

Bhikkhu Rules (that concern the Sāmaṇera and Laypeople)

Roof/covered area

- A Bhikkhu cannot sleep (act of lying down) under the same roof/covered area with female laypeople.
- A Bhikkhu cannot sleep under the same roof/covered area with male laypeople and Sāmaṇera for more than 3 nights.
- A covered area is defined as a place with surrounding walls that are at least 40.5 inches high.
- A Bhikkhu cannot sleep under the same roof/covered area with bigger-sized animals.
- Animals that are forbidden include:
 - No legs: Fish, snake,
 - 2 legs: Hen,
 - 4 legs: Cat.
 - Smaller animals are of no issue: Lizard etc.
- Myanmar Simile: Committing this offence is often compared to a curry pot called Hin Lay O, containing a spicy and salty curry. The curry pot is always filled up with curry after some of it has been eaten, just like how sleeping in an inappropriate place keeps filling one up with Āpatti.

Plant Life

- A Bhikkhu cannot destroy trees, grass and plant life that are still growing.
 - Root: Carrot, potato
 - Trunk: Sugarcane
 - Joint: Bamboo
 - Leaf buds: Sweet potato leaves
 - Seed: Many examples
- If a Bhikkhu destroys these growing plant life, it is an Āpatti offence.
- On the issue of action: It is inappropriate for a Bhikkhu to say, “Please **cut/destroy** plant life.” The Bhikkhu can say, “Please make it suitable for the Bhikkhus.” (*Kappiyaṃ Karohi*)
- On the issue of specific plant life: It is inappropriate for a Bhikkhu to refer to **this/that/those/these** plant life. The Bhikkhu can say, for example, “Please make suitable the chillies.”, in a general manner.
- Addressing generally is important, both the action and the subject. Breaking both factors together will cause the Bhikkhu to commit an Āpatti offence.
- While making the plant life suitable for Bhikkhus, the layperson may say, “*Kappiyaṃ Bhante*” (Venerable sir, I make suitable this.)

- When saying or after saying “*Kappiyaṃ Bhante*”, one should pierce the plant life, for example a seeded fruit, with something sharp, like a knife, fork, needle or even with one’s nails. The use of fire is also suitable.
- Note: If it is a packet of fruit, after making one fruit from the packet suitable for eating, there is no need to make the other fruits suitable again if they are offered the next day.

Accepting Food

There are 5 factors to be considered when it comes to accepting food.

1. The one who offers food, carries the food towards the Bhikkhus,
 - a. Not only with one’s hands, one may carry the food with one’s head.
 - b. Example: Sāmaṇera pushes a heavy bucket of rice towards the Bhikkhu as a gesture to offer food, and the Bhikkhu acknowledges by touching the bucket.
2. The person offering the food comes within *Hatthapāssa* (3 feet & 9 inches) of the Bhikkhu.
 - a. Measurement starts from the Bhikkhu’s back if he is sitting down, and his heel if he is standing etc. From the layperson’s side, measurement starts from the nearest body part to the Bhikkhu. For example, while bowing, measurement starts from the head.
3. Someone who has average strength can lift up the offered food.
 - a. The smallest item that can be given to the Bhikkhu is as small as a speck of dust.
 - b. Exception to offering: Clean water without dust, toothbrush and toothpaste,
 - c. Offering tissue and spittoon: If one touches dust from the unoffered tissue and/or spittoon and swallows that dust by accident during eating, the Bhikkhu commits an offence.
4. One can offer food with his or her body, or with something connected to the body.
 - a. For example: By using a piece of cloth or tray.
 - b. By throwing: For example, throwing rice into the alms bowl with a rice scoop.
5. One can accept food, with his body or with something connected to the body.

Other matters related to food

1. A Bhikkhu cannot touch food that has not been offered by the laypeople, except if he has the intention of giving that food to laypeople or Sāmaṇera.
2. Food that is moved before being offered cannot be eaten by the whole Sangha.
3. One can relinquish accepted food with two actions,
 - a. By saying, “I will not eat this food, I relinquish this food.” And,
 - b. One must release hold of the food item.
4. Giving others: One must release hold before giving is complete.
5. If other people snatch away the food item, the food item has to be reoffered.
6. If someone dies after offering food, the food item has to be reoffered.
7. If someone changes his or her sex after offering food, the food item has to be reoffered.
8. If there is a snakebite, 4 items are allowed to be eaten by the Bhikkhu even if it is not offered. Mixed together, they are considered to be medicine for the snakebite.
 - a. Faeces,
 - b. Urine,
 - c. Ashes from green leaves, and
 - d. Sand/earth from a farmer’s ploughed land.

Pabbajita-abhiṇhasuttam

1. Vavaṇṇiyamhi ajjhupagato'ti pabbajitena abhiṇham paccavekkhitabbam;

*"I am now changed (from that of a layman) into a different mode of life."
This must be reflected upon again and again by one who has gone forth.*

- **Vevaṇṇiya**: change in appearance
- **Amhi** = (I) am
- **Ajjhupagato** = (I) have approached, have come
- **'ti** = iti = thus
- **Pabbajitena** = by one who has gone forth
- **Abhiṇham** = again and again
- **Paccavekkhitabbam** = must be, should be reflected upon

Vavaṇṇiyamhi ajjhupagato'ti: *I am one who has approached the change in my appearance. (I have changed in appearance.)*

There are two kinds of change in appearance:

1. Change in bodily appearance
2. Change in requisites

Change in bodily appearance

A *Bhikkhu*'s body changes when his hair and moustache are shaved.
From the start of a *Bhikkhu* life, he has to wear clothes which are dyed with liquid of lightly pungent taste made from tree barks and are sown from many pieces of cloth together. While before the *Bhikkhu* life, he wears soft clothes dyed with various kinds of dye liquids.

Change in requisites

In the *Bhikkhu* life, he has to eat mixed food in a bowl which is made of earth or iron. Before his *Bhikkhu* life, he eats many kinds of food of different tastes which are served in cups made of gold and silver

A *Bhikkhu* has to sleep on a mat made of grass or similar simple materials, in a monastery or at the foot of a tree or at similar simple places. He has to sit on a mat or a piece of leather. By contrast, before his *Bhikkhu* life, he sits on luxurious places in a glorious room.

A *Bhikkhu* has to use medicine made of fermented urine or other simple medicines while lay people use medicine made of butter, ghee and the like.

By reflecting in this way, he can dispel anger, pride and conceit.

2. Parapaṭibaddhā me jīvikā'ti pabbajitena abhiñhaṃ paccavekkhitabbam;

"My life depends on others." This must be reflected upon again and again.

- **Parapaṭibaddhā**: connect with, relate to others, have to use four requisites donated by others for life
- **Me**: my
- **Jīvikā**: protection of life, taking care of life

By reflecting this, one's livelihood can become pure. One is respectful towards food. One will not use requisites without reflection.

3. Añño me ākappo karaṇīyo'ti pabbajitena abhiñhaṃ paccavekkhitabbam;

"I must now behave in a different manner) i.e., different from lay people's behavior)". This must be reflected upon again and again.

- **Añño**: another, different
- **Me**: my
- **Ākappo**: manner, behavior, appearance
- **Karaṇīyo**: should be done

"I must behave in a different manner (i.e., different from lay people's behavior." "My behavior or my manner should be different."

Lay people's walking manner is different from that of a *Bhikkhu*. They hold up their chest and head. Their pace is sometimes fast and sometimes slow. Their steps are inconsistent, sometimes wide and sometimes narrow.

A *Bhikkhu*'s manner is different. He should walk slowly like a cart carrying water on uneven ground. He only looks in front within a distance of four cubits (about six feet) with peaceful mind and calm senses.

By reflecting so, the four bodily postures become proper. The three trainings of morality (*Sīla*), concentration (*Samadhi*), and wisdom (*Pañña*) become fulfilled.

4. Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiñhaṃ paccavekkhitabbam;

"Does my mind censure myself regarding my morality?" This must be reflected upon again and again.

- **Kacci nu kho** = how about
- **Me** = my

- **Attā** = mind
- **Sīlato** = by *Sīla*, through *Sīla*, according to *Sīla*
- **Na** = not
- **Upavadati** = accuse

When one reflects on oneself in this way, the shame (*hiri*) of doing evil things within oneself will arise. This reflection leads to protection [restriction] of the three doors of mind, body and speech.

The three doors are protected by four kinds of pure morality: pure morality of reflecting on proper usage of four requisites, pure morality of controlling sense faculties, pure morality of livelihood, and pure morality of restraint within the *Pātimokkha* precepts.

One who undertakes these four kinds of pure morality can increase his Insight knowledge *Vipassanā* and get *Arahatship*.

5. Kacci nu kho maṃ anuvicca viññu sabrahmacārī sīlato na upavadanti'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

"Do my wise companions in the holy life, having known, censure me regarding my morality?" This must be reflected upon again and again.

- **Kacci nu kho** = how about
- **Maṃ** (*object*) = me
- **Anuvicca** = having thought deeply (**vicca**) again and again (**anu**)
- **Vinnu** (*adjective* of **sabrahmacārī**) = wise
- **Sabrahmacārī** = **sa** (together) + **brahma** (superior) + **cārī** (who practices) = A friend (practicing with you) who has superior practice.
- **Sīlato** = by *Sīla*, through *Sīla*, according to *Sīla*.
- **Na** = not
- **Upavadanti** = accuse

When a *Bhikkhu* reflects in this way, the fear of doing evil things exists within him. It is the fear (*ottappa*) of being accused or criticized by others when he does wrong. This also leads to the protection [restriction] of the three doors (mind, body and speech). [Such a *Bhikkhu* can get pure morality, increase his insight knowledge and get *Arahatship*]

6. Sabbehi me piyehi manāpehi nānābhāvo vināhbāvo'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ;

8. Kathambhūtaṣṣa me rattindivā vītivattantī'ti pabbajitena abhiṇhaṃ paccavekkhitabbā;

"How do I spend my nights and days?" This must be reflected upon again and again.

- Kathambhūtaṣṣa = Kathaṃ (how) + bhūtaṣṣa (happen)
- Me = my
- Rattindivā = nights and days
- Vītivattanti = spend

Do I spend my nights and days volunteering service or not?

Do I spend my nights and days reciting the Buddha's teaching or not?

Do I spend my nights and days paying proper attention or not?

By reflecting so, one fulfills mindfulness.

9. Kacci nu kho ahaṃ suñṇagāre abhiraṃāmi'ti pabbajitena abhiṇhaṃ paccavekkhitabbā;

"Do I delight in solitude?" This must be reflected upon again and again.

- Kacci nu kho = how about
- Ahaṃ = I (subject)
- Suñṇagāre = in secluded place.
- Abhiraṃāmi = joy or delight.

In the Commentaries, this means "Do I take delight while being alone in the secluded place in the four bodily postures?"

By reflecting so, one can fulfill bodily seclusion.

(There are two kinds of seclusion: bodily seclusion and mental seclusion. Mental seclusion is achieved when one practices meditation.)

10. Atthi nu kho me uttari manussadhammo alamariyañāḍaḍṣaṇviṣeso adhigato, yenaṃhaṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmi'ti pabbajitena abhiṇhaṃ paccavekkhitabbā;

"Have I attained superhuman states? Have I attained that higher wisdom so that when I am questioned (on this point) by my companions in the holy life at the last moment (when death is approaching) I will have no occasion to be depressed?" This must be reflected upon again and again.

- Atthi nu kho = Is there?
- Me = in me
- Uttari manussadhammo = Uttari + manussa + dhammo

- **Uttari** = superior
- **Manussa** = human
- **Dhammo** = *Dhamma: Jhāna, Magga, Phala & etc.*,

1st meaning: when **Uttari** is the adjective of **Manussa**
The Dhamma (*Jhāna, Magga, Phala & etc*) of a superior human.

A superior human - one who gets *Jhāna, Magga, Phala & etc.*

2nd meaning: when **Uttari** is the adjective of **Dhamma**
That *Dhamma (Jhāna, Magga, Phala & etc.)* is superior to the normal human *Dhamma*. Normal human *Dhamma* consists of 10 kinds of wholesome *dhamma (kusala dhamma)*: to avoid killing, to avoid stealing, to avoid sexual misconduct, to avoid telling lies, harsh speech, divisive speech and frivolous speech, and to avoid thinking towards others' property with greed, ill-will and wrong view.

- **Alamariyañāṇadassanviseso** = **Alam** + **ariya** + **ñāṇadassana** + **viseso**
 - **Alam** = able to destroy the defilements
 - **Ariya** = pure, superior
 - **Ñāṇadassana** = **Ñāṇa** (wisdom) + **dassana** (view) = the wisdom of the fine material realms (*Rūpa Jhāna*) & the immaterial realms (*Arūpa Jhāna*) and the supramundane wisdom of one who gets *Magga* and *Phala*.

Wisdom is called **ñāṇa** because wisdom has the nature of knowing. Wisdom is also called view – **dassana** – because wisdom has the nature of seeing the *Dhamma* clearly just like seeing with eyes.

- **Viseso** = being extra-ordinary, difference.

Alamariyañāṇadassanviseso means pure, superior, extra-ordinary wisdom and view which are able to destroy defilements.

- **Adhigato** = be attained, gained.

**Atthi nu kho me uttari manussadhammo
alamariyañāṇadassanviseso adhigato:**

1st meaning: *Has the Dhamma of a superior person been gained; has the pure, superior, extra-ordinary wisdom or view which destroys defilements been gained?*

2nd meaning: *Has the superior Dhamma (Jhāna, Magga and Phala & etc.), which is higher than the normal human Dhamma, been gained; has*

the pure, superior, extra-ordinary wisdom or view which destroys defilements been gained?

- **Yenāhaṃ** = **Yenā** + **ahaṃ**
 - **Yenā** = with something. Here it refers to the previous question “Has the superior Dhamma ... been gained?”.
 - **Ahaṃ** = me
- **Pacchime kāle** = in the last moment, i.e., at the time of lying down on the death bed
- **Sabrahmacārī** = **sa** (together) + **brahma** (superior) + **cārī** (who practices) = A friend (practicing with you) who has superior practice.
- **Putṭho** = being asked
- **Na** = not
- **Maṅku** = in low spirits, not happy, sad, powerless
- **Bhavissāmi** = will be

Yenāhaṃ pacchime kāle sabrahmacārīhi putṭho na maṅku bhavissāmī’ti: *When being asked the question “Has the superior Dhamma ... been gained?” at the last moment (of my life) by someone who practices together with me, I will not be sad or powerless.*

By reflecting so, one will not waste time. One will spend time wisely practicing the Dhamma.