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Namo Tassa Bhagavato Arahato Sammasambuddhasa

Summary- Laypersons Guide to The Vinaya Rules

This summary was compiled as a guide to Members of the Buddhist Discussion Centre Australia of correct conduct for laypersons when serving and attending to Theravadin Bhikkhus and Bhikkhunis.

Extracts are from: "A Lay Guide to the Bhikkhu's Rules". Compiled by Bhikkhu Ariyesako. Buddha Dhamma hermitage NSW, Australia 1995. (Please refer to the references at the end of this article)

Frequent Questions

Q. 'Is it acceptable for a person to offer basic necessities to Monks and Nuns, without first asking them?'

A. 'Generosity is a virtue highly praised by the Buddha. If it makes one happy to make an offering then one can do so without asking first.'

Please note that an appropriate time should be chosen to make the offering to the Monk. If in doubt Members ought to check with the Abbot or a senior student.

Q. 'It has been observed that in Burmese, Sri Lankan, Tibetan and Mahayana tradition, women are allowed to make offerings (physical) directly to the Monks. Yet Thai Buddhist Monks are not allowed to accept offerings from women. Is it because it is against the Vinaya rules or is it a different interpretation of the rules?'

A. 'The Vinaya rule specifies that if a bhikkhu touches or is touched by a woman, it is only an offense if the bhikkhu "be overcome by lust, with altered mind". However, the practicing bhikkhu knows that as his mind changes so quickly, he has to be extremely cautious about involving himself in doubtful situations.'

In the Thai tradition extra caution is provided for both the Monk and the

women making the offering. This is in the form of the Monks laying a cloth in front of them onto which the offering can be placed. Students may experience variations of this, for example the use of trays.

Generalities

1. The novice Monk (samanera) keeps ten precepts and 75 training rules.
2. To become fully ordained a Monk must fulfill certain conditions: 'the candidate must be male and at least 20 years old. He must never have committed any grievous crimes and, if previously "ordained", he must not have been guilty of any Defeater Offenses or have entered some other religion without disrobing first.

He should also be of good reputation, fit and healthy enough to carry out the duties of a bhikkhu; not in debt; not subject to government service; and have permission from parents or guardian.'

3. 'The Lord Buddha said about when he would formulate a training rule:

"In that case, bhikkhus, I will formulate a training rule for the bhikkhus with ten aims in mind:

The excellence of the community, the peace of the community, the curbing of the shameless, the comfort of the well-behaved bhikkhus, the restraint of (defilements) related to the present life, the prevention of (defilements) related to the next life, the arousing of faith in the faithless, the increase in the faithful, the establishment of the true Dhamma, and the fostering of discipline."

4. With regards to different schools of Buddhism having different interpretations of the Vinaya:

"so it is best that we take to heart the writings of the Chinese pilgrims who visited India centuries ago. They reported that even after the early Buddhists had split into 18 schools, each with its own Tripitaka (Canon) and Patimokkha (Rule), and the Mahayanists had added their texts to the tradition, bhikkhus belonging from the different schools could be found living together in the same monastery, practicing and conducting communal business in peace and harmony. Theirs is a worthy example. We should not let our minor differences become a stumbling block on the way. "

Vinaya Rules (VR) in Categories

I. Harmlessness

The bhikkhus rule (VR) reads: “intentionally bringing about the untimely death of a human being, even if it is a fetus, is (an offense of Defeat)”.

A human being is defined as beginning with the human fetus, counting “from the time consciousness first arises in the womb”.

(VR) “Using water, knowing that it contains living beings that will die from one's use, is an offense of confession.”

(VR) “If a bhikkhu knows that water contains living beings but still pours it out onto the grass or earth, it is an offense of confession.”

(VR) “Intentionally cutting, burning or killing a living plant is an offense of confession.”

(VR) “Destroying a living plant - for instance, felling a tree, uprooting a flower, burning grass - is an offense: as is picking fruit from a tree, a flower from a bush”.

The offense concerns destroying plant life. It originated because a bhikkhu cut down a tree even when a tree deva asked him to stop.

II. Relationships

“If a bhikkhu touches a woman in sexual way he commits a very serious offense requiring formal meetings of the community and probation.

The scrupulous bhikkhu wants to remain above suspicion and so, if he can, he will avoid all physical contact.”

To be at fault, the bhikkhu must usually do some action to bring contact with a woman while lust overcomes his mind. If he stumbles and bumps into a woman or vice-versa, or if he is accosted by a woman, as long as there is no intention to come into lustful contact there is no offense.”

(VR) “Should any bhikkhu engage in conveying a man's intentions to a woman or a woman's intentions to a man, proposing marriage or paramourage - even if only for a momentary liaison - it entails initial and subsequent meetings of the community.”

Private Meeting of a Woman.

“When a bhikkhu intentionally sits alone with a woman in private it can lead on to more intimate behaviour or at least to misunderstandings from unexpected onlookers. To preclude such problems a bhikkhu needs a companion or ‘chaperon’, a man or boy old enough to understand what is

inappropriate conduct. Therefore, if a lay woman - or women, for according to the rule it does not matter how many there are - sees a bhikkhu sitting alone in a private place she should not go and sit with him but await a more suitable time."

(VR) "Teaching more than six sentences of Dhamma to a woman, except in response to a question, is (an offense of confession) unless a knowledgeable man is present.

The Lay Guide notes that: one can see from the origin of this rule that the point is not that women cannot be taught Dhamma but that it should be done in a way that is completely open and above misinterpretation.

"It may appear strange that a rule should forbid completely private interviews with a bhikkhu alone. Yet if one reflects on how things have regularly gone wrong in such private spiritual counselling, it is easier to see that being safe is better than being sorry."

If a Monk is to speak more than a few sentences to a woman, "one should always try to call another monk, novice or layman to come within hearing." (quote from Ajahn Brahmavamsa's notes)

(VR) "Lying down at the same time in the same lodging with a novice or layman for more than three nights running is an offense of confession."

There are different interpretations of what is meant by 'same place or same lodging'. "The commentary suggests that if the building is divided into units that are not connected and each has a separate entrance, then each unit counts as a separate place. Therefore apartment blocks would be allowable."

(VR) "If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with woman, even for one night, it is an offense of confession.

(VR) "Travelling by arrangement with a woman from one village to another is an offense of confession."

Ajahn Brahmavamsa's notes state that "It seems reasonable ...to... allow a journey with one or more women as long as there is at least one male accompanying the Monk".

III. Possessions and Offerings

'The term 'bhikkhu' is defined as 'almsman', or 'mendicant'. He is one who depends on others for his material needs. This relationship of 'right livelihood' incurs responsibilities: the bhikkhu must receive and use the offerings in the right way while the lay devotee needs to make material offerings in the right way.'

Topic 1. Does a Bhikkhu Beg?

'The Buddha made it clear that bhikkhus should avoid begging if possible.' But it is noted that 'in times of great need a bhikkhu is allowed to beg for his basic requisites, for example, if his robes were stolen he may ask any lay person for one replacement robe.'

Topic 2. How to Help a Bhikkhu - invitation (pavarana)

'Normally a bhikkhu will not ask for things but wait for something to be offered. This is exemplified in the alms round. The bhikkhu makes no request, does not even look at people, although he may quietly wait to see if an offering is to be made, before moving on.'

The Buddha allowed a bhikkhu to accept pavarana or 'invitation'.

The invitation can be in the form for example of offering to supply medicines to a bhikkhu should he ever become ill. It should be noted there are rules that govern the duration for which the invitation extends.

(VR) "a bhikkhu who is not ill may accept (make use of) a four month invitation (pavarana) to ask for requisites. If he should accept (make use of it) for longer than that - unless the invitation is renewed or is permanent - it is an offence of Confession."

'When the invitation is more vague - for example, a lay person may just say, "if you need anything, Bhante, let me know" - the bhikkhu should not exceed the spirit of the invitation.'

Topic 3. What does a Bhikkhu possess?

The Buddha said that there are four necessities of life. Clothing, food, shelter or lodging, or medicine.

However, most bhikkhus will have more than this - ranging from items like soap and tooth paste, candles and matches, a pen and books, a watch or clock, a flashlight or torch, to more sophisticated things appropriate to their environment.

Topic 4. Receiving Gifts

(VR) "should any bhikkhu knowingly divert to himself gains that had been intended for a Community, it is an offense of Confession with Forfeiture."

The four requisites or necessities:

(1) Clothing

'The basic clothing that the Buddha originally suggested was made from discarded cloth (rags) sewn together and dyed.'

There are rules for how the robe is made including the cutting and sewing of a predetermined number of panels in the design of paddy fields as seen from a mountain.

The robe offering time (Kathina) is the month following the three months of the rains retreat - sometime in the October-November period - is the traditional time for renewing bhikkhus robes.

(2) Edibles - Alms Food

Rule: I will receive alms food appreciatively. (Sekhiya #27)

Rule: I will eat alms food attentively. (Sekhiya #31)

'There is a daily "Recollection" about this that urges the bhikkhu to reflect on why he is eating alms food: "not for fun, not for intoxication, not for fattening, not for beautification, but only for the maintenance of the body, for the continuance of the Holy Life".

Rule: When eating alms food I will look only into the bowl. (Sekhiya #32)

'This is also why the bhikkhu should not be expected to talk while he is eating for this will distract his attention.'

Rule: I will not make up an overlarge mouthful of food; nor open my mouth until the portion of food has been brought to it; nor put my fingers into my mouth; nor speak with my mouth full; I will not eat stuffing out my cheeks; shaking my hand about; scattering grains of rice about; putting out my tongue; making a champing sound; (or drink) making a sucking sound; licking my hands; scraping the bowl; eat licking my lips; I will not take hold of a vessel of water with my hand soiled with food.

Nutrient intake is also regulated by way of time. Anything that a bhikkhu can put into his mouth is classified in four groups, which specify the limits during which he can consume or store them:

- (i) Food - Limited from Dawn to Noon (Yavakalika)
- (ii) Fruit Juices - Limited to one day (Yamakalika)
- (iii) Medicines or tonics - Limited to 7 days (Sattahakalika)
- (iv) Other medicines - For all one's life (Yavajivika)

When different kinds of edibles are mixed their category will usually change with that of the shortest life span. For example, ginger can be used as a herbal "life time" medicine for stomach ailments. However, grated ginger that has been used for food preparation is classed 'as food' and therefore should not be kept over night or used a medicine.

(i) Food

(VR) "Should any bhikkhu chew or consume staple or non staple food at the wrong time, it is (an offence of Confession)"

This 'wrong time' is defined from noon until dawn the following day.

Noon or midday is when the sun is at its zenith of highest elevation in the sky, mid way between sunrise and sunset and not necessarily 12.00 hours clock time, which may change depending on the season. However, many communities will keep to 12 noon as a set time limit.

An ill bhikkhu has no exemption from this rule and so he likewise should not take food in the afternoon.

Offering Edibles.

(VR) "should a bhikkhu take into his mouth an edible that has not been given - except for water and tooth - cleaning sticks - it is an offense of Confession."

How to make an offering.

In general anything that goes into the mouth, food or 'medicines', should be properly given. That means it should be:

- a) given by means of the body, (e.g. given hand), or by something attached to the body, (e.g. a spoon), or by throwing, (e.g. tossing a lump of sticky rice into the bowl).
- b) given so that the donor and the bhikkhu are (literally) within arms reach (1.25metres) of each other.
- c) received by means of the body, (e.g. received in the hand), or by something attached to the body, (e.g. the monks bowl or, in Thailand, the monks receiving cloth).
- d) the offered food should not be so heavy that an average size man cannot lift it.

e) the donor makes a gesture (of respect) when making the offering.

(VR) "eating food that a bhikkhu - oneself or another - formally received on a previous day is an offense of Confession.

This is a measure to prevent the bhikkhu becoming attached to his favourite tastes.

"After the daily meal (often the monks of the community will gather to share this) all that days excess food may be distributed among whoever is present so that nothing is wasted or left over."

'The commentary allows the person or novice to collect anything remaining from the bhikkhus meal and keep it in the approved storeroom. As long as the bhikkhu has completely abandoned all possession of that food, a lay person or novice may, on their own initiative, re-offer it the following day and the Monk may accept and eat the food.'

Meal Invitations.

Rule: 'eating a meal (snacks are not included) before going to another meal to which one was invited, or accepting an invitation to one meal and eating elsewhere instead is an offense of confession except when one is ill or at the time of giving cloth or making robes.

"There is, however, an allowance for the bhikkhu to 'share' or transfer his invitation to another bhikkhu or novice so that he can accept a new one. Even so, it is considered good manners first to contact the original donors about this.

(VR): 'eating a meal to which four or more individual bhikkhus have been specifically invited - except on special occasions - is an offense of confession.

It is important to note that this is to prevent an unexpected larger number of bhikkhus arriving at the place of the donor/s for dana.

(VR) 'do not accept the invitations of those who mention the names of the foods to be offered.'

The inviter who understands this, makes invitation just in this way: "I invite you receive alms food" or "I invite you take lunch".

Meat.

The Buddha did forbid bhikkhus from eating meat and fish under the following circumstances:

(VR) 'if a bhikkhu sees, hears, or suspects that it (the meat or fish) has been killed for him, he may not eat it.

"He should also not eat raw or under cooked meat, or the flesh of elephants, horses, dogs, snakes, lions, tigers, leopards, bears, hyenas, or human flesh.

Offering Fruit-kappiya.

Fruits with seeds that can germinate, and roots that can be planted again, should be made 'allowable' or 'kappiya' for bhikkhus. An un-ordained person can do this by touching it with fire, by drawing a knife over it, or by marking it with a fingernail. The bhikkhu says 'Kappiyam karobi' (make this allowable) which is answered with, 'Kappiyam Bhante' (it is allowable Venerable Sir).

If there are many oranges, and if they are all together and touching, making one fruit 'allowable' makes them all allowable.

There is no need for this ceremony with seedless fruit or if the seeds are unripe so that they cannot regenerate.

Also, if the bhikkhu carefully eats certain sorts of fruits - for instance, mangoes, plums, peaches, prunes, etc. - without damaging the seed, stone or pips, then there is no offense.

(ii) Fruit Juices.

Bhikkhus should not eat food after midday, but they can drink "fruit juice" anytime though out the day.

However, they cannot store fruit juice beyond that single day.

When lay persons offer fruit juice it is important that it is well strained so that no pulp or fruit particles remain, for the fruit itself counts as food and so cannot be consumed in the afternoon.

(iii) Medicines or Tonics.

These should be consumed within seven days of their being offered.

(VR) "Keeping any of the five tonics - ghee, fresh butter, oil, honey, or sugar/molasses - for more than seven days is an offence of confession.'

Plain chocolate (sugar + vegetable oil + cocoa) is allowable in some places, but not milk chocolate. (milk is food)

(iv) Lifetime Medicines.

Modern Western medicines are usually included under this category and therefore can be taken at anytime of the day and kept as long as necessary.

(3) Money

(i) Stealing.

(VR) "a bhikkhu who takes something which the owner has not given to him and which has a value of five masaka coins or more is defeated.

Commentary: 'as "Defeat" means the absolute termination of the perpetrators bhikkhu life, his stealing should be more than a petty theft. Therefore, for this to be an offense, the value of the stolen object must be such that, as it states in the original Pali:

'Kings ...would banish him, saying..."you are a thief!'. The bhikkhu must have an intention to steal for this to be an offense.'

'If an apparent theft happens without his knowledge or connivance or by mistake without any design on his part, it is no offense. However fraud, breach of trust, embezzlement, tax evasion, smuggling, breach of copyright, etc. are included under this rule.'

(ii) Bhikkhus and Wealth.

These rules came to be set down because donations coming from a lay devotee's faith in Dhamma might, on mis-occasion, lead to the corrupting of the bhikkhus life.

'Whoever agrees to gold or money... also agrees to the five strands of sensual pleasure, and whoever agrees to the five strands of sensual pleasure,...you may take for certain that this is not the way of a recluse, that this is not the way of Buddhist Monk.'

-PTS Kindred Sayings, Vol.4 p232

(iii) Should a Bhikkhu accept money?

'This is one of the major areas where lay Devotees can assist the bhikkhu in living a life in harmony with the Vinaya.'

(VR) 'a monk who accepts gold or money or gets another to accept for him, or acquiesces in its being put near him, commits an offense requiring confession with forfeiture.'

'At present the term gold or money, would include coins and paper currency, but not cheques, credit cards, bank drafts or promissory notes, as these - on their own and without further identification of the persons carrying them - do not function as true currency.

'Money given to a steward of the Sangha for the use of the bhikkhus or to stewards of individual bhikkhus, is not given to the bhikkhus for them to possess. The steward holds the money of the donors in trust, and should the bhikkhu have legitimate reason to make use of this (travel for Dhamma, requisites, Dhamma books, etc.), he can request the steward to supply him with the article needed. He cannot purchase it himself.

(iv) A Bhikkhu's Steward (veyyavaccakara).

This is a rule which explains more about the relationship between the bhikkhu and the steward who is taking care of funds for him.

The money in the keeping of the bhikkhus steward remains the donors money. In practice, the 'robe price' may be used for other allowable requisites. It is important for the donor to check about the practice of the particular bhikkhu/s to whom he or she wants to make an offering. Bhikkhus who follow the rules strictly will behave differently from those who are more relaxed.

Ajahn Brahm's notes state: The Buddha permitted money to be entrusted by a donor to a steward, who may be a monastery attendant or a lay follower, for the personal benefit of an individual bhikkhu.

The Buddha said:

“there are, bhikkhus, people of faith and confidence (in the Sangha) who entrust money into the hands of monastery stewards saying, “with this provide the bhikkhu so and so with what is allowable”. I permit you, bhikkhus, to accept an allowable item obtained thereby. But this, bhikkhus, I do not say: that in any circumstances, may gold, silver or money be accepted.”

The lay person can offer money to the steward saying, please give the bhikkhu whatever is allowable.

(v) Buying and Selling.

(VR) "If a bhikkhu engages in buying and selling with money it is an offense of confession with forfeiture".

"cheques, credit cards and travellers cheques are not the same as money because they are not commonly negotiable, something that one can take into almost any shop without any further "inkwork" or paperwork, exchange it for whatever one desires."

However cheques, credit cards and travellers cheques would come under buying and selling and the offenses listed in that category are likely to arise.

(vi) Barter or Trade.

(VR) "Obtaining gold or money through trade is an offense of (Confession with Forfeiture)."

(vii) 'Untouchable' things.

The rule prohibits the bhikkhus from picking up lost valuables that he may find and which he may wish to put in safe keeping for the owner.

The exception is it is required for the bhikkhu to place lost valuables in safe keeping provided they are found in the monastery or the place where the bhikkhu dwells.

(4) Lodgings

There are rules which were formulated as to the size and luxuriousness of the lodgings for the bhikkhu. Extravagant huts were not allowed. The huts should not be more than approximately 9 metres x 6 metres according to the commentaries.

With regard to furniture bhikkhus are allowed to have a low bed on which to sleep and a stool on which to sit.

Teaching Dhamma.

The bhikkhus life is wholly preparing him to gain insight into dhamma and then to have the wisdom to communicate that to others.

However, teaching dhamma is not easy and if it is badly done it can cause more misunderstanding than understanding. Some rules set down how and to whom a bhikkhu should teach dhamma.'

(VR) If a bhikkhu teaches dhamma to an unordained person, repeating it together word by word, it is (an Offence of Confession).

When his listener is not ill, a bhikkhu should not teach dhamma if the listener:

Has an umbrella in his or her hand.

Has a staff in his or her hand.

Has a knife in his or her hand.

Has a weapon in his or her hand.

Is wearing shoes, boots or sandals.

Is sitting in a vehicle when the bhikkhu is in a lower vehicle or not in a vehicle at all.

Is lying down when the bhikkhu is sitting or standing.

Is sitting holding his or her knees.

Is wearing a hat or turban, or has covered his or her head with a scarf or shawl.

Is sitting on a seat while the bhikkhu is sitting on the ground.

Is sitting on a high seat while the bhikkhu is sitting on a lower seat.

Is sitting while the bhikkhu is standing.

Is walking ahead of the bhikkhu.

Is walking on a path while the bhikkhu is walking beside the path.

These Sekhiyas ensure that one teaches dhamma only to an audience which shows respect (AB).

(VR) A bhikkhu who boasts of (superior human states) which he has not in fact attained, commits (an Offense of Defeat).

This deliberate false avowal of meditative attainment is classed as the most serious 'Defeater' Offense.

(VR) 'to tell an unordained person of one's actual superior human attainments is (an Offense of Confession).'

Proper Behaviour Outside the Monastery.

(VR) 'When in inhabited areas I will...wear the under and upper robe properly; be properly covered; go well restrained as to my movements; keep my eyes looking down; sit with little sound'.

(VR) 'When in inhabited areas I will not...hitch up my robes; go or sit laughing loudly; go or sit fidgeting; swing my arms; shade my head; put my arms akimbo; cover my head with a cloth; walk on tip toe; sit clasping the knees.'

There is always an allowance for one who is ill.

Socialising and Wrong Resort.

(VR) "entering a village, town, or city during the period afternoon until the following dawn, without having taken leave of an available bhikkhu - unless there is an emergency - is (an Offense of Confession)."

Persons or places of wrong resort for a bhikkhu are divided into six sorts: prostitutes, widows, spinsters, bhikkhunis, sex aberrants, and taverns.

A bhikkhu is also prohibited from going to see and hear dancing, singing and music.

Wrong Ways of Behaviour.

Playful and wrong conduct for a bhikkhu is for example, playing like a child with toys or games etc.; or making garlands of flowers etc.

Bhikkhus are also prohibited from studying or speaking on 'low animal-like knowledge', such as various kinds of magic, prediction, knowledge for making persons fall into disaster, knowledge for using spirits, and such things.

Alcohol.

The fifth of the five precepts for all Buddhists is about drinking alcohol which destroys mindfulness and is therefore a frequent cause of unskillful actions and speech. For the bhikkhu it is an (Offense of Confession).

Wrong livelihood for a bhikkhu is:

1. A bhikkhu searching for a living in a way that is also considered wrong by worldly norms. For example, deceiving others by claiming attainments in order to receive gifts and support from lay persons.

2. Making a living that is wrong according to the Vinaya disciplinary rule. For example: through giving medical treatment for a reward; to seek reward from the ceremony for chanting paritta, making holy water and the sacred thread; thinking to gain something by giving a little but hoping for much in return.

Behaviour With Families.

If a bhikkhu corrupts families - in other words he flatters and fawns on lay people - and takes no heed of warnings from another bhikkhu, the Sangha should recite a formal admonishment to induce him to abandon this form of behaviour.

A bhikkhu may concern himself with families if it concerns religious duties.

Miscellaneous

Disputes.

A set of formal procedures are set down to resolve disputes within the Sangha Community of Monks.

Nikaya or Schools of Buddhism.

"For an outsider, one of the most notable features of Buddhism is the number and diversity of Buddhist schools. When disputes are left unresolved there is a tendency for the formation of nikaya or 'schools', which are passed on through 'ordination lineage' to future generations of bhikkhus.

Historically, as Buddhism spread over Asia, the practice of local Communities gradually adapted to new circumstances. The originally slight divergences grew so that today not only do we have the major Schools of the 'South' (Theravada) and the 'North' (Mahayana, Tibetan), and 'East' (Mahayana, Ch'an, Son, Zen, etc) but also myriad minor local differences."

Etiquette.

"The Buddha allowed several ways of showing respect to others for the beauty and good of the Community (of both Monks and Lay people)". These include:

Vandana - bowing or 'showing reverence with the five points', i.e. the forehead, two forearms, and the knees;
Uttahana: standing up to welcome; anjali - joining the palms together in respect; and
Samicikamma, which are other ways of showing respect that are beautiful and good.

Younger bhikkhus (in terms of bhikkhu age (or vassa's meaning number of rainy seasons spent as a Monk) use these ways to show respect to those who have been bhikkhus for longer than them, and similarly, lay people may show respect to bhikkhus in the same way. A younger bhikkhu may call another bhikkhu, "bhante", ("Venerable Sir" or "Reverend Sir"), and, similarly, a lay person may use this as a general form of address to bhikkhus. Each country will have its own way of addressing older, more senior bhikkhus appropriate to their age and experience.

Appendices at the rear of "A Lay Guide to the Bhikkhu's Rules" include:

Appendix D: Devotion

How to set up a Shrine.
Objects of Veneration on the Altar
The Way of Salutation.
Formal and informal Vandana.
Sharing or dedication of merits.
Forgiveness.
Uposatha.
Four protections.

Appendix B: A Summary of the Major Rule Groups.

- A. The four Parajika – the Defeaters.
- B. The thirteen Sanghadisesa – which require formal meetings of the bhikkhu community.
- C. The two Aniyata – indefinite of undetermined.
- D. The thirty Nissaggiya Pacittiya – confession with forfeiture.
- E. The ninety-two Pacittiya – expiation through confession.
- F. The four Patidesaniya – to be acknowledged.
- G. The seventy-five Sekhiyavatta – trainings.
- H. The seven Adhikaranasamatha – settlement of issues.

Appendix C: Introduction to the Patimokkha Rules by Thanissaro Bhikkhu.

General introduction including groupings of the 227 rules, rule summaries, and etiquette.

Group headings are as follows:

Right Speech
Lying
Divisive Speech
Abusive Speech
Idle Chatter
Right Action
Killing
Taking what is not given.
Sexual misconduct.
Right livelihood.
General.
Robes.
Food.
Lodgings.
Medicine.
Money.
Bowls and other requisites.
Communal Harmony.
The etiquette of a contemplative.
Etiquette in inhabited areas.
Receiving and eating almsfood.
Teaching Dhamma.
Urinating, defecating and spitting.

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