāna and Kassapa sick and afflicted and taught the seven factors of awakening. Rejoicing in that teaching, they were freed from their illnesses, as the traditional verse recounts. By this declaration of truth, may you always be well.

Textual and teaching note: The poem compresses two different canonical episodes (SN 46.14 and SN 46.15) into one poetic scene; do not present that compression as a verbatim sutta narrative.

PĀḶI — traditional recitation

Ekadā Dhamma-rājā-pi
Gelaññenābhipīḷito
Cundattherena taññeva
Bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā
Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

ENGLISH — new translation

On another occasion the King of Dhamma himself was afflicted by illness and asked the elder Cunda to recite that same teaching reverently. Approving it, he rose from that illness, according to the traditional verse. By this declaration of truth, may you always be well.

Textual and teaching note: The underlying canonical episode is SN 46.16. The liturgical wording is not a direct quotation from that sutta.

PĀḶI — traditional recitation

Pahīnā te ca ābādhā
Tiṇṇannam-pi mahesinaṃ
Maggāhata-kilesā va
Pattānuppattidhammataṃ.
Etena sacca-vajjena
Sotthi te hotu sabbadā.

ENGLISH — new translation

Those afflictions passed away from the three great sages, just as defilements struck down by the noble path attain the condition of no longer arising. By this declaration of truth, may you always be well.

Textual and teaching note: The final compound "pattānuppattidhammataṃ" is syntactically difficult and translated in more than one way; this is a provisional interpretative rendering, not a claim of definitive textual certainty.

BK.4 The historical sutta episodes compared

Canonical text	Person ill	Reciter / visitor	Canonical outcome
SN 46.14	Mahākassapa	Buddha visits, teaches the factors	His recovery is reported
SN 46.15	Mahāmoggallāna	Buddha visits, teaches the factors	His recovery is reported
SN 46.16	The Buddha	Mahācunda recites at his request	The Buddha's recovery is reported

These texts present individual narrative episodes; they do not establish that every patient who hears a particular chant will recover. A doctor, nurse or caregiver must not be discouraged from attending a patient on the basis of recitation.

BK.5 Suggested bedside recitation (12–18 minutes)

1. Ask whether the person wishes to hear a short chant; respect a refusal. Confirm that chanting will not disturb medical care.

2. Offer a quiet greeting; invite two or three comfortable breaths without requiring posture, concentration or prolonged listening.

3. Recite the complete Bojjhaṅga Paritta slowly or choose the seven-factor passage only if the person is tired.

4. Offer one simple teaching in the listener's language: mindful awareness and steadiness can be cultivated amid difficult conditions.

5. Close with a gentle wish for safety, relief of suffering and compassionate care. Avoid any suggestion that illness reflects a moral or spiritual failure.

6. Let the patient rest. Call staff immediately if the patient reports new distress, difficulty breathing, concerning symptoms or needs urgent assistance.

BK.6 Review questions and reflective exercises

1. Which seven awakening factors are named in the protective verse?

2. Which three canonical suttas underlie the tradition?

3. Why is Bojjhaṅga Paritta a later liturgical poem rather than the exact text of SN 46.14?

4. Who is ill in SN 46.16, and who recites the teaching?

5. How does SN 46.53 distinguish treatment of a sluggish mind and a restless mind?

6. What is the difference between spiritual aspiration and a medical promise?

7. How should a monastic respond when a nurse needs to examine the person being blessed?

8. What textual difficulty concerns the final stanza?

9. How should a teacher explain the recovery narratives without blaming patients?

10. What role does consent play in offering chanting to ill people?

Discussion 1. Design a five-minute version appropriate to a frail patient.

Discussion 2. Compare the canonical goals of awakening factors with the popular protective intention.

Discussion 3. Discuss how the path's elimination of defilements differs from the body's recovery from illness.

Discussion 4. Draft a hospital policy that safeguards consent, privacy and immediate access to care.

Discussion 5. Identify one awakening factor you can cultivate today and explain why it suits your present mental state.

BK.7 Textual witnesses and translation decisions

[BK-1] Ṭhānissaro Bhikkhu, A Chanting Guide, "Bojjhaṅga Paritta," full recitation with Pāli. https://www.dhammatalks.org/books/ChantingGuide/Section0059.html

[BK-2] Saṃyutta Nikāya 46.14, "Paṭhamagilāna Sutta": Pāli / translation. https://suttacentral.net/sn46.14

[BK-3] Saṃyutta Nikāya 46.15, "Dutiyagilāna Sutta." https://suttacentral.net/sn46.15

[BK-4] Saṃyutta Nikāya 46.16, "Tatiyagilāna Sutta." https://suttacentral.net/sn46.16

[BK-5] Saṃyutta Nikāya 46.53, "Aggi Sutta" (mental balance and seven factors). https://suttacentral.net/sn46.53

[BK-6] Piya Tan, "Paṭhama Gilāna Sutta" SD 43.11, pages 157–159, for source comparison and textual cautions. https://www.themindingcentre.org/dharmafarer/wp-content/uploads/2013/04/43.11-Gilana-S-1-s46.14-piya.pdf

Edition choice: retain the widely recited Pāli witness from the Chanting Guide; hyphenation, sandhi and niggahīta spellings are not standardized across regions. This appendix does not purport to reconstruct a unique ancient original.

Translation choice: “abhiññāya” is rendered “direct knowledge”; “bodhiyā” as “awakening,” and “nibbānāya” as “Nibbāna.” These are doctrinal outcomes, not claims of therapeutic efficacy.

Refrain choice: “sotthi te hotu sabbadā” addresses another person (“may you always be well”). A version adapted to oneself may use a different form; any such alteration must be labeled as a liturgical adaptation.

Critical reading: the final simile about defilements not arising again is difficult; the present English are explanatory renderings, and a specialist Pāli review is pending.

APPENDIX BL — AṅGULIMĀLA PARITTA

A Canonical Truth-Statement for Childbirth

Pāli / English · source: MN 86

BL.1 What the text actually says

The Aṅgulimāla Paritta is short enough to quote in full. Unlike the Bojjhaṅga Paritta, the central blessing sentence appears as part of a canonical discourse, the Aṅgulimāla Sutta (MN 86). In the story, a woman experiences a difficult childbirth; the Buddha instructs Aṅgulimāla to speak truthfully of his conduct since his "noble birth." The setting is compassionate, not magical, and the meaning of "birth" matters.

PĀḶI — traditional recitation

Yato'haṃ, bhagini, ariyāya jātiyā jāto,
nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā.
Tena saccena sotthi te hotu,
sotthi gabbhassa.

ENGLISH — new translation

Sister, since I was born into the noble life, I do not recall intentionally depriving any living being of life. By this truth, may there be well-being for you and well-being for the child in your womb.

Textual and teaching note: In MN 86, the Buddha first gave the wording "since I was born" (yatohaṃ … jāto); Aṅgulimāla objected that this would be untrue for him, and the Buddha then gave the "noble birth" (ariyāya jātiyā) wording. "Noble birth" is interpreted in context as Aṅgulimāla's entry into the noble monastic life. The poem must not be read as erasure of earlier violence.

BL.2 Ethical and pastoral guidance

A truth-statement (saccakiriyā) calls for honesty. The blessing must not be used to hide past wrongdoing or pressure a patient to affirm claims she does not accept.

Before chanting in a maternity ward, ask the pregnant person for permission and respect staff instructions. Never delay obstetric assessment or emergency care.

Some traditions recite additional introductory or efficacy verses before the canonical sentence. Such verses should be labeled as later protective liturgy rather than silently attributed to MN 86.

Do not imply that an adverse pregnancy outcome reveals poor karma, insufficient faith, or a failed recitation. The purpose is compassionate support and ethical recollection.

When translating “gabbha,” context may allow “womb,” “pregnancy,” or “unborn child.” This edition prefers “child in your womb” to keep the blessing natural while recognizing the original term’s range.

BL.3 A short ceremony (3–6 minutes)

1. Invite consent and ask whether the person prefers Pāli or English.

2. Briefly explain that the chant is a wish for safety grounded in a canonical truth-statement.

3. Recite the passage once or three times, without presenting repetitions as medically efficacious.

4. Offer a short loving-kindness wish for the parent, child, family and clinicians.

5. Make space for rest, questions, and medical care; never block clinical procedures.

BL.4 Canonical source and textual note

[BL-1] Majjhima Nikāya 86, Aṅgulimāla Sutta, Pāli and translations: https://suttacentral.net/mn86

[BL-2] Ṭhānissaro Bhikkhu, A Chanting Guide, “Aṅgulimāla Paritta”: https://www.dhammatalks.org/books/ChantingGuide/Section0059.html

The Pāli text above uses a normalized Romanization and punctuation for teaching. Manuscript and chanting traditions differ in small sandhi and punctuation choices. Verify the final recitation against the locally approved Vinaya and chanting edition before ceremony printing.

BL.5 Review questions

1. Which Nikāya sutta contains the central Aṅgulimāla truth-statement?

2. Why does the phrase “since my noble birth” matter ethically?

3. What must never be delayed during a medical emergency?

4. How does a canonical passage differ from later liturgical introductions?

5. How would you explain the chant without suggesting guaranteed childbirth outcomes?

Updated source and release register

Item	Evidence recorded	Remaining release check
Bojjhaṅga Paritta	Complete liturgical verse, Pāli/English; SN 46.14–16 cross-referenced	Independent Pāli and translation review; local chant pronunciation
Aṅgulimāla Paritta	Canonical MN 86 passage, Pāli/English; historical context	Independent source and translation review
Past 50 chapters	All retained in cumulative manuscript	Outstanding 227-item Vinaya authentication
PDF proof	B5 layout to be inspected after rendering	Final font and page-by-page proof before publication

This is a study edition. Spiritual care, protective chanting, and textual history should be presented accurately; neither chant substitutes for clinical care, informed consent, or independent professional review.

APPENDIX BM — DHAJAGGA PARITTA

The Banner-Crest Protection: SN 11.3 in Pāli and English

A canonical discourse and its abbreviated protective recitation, with source distinctions, meditation guidance and editorial apparatus.

BM.1 Canonical identity and liturgical scope

The Dhajagga Sutta (SN 11.3, Saṃyutta Nikāya 11, Sakka-saṃyutta) is a canonical discourse in which the Buddha contrasts the uncertain courage inspired by a divine battle-banner with recollection of the Buddha, Dhamma and noble Saṅgha. It has long been used as a protective recitation in Theravāda communities. The common four-verse Dhajagga Paritta is the concluding canonical verse portion; it is not a separate discourse composed by the Buddha. Longer chanting books may also recite the canonical prose. This appendix presents the full four-verse recitation and the three canonical recollection formulas, together with an original narrative synopsis rather than a full word-for-word transcript of every sentence of the prose discourse.

Editorial distinction: verses beginning "Araññe rukkhamūle vā" belong to SN 11.3. Any additional "Etena saccavajjena ..." blessing refrain is a later liturgical addition and must never be attributed to SN 11.3 without qualification.

BM.2 The discourse: narrative and doctrinal movement

1. Sakka's battlefield advice.

During an ancient conflict between devas and asuras, Sakka instructed frightened devas to look at his standard; failing that, they could look toward the banners of other divine rulers.

2. The limit of contingent refuge.

The Buddha observes that such a strategy may relieve fear, or may fail. Even Sakka is still subject to greed, aversion and delusion and may himself be frightened.

3. Recollection in solitude.

When fear arises in the forest, beneath a tree, or in a deserted dwelling, practitioners are invited to remember the qualities of the fully awakened Buddha.

4. Recollection of the Dhamma.

If unable to recollect the Buddha, recollect the well-proclaimed Dhamma, to be directly understood and examined through wise practice.

5. Recollection of the Saṅgha.

If the Dhamma is not recalled, reflect on the noble community of disciples who practice rightly and constitute a field of merit.

6. The reason.

The Buddha is presented as free from greed, hatred and delusion; the recollection is grounded in qualities rather than in the spectacle of worldly power.

BM.3 The three recollections from the canonical prose

BM.3.1 Buddhānussati — Recollection of the Buddha

Pāli: Itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

English: Thus indeed is the Blessed One: perfected, fully awakened, accomplished in understanding and conduct, well-gone, knower of the worlds, unsurpassed guide of those to be trained, teacher of devas and human beings, awakened and blessed.

BM.3.2 Dhammānussati — Recollection of the Dhamma

Pāli: Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī.

English: The Dhamma is well taught by the Blessed One; visible in one's experience, not confined to a distant time, inviting investigation, leading onward, and to be understood personally by the wise.

BM.3.3 Saṅghānussati — Recollection of the noble Saṅgha

Pāli: Suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho; yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā. Esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

English: The community of the Blessed One's disciples practices well, uprightly, according to the path, and fittingly: the four pairs, the eight kinds of noble persons. This community is worthy of offerings, hospitality, gifts and reverent greeting, the unsurpassed field of merit in the world.

These three recollections are given here as discrete recitation formulas; the surrounding sentence structure of SN 11.3 is discussed in BM.2. The translations are original teaching renderings, not reproductions of any cited modern translation.

BM.4 Complete canonical four-verse Dhajagga recitation

Verse 1 — Recollection in solitude

Pāli: Araññe rukkhamūle vā, suññāgāreva bhikkhavo;
Anussaretha sambuddhaṃ, bhayaṃ tumhāka no siyā.

English: In the wilderness, at the foot of a tree, or in an empty dwelling, O monks: recollect the fully awakened Buddha, so that fear need not arise in you.

Verse 2 — Recollection of the Dhamma

Pāli: No ce buddhaṃ sareyyātha, lokajeṭṭhaṃ narāsabhaṃ;
Atha dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ.

English: If you are unable to recollect the Buddha, the foremost in the world, the noble leader of people, then recollect the Dhamma, well expounded and leading out of suffering.

Verse 3 — Recollection of the Saṅgha

Pāli: No ce dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ;
Atha saṅghaṃ sareyyātha, puññakkhettaṃ anuttaraṃ.

English: If you cannot recollect the Dhamma, well expounded and leading to release, then recollect the Saṅgha, the unsurpassed field of merit.

Verse 4 — The concluding assurance

Pāli: Evaṃ buddhaṃ sarantānaṃ, dhammaṃ saṅghañca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī'ti.

English: Monks, for those who thus recollect the Buddha, Dhamma and Saṅgha, fear, terror and trembling dread will not remain.

BM.5 Optional later liturgical blessing (not part of SN 11.3)

Supplementary refrain — editorially separated from canonical text

Pāli: Etena saccavajjena sabbabhayā vinassantu.

English: Through the utterance of this truth, may all fears be dispelled.

A protective-chant booklet consulted for this edition adds a blessing refrain, recited three times, after the four verses. This is recorded as a later liturgical element, not as the Buddha's concluding sentence in SN 11.3. Variants of person and number in the refrain should be checked against the chosen monastery chantbook before communal use.

BM.6 Pāli terms, textual differences and translation decisions

Expression	Editorial explanation
dhajagga	banner crest; a symbol of worldly protection
bhaya / chambhitatta / lomahaṃsa	fear / terrified agitation / hair standing on end
anussaretha / sareyyātha	recollect; forms differ in mood and context
niyyānika	leading out; oriented toward liberation
sandiṭṭhika	open to direct seeing, not merely hearsay
opaneyyika	leading onward / inviting application; translation debated
puññakkhetta	field of merit; the noble community as a recipient of gifts
na hessatī / no hessatī	witnesses and chanting booklets differ in the final wording

Primary Pāli comparison: Mahāsaṅgīti (MS) edition at Buddhist Canon Foundation; SuttaCentral-derived Roman Pāli at A Buddha

Ujja; four-verse pedagogical witness at Pariyatti. This edition uses opaneyyiko in the prose Dhamma formula and na hessatī in verse 4 following the consulted MS witness. Individual liturgical books may print alternative spellings or sandhi divisions; none should be silently substituted.

BM.7 Teaching: recollection is not magical immunity

SN 11.3 makes an explicit contrast between looking at a divine battle-banner and recollecting liberating qualities. The training is not presented as mechanically removing every possible external danger. The practitioner redirects attention from imagined threat toward trustworthy ethical and spiritual qualities, while remaining capable of prudent action. A forest meditator should still respond to weather, injury and wildlife appropriately. A person who experiences panic or severe anxiety should also receive evidence-based clinical support where needed.

The Buddha, Dhamma and noble Saṅgha are not interchangeable with objects of superstition. Buddhānussati remembers awakened qualities; dhammānussati recalls the practical path; saṅghānussati recalls its embodied exemplars. The order of the three options in this discourse accommodates different people and circumstances without ranking the three refuges as rivals.

BM.8 A 15-minute recitation and reflection practice

1. Before beginning, check physical safety, receive consent for any group chanting, and settle into a natural breathing rhythm (2 minutes).

2. Read the narrative contrast between battle-banners and ethical refuge. Identify the present fear without suppressing it (2 minutes).

3. Recite the Buddha, Dhamma and Saṅgha recollection formulas slowly, in Pāli or a comprehensible translation (4 minutes).

4. Chant the four canonical verses once, then sit quietly and notice changes in attention, body and intention (4 minutes).

5. Close with a practical act: seek help, secure accommodation, contact a trusted person or return to the task with renewed mindfulness as appropriate (3 minutes).

Suggested use: monastic solitary practice, evening recitation, retreat orientation, and compassionate support when fear arises. No ritual should be used to dismiss or delay medical, psychological or emergency assistance.

BM.9 Contemporary case studies

Case 1 — A novice frightened during forest retreat

An inexperienced novice hears animal sounds at night. The mentor first checks the environment and safe shelter, then guides recollection of the Triple Gem. The chant supports clear attention rather than encouraging unsafe exposure.

Case 2 — Distressing news from family

A bhikkhu receives alarming news about a relative. He recites a verse, acknowledges concern, seeks reliable information, and offers practical support within monastic discipline. Chanting neither replaces communication nor promises control over events.

Case 3 — A layperson with panic symptoms

A guest experiences intense physiological fear. A caregiver checks immediate safety, offers choice rather than coercion, and—if welcomed—recites a short passage while facilitating appropriate clinical help.

Case 4 — Public performance versus understanding

A monastery routinely chants the verses at high speed. A younger monk proposes explaining “dhajagga” and the three recollections in the listeners’ languages. The community keeps the traditional melody but creates a separate reflective teaching session.

BM.10 Review questions

1. Where in the Saṃyutta Nikāya is the Dhajagga Sutta located?

2. What does the banner of Sakka represent within the narrative?

3. Why does the Buddha say looking at a divine banner may or may not dispel fear?

4. What three recollections are taught as alternatives?

5. Identify the four canonical concluding stanzas.

6. Which line in the first verse refers to the wilderness and an empty dwelling?

7. What is the significance of niyyānika?

8. How should a monastery distinguish the later blessing refrain from SN 11.3?

9. What should a caregiver do when fear accompanies an immediate safety or medical emergency?

10. Why is page-by-page verification of the selected Pāli liturgical witness important?

BM.11 Advanced discussion and translation questions

1. Does the assurance about the cessation of fear function as literal prediction, practical training advice or both? Defend your reading from the discourse.

2. Compare how the three recollections work for a solitary novice and for a distressed lay visitor.

3. Explain how an editor should handle opaneyyiko / opanayiko or na / no hessatī without erasing textual evidence.

4. Distinguish canonical text, traditional protective recitation, and supplementary benediction in a publication for practitioners.

5. Develop a trauma-sensitive method for introducing the chant while respecting religious diversity and personal choice.

BM.12 Source register and publication controls

[BM-1] Saṃyutta Nikāya 11.3, Dhajaggasutta, Pāli Mahāsaṅgīti edition: https://buddhistcanon.ru/en/pali_canon/sn/sn11/sn11.3/pli/ms.html

[BM-2] SN 11.3 Pāli at A Buddha Ujja, based on SuttaCentral: https://a-buddha-ujja.hu/sn-11.3/pli/tipitaka

[BM-3] Bhikkhu Sujato, “The Banner’s Crest,” English translation (interpretive comparison only): https://suttacentral.net/sn11.3/en/sujato

[BM-4] Ṭhānissaro Bhikkhu, “The Top of the Standard,” English translation: https://www.dhammatalks.org/suttas/SN/SN11_3.html

[BM-5] Pariyatti Learning Center, “Dhajaggasuttaṃ — Verses for Protection,” Pāli/English educational parallel: https://learning.pariyatti.org/mod/page/view.php?id=195

[BM-6] Dhajagga Paritta, DKBS chanting booklet (liturgical witness including supplementary refrain): https://s3-ap-southeast-1.amazonaws.com/dkbs-media-files/eRESOURCES/Chanting/3.Paritta/PDF-Readings/DKBS-C-PRT-35-Dhajagga-Paritta.pdf

Status: full four-verse chant transcribed and compared; three recollection formulas transcribed and translated; discourse narrative summarized, not transcribed in full. Final liturgical release requires a reviewer to select a single Pāli witness, confirm pronunciation and variants, and proofread the English versions independently. Do not claim that the optional blessing is part of the canonical discourse.

APPENDIX BN — KHANDHA PARITTA: GOODWILL TOWARD LIVING BEINGS

Pāli–English chanting and scholarly study edition | The Bhikkhu Manual | Bhikkhu Visuddhamma

Canonical source: Aṅguttara Nikāya 4.67, Ahirājasutta (also called Ahinā Sutta); traditional chanting title: Khandha Paritta or "Group Protection." The four metrical verses and concluding protection-and-homage formula are included in the canonical discourse. This appendix supplies new English educational translations, not borrowed English renderings.

BN.1 Learning objectives and textual identity

After studying this appendix, a bhikkhu or lay reader should be able to recite the complete protective passage, explain its ethical foundation in mettā, identify the four conventional serpent lineages named by the sutta, and distinguish a traditional blessing from claims of medically guaranteed physical protection.

The canonical narrative concerns a bhikkhu who died after a snakebite. The Buddha authorizes monks to radiate a mind of goodwill toward four snake lineages for self-protection. The original teaching presents an intention and a protective formula; modern readers must not convert the narrative into a universal biological guarantee. A snakebite or suspected venom exposure always requires urgent professional medical attention.

Doctrinal classification: the text is a canonical discourse, not merely a late paritta composition. "Khandha" in the traditional title refers to groups or lineages in this recitational context and should not be confused with the five aggregates (pañcakkhandhā) without explicit clarification.

BN.2 Narrative setting and permission to practice

Canonical setting (synopsis): At Jeta's Grove in Sāvatthī the monks report that a member of the Saṅgha has died from a snakebite. The Buddha names four ahirājakulāni ("royal snake lineages"), teaches that goodwill should be extended to them, and then supplies the protective passage. The ancient names are not securely equivalent to modern species or taxonomic groups.

Canonical authorization — short extract

PĀLI **Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ attaguttiyā attarakkhāya attaparittāyāti.**

ENGLISH "Bhikkhus, I allow you to pervade these four royal snake lineages with a mind of loving-kindness for your own guarding, safety, and protection."

Editorial note: the prose above is an excerpt rather than a transcription of the complete narrative. For the full canonical context, consult AN 4.67 and its Vinaya parallel at Cullavagga V.6, Pāli Mahāsaṅgīti edition, and compare a full English translation [BN-1, BN-2].

BN.3 Complete canonical protective recitation — three languages

The text below is divided into four metrical stanzas and three concluding prose/chant units for teaching clarity. This partition is editorial; chant books may arrange the same words differently. Recite attentively and allow the meaning of each stanza to guide the mind.

Stanza 1 — Four traditional snake lineages

PĀLI Virūpakkhehi me mettaṃ, mettaṃ erāpathehi me;
Chabyāputtehi me mettaṃ, mettaṃ kaṇhāgotamakehi ca.

ENGLISH May there be loving-kindness between me and the Virūpakkhas; and loving-kindness between me and the Erāpathas. May there be loving-kindness toward the Chabyāputtas and toward the dark Gotamakas.

Stanza 2 — Goodwill beyond one kind of creature

PĀLI Apādakehi me mettaṃ, mettaṃ dvipādakehi me;
Catuppadehi me mettaṃ, mettaṃ bahuppadehi me.

ENGLISH May there be goodwill between me and beings without feet, between me and beings with two feet, between me and beings with four feet, and between me and beings with many feet.

Stanza 3 — The wish for mutual non-harming

PĀLI Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako;
Mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.

ENGLISH May no footless being injure me; may no two-footed being injure me. May no four-footed being injure me; may no many-footed being injure me.

Stanza 4 — A universal wish for welfare

PĀLI Sabbe sattā sabbe pāṇā, sabbe bhūtā ca kevalā;
Sabbe bhadrāni passantu, mā kañci pāpamāgamā.

ENGLISH May all beings, all living and breathing creatures—everyone without exception—encounter what is good. May no misfortune come to anyone.

Concluding passage A — The immeasurable Triple Gem

PĀLI Appamāṇo buddho, appamāṇo dhammo;
Appamāṇo saṅgho, pamāṇavantāni sarīsapāni.

ENGLISH The Buddha is immeasurable; the Dhamma is immeasurable; the Saṅgha is immeasurable. Crawling creatures, by contrast, are finite.

Concluding passage B — Creatures named

PĀLI Ahivicchikā satapadī, uṇṇanābhī sarabū mūsikā.

ENGLISH These include snakes, scorpions, centipedes, spiders, lizards, and rats.

Concluding passage C — Protection and homage

PĀLI Katā me rakkhā katā me parittā, paṭikkamantu bhūtāni;
Sohaṃ namo bhagavato, namo sattannaṃ
sammāsambuddhānan”ti.

ENGLISH I have established a safeguard; I have established protection. Let the beings withdraw. I pay homage to the Blessed One, and homage to the seven fully awakened Buddhas.

BN.4 Translational and philological notes

Mettā in this sutta should not be translated as an attempt to subdue, dominate, or classify living creatures as enemies. It signifies an attitude of non-hostility and the sincere wish that beings not harm one another. The request that they “withdraw” follows an explicit universal blessing.

The four serpent-family names are retained as names, not replaced by modern biological labels; proposed zoological equivalences are uncertain. The “seven fully awakened Buddhas” refer in this ritual context to a lineage of Buddhas acknowledged in early Buddhist sources; their mention should be discussed historically and devotionally, not presented as zoological or clinical evidence.

Textual reading	Editorial treatment
dvipādakehi / dipādakehi	Alternate written forms for “two-footed beings”; retain the chosen reading consistently across stanza 2 and 3.
kañci / kiñci	Recensional variant in the universal-welfare stanza; both are documented in published witnesses.
sarīsapāni / siriṃsapāni	Variant written forms referring to creeping things; avoid changing the meaning to “the five aggregates.”
katā me rakkhā katā me parittā	Common chant wording; witness spellings and grammatical presentation require direct comparison.
uṇṇanābhī / uṇṇānābhī	Spelling variation in lists of small creatures; preserve the cited witness in a diplomatic edition.

Base text for this teaching edition: AN 4.67 (parallel: Cullavagga V.6), Pāli Mahāsaṅgīti witness [BN-1]. Chant punctuation was normalized for accessibility; the comparison edition [BN-3] uses partly different spelling and line division. This is a source-compared reading text, not a critical edition of all manuscript recensions.

BN.5 Ethical interpretation: protection without hostility

First, a bhikkhu develops non-ill will toward the creatures he fears. Second, he asks that they not harm him. Third, he extends the blessing to every kind of living being, not merely humans or friendly animals. Fourth, he recollects the immeasurable qualities of the Triple Gem. These themes jointly transform fear into a more careful and benevolent response.

The canonical narrative uses the idiom of protection, but no passage should be used to blame a person injured by an animal for insufficient mettā. A snakebite victim deserves immediate aid; illness and misfortune are not proof of deficient faith or morality. When teaching

children or visitors, distinguish the scripture's religious assurance from empirical risk management.

Practical non-harming includes staying on cleared paths, using appropriate lighting, not handling snakes, keeping shelter areas clear, and seeking trained wildlife assistance. When encountering a dangerous animal, create distance without provoking it. Never delay emergency treatment to complete a chant.

BN.6 A practical 15-minute practice for monastery and household

Approx. time	Practice
0–2 minutes	Settle the posture. Notice fear or aversion without judging it.
2–4 minutes	Establish goodwill toward oneself and nearby beings, without expecting guaranteed protection.
4–8 minutes	Recite the four metrical stanzas slowly. Reflect on the wish that no being harm another.
8–11 minutes	Recite the concluding protection and homage, attending to the meaning of each phrase.
11–13 minutes	Rest in quiet mettā; include beings that are disliked or feared.
13–15 minutes	Dedicate merit and check practical safety conditions before resuming activities.

Adaptation for a hospitalized or vulnerable person: ask permission; use one or two short lines if attention is limited; stop if distress increases; never present recitation as a substitute for medical care. The 15-minute structure is a modern teaching suggestion, not an ancient prescribed ritual.

BN.7 Contemporary cases for discussion

Case 1 — A snake near a forest kuti

A novice notices a snake outside a kuti after dark. Instead of trying to handle it or demonstrate fearlessness, he keeps his distance, alerts the responsible senior, follows the monastery's wildlife protocol, and, once safe, recollects goodwill. Discuss why compassion for the snake and protection of human life are compatible.

Case 2 — A frightened child

During a monastery visit a child insists that chanting means snakes can never bite. The instructor explains that the chant teaches kindness and composure, while practical safety rules must still be followed. The child is invited to express the teaching as "Be kind, stay safe, and ask for help."

Case 3 — Wildlife removal at a rural monastery

Residents disagree over moving a potentially venomous snake. A senior monk favors trained wildlife personnel rather than amateur capture or violence. The community uses the paritta as an ethical reminder, then establishes a safe plan for people and animals.

Case 4 — A visitor bitten outdoors

A visitor is bitten by an unidentified snake. The community initiates local emergency medical procedures and accurately reports the incident. If welcomed, a monk quietly offers a short verse of mettā while trained care is arranged, without making promises about outcomes.

BN.8 Ten review questions

1. Where is the canonical source of the Khandha Paritta found?
2. What are the four traditional serpent lineages named in AN 4.67?
3. What does the term mettā contribute to the protection verses?

4. How do the second and third stanzas differ in meaning?

5. Why is the fourth stanza an important universal expansion of the practice?

6. What does appamāṇo signify in the praise of the Triple Gem?

7. Why should the title Khandha Paritta not be automatically equated with the five aggregates?

8. Give two examples of textual variants that a chanting editor should document.

9. Why must a snakebite be treated as a medical emergency regardless of chanting?

10. Which parts of this appendix are canonical text and which are modern editorial teaching suggestions?

BN.9 Five advanced questions

1. What relationship between mettā and self-protection does the discourse propose, and what are the limits of modern interpretation?

2. Compare this protective recitation with the recollection-based approach of SN 11.3, Dhajagga Sutta.

3. How should a bilingual editor balance poetic rhythm, grammatical precision, and consistent Pāli pronunciation?

4. How can a rural monastery operationalize care for wild animals without placing visitors at risk?

5. Compare the religious idiom of non-harming with secular risk management while avoiding false claims of proven protection.

BN.10 Canonical witness register and editorial control

[BN-1] Aṅguttara Nikāya 4.67 (Ahirājasutta), Pāli Mahāsaṅgīti edition, SuttaCentral: https://suttacentral.net/an4.67/pli/ms

[BN-2] Ṭhānissaro Bhikkhu, “By a Snake,” AN 4:67, full English reference translation: https://www.dhammatalks.org/suttas/AN/AN4_67.html

[BN-3] Ṭhānissaro Bhikkhu, “Khandha Paritta,” in A Chanting Guide, chanting witness: https://www.dhammatalks.org/books/ChantingGuide/Section0054.html

[BN-4] Aṅguttara Nikāya 4.67, alternate Pāli presentation for manuscript comparison: https://saddhamma.github.io/an/an4.67.html

[BN-5] Khandha Paritta, Buddhist Society of South Australia chanting-book witness: https://buddhistsocietysa.org.au/wp-content/uploads/2020/07/Buddhist-Chanting-Pali-English-DD-2.5.1.pdf

Textual audit: the four core stanzas and the concluding protective formula were checked against AN 4.67 and a widely used chanting witness. Stanza division, punctuation, and lineation are editorial. English translations are newly prepared and require independent linguistic proofreading before liturgical publication.

Scientific and medical qualification: neither the narrative nor the recitation constitutes evidence of guaranteed prevention of bites, envenoming, or other injuries. Emergency response takes priority over recital. No medical outcomes should be attributed to this appendix.

Publication checklist: (1) final Pāli orthography checked against the selected base edition; (2) alternate readings tagged; (3) original English translations proofread by independent specialists; (4) oral-recitation line breaks tested; (5) all verse/translation blocks kept on readable pages; (6) bibliography and global index regenerated after all later edits.

note: this appendix completes the Khandha Paritta section in the present English–Pāli working edition. It does not certify the other 227 Vinaya rules or the entire 50-chapter manuscript for publication.

APPENDIX BP — UPOSATHA AND PĀṬIMOKKHA: PRIMARY-SOURCE CROSS-CHECK

Stage BP · 2 November 2026 · English–Pāli working edition · Bhikkhu Visuddhamma

BP.1 Scope and verification limits

This appendix continues Appendix BO (editorial dossier) and checks selected Uposatha procedural statements directly against the Mahāvagga II text and a published analytical translation of the Buddhist Monastic Code. It does not transcribe or certify the entire 227-rule Bhikkhu Pāṭimokkha. Explanations below are newly composed editorial summaries, not formal kammavācā scripts.

BP.2 Assembly size and observance type

Eligible bhikkhus present	Uposatha mode	Source / note
Four or more	Pāṭimokkha recitation	Mv II.26.1; check communion, territory and eligibility separately.
Three	Mutual purity (aññamaññaṃ pārisuddhi-uposatha)	Mv II.26.2–4; no Pāṭimokkha recitation.
Two	Purity Uposatha between the two	Mv II.26.5–6; no Pāṭimokkha recitation.
One	Individual determination (adhiṭṭhānuposatha)	Mv II.26 (following passages); confirm exact formula in chosen canonical witness.

Important qualification: headcount alone is insufficient. Boundary, same-communion, absence, illness, purity and consent issues can affect validity. A novice is not counted as a bhikkhu for a Bhikkhu Saṅgha transaction.

BP.3 Full versus abbreviated recitation

Mahāvagga II.15.1 enumerates five modalities: the introductory nidāna alone; nidāna plus the four pārājika rules; plus the thirteen saṅghādisesa rules; plus the two aniyata rules; and full-detail recitation. Mv II.15.2–4 restricts abbreviated recitation and allows it when specified obstructions occur. For ordinary unobstructed observance, do not present shortened recitation as an equivalent discretionary option.

Editorial action: any chapter saying “recite in brief if convenient,” or treating the Ovāda-Pāṭimokkha verses as the full disciplinary Pāṭimokkha, must be corrected when located. The full 227-rule text still requires a line-by-line primary-witness and pronunciation audit.

BP.4 Reciter, frequency and ceremony readiness

The source specifies observance once per half-month on the fourteenth or fifteenth day (Mv II.4.1–2). The Pāṭimokkha reciter is the elder or a bhikkhu invited or appointed under the stated procedure (Mv II.16.9; II.17.2). The reciter should make the text audible (Mv II.16.6–7). This is a high-level teaching outline; it is not a substitute for a formal ceremony checklist.

BP.5 Status register for outstanding work

Item	Status	Required next verification
Assembly size / modes	Cross-checked	Collate chosen Pāli base-edition text and transliteration.
Full/brief restriction	Cross-checked	Confirm edition variants and exceptions against full Khandhaka.

Reciter and timetable	Cross-checked	Check local observance counting and appointment details.
Full 227 rules	OPEN	Word-by-word comparison, rule grouping and complete recitation proof.
Pārisuddhi / chanda formulas	OPEN	Reconcile exact grammatical forms, context and presence/absence.
Sīmā / Vassa / Pavāraṇā / Kaṭhina	OPEN	Independent canonical procedural study and qualified Vinaya review.
Saṅghādisesa rehabilitation	OPEN	Separate eligibility, status, formal acts, quorum and disciplinary stages.
Sāmaṇerī restoration question	OPEN	Resolve actual monastic status and applicable disciplinary framework before proposing any restoration rite.

BP.6 Source register

[BP-1] Theravāda Mahāvagga II, Uposathakkhandhaka, parallel Pāli–English presentation: https://www.dhammatalks.org/vinaya/Mv/MvII.html (consulted 2 November 2026).

[BP-2] Ṭhānissaro Bhikkhu, The Buddhist Monastic Code, Volume II, Chapter 15, Uposatha: https://www.dhammatalks.org/vinaya/bmc/Section0055.html (consulted 2 November 2026).

[BP-3] Amaravati Buddhist Monastery, Bhikkhu Manual: Essential Chants and Vinaya Notes, 4th ed. (2020), reference copy supplied by editor; section 12, Uposatha, and section 8, Pāṭimokkha Chants. Comparative locator only; no extended text reproduced.

BP.7 Publication caution

This verification applies only to the specific procedural propositions cited above. It does not certify ritual wording, all canonical variants, eligibility judgments or the legal validity of a particular Saṅgha transaction. Obtain review from a qualified Vinaya authority before using a script as an operative ceremonial protocol.