

Tipallatthamiga-Jataka

After Buddha set down the precept that monks and novices cannot be staying in the same building, he went away to Kosambi. The monks, in fear of breaking this precept, would not provide accommodation to Rāhula even though he is Buddha's son. Without a single word of complaint, Rāhula took up residence in the jakes (lavatory).



The Buddha went to the jakes before dawn and found Rāhula inside. He thought to himself, that even his son is treated in this way; surely other novice monks will not receive special treatment. In response, he compassionately allowed novice monks and monks to sleep in the same building for up to 3 days. The monks lauded Rāhula's great motivation to keep to the precepts. The Buddha recounted a previous life where Rāhula once showed similar commitment.

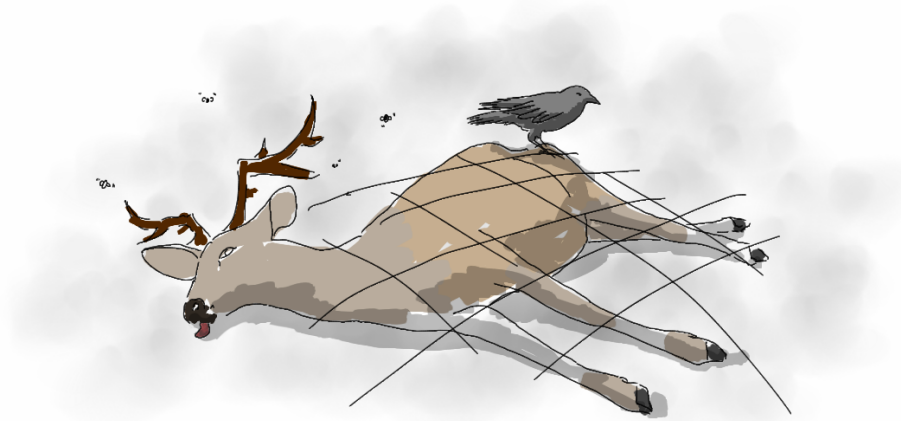
Once upon a time, the Bodhisatta was born as a stag, leader of a herd of deer. His sister sent her son to him, to learn the ruses of deers. The young stag learnt diligently.

One day, whilst roaming the forest, he was caught in a hunter's snare. The herd with him fled and informed his mother. With worry, she approached the leader stag, the Bodhisatta. He consoled his sister by showing her how thoroughly her son has mastered the ruses of deers.



In the meantime, the young stag laid down on his side and made himself generally so rigid and so stiff as to look like a corpse. Even the blue-bottles swarmed around him; and crows settled.

When the hunter came, he thought, “This deer must have been caught early this morning and is already going bad.” He loosed the snare. The young stag rose to his feet and sped swiftly back to his mother.



The Buddha recounted that he was the leader stag, his sister was Uppala-vaṇṇā, and Rāhula was the young stag. He praised Rāhula, saying he had

Pa-Auk Meditation Centre: Sāmaṇera Course, Lesson 4

shown commitment to training rules not just in the present time but also in times of the past.



Sekhiyā – 75 training rules

Sekhiyā means (the training or rules) which should be learned and practiced. There are 75 training rules that a Sāmaṇera has to observe, otherwise, he will be given punishment by his teacher. These 75 rules are divided into seven groups:

1. **Parimaṇḍalavagga:** rule 1-10
2. **Ujjagghikavagga:** rule 11-20
3. **Khambhakatavagga:** rule 21-30
4. **Sakkaccavagga:** rule 31-40
5. **Kabaḷavagga:** rule 41-50
6. **Surusuruvagga:** rule 51-60
7. **Pādukavagga:** rule 61- 75

We will explain some training rules in more details.

1. “I will wear the lower robe evenly”, is a practice that should be observed.

The lower robe has to cover the navel evenly. Evenly means that the robe cannot have one side higher or lower than the other side. The robe must cover at least eight finger widths below the knee. The ending edge of the robes must also end evenly.

2. “I will wear the upper robe evenly”, is a practice that should be observed.

The upper robe must cover at least four finger widths below the knee. The ending edge of the upper robe must also end evenly.

These two trainings (*sikkhāpada*) need to be practiced during the Sangha meeting of Sangha, chanting time, learning time with the teacher, in a dining hall, in front of the Buddha, with a teacher or senior Bhikkhus and at any respectable place.

3. “Well-covered I will go in the village”. This is a practice that should be observed.

4. “Well-covered I will sit in the village”, is a practice that should be observed.

“Well-covered” means covering the neck and the wrist in a way which is neither tight nor loose.

5. “Well-restrained I will go in the village”, is a practice that should be observed.

“Well-restrained” means not shaking or playing arms and legs. One should have a calm posture.

7. “With eyes cast down I will go in the village”, is a practice that should be observed.

8. “With eyes cast down I will sit in the village”, is a practice that should be observed.

“With eyes cast down” means to look in front up to about four cubits (or 6 feet) ahead.

13. “Speaking softly I will go in the village”, is a practice that should be observed.

14. “Speaking softly I will sit in the village”, is a practice that should be observed.

However, one can speak audibly about the Dhamma.

29. “With a proportionate amount of bean curry I will accept alms-food”, is a practice that should be observed.

One should take one portion of bean curry for every four portions of rice. Fish curry and meat can be accepted, which are often donated by rich people.

30. “Up to the rim of the bowl will I accept alms-food”, is a practice that should be observed.

If a bowl is made of thicker material, such as an earthen alms bowl, the amount of food accepted should only be up to the lower rim of the bowl.

Rules 1 to 30 are the training of suitable manner for a person.

33. “Systematically I will eat alms-food”, is a practice that should be observed.

One should start eating a portion of food nearest to oneself. One cannot take food from all over the bowl. One can only do so when he takes these food to give to others.

34. With a proportionate amount of bean curry will I eat alms-food, is a practice that should be observed.

One should only eat one portion of bean curry to every four portions of rice when the curry is donated by those who are not relatives and by those who have not given their invitation to the sāmaṇera. However, any portion of bean curry is allowable if it is given by those who are relatives and who have given their invitation.

35. “I will not eat alms-food taking it from the top of the heap”, is a practice that should be observed.

top of the heap.

36. “I will not hide bean, meat, or fish curries with rice out of desire to get more”, is a practice that should be observed.

If the bean, meat or fish curry is hidden with rice by the donors, it is allowable.

37. “I will not eat curries or rice which I have asked for, for my own benefit, unless I am sick”, is a practice that should be observed.

When curries, rice and other dishes are donated by relatives or by those who have given invitation, these food is allowable.

When one stands in front of a house and the householder who has not given his invitations now asks, “What do you need?” Only then he can make his request.

However, if the person does not want to donate, the Sāmaṇera cannot persuade him to donate. If a person donates because of the Sāmaṇera’s persuasion, that food is not suitable to be used by any Sāmaṇera or any Bhikkhu.

All Buddhist laypeople should understand this situation.

38. “I will not look at another’s bowl in order to find faults”, is a practice that should be observed.

When one sees another’ bowl containing little food, one might laugh at the other person. When one sees another’s bowl containing much food, one might think that the Bhikkhu or sāmaṇera is associating with lay people in order to obtain much food. One should not have these behaviours. Instead of blaming or finding faults with others, one should think, “If the Bhikkhu or sāmaṇera does not have enough food, I will give him” or “If the Bhikkhu or samanara

receives much food, I will ask for his food and receive the donation accordingly.”

If one has the desire to find faults with others, he should not look at others' bowls. However, if he only has the desire to share food or ask for food from others, he can take a look.

39. “I will not make excessively large mouthfuls”, is a practice that should be observed.

According to literature, each mouthful should not be as big as a peacock's egg. Although a mouthful is not measure strictly, one should take reasonable amount of food each time.

40. “I will make round mouthfuls”, is a practice that should be observed.

One prepares each morsel of food with his thumb. During preparation time, one should reflect upon the Dhamma according to a Sayadaw's advice. When people see such behavior of the Bhikkhu or Sāmaṇera, they will be pleased with such behavior and gain more faith.

43. “I will not speak with my mouth full”, is a practice that should be observed.

After swallowing the food, although one still has some food left in the mouth, he can speak if he does so in a proper manner.

45. “I will not eat biting off lumps of rice”, is a practice that should be observed.

Instead of biting from a big chunk of food, one should take a morsel of food of suitable size.

46. “I will not eat stuffing out my cheeks”, is a practice that should be observed.

According to the Literature, stuffing out his cheeks when eating is like the act of a monkey. Only for some fruits, stuffing of cheeks is allowable.

47. “I will not eat shaking my hand”, is a practice that should be observed.

One should not get of food from his hand by shaking his hand vigorously. One should only rub the food away with his thumb and other fingers politely.

56. “I will not throw away bowl-washing water containing rice grains whilst in the village”, is a practice that should be observed.
One can throw away such bowl-washing water into a dustbin. If rice grains have been filtered from the water, the water can be thrown away.

Rules 31-56 are the 26 training rules for eating.

63. “I will not teach Dhamma to one on a vehicle who is not sick”, is a practice that should be observed.

If the Dhamma teacher is on a vehicle with others, the teaching of Dhamma in the vehicle is allowable.

64. “I will not teach Dhamma to one on a bed who is not sick”, is a practice that should be observed.

If the Dhamma teacher is lying down, teaching Dhamma to one who is also lying down is allowable.

66. “I will not teach Dhamma to one wearing a head-wrapping who is not sick”, is a practice that should be observed.

If the hair is not fully covered by the head wrap, teaching Dhamma is allowable.

Rules 57 to 72 are training rules regarding to the dispensation of the Dhamma.

The Dhamma refers to the Tipitaka in the Pali language. If one uses only English or other languages to teach the Dhamma, these rules do not apply.

73. “I will not urinate or defecate while standing if not sick”, is a practice that should be observed.

74. “I will not urinate or defecate, or spit on green grass or plants if not sick”, is a practice that should be observed.

If grass, plants, roots and branches are still green or alive, one cannot urinate or defecate or spit saliva and snots on it

75. “I will not urinate, defecate, or spit into water suitable for drinking or bathing if not sick”, is a practice that should be observed.

If the stream is big, such act is allowable as the act will not pollute the water source. If one is on a boat or at a place of urination, defecation or spitting where water is not found, such act is allowable.

-The end of 75 training rules-