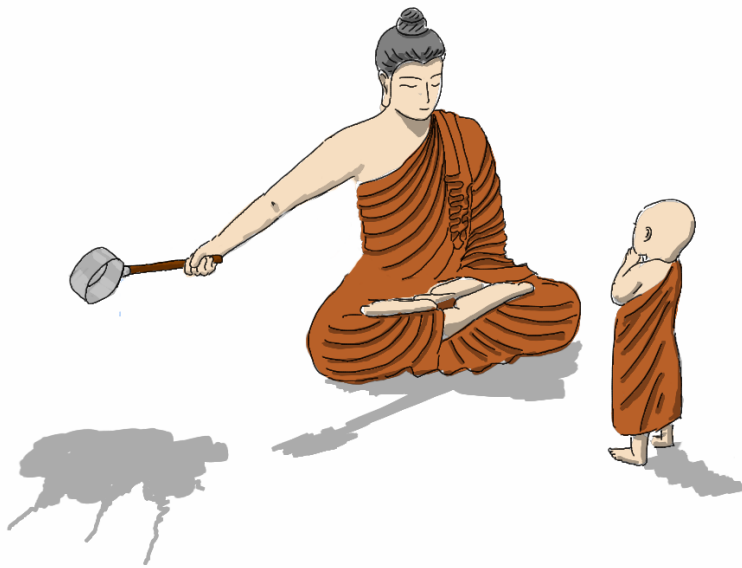


Instructions to Rāhula at the Ambalaṭṭhika Monastery



Little water in the dipper.



Water tossed away.



Turned upside down.



Empty and hollow.

Bodily actions, verbal actions, & mental actions are to be done with repeated reflection.

- Wish to do an unwholesome act: Should not do
- Wish to do a wholesome act: Should do so
- Doing an unwholesome act: To suspend such acts
- Doing a wholesome act: Continue to do so
- Have done an unwholesome act: Confess, reveal and lay it open to the Teacher or wise companions in the holy life. Undertake restraint

for the future. (Note: For mental action, there is no need to reveal unwholesome acts. An unwholesomeness in mind can produce suffering results. One should reprimand oneself, should feel shame and disgust in that mental action, and practice restraint for the future.)

- Have done a wholesome act: Abide happy and glad, training day and night in wholesome states.

10 Liṅganāsana (Destroying the status of the Sāmaṇera)

If one commits any of the 10 precepts, his status as a Sāmaṇera ceases. One ceases his taking of the Three Refuges, his ownership of the kuti, his association with the Upajjhāya and the benefit of the Sangha property. One is left with only the Sāmaṇera appearance.

If that Sāmaṇera has many faults, and he doesn't have desire to practice on as a Sāmaṇera, he has to switch to the lay life.

For a Sāmaṇera who wants to stay on and practice, he should retake the Three Refuges, and request for his Preceptor (Upajjhāya) again. By retaking the Three Refuges, that is enough to reinstate one as a Sāmaṇera. There is no need to retake the 10 precepts. But just to make sure, one can make a determination accordingly.

1. *Pāṇātipātā*: Killing living beings
2. *Adinnādānā*: Taking what is not given
3. *Abrahmacariyā*: Sexual activities (including male to male and with animals)
4. *Musāvādā*: Telling lies
5. *Surāmeraya majjapamādatṭhānā*: Drinking alcohol and other kinds of intoxicants
6. *Buddhassa Avaṇṇabhāsana*: Speaking ill of the Buddha
7. *Dhammassa Avaṇṇabhāsana*: Speaking ill of the Dhamma
8. *Samghassa Avaṇṇabhāsana*: Speaking ill of the Saṃgha
9. *Micchādiṭṭhi*: Wrong view (not believing in Karma and its results etc.)
10. *Bhikkhunīdusana*: Engaging in sexual conduct with a *Bhikkhunī*.

About *Kaṇḍaka* and his Wrong Views

There are 5 kinds of obstructions:

- Kamma obstructions

- 5 mighty Kamma: killing mother, killing father, killing an Arahant, harming Buddha, causing schism of the Saṃgha
- Kilesa / defilements obstruction
 - Niyata micchā diṭṭhi: Certain wrong view (After death, one surely will go to hell.)
- Vipāka / results obstruction
 - If someone is born with two sex organs, is an animal, is gay
- Upavāda / accusation obstruction
 - Accusing Noble Ones
- Āṇāvītikka / obstruction from not obeying Buddha's powers
 - Committing an offence intentionally

Conclusion to the 10 *Liṅganāsana*

The First 5 *Liṅganāsana* are also included in the 10 precepts. The 3rd and 10th *Liṅganāsana* are similar, but the difference is that if someone commits the 3rd *Liṅganāsana*, one can reordain as a *Sāmaṇera*. However if the 10th *Liṅganāsana* was committed, one can never ordain as a *Sāmaṇera* or *Bhikkhu* again. To show its importance, the Buddha prescribed the 10th *Liṅganāsana*.

10 *Daṇḍa* (Punishments)

1. *Vikālabhojana* (Eating after noon)
 - a. *Yāvakālika*: Something to eat until noon
 - i. Can eat everything
 - b. *Yāmakālika*: Something to eat from afternoon till dawn
 - i. Juice made of cold water, cooked by sun
 - ii. Allowed to be juiced: Mango, banana, root of the water lily or lotus etc.
 - iii. Not allowed to be juiced: Palmyra tree fruit, coconut, pumpkin, gourd, jackfruit, breadfruit & 3 kinds of melon
 - iv. Nine kinds of fruit cannot be juiced, eight kinds can be juiced
 - v. One subcommentary suggests that every fruit except nine kinds of fruit is allowed to be juiced
 - vi. Can drink due to hunger/illness
 - c. *Sattāhakālika*: something allowable to eat for 7 days after accepting
 - i. Butter, ghee, oil, honey, jaggery/sugar
 - ii. Only because of illness

- d. *Yāvajīvaka*: If there is reason, one can keep or eat this his whole life without fault
- i. Except previous things that cannot be eaten
 - ii. Medicine; to eat according to necessity
 - iii. Only because of illness

2. *Nacca gīta* etc
3. *Mālā gandha* etc.
4. *Uccāsayana mahāsayana*
5. *Jātarūpa*

Note: first 5 of the *Daṇḍa* are included in the 10 precepts.

6. *Bhikkhūnaṃ alābhāya parisakkatī*: Trying to stop the Bhikkhūs from getting material gains
7. *Bhikkhūnaṃ avāsāya parisakkatī*: Trying to stop the Bhikkhūs from having accommodation
8. *Bhikkhūnaṃ anattāya parisakkatī*: Trying to be unbeneficial, to bring danger
9. *Bhikkhū akkosati paribhāsati*: Threatening Bhikkhūs, saying, “I will beat and verbally abuse Bhikkhūs.”
10. *Bhikkhū Bhikkhūhi bhedetī*: Breaking the Bhikkhūs’ unity.

***Daṇḍakamma*, the Action to Admonish/Discipline**

For Bhikkhūs, there are two kinds of disciples,

- Disciple of preceptor: *Saddhivihārika*
- Disciple of other teachers, one who teaches 3 refuges etc: *Antevāsika*

The teachers of the above disciples can mete out punishments.

If one breaks any of the above *Daṇḍa* precepts, the teachers need to mete out punishments. For example, *Mula*: forbidding one from going into his own *kuti*, or giving a punishment of carrying sand or water.

Teacher note: With compassion, a teacher should hold the intention of meting out punishment so that the student will avoid future unwholesome acts. A teacher should not be thinking in the manner that by meting out punishment, the student will disrobe.

A teacher should not mete out cruel punishments: Sleeping on hot stones, putting stones on one’s head, or dunking one’s head underwater.