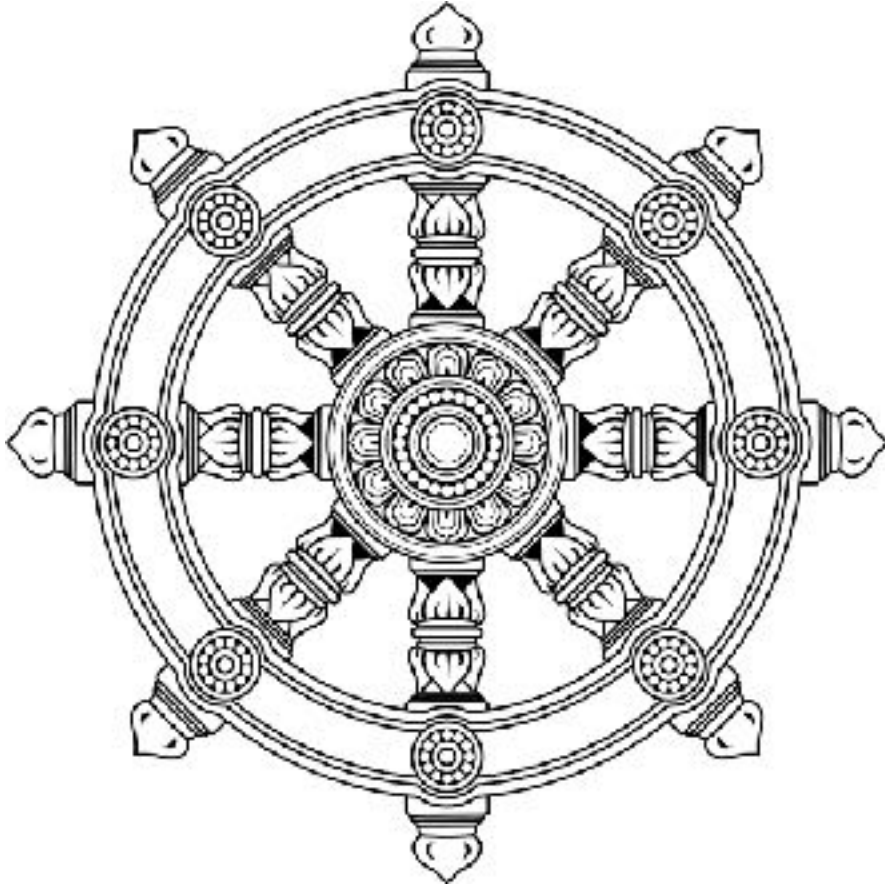


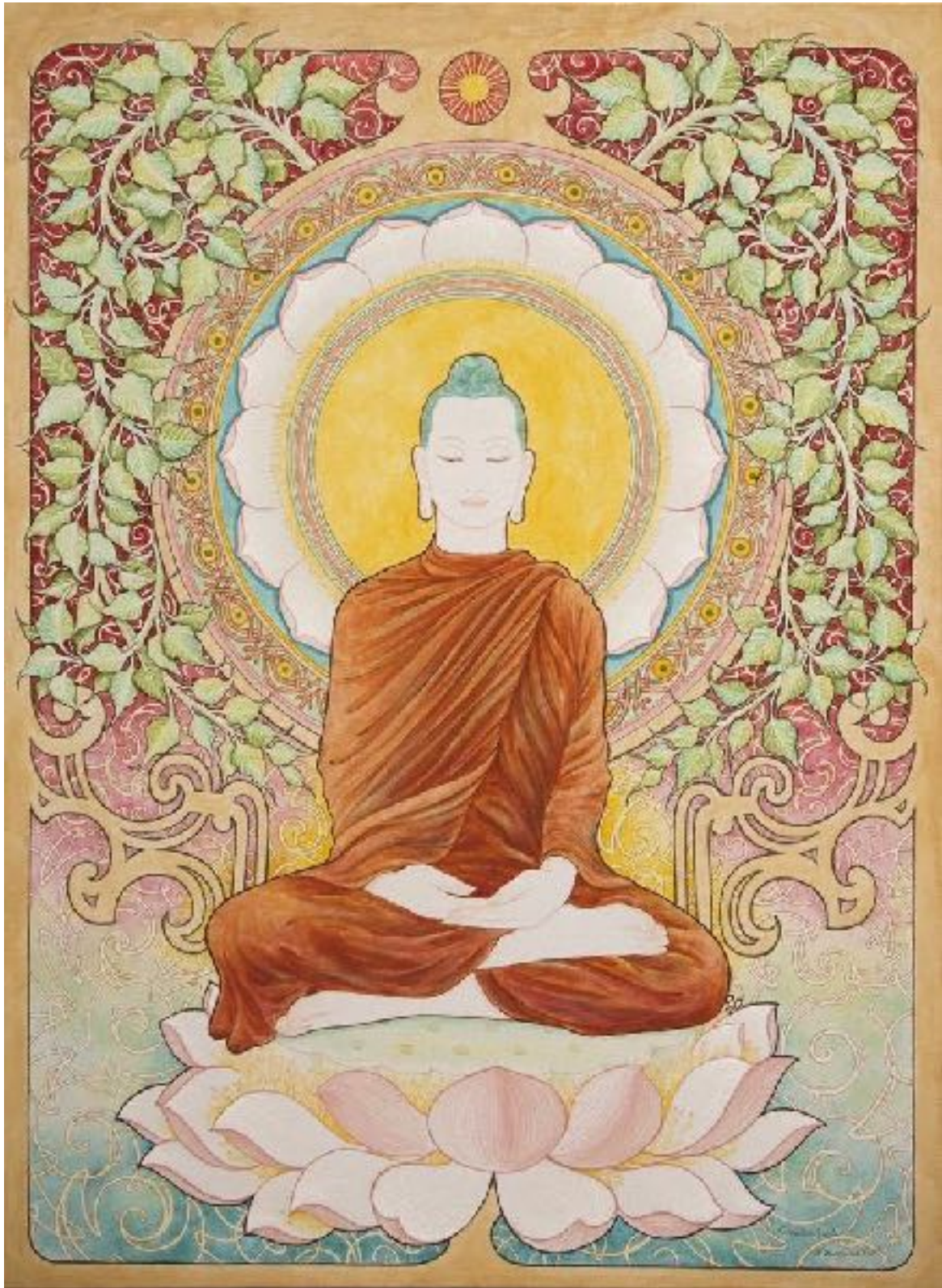
Theravada

# 227 rules of Pātimokkha



*Namo tassa bhagavato arahato sammāsambuddhassā  
Namo tassa bhagavato arahato sammāsambuddhassā  
Namo tassa bhagavato arahato sammāsambuddhassā*

*Pali-Viet-English*



The painting by: Arthaniti Lapakorn

# LỄ UPOSATHA

## (Bố-Tát hay Trai Giới)

Luật qui định, các vị Tỳ-kheo mỗi nửa tháng một lần phải họp mặt để tụng đọc giới bốn *pāṭimokkha*. Ngày *uposatha* được ấn định là ngày rằm và cuối tháng theo âm lịch.

Có 3 trường hợp Bố-tát:

1. *Saṅgha-uposatha*, tăng bố-tát. Tức là hội chúng có 4 vị Tỳ-kheo trở lên họp mặt nơi *Sīmā* làm bố-tát; Tăng bố-tát phải làm theo cách tụng giới bốn *Pāṭimokkha*.
2. *Gaṇa-uposatha*, nhóm bố-tát. Tức là hội chúng chỉ có 2 hoặc 3 vị Tỳ-kheo họp mặt làm bố-tát; Trường hợp này không tụng giới mà chỉ làm bố-tát tỏ thanh tịnh (*parisuddhi-uposatha*) với nhau.
3. *Puggala-uposatha*, người bố-tát. Tức là chỉ đơn độc một vị Tỳ-kheo trong ngày bố-tát, không tụng giới cũng không tỏ thanh tịnh, mà chỉ bố-tát chú nguyện (*adhitthāna-uposatha*).

-ooOoo-

## CÁCH THỨC SAṄGHA-UPOSATHA

Trước khi tụng giới phải cử hai vị Tỳ-kheo thông hiểu đứng ra hỏi và đáp các luật lệ trong ngày bố-tát.

**CÁCH VẤN ĐÁP NHƯ SAU:**

**Vấn:** *Namo tassa bhagavato arahato sammā-sambuddhassa ...*

*Suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ*

*āyasmantaṃ "itthan-nāmaṃ" vinayaṃ puccheyyaṃ.*

Kính lễ Đức Thế Tôn Ứng Cúng Chánh Biến Tri ... Bạch Đức Tăng, xin Tăng hãy nghe tôi trình, nếu đã họp thời với Tăng, tôi xin được hỏi luật Tôn-giả tên vậy.

**Đáp:** *Namo tassa bhagavato arahato sammā-sambuddhassa ...*

*Suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ*

*āyasmatā "itthannā-mena" vinayaṃ puṭṭho vissajjeyyaṃ*



*Kính lễ Đức Thế Tôn Ứng Cúng Chánh Biến Tri ... Bạch Đức Tăng, xin Tăng hãy nghe tôi trình, nếu đã hợp thời với Tăng, tôi phải đáp luật do Tôn-giả tên vậy đã hỏi.*

**Vấn:** *Sammajjanī padīpo ca udakaṃ āsanena ca uposathassa etāni pubbakaraṇaṇ'ti vuccati. Ukāsa sammajjanī?*

*Việc quét dọn, đèn đuốc, nước nôi, chỗ ngồi, các việc đó là tiên sự trong ngày bố-tát. Vậy sự quét dọn là gì?*

**Đáp:** *Sammajjanakaraṇaṇca.*

*Là việc lau bụi quét rác sạch sẽ chỗ hành lễ.*

**Vấn:** *Padīpo ca?*

*Sao là đèn đuốc?*

**Đáp:** *Padīpa-ujjalanaṇca. Idāni suriyālokassa natthitāya padīpakiccaṃ atthi. (hay là idāni suri-yālokassa atthitāya padīpakiccaṃ natthi)*

*Là việc thắp đèn đốt đuốc cho sáng. Bây giờ không có ánh sáng mặt trời, phải có đèn. (bây giờ có ánh sáng mặt trời, không cần thắp đèn).*

**Vấn:** *Udakaṃ āsanena ca?*

*Nước và chỗ ngồi là sao?*

**Đáp:** *Āsanena saha pāṇīyaparibhojanīya uda-kaṭṭhapanaṇca.*

*Là sự sắp đặt nước uống, nước rửa cùng với tọa cụ trải ngồi nơi hành lễ.*

**Vấn:** *Uposathassa etāni pubbakaraṇaṇ'ti vuccati?*

*Sao gọi là những tiên sự trong ngày bố-tát?*

**Đáp:** *Etāni cattāri vattāni sammajjanakara-ṇādīni*

*saṅghasannipātato paṭhamaṃ kattabbattā uposathassa*

*uposathakammaṃsa pubbakaraṇaṇ'ti vuc-cati pubbakaraṇaṇāṇī'ti*

*akkhātāni.*

*Được gọi là tiên sự của Ngày bố-tát, vì bốn công việc đó như là quét dọn, v.v ... cần phải làm xong trước khi Tăng tụ họp. Nói rằng tiên sự là thế.*

**Vấn:** *Chandapārisuddhi utukkhānaṃ bhik-khugaṇaṇā ca ovādo uposathassa etāni pubbakiccaṇ'ti vuccati chandapārisuddhi?*

*Trình lời thoả hiệp, tỏ sự thanh tịnh, kể mùa tiết, đếm tăng số, việc giáo giới, những việc đó gọi là "tiên phận sự" của lễ bố-tát. Việc trình lời thoả hiệp và tỏ sự thanh tịnh là sao?*

**Đáp:** Chandārahānaṃ bhikkhūnaṃ chanda-pārisuddhi āharanañca. Idha natthi.

Là sự đem trình Tăng lời thoả hiệp và tịnh hạnh của những vị Tỳ-kheo đáng gọi lời [1]. Hôm nay không có [2].

**Vấn:** Utukkhānaṃ?

Việc kể mùa tiết?

**Đáp:** Hemantādīnaṃ tiṇṇaṃ utūnaṃ etta-kaṃ atikkantaṃ ettakaṃ avasiṭṭhan'ti evaṃ utu ācikkhanaṃ utūnī'dha pana sāsane hemantagimha-vassānānaṃ vasena tīni honti.

Ayaṃ hemanta-utu asmim utumhi aṭṭha uposathā. Iminā pakkhena eko uposatho sampatto natthi uposatho atikkanto satta uposathā avasiṭṭhā.

Trong Phật giáo có ba mùa: mùa lạnh, mùa nóng và mùa mưa, việc kể mùa tiết như sau, kể rằng đây là mùa nào trong ba mùa, đã trải qua bao nhiêu kỳ bố-tát? còn lại bao nhiêu kỳ? chẳng hạn như:

"Đây là mùa lạnh, trong mùa này có tám kỳ bố-tát, nay là một kỳ bố-tát đang diễn ra, chưa có kỳ bố-tát nào trải qua, vậy còn lại bảy kỳ bố-tát nữa". [3]

**Vấn:** Bhikkhugaṇanā ca?

Việc đếm tăng số?

**Đáp:** Imasmim uposathagge sannipati tānaṃ bhikkhūnaṃ gaṇanā "cattāro" bhikkhū honti.

Tại phòng bố-tát này có số lượng tỳ-kheo tụ hội là "bốn" [4] vị tỳ-kheo.

**Vấn:** Ovādo?

Việc giáo giới?

**Đáp:** Bhikkhunīnaṃ ovādo dātabbo. idāni pana tāsāṃ natthitāya so ca ovādo idha natthi.

Là việc phải dạy đạo chư Tỳ-kheo ni. Nhưng hiện nay vì Tỳ-kheo ni không còn nữa nên việc dạy đạo ấy không có.

**Vấn:** Uposathassa etāni pubbakiccaṃ'ti vuccati?

Sao gọi rằng các việc đó là tiên phạm sự của lễ bố-tát?

**Đáp:** Etāni pañca kammāni chandāharaṇā-dīni pāṭimokkhuddesato paṭhamāṃ kattabbattā upo-sathassa uposathakammaṃ pubbakiccaṃ'ti vuccati pubbakiccānī'ti akkhātāni.

Gọi là tiên phạm sự của lễ bố-tát, tức nói đến các phạm sự tiên khởi của lễ bố-tát, năm việc đó như là đem trình lời thoả hiệp v.v ... cần phải làm xong trước khi tụng giới bốn.

**Vấn:** *uposatho yāvatikā ca bhikkhū kam-mappattā sabhāgāpattiyo ca na vijjanti vajjanīyā ca puggalā tasmim na honti pattakallan'ti vuccati. Uposatho?*

Ngày bố-tát, chường ấy Tỳ-kheo làm được tăng sự, không có đông tội, trong chúng không có hạng người cần tránh, như thế gọi là hợp thời. Ngày bố-tát là gì?

**Đáp:** *Tīsu uposathadivasesu catuddasīpaṇ-ṇara sīsamaggīsu. Ajjuposatho "paṇṇaraso".*

Có ba ngày làm bố-tát là ngày 14, ngày rằm và ngày hòa hợp tăng [\[5\]](#). Ngày bố-tát hôm nay là "ngày rằm" [\[6\]](#)

**Vấn:** *Yāvatikā ca bhikkhū kammappattā?*

Chường nhiều vị Tỳ-kheo làm được tăng sự?

**Đáp:** *Yattakā ca bhikkhū tassa uposatha-kammassa pattāyuttā anurūpā sabbantimena paric-chedena cattāro bhikkhū pakatattā saṅghena anuk-khittā te ca kho hatthapāsaṃ avijjahitvā ekasīmā-yaṃ ʈhitā.*

Tôi đã bao nhiêu vị Tỳ-kheo cũng được, cũng thích hợp làm tăng sự bố-tát cả, nhưng tôi thiếu cũng là bốn vị Tỳ-kheo thanh tịnh không bị tăng nghị tội, và các vị ấy cùng trụ trong một giới Sīmā không cách biệt hắc tay.

**Vấn:** *Sabhāgāpattiyo ca na vijjanti?*

Không có đông tội là sao?

**Đáp:** *Vikālabhojanādivatthu sabhāgāpattiyo ca na vijjanti.*

Là không có các tội bị phạm giống nhau như thế đông phạm tội ăn phi thời chẳng hạn.

**Vấn:** *Vajjanīyā ca puggalā tasmim na honti?*

Trong chúng không có hạng người cần tránh là sao?

**Đáp:** *gahaṭṭhapaṇḍakādayo ekavīsati vajja-nīyapuggalā hatthapāsato bahikaraṇavasena vajje-tabbā tasmim na honti.*

Là trong chỗ tăng hội ấy không có 21 hạng người phải cách ly chẳng hạn như người thế tục, người bộ nắp v.v... [\[7\]](#) nên cách xa ngoài hắc tay.

**Vấn:** *Pattakallan'ti vuccati?*

Sao gọi là hợp thời?

**Đáp:** *Saṅghassa uposathakammaṃ imehi ca-tūhi lakkhaṇehi saṅgahitaṃ pattakallaṃ'ti vuccati pattakālavantaṃ'ti akkhātaṃ.*

Gọi là hợp thời, tức nói đến tăng sự đúng thời điểm để làm, như việc bố-tát của tăng đã hội đủ bốn yếu tố này vậy.

\*

Khi hỏi luật xong, vị vấn phải bạch thỉnh tụng giới như sau:

*Pubbakaraṇapubbakiccāni samāpetvā desitā-pattikassa samaggaṃ bhikkhusaṅghassa anumatiyā paṭimokkhaṃ uddisitum ārādhaṃ karomi.*

Sau khi hoàn tất các tiền sự và phận sự tiên khởi, với sự đồng ý của tỳ-kheo tăng hòa hợp và đã phát lồ tội lỗi, tôi cầu thỉnh tụng giới bốn.

\*

Sau khi vấn đáp luật xong, một vị sẽ bắt đầu tụng giới (*pāṭimokkhuddeso*).

Tụng giới, phải tụng thứ lớp năm phần *uddesa* là:

1. *Nidānuddesa*. Thuyết giới khởi.
2. *Pārājikuddesa*. Thuyết giới triệt khai.
3. *Saṅghādisesuddesa*. Thuyết giới tăng tàng.
4. *Aniyatuddesa*. Thuyết giới bất định.
5. *Vitthāruddesa*. Thuyết giới tổng trì.

Tụng xong cả năm phần ấy mới tụng kết.

Trường hợp có đi đầu trở ngại (*antarāyika*) thì được phép tụng giới tóm tắt.

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## THUYẾT DUYÊN KHỞI (Nidānuddeso)

*Namo tassa bhagavato arahato sammāsam-buddhassa ...*

*Kính lễ Đức Thế Tôn bậc ưng cúng đáng chánh đẳng giác.*

*Suṇātu me bhante saṅgho ajj'uposatho "paṇ-ṇaraso" <sup>[8]</sup>. yadi saṅghassa pattakallaṃ saṅgho upo-sathaṃ kareyya pāṭimokkhaṃ uddiseyya.*

*Kim saṅghassa pubbakiccaṃ? pārisuddhiṃ āyasmanto ārocetha pāṭimokkhaṃ uddisissāmi taṃ sabb'eva santā sādhukaṃ suṇoma*

*manasikaroma yassa siyā āpatti so āvikareyya asantiyā āpattiyā tuṅhī bhavitabbaṃ. Tuṅhī bhāvena kho pan'āyas-mante parisuddhā'ti vedissāmi. yathā kho pana paccekaputtassa veyyākaraṇaṃ hoti. Evamevaṃ evarūpāya parisāya yāvattiyam anussāvitaṃ hoti. Yo pana bhikkhu yāvattiyam anussāviyamāne sara-māno santiṃ āpattiṃ n'āvikareyya sampajāna-musāvādassa hoti sampajānamusāvādo kho pan' āyasmanto antarāyiko dhammo vutto bhagavatā tas-mā saramānena bhikkhunā āpannena visuddhā-pekkhena santī āpatti āvikātabbā āvikatā hi'ssa phāsu hoti. Uddiṭṭhaṃ kho āyasmanto nidānaṃ. Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā? Parisuddh'etth'āyasmanto tasmā tuṅhī evame-taṃ dhārayāmi. Nidānuddeso niṭṭhito.*

\*

*Bạch Đại Đức Tăng, xin Tăng hãy nghe tôi nói, hôm nay là lễ bố-tát ngày rằm. Nếu đã hợp thời, chúng tăng có thể cử hành lễ bố-tát thuyết giới ba-đê-mộc-xoa.*

*Phận sự trước tiên của Tăng là gì? là các Tôn giả hãy bày tỏ sự thanh tịnh, tôi sẽ thuyết giới ba-đê-mộc-xoa. Khi tất cả thanh tịnh hãy lắng nghe hãy khéo tác ý giới bốn; vị nào có tội lỗi phải sám hối, vị không có tội thì nên im lặng. Do sự im lặng mà tôi biết rằng các Tôn-giả được thanh tịnh. Cũng như một người bị cật vấn phải trả lời thế nào thì cũng vậy giữa hội chúng này sẽ được bố cáo ba lần. Vị Tỳ-kheo nào khi được bố cáo ba lần, nhớ mà chẳng sám hối tội lỗi thì vị ấy phạm lỗi biết vẫn nói dối; Thừa các Tôn giả, sự biết vẫn nói dối là một pháp chướng ngại mà Đức Thế Tôn đã nói; bởi thế với vị Tỳ-kheo đã phạm tội nhớ ra và muốn thanh tịnh thì cần phải sám hối tội lỗi, khi đã sám hối thì vị ấy có sự an vui.*

*Thưa chư Tôn giả, duyên khởi đã nói xong.*

*Ở đây tôi xin hỏi các Tôn Giả; các vị có được thanh tịnh chăng? Tôi hỏi lần thứ nhì, các vị có được thanh tịnh chăng? Tôi hỏi lần thứ ba, các vị có được thanh tịnh chăng?*

**DỨT PHẦN THUYẾT DUYÊN KHỞI.**

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# the 4 pārajikas

## 4 bất cộng trụ

*Tatr'ime cattāro pārajikā dhammā uddesaṃ āgacchanti.*

*Bách chư Tôn giả, Bốn pháp triệt khai ở đây phải thuyết giới như sau:*

### pārajika 1

*"yo pana bhikkhu bikkhūnaṃ sikkhāsājīva samāpanno sikkhaṃ appaccakkhaya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchāna gatāyapi, pārajiko hoti asaṃvāso."*

*1. Vị Tỳ-kheo nào đã thọ trì học giới và hạnh sống của hàng Tỳ-kheo, khi chưa xả bỏ học giới, chưa bày tỏ sự yếu kém mà hành động dâm dục, thậm chí với loài thú vật, vị ấy bị tội triệt khai bất cộng trụ.*

**Not to have sexual intercourse.** If a *bhikkhu* puts his sex in the sex, anus or mouth of a human being, man or woman - as well as in his own anus or in his own mouth -, an animal (male or female) or a dead body even if it is of the length of a sesame seed, he loses his status as a *bhikkhu* (for life).

Even if he does it while having his sex in plaster, in a condom, wearing the clothes of a layman, or being fully naked or not feeling any sensation (due to loss of tactile sensation on the sexual parts of the body for example), in the same way, he loses his status as a *bhikkhu*.

There are six cases when the *pārajika* 1 is not committed:

1. When the *bhikkhu* is sleeping or in all other cases when he is not aware of the sexual intercourse when it takes place.
2. When the *bhikkhu* is not consenting.

3. When the *bhikkhu* has fallen into unconsciousness or is in a state of insanity.
4. When the *bhikkhu*, being possessed by another spirit, can no longer control himself.
5. When the *bhikkhu* is afflicted by an unbearable pain.
6. When the *bhikkhu* has committed this action before the rules have been established.

**Note:** This rule is partly included within the third among the ten precepts.



## pārājika 2

*"yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyyasinkhātaṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyumaṃ vā bandheyyaṃ vā pabbajeyyumaṃ vā corosi bālosi mūlhosi thenosīti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayampi pārājiko hoti asaṃvāso."*

*2. Vị Tỳ-kheo nào lấy trộm cắp vật chưa được cho, ở nơi xóm làng hoặc ở rừng, nếu trộm vật như thế nào mà khi vua bắt được kẻ trộm có thể giết hoặc cầm tù hoặc lưu đày, trách rằng: Người là tên trộm, người là kẻ ngu si, người là kẻ sai lạc, người là đạo tặc". Vị Tỳ-kheo khi lấy trộm vật như thế phạm tội triệt khai bất cộng trụ.*

**Not to steal.** If a *bhikkhu*, with an intention of theft, takes away others' possessions, has at the time and on the spot of the theft a minimum value of a quarter of the currency used during the Buddha's time (1.06 grams of gold + 1.06 grams of silver + 2.12 grams of copper, so approximately 10 euros in 2002 - 9,50), he loses his status as a *bhikkhu* for life.

If a *bhikkhu* takes possession of an object left behind by his owner or belonging to an animal, he does not commit the *pārājika 2*.

As soon as a *bhikkhu* takes an object with an intention of theft (even if he takes a single hair, even if at this particular moment

he did not have the intention of taking it, or even if he afterwards abandons it), he commits the *pārājika 2*.

If a *bhikkhu* gets someone else to steal an object for him, he commits the *pārājika 2*.

If by common agreement, several *bhikkhus* decide that the one who will have the chance to steal an object will do it, and that only one *bhikkhu* conceals it, all *bhikkhus* commit *pārājika 2*.

The *pārājika 2* is so subtle that a *bhikkhu* can commit it without even being aware of it.

If knowingly a *bhikkhu* smuggles or gets someone else to smuggle, through customs, a prohibited object (precious stones, drugs, etc.), if he lies to pay a smaller amount, travels without a valid ticket or if, out of mercy, he sets free an animal without his owner's consent, in all of these cases he commits the *pārājika 2*.

Several *bhikkhus* steal together something that they share. Each share is less than the critical sum (the quarter of the currency used in the times of Buddha, around 10 euros). However, by assembling all the shares that constitute the object of the theft, we do obtain a total value that exceeds this critical sum. All these *bhikkhus* have then committed the *pārājika 2*.

If a *bhikkhu*, either out of insanity, or owing to complete absentmindedness, or under the influence of an extremely painful disease, takes someone else's possession, he does not commit *pārājika 2*.

As soon as these five factors are present, the *pārājika 3* is committed:

1. The stolen object belongs to a human being.
2. The *bhikkhu* knows that the object belongs to someone else other than himself.
3. The stolen object has a minimum value of 1.06 grams of gold + 1.06 grams of silver + 2.12 grams of copper (in the concerned region).
4. The *bhikkhu* has the intention to steal.
5. The theft is done.

**Note:** This rule corresponds with the second of the ten precepts.



## pārājika 3

"yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya, sattahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā samvaṇṇayya, maraṇāya vā samādapeyya, " ambo purisa kiṃ tuyhiminā dujjīvitena matam te jīvītā seyyo " ti, iti cittamano cittasiṅkappo anekapariyayena maraṇavaṇṇaṃ vā samvaṇṇayya, maraṇāya vā samādapeyya, ayampi pārājiko hoti asaṃvāso."

3. Vị Tỳ-kheo nào cố ý đoạt mạng sống con người, hoặc tìm phương tiện khí giới cho người, hoặc khen ngợi sự chết, hoặc xúi giục chết, nói rằng: Hỡi người, có ích gì cho người với mạng sống khổ xấu xa này, người nên chết tốt hơn là sống" suy nghĩ tính toán như vậy rồi dùng nhiều cách thức khen ngợi sự chết, xúi giục cho chết, thì vị này phạm tội Triệt khai bất cộng trụ.

**Not to commit murder.** If, with an intention of murder, a *bhikkhu* kills a human being, if he deliberately hands to a person who wants to die, a weapon likely to kill (even by believing sincerely that he is doing a favour) and this person uses it to put an end to his life, or if he expounds to a sick person the advantages of death and under this influence, the sick patient dies by not taking the medicines or food that he needed to save his life, he loses the status as a *bhikkhu* for life.

By ordering someone to murder someone else, by encouraging a woman to abort - and she follows this advise, by giving contraception to a pregnant woman who uses it successfully, or by requesting someone to murder an agonising person (even with the simple thought of relieving the suffering of the patient) and actually causing that person's death, in each of these cases, a *bhikkhu* commits *pārājika 3*.

By committing suicide, a *bhikkhu* commits *pārājika 3* and thus passes away as a lay man.

If a *bhikkhu* asks a second *bhikkhu* to kill a person and the latter kills him or her, both *bhikkhus* commit *pārājika* 3. If the second *bhikkhu* kills a person other than the one the first *bhikkhu* had asked him to kill, the first *bhikkhu* does not commit *pārājika* 3. Only the second *bhikkhu* commits it.

The first *bhikkhu* asks a second *bhikkhu* to kill a person (or requests another person to do so). And on his behalf, this second *bhikkhu* hands over the work to a third *bhikkhu* and so on. All the *bhikkhus*, from the first to the last, commit *pārājika* 3.

With the intention to kill, a *bhikkhu* finds a way to kill someone (hole, trap, mine, etc.). If this has caused the death of a person, he commits *pārājika* 3.

As soon as these five factors are present, the *pārājika* 3 is committed:

1. The victim is a human being.
2. The *bhikkhu* knows that the victim is a human being.
3. The *bhikkhu* has an intention to kill.
4. The *bhikkhu* commits or orders a murder to be committed by someone else.
5. The murder is done.

**Note:** This rule partly corresponds to the first of the ten precepts.



## pārājika 4

"yo pana bhikkhu anabhijānaṃ uttariranussadhammaṃ attupanāyikaṃ alamariyañāṇadassanaṃ samudācareyya "itti jānāmi, itti passāmī" ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā āpanno visuddhā pekkho evaṃ vadeyya "ajānamevaṃ āvuso avacaṃ jānāmi apassaṃ passāmi, tucchaṃ musā vilapi" nti aññatra adhimānā, āyapī, pārājiko hoti asaṃvāso."



4. Vị Tỳ-kheo nào chưa chứng tri lại khoe khoang pháp thượng nhân tự thể nhập tương ứng thánh tri kiến, nói rằng: "Tôi biết tôi thấy như vậy", thời gian sau đó dù có bị thẩm vấn hay không bị thẩm vấn, nhưng muốn được trong sạch bèn nói lại như sau: "Thưa chư hiền, tôi không biết như vậy mà tôi nói tôi biết, tôi không thấy mà nói tôi thấy, thành ra nói dối nói láo." Dù thế vị này cũng phạm tội triệt khai bất cộng trụ, trừ phi tăng thượng mạn.

**Not to claim attainments of stages of pure mental concentration that have not been achieved.** If with a boastful intention, a *bhikkhu* claims on purpose that he has eradicated the *kilesās*, or that he has reached some realisations (one of the four *jhānas*; one of the four psychic powers or one of the four stages of *ariyā*) although knowing that it is false; being asked or not being asked to do so, if in the field of these realisations, he asserts to know what he doesn't, if he claims to have seen something he has not, if he claims such things connected with it (for example: "I can see my previous lives"; "I can see beings dwelling in other worlds": "I definitely got rid of desire"), in each of these cases he loses his status as a *bhikkhu* for life.

If the person whom the *bhikkhu* addresses does not understand the meaning of his speech, he does not commit *pārājika* 4.

If a *bhikkhu* claims a realisation that he has really achieved, he does not commit a *pārājika* 4. In the same way, if a *bhikkhu* mentions to others a false realisation that he sincerely believes to have achieved, he does not commit *pārājika* 4.

As soon as these five factors are present, the *pārājika* is committed:

1. The *bhikkhu* claims - in one way or another - to have achieved a realisation pertaining to the category of *jhānas* or the entrance into the four stages of *ariyā* that he has not experienced.
2. The *bhikkhu* has the intention to boast (knowing that he has not achieved this realisation).

3. The *bhikkhu* specifies that he is the one who achieved this realisation (if he uses an indirect way for instance: "The disciples of my teacher are the *arahantas*", he does not commit *pārājika* 4).
4. The person whom the *bhikkhu* is addressing is a human being.
5. The person whom the *bhikkhu* is addressing must immediately understand (if he or she does understand only a long time after, the *bhikkhu* does not commit *pārājika* 4).

*Udditthā kho āyasmanto cattāro pārājikā dhammā yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ yathā pure tathā pacchā pārājiko hoti asaṃvāso.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh' etthāyasmanto tasmā tuṅhī eva-metaṃ dhārayāmi. Pārājikuddeso niṭṭhito.*

*Thưa chư Tôn giả, bốn pháp triệt khai đã được thuyết giới. Vị Tỷ-kheo phạm bất cứ một điều nào đều không được cộng trú với các vị Tỷ khưu, trước như thế nào thì sau cũng thế ấy, vị đó phạm triệt khai bất cộng trú.*

*Ở đây, tôi xin hỏi chư Tôn giả, các Ngài có thanh tịnh chăng?*

*Lần thứ hai tôi xin hỏi, các Ngài có thanh tịnh chăng?*

*Lần thứ ba tôi xin hỏi, các Ngài có thanh tịnh chăng?*

*Chư Tôn giả ở đây thanh tịnh do đó mới im lặng, Tôi ghi nhận việc đó là vậy.*

**DỨT PHẦN THUYẾT GIỚI TRIỆT KHAI.**

-ooOoo-

# the 13 samghādisesas

## 13 tầng tàn

*Ime kho pan'āyasmanto terasa saṅghādise-sā dhammā uddesaṃ āgacchanti.*

*Thưa chư Tôn giả đây là mười ba pháp Tầng tàn được thuyết giới.*

### samghādisesa 1

*"sañcetanikā sukkavissatṭhi aññatra supinantā samghādiseso."*

*1. Cố ý làm di tinh, phạm tầng tàn, ngoại trừ mộng tinh.*

**Not to deliberately emit sperm.** If a *bhikkhu* masturbates himself or gets someone else to masturbate him until the emission of the sperm, it entails a meeting of the *samgha*.

A *bhikkhu* must not deliberately cherish his sex with the hand, neither doing so by using an instrument, nor making it move in the air. By doing so, if the sperm, even if it is only a tiny quantity that even a fly is able to drink, spreads from its original spot to the testicles, this *bhikkhu* commits the *samghādisesa* 1.

#### Exceptions

- While sleeping, if the sperm is released during a dream, no fault is being committed.
- While defecating, if some sperm does come out, the intention for it being absent, no fault is being committed.
- While nursing or cleaning one's sex (due to an inflammation, an injury, an insect bite, etc.) by putting medicine (cream, ointment, etc.), if some sperm is released, the desire for it being absent, no fault is being committed.
- If at time of getting into bed, wishing to ejaculate, the *bhikkhu* wedges his sex between his thighs or holds it strongly in his fist and whilst sleeping the sperm is released, he commits the *samghādisesa* 1.

- If the sperm is naturally released without the *bhikkhu's* intention to do so and that at this moment this latter does experience pleasure, he does not commit any fault. However, if during ejaculation, he seized the opportunity to release the sperm with his hand, he commits the *saṃghādisesa* 1.
- If while insistently looking at the body of a woman, with a burning desire, a *bhikkhu* ejaculates, he does not commit a *saṃghādisesa*.

**Note:** This rule partly corresponds with the third of the ten precepts.



## saṃghādisesa 2

*"yo pana bhikkhu otiṇṇo vipāriṇatena cittena mātugāmena saddhiṃ kāyasam saggam samāpajjeyya hatthagāham vā veṇiggāham vā aññatarassa vā aññatarassa vā aṅgassa paramasanam saṃghādiseso."*

**2. Tỳ-kheo nào do tâm dục nhiễm đôn nén, xúc chạm thân người nữ, hoặc nắm tay hoặc nắm tóc hoặc sờ chạm bất cứ chi thể nào, phạm Tăng tàng.**

**Not to touch a woman.** If, with a lustful mind, a *bhikkhu* touches a woman - even a female born on that very same day - or the hair of a woman (not cut), it entails a meeting of the *saṃgha*.

By touching a cloth or a jewel worn by a woman, a *bhikkhu* commits a fault but not the *saṃghādisesa* (provided the woman is not touched along with that part of cloth or jewel).

In the same way, by touching a woman who is a relative, his mother or sister for instance, even with a mind rid of lust, he commits a fault but not the *saṃghādisesa*.

By accidentally touching a woman, there is no fault. However, if a woman touches a *bhikkhu*, this latter must not undergo it passively, because if he takes pleasure in it, even for a short while, he immediately commits the *saṃghādisesa* 2.

By touching a woman with some kind of utensil, a *bhikkhu* commits a *thullaccaya*.

**Note:** This rule partly corresponds with the third of the ten precepts.



### saṃghādisesa 3

"yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya yatha taṃ yuvā yuvatim methunupasaṃhitāhi, saṃghādiseso."

3. Tỳ-kheo nào do tâm dục nhiễm đôn nén, nói lời tục tĩu với phụ nữ, như thể trai với gái liên hệ dâm dục, phạm Tăng tàng.

**Not to have an ill-mannered conversation with a woman.** If with a lustful state of mind, a *bhikkhu* utters some ill-mannered speech regarding copulation or sodomy, it entails a meeting of the *saṃgha*.



### saṃghādisesa 4

"yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāriyāya vaṇṇaṃ bhāseyya "etadaggaṃ bhagini pāricariyānaṃ yā rādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā" ti methunupasaṃhitena, saṃghādiseso."

4. Tỳ-kheo nào do tâm dục nhiễm đôn nén, đối trước phụ nữ lại ca ngợi sự cung phụng dục lạc cho mình, nói rằng "Này cô em, sự cung phụng này là tôi thượng, tức là cô nào với pháp dâm dục cung phụng bậc giới hạnh thiện hạnh phạm hạnh như tôi đây". Bởi liên hệ dâm dục, phạm Tăng tàng.

**Not to propose sexual intercourse to a woman.** If with a lustful state of mind, a *bhikkhu* indecently proposes a woman to



copulate - with him or another person - it entails a meeting of the *saṃgha*. A *bhikkhu* who tells a woman that the girls wishing to be reborn under auspicious conditions must give him their bodies, commits the *saṃghādisesa* 4.



## saṃghādisesa 5

*"yo pana bhikkhu sañcarittam samāpajjeyya ittiyā vā purisamatim purisassa vā ittimatim jāyattane vā jārattane vā, antamaso taṅkheṇikāyapi, saṃghādiseso."*

*5. Tỳ-kheo nào làm mai mối, là đem ý người nam nói với người nữ, hoặc đem ý người nữ nói với người nam, để làm vợ chồng hoặc để làm tình nhân, dù chỉ cho họ đến nhau chốc lát, phạm Tăng tàng.*

**Not to unite couples.** If a *bhikkhu* plans encounters between men and women with the intention to unite them or if he plans encounters between prostitutes and people interested in them, it entails a meeting of the *saṃgha*.

If the following three factors are combined together, the *saṃghādisesa* 5 is being committed:

- Accepting to seek for informations (with an encounter between a man and a woman in mind).
- Taking these informations.
- Reporting these informations.



## saṃghādisesa 6

"saññāsikāya pana bhikkhunā kuṭim kārāyamānena assāmikaṃ attuddesāṃ pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīyaso dvādasa vidattiyo sugavidattiyā, tiriyaṃ sattantarā, bhikkhū abhinetabbā vattudesanāya, tehi bhikkhūhi vattu desetabbaṃ anārambhaṃ saparikkamaṇaṃ, sārambhe ce bhikkhuvatthusmiṃ aparikkamanaṃ saññācīkāya kuṭim kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā abhikkāmeyya, saṃghādiseso."

6. Thất liêu do Tỳ-kheo tự quyền góp xây cất, không có thí chủ, tự làm cho mình, thì cần phải làm đúng kích cỡ, trong điều này đúng kích cỡ là mười hai gang chiều dài, bảy gang chiều ngang, theo gang tay Đức Phật <sup>[9]</sup> phải mời chư Tỳ-kheo để chỉ định nơi chốn, nơi chốn được tỳ-kheo ấy chỉ định là chỗ không có trở ngại, có lối thông. Nếu vị Tỳ-kheo làm thất liêu do tự quyền góp, làm ở chỗ có trở ngại, không lối thông, cũng không mời các Tỳ-kheo để chỉ định nơi chốn, vượt quá kích cỡ, phạm Tăng Tàng.

**Not to build a housing exceeding 2.70 metres by 1.60 metres (2.95 yards by 1.74 yards), without the agreement of the saṃgha, and doing harm to living beings, or not providing enough space to turn around it.** The housing that a *bhikkhu* builds for himself must have a surface that will not exceed twelve measurements in length (measure by hand span; a quarter yard; nine inches) and seven in width - around 2.70 metres by 1.60 metres (2.95 yards by 1.74 yards). Before building a housing, the *bhikkhu* must seek the agreement of the *saṃgha* by indicating the spot of the construction project. The construction should not be done in an area where it is likely to harm insects - or other living beings. There must be sufficient space for a cow drawn cart to move around it. If one of these conditions is not fulfilled, it entails a meeting of the *saṃgha*.

There are places where a *bhikkhu* cannot build housings: places inhabited by animals; cultivated lands; prison compounds;

cemetery; a place where alcohol is being sold; slaughterhouse area; junctions and crossroads.

A *bhikkhu* who lives in a big cave does commit no fault at all.



## saṃghādisesa 7

"*mahallakaṃ pana bhikkhu, vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamaṃ. sārambe ce bhikkhusmiṃ aparikkamana mahallamana mahallakaṃ vihāraṃ kāreyya bhikkhū vā anabhineyya vatthudesanāya, saṃghādiseso.*"

7. Tịnh xá lớn mà Tỳ-kheo xây dựng cho mình, có thí chủ cúng, phải mời chư Tỳ-kheo để chỉ định nơi chốn, nơi chốn được các Tỳ-kheo ấy chỉ định là chỗ không có trở ngại, có lối thông; nếu vị Tỳ-kheo làm tịnh xá lớn ở nơi có điều trở ngại, không lối thông, lại không mời các Tỳ-kheo để chỉ định nơi chốn, phạm Tăng Tàng.

**Not to build a monastery without the approval of the *saṃgha*, harming living beings or not allowing to make a whole turn around it.** If a *bhikkhu* whom a *dāyaka* requests to choose a place so as to build a house for this former, or even a monastery, doesn't respect the following points, it entails a meeting of the *saṃgha*: The *bhikkhu* is supposed to invite other *bhikkhus* so as to show them the spot of the future building complex in order to get their approval.

The place of the future construction must cause absolutely no harm to living beings and must not be situated on a cultivated land.

A cart of four cows must have enough space to make a whole turn around the building.



## saṃghādisesa 8

"yo pana bhikkhu bhikkhum duṭṭhā doso appahīto amūlakena pārājikena dhammena anuddhamseyya "appeva nāma naṃ imahmā brahmacariyā sāveyya" nti, tato aparena samanuggāhīyamāno vā asamanuggāhīyamāno vā amūlakañceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patitṭhāti, saṃghādiseso."

8. Tỳ-kheo nào phần nộ sân hận bất bình, vu không vì Tỳ-kheo với tội triệt khai không căn cứ, nghĩ rằng làm vì ấy bại hoại phạm hạnh này. Sau lúc đó, có bị gạn hỏi hay chưa được gạn hỏi, sự tở tụng ấy là vô căn cứ và dù Tỳ-kheo này có nhìn nhận lỗi lầm vẫn phạm Tăng Tàng.

**Not to groundlessly accuse a *bhikkhu* of having committed a *pārājika*.** If, with the intention to ruin the name of another *bhikkhu*, a *bhikkhu* groundlessly accuses the former of having committed a *pārājika*, and claims having seen or heard him doing it, whether he launched this accusation following a question or not, it entails a meeting of the *saṃgha*.



## saṃghādisesa 9

"yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya "appeva nāma naṃ imahmā brahmacariyā sāveyya" nti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā aññabhāgiyañceva taṃ adhikaraṇaṃ hoti kocideso lesamatto upādinno, bhikkhu ca dosaṃ patitṭhāti, saṃghādiseso."

9. Tỳ-kheo nào phần nô sân hận bất bình, vịn có nhỏ nào đó của một sự vụ khác rồi vu khống vị Tỳ-kheo với tội triệt khai, nghĩ rằng làm vị ấy bại hoại phạm hạnh này. Sau lúc đó, bị gạn hỏi hay chưa được gạn hỏi, nhưng sự tở tụng ấy là sự vụ khác được vịn lấy có nhỏ, và Tỳ-kheo này có nhìn nhận lỗi lầm vẫn phạm Tăng Tàng.

**Not to make believe that a first *bhikkhu* has committed a *pārājika* by deliberately accusing a second one who shows similarity with the first.** If, to get others to believe that a *bhikkhu* has committed a *pārājika*, a *bhikkhu* deliberately accuses another person who shows a similarity with the other, it entails a meeting of the *saṃgha*. For example, a *bhikkhu* sees a short, stout person stealing a box of pastries. If this *bhikkhu* seizes the opportunity to get the small and fat *bhikkhu* who lives in his monastery and whom he does not like, accused of *pārājika*, by saying that he saw a "small fat person stealing a box of sweets", he commits the *saṃghādisesa* 9.

We can number ten kinds of similarities: the cast (the social rank); the name; the ethnical origin (the nationality); the physical appearance; the fault; the bowl; the robe; the preceptor; the instructor and the dwelling place.





## saṃghādisesa 10

"yo pana bhikkhu samaggassa saṃghassa bhedaya parakkameyya, bhedanasaṃvattanikaṃ vā adhirāṇaṃ samādāya paggahya tiṭṭheyya, so bhikkhu bhikkhūhi evamassa vacanīyo "māyasmā samaggassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggahya atṭhāsi, sametāyasmā saṃghena, samaggohi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharatī" ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūgi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso."

10. Tỳ-kheo nào cố gắng phá vỡ hòa hợp Tăng, hoặc sống chấp giữ tranh sự dẫn đến chia rẽ; Tỳ-kheo ấy cần được chư Tỳ-kheo nhắc bảo như sau: "Tôn giả chớ cố gắng phá vỡ hòa hợp tăng, hay đừng sống chấp giữ tranh sự dẫn đến chia rẽ, Tôn giả hãy đoàn kết với tăng, vì Tăng hòa hòa hợp hoan hỷ nhau, không tranh cãi, đồng quan điểm, sẽ trú an lạc". Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc bảo như vậy mà vẫn cố chấp như thế Tỳ-kheo ấy cần được chư Tỳ-kheo can gián ba lần cho bỏ sự ấy. Nếu khi được can gián ba lần mà bỏ sự ấy thì tốt, nếu không bỏ, phạm Tăng Tàng.

**Not to create a division within the saṃgha.** If a *bhikkhu* attempts to destroy the equilibrium or the harmony that prevails between the members of the *saṃgha*, these latter must tell him: "Do not destroy the harmony that prevails within the *saṃgha*. Do not do anything that is likely to divide the *saṃgha*. Leave the *saṃgha* and the moral principles intact. If the *saṃgha* remains united, there could be only heartfelt joy and absence of mutual discord within it. By expounding the *pātimokkha* all together, *bhikkhus* will remain tranquil, free of troubles". If, after having

been stated these principles of virtuous conduct by means of a specific formula, the *bhikkhu* does not reject his view point, it entails a meeting of the *saṃgha*.

Among the *bhikkhus* who attempt to create a division within the *saṃgha*, those who reject their incorrect opinions, who are insane, who are unconscious or who are afflicted by intense physical pain, do not commit the *saṃghādisesa* 10.

Here are the eighteen ways to attempt to create a division within the *saṃgha*: Asserting that... 1) that which is not the *dhamma* is the *dhamma*); 2) that which is the *dhamma* is not the *dhamma*); 3) that which is not *vinaya* is the *vinaya*; 4) that which is *vinaya* is not the *vinaya*; 5) that which Buddha has not taught has been taught; 6) that which Buddha has taught has not been taught; 7) that which Buddha has not repeated has been repeated; 8) that which Buddha has repeated has not been repeated; 9) that which Buddha has not established has been established; 10) that which Buddha has established has not been established; 11) a fault that wasn't committed has been committed; 12) a fault that was committed has not been committed; 13) a minor fault when it is about a serious fault; 14) a serious fault when it is about a minor fault; 15) an exception of a fault is not one; 16) that which is not an exception of a fault is one; 17) a fault is committed owing to a vulgar attitude (impolite) when it is not so; 18) a fault is not committed owing to a vulgar attitude when it is so.



## saṃghādisesa 11

"tassova khopana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayovā, te evaṃ vadeyyūṃ "māyasmanto etaṃ bhikkhu kiñci avacuttha, dhammavādī ceso bhikkhu, vinayavādi ceso bhikkhu, ahmākañce so bhikkhu chandañca ruciñce ādāya voharati, jānāti, no bhāsati, ahmāka' mpetam khamatī" ti', te bhikkhū bhikkhūhi evassu vacanīyā "māyasmanto evaṃ avacuttha, na ce' so bhikkhu dhammavādī, na ce' so bhikkhu vinayavādī, māyasmantānampi saṃghabhedo ruccittha, sametāyasmantānaṃ saṃghena, samaggohi saṃgho sammodamāno avivadamāno ekuddeso phāyu viharatī" ti, evañca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇṇeyyūṃ, te bhikkhū bhikkhūhi yāvataṭṭhiyaṃ samanubhāsitaṭṭhā tassa paṭinissaggāya, yāvataṭṭhiyañce samanubhāsīyamānā taṃ paṭinissajjeyyūṃ, iccetaṃ kusalaṃ, no ce paṭinissajjeyyūṃ, saṃghādiseso."

11. Những vị Tỳ-kheo từng bợn phe đảng của Tỳ-kheo chia rẽ ấy, có một, hoặc hai, hoặc ba vị; họ nói như sau: "Chư Tôn giả chớ nói gì vị Tỳ-kheo ấy, tỳ-kheo đó là bậc thuyết pháp, thuyết luật, Tỳ-kheo đó lấy điều tâm tư nguyện vọng của chúng tôi mà tỏ bày cảm thông và nói ra theo chúng tôi, vả lại chúng tôi cũng chấp nhận". Các Tỳ-kheo ấy cần được chư Tỳ-kheo nhắc bảo rằng: "Các Tôn giả đừng nói như vậy, Tỳ-kheo đó không phải là vị thuyết pháp, thuyết luật, các Tôn giả chớ vui thích chia rẽ tăng, các Tôn giả hãy đoàn kết với Tăng, vì Tăng hòa hợp, hoan hỷ nhau, không tranh cãi, đồng quan điểm, sẽ trú an lạc." Các vị Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc bảo như vậy mà vẫn cố chấp thì các Tỳ-kheo ấy cần được chư Tỳ-kheo can gián ba lần cho bỏ sự ấy. Nếu khi được can gián ba lần mà bỏ sự ấy thì tốt, nếu không bỏ, phạm Tăng Tàng.

**Not to encourage a bhikkhu who works to divide the saṃgha.** If one (or several) bhikkhus support another bhikkhu who works to

divide the *saṃgha*, the *bhikkhu*(s) who notice or hear him doing so, must tell him: "Do not follow this *bhikkhu*." If he does not obey this interdiction, the witnessing *bhikkhus* must then reiterate this prohibition by giving him a lesson using a specific formula. If the prohibition (to side with the *bhikkhu* provoking a division in the *saṃgha*) is posed a second and then a third time, by means of the same formula, but the *bhikkhu* still doesn't reject his opinion, it entails a meeting of the *saṃgha*.



## saṃghādisesa 12

*"bhikkhu paneva dubbacajātiko yoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti "māmaṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā" ti, so bhikkhu bhikkhūhi evamassa vacanīyo "māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyamevā - yasmā attanaṃ karotu, āyasmāpi bhikkhū vadatu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññamañña vacanena aññamaññavutthāpanenā" ti evañcaso bhikkhu bhikkhūhi vuccamāno tatheva paggaṇeyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhasitabbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso."*

**12. Vị Tỳ-kheo có tánh khó dạy khi được chư Tỳ-kheo nhắc bảo đúng pháp theo những điều học liên quan giới bổn, tỏ ra mình không cần khuyên dạy rằng: "Các Tôn giả đừng nói chi đến tôi điều tốt hay xấu, tôi cũng không nói gì đến các Tôn giả điều tốt hay điều xấu; các Tôn giả hãy thôi khuyên dạy tôi". Vị Tỳ-kheo ấy cần được chư Tỳ-kheo nói như sau:**

**"Xin Tôn giả chớ tỏ ra mình khó dạy, hãy làm người dễ dạy; Tôn giả hãy nhắc bảo chư Tỳ-kheo theo đúng pháp, chư Tỳ-kheo cũng sẽ nhắc bảo Tôn giả theo đúng pháp, như vậy hội chúng của Đức Thế Tôn được tăng thịnh tức là nhờ sự nhắc bảo lẫn nhau, thức tỉnh lẫn nhau". Vị Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc nhở như vậy mà vẫn cố chấp thế ấy thì vị Tỳ-kheo đó cần được chư Tỳ-kheo can gián ba lần cho bỏ sự ấy. Nếu được can gián ba lần mà bỏ sự ấy thì tốt, nếu không bỏ, phạm Tăng Tàng.**

**Not to reject admonishments made on his behaviour.** If a *bhikkhu* does not respect the rules of the *vinaya*, if he does something which is in discord with the *vinaya*, those among the *bhikkhus* living with him who see or hear him doing so, are obliged to make him notice his behaviours or actions, which are not proper and that he must abstain from them. If he responds by refusing to obey, the other *bhikkhus* must teach him a moral lesson by means of a specific formula. If after having admonished him in the same way for a second and then a third time, he refuses to give up his opinion, it entails a meeting of the *saṃgha*. The *bhikkhu* must not refuse to listen to remarks made on his behaviour, even if he is the most respected one in the monastery and even if the remarks are made by a *bhikkhu* of less seniority, because if they are legitimate and he objects to them, he is likely to undergo the procedure entailing the *saṃghādisesa* 12.



## saṃghādisesa 13

"bhikkhu panena aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti ceva suyyantica, kuvāni ca tena duṭṭhāni dissanti ceva suyyanti ca. so bhikkhu bhikkhūhi evamassa vacanīyo "āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni āyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imahmā āvāsā, alaṃ te idha vāsenā" ti, evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya "chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino bhikkhū, tādisikāya āpattiyā ekaccaṃ pabbājenti ekaccaṃ na pabbājenti" ti. so bhikkhu bhikkhūhi evamassa vacanīyo "māyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino na ca bhikkhū, mohagāmino na ca bhikkhū, bhayagāmino, āyasmā kho kuadūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imahmā āvāsā, alaṃ te idha vāsenā" ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇṇeyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvatatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṃghādiseso."



13. Vị Tỳ-kheo sống nương làng mạc hay thị trấn nào đó, làm như nhà người, có hành vi xấu; những hành vi xấu của vị ấy đều được thấy được nghe, các tục gia bị vị ấy làm như cũng đều được thấy được nghe. Vị Tỳ-kheo ấy cần được chư Tỳ-kheo khuyên nhắc như sau: "Tôn giả là kẻ làm như nhà người, có hành vi xấu, những hành vi xấu của Tôn giả đều được thấy được nghe, các tục gia bị Tôn giả làm như cũng đều được thấy được nghe; Tôn giả hãy đi khỏi chỗ này; đủ rồi cuộc sống của ông tại đây!". Vị Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc bảo như vậy lại nói với chư Tỳ-kheo như sau; "chư Tỳ-kheo là tâm vị thương, chư Tỳ-kheo tâm vị ghét, chư Tỳ-kheo tâm vị dốt nát, chư Tỳ-kheo tâm vị sợ hãi; tội phạm như nhau mà có người đuổi đi, có người không đuổi". Vị Tỳ-kheo ấy cần được chư Tỳ-kheo khuyên bảo như vậy: "Tôn giả chớ có nói như vậy, chư Tỳ-kheo không tâm vị thương, chư Tỳ-kheo không tâm vị ghét, chư Tỳ-kheo không tâm vị dốt nát, chư Tỳ-kheo không tâm vị sợ hãi đâu; Tôn giả là kẻ làm như nhà người, có hành vi xấu, những hành vi xấu của Tôn giả đều được thấy được nghe, các tục gia bị Tôn giả làm như cũng đều được thấy được nghe; Tôn giả hãy đi khỏi chỗ này! đủ rồi cuộc sống của ông tại đây!". Vị Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc nhở như vậy mà vẫn cố chấp thế ấy thì vị Tỳ-kheo đó cần được chư Tỳ-kheo can gián ba lần cho bỏ sự ấy. Nếu được can gián ba lần mà bỏ sự ấy thì tốt, nếu không bỏ, phạm tăng tàng.

**Not to spoil the confidence and the consideration that the people have for the *dhamma*.** By seeing or by hearing a *bhikkhu* committing actions or indulging in behaviours that corrupt others' faith in *dhamma*, other *bhikkhus* are supposed to tell him: "Your behaviour is spoiling the confidence and the consideration that the people have for the *dhamma*. Your conduct is mediocre. We saw and heard the way you behave. You must leave from here. Do not stay in this monastery." Being expelled, if he refuses to leave and counteracts, the *bhikkhus* who see or hear him reacting this way, should expel him by teaching him a moral lesson a second

time. If by the third time, he again refuses to obey, he should be brought before the *saṃgha* and be again pronounced thrice consecutively the discourse of expulsion. After this, if he still decides not to reject his opinion, it is proper to teach him a moral lesson by means of a specific formula. If after the second, then the third moral discourse pronounced by means of this formula, he doesn't step down from his stance, from this moment onward, it entails a meeting of the *saṃgha*.

### Corruption

The *bhikkhus* who offer presents to the *dāyakas* spoil the faith and the confidence that these people have in the *dhamma*. Buddha does not accept this kind of gift. He only pleads in favour of gifts that the *dāyakas* give to the *bhikkhus* as the former do believe in the benefits derived from their *sīla*, their wisdom. In the same way, he stands firmly opposed to exchanges and donations done between the laity and the *bhikkhus*, which are motivated by links established between recipients and duty bound persons.

The fact that the *bhikkhus* offer things to *dāyakas* is highly likely to deteriorate the respectful consideration that the latter have for the *saṃgha*, and thus their faith in the *dhamma*. The people who come close to the *bhikkhus* and who give offerings to them will no longer see any benefit in doing so and will not do so to the ones who cultivate a good *sīla* and who are realised. However, a *bhikkhu* can give some fruits that he possesses to his family members. Some *bhikkhus* can give food or some remaining hygienic products to the laity who perform sweeping, dish washing or gardening work, etc. In this case, there is no corruption of the faith, therefore no fault is being committed. To make sure that the *bhikkhus* do not commit faults, it is better that the laity carry out their duties first and then receive some food or something to drink. After having taken their meal, in order not to waste food, the *bhikkhus* should give their remaining food to the laity.

The *bhikkhu* who has performed an act of corruption should be expelled from the village or from the area where he lives. If he gives belongings or medical treatments all over the town, he must be expelled from this town. If he starts to criticise the

*saṃgha* without leaving the area, he must be taken to the *sīmā* where the *saṃgha* will have to pronounce the appropriate formulas. After this, if he refuses to obey, the *saṃgha* must reprimand him. By the end of the third announcement of this formula, if this *bhikkhu* has still not decided to leave his area, he commits the *saṃghādisesa* 13.

*Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā nava paṭhamāpattikā cattāro yāvatatīyakā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpaj-jitvā yāvatihaṃ jānaṃ paṭicchādeti tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ parivutthapari-vāsena bhikkhunā uttariṃ chārattaṃ bhikkhumā-nattāya paṭipajjitabbaṃ. Ciṅṅamānatto bhikkhu yat-tha siyā vīsatiṅgaṇo bhikkhusaṅgho tattha so bhikkhu abbhetaṃ. Ekenapi ce ūno vīsatiṅgaṇo bhikkhu-saṅgho taṃ bhikkhuṃ abhēyya so ca bhikkhu anabbhito te ca bhikkhū gārayhā. Ayaṃ tattha sāmīci.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh' etth' āyasmanto tasmā tuṅhī eva-metaṃ dhārayāmi. Saṅghādisesuddeso niṭṭhito.*

*Bạch chư Tôn giả, mười ba pháp tăng tàng đã được thuyết giới; có chín điều phạm ngay lúc đầu, bốn điều phạm sau ba lần can gián, vị Tỳ-kheo vi phạm bất cứ điều nào, biết mà che giấu đến bao nhiêu ngày thì Tỳ-kheo ấy phải bị biệt trú cưỡng bức bấy nhiêu ngày; Tỳ-kheo đã mãn hạ biệt trú cần phải thực hành thêm sáu đêm tự hối. Tỳ-kheo đã đủ thời tự hối, vị ấy phải được phục vị tại nơi mà có Tỳ-kheo Tăng túc số hai mươi vị. Nếu Tỳ-kheo Tăng thiếu túc số hai mươi, dù chỉ thiếu một, lại phục vị cho Tỳ-kheo ấy, thì vị Tỳ-kheo ấy vẫn không được phục vị, còn chư Tỳ-kheo kia đáng quở trách. Đây là cách hợp thức hóa.*

*Ở đây tôi xin hỏi chư Tôn giả, các ngài có thanh tịnh chăng? Lần thứ nhì, tôi xin hỏi, các ngài có thanh tịnh chăng? Lần thứ ba, tôi hỏi, các ngài có thanh tịnh chăng? Chư Tôn giả được thanh tịnh nên mới im lặng, tôi ghi nhận việc đó là vậy.*

DỨT THUYẾT GIỚI TĂNG TÀNG.

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# the 2 aniyātas

## 2 Bất định

*Ime kho pan'āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti.*

*Thưa Tôn giả, Đây là hai pháp bất định được thuyết giới:*

### aniyatā 1

*"yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃkammaniye nisajjaṃ kappeyya, tamenam saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṃghādisesena vā pācittiyena vā nisajjaṃ bhikkhu paṭijāmāno tiṇṇa dhammānaṃ aññatarena kāretabbo pārājikena vā saṃghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayam dhāmmo aniyato."*

*1. Vị Tỳ-kheo nào cùng với người nữ, một với một, ngồi ở nơi che đậy kín đáo, chỗ có thể hành động quấy có người cận sự nữ tín ngôn thấy được bèn tố cáo một tội nào trong ba tội là triệt khai hoặc Tăng tàng hoặc ưng đôi trị; và nếu vị Tỳ-kheo thú nhận có ngồi thật thì cần xử trị theo một tội nào trong ba tội là triệt khai hoặc tăng tàng hoặc ưng đôi trị. Bằng như người cận sự nữ tín ngôn ấy tố cáo ngay tội nào thì vị Tỳ-kheo ấy phải được xử theo tội đó. Đây là pháp bất định.*

**Not to be found alone with a woman in a remote place that can arise suspicions about a sexual intercourse.** A bhikkhu is found alone with a woman in a place remote from others' sight, where a sexual intercourse is possible (in a place hidden behind a wall, curtains, etc.). They are seated together, being not in the presence of another woman or man who is able to understand. If

a trustworthy person, seeing this *bhikkhu*, brings an accusation before the *saṃgha*, whether it concerns a *pārājika*, a *saṃghādisesa* or else a *pācittiya*, the accused *bhikkhu* finds himself in the case of indefinite fault and he is duty bound to admit the fault that he has committed.

By being isolated with a girl born on the same day, a *bhikkhu* is not spared from committing this fault.



## aniyatā 2

"*naheva kho pana paṭicchannaṃ āsanaṃ hoti, nālaṃkammaniyaṃ, alaṅca kho hoti mātugāmaṃ dutṭhullāhi vācāhi obhāsitaṃ, yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho raho nisajjaṃ kappeyya, tamenāṃ saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṃghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṃghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayampi dhammo aniyato.*"

2. Mặc dù chỗ ngồi không che kín đáo, chỗ không thể hành động quấy, nhưng là nơi đủ để chọc gheo người nữ bằng lời dâm tục. Vị Tỳ-kheo nào cùng với người nữ, một với một ngồi ở nơi khuất vắng như thế; có người cận sự nữ tin ngôn thấy được bèn tố cáo một tội nào trong hai tội là tăng tàng hoặc ưng đối trị, và nếu vị Tỳ-kheo thú nhận có ngồi thật thì cần xử trị theo một tội nào trong hai tội là tăng tàng hoặc ưng đối trị. Bằng như người cận sự nữ tin ngôn ấy tố cáo ngay tội nào thì vị Tỳ-kheo ấy phải được xử theo tội đó. Đây cũng là pháp bất định.

**Not to be found alone with a woman in an isolated place that can arise suspicions about conversations on lustful subjects.** A *bhikkhu* is found alone with a woman in an open place within the reach of others' sight, but from where one cannot hear what is



being said, and about which one can imagine that the conversation bears a lustful character. They are seated together, without the presence of another woman or man able to understand. If a trustworthy person, seeing this *bhikkhu* and being in the position to suspect a *saṃghādisesa* or a *pācittiya*, brings an accusation before the *saṃgha*, the accused *bhikkhu* finds himself in the case of an indefinite fault and he is duty bound to admit the fault that he has committed.

The fact that it is not possible to hear the words said in a place non remote from sights may be due to the surrounding noise, the presence of a transparent wall (glass), or else to a remote distance (starting from twelve cubits, approximately 6 meters).

*Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh'etth' āyasmanto tasmā tuṅhī eva-metaṃ dhārayāmi. Aniyatuddeso niṭṭhito.*

*Bạch chư Tôn giả, hai pháp bất định đã được tông thuyết. Ở đây tôi xin hỏi các Tôn giả, các Ngài có thanh tịnh chăng?*

*Lần thứ nhì, tôi xin hỏi, các ngài có thanh tịnh chăng?*

*Lần thứ ba, tôi xin hỏi, các ngài có thanh tịnh chăng?*

*Ở đây các Tôn giả được thanh tịnh bởi thế mới im lặng, tôi ghi nhận sự việc đó là vậy.*

DỨT THUYẾT GIỚI BẤT ĐỊNH.

-ooOoo-

# the 30 nissaggiyas pācittiyas (1)

## 30 Ưng xả đôi tri

*Ime kho pan'āyasmanto tiṃsa nissaggiyā pā-cittiyā dhammā uddesaṃ āgacchanti.*

*Bach chư Tôn giả, đây là ba mươi pháp ưng xả đôi tri được thuyết giới.*

### 1<sup>st</sup> part, cīvara Phâm Y

#### nissaggiya 1

*"niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine dasāhaparamaṃ atineka-cīvaram dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pacittiyaṃ."*

*1. Khi y đã làm xong, hạn Kathina đã xả Tỳ-kheo chỉ được cất giữ y dư lâu lắm là mười ngày, quá hạn ấy phạm ưng xả đôi tri.*

**Not to keep an extra robe more than ten days at a time.** If a *bhikkhu* keeps his non-determined robe more than ten days, it entails a *pācittiya* and irremediably calls for the forfeiture of this robe. This robe must be momentarily handed over to another *bhikkhu* by means of an authoritative formula, and then the latter returns the robe. Then, the *bhikkhu* who has committed the *nissaggiya* must perform the *desanā*.

This only concerns the robes being worn, as old robes can be used as a curtain, a carpet, etc. Then a *bhikkhu* cannot determine a new robe as long as the determination of the old robe has not been overruled.

There are four exceptions according to which a *bhikkhu* can keep a non-determined robe more than ten days at a time:

1. When the tailoring of the robe has not been completed.
2. When the *bhikkhu* comes across inauspicious conditions in the monastery in which he spends the *vassa*.
3. During the month of *kathina* (from the first day following the full moon bringing the *vassa* to an end, until the following full moon).
4. During the five months following the *vassa*, if benefits are derived out of the *kathina*.

This rule only concerns the robes being worn, because a *bhikkhu* could definitely own others that he uses as carpets, curtains, etc.

### **The way to give up a robe *nissaggiya* 1**

The *bhikkhu* who committed the fault of having kept an extra robe more than ten days at a time, must give up this robe *nissaggiya* before doing the *desanā*. The formula of this forfeiture can be uttered in *pāli* or in another language.

"*idaṃ me bhante cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi*".

"Venerable, I must give up this robe that I have kept more than ten days. This robe, I leave it to you."

After having relinquished the robe, it is necessary to purge the *pācittiya* caused by the *nissaggiya* by means of *desanā*. Afterwards, the *bhikkhu* who receives the robe *nissaggiya* returns it to the *bhikkhu* who has committed the *nissaggiya* while uttering in *pāli*, or another language:

"*imaṃ cīvaraṃ āyasmato dammi*."

"This robe Venerable, I return it to you."



### **nissaggiya 2**

"*niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine ekarattaṃpi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiya, nissaggiyaṃ pācittiyaṃ.*"

2. Khi y đã làm xong, hạn Kathina đã xả nếu Tỳ-kheo xa lìa tam y, dù chỉ một đêm, phạm ung xả đôi tri, ngoại trừ Tỳ-kheo được cho phép.

**Not to spend the night far from one of his three robes.** Once a *bhikkhu* has managed to finish the tailoring of his robe, if he does no longer and doesn't come across any inauspicious conditions at *vassa*'s time, and he is not sick, spending the night without one of the three determined robes, it entails a *pācittiya* and irremediably calls for the forfeiture of this robe.

### The way to give up a robe *nissaggiya* 2

The formula of this abandonment can be recited in *pāli* or in another language.

"*idaṃ me bhante cīvaraṃ rattivippavutthaṃ aññatra bhikkhusammutiyā nissaggiyaṃ, māhaṃ āyasmato nissajjāmi.*"

"Venerable, I must give up this robe that I left far behind me overnight. This robe, I leave it to you."

If the *bhikkhu* thinks that he will spend dawn far from one of his three robes, he can recite the formula meant for eliminating the determination of this robe and so, be free from *nissaggiya*...

If it concerns the double robe:

"*etaṃ saṃghāṭiṃ paccuddharāmi.*"

"I abolish the determination of this second robe."

If concerns the upper robe:

"*etaṃ uttatāsaṅgaṃ paccuddharāmi.*"

"I abolish the determination of the upper robe."

If it concerns the lower robe:

"*etaṃ antaravāsakaṃ paccuddharāmi.*"

"I abolish the determination of this lower robe."

A *bhikkhu* who spends a night until dawn without one of his three robes can re-determine it

the day after. In this case, he does not commit the *nissaggiya* 2.



## nissaggiya 3

"*niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine bhikkhuno paneva akālacīvaram uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā khippameva kāretabbam, no ca' ssa pāripūri, māsaparamam tena bhikkhunā tam cīvaram nikkhipitabbam ūnassa pārikapūriyā satiyā paccāsāya. tato ce uttari nikkhipeyya satiyāpi paccāsāya, nissaggiyam pācittiyam.*"

3. Khi y đã làm xong, hạn Kathina đã xả có vải y ngoài thời phát sanh cho vị Tỳ-khưu, Tỳ-kheo cần thì được nhận, nhận xong phải nhanh chóng may mặc, nếu không đủ vải thì y ấy Tỳ-kheo chỉ nên giữ lại lâu lắm là một tháng để đợi bù vào chỗ thiếu; nếu giữ lại quá hạn ấy dù có mong tìm, cũng phạm uong xả đôi tri.

**Not to keep the clothing material meant for the tailoring of a robe more than one month at a time.** If a *bhikkhu* succeeded in completing the tailoring of a new robe, if he does no longer or doesn't come across any inauspicious conditions during a *vassa* and if he is not sick, when some clothing materials are set apart and meant for a new robe, it must be sewed in the forthcoming ten days, (in accordance with the *nissaggiya* 1). If there is not enough clothing material and the *bhikkhu* is still expecting to receive some to finish this robe, the material can be kept for a month - a lunar month. If this period is exceeded, it entails a *pācittiya* and irremediably calls for the abandon of the unfinished robe. To purge this fault, it is advisable to give up the robe in the presence of another *bhikkhu* by means of the following formula in *pāli* or in another language:

"*imaṃ me bhante akālacīvaram māsātikkantaṃ nissaggiyam, imāhaṃ āyasmato nissajjāmi.*"

"I must give up this robe "exceeding the allotted period" that I have kept more than a month. This robe Venerable, I leave it to you."

After having given up this robe, it is necessary to do the *desanā* to purify the *pācittiya* that is inherent to this fault.

**Note:** In today's world, given that the robes are already sewed (ready-made), the *nissaggiya* 3 has virtually no longer any chance to be committed.



## nissaggiya 4

"yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyyavā, nissaggiyaṃ pācittiyaṃ."

4. Tỳ-kheo nào khiến Tỳ-kheo ni không phải thân quyến, giặt hoặc nhuộm hoặc vắt xả y cũ, phạm uṅg xả đôn trị.

**Not to have a robe washed or dyed by a *bhikkhunī* who is not a relative.** If a *bhikkhu* gets his "old" robe washed, dyed or dried through hitting by a *bhikkhunī*, who is not an offspring of his family up to the seventh generation, he commits a fault irremediably calling for the abandonment of his robe and entailing a *pācittiya*.

As soon as the robe has been worn or used as a pillow, it is considered as "old".

### The seven generations of the family

The seven generations of the family corresponds with his own generation, to the three who are backward and to the three subsequent ones after himself. Worth to come to know:

- great-grand-parents,
- grand-parents,
- brothers and sisters,
- children,
- grand-children,
- great grand-children.





## nissaggiya 5

"yo pana bhikkhu aññātikāya bhikkhunīyā hatthato cīvaram paṭiggahṇeyya aññatra pārivattakā, nissaggiyaṃ pācittiyaṃ."

5. Tỳ-kheo nào thọ nhận y từ tay tỳ-kheo ni không phải thân quyến, phạm ung xả đôi tri, ngoại trừ trao đôi.

**Not to accept a robe from a *bhikkhunī* who is not a relative.** If, this not being an exchange, a *bhikkhu* accepts a robe from the hands of a *bhikkhunī* who is not a relative of his, it irremediably calls for the abandon of the robe and entails a *pācittiya*.

A piece of clothing material is considered as a "robe" as soon as it has a width of a quarter of a yard - about 20 centimetres / 9 inches - and an cubit's length - about 50 centimetres / 19 inches. If a *bhikkhu* receives from a *bhikkhunī* a clothing material measuring at least these dimensions, under the agreement of an exchange even only with a myrobolan (symbolic, because it is only a valueless small fruit), no fault is being committed by accepting it.



## nissaggiya 6

"yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaram viññāpeyya aññatra samayā, nissaggiyaṃ pācittiyaṃ. tatthāyaṃ samayo, acchinnacīnaro vā hoti bhikkhu natthacīvaro vā, ayam tattha samayo."

6. Tỳ-kheo nào xin y nơi nam gia chủ, hoặc nữ gia chủ không phải thân quyến, phạm ung xả đôi tri, ngoại trừ có trường hợp. Ở đây có trường hợp là Tỳ-kheo y bị cướp đoạt hoặc y bị hư hoại, đây là trường hợp trong điều này vậy.

**Not to ask someone who is not a relative for a robe.** If a *bhikkhu* asks for a robe from a *dāyaka* who is not a relative of his and he gets one, this irremediably calls for the abandonment of

this robe and entails a *pācittiya*. However, in case the robe is stolen or destroyed, it is permissible to ask for one from anybody. Also, when a *dāyaka* has invited a *bhikkhu* to ask from him, the latter can freely inform him of the need for the robe.

Here is the formula which is appropriate to say - in *pāli* or in another language - in front of one or several *bhikkhus*, in order to proceed to the abandonment of the robe *nissaggiya*:

"*idaṃ me bhante cīvaram aññātakam gahapatikam aññatra samayā viññāpitam nissaggiyam, imāhaṃ saṃghassa imāhaṃ āyasmantānaṃ (āyasmato) nissajjāmi.*"

"Venerable(s), I must give up this robe that I asked from a *dāyaka* who is not a relative of mine. This robe, I leave it to the *saṃgha*, venerable(s)."

After having given up the robe, the fault must be purged by means of *desanā*.

By forcing a *dāyaka*, who invited him to ask for what he requires, to offer a robe or a material that he does not want to give, a *bhikkhu* commits the *nissaggiya* 6. In this case, depending on the value of the material and the way the offering has been forced, the *pārājika* 2 may be committed.



## nissaggiya 7

"*tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhu pavāreyya, santaruttaraharamaṃ tena bhikkhunā tato cīvaram sādītabbam, tato ce uttari sādīyeyya, nissaggiyam pācittiyam.*"

7. Nếu có nam gia chủ hay nữ gia chủ không phải thân quyến xin được dâng tặng nhiều y đến Tỳ-kheo ấy, Tỳ-kheo chỉ nên vui nhận nhiều lắm là bộ nội ngoại y thôi, nếu thích hơn số ấy, phạm ung xả đôi tri.

**Not to ask for more than one upper robe and one lower robe in case of loss of the three robes.** If a *bhikkhu* whose robes were stolen or destroyed asks from a *dāyaka* who is not a relative of

his, for one or several robes in addition to one for the upper part and one for the lower part of the body, or of dimensions exceeding these two robes, it irremediably calls for the abandonment of the robe or robes received in addition to those that he was authorised to ask for, and it entails a *pācittiya*.

If a *bhikkhu* is deprived of his robes, whether they have been hidden, destroyed by fire, taken away by waters, bitten by rats, etc., he can ask for others from the *dāyaka* (even among those who have not set such a proposal) who are not relatives of his. However, it is advisable to be offered two robes at the most: an upper and a lower robe. The *bhikkhu* who accepts a larger number of them commits the *nissaggiya* 7.

The *bhikkhus* who had their robes stolen, or else destroyed in one way or another, can ask for robes from a *dāyaka* who is not a relative of his without exceeding the maximum permitted:

- If one robe has been lost, the *bhikkhu* cannot ask for a robe.
- If two robes have been lost, only one robe can be asked for.
- If three robes have been lost, at the most two robes can be asked for.

However, a *bhikkhu* who loses the only two robes that he possesses, can ask for two. It is also advisable to ask for more than two robes from a *dāyaka* who has previously expressed the request to ask him in case it was needed (robes or objects pertaining to the four requisites), and also from his relatives up to the seventh generation (please refer to the list in *nissaggiya* 4).



## nissaggiya 8

"*bhikkhuṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti "iminā cīvaracetāpanna vīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādessāmī" ti, tatra ceso bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya "sādhu vata maṃ āyasmā iminā cīvaracetāpanna evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī" ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ"*

8. Có nam gia chủ hay nữ gia chủ không phải thân quyến để dành tiền sắm y cho vị Tỳ-khưu, nghĩ rằng: "Ta sẽ mua sắm y với tiền sắm y này rồi dâng y cho vị Tỳ-kheo tên ấy mặc" Trong việc này nếu vị Tỳ-kheo ấy chưa được yêu cầu trước mà đi đến kẻo nài việc y như sau: "tốt lắm, Đạo hữu hãy sắm y như vậy, dâng cho tôi mặc". Vì muốn đẹp, phạm ưng xả đôi trị.

**Not to ask for a good quality robe from a *dāyaka* who is saving money to offer one.** If a *bhikkhu* asks for a robe of good quality from a *dāyaka* - who is not a relative of his, the latter having not expressed, to the former, the request to be asked for it, - who saves money to offer him one and this good quality robe costs more than the one supposed to be offered at first, that he asks him to exchange the robe that is meant to be offered or else to buy another, that he specifies the width or the length, that he asks for one that has a softer touch or else he specifies other features and if he gets the robe according to his wishes, it irremediably calls for the abandonment of this robe and entails a *pācittiya*.

If the value of the robe being purchased according to the specific request of the *bhikkhu* doesn't exceed the value of the one meant at first, the *nissaggiya* 8 is not being committed.



## nissaggiya 9

"*bhikkhum paneva uddissa ubhinnaṃ aññatakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti "imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhum cīvarehi acchādessāmā" ti, tatra ceso bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya "sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā vīvaraṃ cetāpetvā acchādeṭṭha ubhāva santā ekenā" ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ."*

9. Có hai nam gia chủ hoặc nữ gia chủ không phải thân quyến để dành tiền sắm y cỡ phần dâng cho vị Tỳ khuru, nghĩ rằng: "Chúng ta sẽ lấy cỡ phần tiền sắm y này mà mua y cỡ phần rồi dâng vị Tỳ-kheo tên ấy mặc". Trong việc này, nếu vị Tỳ-kheo ấy chưa được yêu cầu trước mà đi đến kéo nài việc y như sau: "Tốt lắm, các đạo hữu hãy lấy các cỡ phần tiền sắm y này mà mua y như vậy, như vậy, dâng cho tôi mặc, hai người chung một" Vì muốn đẹp, phạm ưng xả đối trị

**Not to ask for a good quality robe from two *dāyakas* who are saving money to offer one each.** If a *bhikkhu* proceeds to the house of one of the two *dāyakas* - none of them being relatives of his - the latter both willing to offer a robe, and this former having not been requested to do so asks them to get together to offer him a robe worth more than one of the two robes that these *dāyakas* had thought to offer at first, by imposing specifications as to the robe's width or length, if he gets offered this robe the way he asked for, he is obliged to relinquish it and in entails a *pācittiya*.



## nissaggiya 10

"bhikkhum paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ paḥiṇeyya "iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhum cīvarena acchādehī" ti. so ce dūto taṃ bhikkhum upasaṅkamitvā evaṃ vadeyya "idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpannaṃ ābhaṭaṃ, paṭiggahṇātu āyasmā cīvaracetāpannaṃ" nti. tena bhikkhunā so dūto evamassa vacanīyo "na kho mayaṃ āvuso cīvaracetāpannaṃ paṭiggahṇāma, cīvaraṅca kho mayaṃ paṭiggahṇāma kālena kappiya" nti. so ce dūto taṃ bhikkhum evaṃ vadeyya "atthi panāyasmato koci veyyāvaccakaro" ti. cīvaratthikena bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā "eso kho āvuso bhikkhūnaṃ veyyavaccakaro" ti. so ce dūto taṃ veyyavaccakaraṃ saññāpetvā taṃ bhikkhum upasaṅkamitvā evaṃ vadeyya "yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamatūāyasmā kālena, cīvarena taṃ acchādessatī. 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 chakkhattuparamaṃ tuḥṇībhūtena uddissa thātabbaṃ, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuḥṇībūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, tato ce uttari vāyāmamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. no ce abhinipphādeyya, yatassa cīvaracetāpannaṃ ātataṃ, tattha sāmamaṃ vā gantabbaṃ, dūto vā pāhetabbo "yaṃ kho tuhme āyasmanto bhikkhum uddissa cīvaracetāpannaṃ paḥiṇittha, na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassā" ti, ayaṃ sattha sāmīci."



10. Đức vua, quan lại, bà-la-môn hoặc gia chủ gửi theo sứ giả số tiền sắm y, nói rằng: "Người hãy lấy số tiền sắm y này mua y rồi dâng cho vị Tỳ-kheo tên ấy mặc". Nếu vị sứ giả ấy đi đến vị Tỳ-kheo nọ và nói như sau: "Bạch Tôn giả, số tiền sắm y này được để dành cho Ngài, xin Ngài hãy nhận lãnh số tiền sắm y" vị Tỳ-kheo nọ nên bảo sứ giả rằng: "Này đạo đạo hữu, chúng tôi không thọ nhận tiền sắm y, chúng tôi chỉ nhận lãnh y hợp thời thôi" Nếu vị sứ giả ấy nói với vị Tỳ-kheo nọ rằng: "Có ai là người phục dịch cho Tôn giả chăng?"

Này chư Tỳ khuru, vị Tỳ-kheo có nhu cầu y thì nên chỉ ra người phục dịch hoặc người hộ tợ hoặc một cận sự nam: này đạo hữu, đó là người phục dịch của chư Tỳ khuru". Nếu vị sứ giả ấy giao việc cho người phục dịch kia rồi, bèn đến vị Tỳ-kheo nọ mà nói như sau: "Bạch Tôn giả, người phục dịch mà Ngài đã chỉ ra, người ấy được tôi giao việc rồi, Tôn giả hãy đến họ và họ sẽ dâng y hợp thời cho Ngài mặc".

Này chư Tỳ-kheo, vị Tỳ-kheo có nhu cầu y nên đến người phục dịch mà thông báo gợi ý đôi ba lần rằng: "Đạo hữu, tôi cần y". Khi thông báo gợi ý đôi ba lần, có được y ấy, như thế là tốt; bằng không thành thì phải đứng im lặng trước mặt họ bốn năm lần; nhiều lắm là sáu lần; khi đứng im lặng trước họ bốn, năm, sáu lần mà có được y ấy như thế là tốt, nếu không thành mà cố gắng vượt quá hạn ấy, thành tựu y, phạm ưng xả đôi tri. Nếu vẫn không thành thì từ đâu đưa tiền sắm y, phải tự mình đến đấy hoặc phái người đi, nói rằng: "các đạo hữu, tiền sắm y mà các ông đã gửi để dâng vị Tỳ-kheo, tiền đó không thành tựu lợi ích gì cho vị Tỳ-kheo ấy; các ông hãy đòi lại vật sở hữu, đừng bỏ phí vật sở hữu của các ông". Đây là cách làm đúng trong trường hợp này.

**Not to appoint a *kappiya* on his own, nor to be too pushy with a *kappiya* who is supposed to provide something.** If a person willing to offer a robe to a *bhikkhu*, sends an emissary to hand

over money to the said *bhikkhu*, and his emissary asks him to accept it explaining that it is meant for a robe, this *bhikkhu* must reply to him: "I do not accept money. I can only accept a robe."

This emissary can then say to the *bhikkhu*: "Venerable, I will refer the matter to a *kappiya*." This *bhikkhu* can appoint a *kappiya* to this emissary only if he is requested to do so or if he already has one.

The emissary proceeds to the *kappiya* and hands him over money saying: "Friend, this sum that I am giving you is meant to buy a robe for this particular *bhikkhu*", naming the *bhikkhu* referred to.

Once this emissary has been understood by the *kappiya*, he proceeds back to the *bhikkhu* by informing him: "Venerable, I made the said *kappiya* understand clearly what is meant; at the required time, you could go to him so as to get a robe."

By approaching a *kappiya*, this *bhikkhu* could tell him at the most: "I need a robe." He can repeatedly ask him so twice or thrice. After these reminders, if the robe is still not obtained, he could show up before this *kappiya* up to six times by remaining standing and silent. If at the end of the three oral utterances and having stood silent six times, the robe is not still not obtained, if this *bhikkhu* says or does anything else to get this robe and he finally gets it, it irremediably calls for the abandonment of the robe and entails a *pācittiya*.

If the *bhikkhu* has not succeeded in getting a robe - after three oral utterances have been made and having stood in silence six times -, it is advisable that he himself goes to the person wishing to offer the robe or sends an emissary to carry his message: "*dāyaka*, the money meant for this robe has been entrusted. Such-and-such *bhikkhu* didn't receive anything. *dāyaka*, please get your money back to make sure that you have not lost it."

The *vinaya* applies this rule in the same way regarding offerings of other kinds such as exercise books, food, medicine, lodging, etc.

# the 30 nissaggiyas pācittiyas (2)

## 2<sup>nd</sup> part, kosiya Phầm Tơ Tằm

### nissaggiya 11

"yo pana bhikkhu kosiyaṃmissakaṃ santhataṃ kāraṃpeyya, nissaggiyaṃ pācittiyaṃ."

*11. Vị Tỳ-kheo nào khiến làm ngọa cụ trộn lẫn tơ tằm, phạm uṅg xả đốitri.*

**Not to accept carpets containing silk.** If a *bhikkhu* is being offered a floor carpet made out of silk, he must relinquish it and it entails a *pācittiya*. Even if such a carpet does not contain one thread of silk, the *nissaggiya* 11 is being committed. However, by using silken material such as an anti-dust cloth, a curtain, a floor cover or a pillow, no fault is being committed.

**Note:** These types of carpets are hardly used nowadays. Not to be mistaken with the piece of square material used to cover floors (*nissīdana*).



### nissaggiya 12

"yo pana bhikkhu suddhakālakānaṃ eḷakalomānaṃ santhataṃ kāraṃpeyya, nissaggiyaṃ pācittiyaṃ."

*12. Vị Tỳ-kheo nào khiến làm ngọa cụ toàn bằng lông cừu màu đen, phạm uṅg xả đốitri.*

**Not to accept the floor carpets only made of black sheep wool.** If a *bhikkhu* sews or causes someone else to offer him a floor carpet only made of black sheep wool - which is devoid of any

other colours -, he cannot use it and must forsake it, and it entails a *pācittiya*.



## nissaggiya 13

*"navam pana bhikkhunā santhatam kārayamānena dvebhāgā suddhakālakānam elakalomānam ādātābbā tatiyam odātānam catuttham gocariyānam. anādā ce bhikkhu dve bhāge suddhakālakānam elakakomānam tatiyam odātānam catuttham gocariyānam navam santhatam kārāpeyya, nissaggiyam pācittiyam."*

*13. Khi vị Tỳ-kheo khiến làm ngọa cụ mới phải lấy lông cừu hai phần màu đen, phần thứ ba màu trắng, phần thứ tư màu đỏ. Nếu vị Tỳ-kheo khiến làm ngọa cụ mới mà không lấy lông cừu hai phần đen, phần thứ ba trắng, phần thứ tư đỏ, phạm ung xả đôi trị.*

**Not to accept a floor carpet that is, for more than half of it, made with black sheep wool and a quarter in white wool.** A *bhikkhu* who makes or causes someone else to offer him a floor carpet can utilise plain black sheep wool. However, he can do it for half of the carpet at the most. He must incorporate white sheep wool for at least a quarter of the carpet as well as a wool or another colour, according to his wishes, for at least a quarter of the carpet.

If a *bhikkhu* purchases a floor carpet and does not respect its proportions, he commits a fault irremediably calling for the definitive abandonment of this carpet and entails a *pācittiya*.



## nissaggiya 14

"navam pana bhikkhunā santhatam kārāpetvā chabbassāni dhāretabbaṃ, orena ce channaṃ vassānaṃ taṃ santhatam vissajjetvā vā avissajjetvā vā aññaṃ navam santhatam kārāpeyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ."

14. Khi đã cho làm ngọa cụ mới, vị Tỳ-kheo phải giữ xài đến sáu năm. Nếu dưới sáu năm mà bỏ ngọa cụ ấy, hoặc không bỏ, rồi khiến làm ngọa cụ mới khác, phạm ưng xả đôi tri, ngoại trừ vị Tỳ-kheo được cho phép.

**Not to get another floor carpet as long as the former is not six years old yet.** A *bhikkhu* who makes or causes someone else to make him a new floor carpet must keep it for six years before getting a new one. If during these six years he gets another, this new carpet must be given up, he cannot get it back and the *bhikkhu* commits a *pācittiya*.

To a *bhikkhu* undergoing stages of bad health, who cannot take his floor carpet along with him when he is travelling, it is allowed to get a new one from the *saṃgha* during the six years period. Although it is forbidden to make or to ask for a floor carpet during this six years period, it is allowed to make one for another *bhikkhu*. It is also allowed to accept one during this period if someone spontaneously offers one or if the old one is lost or no longer in a good shape.



## nissaggiya 15

"nisīdanasanthatam pana bhikkhunā kārayamānena purāṇasantha tassa sāmānā sugatavidatthi ādātābā dubbaṇṇakaraṇāya, anādā ce bhikkhu purāṇasantha tassa sāmāntā sugatanidatthiṃ navam nisīdanasanthatam kārāpeyya, nissaggiyaṃ pācittiyaṃ."

**15. Khi vị Tỳ-kheo khiến làm tọa cụ phải lấy một mảnh vuông của tấm tọa cụ cũ, cỡ gang tay Đức Phật, để làm hoại sắc. Nếu vị Tỳ-kheo khiến làm tọa cụ mới mà không lấy một mảnh vuông của tấm tọa cụ cũ, cỡ gang tay Đức Phật, để hoại sắc, phạm uṅg xả đôn tri.**

**Not to make a new carpet without adding a part of the old one.** If a *bhikkhu* makes a new floor carpet without incorporating into it a portion of the margin of the old one (it should at least measure the minimum dimension of Buddha's measurement, approximately 60 centimetres / 16.5 inches), he must give up this carpet, which in no wise can be utilised and commits a *pācittiya*.

Concerning the portion that one should take from the old floor carpet so as to incorporate it into the new one, if the remaining piece worthy of use measures less than a quarter yard - 9 inches - 22 centimetres, most of it must be got back. If there is nothing to be reutilised from the old floor carpet, the *bhikkhu* can then make a new floor carpet without adding any piece from the old one.

If the old floor carpet is still in a good shape, it is also possible (rather than making entirely another carpet) to add wool so as to complete it.



## **nissaggiya 16**

*"bhikkhuno paneva addhānamaggapaṭi pannassa eḷakalomāni uppajjeyyumaṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni. paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni asante hārake. tato ce uttari tareyya asantepi hārake, nissaggiyaṃ pācittiyaṃ."*

16. Khi vị Tỳ-kheo đi đường xa có phát sanh lông cừu, nếu cần thì nhận; khi nhận rồi, không có người mang giúp, thì chỉ nên tự mình mang đi xa lắm là ba do tuần [10] nếu không có người mang giúp mà tự mang đi quá giới hạn ấy, phạm ưng xả đối trị.

**Not to carry wool along with oneself for more than three walking days.** If a *bhikkhu* who needs sheep wool has no one to carry it for him on a distance exceeding the one corresponding to three walking days, this wool must be abandoned and it entails a *pācittiya*.



## nissaggiya 17

"yo pana bhikkhu aññātikāya bhikkhunīyā elakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya, nissaggiyaṃ pācittiyaṃ."

17. Vị Tỳ-kheo nào sai Tỳ-kheo ni không phải thân nhân, giặt hoặc nhuộm hoặc chải lông cừu, phạm ưng xả đối trị.

**Not to make someone else wash, dye or card the wool for a bhikkhunī.** If a *bhikkhu* causes wool to be washed, dyed or carded by a *bhikkhunī* who is not a relative of his, he must abandon this wool and it entails a *pācittiya*.



## nissaggiya 18

"yo pana bhikkhu jātarūparajataṃ uggahṇeyya vā uggahṇāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ."

18. Vị Tỳ-kheo nào nhận lấy vàng và bạc, hoặc sai nhận lấy, hoặc vui thích của để dành cho, phạm ưng xả đối trị.



**Not to accept money.** If a *bhikkhu* accepts or receives in one way or another, gold or money, it must immediately be relinquished and it entails a *pācittiya*.

What ought to be considered as gold or money are: all precious metals, coins, bank notes, checks, credit cards, restaurant tickets or any other type of monetary means (all that which enables to buy something). However, telephone cards, stamps and transportation tickets do not belong to this category as these things do not enable one to do shopping.

To proceed in the forfeiture of gold or money, all the *bhikkhus* of the *vihāra* meet in the *sīmā* and appoint a *bhikkhu* - renowned for his honesty - who will go and throw this gold or money outside of the monastery without bothering to take note of the spot where it falls, or even informing anyone whosoever of the spot where he went to throw it (in the case of a check book or a credit card, it must be given back to the bank). This gold or money that was not worthy to be accepted can be eventually handed over to the persons in charge of the monastery or to the association that administers it, but in no way to a *kappiya*.

**Note:** This rule corresponds partly with the last of the ten precepts.



## nissaggiya 19

"yo pana bhikkhu nānappakāraṃ rūpiyaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyam."

*19. Vị Tỳ-kheo nào dự việc mậu dịch tài sản bằng mọi hình thức phạm ưng xả đỗi tội.*

**Not to use money.** If a *bhikkhu* uses gold or money or other monetary means to proceed in the exchange of anything whatsoever, he must abandon all that which was thus obtained and it entails a *pācittiya*.

**Note:** This rule corresponds partly to the last part of the ten precepts.



## nissaggiya 20

"yo pana bhikkhu nānappakāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ."

20. Vị Tỳ-kheo nào dự việc thương mại bằng mọi hình thức, phạm uṅg xả đôn trị.

**Not to exchange things.** If a *bhikkhu* proceeds in an exchange, to a purchase or a sale (by means of any materials whatsoever), the object purchased in this way must be abandoned and it entails a *pācittiya*.

However, he can proceed in this exchange with other *bhikkhus*, *bhikkhunīs* and *sāmaṇeras* (only if this is done to help one another and not to engage in business).

# the 30 nissaggiyas pācittiyas (3)

## 3<sup>rd</sup> part, patta Phâm Bình Bát

### nissaggiya 21

*"dasāhaparamam atirekapatto dhāretabbo. tamatikkāmayato nissaggiyam pācittiyam."*

*21. Bình bát dư chỉ nên giữ lâu lắm là mười ngày, vượt quá hạn ấy, phạm wng xả đôn tri.*

**Not to keep an extra bowl more than ten days at a time.** If a *bhikkhu*, during a period exceeding ten days, keeps a bowl, in addition to the one that he determined as his bowl, this extra bowl must be relinquished and it entails a *pācittiya*.

Without determining and abandoning it, an extra bowl can be kept only ten days at the most. Beyond that limit, it must be relinquished to another *bhikkhu*. In this case, the *bhikkhu* utters this formula:

*"ayam me bhante patto dasāhātikkanto nissaggiyo, imāhaṃ āyasmato nissajjāmi."*

"This extra bowl that I kept more than ten days must be relinquished. Venerable, this bowl, I abandon it to you."

Once this relinquishment is done, the *bhikkhu*, while accepting the bowl, must remit back to the guilty *bhikkhu*, who should either determine this bowl, or else definitely abandon it to another *bhikkhu*.



## nissaggiya 22

"yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navam pattam cetāpeyya, nissaggiyaṃ, tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo. yo ca tassā bhikkhuno padātabbo "ayaṃ te bhikkhu patto yāva bhedanāya dharetabbo" ti, ayaṃ tattha sāmīcī."

22. Vị Tỳ-kheo nào có bình bát nứt bê chưa tới năm dấu mà sấm tìm bình bát mới khác, phạm ưng xả đôi tri. Bình bát ấy cần được vị Tỳ-kheo đó xả bỏ giữa hội chúng Tỳ-kheo; bình bát nào là bát cuối cùng của hội chúng tỳ-kheo ấy, bát đó nên giao cho vị Tỳ-kheo đó, bảo rằng; Này Tỳ-kheo, đây là bình bát của Ngài, cần phải giữ cho đến khi bê thôi". Đây là cách hợp thức trong việc này.

**Not to ask for a new bowl as long as the present one does not have at least five cracks or has not become unusable.** If a *bhikkhu* asks - and receives - a new bowl, while the previous doesn't have at least five cracks or fissures, or hasn't become unusable yet, it must be relinquished and it entails a *pācittiya*. This bowl must be relinquished to the *saṃgha* (all the *bhikkhus* of the monastery) by remitting it to the eldest among the brethren. In turn, the eldest remits one of his bowls to the second *bhikkhu* (in rank of seniority) who will remit one to the next and so on. The worst bowl - which is extra to all others - must be remitted to this guilty *bhikkhu* who will have to utilise it until it breaks. He must also relinquish his original bowl. To give up the new bowl, the guilty *bhikkhu* will say:

"imaṃ me bhante patto ūnapañca bandhanena pattena cetāpito nissaggiyo, imāhaṃ saṃghāssa nissajjāmi."

"Venerable, it is convenient that I give up this bowl that I asked for, knowing that mine doesn't bear five cracks yet. This bowl, I leave it to the *saṃgha*."

Once this bowl has been abandoned, the *bhikkhu* must purify the *pācittiya* by doing the *desanā*.

If the crack of an earthen bowl has a length measuring at least two phalanxes, a small hole must be punctured on each side so that a string, being utilised as fixation, could pass through. If the bowl does not have at least ten phalanxes, a new bowl cannot be claimed. If there are holes where food can be stuck in, they must be sealed with graphite or resin. If a grain of semolina can pass through a hole, the determination of the bowl is abolished; it means that the bowl can no longer be considered as such. And so, if a hole is enlarged, it must be sealed with the help of a sheet, or an iron filing, etc.

Naturally, a *bhikkhu* can accept a supplementary bowl if a *dāyaka* offers it to him spontaneously, even if the present bowl is still in good shape.



## nissaggiya 23

*"yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāya nīyāni bhesajjāni, seyyathidaṃ, sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni taṭiggahetvā sattāharamaṃ sannidhikāraṃ paribuñjitabbāni. taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ."*

*23. Các thứ thuốc cần dùng mà để cho các vị Tỳ-kheo bệnh, như là bơ đặc, bơ tươi, dầu mè, mật ong, nước đường; sau khi thọ nhận chỉ nên cất giữ thọ dùng lâu lắm là bảy ngày, quá hạn ấy, phạm uṅg xả đôi tri.*

**Not to keep medicinal foods more than seven days at a time.** If a *bhikkhu* undergoing a stage of bad health, who is allowed to store and use medicinal foods such as butter, fat, oil, honey, molasses or sugar for a period of seven days at the most, consumes one of these stored foods after this period, the product must be forsaken and it entails a *pācittiya*.

These medicinal foods must be accepted within the limits of what can be consumed during a period of seven days. If these medicinal foods cannot be totally consumed during this period, before the seven days have expired, the *bhikkhu* must make a determination by saying: "I will eat - or drink - no more of this

product." If this (or these) food (s) is not absorbed but only smeared, it can be stored beyond seven days. It is improper to consume these foods if it is only due to hunger or to simply satisfy a desire (gluttony). These medicinal foods are only permitted in the following cases: lack of energy, weakness, illness due to winds circulating in the body and other health problems of this kind. A *bhikkhu* suffering these health problems is free to use these products at any moment of the day or night. Among the five types of medicinal foods, those that are consumed must be filtered prior to it, to make sure that they do not contain any solid particles. Nowadays, apart from sugar cane, all that is extracted from sugar such as palm juice, cubes of palm sugar and molasses of palm (usually in the shape of irregular balls) also belong to the category of honeys, sugars and molasses. Sick *bhikkhus* are allowed to use sugar cubes and hard molasses. As to the *bhikkhus* who do not have health problems, in case of hunger, they are allowed to consume sugars or molasses in the afternoons,. However they can do it only in liquid form. A healthy *bhikkhu* must give up this type of liquid the same day and cannot accept solids in the afternoon. At the end of the seven days, an unhealthy *bhikkhu* must abandon and get someone to re-offer him these products if he needs to be able to consume them for another seven days.



## nissaggiya 24

" " *māso saso gihmāna* " *nti bhikkhunā vassikasāṭikacīvaram pariyesitabbam*, " *addhamāso seso gihmāna* " *nti katvā nivāsetabbam*. *ore nace "māso seso gihmāna* " *nti vassikasāṭidacīvaram pariyeseyya*, *ore "na ddhamāso seso gihmāna* " *nti katvā nivāseyya, nissaggiyam pācittiyam.*"

**24. Còn một tháng cuối mùa nóng, Tỳ-kheo nên tìm kiếm y tắm mưa; nửa tháng cuối mùa nóng, mới nên may mặc. Nếu chưa đến tháng cuối mùa nóng mà tìm kiếm y tắm mưa, chưa đến nửa tháng cuối mùa nóng mà may mặc, phạm ưng xả đôi tri.**

**Not to get a bath robe, sewed, dyed or brought before the full moon.** If a *bhikkhu* searches for a material to make a "bath robe" between the full moons of October and May, if he sews or dyes a "bath robe" between the full moons of October and June, or if he determines or wears one between the full moons of October and July, he must abandon this robe and it entails a *pācittiya*.

A "bath robe" is a material worn by a *bhikkhu* while taking his shower under the rain (during the monsoon, between June and October).

The bathrobe *nissaggiya* must be relinquished to the *saṃgha*, or to a group of *bhikkhus*, or to a single *bhikkhu*. Afterwards, the *pācittiya* must be purged by means of *desanā*. Here is the formula that must be pronounced either in *pāli*, or else in another language, when the "bath robe" is abandoned.

*"idaṃ me bhante vissikasāṭīkacīvaraṃ atirekamāse sese gihmānepariyitṭhaṃ, atirekaddhamāse sese gihmāne katvā paridahitaṃ nissaggiyaṃ, imāhaṃ saṃghāssa nissajjāmi."*

"Venerable(s), I must abandon this bathrobe that I searched for and obtained outside the five authorised months / which I sew, dyed, wore beyond the four authorised months. This robe, I leave to you."

Afterwards, the *bhikkhu* must abandon this robe.



## **nissaggiya 25**

*"yo pana bhikkhu bhikkhusa sāmaṃ cīvaraṃ datvā kupīto anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ."*

*25. Tỳ-kheo nào chính mình đã cho y đến vị Tỳ-kheo rồi giận hờn bất bình mà cướp lại, hoặc sai cướp lại, phạm ưng xả đỗi trị.*

**Not to take back a robe after having offered it.** If a *bhikkhu*, after having offered a robe to another *bhikkhu*, out of anger, or else out of annoyance, takes back this robe or causes someone



else to take it back, this robe must be forsaken and it entails a *pācittiya*.

A *bhikkhu* who takes back a robe that he has offered to another *bhikkhu*, while considering it belongs to him, commits the *nissaggiya* 25. If the first *bhikkhu* takes back something that he gave to a second *bhikkhu* and the latter knows that this thing was given to him, depending on the value of the object, the first *bhikkhu* may commit the *pārājika* 2. In all cases, the robe must be given back to its owner.



## nissaggiya 26

*"yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyaṃ pācittiyaṃ."*

**26. Tỳ-kheo nào chính mình xin chỉ vải rồi biểu thợ dệt, dệt thành y, phạm ung xả đôn trị.**

***Not to get the robe woven.*** *If whilst asking for thread, a bhikkhu gets a robe woven and he receives it, he must abandon it and it entails a pācittiya.*

A *bhikkhu* must not ask for a large quantity of thread from a person who is not a relative of his or who has not invited him to tell what he needed. If a *bhikkhu* causes one of these persons to get a robe woven by a weaver, he commits the *nissaggiya* 26.



## nissaggiya 27

"*bhikkhuṃ paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya, tatra ceso bhikkhu pubbe appavārito tantavāye upasaṅgamitvā cīvare viappaṃ āpajjeyya*" "idam kho āvuso cīvaram maṃ uddissa viyyati, āyatañca karotha vitthatañca appitañca suvītañca suppvāyitañca suvilekhitañca suvitacchitañca karothi, appeva nāma mayampi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāmā" ti. evañca so bhikkhu vatvā kiñimattaṃ anupadajjeyya antamaso piṇḍapātampi, nissaggiyaṃ pācittiyaṃ."

27. Có nam gia chủ hay nữ gia chủ không phải quyền thuộc, biểu thợ dệt y để dâng vị Tỳ kheu. Trường hợp này nếu vị Tỳ-kheo ấy khi không được yêu cầu trước mà đi đến các thợ dệt, kéo nài việc y, rằng: "Đạo hữu, y này được dệt cho tôi, vậy ông hãy làm khổ dài, khổ rộng, làm cho khít khao, đều đặn, dẻ dặt, mịn màng, mượt láng; chúng tôi sẽ ban thưởng cho các đạo hữu thêm chút ít cái chi nhé!" vị Tỳ-kheo ấy nói như vậy rồi ban thưởng cho chút gì đó, thậm chí chỉ là vật thực, cũng phạm ưng xả đôi trĩ.

**Not to ask for a robe to be woven bigger and of better quality than the one that the donor had planned to give.** If, after a *dāyaka* has requested a weaver to weave a robe for a *bhikkhu* who is not a relative of his, without being requested to do so, the latter proceeds to a weaver to give him instructions so that the woven robe is of better quality than the one that the donor has planned to give, and according to these instructions, the weaver makes it larger; or else thicker; of better quality; regular and flat; or he spreads the material or dyes the thread well, if he gets this robe woven according to his wish, it irremediably calls for its forfeiture, and it entails a *pācittiya*.



## nissaggiya 28

"*dasāhānāgatam kattikatemāsikapuṇṇamam bhikkhuno paneva accekācīvaram uppajjeyya, accekam maññamānena bhikkhunā paṭiggahetabbam. paṭiggahetvā yāva cīvarakālasamayam nikkhipitabbam. tato ce uttari nikkhipeyya, nissaggiyam pācittiyam.*"

28. Còn mười ngày nữa sẽ đến ngày rằm tháng Kattikatemāsikā [11] (tháng 9 âm), có biệt thí y [12] phát sanh đến vị Tỳ-khu; vị Tỳ-kheo nghĩ là y biệt thí thì được nhận, khi nhận rồi chỉ nên cất giữ trong hạn kỳ y [13], nếu quá hạn ấy, phạm uṅg xả đôi tri.

**Not to accept any extra robe - offered or not out of emergency - beyond the authorised period.** If a *bhikkhu* accepts an extra robe that is offered or not because of an emergency, and he keeps it beyond the authorised period (refer to *nissaggiya* 3), it must be relinquished and it entails a *pācittiya*.

As an exception, a *bhikkhu* can accept an extra robe as soon as ten days before the end of the *vassa*, in case of emergency. A robe that is offered urgently is a robe offered by: a person who must leave on a trip; a pregnant woman; a sick person or a person whose faith in the *dhamma* suddenly arises. This donor can then invite the *bhikkhu* so as to offer him, or can himself go to the *bhikkhu*, and tell him: "*vassāvāsikam dassāmi.*" In English: "I offer you this robe of *vassa*." In these conditions (of emergency), the *bhikkhus* are authorised to accept a robe. If this robe is accepted before the *kathina*, it can be stored as a supplementary robe until the full moon of November (or beginning of December), that is to say, a month before the end of *vassa*. If this robe is accepted after the *kathina*, without determination, it can be stored during five months starting from the end of the *vassa*. If it is kept beyond the maximum authorised period, in both cases, it entails the *nissaggiya* 28.



## nissaggiya 29

"*upavassam kho pana kattikapuṇṇamam yāni kho pana tāni āraññakāni senāsanāni sākaṅkasammatāni sappatibhayāni, tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhāno tiṇṇam cīvarānam aññataram cīvaram antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya, chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbam. tato ce uttari vippavaseyya aññatra bhikkhu sammutiya, nissaggiyam pācittiyam.*"

29. Đến ngày rằm tháng 9 âm (kattikapuṇ-ṇamī) mãn an cư, như ở rừng, chỗ bị khả nghi, có nguy hiểm vì Tỳ-kheo trú ngụ những trú xứ như vậy, nếu muốn gọi lại trong xóm một y nào trong tam y, vì có duyên cơ chi cho vì Tỳ-kheo ấy xa lìa y đó; thì vì Tỳ-kheo chỉ nên xa lìa y đó lâu lắm là sáu đêm, quá hạn ấy, phạm ung xả đối trị, ngoại trừ vì Tỳ-kheo được cho phép.

**Not to leave one of the robes more than six nights in a village, at the end of the *vassa* period, while lodging in a dangerous area.** If, during the *kathina*, a *bhikkhu* who is not sick, leaves one of his robes in a village for more than six nights, this robe must be abandoned and it entails a *pācittiya*.

During the *kathina*, if a *bhikkhu* living in a forest monastery fears a danger, he can leave one of his robes in a village for a period of six nights (at the most).

According to this rule, four conditions must be fulfilled to be permitted to leave a robe in a village:

1. The *bhikkhu* has completed his *vassa*.
2. The period - of the deposit of the robe - takes place during the *kathina*.
3. The dwelling of the *bhikkhu* is located at least two thousand cubit lengths - approximately a kilometre/ (0.62 miles) - from the village.
4. The *bhikkhu* fears to lose his robe.



## nissaggiya 30

"yo pana bhikkhu jānaṃ saṃghikaṃ lābhaṃ pariṇataṃ attāno pariṇāmeyya, nissaggiyaṃ pācittiyaṃ."

**30. vị Tỳ-kheo nào biết rõ lợi lộc đã hiến thuộc về Tăng lại sang đoạt về mình, phạm ưng xả đối trị.**

**Not to divert for his own benefit a donation made to the saṃgha.** If, coming to know - by means of gestures or speech - that some things were meant to be offered to the saṃgha, a bhikkhu succeeds in getting them diverted to him for his own benefit, these things must be forsaken and it entails a pācittiya. This rule specifies that even a bhikkhu who accepts things that his mother meant to offer to the saṃgha, after having influenced her to divert them to him, commits the nissaggiya 30.

*Pattavaggo tatiyo.*

*Udditthā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh'etth' āyasmanto tasmā tuṅhī eva-metaṃ dhārayāmi.*

*Nissaggiyā pācittiyā niṭṭhitā.*

*Bạch chư Tôn giả, ba mươi pháp ưng xả đối trị đã được tông thuyết. Ở đây, tôi xin hỏi các Tôn giả, các ngài được thanh tịnh chăng? lần thứ hai, tôi xin hỏi các Tôn giả, các ngài được thanh tịnh chăng? Lần thứ ba, tôi xin hỏi các Tôn giả, các ngài được thanh tịnh chăng?*

*Chư Tôn giả trong đây thanh tịnh, do đó im lặng. Tôi xin ghi nhận sự việc này như vậy.*

DỨT PHÁP ỪNG XẢ ĐỐI TRỊ.

-ooOoo-

# the 92 pācittiyas (1)

## 92 ừng đối trị

*Ime kho pan' āyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti.*

*Bạch chú Tôn giả, đây là chín mươi hai pháp ừng đối trị được tổng thuyết như sau:*

### 1<sup>st</sup> part, musāsāvāda Phẩm Nói Dối

#### pācittiya 1

*"sampajānamusāvāde pācittiyaṃ."*

1. *Biết rõ lại nói dối, phạm ừng đối trị.*

**Not to lie.** If a *bhikkhu* utters false speech whose nature he is aware of, he commits a *pācittiya*.

A *bhikkhu* who knows that what he has said is wrong only after having said it, if he doesn't rectify his speech, he immediately commits the *pācittiya* 1. The *bhikkhu* who gives erroneous talks, believing them to be right, does not commit any fault.

While asserting, with full knowledge of the facts, that something is true when it is not, or else that it is not true when it actually is, by making this wrong information known by means of body (gestures, hand writing) or speech, it is considered as a lie.

**Note:** This rule corresponds with the fourth of the ten precepts.



#### pācittiya 2

*"omasavāde pācittiyaṃ."*

2. *Chửi mắng vị khác, phạm ừng đối trị.*

**Not to insult another *bhikkhu*.** If, by means of abusive words, a *bhikkhu* verbally offends another *bhikkhu*, he commits a *pācittiya*.



## pācittiya 3

"*bhikkhupesuññe pācittiyam.*"

3. Nói dâm thọc Tỳ-kheo, phạm ưng đôỉ trị.

**Not to create disagreement between *bhikkhus*.** If a *bhikkhu* deliberately provokes a disagreement between *bhikkhus*, he commits a *pācittiya*.

The simple fact of making a report of hostile talks can create a disagreement.



## pācittiya 4

"*yo pana bhikkhu anupasampannam padaso dhammam vāceyya, pācittiyam.*"

4. Vị Tỳ-kheo nào dạy pháp thể thơ kệ cho người chưa thọ cụ túc giới (đọc chung) phạm ưng đôỉ trị.

**Not to recite together with laymen, texts of *dhamma* in *pāli*.** If a *bhikkhu* recites *pāli* texts taken from the *tipiṭaka* or authoritative commentaries on them, even short extracts, together with laymen or laywomen, *sāmaṇeras* or *sīladharas*, he commits a *pācittiya*.

By reciting together with such classes of people, texts in *pāli* or texts from *dhamma* in other languages, a *bhikkhu* does not commit any fault. By reciting together text from the *dhamma* in *pāli* with other *bhikkhus* or with some *bhikkhunīs*, a *bhikkhu* does not commit a fault.





## pācittiya 5

"yo pana bhikkhu anupasampanna uttari dirattatirattam sahasayyaṃ kappeyya, pācittiyaṃ."

5. Vị Tỳ-kheo nào ngủ chung với người chưa thọ cụ túc giới quá hai ba đêm, phạm uṅg đôṃ trị.

**Not to spend the night under the same roof as the laity.** If *bhikkhu* spends more than three nights under the same roof and between the same walls as a layman or a *sāmaṇera*, he commits a *pācittiya*.

In this context, when we speak about "spending the night", it is the simple fact of lying down at dawn time, - as soon as the first light of dawn appears in the sky once the night is over - which is taken into consideration. Thus, a *bhikkhu* who spends more than three nights with a layman, if he gets up before dawn by the fourth night, he does not commit a fault.

A *bhikkhu* commits the *pācittiya* 5 if he spends more than three nights under the same roof and between the same walls as a person who is not a *bhikkhu* or with an animal with which it is possible to commit the *pārājika* 1. If a *bhikkhu* spends more than three nights under the same roof but not between the same walls as a layman (that is to say in another room), he commits a *dukkata* but not a *pācittiya*.

A *bhikkhu* who spends more than three nights in the same building as a layman, but who remains in a room that does not share a common entrance way with the one where the layman dwells (in such a way that if the layman wishes to enter the room of the *bhikkhu*, he is first compelled to proceed outside), does not commit the *pācittiya* 5.



## pācittiya 6

"yo pana bhikkhu mātuḡāmena sahasayyaṃ kappeyya, pācittiyaṃ."

**6. Vị Tỳ-kheo nào ngủ chung với phụ nữ (một nhà), phạm ưng đôi trị.**

**Not to lie down in a building in which there is a woman.** If a *bhikkhu* lies down in a building where there is at least one woman - under the same roof and between the same walls - he commits a *pācittiya*.

For the *pācittiya* 6 to be committed, a woman must also be lying down (with the head lying). For example, if a *bhikkhu* sleeps lying down in a room where there are several women who are all standing or seated without the head resting on the floor, he does not commit this *pācittiya*.

If a *bhikkhu* lies down under the same roof as a woman but not between the same walls - in a different room - he commits a *dukkata* but not the *pācittiya* 6. If he lies down at an upper floor of the building, and the woman is at the ground floor and this floor does not communicate with the upper floors, he does not commit a fault. If this building has an inner staircase - which interconnects the two levels -, the *bhikkhu* commits the *pācittiya* 6 (except if he is in another room).

"Lying down" means to have the head resting; whether on the floor, a bed, or else a pillow, armrest, etc. The *pācittiya* 6 is committed every time the *bhikkhu* lies his head. If the head is not lying down, a *bhikkhu* can sleep seated with the head leaning, in the same room as a woman, without committing this *pācittiya*. Sick *bhikkhus* are not exempted from the *pācittiya* 6.



## **pācittiya 7**

**"yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahena, pācittiyam."**

7. Vị Tỷ-kheo nào nói pháp cho người nữ quá năm sáu lời, phạm ưng đôi trị, ngoại trừ được người nam tỉnh táo chứng kiến.

**Not to teach to a woman more than six consecutive words of *dhamma*.** If, not being in the presence of a man able to understand, a *bhikkhu* teaches a woman more than six consecutive words of *dhamma* (*tipiṭaka* or authoritative commentaries on them) in *pāli*, he commits a *pācittiya*.

If the *bhikkhu* uses another language, he can freely teach the *dhamma* to women. By pronouncing in *pāli*, the sentences of taking refuge in the triple gem or the precepts, there is no fault. The reason for this being that it was not meant to make known the points of the *dhamma*.

According to this rule, a series of words means a verse, for the texts composed in the form of stanzas. Concerning texts devoid of a particular structure, each word is considered as a continuation of the preceding one.

A *bhikkhu*, when in the presence of several women, can teach six consecutive words of *dhamma* to each one, even if the others listen. As soon as the *bhikkhu* or the woman changes his or her position, the *bhikkhu* can teach six supplementary continuations (to the same woman) without being at fault.



## pācittiya 8

"yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya, bhūtasmiṃ pācittiyaṃ."

8. Vị Tỷ-kheo nào tiết lộ pháp cao nhân đã thực chứng với người chưa thọ cụ túc giới, phạm ưng đôi trị.

**Not to announce to a layman a realisation that has been achieved.** If a *bhikkhu* announces to a layman or to a *sāmaṇera*, a realisation partaking with a *jhāna* nature or with a stage of

*ariyā*, and this realisation has genuinely been achieved, he commits a *pācittiya*.

On the other hand, a *bhikkhu* who makes such a declaration, while knowing it to be false, commits the *pārājika* 4. A *bhikkhu* must avoid making his attainments known, even to other *bhikkhus*. Apart from four exceptions when they can do so, *ariyās* never unveil their realisations:

- Under a violent threat.
- Undergoing an oppressive and virulent lack of respect.
- At the time of passing away.
- To reveal it to his preceptor or to a fellow *bhikkhu* who does a similar practice.



## pācittiya 9

"yo pana bhikkhu bhikkhussa dutthullaṃ āpattiṃ anupasampannassa āroceyya aññatra bhikkhusammutiyā, pācittiyaṃ."

**9. Vị Tỳ-kheo nào tiết lộ tội lỗi của Tỳ-kheo với người chưa thọ cụ túc giới, phạm ưng đối trị ngoại trừ vị Tỳ-kheo được phép.**

**Not to denounce a *saṃghādisesa* to a layman.** If, without permission from the *saṃgha*, a *bhikkhu* reveals to a layman or to a *sāmaṇera* a *saṃghādisesa* that another *bhikkhu* has committed, he commits a *pācittiya*.

To dissuade the *bhikkhu* who has committed a *saṃghādisesa* from doing it again, one or several *bhikkhus* could reach an agreement resulting from a meeting of the *saṃgha*, allowing them to openly announce this *saṃghādisesa* to the people. However, any *bhikkhu* can freely announce the *saṃghādisesa* committed by a *bhikkhu* to another *bhikkhu* or to a *bhikkhunī*.

By announcing to a layman or to a *sāmaṇera* that which the *bhikkhu* has committed without specifying what kind of fault is involved or by mentioning which category the fault being

committed belongs to, without expressly specifying what was committed, a *bhikkhu* does not commit any fault.



## pācittiya 10

"yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyaṃ."

10. Vị Tỳ-kheo nào đào bới đất hoặc sai đào bới, phạm uṅg đôṭṭrì.

**Not to dig or cause someone else to dig the earth.** If a *bhikkhu* himself digs or causes someone else to dig for him some "real earth", he commits a *pācittiya*.

By digging, explosion, scratching, lighting a fire or by any other means whatsoever, a *bhikkhu* must, in no case at all, modify the earth in any shape whatsoever. Also, he cannot cause the earth to be dug by someone else by directly asking him to do so. However, he is authorised to make him indirectly understand, by telling him for example: "I inform you that there is some earth that needs to be moved."

Two types of earth are distinguished; the "real earth" and the "false earth". Earth that is on its original place is considered as the "real earth", and earth that has been moved is considered as the "false earth". When the latter has been humidified by four months of monsoon, it then becomes "real earth". A *bhikkhu* who digs or causes some "false earth" to be dug by someone else, does not commit any fault, whereas by digging or by causing some "real earth" to be dug by someone else, he commits the *pācittiya* 10.

The various qualities of earth are also taken into consideration. If the earth that is dug is situated in the depths or if it is some relatively pure or pure earth, the *bhikkhu* commits the *pācittiya* 10. However, if it concerns earth containing pebbles or fragments of pottery, the *bhikkhu* can dig or cause someone else to dig it without being at fault.

# the 92 pācittiyas (2)

## 2<sup>nd</sup> part, bhūtagāma Phảm Thảo Mộc

### pācittiya 11

"*bhūtagāmapātabyatāya, pācittiyam.*"

#### 11. Phá hại thảo mộc, phạm ưng đôỉ trị.

**Not to destroy plants.** If a *bhikkhu* destroys or causes someone else to destroy plants that already reached their growing stage or completed their growth, he commits a *pācittiya*.

However, a *bhikkhu* who destroys a germ (root, stem, joint, bud or a seed) commits a fault but not a *pācittiya*. Concerning moss, being neither endowed of a bud, nor of leaves, it is considered as a germ. If, at the same time a root or a bud have grown out, it is already considered as a plant (or tree). By destroying a plant (or a tree), a *bhikkhu* commits the *pācittiya* 11. If a *bhikkhu* accidentally destroys small plants, he does not commit any fault.

Offering of fruits

In order to consume one of these plants or seeds (fruits and vegetables containing edible grains, roots, leaves, sugar cane, etc.), the *vinaya* foresees a way to make them permitted. There are three ways to make a fruit (or another plant) authorised:

1. Notch done with a nail.
2. Marking by means of fire (or by cooking, etc.)
3. Cutting with a knife.

In order to make the fruit permitted, a *kappiya* (hence the term), layman or *sāmaṇera*, by touching a fruit (or another plant) must first of all announce to a *bhikkhu* that this fruit is authorised and only after (or at the same time), he damages it by marking it with fire, a scratch with a nail, or even by peeling and by completely cutting it into slices, but this fruit should at least have a small notch (or a burn). If the fruit is cut before

announcing that it is authorised, it is suggested to renotch it after this announcement.

Once the fruit is allowed, the *kappiya* offers it to the *bhikkhu* who must receive it (touching from the base) whilst the *kappiya* holds it, or else, by receiving it in the container in which it is, or perhaps on the table on which it is served.

When a *bhikkhu* is offered a non authorised fruit, he can request a *kappiya* to make it authorised by pronouncing the adequate formula, in *pāli* or in another language...

"*kappiyaṃ karohi.*"

Please make this fruit authorised", "Could you make that this fruit become consumable", etc.

Before damaging the fruit (or by damaging it), the *kappiya* pronounces the adequate formula whether in *pāli*, or else in another language...

"*kappiyaṃ bhante.*"

"Now being authorised, Venerable" or "You can eat it" or "It is ready to be consumed", etc.

If the fruits fit to be authorised are in large quantity, it is just sufficient to gather them in such a way that they all touch each other. Afterwards, by damaging one of these fruits, all the others are also made authorised.

If a non authorized fruit must be ground before being offered, as a matter of convenience, it is preferable that it is made authorised before grinding.

Once a fruit is made authorised, it remains as such forever. If an authorised fruit being offered to a *bhikkhu* is not eaten and the *bhikkhu* on purpose forsook it, this fruit can be re-offered to such or another *bhikkhu* another day. To that end, it doesn't need to be authorised a second time.

The fruits that need to be authorised by a *kappiya* are all those that contain edible seeds (strawberries, fresh peanuts, tomatoes...) or that can be damaged (grape, mandarins...) The cooked fruits in which the seeds are eaten no longer need to be authorised by a *kappiya* given the fact that the seeds are no longer fertile. The same applies to fruits whose seeds or grains are too young to be fertile.



The roots fit to give birth to a plant need a *kappiya* so as to be authorised (ginger, radish, carrots...)

The uncooked cereals also need a *kappiya* in order to be authorised (corn, wheat, millet, sunflower...)



## pācittiya 12

"*aññavādake, vihesake pācittiyam.*"

*12. Nói tráo trở gây khó khăn, phạm ung đôi trĩ.*

**Not to change the conversation when the *saṃgha* asks a question.** If a *bhikkhu* bothers the community of the *saṃgha*, whether by giving a reply that does not correspond with the question being asked, or else by remaining silent, he commits a *pācittiya*.

It is suitable to utter a specific formula to the *bhikkhu* who replied in a diverted way or remained silent, while listening to the questions that were asked to him. If at the end of this reading, this *bhikkhu* does not give a convenient reply to the original question or remains silent, he commits the *pācittiya* 12.



## pācittiya 13

"*ujjhāpanake, khiyyanake, pācittiyam.*"

*13. Kịch bác chỉ trích, phạm ung đôi trĩ.*

**Not to blame or slander a *bhikkhu*.** If a *bhikkhu* utters blames or slanders against another *bhikkhu*, he commits a *pācittiya*.

A *bhikkhu* directly expressing criticism addressed to another *bhikkhu* or spreading slanders about him by telling others, are two ways to commit the *pācittiya* 13.

Only a *bhikkhu* assigned to a task (post, duty, etc.) by the *saṃgha* causes the *pācittiya* 13 to be committed by the *bhikkhu* who slanders him.

Of course, the *bhikkhu* who blames a corrupt *bhikkhu* does not commit any fault.



## pācittiya 14

"yo pana bhikkhu saṃghikaṃ mañcaṃvā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam."

14. Vị Tỳ-kheo nào lấy giường của Tăng hoặc ghế hoặc nệm hoặc gối trải ra nơi trống hay sai trải ra rồi khi đi khỏi không thu dọn cũng không nhờ thu dọn hoặc đi không từ già, phạm uṅg đôṭi trị.

**Not to leave a mattress or a chair outside without arranging it back suitably.** If a *bhikkhu* installs or causes someone else to install outside a material that belongs to the *saṃgha*, worthy to be used for sleeping or sitting - such as a bed, a chair, a mattress or a mat -, and upon leaving this spot, he does not arrange this material back into its original place, nor makes or tells someone who is fit to arrange it back to do so, he commits a *pācittiya*.



## pācittiya 15

"yo pana bhikkhu saṃghike vihāre seyyam santha ritvā vā santha rāpetvā vā taṃ pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam."

**15. Vị Tỳ-kheo nào trải dọn chỗ nằm, hoặc sai trải dọn, trong tịnh thất của Tăng rồi khi rời khỏi chỗ ấy không thu dọn cũng không nhờ thu dọn hoặc đi không cáo từ phạm ưng đôi tri.**

**Not to leave a couch that has been moved in the monastery.** If, in a monastery, a *bhikkhu* himself moves or causes someone else to move a couch (bed, mattress, etc.) and upon leaving, he does not arrange it back suitably, nor causes someone else to arrange it back, or tells anyone who is fit to arrange it back, he commits a *pācittiya*.

By leaving a couch in an area that is protected from termites and rain, a *bhikkhu* does not commit any fault.



## **pācittiya 16**

*"yo pana bhikkhu saṃghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya "yassa sambādho bhavissati, so pakkamissatī" ti etadeva paccayaṃ karitvā anaññaṃ pācittiyaṃ."*

**16. Vị Tỳ-kheo nào biết trong tịnh thất của Tăng có vị Tỳ-kheo đã đến trước, vẫn chen vào trải dọn chỗ ngủ nghĩ rằng ai bực bội thì đi ra; chỉ có nguyên nhân đó không việc gì khác cũng phạm tội ưng đôi tri.**

**Not to set a *bhikkhu* apart in order to make him leave.** If, in a monastery belonging to the *saṃgha*, a *bhikkhu* sits or lies down on a place situated against another *bhikkhu*'s spot in such a way that, by feeling uneasy owing to the lack of space, the latter leaves the place, he commits a *pācittiya*.

According to this rule, by any means whatsoever (lack of space, noise, smoke, etc.), a *bhikkhu* must in no case behave so that another *bhikkhu*, whoever he is, leaves his lodging spot, if the sole motive is to make him leave. However, under legitimate reasons, a *bhikkhu* can request other *bhikkhus* to move to

another spot. However, there are three classes of *bhikkhus* to whom a *bhikkhu* can under no pretence make that request:

- A *bhikkhu* having more seniority than oneself.
- A sick *bhikkhu* (*gilāna*).
- A *bhikkhu* who is devoted to the *saṃgha* (by teaching the *dhamma*, by doing various kinds of works for the monastery or for *bhikkhus*, etc.)



## pācittiya 17

"yo pana bhikkhu bhikkhuṃ kupito anattamano saṃghikā vihārā nikkadḍeyya vā nikkadḍāpeyya vā, pācittiyaṃ."

**17. Vị Tỳ-kheo nào sân giận bất bình với Tỳ-kheo rồi kéo lôi hoặc sai kéo lôi ra khỏi tịnh thất của tăng, phạm ưng đỗi tội.**

**Not to expel a *bhikkhu* from a lodging belonging to the *saṃgha*.**

If a *bhikkhu* expels or causes someone else to expel a *bhikkhu* from a lodging place belonging to the *saṃgha*, he commits a *pācittiya*.

In the same way, if a *bhikkhu* causes another *bhikkhu* to be expelled from a lodging belonging to the *saṃgha* by winning the case in a court of law, he commits the *pācittiya* 17.

A *bhikkhu* does not commit any fault by expelling a *bhikkhu* - or a *sāmaṇera* - if the latter

is violent or disobedient. However, it is not allowed to expel this type of person from the monastery's compound. No fault is committed, by expelling a *bhikkhu* - or a *sāmaṇera* - if the latter behaves badly, provokes big conflicts or refuses to obey to his instructors or preceptor. It is also allowed to throw out the belongings of such people.



## pācittiya 18

"yo pana bhikkhu saṃghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃvā abhinisīdeyya vā abhinipajjeyya vā, pācittiyam."

18. Vị Tỳ-kheo nào ngồi hoặc nằm trên giường ghế kê tạm ở gác lửng trong tịnh xá của tăng, phạm ưng đối trị.

**Not to install oneself on a bed or a chair that is placed on a floor with broken planks.** If a *bhikkhu* sits or lies down on a chair or a bed placed on the first floor of a house belonging to the *saṃgha*, and its floor shows holes opened to the lower floor - the planks not being completely installed - and this chair or this bed has removable legs or board, this *bhikkhu* commits a *pācittiya*.

This *pācittiya* is committed only if the four following factors apply:

1. There are people on the flower floor.
2. Each of these two floors has a height - from floor to ceiling - greater than that of a human being.
3. The board of the bed (or legs of the chair) are not fixed up by means of pegs or anything else).
4. The building belongs to the *saṃgha*.



## pācittiya 19

"mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvāraḥkosā aggaḷaṭṭhapanāya ālokaśandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhitena adhiṭṭhātabbaṃ. tatoce uttari apaharite pi ṭhito adhiṭṭhaheyya, pācittiyam."

*19. Khi vị tỳ-kheo cho làm tinh thất lớn, cần phải đứng ở khoảng cách cửa cái để mở then gài, để sơn phết cửa sô; đứng tại chỗ không phải ruộng rẫy để lợp mái, chỉ lợp hai ba lớp. Nếu thực hiện vượt quá cách đó, dù đứng tại chỗ không phải ruộng rẫy, cũng phạm ưng đôi trị.*

**Not to build a roof having more than three layers.** If a *bhikkhu* himself builds or causes someone else to build a roof containing more than three layers, he commits a *pācittiya*.

**Note:** This method of erecting a roof by means of several layers is typically Indian. Henceforth, methods of construction being utilised in other countries are not concerned by the *pācittiya* 19.



## **pācittiya 20**

*"yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ."*

*20. Vị Tỳ-kheo nào biết rõ nước có sinh vật lại đổ hoặc sai đổ trên cỏ hay mặt đất, phạm ưng đôi trị.*

**Not to pour on the ground some water containing insects.** If, knowing that there are insects or other worms in some water (living things that usually live in the water), a *bhikkhu* himself pours this water on the grass or on the ground, or causes someone else to pour it, he commits a *pācittiya*.

A *bhikkhu* must not pour on the ground any water containing beings that live in it. In order to spare their lives, this water must be poured on a spot where there is water propitious to these beings. Admittedly, it is improper to pour, in a pool or a river, water that contains insects that fell but cannot live in it (such as ants), no fault is being committed if throwing this water on the ground or the grass.

# the 92 pācittiyas (3)

## 3<sup>th</sup> part, ovāda Phàm Giáo Đạo

### pācittiya 21

"yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam."

*21. Vị Tỳ-kheo nào chưa được cho phép mà giáo đạo các Tỳ-kheo ni, phạm uṅg đôn tri.*

**Not to teach *bhikkhunīs* without a permission taken from the *saṃgha*.** If a *bhikkhu* teaches *bhikkhunīs*, regarding the kind of respect that they are supposed to show to the *bhikkhus*, without the permission from the *saṃgha*, he commits a *pācittiya*.

Only a *bhikkhu* having taken permission from the *saṃgha* and who fulfils the eight required characteristics can teach the *dhamma* to the *bhikkhunīs*.

These eight characteristics are as follows:

1) to respect the *pātimokkha* (to cultivate a pure *sīla*). 2) To have gained general knowledge of the *tipiṭaka*. 3) To have committed the *pātimokkha* by heart. 4) To express himself by means of suitable words and with a correct intonation (neutral). 5) To be appreciated by the *saṃgha* of the *bhikkhunīs*. 6) To be proficient in teaching *dhamma* to the *bhikkhunīs*. 7) Not to have, during his previous life as a layman, given (or received from them) loving caresses to some *bhikkhunīs* or to have had sexual intercourse with the *sīladharas*. 8) To have achieved a seniority of at least twenty *vassas*.





## pācittiya 22

"*sammato pi ce bhikkhu atthaṅgate sūriye bhikkhuniyo ovadeyya, pācittiyaṃ.*"

22. Vị Tỳ-kheo mặc dù đã được cho phép nhưng giáo đạo các Tỳ-kheo ni lúc mặt trời đã lặn, phạm uṅg đôṭi trị.

**Not to teach the *dhamma* to the *bhikkhunīs* after nightfall.** If a *bhikkhu* teaches *bhikkhunīs* after the sun sets, he commits a *pācittiya*.



## pācittiya 23

"*yo pana bhikkhu bhikkhunussayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya aññtra samayā, pācittiyaṃ, tatthāyaṃ samayo, gilānā hoti bhikkhunī, ayaṃ tattha samayo.*"

23. Vị Tỳ-kheo nào đi đến cư xá ni chúng mà giáo đạo chư Tỳ-kheo ni, phạm uṅg đôṭi trị, ngoại trừ có trường hợp. Trường hợp ở đây là có Tỳ-kheo ni bị bệnh.

**Not to proceed to a monastery of *bhikkhunīs* in order to teach.** If a *bhikkhu* proceeds a monastery of *bhikkhunīs* and he gives a teaching, he commits a *pācittiya*.

However, if a *bhikkhunī* is sick, a *bhikkhu* is authorised, with permission from the *saṃgha*, to proceed to her monastery in order to teach her. If a permission is taken from the *saṃgha*, he can also proceed there to report back what has been discussed during the *uposatha* concerning the *bhikkhunīs*.



## pācittiya 24

"yo pana bhikkhu evaṃ vadeyya "āmisahetu therā bhikkhū bhikkhuniyo ovadantī" ti, pācittiyaṃ."

24. Vị Tỳ-kheo nào nói như sau "chư Tỳ-kheo giáo đạo Tỳ-kheo ni vì nhân lợi lộc" phạm uṅg đōi trī.

**Not to accuse a bhikkhu to have taught bhikkhunīs so as to receive offerings.** If a bhikkhu accuses a bhikkhu who gave teachings to the bhikkhunīs - with the permission of the saṅgha - to have done it in order to obtain material benefits, he commits a pācittiya.

Admittedly, by accusing a bhikkhu who gives a teaching to bhikkhunīs with the real aim to receive offerings, no fault is being committed.



## pācittiya 25

"yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya aññatra pārivattaka, pācittiyaṃ."

25. Vị Tỳ-kheo nào cho y đến Tỳ-kheo ni không phải quyến thuộc, phạm uṅg đōi trī, ngoai trừ trao đōi.

**Not to give a robe to a bhikkhunī.** Without the purpose of an exchange, if a bhikkhu gives a robe to a bhikkhunī who is not a relative of his, he commits a pācittiya.



## pācittiya 26

"yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sabbeyya vā sabbāpeyya vā, pācittiyaṃ."

**26. Vị Tỳ-kheo nào may hoặc nhờ may y cho Tỳ-kheo ni không phải quyến thuộc, phạm uṅg đôṭi trị.**

**Not to sew a robe for a *bhikkhunī*.** If a *bhikkhu* himself sews or causes someone else to sew a robe for a *bhikkhunī* who is not relative of him, he commits a *pācittiya*.

By sewing or causing someone else to sew a robe meant to be offered to a *bhikkhunī* who is not a relative of his, a *bhikkhu* commits the *pācittiya* 26 for every completed sewing.



## **pācittiya 27**

*"yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekakkha, namaggaṃ paṭipajjeyya antamaso gāmantarampi aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo, satthagamanīyo hoti maggo, sāsaṅkasammato, sappatibhayo, ayamtattha samayo."*

**27. Vị Tỳ-kheo nào rủ nhau với vị Tỳ-kheo ni hành trình chung một đường dài, thậm chí dù chỉ qua một khoảng xóm, phạm uṅg đôṭi trị, ngoại trừ có trường hợp. Trường hợp ở đây là con đường cần đi thành đoàn, có điều nghi ngờ, có sự nguy hiểm.**

**Not to plan a trip with a *bhikkhunī*.** If *bhikkhu* plans to make a trip with a *bhikkhunī* and leaves at the same time as she does, even if he does not follow the same route as she does, he commits a *pācittiya*.

A *bhikkhu* is allowed to follow a route with a *bhikkhunī* only if nothing was planned in advance and if the laity joins the trip, or if there is a doubt concerning the safety of the trip or any other danger.



## pācittiya 28

"yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvaṃ abhiruheyya uddhamgāminiṃvā adhogāminiṃ vā aññatra bhiriyaṃ taraṇāya, pācittiyaṃ."

28. Vị Tỳ-kheo nào rủ nhau với Tỳ-kheo ni ngồi chung một thuyền, đi xuôi hoặc đi ngược dòng, phạm ưng đôi trị, trừ khi băng đò ngang.

**Not to take a boat with a bhikkhunī.** If after having planned it in advance, a bhikkhu takes a boat with a bhikkhunī by navigating on the sea, a lake or a river - in a direction either with or against the current - he commits a pācittiya.

However, a bhikkhu is allowed to cross a river with a bhikkhunī in order to reach the other shore.



## pācittiya 29

"yo pana bhikkhu jānaṃ bhikkhuparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisamārambhā, pācittiyaṃ."

29. Vị Tỳ-kheo nào biết rõ vẫn ăn thực phẩm do Tỳ-kheo ni sắp đặt, phạm ưng đôi trị, trừ khi người cư sĩ khởi xướng trước.

**Not to eat food prepared by a bhikkhunī.** If a bhikkhu consumes some food that a bhikkhunī has incited to offer, he commits a pācittiya.

In case the person offering the food might be a relative (refer to the list found in nissaggiya 4) of the bhikkhu or the bhikkhunī, the bhikkhu does not commit any fault by eating it if this particular bhikkhunī made it offered to him.



## pācittiya 30

"yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nissajjaṃ kappeyya, pācittiyaṃ."

30. Vị Tỳ-kheo nào cùng với Tỳ-kheo ni, một với một, ngồi chỗ vắng vẻ, phạm ưng đỗi trị.

**Not to sit with a *bhikkhunī* in a remote spot.** If a *bhikkhu* and a *bhikkhunī*, both isolate themselves together in a place where nobody can hear what they say, the *bhikkhu* commits a *pācittiya*. Please also refer to the *aniyata* 1 and 2.

# the 92 pācittiyas (4)

## 4<sup>th</sup> part, āvasathaniṇḍa Phâm Vật Thực

### pācittiya 31

"*agilānena bhikkhunā eko āvasathapiṇḍā bhuñjitabbo. tato ce uttari bhuñjeyya, pācittiyaṃ.*"

31. Với Tỳ-kheo vô bệnh, thức ăn tại bô thí đường chỉ nên dùng một lần, nếu thọ dụng hơn hạn ấy, phạm ưng đôi trị.

**Not to eat at the same spot twice consecutively food destined for travelling guests.** If a *bhikkhu* who is not sick, after having eaten a meal offered at an inn that prepares meals for travellers, eats a meal there twice consecutively, he commits a *pācittiya*.

A sick *bhikkhu* can eat there several days consecutively without committing any fault. In this case, a *bhikkhu* is considered sick if, after having walked a distance equal to half a day's walk - between five and six kilometres (3 to 4 miles) - he is no longer physically able to continue.



### pācittiya 32

"*gaṇabhojane aññatra samayā pācittiyaṃ. tatthāyaṃ samayo, gilānasamayo cīvaradānasamayo cīvarakārasayo addhānagamanasamayo nāva, bhi ruhanasamayo mahāsamayo samaṇabhattasamayo, ayam tattha samayo.*"

**32. Thọ thực chung nhóm, phạm ưng đôi trị, ngoại trừ có trường hợp. Ở đây có trường hợp là lúc bị bệnh, lúc lễ dâng y, lúc bận làm y, lúc đi đường xa, lúc đi thuyền, lúc đại hội, lúc tu sĩ thí thực. Đây là trường hợp trong điều học này.**

**Not to eat several times food being incorrectly asked for.** If a *bhikkhu* eats one of the "five sorts of food" - incorrectly asked for, he commits a *pācittiya* at every mouthful.

Such food can only be consumed if:

The *bhikkhu* is ill; the *bhikkhu* has entered the period when he is allowed to ask for a robe or to make one; the *bhikkhu* performs a long journey (one and a half day walk, between five and six kilometres); the *bhikkhu* goes on a boat trip; there are many *bhikkhus* in the same place (and these do not succeed in obtaining sufficient food); a *bhikkhu* receives this food from another *bhikkhu*.

### **The correct and incorrect way to offer or ask for food**

If some *dāyakas* go to four or more *bhikkhus*, and invite them for a meal by using an appropriate language such as: "Venerables, please accept an invitation for a meal", this indeed is the proper way. But, if the *dāyakas* use an incorrect language such as: "Hey! Come and binge at my house", it is the improper way. There are words, in the *pāli* vocabulary and in certain Asian languages, which are utilised exclusively while addressing *bhikkhus*. Imagine that in a country where the *saṃgha* does prevail to say "eat", one uses the verb "to eat" meant for the laity and the verb "to feed" meant for *bhikkhus*. In this case, the verb "to eat" is not impolite at all while dealing with the laity. However, the same term becomes rude if it is used for a *bhikkhu*. It is then considered an incorrect way to invite the *bhikkhus*.

A group of four *bhikkhus* (or more) address *dāyakas* in that fashion: "Please offer rice to all four (or more).of us. " Or else, they express that request in this way, each separately to the same *dāyakas*: "Offer us rice." Then, they accept this food and eat it together. By accepting and eating this food, they commit the *pācittiya* 32.



The essential point is the acceptance of the food. For this reason, four or more *bhikkhus* who accept some food improperly obtained, even separately, one after another (or two by two, etc.) commit this fault by eating it.

### **The seven exceptions**

There are seven exceptions by which a *bhikkhu* can eat some food improperly accepted by several *bhikkhus*, without committing any fault:

1. The *bhikkhu* is sick or hurt in a way that he is no longer able to go and find food on his own.
2. The *bhikkhu* has entered the period of the robe (materials' searches and robe's making, please refer to *nissaggiya* 3) and no benefits are obtained from the *kathina*.
3. The *bhikkhu* has entered the period of the robe and the benefits of the *kathina* are obtained.
4. Some *bhikkhus* gather in large number to sew or to dye the robes.
5. The *bhikkhu* performs (or plans to perform) a trip equivalent to at least half a day's walk - either five and six kilometers (three to four miles).
6. Some *bhikkhus* do not succeed in getting sufficient food while going for alms in a village or a town.
7. The person who offers this food by using an inappropriate language is a *bhikkhu*, a *bhikkhunī* or a *sāmaṇera*.

### **The five kinds of food**

1. The seven kinds of rice (being already cooked).
2. Flours and cakes or noodles, made with the seven kinds of rice.
3. All kinds of cakes or noodles made from barley.
4. Fish (flesh of aquatic beings).
5. Meat (meat of beings living on earth).



## pācittiya 33

"*parampabhojane aññtra samayā pācittiyaṃ. tathāyaṃ samayo, gilānasamayo cīvaradānasamayo cīvarakārasamayo, ayaṃ tattha samayo.*"

33. Thọ thực hậu thỉnh phạm ưng đôi trị, ngoại trừ có trường hợp. Ở đây trường hợp này là lúc bị bệnh, lúc lễ dâng y, lúc bận làm y. Đây là trường hợp trong điều học này.

**Not to go to eat at another place after having already been invited somewhere.** If a *bhikkhu* who has been invited at a time suitable for a meal, without eating on that invitation (or eating only a little), goes somewhere else to eat food from another person, he commits a *pācittiya*.

Only a sick *bhikkhus* or those in the robes period (search of cloth and sewing) are authorised to eat other food after having been previously invited for a meal.

Unless it concerns fixed dates, if a *bhikkhu* is invited to a meal by several persons from different places, he must first attend the invitation that the first person extended, next the second, and so-on.

A *bhikkhu* who is not ill or in the robes period and who, without going or deferring for later an invitation for a meal, attends another invitation to a meal received after the preceding one, commits the *pācittiya* 33 with each mouthful (unless he has previously transferred the first invitation).

### The way to transfer an invitation

The *bhikkhu* who is invited at a first *dāyaka*, and then at a second, and wishes for some reason to attend the invitation by the second without going to that of the first can, to be free from fault, transfer that first invitation to another *bhikkhu*, a *bhikkhunī* or a *sāmaṇera*. For that, he proceeds to a *bhikkhu*, a *bhikkhunī* or a *sāmaṇera* and says - in *pāli* or in another language:

"*mahyaṃ bhattapaccāsaṃ tuhyaṃ dammi*"

"I hand down to you the invitation for the meal at the whereabouts of the first *dāyaka* who invited me."

Then, the *bhikkhu* can freely go and eat at the whereabouts of the first *dāyaka* who gave the second invitation without committing any fault, even if the person having received the invitation does not go. However, it is proper that the *bhikkhu* who received the first invitation informs or makes someone else inform the *dāyaka* in whose whereabouts the invitation will not take place. If he wishes to proceed to a third invitation without answering to the second, it is appropriate that he does the same for the second invitation.



## pācittiya 34

*"bhikkhum paneva kulaṃ upagataṃ pūvehi vā mantehi vā abhihaṭṭhum pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā. tato ce uttari paṭiggaṇheyya, pācittiyam. dvattipattapūrapaṭaggahetabba. tato ce uttaripaṭiggahṇeyya, pācittiyam. dvattipattapūrepaṭiggahetvā tato nīharitvā bhikkhūhi saddhiṃsaṃvibhajataḍhabhabbam ayaṃtattha sāmīci."*

*34. Vị Tỳ-kheo đi đến tư gia, có người yêu cầu để cúng dường bánh hoặc lương khô. Nếu vị Tỳ-kheo muốn thì chỉ nên thọ nhận hai-ba bát đây. Nếu thọ nhận quá hạn ấy phạm uṅg đốitri. Sau khi thọ nhận hai ba bát đây, đem khỏi nơi ấy cần phải phân chia với các vị Tỳ khuru. Đây là cách làm đúng trong điều học này.*

**Not to accept more than the equivalent of three bowls of pastries if they were not originally made for the *bhikkhu*.** A *bhikkhu* can accept up to two or three bowls of confectionaries. If a *bhikkhu* accepts more pastries - even those eaten away by mice - in a house where two or three bowls of pastries have already been offered to some *bhikkhus*, he commits a *pācittiya*.

**Note:** In this context, the term "pastries " encompasses any food made of dough (bread, pancakes, cakes, etc.)

By leaving a house after having accepted a bowl full with pastries, if a *bhikkhu* catches a glimpse of another *bhikkhu*, he must tell him: "I just received a bowl full with pastries". By leaving this house after having accepted on his turn a full bowl full with pastries, if the second *bhikkhu* catches a glimpse of a third, he must tell him: "A *bhikkhu* has already received a bowl full with pastries and so did I". By leaving this house after having accepted on his turn a bowl full with pastries, if this third *bhikkhu* catches a glimpse of another, he must tell him: "Two *bhikkhus* and myself have each received a bowl full with pastries. Do accept no more of them".

If the first *bhikkhu* of the day to stand in front of a house, receives the equivalent of two or three bowls of pastries at once, he must inform the other possible *bhikkhus* who are likely to show up in front of the same house.

A *bhikkhu* who has received the equivalent of more than one bowl of pastries can keep only one for himself and must give the remaining bowl(s) to other *bhikkhus*. Also the *bhikkhu* who is supposed to share the pastries received must not do it with the *bhikkhus* whom he himself chose, but with those who are the closest to the house where the extra rations were received. The *bhikkhu* who does not share what he owes, commits a *dukkāṭa*.

However, if a *bhikkhu* who has received the equivalent of three bowls of pastries, does not commit any fault if he accepts some again, from a *dāyaka* who has got some extra and who has no more cakes to prepare.



## pācittiya 35

"yo pana bhikkhu buttāvī pavārīto anātirittam khādanīyaṃ vā bojanīyaṃ vā khādeyya vā buñjeyya vā, pācittiam."

**35. Vị Tỳ-kheo nào đã ăn xong, đã ngán thực, lại ăn hoặc thường thức vật thực loại cứng hay loại mềm phi tàn thực, phạm uṅg đônṅ trī.**

**To eat no longer once we have left our spot, after having made understood that we have finished our meal or refused to be served again.** After having started to eat, if a *bhikkhu* who has performed a *pavārito* - showing that he has finished to eat - keeps on eating elsewhere, he commits a *pācittiya*.

By taking a meal when the food is again proposed, if a *bhikkhu* having crossed hands, makes a gesture with them to mean a refusal, declares: "I have enough of it"; "That's enough"; "I have finished eating", expresses in any way a refusal to be served again, whether by means of gestures or else by means of speech, he performs a *pavārito* (a refusal to be served again).

### **The characteristics of the pavārito**

1. The *bhikkhu* is eating at least one of the five sorts of staple foods.
2. A person, whether a *bhikkhu* or not, proposes to serve, or to bring - after the beginning of the meal - to a *bhikkhu* one of the five kinds of food.
3. The *bhikkhu* eats one of the five kinds of foods while some is brought to him and this one also belongs to one of the five kinds of staple foods.
4. The person who brings the food is situated at least at a two cubits and half length - about 120 centimetres (40 inches) - from the *bhikkhu*.
5. The *bhikkhu* refuses to receive more food, either by means of body (gestures), or by means of speech.

As soon as the five characteristics come together, the *bhikkhu* performs a *pavārito*.

### **The case when the pavārito is not performed**

The person bringing food, who is about to serve the *bhikkhu* again, is situated at a distance measuring more than two and a half lengths - about 120 centimetres (40 inches) - away from this *bhikkhu*.

The person proposes food to the *bhikkhu* when the container of the food he/she is holding is situated beyond a distance of two and a half cubits length.

The person verbally proposes food to the *bhikkhu*, while being situated at least two and a half cubits length away from him, when in fact there is no food in the hand (nor in the container which he/she holds).

### **Other casual prospects**

If the *bhikkhu* who has performed a *pavārito*, without doing *atirita*, takes food other than from the left overs of a *bhikkhu gilāna*, he commits the *pācittiya* 35.

A *bhikkhu* who has performed a *pavārito*, can without committing any fault, keep on eating as long as he does not change his position and the - solar - noon has not elapsed. By changing his position after having performed a *pavārito*, a *bhikkhu* who eats the leftovers of a *bhikkhu gilāna* or who eats after having performed *atirita*, does not commit any fault. If a *bhikkhu*, having performed a *pavārito*, eats food - which is not taken from the leftovers of a *bhikkhu gilāna* - without having proceeded to an *atirita*, he commits the *pācittiya* 35.

By making a trace with the fingers (or by means of a spoon, a piece of bread, etc.) when the contents of his bowl (or plate) is about to be fully consumed, he performs a *pavārito*. A visible trace of wiping inside of the bowl (or another eating bowl) is considered as a way to make others understand that one has finished eating.

On the other hand, if it concerns liquid food, such as soup for instance, the *pavārito* cannot be performed through wiping by means of fingers, as there will be not visible traces.

A *pavārito* doesn't take place if the foods proposed when the *bhikkhu* has refused to be served again are the following: Popped rice; rice balls; rice pastries; milk and dairy products; yoghurt; butter; oil; fat; pastries containing neither beef nor fish; rice grilled - but not cooked; meal of grilled rice; young rice; other foods made of rice; bamboo fruit; soup or broth cooked with meat and fish - which were taken out; meat juice, fish juice; all



kinds of fruits; roots, in whatever way they are cooked (boiled, stewed, fried, etc.)

By refusing to be served a meal containing one of the forbidden "ten meats", a *bhikkhu* does not perform a *pavārito*. In the same way, if it concerns food that has been obtained for medical care, or out of veneration inspired by erroneous declarations of success (in reaching the state of *ariyā*, *jhāna*, etc.), or from buying or bartering, a *bhikkhu* does not commit a *pavārito* by refusing it.

As has been described, if a *bhikkhu* makes someone understand that he no longer wishes to be served, that he has enough, whether by means of a bodily gesture, speech or both at once, he performs a *pavārito*. After having changed his position, if this *bhikkhu* needs to eat again, he must first of all receive *atirita* food, as indicated by the procedure stipulated in the *vinaya*.

### **The way to perform atirita**

On the occasion when a *bhikkhu* who has refused to be served again, wishes to eat again - before noon -, he must himself put food (including which has already been offered, of course) in a bowl, a pot or any other container, and then request another *bhikkhu* to offer it again to him - in hands - or a *kappiya* to hand it over to another *bhikkhu* so that he can then re-offer it to the *bhikkhu* wishing to eat again. If the *bhikkhu* who is likely to re-offer this food is situated at a distance over two and a half cubits length - about 120 centimetres -, it is advisable to come closer and ask him. Then, he hands the bowl to him while saying the following formula:

"*atirittaṃ karotha bhante*".

"Venerable(s), please make - from this bowl of food - leftovers".

After the *bhikkhu* (receiving the request) has eaten or not, a bit of food from the bowl that the other *bhikkhu* gave to him, he says in - in Pali - to the latter:

"*alametaṃ sambbaṃ*".

"I have finished eating this food (that which is in the handed bowl)".

Once this procedure is being completed, the *bhikkhu* can then eat again. If it concerns the leftovers of a *bhikkhu gilāna*, it is not necessary to ask him (as indicated above) to eat it.



## The seven factors of the atirita procedure

To make sure that the *atirita* procedure is valid, seven factors should come into being:

1. The food that a *bhikkhu* requests to be remitted to him, must have been previously offered. The food in question should be a proper one. As a consequence, it should not be one of the forbidden "ten meats", neither food having been obtained on medical grounds or else owing to veneration stirred up by false declarations of realisations, nor bought or exchanged.
2. The food has conveniently been offered - given in hands the very same day.
3. The container is presented before the *bhikkhu* likely to re-offer the food by slightly tilting it in his direction.
4. The *bhikkhu* asking to eat again follows the procedure of this demand by stretching out the container in the hands and placing himself at a distance under two and a half cubits length.
5. The *bhikkhu* likely to re-offer food must have already eaten before this - even if it is a small quantity of food.
6. If the *bhikkhu* likely to re-offer the food himself performs a *pavārito*, he must not have changed his position. (If he has not performed a *pavārito*, this factor is needed even if he left his place meanwhile).
7. The *bhikkhu* likely to re-offer food, whether he has or not eaten a bit of food from the container held by the *bhikkhu* wishing to eat again, declares:

"*alametaṃ sambbaṃ*"

"I have finished eating this food" or "I have had enough".

As soon as these seven factors are met, the food returned to a *bhikkhu* not having performed the *pavārito*, is considered as leftovers from this moment. The *bhikkhu* wishing to eat again can then do so.

## The simple way

It is difficult to find a way to perform *atirita*, it is always possible to ask for leftovers from a *bhikkhu gilāna*. To do so, one asks him if he does not want to finish his meal. If he answers: "I can no

longer eat" or "I have had enough", it is sufficient to take back the leftovers to keep on eating without an *atirita* being needed and without committing any fault.

By doing so, it is first of all advisable to come near a *bhikkhu gilāna*. This latter will probably give an invitation to eat with him. At this moment, one must tell him: "Only you Venerable, please eat!" If he answers that he has had enough, and that he no longer wishes to eat, the *bhikkhu* who has performed a *pavārito* can then start to consume it.

### The way to avoid the *pavārito*

In all cases, the best thing to do will naturally be to avoid performed a *pavārito*. Henceforth, if a *bhikkhu* wishes not to be served for a while, instead of saying: "I have had enough" or to make a hand gesture meaning a refusal, he must, for example, tell something like:

"That is fine for the time being" or "If it is needed, I will let you know" (in this second case, it means to be served a meal that has already been offered).

Another way lies in telling the person who offers a meal and comes close to serve:

"Once it is offered, just leave it".

Without touching a plate, if a layman verbally proposes to a *bhikkhu* to serve himself again a dish being already offered, the latter should simply remain silent or say something like, for example: "That's fine, I will serve myself if needed", he does not perform any *pavārito*. However, he performs one if he replies that he has had enough, that he has been served.



## pācittiya 36

"yo pana bhikkhu bhikkhum buttāviṃ pavāritaṃ anatirittena khādanīyo vā bojanīyena vā abhihaṭṭhum pavāreyya "handā bhikkhu khāda vā bhunja vā" ti jānaṃ āyādanā-pekkho, bhuttasmiṃ pācittiaṃ."

**36. Vị Tỳ-kheo nào nài ép dâng cho Tỳ-kheo đã ăn xong và ngăn vật thực rồi, bằng thức ăn loại cứng hay loại mềm phi tàn thực, bảo rằng: "Này Tỳ-kheo hãy ăn, hãy thọ dùng" biết rõ nhưng muốn chỉ trích; khi vị đó ăn xong, vị này phạm ung đôi trị.**

**Not to incite another *bhikkhu* to eat elsewhere after having made him understood that he has finished his meal or refused to be served again.** Knowing that a *bhikkhu* has performed a *pavārito*, if another *bhikkhu* manages so that the first one commits a fault, by proposing him food before he has performed the *atirita*, or some food that is not the leftovers of a *bhikkhu gilāna* (sick), he commits a *dukkata*.

If a *bhikkhu* having accepted this food, eats it, he commits a *dukkata* at every mouthful. Once he has finished eating, the *bhikkhu* having proposed this food commits the *pācittiya* 36.



## **pācittiya 37**

**"yo pana bhikkhu vikāle khādanīyaṃ bojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiaṃ."**

**37. Vị Tỳ-kheo nào nhai ăn hoặc thọ dùng vật thực loại cứng hay loại mềm trong phi thời, phạm ung đôi trị.**

**Not to consume solid foods between noon and the following dawn.** A *bhikkhu* who consumes food after - solar - noon commits a *pācittiya*.

The period starting from dawn and ending at noon (from the first light of the day in the sky, until the sun is half-way between the rising and the setting) is called "*kāla*", which is translated by "correct time". The corresponding period (starting from noon until dawn) is called "*vikāla*", which is translated by "incorrect time". During this "incorrect" period, a *bhikkhu* is supposed not to consume one of the "five sorts of foods" (please refer to the end

of *pācittiya* 32), neither cakes, nor fruits of any kind whatsoever. In fact, none of the existing solid foods. During the " *vikāla*", if there are no health problems, it is also convenient not to take medicines.

In case of intense hunger, a *bhikkhu* is authorised to drink some sugar palms fermented liquid, liquid sugar, various kinds sorts of properly filtered juices, or even infusions made from elements which are not consumed in the form of solids in the concerned region. For example: A camomile tea can be drunk in the afternoon because the flower of the camomile cannot be eaten, but a mint tea cannot be drunk at afternoon time because the leaves of the mint are edible. On the other hand, tea can be drunk in certain countries and not in others, because the tea leaves can be eaten in salads in certain countries.

Foods such as cow milk, soya milk, coffee or chocolate drinks, are forbidden at afternoon time.

In case of absence of hunger, it is more suitable not to drink the authorised drinks. A simple thirst must be quenched with water.

A *bhikkhu* who is not ill must in no case eat solid food between noon and dawn. If a *bhikkhu* is very hungry or lacks energy, one can offer him a solid food, like hard molasses, he can if it is necessary suck it but in no case bite it.

**Note:** In the context of the *vinaya*, "noon" always refers to solar noon. Clocks are recent invention and the time zone is not very accurate, because time can be the same from one point and another, separated from west to east by a distance of a thousand kilometers (750 miles), whereas nearly thirty seven "solar" minutes separate the two points.

In this rule, there are four allowed periods, (*kālika*) depending on the type of foods being taken.

## The four *kālika*

### *yāva kālika*

Period starting from dawn to noon, during which all foods can be accepted and eaten, apart from the forbidden "ten kinds of meats".

The **10 forbidden meats** are listed as follows:

human flesh, dog, horse, elephant, leopard, tiger, lion, bear, hyena and snake.

## **yāma kālika**

Period starting from **dawn to the following dawn**, during which all the "authorised drinks" (see below) can be accepted and consumed. Example of non-authorised drinks:

alcoholic drinks - whatever the percentage; milk (considered to belong to the the same category as a solid food, because it is nourishing); juice or the concocted drinks obtained from foods which are eaten in the concerned areas.

### **The drinks being authorised - at all times**

Properly filtered, save a few exceptions (see the following paragraph), all fruit juices are authorised.

### **The non authorised juices**

The juices of the seven sorts of rice; cucumber; peas; and all sorts of juices concocted from cooked leaves.

### **The types of foods from which it is suitable to prepare a drink.**

Fruits' leftovers; the fruits being already touched; the drinks made from leaves.

## **sattāha kālika**

Period of **seven days**, during which the following food items can be accepted and consumed (the first day is counted from dawn on the day of offerings; the last day meaning the end of the seventh following dawn, following the time of the offering):

Butter; fat; oil; honey; molasses; liquid sugar and mixture of medicines made of the elements previously mentioned.

Please also refer to *nissaggiya* 23.

## **yāvajīvika kālika**

There are two things that can be accepted, kept as long as **life endures** and consumed, without any restraint:

Water and medicines. If a health problem requires it, any medicinal food or medicine can be stored for life, without needing to perform a re-offering.

Those that can be considered as medicinal foods are the following elements, provided they are not culinary stuffs:

Roots, stems, timber hitches, barks, rich substances (yolk, palms heart, etc.), diluted substances, such as an egg white, fruits, shoots, leaves and buds. (Pepper, ginseng, ginger and liquorice, etc.)

**Note:** This rule corresponds to the sixth of the ten precepts.

See also: The food.



## pācittiya 38

"yo pana bhikkhu sannidhikāramam khādanīyam bojanīyam vā khādeyya vā bhuñjeyya vā, pācittiam.

38. Vị Tỳ-kheo nào nhai ăn hoặc thọ dùng vật thực loại cứng hay loại mềm đã dự trữ, phạm uong đỗi trị.

**Not to store food at afternoon time.** A *bhikkhu* who consumes food, or a drink, after having kept it for a period exceeding a day after it was offered, commits the *pācittiya* 38 (food can be re-offered to a *bhikkhu* only if it has been abandoned the preceding night). All foods become "stored food" at dawn in the morning following the offering.

In all cases, food cannot be stored at afternoon time, nor can it be accepted. A *bhikkhu* who does not respect this rule commits a *dukkata*. If a layman offers food to a *bhikkhu* during the afternoon, it is advised to the latter to inform the former that it is not possible for him to accept food in the afternoon. If the layman is not in the position to come back the next morning or a subsequent one, or if no other layman or *sāmaṇera* is present, the *bhikkhu* can at least propose to him to leave the food on this very spot, without a *bhikkhu* taking it in hands. It can then get it re-offered to him on the following day.

After having been offered to a *bhikkhu*, a food that has been abandoned to the laity or to the *sāmaṇera*, cannot either be taken back or stored by a *bhikkhu*, unless it has been re-offered. In this case, a *bhikkhu* cannot accept such a food if a layman, or a *sāmaṇera*, on his own proposes it to him, without having had to ask for it, even if it concerns a person who would have requested him to ask for it.

Provided it wasn't kept beyond the occurrence of dawn, some food already offered to one or several *bhikkhus* can once more be offered and consumed the following day.

When the bowl is badly cleaned, some marks remain, such as oil or sauce. If it is cracked, some food particles could permeate the holes or the cracks. By eating rice which is impregnated - even if it is only a small particle - by oil which has leaked through the cracks of the bowl on the previous day, a *bhikkhu* commits the *pācittiya* 38. For that reason, one should always properly clean the bowl (and all the utensils with which one eats) to make sure that no food remnant is left. However, if a *bhikkhu* isn't in the position to fill up the cracks or splits of the bowl in which he eats, he must abandon it. (refer to *nissaggiya* 22).



## pācittiya 39

*"yāni kho pana tāni paṇṭabhojanāni, seyyathidaṃ, sappi navanītaṃ telaṃ madhu phāṇitaṃ maccho maṃsaṃ khīraṃ dadhi, yo pana bhikkhu evarūpāni paṇṭabhojanāni agilāno atthāya viññāpetvā bhuñjeyya, pācittiaṃ."*

*39. Những thức ăn thượng vị nào như là bơ tươi, bơ đặc, dâu mè, mật ong, đường, cá, thịt, sữa tươi, sữa đông; vị Tỳ-kheo nào vô bệnh vì lợi mình mà xin những thức ăn thượng vị như vậy rồi thọ dùng, phạm ung đỗi trị.*

**Not to ask for food of superior quality for oneself.** By any means whatsoever, except for solving a health problem, if a *bhikkhu* asks for himself, from some people who are not relatives of his or who haven't invited him, for one of the nine following foods of higher quality (*paṇṭabhojana*) or a dish containing one of these foods, he commits a *pācittiya*: Butter; oil; fat; honey; molasses; fish; beef meat; milk; curdled milk.

It is not proper, on a *bhikkhu*'s side, to express preferences. If he asks (or makes someone ask) for specific food items (even if they are apart from the "superior quality"), he also commits the *pācittiya* 39.





## pācittiya 40

" *yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadanta ponā, pācittiaṃ.*"

**40. Vị Tỳ-kheo nào đưa vào miệng thứ vật thực chưa được cho, phạm ưng đỗi trị ngoại trừ nước lã và tăm xỉa răng.**

### **Not to eat food which has not been offered and given in hands.**

Except for water (unless it is bottle put on sale) and a stick of "tooth brush" (in certain areas and epochs, a kind of wooden stick was utilized as a tooth brush, by fringing out the edges), if a *bhikkhu* on purpose inserts in his mouth, any type of food or drink, without having it been correctly offered to one or several members of the *saṃgha*, on a layman's behalf, from a *sāmaṇera*, an animal or a *deva*, it entails a *pācittiya*. In the *pārājika* 2, a thing belonging to someone, which has not been given by the owner is called: "*adinna*". In this rule also, food that has not been offered by the owner (or by a person who is in charge to do so) is called: "*adinna*".

To offer food to the *saṃgha* or to re-offer food already belonging to the *saṃgha*, five conditions must compulsorily be fulfilled so that a "correct offering" could take place...

### **The five required conditions for a correct offering:**

1. The offered object must be remitted to the *bhikkhu* face to face, in hands, and the donor - if he is not a *bhikkhu* - must bow slightly.
2. The donor does perform the offering only by means of one or both hands, the *bhikkhu* receives only by means of one or both hands, and the two persons are separated from one another by a distance measuring about two and a half cubit lengths.
3. The offered object and the container holding it (bowl, plate, pot, etc.) or the thing on which it is placed (tray, table, stool, etc.) and which is to be remitted in the hands of a *bhikkhu* can be carried or lifted by a man of normal anatomical complexion.

4. The offering can be performed according to one of the three following ways:
  - The donor is in direct physical contact with the container of the offering that he directly hands over to the *bhikkhu*.
  - The donor is in direct physical contact with the offering that he directly hands over to the *bhikkhu*: bowl, plate, ladle, tray, table (or what is contained in the offering, etc., all should be carried together or raised at the same time as the moment of the offering).
  - The donor gives or organises a donation to the *bhikkhu*.
5. The offering can be accepted according to one of the two following ways:
  - The *bhikkhu* receives offering in direct contact with his body (hands, arms, etc.)
  - The *bhikkhu* receives offerings with the help of a utensil that he carries (bowl, plate, tray, etc.)

An offering can only be valid if one of these five conditions are respected. If a layman touches or serves a meal which has been offered beforehand to the sangha, the *bhikkhu* can continue to serve the food as long as the layman has not considered it as his meal.

**Note:** As soon as it does not concern food, if an object is fixed or too heavy to be carried (tree, monastery, etc.), it can simply be offered with the help of speech. It is however preferable to offer household objects to the *sangha* rather than to one or even to several particular *bhikkhu*. In the case of a fruit tree offered to one or several members of the *sangha*, no *bhikkhu* will be authorised to pick up fruits, not even those which has fallen down. They should ask a *kappiya* to offer them with their own hands.

### **The incorrect way to offer**

By grasping an object that one cannot move, such as heavy tile, a tree, a pole planted in the ground, a heavy table, a sealed furniture, etc. to offer one or several of the objects posed or hung above, this offering cannot be accepted.

If it concerns a leaf, a flower, a fruit or a branch, not taken from a living tree, this offering cannot be accepted.

If the food is placed on small pieces of leaves to be remitted in the hands of a *bhikkhu*, this offering cannot be accepted.

Even lifted by several persons, if it concerns a table which a man of normal corpulence is unable to lift, this offering cannot be accepted by lifting the table. In this case, it is suitable to offer the plates one by one.

If a container holding food is too heavy - like a big cooking pot - for only one person to lift, the offering cannot be accepted.

### **The six ways to break the validity of an offering**

Whether concerning food or not, for certain reasons, the offerings can lose their validity. A case where an offering has lost its validity requires to be re-offered before being again used or eaten. Here are the six ways to break the validity of an offering:

- Abdication of the *saṃgha*.
- Substitution by force from a thief, or a brigand.
- Death.

The passage from the status of *bhikkhu* to that of *bhikkhunī*, because of a natural change in sex (probability nearly negligible). Abandon, with conscience, with the help of (gestures, speech, etc.) thoughts, or two at the same time, without the beneficiary - of this abandonment - being known.

Abandon, by offering donations to a layman, to a *sāmaṇera*, to an animal or to a *deva*.

### **Things that do not need to be offered to be used as consumables**

**Clean water.** Water which is mixed with whatsoever can be drunk without being the subject of an offering. Not to offer muddy water, or water containing impurities, or other elements extraneous to water, which should be carefully filtered before being drunk.

**Hot water** (or warm) can be drunk without being the subject of an offering on the condition that it is not directly heated by a layman or a *sāmaṇera*: Water heated by being near a source of heat - sun, fire or a radiator; hot water from the tap; water heated by a *bhikkhu*.

The residual food stuck - by lack of attention - between the teeth can be swallowed without being re-offered. A *bhikkhu* who eats something that has accidentally fallen into the mouth does not commit any fault. If, while brushing the teeth, a particle of food falls down, it is necessary for it to be re-offered before being eaten. Substances coming out from all the orifices of the body. If nasal mucus manages to enter into the mouth before being stopped and it is swallowed without having been offered, there is no fault. If the mucus is recuperated before going in the mouth, it must be offered before eating it. It is the same for all the substances coming out from all the orifices of the body (excretion from the eyes, substance from the ears, tears, the salt in the sweat, excrements, urine, etc.) If a *bhikkhu* absorbs one of these substances without being offered, he does not commit any fault, unless they are still attached to the body at the moment of their absorption (pending, stuck, running on the skin, etc.) However, if one of them is separated from the body, it cannot be consumed after having been offered.

### **The way to measure the distance**

In accordance with this rule, one must recall that the distance between the donor and the *bhikkhu* receiving an offering must not exceed a distance of two and a half cubits, about 120 centimetres (40 inches). This distance must be taken into consideration, from the *bhikkhu*, starting from: The back if he is seated; the back of the heels if he is standing; the sides upright - the most far away - if he is lying down, the head and the back opposite the head if he is lying on the stomach.

If it concerns to take into consideration this "distance of respect" starting from the part of the body that is furthest, and with the head a little bit straight. The distance must be counted from the *bhikkhu* to the person making the offerings (or *vice-versa*) by taking into consideration the same distances, according to the position that he occupies.

# the 92 pācittiyas (5)

## 5<sup>th</sup> part, acelaka Phâm Loã Thê

### pācittiya 41

"yo pana bhikkhu acelakassa vā paribbājakassa vā pāribbājakāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiaṃ."

41. Vị Tỳ-kheo nào tự tay cho thức ăn loại cứng hoặc loại mềm đến tu sĩ lửa thê hay nam du sĩ hay nữ du sĩ, phạm ưng đỗi trị.

**Not to give food to naked ascetics or other persons clinging to erroneous views.** If a *bhikkhu* gives food to such persons with his own hands, this entails a *pācittiya*.

By giving products that are not foodstuffs to those persons (oil / ointments to be applied on the skin, soap, etc.), a *bhikkhu* does not commit an offence. Similarly, if a *bhikkhu* places a pot containing food in front of those persons telling them to take whatever they want from it, but without offering it from his own hands, he does not commit an offence.



### pācittiya 42

"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 hoti" ti etadeva paccayaṃ kārivā anaññaṃ, pācittiaṃ."

42. Vị Tỳ-kheo nào nói với Tỳ-kheo khác như sau: "này hiền giả hãy đi, chúng ta sẽ vào làng hay thị trấn để khất thực; nhưng rồi khi đã bố thí cho vị ấy hoặc chưa bố thí lại xua đuổi về: hãy đi đi này hiền giả nói chuyện với ông hay ngồi lại với ông, tôi không thoải mái, thà tôi nói chuyện một mình hay ngồi một mình mà an vui hơn". Chỉ có nguyên nhân ấy không chi khác, phạm ưng đối trị.

**During the alms collection round, not to dismiss a *bhikkhu* with whom one is making this round.** If a *bhikkhu*, having invited another *bhikkhu* to join him in the alms round and then, in the course of the round, dismisses him with no good reason, by leaving him or not a bit of food, or by telling him that it is not convenient that they do the round together, or that it is more convenient to follow his own route alone, he commits a *pācittiya*. No offence is committed in the following cases:

- the village is too small for the alms food to be sufficient for two or more *bhikkhus* (the senior among them may then be sent to other villages);
- along the route of the alms round there are material riches that could cause greed to arise in the mind of some *bhikkhus*;
- along the route of the alms round there are women who could arise the desire of certain *bhikkhus*, hence driving them away from monastic life;
- in the monastery there is a *bhikkhu gilāna* or a *bhikkhu* guarding the *vihāra* to whom it is necessary to send food.



## **pācittiya 43**

"yo pana bhikkhu sabhojane kule anupakhajja nisajjam kappeyya, pācittiam."

43. Vị Tỳ-kheo nào xen vào ngồi trong gia đình đôi vợ chồng, phạm ưng đối trị.

**Not to remain near the place where a man and his companion lie when these are in the house.** If a *bhikkhu*, being found in some maity's hereabouts, sits or remains standing near the bed of two persons making up a couple (or the place where these two sleep) when they are present in the bedroom (or the place where they sleep), he commits a *pācittiya*. If this *bhikkhu* is accompanied by at least one other *bhikkhu* when entering the bedroom where the couple is present, there is no fault.



## **pācittiya 44**

*"yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiaṃ."*

**44. Vị Tỳ-kheo nào ngồi trong chỗ che dưng kín đáo với người phụ nữ, phạm wng đỗi trị.**

**Not to remain alone with a woman in an isolated place.** If a *bhikkhu* finds himself with a woman - of whichever age, including an infant - in a place remote from others' sights, he commits a *pācittiya*.

A *bhikkhu* is authorised to speak with a woman only if there is at least one more person - man or woman -, capable of understanding the words being exchanged. Otherwise, he is at the most authorised to teach her six consecutive words of *dhamma* in Pali (see *pācittiya* 7).

See the following *pācittiya*...



## **pācittiya 45**

*"yo pana bhikkhu mātugāmena saddhiṃ eko rayo nisajjaṃ kappeyya, pācittiaṃ."*

**45. Vị Tỳ-kheo nào ngồi khuất vắng với người phụ nữ, một với một, phạm wng đỗi trị.**



### **Not to sit next to a woman in a place remote from others' ears.**

If a *bhikkhu* sits next to a woman, even for an instant, in a place where what is said can't be heard, he commits a *pācittiya*.

If in a place remote from others' ears, a *bhikkhu* sits next to a woman believing that he is a man, he commits the *pācittiya* 45. If he sits next to a man believing that he is a woman, he commits a *dukkata*.

If, in a place remote from others' ears, a *bhikkhu* sits near a being endowed with the two sexes, a female ogre, a female "peta" or a female animal - whose size could allow the possibility of intercourse -, he commits a *dukkata*.

If a *bhikkhu* is having a phone conversation with a woman and nobody can hear what is being said, he commits the *pācittiya* 45.

See also *aniyata* 1 and 2.



## **pācittiya 46**

"yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā purebhattam vā pacchābhattam vā kulesu cārittam āpajjeyya aññatra samayā, pācittiam samayo, cīvaradānasamayo cīvarakārasamayo, ayam tattha samayo."

**46. Vị Tỳ-kheo nào được mời thỉnh nhận đi thọ thực, nếu chưa từ già vị Tỳ-kheo đang có mặt lại đi thăm viếng các gia đình khác trước hoặc sau thời ngọ trai, phạm uong đôi tri., ngoại trừ có trường hợp. Trường hợp ở đây là lúc lễ dâng y, lúc đang làm y. Đây là trường hợp trong điều học này.**

**Not visit houses just before noon.** Once it is agreed that a *bhikkhu* will eat at a certain place, if he pays visit to another house before commencing the meal or just after having finished it - between the end of the meal and noon -, from the time he reaches the other house, he commits a *pācittiya*.

By informing another *bhikkhu* - present at that meal -, he can pay visit to another house in case of an important reason, for

instance so as to receive a robe as an offering or have one tailored.

There are two exceptions by which a *bhikkhu* is authorised to pay visit to a house before or after the time of the meal, having already been invited elsewhere:

- there is an important reason to proceed there and he has informed a *bhikkhu* in order to inform the other *bhikkhus* being invited (or the *dāyaka* who invites).
- the *dāyaka* of this house wishes, in this way, to offer him or tailor for him a robe, and we are in the "period of the robe" (this period starts from the first day following of the full moon day of October. If the benefits of the *kathina* have not been obtained, it lasts until the full moon day of November. If the benefits have been obtained, it lasts until the day of the March full moon).



## pācittiya 47

*"agilānena bhikkhunā catumāsappaccayapavāraṇā sādītābā aññatra punapavāraṇāya, aññatra niccapavāraṇāya. tato ce uttari sādiyeyya. pācittiyaṃ."*

**47. Với vị Tỳ-kheo vô bệnh chỉ nên vui nhận vật dụng yêu cầu thời hạn bốn tháng, nếu vui nhận quá thời hạn ấy, phạm uṅg đốì trị, ngoại trừ có lời yêu cầu tiếp tục hay được yêu cầu vĩnh viễn.**

**Not to request medicinal products beyond the limits of the quantity or time fixed by the donor.** Except in the case of a renewed or permanent invitation, if a *bhikkhu* who has no health problems benefits from medicines (or medicinal products) that he has requested beyond the fixed duration of the invitation proposed to the *saṃgha* (or to himself), or beyond the quantity agreed by the *dāyaka* who has issued the invitation, he commits a *pācittiya*.

It is proper for a *bhikkhu* to request medicines or medicinal products, from a *dāyaka* who has proposed them to him, only if he has health problems.

There are two kinds of invitations to request for medical products:

- invitation setting a limited quantity of medicinal products;
- invitation setting a limited duration of validity.

A *bhikkhu* who accepts a medicine that he has requested over and above the limits of the set quantity, or over and above the limits of the set time, commits the *pācittiya* 47. A fixed period ends at sunset on the last day (the first day being that when the invitation was made).

If a *dāyaka* offers an invitation to request medicinal products in case of need without establishing a duration, a *bhikkhu* has only four months to make the request for it. When this is a personal invitation, it is not necessary to fix a limit in quantity.

This rule only concerns medicinal products. When a *dāyaka* gives the invitation, any object of the three other requisites - clothing, lodging or nourishment - can be requested without a time limit - unless there is an indication to the contrary by the *dāyaka*. However, it is necessary to respect the maximum quantities imposed by the respective rules (*nissaggiya* 5 to 9, 22 and 26 to 28 for robes; *saṃghādisesa* 7 for lodging; *pācittiya* 31 to 35 and 39, *pāṭidesanīya* 1, 3 and 4 for food).

When a *dāyaka* invites a *bhikkhu* to ask for what he needs, the latter is not authorised to ask for anything other than an object comprised within the four requisites: clothing (robes, cloaks, etc.); feeding (bowl, foodstuffs, drinks, etc.); lodging (cabin, monastery, etc.); hygiene (medicines, soap, etc.) Eventually, he can ask for other requisites needed to carry out properly his practice, his studies, his teaching (cushion, books, writing material, etc.)



## pācittiya 48

*"yo pana bhikkhu uyyuttam senam dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyam."*

**48. Vị Tỳ-kheo nào đi xem quân đội diễn tập, phạm ưng đôi trĩ. Ngoại trừ có duyên có thích đáng.**

**Not to watch an army departing for combat.** If a *bhikkhu* moves to go and watch voluntarily an army exhibiting the "4 warring characteristics", if he is not forced to, if he goes to watch such an army leaving the town or village to go to combat - or returning from combat -, he commits a *pācittiya*.

In the past, when armed troops returned to town from combat, they presented, under the form of "4 warring characteristics":

- elephants, each of them carrying four persons mounting it and eight persons walking to its side, making up twelve persons per elephant;
- horses, each of them carrying one person mounting it and two persons walking to its side, making up three persons per horse;
- tanks, each of them carrying a driver, a soldier and two men to survey the roads, making up four persons per vehicle;
- groups of archers on foot, in numbers of four.

If these four warring characteristics are present when the *bhikkhu* come close to watch, he commits the *pācittiya* 48. Otherwise, he commits a *dukkata* for each of the warring characteristics being observed.

If a *bhikkhu* sees an armed troop that arrives near the place where he is, or when travelling he comes across - by chance - an armed troop, he does not commit a fault.

By going to pay a visit to a sick or injured parent who is within the armed group, a *bhikkhu* does not commit any fault.



## **pācittiya 49**

*"siyā ca tassa bhikkhuno kocideva paccayo senaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāya vasiṭabbaṃ, tato ce uttari vaseyya, pācittiyam."*

**49. Đồi với vị Tỳ-kheo có duyên có chi phải đến gia binh thì vị Tỳ-kheo ấy chỉ nên ngụ lại trong gia binh hai ba đêm. Nếu ngụ quá hạn ấy, phạm ưng đồi trị.**

**Not to sleep with an armed troop for more than three consecutive nights.** If for any reason whatsoever a *bhikkhu* voluntarily spends more than two or three nights running with an armed troop, he commits a *pācittiya*.

A *bhikkhu* can stay at the most three consecutive days within a military camp. If he does not leave this place, he commits *pācittiya* 49 from the sunset of the third day. If he stays two nights, spending the following night outside the military camp, and returns to spend two more nights within this camp or in another, he does not commit a fault.

Similarly, a *bhikkhu* does not commit a fault by staying more than three days with a military troop if he is busy attending to a sick or injured relative who is there, or if he himself is ill or injured, or if the camp is surrounded by enemies.



## **pācittiya 50**

**"dirattatirattam ce bhikkhu senāya vasamāno uyyodhikam vā balaggam vā senābyūham vā anīkakassanam vā gaccheyya, pācittiyam."**

**50. Nếu vị Tỳ-kheo khi đang cư ngụ tại gia binh hai ba đêm mà đi đến chỗ tập trận, chỗ đóng quân, chỗ tập hợp quân hoặc chỗ duyệt binh, phạm ưng đồi trị.**

**Not to witness military activities.** If a *bhikkhu* assists in a military gathering, a review, a parade, or an exercise where elephants, horses or other troops in arms are present, he commits a *pācittiya*.

# the 92 pācittiyas (6)

## 6<sup>th</sup> part, surāpāna Phâm Uống Rượu

### pācittiya 51

"*surāmerayapane pācittiyam.*"

51. Uống rượu ngâm, rượu cất, phạm ưng đôỉ trị.

**Not to consume alcohol or other intoxicating substances.** If a *bhikkhu* consumes any substance (drugs, medicaments, toxic products, etc.) likely to modify the ordinary structure of the mind (inebriation, modification of the sense of balance or instability, artificial ecstasy, etc.) or to intoxicate the body, he commits a *pācittiya*.

Remarks: This rule corresponds to the fifth of the ten precepts.



### pācittiya 52

"*aṅgulipatodake pācittiyam.*"

52. Chơi thọc cù lét, phạm ưng đôỉ trị.

**Not to tickle.** A *bhikkhu* commits a *pācittiya* whenever he touches someone with the intention of tickling.



### pācittiya 53

"*udake hasadhamme pācittiyam.*"

53. Giỡn nước, phạm ưng đôỉ trị.

**Not to play in the water.** If within a water body (river, stream, lake, pond, etc.) where the water level reaches at least the height of the eyes, a *bhikkhu* dives, floats, swims, amuses himself or becomes enthusiastic for this water in any manner, he commits a *pācittiya*.

If he plays by means of a boat, or by throwing or causing to float anything on cooking water, or within any container with water, he commits a *dukkata*. Naturally, a sick *bhikkhu* entering the water for health reasons does not commit any fault. The same thing applies to a *bhikkhu* who swims only for the purpose of crossing a river that obstructs his way.



## pācittiya 54

"*anādariye pācittiyam.*"

### 54. Thái độ bất cần, phạm wng đôi tri.

**Not to lack respect.** By lacking respect to a *bhikkhu* or to the *dhamma*, a *bhikkhu* commits a *pācittiya*.

If a *bhikkhu* admonishes another *bhikkhu* for not respecting the *vinaya*, for actions that are not correct, but the other *bhikkhu* keeps committing his incorrect actions without paying attention to those remarks, this is a lack of respect towards a *bhikkhu*.

If a *bhikkhu* tells another *bhikkhu* to observe a rule of the *vinaya*, and the other disappears or hides to keep on breaching this rule, this is a lack of respect towards the *dhamma*.

If a *bhikkhu* persists in behaving incorrectly disregarding the admonitions made by those *bhikkhus*, which back up with the *vinaya*, he commits a *pācittiya*. If a *bhikkhu* persists in behaving incorrectly, disregarding the admonitions made by those *bhikkhus*, which back up with the *suttanta* or the *abhidhamma*, he commits a *dukkata*. If a *bhikkhu* persists in behaving incorrectly, disregarding the admonitions made by those *sāmaṇera* or lay persons, which back up with the *vinaya*, the *suttanta* or the *abhidhamma*, he commits a *dukkata*.





## pācittiya 55

"yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam."

55. Vị Tỳ-kheo nào hù nhát Tỳ-kheo, phạm ưng đốì trị.

**Not to frighten a bhikkhu.** A bhikkhu commits a pācittiya when he performs any action with the aim of frightening another bhikkhu, by means of a visual or auditive support (for any reason whatsoever).



## pācittiya 56

"yo pana bhikkhu agilāno visibbanāpekkho jotim samādaheyya vā samādahāpeyya vā aññtra tathārūpappaccayā, pācittiyam."

56. Vị Tỳ-kheo nào vô bệnh, đốt lửa muốn sưởi ấm hoặc sai đốt lửa, phạm ưng đốì trị, ngoại trừ có duyên có hợp lẽ.

**Not to light a fire, or have a fire lit.** Except than for lighting (candle, oil lamp, etc.), cooking or reheating his food, if a bhikkhu who is not ill lights a fire, or has a fire lit for him, he commits a pācittiya.

Switching on a light or an electrical appliance is not considered lighting a fire. If a bhikkhu lights or revives a fire - voluntarily -, blows on a lit fire to rekindle it, adds anything to the fire (log, paper, etc.), or asks another person to light, maintain or rekindle a fire, he commits the pācittiya 56.



## pācittiya 57

"yo pana bhikkhu orenaddhamāsaṃ nahāyeyya aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo, diyaddho māso seso gimhānanti vassānassa paṭhamo māso iccete addhateyyamāsā unhasamaso, parilāhasamayo, gilānasamaso, kammamayo, addhānagamanamayo, vātavuṭṭhisamayo, ayam tattha samayo."

57. Vị Tỳ-kheo nào chưa tới nửa tháng mà tắm, phạm uong đối trị. ngoại trừ có trường hợp. Ở đây có trường hợp là còn một tháng rưỡi cuối mùa nóng, tháng đầu của mùa mưa, đó là hai tháng rưỡi thời gian oi bức; trường hợp thời tiết nực nội; trường hợp bệnh hoạn; trường hợp làm việc nhọc; trường hợp đi đường xa; trường hợp mưa gió. Đây là duyên có trong điều học này.

**Do not wash more than twice a month if the body is not dirty.** Except than in exceptional situations, if a *bhikkhu* washes his body before half a month has elapsed since his previous washing, he commits a *pācittiya*.

These are the exceptional circumstances that permit a *bhikkhu* to wash:

- during the hot season (period of two and a half months from the May new moon until the August full moon);
- in case of illness, fever or any other medical reason.;
- after having carried out a physical work that has caused sweating;
- after having made a trip of a distance of at least half a *yūjanā* - between five and six kilometres;
- when dirty (dust, mud, sand, excessive transpiration, etc.)

**Attention:** This rule only applies in the "*majjhima desa*" region of modern northern India, where the Buddha lived. In fact, *bhikkhus* living outside this region can freely wash, without committing a fault.



## pācittiya 58

"navam pana bhikkhunācīvaralābhena tiṇṇam dubbaṇṇakaraṇam aññataram dubbaṇṇakaraṇam ādātabbam nīlam vā kaddamaṃ vā kālasāmaṃ vā. anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñceyya, pācittiyaṃ."

58. Vị Tỳ-kheo nhận được y mới phải lấy một trong ba màu tô để làm hoại sắc, là màu xanh, màu bùn hay màu đen. Nếu vị Tỳ-kheo không lấy một trong ba màu tô làm hoại sắc mà sử dụng y mới, phạm ưng đối trị.

**Not to utilise a robe without having applied one or more brown or black marks to it.** When a *bhikkhu* obtains a new robe, he must apply a mark (*kappabindu*) on it at the moment of acquisition - if he is going to wear it -. This mark can be brown or black (the blue ink from a pen or any other dark colour, is equally acceptable). If he does not apply one of these marks and wears the robe, he commits a *pācittiya*.

There are five types of robes: the lower robe, the upper robe, the double robe, the rains-bath robe and the bandage robe. Each time a *bhikkhu* obtains one of these robes, he is obliged to apply a mark. All other pieces of cloth are exempted. Finally, he must determine it before being able to wear it.

Remarks: Nowadays, rains-bath robes and bandage robes are no longer used.

The marks can be made on only one corner of the robe, on two, on three or on all four corners of this robe. The mark's size (*kappabindu*) must be about the same as the pupil of a peacock or the back of a house-bug (insect). This mark must be done in a clearly visible way, in a round, full shape. It is possible, if so chosen, to make one or more marks side by side.

These marks are made only on those pieces of cloth that require determination.



## pācittiya 59

"yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṇ cīvaram vikappetvā appaccuddhāraṇam paribhuñceyya, pācittiyam."

59. Vị Tỳ-kheo nào tự mình ký gửi y cho Tỳ-kheo hoặc Tỳ-kheo ni hoặc học nữ hoặc sa-di hoặc sa-di ni, chưa rút lời mà sử dụng, phạm uṅg đôṭṭi.

**Not to wear a robe shared with a bhikkhu, a bhikkhunī, a sikkhamāna, a sāmaṇera or a sāmaṇerī, without the latter having pronounced in turn the formula for sharing this robe.** After having done *vikappanā* of one of his robes with regard to another *bhikkhu*, a *bhikkhunī*, a *sikkhamāna*, a *sāmaṇera* or a *sāmaṇerī*, a *bhikkhu* who wears this robe without the beneficiary of the *vikappanā* having done *vikappanā* in return, or *paccuddhāraṇa* (rejection of the robe), he commits a *pācittiya*.

### The *vikappanā* procedure

The *vikappanā* is a procedure that a *bhikkhu* performs in order to assign anything to another *bhikkhu*, a *bhikkhunī*, a *sikkhamāna*, a *sāmaṇera* or a *sāmaṇerī*. This permits totally validating the gift of one or more things to another *bhikkhu* or any other person, and ensures that it has been done in accordance with the *vinaya*. In a few cases, this is compulsory. When a *bhikkhu* wishes to share a robe (in addition to the only one that he is authorised to determine as a worn robe), he can do *vikappanā* with regard to the chosen person, by pronouncing the appropriate formula. So that the first *bhikkhu* can wear this robe, the other must do *vikappanā* in return by pronouncing another formula. Thus, both *bhikkhus* can share this robe.

There are two types of *vikappanā* that a *bhikkhu* can perform either by pronouncing the adequate *vikappanā* formula on his

own, either by having this formula being pronounced by a *bhikkhu* expert on the *vinaya*.

If he shares a robe with a *bhikkhu* who is present:

"*imaṃ cīvaram tuyhaṃ vikappemi*"

If he shares several robes with a *bhikkhu* who is present:

"*imāni cīvarāni tuyhaṃ vikappemi*"

If he shares a robe with a *bhikkhu* who is away:

"*etaṃ cīvaram tuyhaṃ vikappemi*"

If he shares several robes with a *bhikkhu* who is away:

"*etāni cīvarāni tuyhaṃ vikappemi*"

(We do consider the separation distance remote as soon as it exceeds two cubits and a span, around 120 centimetres). Next, the beneficiary of the *vikappanā* must in turn do *vikappanā* so that the *bhikkhu* can wear this robe. If he wears it and the *vikappanā* has not been done in return, he commits the *pācittiya* 59. To do the *vikappanā* in return, it is convenient to pronounce the following formula:

"*mayhaṃ santakaṃ paribhuñca vā visajjehi vā yathāpaccayaṃ karohi*"



## pācittiya 60

"*yo pana bhikkhu bhikkhussa pattam vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkhopi, pācittiyam.*"

**60. Vị Tỳ-kheo nào cất giấu hoặc bảo cất giấu bình bát của Tỳ-kheo, hoặc y hoặc tọa cụ hoặc ống đựng kim hoặc dây lưng. Dù chỉ để vui cười. phạm ưng đôi tội.**

**Not to hide another bhikkhu's belongings.** If for having fun, making a joke or out of spite, a *bhikkhu* hides or causes someone else to hide a determined (used) bowl, a determined (worn) robe, a *nissīdana*, a needle, or a belt - and if this object belongs to another *bhikkhu* -, he commits a *pācittiya*.

By hiding other things, such as a bowl's bag, a non-determined robe, or things belonging to some *sāmaṇeras* or lay people, a *bhikkhu* commits a *dukkata*. By putting things back that were badly put back, or provisionally setting things apart so as to prevent them from being lost or stolen, a *bhikkhu* does not commit any offence.

# the 92 pācittiyas (7)

## 7<sup>th</sup> part, sappāṇaka Phâm Có Sinh Vật

### pācittiya 61

"yo pana bhikkhu sañcicca pāṇaṃ jīvitā voropeyya, pācittiyaṃ."

61. Vị Tỳ-kheo nào cố ý đoạt mạng sống sinh vật, phạm uṅg đôĩ trị.

**Not to kill animals.** If a *bhikkhu* acts with the intention to kill an animal and succeeds in killing it, he commits a *pācittiya*.

If a *bhikkhu* kills a human being, he commits the *pārājika* 3. Similarly, if he kills an animal, whether it is an elephant or a fly, he commits the *pācittiya* 61.

Remarks: This rule partly corresponds to the first of the ten precepts.



### pācittiya 62

"yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñceyya, pācittiyaṃ."

62. Vị Tỳ-kheo nào biết rõ nước có sinh vật mà vẫn sử dụng, phạm uṅg đôĩ trị

**Not to use water containing living beings.** If a *bhikkhu* drinks or uses water containing living beings, and he knows that by using this water he could kill them (by drinking it, taking a shower, washing a bowl, extinguishing a fire, etc.), he commits a *pācittiya*.



To prevent insects from settling or breeding in the water within a container, this water must be changed daily. Before drinking any water that could contain small insects, it must be filtered.

**Remark:** This rule partly corresponds to the first of the ten precepts.



## pācittiya 63

"yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaranam punakammāya ukkoṭeyya, pācittiyam."

63. Vị Tỳ-kheo nào biết rõ vụ kiện tụng đã được xử theo pháp vẫn khơi dậy để xử lại, phạm uṅg đốì trị.

**Not to rebel oneself in order to re-open a solved matter.** If a *bhikkhu* voluntarily provokes a dispute in order to rekindle a conflict that has already been settled in agreement with the *vinaya*, he commits a *pācittiya*.

**Remark:** The ways to settle internal conflicts in the *saṃgha* are dealt with in the last category of rules of the *pātimokkha* (the 7 *adhikaraṇasamatha*).



## pācittiya 64

"yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyam."

64. Vị Tỳ-kheo nào biết rõ lại che giấu tội xấu xa của Tỳ khưu, phạm uṅg đốì trị.

**Not to conceal a *pārājika*, a *saṃghādisesa*, or a *thullaccaya*.** Knowing that a *bhikkhu* has committed a "serious fault", if a *bhikkhu* conceals it, he commits a *pācittiya*.

The offences called *duṭṭhulla* (serious faults) are the *pārājika*, the *saṃghādisesa* and the *thullaccaya*. If a *bhikkhu* who has

committed such an offence reveals it to a second *bhikkhu*, the latter must declare it to another *bhikkhu*. Otherwise, he commits the *pācittiya* 64.



## pācittiya 65

"yo pana bhikkhu jānaṃ ūnavāsativassam puggalam upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā, idaṃ tasmim pācittiyam."

65. Vị Tỳ-kheo nào biết rõ người chưa đủ hai mươi tuổi mà truyền cụ túc giới, phạm ung đôi trị; người ấy không đắc cụ túc giới và chư Tỳ-kheo ấy đáng bị quả trách.

**Not to integrate a person under twenty years of age into the *saṃgha*.** If a *bhikkhu* knowingly integrates into the *saṃgha* a person who is not yet twenty years of age, counted from the day of his conception, he commits a *pācittiya*, the young person is not a *bhikkhu* and the *bhikkhu* who has integrated him must be reprimanded.

To define the twenty years of existence of a person, one takes into account the minimum gestation period, namely seven months. The minimum age (counted from birth) for integration of a man into the *saṃgha* is then nineteen years and five months. In this way, one is certain not to go beyond the minimum required age.



## pācittiya 66

"yo pana bhikkhu jānaṃ theyyasatthena saddhim saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antarampi, pācittiyam."

66. Vị Tỳ-kheo nào biết rõ mà rủ nhau hành trình chung đường dài cùng với bọn lậu thương, dù chỉ đi qua một khoảng xóm cũng phạm ung đôi trị.

**Not to travel with smugglers planning to perpetrate a fraud.** Knowing that a group of merchants (or other persons) plan to elude a patrol (guard post, control point, customs, etc.), if a *bhikkhu* voluntarily makes a trip in the company of such persons and has agreed with them the date, time, convoy or ship, he commits a *pācittiya*.



## **pācittiya 67**

"yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya ekaddhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi pācittiyaṃ."

*67. Vị Tỷ-kheo nào rủ nhau hành trình chung đường dài với người phụ nữ, dù chỉ qua một khoảng xóm cũng phạm uṅg đôṭṭi.*

**Not to make a trip with a woman having planned it with her.** If a *bhikkhu* voluntarily makes a trip in the company of a woman, he commits a *pācittiya*.

A *bhikkhu* commits the *pācittiya* 67 when he makes a trip (of whatever length) in the company of a woman, after having arranged the journey with her. If, without having arranged it, a *bhikkhu* makes a trip with a woman he meets in a means of transport (vehicle, train, ship, plane, etc.), he does not commit any offence. If a woman arranges a trip with a *bhikkhu* who does not confirm this arrangement, the latter does not commit the offence by making a trip with this woman. It is only if the two parties have agreed on the date or time of departure that the *pācittiya* 67 is committed.



## pācittiya 68

"yo pana bhikkhu evaṃ vadeyya "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyā" ti, so bhikkhu bhikkūhi evamassa vacanīyo mā yasmā evaṃ vadeyya, anekapariyāyenā vuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā ti. evaṅca so bhikkhu bhikkūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya. yāvatatiyaṅce samanubhāsīyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. no ce paṭinissajjeyya, pācittiyaṃ."

68. Vị Tỳ-kheo nào nói như sau: "theo tôi hiểu biết pháp do Đức Thế Tôn đã thuyết thì những pháp mà Đức Thế Tôn bảo là pháp tai hại, những pháp ấy thật không đủ gây tai hại cho người hành theo đâu". Vị Tỳ-kheo ấy cần được chư Tỳ-kheo khuyên bảo như vậy: "Tôn giả chớ có nói như vậy, chớ có xuyên tạc Đức Thế Tôn, sự xuyên tạc Đức Thế Tôn chắc chắn là không tốt; bởi lẽ đức Thế Tôn không hề nói như vậy, này hiền giả các pháp tai hại được đức Thế Tôn dùng nhiều phương tiện tuyên bố hại thì những pháp ấy hẳn đúng là gây tai hại cho người hành theo". Vị Tỳ-kheo ấy khi được chư Tỳ-kheo nhắc bảo như vậy mà vẫn cố chấp như cũ thì vị Tỳ-kheo ấy cần được chư Tỳ-kheo can gián ba lần cho bỏ lời ấy; nếu khi được can gián ba lần mà bỏ thì là điều tốt, bằng nếu không bỏ, phạm ưng đối trị.

Not to affirm that things such as sexual pleasures are not an obstacle to the development of *ariyā* stage or to *jhāna* realisations, nor to rebirth in the *deva* world, when the Buddha explains that these things are precisely an obstacle to those, and not to maintain erroneous views. Those *bhikkhu* who hear or see another *bhikkhu* make statements such as these, or

saying incorrect things that Buddha never taught, must tell him not to attribute such statements to Buddha, because he never taught these things. In giving him the reasons that cause obstacles to attainments or to favourable rebirths, they must tell him that this is what Buddha taught. They must tell him that such is the *dhamma* that must be explained to those around us. Next, they must forbid him three times in succession to renounce those words. If he retracts, he does not commit the offence. If he refuses to abandon his view, he commits a *dukkata*.

He must then be taken into the *sīmā*, together with other *bhikkhus*, and asked again three times to abandon his views. If he retracts, he does not commit a supplementary offence. If he refuses to abandon his views, he again commits a *dukkata*.

It is then necessary to demand him again that he abandons his view, by means of the *ñatti kammavācā*, up to three times in succession (unless he has abandoned his view in the meantime). If at the end of the first reading of the *kammavācā*, the *bhikkhu* does not retract, he commits again a *dukkata*. If at the end of the second reading of the *kammavācā*, he does not retract, he commits a *dukkata*. If at the end of the third reading of the *kammavācā*, he still does not retract, he commits the *pācittiya* 68. Such a *bhikkhu* is placed outside the community for as long as he does not reject his erroneous views; the other *bhikkhus* stop frequenting him (sleeping in the same building, go to collect rice together, eat at the same table, etc.)

It is very important not to defame the teaching of Buddha through erroneous statements. For having maintained his false views, the *bhikkhu* who is at the origin of this rule took rebirth in the hells realm.



## **pācittiya 69**

*"yo pana bhikkhu jānaṃ tathavādinā bhikkhunā akatānudhammena taṃ ditṭhissatṭhena saddhiṃ appaṭinissatṭhena saddhiṃ sambhuñceyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya, pācittiyam."*

69. *Vị Tỳ-kheo nào biết rõ vẫn ăn chung hoặc ở chung hoặc ngủ chung với Tỳ-kheo người nói quấy không hành theo pháp, không bỏ tà kiến ấy, phạm uṅg đôi trị.*

**Not to frequent a *bhikkhu* who has been placed outside the community.** If, with knowledge of cause, a *bhikkhu* does one of the following with (or for) a *bhikkhu* placed outside the community for refusing to reject erroneous views, he commits a *pācittiya*:

- giving him food he has collected;
- teaching him the *aṭṭhakathās* (acknowledged commentaries);
- follow his teachings of the *dhamma*);
- do the *uposatha* or the *pavāraṇā* with him;
- lodge in the same building;
- perform tasks together.



## **pācittiya 70**

"*samaṇuddeso pi ce evaṃ vadeyya "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā" ti, so samaṇuddeso bhikkhūhi eva massavacanīyo "māvuso samaṇuddesa evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenā vuso samaṇuddesa antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā" ti. evaṅca so samaṇuddeso bhikkhūhi vuccamāno tatheva paggaṇheyya, so samaṇuddeso bhikkhūhi evamassa vacanīyo "ajjataggete āvuso samaṇuddesa naceva so bhagavā satthā apadisitabbo, yampi ca ñṇe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire vinassā" ti. yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā sapaṭṭhāpeyya vā sambhuñceyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ."*



70. Nếu có vị sa-di nói như sau: "theo tôi hiểu pháp Đức Thế Tôn đã thuyết, thì những pháp mà Đức Thế Tôn tuyên bố là tai hại, những pháp ấy thật sự không đủ để làm tai hại cho người thực hành đâu". Vị sa-di ấy cần được chư Tỳ-kheo nhắc bảo như sau: "Này ông sa-di, người chớ có nói như vậy, chớ xuyên tạc Đức Thế Tôn, vì sự xuyên tạc Đức Thế Tôn là không tốt, chắc chắn Đức Thế Tôn không tuyên bố như vậy; này ông sa-di những pháp tai hại đã được Đức Thế Tôn dùng nhiều phương tiện tuyên bố thì những pháp ấy hẳn đúng là gây tai hại cho người thực hành". Vị sa-di ấy khi được chư Tỳ-kheo nhắc bảo như vậy vẫn cố chấp thì vị sa-di ấy cần được chư Tỳ-kheo nói rằng: " kể từ hôm nay này ông sa-di, Đức Thế Tôn không cần người bái làm bậc Đạo Sư nữa; lợi đắc nào mà các vị sa-di khác có được như quyền đồng cư với chư Tỳ-kheo hai ba đêm, lợi đắc ấy người không có, hỡi kẻ xấu hãy đi mất đi". Vị Tỳ-kheo nào biết rõ vị sa-di đã bị tấn xuất như thế lại dụ dỗ hoặc sai phục dịch hoặc ăn chung hoặc ngủ chung, phạm ưng đối trị .

### **Not to frequent a *sāmaṇera* who develops erroneous views.**

The *bhikkhu* who hears or sees a *sāmaṇera* affirm that things such as sexual pleasures are not an obstacle to the development of *ariyā* stage or *jhāna* realisations, or to rebirth in the *deva* world, when the Buddha explained that these things are precisely an obstacle to those, must tell him not to attribute such statements to Buddha, because he never taught such things. In giving him the reasons that cause an obstacle to attainments or to favourable rebirths, they must tell him that so did the Buddha taught, and that it is not right to defile the teachings of the *dhamma* with such statements. They must tell him that this is the *dhamma* that must be explained to those around us and that such erroneous views must be abandoned.

Afterwards, if the *sāmaṇera* persists in refusing to abandon his erroneous views, the *bhikkhu* who sees or hears this must tell him:



"From today on, no longer present Buddha as your teacher. Those persons who do not reject their erroneous views are not worthy of being disciples of Buddha. You are not allowed to sleep in the same building- or under the same roof, or between the same walls - as another *sāmaṇera* or a *bhikkhu*; not even the two or three nights allowed to the laity (see the *pācittiya* 5). Do as you wish, if this pleases you, destroy yourself!"

The *bhikkhu* who, with knowledge of cause, does any of the following with (or for) a *sāmaṇera* who has been banished from the community, commits the *pācittiya* 70:

- giving him a bowl.
- giving him a robe;
- giving him food;
- giving him teachings;
- study the *dhamma* with him;
- sleep in the same building even a single night;
- perform tasks together.

A *bhikkhu* commits the *pācittiya* 70 if he does any of the things mentioned above with any of these three types of *sāmaṇera*:

- *sāmaṇera* seeking to divide the *bhikkhus*;
- *sāmaṇera* inciting a *bhikkhu* to leave the robe;
- *sāmaṇera* banished from the community.

# the 92 pācittiyas (8)

## 8<sup>th</sup> part, sahadhammika Phâm Theo Pháp

### pācittiya 71

"yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya "na tāvāhaṃ āvuso etasmim sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhu byattaṃ vinayadhara paripucchāmī" ti, pācittiyaṃ. sikkhamānena bhikkhave bhikkhunā aññātabbaṃ paripucchitabbaṃ pariñhatabbaṃ ayam tattha sāmīci."

71. Vị Tỳ-kheo nào khi được chư Tỳ-kheo nhắc bảo đúng pháp lại nói như sau: "Nầy chư hiền cho đến khi nào tôi chưa hỏi vị Tỳ-kheo khác thông thạo trì luật thì đến chừng ấy tôi vẫn chưa chịu học tập điều học đó đâu" nói vậy phạm ưng đôi trị. Này chư Tỳ-kheo, với vị Tỳ-kheo câu học cần phải tìm hiểu, cần phải học hỏi, cần phải nghi vấn. Đây là điều hợp lý trong pháp này.

**Not to look for pretexts to disregard the rules of the pātimokkha.** If a *bhikkhu* who is heard by the *bhikkhus* who live with him making suggestions about shortcomings concerning a rule of conduct, replies that he will not apply that rule until being informed by a *bhikkhu* expert on the *vinaya*, he commits a *pācittiya*.

Every *bhikkhu* must see to it that he acquires proper knowledge of the *pātimokkha* rules in order to train himself correctly. It is only the effort of such a training that determines the quality of a *bhikkhu*.

In contrast to the *pācittiya* 54, discussed above, the *pācittiya* 71 is committed when a *bhikkhu* gives an excuse to avoid following a rule. When using these excuses, the *bhikkhu* commits a *pācittiya* with every sentence pronounced to justify his exemption from obeying a rule.



## pācittiya 72

"yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya "kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhāya saṃttantī" ti, sikkhāpadaviṇṇake pācittiyaṃ."

72. Vì Tỳ-kheo nào khi giới bổn đang được thuyết tụng lại nói như sau: "có ích gì với những điều học nhỏ nhất tiêu tiết này, chỉ là dẫn đến sự hôi tiếc, ray rứt bận tâm thôi". Vì thái độ chê bai học giới, phạm ưng đôi trĩ.

**Not to denigrate the rules of the *pātimokkha*.** When the *bhikkhus* review, analyse or discuss aspects of the *vinaya*, a *bhikkhu* must not say that the minor rules are of little interest, or that they are taken to extremes, or that he never worries about knowing whether such action is correct or not, nor that it is painful to have to memorise it all, or that he is plagued having to learn them. If a *bhikkhu* denigrates the *vinaya* by any statements whatsoever, showing a hostile state of mind, he commits a *pācittiya*.

By denigrating aspects of the *vinaya*, a *bhikkhu* commits a *pācittiya*. By denigrating aspects of the *suttanta* or of the *abhidhamma*, he commits a *dukkata*.



## pācittiya 73

"yo pana bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya "idāneva kho ahaṃ jānāmi, ayampi kira dhammo suttagato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī" ti. tañce bhikkhuṃ aññe bhikkhū jāneyyumaṃ nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo, na ca tassa bhikkhuno aññānakena mutti atti, yañca tattha āpattiṃ āpanno, tañca yathādhammo kāretabbo, uttari cassa moho āropetabbo "tassa te āvuso alābhā, tassa te dulladdhaṃ, yaṃtvaṃ pātimokkhe uddissamāne na sādhukaṃ atthiṃ katvā manasi karosī" ti, idaṃ tasmim̐ mohanake pācittiyaṃ."

73. Vị Tỳ-kheo nào khi giới bồn được thuyết tụng mỗi nửa tháng một lần, lại nói như sau: "tôi nay tôi mới biết là pháp này được tụng thuyết mỗi nửa tháng lại có liên quan đến kinh luật, hệ thuộc kinh luật". Các vị Tỳ-kheo khác vẫn biết rõ đôi với Tỳ-kheo này đã từng ngồi nghe thuyết tụng giới bồn đôi ba lần, huống chi là nhiều hơn nữa. Đôi với Tỳ-kheo ấy không thoát tội do sự thiếu hiểu biết, vị đó có phạm tội gì thì cần được trị phạt theo pháp tội ấy; thêm nữa cần phải giải tỏa sự u mê của vị ấy, rằng: "này hiền giả thật bất lợi cho ông, thật thiệt hại cho ông về việc này, việc mà ông không chú tâm khéo tác ý khi giới bồn đang được thuyết tụng". Trong vụ này vì việc giả khờ, phạm ưng đôi trị.

**Not to pretend not knowing a rule of conduct.** During the *uposatha*, if a *bhikkhu* pretends to discover a *pātimokkha* rule, affirming that he had not known it until that moment, when he has already participated at least twice in the *pātimokkha* recitation, he must be reprimanded. After having expiated his fault, this *bhikkhu* must be reprimanded in front of the *saṃgha*, who will formally establish his grasping of this rule by means of

the *ñatti kammavācā*. After this, if the *bhikkhu* again pretends not to know this rule, he commits the *pācittiya* 73.

Whether he knows a rule or not, a *bhikkhu* is never exonerated from the offences he commits. Whatever the offence, whether it is committed willingly or not, it must always be purified in accordance with the *vinaya*. By ignoring the rules of the *pātimokkha*, a *bhikkhu* could easily be lead to commit a very large number of offences.

When it is recited, the *pātimokkha* must be listened to in a proper manner and with full concentration, for it to be beneficial. Only a bad *bhikkhu* does not pay attention to this recitation.

Remarks: Nowadays, only rare *bhikkhus* can understand the recitation of the *pātimokkha* because it is given only in Pali. For this reason, each *bhikkhu* must study it in a language that he understands in order to know the rules he is obliged to obey.



## pācittiya 74

"yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ."

74. Vị Tỳ-kheo nào sân giận bất bình vị Tỳ-kheo khác rồi đánh đập, phạm wng đôi tri.

**Not to hit another *bhikkhu*.** If a *bhikkhu*, under the effects of anger, or being disturbed, makes an act of violence towards another *bhikkhu*, he commits a *pācittiya*.

If through an act of violence, a *bhikkhu* kills another *bhikkhu* unintentionally, he does not commit the *pārājika* 3 but only the *pācittiya* 74. If, under the effects of anger, a *bhikkhu* hits a *sāmaṇera*, a lay person or an animal, he commits a *dukkata*. If a *bhikkhu* strikes to protect himself from a danger threatening him, he does not commit an offence.



## pācittiya 75

"yo pana bhikkhu bhikkhussa kupito anattamano talasattikam uggireyya, pācittiyam."

75. Vị Tỳ-kheo nào sân giận bất bình vị Tỳ-kheo khác rồi giáng tay dọa, phạm wng đốì trị.

**Not to make a threatening gesture suggesting that he is about to strike.** If, under the effects of anger, or being disturbed, a *bhikkhu* rises his hands towards another *bhikkhu* in a threatening way, he commits a *pācittiya*.

Without having the intention to strike, if a *bhikkhu* makes a threatening gesture towards another *bhikkhu*, whether with the hand, foot, knee, or any other part of his body, with a weapon or any other object, even if this is as much as a lotus leaf, he commits the *pācittiya* 75.

By making a threatening gesture towards a *sāmaṇera*, a lay person or an animal, a *bhikkhu* commits a *dukkata*. If a *bhikkhu* makes a threatening gesture to protect himself from an impending danger, he does not commit a fault.

If by making a threatening gesture without having any intention to hit, a *bhikkhu* accidentally kills somebody, he does not commit the *pārājika* 3 but only the *pācittiya* 75. If, under the effects of anger, a *bhikkhu* makes a threatening gesture towards a *sāmaṇera*, a lay person, or an animal, he commits a *dukkata*.



## pācittiya 76

"yo pana bhikkhu bhikkhum amūlakena saṃghādisesena anuddhamseyya, pācittiyam."

76. Vị Tỳ-kheo nào vu cáo vị Tỳ-kheo với tội tăng tàng vô căn cứ, phạm wng đốì trị.

**Not to accuse a *bhikkhu* of *saṃghādisesa* without foundation.** If, without any foundation - when he has not seen or heard anything -, a *bhikkhu* makes an defamatory act towards another *bhikkhu*, accusing him of having committed a *saṃghādisesa*, he commits a *pācittiya*.

Under the same conditions, by accusing a *bhikkhu* of having committed an offence of lesser gravity, a *bhikkhu* commits a *dukkata*. By accusing a *bhikkhu* of *pārājika* without foundation, a *bhikkhu* commits the *saṃghādisesa* 8.

By accusing without foundation a *sāmaṇera* or a lay person of having committed any offence, a *bhikkhu* commits a *dukkata*.



## **pācittiya 77**

"yo pana bhikkhu bhikkhussa sañcicca kukkucçaṃ uppādeyya  
"itissa muhuttampi aphāsu bhavissatī" ti etadeva accayaṃ  
karitvā anaññaṃ, pācittiyaṃ."

77. Vị Tỳ-kheo nào cố tình gây áy náy cho Tỳ khuru, nghĩ rằng:  
"làm cho vị ấy chỉ bất an một chút thôi". Chỉ có duyên có đó  
không chi khác, phạm ụng đôi tội.

**Not to arouse remorse, doubts or anguish in another *bhikkhu*'s mind.** If, with spitefulness or out of mischief, a *bhikkhu* unjustifiably tries to arouse doubts, remorse, fear or anguish in another *bhikkhu*'s, in such a way as to effectively provoke torment in the latter, even for a single instant, he commits a *pācittiya*.

Naturally, if a *bhikkhu* arouses remorse, doubt or anguish in another *bhikkhu*'s mind by notifying him of a real fact, without any mischievousness in his intention, he does not commit a fault. A *bhikkhu* commits a *pācittiya* with every phrase pronounced with the aim of unjustifiably inducing doubts, remorse or anguish in another *bhikkhu*. By doing the same thing to a *sāmaṇera* or a lay person, a *bhikkhu* commits a *dukkata*.





## pācittiya 78

"yo pana bhikkhu bhikkhunūnaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya "yamime bhanissanti, taṃ sossāmī" ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyam."

78. Vị Tỳ-kheo nào trong khi các Tỳ-kheo xung đột cãi vã tranh luận, lại đứng rình rập, nghĩ rằng: "Những vị này nói gì ta sẽ nghe điều ấy". Chỉ có duyên có đó không chi khác, phạm ưng đôi trị.

**Not to eavesdrop on a conflict between bhikkhus.** If, by approaching or remaining in a certain place, a *bhikkhu* hides to eavesdrop on the words of *bhikkhus*, with whom he is in disagreement, speaking with each other - in a lowered voice or in private -, so as to listen for no other reason than to spy on what they say, he commits a *pācittiya*.

If, with a beneficial intention, a *bhikkhu* hides to spy on the words of other *bhikkhus*, telling himself: "I will try to resolve this dispute", he does not commit a fault.



## pācittiya 79

"yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyam."

79. Vị Tỳ-kheo nào khi đã đưa lời thỏa thuận trong vụ tăng sự đúng pháp, về sau lại hằm trách, phạm ưng đôi trị.

**Not to contest a decision taken after having given one's agreement (chanda).** After a decision has been taken in conformity with the rules of the *vinaya* and on which a *bhikkhu*

has delivered his agreement (*chanda*), if he later contests this decision, he commits a *pācittiya*.



## pācittiya 80

"yo pana bhikkhu saṃghe vinicchayakathāya vattamānāya chandaṃ adatvā utāyāsanā pakkameyya, pācittiyaṃ."

**80. Vị Tỳ-kheo nào giữa cuộc xét xử đang tiến hành trong tăng, chưa đưa lời thỏa hiệp mà đứng dậy khỏi chỗ ngồi bỏ đi, phạm ưng đối trị.**

**Not to absent oneself without having given agreement (*chanda*), during a meeting of the *saṃgha*.** When the *saṃgha* meets to discuss an issue, where he proceeds to reading the *ñatti kammavācā* to take a decision, if a *bhikkhu* leaves this meeting during the discussion - before any decision is taken -, without having given his *chanda*, he commits a *pācittiya*.

If, in the case of an irregular issue (treated in contravention with the *vinaya*), in the case of a health problem or any other reason of this type, a *bhikkhu* leaves a meeting of the *saṃgha* before a decision is taken, whether he has given his *chanda* or not, he does not commit an offence.



## pācittiya 81

"yo pana bhikkhu samaggena saṃghena cīvaraṃ datvā pacchā khīyanadhammaṃ āpajjeyya "yathāsantutaṃ bhikkhū saṃghikaṃ lābhaṃ pariṇāmentī" ti, pācittiyaṃ."

**81. Vị Tỳ-kheo nào khi Tăng hòa hợp giao y rồi mà về sau lại hiềm trách rằng: "Chư Tỳ-kheo theo pháp vị thân mà cưỡng đoạt lợi lộc của Tăng", phạm ưng đối trị.**

**Not to accuse a *bhikkhu* of assigning a robe belonging to the *saṃgha* according to favouritism.** Once the *saṃgha* has reached agreement to assign a robe - that has been offered to the *saṃgha* - to a *bhikkhu*, if a *bhikkhu* criticises those who distribute the things of the *saṃgha* by saying that this is done by favouritism, he commits a *pācittiya*.

If a *bhikkhu* criticises a *bhikkhu* who has given a robe to another *bhikkhu* saying that he was designated by the others to obtain this robe, or if it is something other than a robe, he commits a *dukkata*.



## **pācittiya 82**

*"yo pana bhikkhu jānaṃ saṃghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyam."*

*82. Vị Tỳ-kheo nào biết rõ lợi lộc được dâng hiến thuộc về tăng, lại cưỡng đoạt cho một cá nhân, phạm ưng đối trị.*

**Not to make a gift originally destined to the *saṃgha* to be offered to another person.** Knowing that a *dāyaka* intends to make a gift to the *saṃgha*, if a *bhikkhu* incites or suggests him to destine this offering to another person of his designation, he commits a *pācittiya*.

By transferring a gift to someone other than himself, a *bhikkhu* commits the *pācittiya* 82. If he has had it offered to himself, he commits la *nissaggiya* 30. When a *bhikkhu* designates a person to whom address a gift in order to misappropriate it, he commits the *pācittiya* 82, even if the donor refuses to listen.

# the 92 pācittiyas (9)

## 9<sup>th</sup> part, ratana Phâm Châu Báu

### pācittiya 83

"yo pana bhikkhu rañeñā khattiyassa muddhābhisittassa anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya, pācittiyaṃ."

83. Vị Tỳ-kheo nào chưa báo tin trước mà đi vào hậu cung của vua Sát-đế-ly đã được tôn vương, khi vua và hoàng hậu chưa ngủ ra ngoài, phạm ưng đốì trị.

**Not to enter the king's chamber without warning.** If, without having previously warned of his arrival, a *bhikkhu* enters the bedroom in which there is a king of royal blood and a queen, even if the wall is replaced by a screen (curtain), he commits a *pācittiya*.



### pācittiya 84

"yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjāvasathā vā uggaṇheyya vā uggaṇhepeyya vā, pācittiyaṃ. rathanaṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāsavathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ "yassa bhavissati, so harissatī" ti, ayaṃ tattha sāmīci."

**84. Vị Tỳ-kheo nào nhặt lấy hoặc sai nhặt lấy báu vật hay vật được định là của báu, phạm ưng đôì trị. ngoại trừ trong chùa hoặc nơi cư ngụ, khi vị Tỳ-kheo nhặt được hoặc bảo người nhặt báu vật hay vật được định là của báu, trong vòng chùa hoặc chỗ cư ngụ thì nên giữ lại nghĩ rằng là của ai người ấy sẽ mang đi. Đây là cách làm tốt trong điều này.**

**Not to collect and stow away a precious object outside a monastery or the area where one lives.** If a *bhikkhu* himself collects or makes others collect a valuable object or anything considered as such, in a place situated outside the area there he dwells, he commits a *pācittiya*.

When picking up a valuable object or anything considered as such within the precinct of a monastery, or any other place where he dwells, a *bhikkhu* can only do this for the purpose of allowing its owner to find it again easily.

A *bhikkhu* has the duty to collect or have collected a valuable object lost in the place where he resides. If he neglects this duty, he commits a *dukkata*, unless he has not seen the object. A *bhikkhu* is allowed to collect a lost object of value and put it to a side, only with the intention to allow its owner to come and retrieve it. If a *bhikkhu* places a valuable object to a side because he has been asked to, or to render consignment service, he commits the *pācittiya* 84.

Whether or not he takes it with his hand, if a *bhikkhu* collects or keeps a valuable object outside his monastery, unless it is the property of his own mother, he commits the *pācittiya* 84. By picking up a useful (but not valuable) object belonging to a relative, in any place, a *bhikkhu* does not commit a fault.



## pācittiya 85

*"yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmam paviseyya aññatra tathārūpā accāyikā karaṇīyā, pācittiyam."*

85. Vị Tỳ-kheo nào chưa từ già Tỳ-kheo hiện diện, mà đi vào xóm lúc phi thời, phạm ung đốị trị, trừ phi có việc cấp thiết chính đáng .

**Not to enter a town or village after noon without having asked for approval from another *bhikkhu*.** Unless it is for something urgent, if without another *bhikkhu* in the area having given his approval, a *bhikkhu* enters a village after noon, he commits a *pācittiya*.

If a *bhikkhu* risks being exposed to some danger, he does not commit the *pācittiya* by entering a village after noon has passed and without the approval of another *bhikkhu*.

If there is no urgency, for a *bhikkhu* to be able to enter a town or village, he is obliged to ask for the approval from another *bhikkhu*, in Pali or using any other language.

*"vikāle gāmapavesanam āpucchāmi."*

"I request your approval to enter the village (town) after noon."

If this *bhikkhu* consents, the other can go to the village or town.

If two *bhikkhus* wish to meet in a village after noon, they can enter it if they have previously asked each other for approval.



## pācittiya 86

*"yo pana bhikkhu atthimayam vā dantamayam vā visāṇamayam vā sūcigharam kārāpeyya, bhedanakam pācittiyam."*

86. Vị Tỳ-kheo nào sai làm ống đưng kim bằng xương hoặc bằng nanh hoặc bằng sừng, phạm ung đốị trị, vật phải đập bể.

### **Not to make or have made a needle box in ivory, bone or horn.**

If a *bhikkhu* has such a needle box made, he must relinquish it, and he commits a *pācittiya*.

A *bhikkhu* must not himself make, or have made by someone else, or accept, a needle box in bone, in ivory or in horn. If so, when he makes it or has it made, he commits a *dukkata*. When he obtains this box finished (by himself or from the person from whom the work has been commissioned), he commits the *pācittiya* 86. This *pācittiya* is called a "*pācittiya* requiring destruction", because the acquired object must be destroyed and cast away before the purification of the fault by means of the *desanā*.



## **pācittiya 87**

"*navam pana bhikkhunā mañcam vā pītham vā kārayamānena atthaṅgulapādakam kāretabbam sugataṅgulena aññtra hetthimāya aḍḍaniyā, taṃ atikkāmayato chedanakam pācittiyam.*"

*87. Giường hay ghế mới mà vị Tỳ-kheo sai làm ra, cần phải cho làm chân cao tám ngón, tính theo ngón tay Đức Phật [\[14\]](#), đo từ thanh diêm dưới, vượt quá mức ấy phạm ưng đôi trị, vật phải cắt bỏ.*

### **Not to make - or have made - or use beds or chairs of a height greater than 65 centimetres.**

A *bhikkhu* must not make or have made a bed with legs exceeding the height of eight hand widths (without counting the board). Otherwise, he must cut (saw) the legs to the correct size and he commits a *pācittiya*.

A *bhikkhu* must not make or have made a chair or a bed with legs exceeding a height of eight hand widths. In exceeding this height, a *bhikkhu* commits the *pācittiya* 87. This *pācittiya* is called a "*pācittiya* requiring cutting of the excess", because the excessively high furnishing must be cut to the proper height before purification of the fault by means of *desanā*.



In measuring the height of the bed or chair, the thickness of the wood is not taken into account. If someone offers a *bhikkhu* a stool, a chair or a bed in which the legs are too high, this *bhikkhu* must cut off the excess height of the legs. Alternatively, he can sink the furnishing a little into the soil.

Remarks: This rule corresponds partly to the ninth of the ten precepts.



## pācittiya 88

"yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ."

88. Vị Tỳ-kheo nào sai làm giường hay ghế lót nệm gòn, phạm vọng đối trị, nệm phải xé bỏ.

**Not to use mattresses, cushions or cloths filled with cotton or kapok.** If a *bhikkhu* fills or has someone fill a cloth with kapok (or cotton), to cover a bed or plank or furniture on which he lies or sits, he must take out this kapok, and he commits a *pācittiya*.

The cotton or kapok contained in the cloth covering the plank or piece of furniture (bed, chair, stool, etc.) must be taken out completely before purifying the fault by means of the *desanā*.

Those *bhikkhus* who are not ill - not *gilāna* - must not sit or lie on furniture, mattresses or cloth filled with kapok or any other thing to make them comfortable

Remarks: This rule corresponds partly to the ninth of the ten precepts.



## pācittiya 89

"*nissīdanam pana bhikkhunā kārayamānena pamāṇikam kāretabbam, tatrikam pamāṇam, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaddham, dasā vidatthi, taṃ atikkāmayato chedanakam pācittiyam.*"

89. Tọa cụ mà Tỳ-kheo nhờ làm, phải cho làm theo kích cỡ, kích thước ở đây là chiều dài hai gang tay, chiều rộng một gang rưỡi, bìa 1 gang, tính theo gang Đức Phật [15], làm vượt quá cỡ ấy phạm ưng đôi tri, vật phải cắt bỏ .

**Not to use a sitting cloth of more than 2.20 metres by 1.72 metres and with a flange over 1.15 metres of width.** The *nissīdana* that a *bhikkhu* makes must have a length of four cubits and one span, a width of three cubits and nine fingers, and a fringe, fixed to a border, of two cubits and six fingers. The *bhikkhu* who obtains a *nissīdana* of a size above the allowed measurements commits the *pācittiya* 89 and must cut the excess cloth before purification of the fault by means of the *desanā*.

The *nissīdana* was initially used to protect from eventual involuntary emissions of semen during the night. It also served as a serviette during meals, by turning a border over the legs, for protection against accidental food spillage. Its other function - that for which it is mainly used nowadays - is as a rug to sit on the ground or on anything that could be dirty. For this reason, a *bhikkhu* should always carry it on his shoulders when going out from his lodging.

Remarks: Nowadays, the *nissīdana* no longer have a flange and their size rarely exceeds 70 or 80 square centimetres.



## pācittiya 90

"*kaṇḍuppaṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatadatthiyā, tiriyaṃ dve vidatthiyo, taṃ atikkāmayatochedanakam pācittiyam.*"

90. Băng rịt gẻ mà Tỳ-kheo nhờ làm, phải cho làm theo kích cỡ, kích thước ở đây là dài 4 gang, rộng 2 gang, tính theo gang Đức Phật; quá cỡ ấy phạm ưng đôi trị, vật phải cắt bỏ.

**Not to make or have made a "bandage robe" of more than 4.50 metres by 2.20 metres.** A "bandage robe" that a *bhikkhu* makes for himself must not exceed a length of nine cubits and a width of four cubits and a span. If a *bhikkhu* obtains a "bandage robe" exceeding these measurements, he must cut the cloth in excess, and he commits a *pācittiya*.

The "bandage robe" is a cloth used as protection against eruption of substances from all kinds of wounds and abscesses that could dirty the robe. This cloth could be used applied on a sore located only in the area between the navel and the knees. Outside this zone, it is not proper to use a "bandage robe".

Remarks: Nowadays, this type of bandage is no longer used.



## pācittiya 91

"*vassikasāṭikam pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā tiriyaṃ adḍhayaṃ, taṃ atikkāmayatochedakam pācittiyam.*"

91. Choàng tắm mưa mà Tỳ-kheo nhờ làm, phải cho làm theo kích cỡ, kích thước ở đây là dài 6 gang, rộng 2 gang rưỡi, theo gang Đức Phật, quá kích cỡ ấy phạm ưng đôi trị, vật phải cắt bỏ.

**Not to make or have made a rains robe of more than 6.50 metres by 2.70 metres.** A rains robe that a *bhikkhu* makes for himself must not exceed a length of thirteen cubits and a width of five cubits and one span. If a *bhikkhu* makes himself a rains robe exceeding these measurements, he must cut off the excess cloth and he commits a *pācittiya*.

A rains robe must be used only in case of rain. It must be determined as such when it is used in rainy weather. If not, the *vikappanā* or the determination as a simple cloth (*parikkhārasoḷa*) must be done, and the robe can be put to a side. This rains robe must be of about the same colour as the other robes.

Remarks: Nowadays, this type of robe is no longer used.



## pācittiya 92

*"yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya, atirekaṃ vā, chedanakaṃ pācittiyaṃ. tatridaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇanti."*

*92. Vị Tỳ-kheo nào nhờ làm y bằng cỡ y của Đức Phật hoặc rộng hơn, phạm wng đôi tri, y phải cắt bỏ. Ở đây, kích thước y của Đức Phật là chiều dài 9 gang chiều ngang 6 gang, theo gang tay Đức Phật, đây là kích thước tấm y của Đức Thiện Thệ.*

**Not to make or have made a robe of more than 10 metres by 6.50 metres.** A robe that a *bhikkhu* makes for himself must not have a size equal to or larger than that of the Buddha - that is a length of twenty cubits and a width of thirteen cubits. If a *bhikkhu* makes a robe exceeding these measurements, he must cut off the excess cloth and he commits a *pācittiya*. By making a robe, or having one made, of a size exceeding the authorised

measurements to offer to another *bhikkhu*, or by using a robe made by someone else, a *bhikkhu* commits a *dukkata*.

*Ratanavaggo navamo.*

*Udditthā kho āyasmanto dvenavuti pācittiyā dhammā, Tatth' āyasmante pucchāmi kacci'ttha parisuddhā? Dutiyampi pucchāmi kacci'ttha pari-suddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh'etth' āyasmanto tasmā tuṅhī evametam dhārayāmi. Pācittiyā nitṭhitā.*

*Bạch chư Tôn giả, chín mươi hai pháp ưng đối trị đã được tông thuyết.*

*Ở đây tôi xin hỏi chư Tôn giả, các Ngài được thanh tịnh chăng? lần thứ hai, tôi xin hỏi các Ngài được thanh tịnh chăng? lần thứ ba, tôi xin hỏi các Ngài được thanh tịnh chăng? chư Tôn giả trong đây được thanh tịnh, do đó im lặng, tôi xin ghi nhận sự việc ấy như vậy.*

DỨT THUYẾT GIỚI ƯNG ĐỐI TRỊ.

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# the 4 pāṭidesanīyas

## 4 ưng phát lộ

*Ime kho pan' āyasmanto cattāro pāṭidesanīyā dhammā uddesaṃ āgacchanti.*

*Bạch chư Tôn giả, đây là bốn pháp ưng phát lộ được tông thuyêt như sau:*

### pāṭidesanīya 1

*"yo pana bhikkhu aññātikāya bhikkhuyā anta ragharam pavitthāya hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā "gārayhaṃ āvuso dhammaṃ āpajjīṃ asappāyaṃ pāṭidesanyīaṃ, taṃ paṭidesemī" ti."*

*1. Vị Tỳ-kheo nào ăn hoặc dùng vật thực loại cứng hay loại mềm nhận từ tay vị Tỳ-kheo ni không phải thân quyến vừa mới đi vào xóm, vị Tỳ-kheo ấy cần phải phát lộ rằng: "Thưa hiền giả, tôi đã phạm điều ưng phát lộ, không thích hợp, đáng quở trách, tôi xin sám hối điều ấy".*

**Not to accept food from a bhikkhunī.** A bhikkhu must not accept food from the hands of a bhikkhunī who is not of his family. If he accepts it with his hands (or his bowl), he commits a dukkaṭa. If he eats it, he commits a pāṭidesanīya with each mouthful.



## pāṭidesanīya 2

"*bhikkhū paneva kulesu nimantitā bhuñjanti, tatra cesā bhikkhunī vosāsamānarūpā ʔhitā hoti "idha sūpaṃ detha, idha odanaṃ" ti. tehi bhikkhūhi sā bhikkhunī apatādetabbā "apasakka tāva bhagini, yāva bhikkhū bhuñjantī" ti. ekassa pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhunim apasādetuṃ "apasakka tāva bhagini, yāva bhikkhū bhuñjantī" ti. paṭidesetabbam tehi bhikkhūhi "gārayham āvuso dhammam āpajjimhā asappāyaṃ paṭidesanīyaṃ, taṃ paṭidesemā" ti.*"

2. Các vị Tỳ-kheo được thỉnh mời, đang thọ thực tại những tư gia. Nếu tại đây có vị Tỳ-kheo ni đứng chiêu đãi, bảo rằng: "Hãy cho canh ở đây, hãy cho cơm ở đây". Vị Tỳ-kheo ni ấy cần được chư Tỳ-kheo này đuôi ra: " Sư tỷ hãy tránh đi cho đến khi nào chư Tỳ-kheo thọ thực xong". Nếu không có một vị Tỳ-kheo nào lên tiếng đuôi Tỳ-kheo ni ấy đi ra để chư Tỳ-kheo thọ thực thì chư Tỳ-kheo này đáng phải phát lộ như sau: "Này hiền giả, chúng tôi đã phạm điều ưng phát lộ, không thích hợp, đáng bị quả trách, chúng tôi xin sám hối điều ấy."

**Order the *bhikkhunīs* who manage the service to the *bhikkhus* to go somewhere else during the meal.** When the *bhikkhus* eat, if there are *bhikkhunīs* giving instructions for their serving, they must be firmly told to go somewhere else, and not to stay there while the *bhikkhus* eat. If there is not at least one *bhikkhu* who tells this to the *bhikkhunīs*, each *bhikkhu* present commits a *dukkata* when accepting the food. By eating this food, a *bhikkhu* commits a *pāṭidesanīya* with each mouthful.

If the *bhikkhunīs* manage a service in order to serve more favourably the more respectable *bhikkhus* and less favourably the less respectable *bhikkhus*, even without saying anything to the *bhikkhunīs*, the *bhikkhus* do not commit an offence by accepting and eating the food under those conditions.



If the *bhikkhunīs* wish to make a gift of food by asking the laity to offer it to the *bhikkhus*, the latter do not commit an offence by accepting or eating this food. However, if a *bhikkhu* accepts the food from the hands of a *bhikkhunī*, he commits the *pāṭidesanīya* 1. If a *bhikkhunī* asks someone to serve a *bhikkhu* who has not yet got anything to eat, the latter does not commit an offence by accepting and eating this food.



### pāṭidesanīya 3

"*yāni khopana tāni sekkhasammatāni kulāni, yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā "gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanyīyaṃ, taṃ paṭidesemī" ti.*"

3. Có những gia đình được thừa nhận là bậc thánh hữu học. Vị Tỳ-kheo nào vô bệnh, chưa được thỉnh mời trước mà tự tay thọ nhận rồi ăn hoặc dùng vật thực loại cứng hay loại mềm tại những gia đình thánh hữu học ấy, thì vị Tỳ-kheo ấy cần phải phát lộ như sau: "này hiền giả, tôi đã phạm điều ưng phát lộ, không thích hợp, đáng bị quả trách, tôi xin sám hối điều ấy."

**Not to accept food from poor people who show remarkable fervor towards the *dhamma*, without having been invited by them.** If a *bhikkhu* presents himself - with his bowl - in front of the dwelling of such people - who hardly have the means to attend to their own needs -, without having been invited by them, and without being ill, and accepts with his own hands the food offered by them and eats it, he commits a *pāṭidesanīya*.



## pāṭidesanīya 4

"yāni kho pana tāni āraññakāni senāsanāni sāsakiṅgasammatāni sappaṭibhayāni, yo pana bhikkhu tathārūpesu senāsanesu pubbe appaṭisaṃviditaṃ khādanīyaṃ vā bhojanīyaṃ vā, ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā "gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesanyītaṃ, taṃ paṭidesemī" ti."

4. Có những trú xứ ở rừng mà được cho rằng đáng khả nghi, có sự nguy hiểm. Vị Tỳ-kheo nào cư ngụ tại những trú xứ như thế vô bệnh lại tự tay thọ nhận rồi ăn hoặc dùng những thức ăn loại cứng, loại mềm, không thông báo trước, với vị Tỳ-kheo ấy cần phải phát lộ như sau: "này hiền giả, tôi đã phạm điều uong phát lộ, không thích đáng, đáng bị quả trách, tôi xin sám hối điều ấy."

**Not to eat the food offered by donors whom one has not previously warned of an existing danger in the area.** If a *bhikkhu* who lives in a monastery situated in an area where there is some serious trouble or some danger, accepts with his hands food offered by a *dāyaka* whom he has not previously warned of these troubles or danger, without being ill, he commits a *dukkata*. If he eats this food, he commits a *pāṭidesanīya* with each mouthful.

*Uddiṭṭhā kho āyasmanto cattāro pāṭi-desa-nīyā dhammā.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh'etth' āyasmanto tasmā tuṅhī eva-metaṃ dhārayāmi. Pāṭidesanīyā niṭṭhitā.*

*Bạch chư Tôn giả, bốn pháp ưng phát lộ đã được tông thuyết. Ở đây tôi xin hỏi chư Tôn giả, các Ngài có được thanh tịnh chăng? lần thứ hai, tôi xin hỏi các Ngài có được thanh tịnh chăng? lần thứ ba, tôi xin hỏi, các Ngài có được thanh tịnh chăng? Chư Tôn giả trong đây được thanh tịnh bởi thế mới im lặng. Tôi xin ghi nhận sự việc đó là vậy.*

DỨT PHẦN ỨNG PHÁT LỘ

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# the 75 sekhiyas (1)

## 75 Ứng học pháp

*Ime kho pan' āyasmanto (pañcasattati) se-khiyā dhammā uddesaṃ āgacchanti.*

*Bạch chư Tôn giả, đây là bảy mươi lăm ứng học pháp được tổng thuyết như sau:*

### 1<sup>st</sup> part, parimaṇḍala Phâm T`êChỉnh

#### sekhiya 1

*"parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā."*

*1. Điều cần phải học tập là ta sẽ vận y t`ê chỉnh.*

**To wear the lower robe correctly wrapped around oneself, so as to leave the edges level.** The lower robe must be worn so as to cover the navel. The lower edge of this robe must be at eight finger-breadths below the knees, and the edge must be even all around.

**Exceptions:** In the following cases, a *bhikkhu* does not commit a fault by having his robes incorrectly placed around himself: the robe unfastens, or slides; the *bhikkhu* is not paying attention; the *bhikkhu* wears his robes too short or too long because of a wound; the *bhikkhu* wears his robe too short to avoid some existing danger.



#### sekhiya 2

*"parimaṇḍalaṃ pārupissāmīti sikkhā karaṇīyā."*

## 2. Điều cần phải học tập là ta sẽ choàng y tề chỉnh.

To wear the upper robe correctly wrapped around oneself, so as to leave the edges level. The lower edge of the upper robe must be at four finger-breadths below the knees, and the edges must be even all around.

Exceptions: (See *sekhiya* 1).



## sekhiya 3

"*suppaticchanno antaraghare gamissāmīti sikkhā karaṇīyā.*"

## 3. Điều cần phải học tập là ta sẽ mặc kín áo đi giữa xóm nhà.

To close the robe up to the neck and down to the wrists when sitting in inhabited areas. A *bhikkhu* must completely close his robe around himself, up to the neck and covering his shoulders and arms in the following cases:

- when he leaves the monastery to go into an area inhabited by lay people;
- when he is doing his alms round;
- when he is invited to a meal;
- when he delivers a message;
- during the various ceremonies of the *saṃgha* (*uposatha*, *pavāraṇā*, recitations, etc.);
- when he turns up to give instructions to lay people;
- when lay people come to pay homage to the Buddha.

In addition to cases of emergency, a *bhikkhu* is not obliged by this rule in the following cases:

- when within a monastery;
- when in a place temporarily considered as his lodging (a place where he spends at least one night);
- when in an area uninhabited by laity.



## sekhiya 4

*"suppaticchanno antaraghare nisīdissāmīti sikkhā karaṇīyā."*

4. Điều cần phải học tập là ta sẽ mặc kín đáo ngôi giữa xóm nhà.

To close the robe up to the neck and down to the wrists when present in inhabited areas. (See *sekhiya 3*).



## sekhiya 5

*"susaṃvuto antaraghare gamissāmīti sikkhā karaṇīyā."*

5. Điều cần phải học tập là ta sẽ khéo thu thúc đi giữa xóm nhà.

To behave decorously when sitting in inhabited areas. When sitting in inhabited areas, it is necessary to adopt a restrained body posture, without playing about with the arms or legs.



## sekhiya 6

*"susaṃvuto antaraghare nisīdissāmīti sikkhā karaṇīyā."*

6. Điều cần phải học tập là ta sẽ khéo thu thúc ngôi giữa xóm nhà.

To behave decorously when going to inhabited areas. When going to inhabited areas, it is necessary to adopt a restrained body posture, without playing about with the arms or legs.



## sekhiya 7

*"okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā."*

7. Điều cần phải học tập là ta sẽ đi vào xóm nhà mắt nhìn xuống.

**To keep the eyes always lowered when sitting in inhabited areas.** When sitting in inhabited areas, the gaze must be maintained lowered to a distance of about four cubits - around two metres - from oneself, directed to the ground, or the eyes must be kept closed.



## sekhiya 8

*"okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā."*

8. Điều cần phải học tập là ta sẽ ngồi trong xóm nhà mắt nhìn xuống.

**To keep the eyes always lowered when going to inhabited areas.** When going to inhabited areas, the eyes must be maintained lowered, directed to the ground, to a distance of about four cubits - around two metres - from oneself.

Naturally, to avoid danger, such as from passing vehicles, animals, etc., a *bhikkhu* can momentarily look around.



## sekhiya 9

*"ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā."*

9. Điều cần phải học tập là ta sẽ đi trong xóm nhà không vén y lên.

*Not to lift the robes when sitting in inhabited areas.*



## sekhiya 10

*"ukkhittakāya antaraghare nisīdissāmīti sikkhā karaṇīyā."*



*10. Điều cần phải học tập là ta sẽ ngồi trong xóm nhà không vén y lên*

Not to lift the robes when going to inhabited areas.



## 2<sup>nd</sup> part, ujjagghika Phâm Cười Giòn

### sekhiya 11

*"ujjagghikāya antaraghare gamissāmīti sikkhā karaṇīyā."*

*11. Điều cần phải học tập là ta sẽ đi giữa xóm nhà không cười giòn.*

Not to laugh loudly when sitting in inhabited areas.



### sekhiya 12

*"ujjagghikāya antaraghare nisīdissāmīti sikkhā karaṇīyā."*

*12. Điều cần phải học tập là ta sẽ ngồi trong xóm nhà không cười giòn.*

Not to laugh loudly when going to inhabited areas.



### sekhiya 13

*"appasaddo antaraghare gamissāmīti sikkhā karaṇīyā."*

**13. Điều cần phải học tập là ta sẽ nhỏ tiếng khi đi giữa xóm nhà.**

**To speak only in a low voice when sitting in inhabited areas.**

Within an inhabited area, a *bhikkhu* should speak in such a way that a person at six cubits from him - around three metres - can hear clearly what he says, but in such a way that a person located at twelve cubits from him - around six metres - cannot hear what he says.

This rule does not apply in the case of a *bhikkhu* who is delivering a teaching.



## sekhiya 14

*"appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā."*

**14. Điều cần phải học tập là ta sẽ nhỏ tiếng khi ngồi giữa xóm nhà.**

**To speak only in a low voice when going to inhabited areas.**

(See *sekhiya* 13).



## sekhiya 15

*"kāyappacālakam antaraghare gamissāmīti sikkhā karaṇīyā."*

**15. Điều cần phải học tập là ta sẽ không uốn éo người khi đi giữa xóm nhà.**

**Not to swing the body when sitting in inhabited areas.** When in an inhabited area, a *bhikkhu* must always maintain his torso straight "like a stone statue", remaining still, without swinging his body.



## sekhiya 16

*"kāyappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā."*

16. Điều cần phải học tập là ta sẽ không uốn éo người khi ngồi giữa xóm nhà.

Not to swing the body when going to inhabited areas.



## sekhiya 17

*"bāhuppacālakam antaraghare gamissāmīti sikkhā karaṇīyā."*

17. Điều cần phải học tập là ta sẽ không múa tay chân khi đi giữa xóm nhà.

Not to swing the arms when sitting in inhabited areas.



## sekhiya 18

*"bāhuppacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā."*

18. Điều cần phải học tập là ta sẽ không múa tay chân khi ngồi giữa xóm nhà.

Not to swing the arms when going to inhabited areas.



## sekhiya 19

*"sīsappacālakam antaraghare gamissāmīti sikkhā karaṇīyā."*

19. Điều cần phải học tập là ta sẽ không lắc đầu khi đi giữa xóm nhà.

Not to swing the head when sitting in inhabited areas.



## sekhiya 20

*"sīsappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā."*

20. Điều cần phải học tập là ta sẽ không lắc đầu khi ngồi giữa xóm nhà.

Not to swing the head when going to inhabited areas.



## 3<sup>rd</sup> part, khambhakata Phẩm Chống Nạnh

## sekhiya 21

*"na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā."*

21. Điều cần phải học tập là ta sẽ không chống nạnh khi đi giữa xóm nhà.

Not to place the hands on the hips when sitting in inhabited areas.



## sekhiya 22

*"na khambhakato antaraghare nisīdissāmīti sikkhā karaṇīyā."*

22. Điều cần phải học tập là ta sẽ không chống nạnh khi ngồi giữa xóm nhà.

Not to place the hands on the hips when going to inhabited areas.



## sekhiya 23

"*na oḅuṅṅhito antaraghare gamissāmīti sikkhā karaṇīyā.*"

23. Điều cần phải học tập là ta sẽ không trùm đầu khi đi giữa xóm nhà.

**Not to cover the head when sitting in inhabited areas.** If it is to protect his health in the winter climate, a *bhikkhu* does not commit a fault by covering his head.



## sekhiya 24

"*na oḅuṅṅhito antaraghare nisīdissāmīti sikkhā karaṇīyā.*"

24. Điều cần phải học tập là ta sẽ không trùm đầu khi ngồi giữa xóm nhà.

**Not to cover the head when going to inhabited areas.** (See *sekhiya 23*).



## sekhiya 25

"*na ukkuṅṅikāya antaraghare gamissāmīti sikkhā karaṇīyā.*"

25. Điều cần phải học tập là ta sẽ không đi nhón gót giữa xóm nhà.

**Not to stand on tiptoes or on the heels within inhabited areas.**



## sekhiya 26

"*na pallatthikayā antaraghare nisīdissāmīti sikkhā karaṇīyā.*"

26. Điều cần phải học tập là ta sẽ không ngồi bó gối giữa xóm nhà.

Not to sit with the knees raised and the arms wrapped around the legs when in inhabited areas.



## sekhiya 27

*"sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā."*

27. Điều cần phải học tập là ta sẽ thọ nhận thực phẩm một cách nghiêm trang.

To adopt a respectful attitude when going to collect food. It is advisable to go for the alms round holding the bowl properly on the arm(s), ahead of oneself, with a respectful and appreciative attitude. The food must not be accepted with an air of disgust.



## sekhiya 28

*"pattasaññī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā."*

28. Điều cần phải học tập là ta sẽ thọ nhận thực phẩm, tưởng nhìn ngay bát.

Maintain the attention on the bowl when going to collect food.



## sekhiya 29

*"samasūpakam piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā"*

29. Điều cần phải học tập là ta sẽ thọ nhận thực phẩm canh cơm bằng nhau.

Not to accept more than one ration of curry for every three rations of rice when going to collect food. If during the daily

round the curry offered risks exceeding this proportion, it must not be accepted. When estimating this proportion, one must count all the basic food such as the pastries, bread, cakes, etc. together with the rice.



## sekhiya 30

*"samatittikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā"*

*30. Điều cần phải học tập là ta sẽ thọ nhận thực phẩm vừa đủ dùng.*

**Accept food in proportion to the bowl, without exceeding its inner rim, when going to collect food.** It is advisable not to accept more food than up to the rim of the bowl so as to avoid any spillage (the food must not bulge over the bowl). However, if the bowl is flat, a *bhikkhu* does not commit an offence by accepting food served on small dips made on the surface of the rice, or on the lid, or on another bowl.



## 4<sup>th</sup> part, sakkacca Phẩm Nghiêm Trang

## sekhiya 31

*"sakkaccaṃ piṇḍapātaṃ bhuñjassamīti sikkhā karaṇīyā."*

*31. Điều cần phải học tập là ta sẽ thọ thực một cách nghiêm trang.*

**Take care to adopt a respectful attitude when eating.** The food must be eaten respectfully, without making faces to show that one does not appreciate a viand.





## sekhiya 32

*"pattasaññī piṇḍapātaṃ sikkhā karaṇīyā."*

**32. Điều cần phải học tập là ta sẽ thọ thực chỉ tưởng nhìn trong bát.**

**When eating, keep the attention on the bowl.** During the meal, a *bhikkhu* must not look around himself. He must fix his gaze attentively on the contents of his bowl (or his plate).



## sekhiya 33

*"sapadānaṃ piṇḍapātaṃ bhuñjassamīti sikkhā karaṇīyā."*

**33. Điều cần phải học tập là ta sẽ thọ thực cho đều.**

**Eat the food one after the other, without rejecting any.** A *bhikkhu* must eat (or serve himself) just as the food portions present themselves. He must not start from the centre. One he starts what he has in the bowl (or on a plate) from one side, he must continue taking the food from the same side, without starting another side.



## sekhiya 34

*"samāsūpakaṃ piṇḍapātaṃ bhuñjassamīti sikkhā karaṇīyā."*

**34. Điều cần phải học tập là ta sẽ thọ thực cơm canh vừa nhau.**

**Eat a ratio of one part of curry to three parts of rice.** A *bhikkhu* must prepare each mouthful by mixing the curry and the rice in a ratio of around one part of curry to three parts of rice.



## sekhiya 35

*"na thupakato omditvā piṇḍapātaṃ bhuñjassamīti sikkhā karaṇīyā."*

*34. Điều cần phải học tập là ta sẽ thọ thực cơm canh vừa nhau.*

**Not to take and eat food placed at the top of a heap of food, or flatten down a heap of food.** A *bhikkhu* must not choose a morsel over others. He is obliged to serve himself by taking the food from the sliced side or from his side if the dish is not sliced. Thus, it is proper to always take food from a side, methodically so that the food on the centre drops towards the sides. When there are rests of food somewhat scattered in his bowl, these must be gathered into one pile and eaten from the same side.



## sekhiya 36

*"na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiiyokamyataṃ upādāyāti sikkhā karaṇīyā."*

*36. Điều cần phải học tập là ta sẽ không lấy cơm che lấp canh hoặc thức ăn vì ý muốn được nhiều thêm.*

**Not to hide the curry under the rice in order to obtain more.**



## sekhiya 37

*"na sūpaṃ vā agilānenā attano atthāya viññāpetvā bhuñjissamīti sikkhā karaṇīyā."*

*37. Điều cần phải học tập là ta vô bệnh sẽ không xin canh hoặc cơm cho chính mình ăn.*

**Not to request and eat food if one is not ill.** It is advisable to request food only from the members of one's family or from the *dāyaka* who have issued an invitation.



## sekhiya 38

*"na ujjhānasaññī paresaṃ pattamaṃ olokessāmīti sikkhā karaṇīyā."*

*38. Điều cần phải học tập là ta sẽ không nhìn ngó bát của vị khác có ý tìm lỗi.*

**Not to look at someone else's bowl with jealousy.** However, there is no fault in looking at the contents of someone else's bowl if it is with the purpose of giving him food if there is too little, or asking him for food if there is a large quantity.



## sekhiya 39

*"nātimahantaṃ kabaḷaṃ karissāmīti sikkhā karaṇīyā."*

*39. Điều cần phải học tập là ta sẽ không làm vát cơm quá lớn.*

**Not to eat by inserting large morsels in the mouth.** A mouthful must not have a volume as larger than a peacock's egg.



## sekhiya 40

*"parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā."*

*40. Điều cần phải học tập là ta sẽ vát vật thực tròn đều.*

**To prepare mouthfuls of suitable proportions.** Too large mouthfuls must not be inserted into the mouth in one go. It is proper to prepare portions of adequate proportions before inserting them into the mouth.

# the 75 sekhiyas (2)

## 5<sup>th</sup> part, kabaḷa Phāṃ Vāt Com

### sekhiya 41

"*na anāhaṭe kabaḷe mukhadvāraṃ vivarissamīti sikkhā karaṇīyā.*"

41. Điều cần phải học tập là ta sẽ không há miệng khi vất cơm chưa đưa tới.

Not to open the mouth before the food reaches its level. Ill *bhikkhus* are also bound by this rule.



### sekhiya 42

"*na bhuñjamāno sabbam hattham mukhe pakkhipissāmīti sikkhā karaṇīyā.*"

42. Điều cần phải học tập là ta sẽ không đút trợn các ngón tay vào miệng khi đang ăn.

Not to put the hand in the mouth, not even a finger.



### sekhiya 43

"*na sakabaleṇa mukhena byāharissāmīti sikkhā karaṇīyā.*"

43. Điều cần phải học tập là ta sẽ không nói chuyện khi miệng còn vật thực.

**Not to speak with a full mouth.** If there is only a small amount of food in his mouth, so that he can speak clearly, a *bhikkhu* does not commit an offence by speaking. However, a *bhikkhu* must not talk during his meal. To improve intonation when teaching, some *bhikkhus* may need placing a small fruit inside the mouth. In this case, they do not commit an offence.



## sekhiya 44

*"na piṇḍukkhepakam bhuñjissāmīti sikkhā karaṇīyā."*

**44. Điều cần phải học tập là ta sẽ không ăn bằng cách tung hứng vát cơm.**

**Not to throw pieces of food into the mouth.** Nevertheless, with regard to desserts and fruits, a *bhikkhu* can throw the food into his mouth without committing an offence.



## sekhiya 45

*"na kabalāvacchedakam bhuñjissāmīti sikkhā karaṇīyā."*

**45. Điều cần phải học tập là ta sẽ không ăn bằng cách cắn vỡ vát cơm.**

**Not to eat cutting pieces de food with the mouth.** When a piece of food is too large to be inserted into the mouth in one go, it must be cut preferably with the hands (or cutlery). However, it is allowed to cut pieces of food with the mouth (teeth) in the case of fruits or desserts that cannot be cut otherwise.



## sekhiya 46

*"na avagaṇḍakārakam bhuñjissāmīti sikkhā karaṇīyā."*

46. Điều cần phải học tập là ta sẽ không ăn độn cơm phình má.

Not to fill the mouth with food so that the cheeks are inflated.



## sekhiya 47

"*na hatthaniddhunakam bhuñjissāmīti sikkhā karaṇīyā.*"

47. Điều cần phải học tập là ta sẽ không ăn rảy búng ngón tay.

Not to agitate the hands when eating. A *bhikkhu* can only shake his hands if he has wiped them up beforehand.



## sekhiya 48

"*na sitthāvakāraṇakam bhuñjissāmīti sikkhā karaṇīyā.*"

48. Điều cần phải học tập là ta sẽ không ăn làm rơi đồ cơm.

Not to scatter the rice when eating. Before making any signs with the hands, a *bhikkhu* must carefully pick any food stuck to the hands so that it falls in his bowl (or plate) and not around it.



## sekhiya 49

"*na jivhānicchāraṇakam bhuñjissāmīti sikkhā karaṇīyā.*"

49. Điều cần phải học tập là ta sẽ không ăn thè lưỡi ra.

Not to let the tongue out when eating.



## sekhiya 50

*"na capucapukāraṃ bhuñjissāmīti sikkhā karaṇīyā."*

50. Điều cần phải học tập là ta sẽ không ăn chép miệng thành tiếng.

Not to make noise in opening the mouth when eating.



## 6<sup>th</sup> part, surusuru Phâm Húp Thành Tiếng

## sekhiya 51

*"na surusurukāraṃ bhuñjissāmīti sikkhā karaṇīyā."*

51. Điều cần phải học tập là ta sẽ không ăn húp thành tiếng.

Not to make noise (slurp) when absorbing a liquid.



## sekhiya 52

*"na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā."*

52. Điều cần phải học tập là ta sẽ không ăn liếm tay.

**Not to leak one's hand.** When eating, a *bhikkhu* must not leak or suck his fingers or the palms of his hands. However, if he has no spoon, he is allowed to take gruel, honey or any other type of liquid food with his fingers and leak them.





## sekhiya 53

*"na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā."*

*53. Điều cần phải học tập là ta sẽ không ăn liếm bát.*

**Not to wipe the inside of the bowl (or the plate) when eating.** It is proper to eat by taking with the end of the fingers (or with cutlery, without rattling) the food collected on the inner wall of the bowl, or on the sides of the plate, without making noise.



## sekhiya 54

*"na oṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā."*

*54. Điều cần phải học tập là ta sẽ không ăn liếm môi.*

**Not to leak the lips when eating.** If, when eating, food sticks around the mouth, this must be inserted in the mouth by using the mouth itself or the fingers.



## sekhiya 55

*"na sāmisenā hatthena pāṇiyathālakāṃ paṭiggahessāmīti sikkhā karaṇīyā."*

*55. Điều cần phải học tập là ta sẽ không cầm đồ đựng nước với tay dính vật thực.*

**Not to hold a vessel of water or a plate with a dirty hand.** However, a *bhikkhu* does not commit an offence by holding with a dirty hand a vessel of water or a plate with the intention of washing them at once, or a pot containing water to wash the hands.



## sekhiya 56

"*na sasitthakam pattadhovanam antaraghare chaddassamīti sikkhā karaṇīyā.*"

56. Điều cần phải học tập là ta sẽ không đổ nước rửa bát có cặn thức ăn ra ngoài đất trống.

**Not to throw (a bowl's) washing up water containing rice in an inhabited area.** When washing his bowl or other eating utensils in an inhabited area, a *bhikkhu* must not pour away water containing rice. The remaining rice must be lifted beforehand (to be eventually given to beggars or to animals). Otherwise, the rice must be crushed so that it disappears mixed with the water.



## sekhiya 57

"*na chattapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.*"

57. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh tay cầm dù.

**Not to teach the *dhamma* to someone holding an umbrella** (unless he is ill).



## sekhiya 58

"*na daṇḍapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇīyā.*"

58. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh tay cầm gậy.

**Not to teach the *dhamma* to someone holding a walking stick** (unless he is ill).



## sekhiya 59

"*na satthapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

59. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh tay cầm dao.

Not to teach the *dhamma* to someone holding a cutting object (unless he is ill).



## sekhiya 60

"*na āvudhapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

60. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh tay cầm vũ khí.

Not to teach the *dhamma* to someone holding a weapon (unless he is ill).



## 7<sup>th</sup> part, pāduka Phâm Giày Dép

## sekhiya 61

"*na pādukārūḥassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

61. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh mang dép.

Not to teach the *dhamma* to someone who is wearing shoes (unless he is ill).



## sekhiya 62

"*na upāhanārūlhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

62. Điều cần phải học tập là ta sẽ không thuyết pháp đến người mang giày.

Not to teach the *dhamma* to someone who is wearing sandals (unless he is ill).



## sekhiya 63

"*na yānagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

63. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh đi trên xe thuyền.

Not to teach the *dhamma* to someone who is inside a vehicle (unless he is ill). A *bhikkhu* can teach the *dhamma* to a person who is not ill sitting inside a vehicle only if he himself is also inside this vehicle.



## sekhiya 64

"*na sayagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

64. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh mà nằm.

Not to teach the *dhamma* to someone who is lying down (unless he is ill).



## sekhiya 65

"*na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

65. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh ngồi bó gối.

Not to teach the *dhamma* to someone who is sitting with the knees raised and the arms around (unless he is ill).



## sekhiya 66

"*na vethitasāsa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

66. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh đầu đội khăn nón.

Not to teach the *dhamma* to someone wearing a turban (unless he is ill). A *bhikkhu* must not teach the *dhamma* to a person whose head is entirely covered by a cloth.



## sekhiya 67

"*na upāhanārūḥassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

67. Điều cần phải học tập là ta sẽ không thuyết pháp đến người vô bệnh đầu trùm kín.

Not to teach the *dhamma* to someone whose head is covered (unless he is ill).



## sekhiya 68

"*na chamāyaṃ nisīditvā agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

68. Điều cần phải học tập là khi ngồi trên đất trệt ta sẽ không thuyết pháp đến người vô bệnh ngồi trên chỗ trãi.

Not to teach the *dhamma* to someone who sits on a rug spread on the ground while sitting directly on the ground (unless he is ill).



## sekhiya 69

"*na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

69. Điều cần phải học tập là khi ngồi trên chỗ thấp ta sẽ không thuyết pháp đến người vô bệnh ngồi trên chỗ cao.

Not to teach the *dhamma* to someone sitting at a higher level (unless he is ill).



## sekhiya 70

"*na thito nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*"

**70. Điều cần phải học tập là ta sẽ không đứng thuyết pháp đến người vô bệnh ngồi.**

**Not to teach the *dhamma* to someone who is sitting while one is standing** (unless he is ill). When the *bhikkhus* are standing to recite the "*gāthā*" (verses of the *dhamma*) to a congregation of lay people who are sitting, no offence is committed if there is at least one lay person standing.



## sekhiya 71

*"na pacchato gachchanto purato gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā."*

**71. Điều cần phải học tập là ta sẽ không đi phía sau thuyết pháp đến người vô bệnh đang đi phía trước.**

**Not to teach the *dhamma* to someone who is walking ahead** (unless he is ill).



## sekhiya 72

*"na uppathena gachchanto pathena gacchantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā."*

**72. Điều cần phải học tập là ta sẽ không đi phía lề đường thuyết pháp đến người vô bệnh đi chính giữa đường.**

**Not to teach the *dhamma* to someone who walks on a footpath while one is walking to the side of this footpath** (unless he is ill).





## sekhiya 73

"*na thito agilāno uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.*"

*73. Điều cần phải học tập là ta vô bệnh sẽ không đứng đại tiện hoặc tiểu tiện.*

**Not to defecate or urinate standing up** (unless required by medical reasons).



## sekhiya 74

"*na harite agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.*"

*74. Điều cần phải học tập là ta vô bệnh sẽ không đứng đại tiện hoặc tiểu tiện hoặc khạc nhổ trên thảo mộc xanh tươi.*

**Not to defecate, urinate, or spit on the grass or on green plants** (unless a medical reason prevents doing otherwise). If a *bhikkhu* is in a place completely covered by vegetation, he must find an area where the grass is dry to do his needs.



## sekhiya 75

"*na udake agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.*"

*75. Điều cần phải học tập là ta vô bệnh sẽ không đại tiện hoặc tiểu tiện hoặc khạc nhổ trong nước sạch.*

**Not to defecate, urinate, or spit in proper water** (unless a medical reason prevents doing otherwise). A *bhikkhu* must not defecate, urinate or spit in water to be used for drinking or for

other purposes. He can however do so in the sea, or in toilet bowls containing water specifically for this purpose.

*Tayo pakiṇṇakā niṭṭhitā.*

*Pādukāvaggo sattamo.*

*Uddiṭṭhā kho āyasmanto (pañcasattati) sekhi-yā dhammā.*

*Tatth' āyasmante pucchāmi kacci'ttha pari-suddhā? Dutiyampi pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi kacci'ttha parisuddhā?*

*Parisuddh'etth' āyasmanto tasmā tuṇhī eva-metaṃ dhārayāmi.*

*Sekhiyā niṭṭhitā.*

*Dứt ba điều linh tinh*

*Bạch chư Tôn giả, bảy mươi lăm điều ứng học pháp đã được tổng thuyết. Ở đây tôi xin hỏi các Tôn giả, các Ngài được thanh tịnh chăng? lần thứ hai, tôi xin hỏi các Ngài được thanh tịnh chăng? lần thứ ba, tôi xin hỏi các Ngài được thanh tịnh chăng? Các Tôn giả trong đây được thanh tịnh bởi thế mới im lặng, tôi xin ghi nhận sự việc đó như vậy.*

DỨT THUYẾT GIỚI ỨNG HỌC PHÁP.

-ooOoo-

## the 7 *adhikaranasamathas*

*Ime kho pan'āyasmanto satta adhikara-ṇasamathā dhammā uddesaṃ āgacchanti.*

*Uppannuppannānaṃ adhikaraṇānaṃ sama-thāya vūpasamāya sammukhāvinayo daṭṭabbo sativi-nayo dāṭṭabbo amūḷhavinayo dāṭṭabbo paṭiññāya kāre-tabbam yebhuyyasikā tassa pāpiyasikā tiṇavatthā-rako' ti.*

*Bach chư Tôn giả, đây là bảy pháp diệt tranh được tổng thuyết như sau:*

*Đề lảng yên, hòa giải những vụ tố tụng đã khởi dậy, cần được đưa ra luật xử hiện diện, cần được đưa ra luật thừa nhận kẻ chánh niệm, cần được đưa ra luật thừa nhận kẻ bất si, cần được xử trị theo lời thú tội, giải quyết theo phần đông ý kiến, giải quyết theo mức tội phạm của đương sự, giải quyết nhượng bộ như cỏ che phủ.*

The category of *adhikaraṇasamatha* is slightly different in the sense that these are not, strictly speaking, rules but ways to proceed in order to settle conflicts..

Four kinds of conflicts are listed:

1. (*vivādādhikaraṇa*) dispute about what is *dhamma*, what is not *dhamma*, what is *vinaya*, what is not *vinaya*, what Buddha taught, what Buddha did not teach, what constitutes an offence, what does not constitute an offence;
2. (*anuvādādhikaraṇa*) accusation of *pārājika* or of *saṃghādisesa*;
3. (*apattādhikaraṇa*) infringement of a rule within one of the seven kinds of *āpatti*;
4. (*kiccādhikaraṇa*) disagreement on the procedures related to the four *kammavācās*.

To settle such conflicts, Buddha prescribed seven methods to proceed.

## adhikaraṇasamatha 1

"*sammukhā vinaya*"

1. Cần được đưa ra luật xử hiện diện.

**Settling a conflict by confrontation.** The conflict is dealt with in the presence of the two parties in conformity with the *vinaya*.



## adhikaraṇasamatha 2

"*sati vinaya*"

2. Cần được đưa ra luật thừa nhận kẻ chánh niệm.

**Settling a conflict by taking into account the reputation of a *bhikkhu*.** The conflict is settled through a declaration by the *saṃgha* with respect to the innocence of an *arahanta* against whom allegations have been made, after having asked him if he remembers to have committed the offence.



## adhikaraṇasamatha 3

"*amūḷhavinaya*"

3. Cần được đưa ra luật thừa nhận kẻ bất si.

**Settling a conflict by taking into account the insanity of a *bhikkhu*.** The conflict is settled through a declaration by the *saṃgha*, when the accused is found to be insane.



## adhikaraṇasamatha 4

"*patiññāta karaṇa*"

#### 4. Cần được xử trị theo lời thú tội.

**Settling a conflict after an admission.** The conflict is settled after admission of a fault by the party concerned.



### adhikaraṇasamatha 5

"*yebhuyyasika kamma*"

#### 5. Giải quyết theo phần đông ý kiến.

**Settling a conflict by a majority decision.** The conflict is settled after a decision taken by majority vote.



### adhikaraṇasamatha 6

"*tassapāpiyasika kamma*"

#### 6. Giải quyết theo mức tội phạm của đương sự.

**Settling a conflict by judgement of the ill will of a *bhikkhu*.** The conflict is settled through a declaration by the *saṃgha* in cases when the accused shows ill-will by eluding the questions addressed to him.



### adhikaraṇasamatha 7

"*tiṇavatthāraka kamma*"

#### 7. Giải quyết nhượng bộ như cỏ che phủ.

**Settling a conflict by covering the act with grass.** The conflict is settled by exoneration of faults by the *saṃgha* (except for *pārājika*, *saṃghādisesa* and any offence in relation with the laity), when this allows to terminate the dispute and to reconcile the parties is disagreement.

*Uddiṭṭhā kho āyasmanto satta adhikaraṇa-samathā dhammā.  
Tatth' āyasmante pucchāmi kacci' ttha pari-suddhā? Dutiyampi  
pucchāmi kacci'ttha parisuddhā? Tatiyampi pucchāmi  
kacci'ttha parisuddhā?  
Parisuddh' etth' āyasmanto tasmā tuṇhī eva-metaṃ dhārayāmi.  
Adhikaraṇasamathā niṭṭhitā.*

*Bạch chư Tôn giả, bảy pháp diệt tranh đã được tông thuyết. Ở đây tôi xin hỏi các Tôn giả, các Ngài được thanh tịnh chăng? lần thứ hai, tôi xin hỏi, các Ngài được thanh tịnh chăng? lần thứ ba, tôi xin hỏi các Ngài được thanh tịnh chăng? Các Tôn giả trong đây được thanh tịnh nên mới im lặng, tôi ghi nhận sự việc đó như vậy.*

DỨT PHÁP DIỆT TRANH.

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## TỤNG PHẦN KẾT

*Uddiṭṭhaṃ kho āyasmanto nidānaṃ.  
Uddiṭṭhā cattāro pārājikā dhammā.  
Uddiṭṭhā terasa saṅghādisesā dhammā.  
Uddiṭṭhā dve aniyatā dhammā.  
Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā.  
Uddiṭṭhā dvenavuti pācittiyā dhammā.  
Uddiṭṭhā cattāro pāṭidesaniyā dhammā.  
Uddiṭṭhā (pañcasattati) sekhiyā dhammā.  
Uddiṭṭhā satta adhikaraṇasamathā dhammā.  
Ettakaṃ tassa bhagavato suttāgataṃ suttapa-riyāpannaṃ  
anvaddhamāsaṃ uddesaṃ āgacchati. Tattha sabbeheva samaggehi  
sammodamānehi avi-vadamānehi sikkhitabban' ti.  
Viṭṭhāruddeso niṭṭhito  
\*  
Bhikkhuppātimokkhaṃ niṭṭhitaṃ.*

*Bạch chư Tôn giả, duyên khởi đã được thuyết; bốn pháp triệt khai đã được thuyết; mười ba pháp tăng tàng đã được thuyết; hai pháp bất*

định đã được thuyết; ba mươi pháp ưng xả đôi trị đã được thuyết; chín mươi hai pháp ưng đôi trị đã được thuyết; bốn pháp ưng phát lộ đã được thuyết; bảy mươi lăm ưng học pháp đã được thuyết; bảy pháp diệt tranh đã được thuyết. Bao nhiêu đó là giới, kinh điển pháp của Đức Thế Tôn, phải tụng đọc mỗi nửa tháng. Nơi đây cần được tất cả chúng ta học tập với sự hòa hợp hoan hỷ vô tranh.

DỨT PHẦN THUYẾT TỔNG GIỚI  
DỨT GIỚI BỐN TỶ KHUU.

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## CÁCH TỤNG GIỚI BỐN TÓM TẮT (SAṄKHEPA)

Trong ngày bố-tát, nếu lúc sắp tụng giới bốn, có xảy ra một trong mười trở ngại (*antarāyika*) thì chư tăng có thể tụng giới bốn tóm tắt, không phạm tội tác ác. Mười trở ngại ấy như sau:

1. Trở ngại vì vua đến (*rājantarāyika*).
2. Trở ngại vì trộm cướp (*corantarāyika*).
3. Trở ngại vì hỏa hoạn (*aggi-antarāyika*).
4. Trở ngại vì nước lụt (*udakantarāyika*).
5. Trở ngại vì đông người (*manussantarā-yika*).
6. Trở ngại vì phi nhơn (*amanussantarāyika*)
7. Trở ngại vì thú dữ (*vālantarāyika*)
8. Trở ngại vì rắn rít (*siriṃsapantarāyika*)
9. Trở ngại vì thiệt mạng (*jīvitantarāyika*)
10. Trở ngại vì nguy phạm hạnh (*brahma-cariyantantarāyika*).

## CÓ BỐN CÁCH TỤNG GIỚI BỐN TÓM TẮT:

**I- Tụng giới bỏ bớt phần *Vitthāruddeso*, sau đó tụng phần kết thúc như vậy:**

*Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārajikā dhammā, uddiṭṭhā terasa saṅghā-disesā dhammā, uddiṭṭhā dve aniyatā dhammā. Sutaṃ kho paṇ' āyasmantehi tiṃsa nissaggiyāpācittiyā dhammā, dvenavuti pācittiyā dhammā cattāro paṇi-desanīyā dhammā (pañcasattati) sekhiyā dhammā satta adhikaraṇasamathā dhammā. Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaḍ-ḍhamāsaṃ uddesaṃ āgacchati. Tattha*



*sabbeh' eva samaggehi sammodamānehi avivadamānehi sikkhitabban'ti.*

*Bhikkhuppātimokkham niṭṭhitam.*

\*

*Bạch chư Tôn giả, duyên khởi đã được thuyết; bốn pháp triệt khai đã được thuyết; mười ba pháp tăng tàng đã được thuyết; hai pháp bất định đã được thuyết. Còn lại các Tôn giả đã được nghe rồi như là ba mươi pháp ược xả đối trị, chín mươi hai pháp ược đối trị, bốn pháp ược phát lộ, (bảy mươi lăm) ược học pháp, bảy pháp diệt tranh. Bao nhiêu đó là kinh giới pháp điển của Đức Thế Tôn, phải tụng đọc mỗi nửa tháng. Ở đây tất cả chúng ta cần học tập với sự hòa hợp hoan hỷ vô tranh.*

*Dứt giới bốn tỳ-kheo.*

## **II- Tụng giới bỏ bớt phần Aniyatuddeso và Vitthāruddeso, sau đó tụng phần kết thúc như vậy:**

*Uddiṭṭham kho āyasmanto nidānam, uddiṭṭhā cattāro pārājikā dhammā, uddiṭṭhā terasa saṅghādi-sesā dhammā. Sutā kho pan' āyasmantehi dve aniya-tā dhammā tiṃsa nissaggiyā pācittiyā dhammā, dve-navuti pācittiyā dhammā cattāro pāṭidesanīyā dhammā, (pañcasattati) sekhiyā dhammā, satta adhikara-ṇasamathā dhammā. Ettakam tassa bhagavato sut-tāgataṃ suttapariyāpannam anvaddhamāsam udde-sam āgacchati. Tattha sabbeh' eva samaggehi sam-modamānehi avivadamānehi sikkhitabban'ti.*

*Bhikkhuppātimokkham niṭṭhitam.*

\*

*Bạch chư Tôn giả, duyên khởi đã được thuyết; bốn pháp triệt khai đã được thuyết; mười ba pháp tăng tàng đã được thuyết; Còn lại đã được chư Tôn giả nghe rồi như là hai pháp bất định, ba mươi pháp ược xả đối trị, chín mươi hai pháp ược đối trị, bốn pháp ược phát lộ, (bảy mươi lăm) ược học pháp, bảy pháp diệt tranh. bao nhiêu đó là kinh giới pháp điển của Đức Thế Tôn, phải tụng đọc mỗi nửa tháng. Ở đây tất cả chúng ta cần phải học tập với sự hòa hợp hoan hỷ vô tranh.*

*Dứt giới bốn tỳ-kheo.*

### **III- Chỉ tụng giới hai phần là *Nidānuddeso*, và *Pārājikuddeso* rồi tụng phần kết như sau:**

*Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā. Sutā kho pan' āyasmantehi terasa saṅghādisesā dhammā dve aniyatā dhammā tiṃsa nissaggiyā pācittiyā dhammā dvenavuti pā-cittiyā dhammā cattāro pāṭidesanīyā dhammā (pañcasattati) sekhiyā dhammā satta adhikaraṇasa-mathā dhammā. Ettakaṃ tassa bhagavato suttāga-taṃ suttapariyāpannaṃ anvaḍḍhamāsaṃ uddesaṃ āgacchati. Tattha sabbehi' eva samaggehi sammo-damānehi avivadamānehi sikkhitabban'ti.*  
*Bhikkhuppāṭimokkhaṃ niṭṭhitam.*

\*

*Bạch chú Tôn giả, duyên khởi đã được thuyết; bốn pháp triệt khai đã được thuyết. Còn lại đã được chú Tôn giả nghe rồi như là mười ba pháp tăng tàng, hai pháp bất định, ba mươi pháp ưng xả đôi trị, chín mươi hai pháp ưng đôi trị, bốn pháp ưng phát lộ, (bảy mươi lăm) ưng học pháp, bảy pháp diệt tranh. Bao nhiêu đó là kinh giới điển pháp của Đức Thế Tôn, phải tụng đọc mỗi nửa tháng. Ở đây cần được tất cả chúng ta học tập với sự hòa hợp, hoan hỷ, vô tranh. Diết giới bốn tỳ-kheo.*

### **IV- Chỉ tụng giới một phần là *Nidānuddeso*, rồi tụng phần kết như sau:**

*Uddiṭṭhaṃ kho āyasmanto. Sutā kho pan' āyasmantehi cattāro pārājikā dhammā, terasa saṅghādisesā dhammā dve aniyatā dhammā tiṃsa nis-saggiyā pācittiyā dhammā dvenavuti pācittiyā dhammā cattāro pāṭidesanīyā dhammā (pañcasat-tati) sekhiyā dhammā satta adhikaraṇasamathā dhammā. Ettakaṃ tassa bhagavato suttāgataṃ sut-tapariyāpannaṃ anvaḍḍhamāsaṃ uddesaṃ āgac-chati. Tattha sabbehi' eva samaggehi sammodamā-nehi avivadamānehi sikkhitabban'ti.*  
*Bhikkhuppāṭimokkhaṃ niṭṭhitam.*

\*

*Bạch chú Tôn giả, duyên khởi đã được thuyết. Còn lại đã được chú Tôn giả nghe rồi như là bốn pháp triệt khai, mười ba pháp tăng tàng, hai pháp bất định, ba mươi pháp ưng xả đôi trị, chín mươi hai pháp*

ưng đôi trĩ, bốn pháp ưng phát lộ, (bảy mươi lăm) ưng học pháp, bảy pháp diệt tranh. Bao nhiêu đó là kinh giới điển pháp của Đức Thế Tôn, phải tụng đọc mỗi nửa tháng. Ở đây cần được tất cả chúng ta học tập với sự hòa hợp, hoan hỷ, vô tranh.

Dứt giới bốn tỳ-kheo.

Đến đây đã kết thúc cách thức Tăng bố-tát (*saṅgha-uposatha*).

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## CÁCH THỨC GAṆA-UPOSATHA

Làm lễ bố-tát chỉ có hai hoặc ba vị Tỳ-kheo thì không tụng *pātimokkha* mà chỉ làm bằng cách phát lộ sự thanh tịnh. Cách bố-tát này vì vậy cũng được gọi là *Parisuddhi-uposatha* (thanh tịnh bố-tát). Nếu chúng có ba vị thì phải tuyên ngôn trước khi mỗi vị phát lộ thanh tịnh, như sau:

*Suṇantu me āyasmantā ajjuposatho paṇṇa-raso* [\[16\]](#). *Yad' āyasmantānaṃ pattakallaṃ mayaṃ añ-ñamaññaṃ parisuddhi-uposathaṃ kareyyāma.*

*Thưa các Tôn giả, xin hãy nghe tôi, hôm nay là ngày bố-tát rằm. Nếu đã hợp thời với các Tôn giả, chúng ta phải làm thanh tịnh bố-tát lẫn nhau.*

Sau khi tuyên ngôn, mỗi vị sẽ tu ãn tự hạ lạp phát lộ thanh tịnh, như sau:

Vị lớn hạ nhất hãy nói ba lần:

*Parisuddho ahaṃ āvuso parisuddho' ti maṃ dhāretha. Dutiyampi parisuddho ... pe ... Tatiyampi parisuddho .. pe ..*

*Các hien giả tôi thanh tịnh, xin các vị nhận biết tôi là người được thanh tịnh. Lần thứ hai ... Lần thứ ba ...*

Các vị nhỏ hạ nói *sādhū*, rồi phát lộ 3 lần như vậy:

*Ukāsa parisuddho ahaṃ bhante parisuddho' ti maṃ dhāretha.*

*Dutiyampi parisuddho ...pe... Tatiyampi parisuddho ...pe...*

*Thưa các Ngài, tôi thanh tịnh, xin các Ngài nhận biết tôi là người được thanh tịnh. Lần thứ hai ... Lần thứ ba...*

Một vị phát lộ xong các vị khác đều nói *Sādhū*.

Nếu *gana-uposatha* chỉ có hai vị Tỳ-kheo thì không cần tuyên ngôn, chỉ tự mỗi vị phát lộ thanh tịnh cho biết nhau là được.

Vị lớn hạ phát lộ:

*Parisuddho aham āvuso parisuddho' ti maṃ dhārehi. Dutiyampi parisuddho ... pe ... Tatiyampi parisuddho .. pe ..*

*Này Hiền giả, tôi thanh tịnh; ông hãy nhận biết là tôi thanh tịnh. Lần thứ nhì ... lần thứ ba ...*

Vị nhỏ hạ phát lộ:

*Parisuddho aham bhante parisuddho' ti maṃ dhāretha [\[17\]](#). Dutiyampi parisuddho ... pe ... Tatiyampi parisuddho .. pe ..*

*Bạch Ngài, tôi thanh tịnh, xin Ngài nhận biết là tôi thanh tịnh. Lần thứ nhì ... Lần thứ ba ...*

DỨT GAṆA-UPOSATHA

-ooOoo-

## CÁCH THỨC PUGGALA-UPOSATHA

*Puggala-uposatha* tức là Đơn thân bố-tát. Khi vị Tỳ-kheo tại trú xứ vào ngày bố-tát không có các vị khác đến cùng làm lễ bố-tát thì một cũng phải làm lễ bố-tát bằng cách chú nguyện rằng:

*Ajja me uposatho, Hôm nay là ngày bố-tát của ta.*

Hoặc nguyện khác:

*Ajja me uposatho paṇṇaraso' ti adhiṭṭhāmi, ta chú nguyện rằng hôm nay ngày rằm là ngày bố-tát của ta.*

DỨT PUGGALA-UPOSATHA

DỨT LỄ BỐ TÁT

-ooOoo-

## Note

[1] Những vị Tỳ-kheo ngụ trong chùa cùng một ranh *Sīmā*, khi Tăng tụ họp làm tăng sự mà vị Tỳ-kheo nào bị bệnh hay hữu sự không thể vào tăng hội để dự tăng sự thì vị ấy phải nhắn gởi lời thoả hiệp (*chanda*) với một vị khác nhờ trình Tăng thì Tăng sự mới tiến hành tốt đẹp; nếu là tăng sự bố-tát (*uposatha*) thì ngoài việc gởi lời thoả hiệp (*chanda*), vị Tỳ-kheo ấy phải tỏ sự thanh tịnh (*parisuddhi*) của mình để nhờ trình tăng.

[2] Nếu trong ngày Bố-tát ấy không có vị nào gởi lời *Chandapārisuddhi* thì nói "*idha natthi*", còn nếu có vị Tỳ-kheo bệnh gởi lời thì phải nói "*idha atthi*" và để cho vị nào trách nhiệm nhận lời đứng ra trình tăng.

[3] Việc kê mùa tiết xác định thời điểm bố-tát (*utukkhānaṃ*), vị Tỳ-kheo đáp luật phải rành rẽ cách tính, như thông thường mỗi mùa có 8 kỳ bố-tát, riêng mùa mưa (*vāssāna utu*) thì có 7 kỳ bố-tát và 1 kỳ tự tứ (*satta ca uposathā ekā ca pavāraṇā*); gặp năm nhu ần, mùa có tháng nhu ần thì có 10 kỳ bố-tát (*dasa uposathā*), phải kê: nay là mùa gì, trong mùa có mấy kỳ bố-tát, hiện đang kỳ bố-tát, đã trải qua mất kỳ hay chưa trải qua (*natthi uposatho atikkanto*); sẽ còn mấy kỳ hay đã đủ (*aṭṭha uposathā paripuṇṇā*).

[4] Tùy theo số Tỳ-kheo tăng hội mà nói như hiện có 5 vị thì nói *gaṇanā pañca bhikkhū honti*. Hiện có 8 vị thì nói *gaṇanā aṭṭha bhikkhū honti* .v.v...

[5] Theo lịch Ấn Độ thời xưa, tính một tháng có hai thời kỳ: *Sukkhapakkha* (thời sáng trăng) được 15 ngày, và *kālapakkha* (thời tối trăng) được 15 ngày hoặc 14 ngày (tháng đủ, tháng thiếu). Ngày cuối của mỗi thời (*pakkha*) gọi là *pañṇarasī* (nhằm ngày rằm và 30 âm), ngày cuối của hạ huy ền (*kālapakkha*) tháng thiếu gọi là *catuddasī* (nhằm ngày 29 âm tháng thiếu). ngày *pañṇarasī* và ngày *catuddasī* nhất định là ngày bố-tát; còn ngày *samaggī*, tức là ngày hòa hợp, nghĩa là chư tỳ-kheo trước có bất hòa nhưng nay hòa hợp lại, thì ngày hòa hợp bất luận là ngày nào trong tháng cũng đều phải làm bố-tát để thanh tịnh Tăng. Nên nói có 3 ngày làm bố-tát là vậy.

[6] Nếu lễ bố-tát hôm ấy là ngày nào thì phải nói rõ.

[7] Hai mươi một hạng người không nên cho vào tăng sự bố-tát là: người thế tục, Tỳ-kheo ni, học nữ, sa-di, sadi ni, người xá giới, người phạm tội cực nặng, người bị treo tội vì nghi, người bị treo tội vì không hối cải, người bị treo tội vì không bỏ ác kiến, người lại cái, người giả tu, người ngoại giáo, loài súc sanh, người giết mẹ, người giết cha, người giết vị A-La-Hán, người dâm Tỳ-kheo ni, người chia rẽ tăng, người trích máu Phật, người lường tính.

[8] Thay đổi tên này lễ bố-tát: *paññaraso* hoặc *catuddaso* hoặc *samaggo*.

[9] Về đơn vị đo lường, 1 gang tay Đức Phật khó xác định là bao nhiêu; có nhiều sách giải thích khác nhau, chỉ biết rằng 1 gang của Đức Phật bằng 3 gang người thường (20 cm x 3 = 60 cm). Như vậy có thể tính thất 4,20 m x 7,20 m.

[10] Một do tuần (*yojana*) bằng 16 km; tuy nhiên có vài sách giải thích khác nhau về đơn vị đo này.

[11] Tháng *Kattika* có hai: 1) *pubbakattika* hay còn gọi là *kattikate-māsikā* (tháng 9 âm) và 2) *pacchimakattika* hay còn gọi là *kattikacātumāsika* (tháng 10 âm) .

[12] Biệt thí y (*accekaṭvaram*) là y đặc biệt, ngoại lệ.

[13] Hạn kỳ cho phép giữ y, là 1 tháng cuối mùa mưa, nếu có quả báo *Kaṭhina* thì thêm thời hạn 4 tháng mùa lạnh.

[14] Lối 5 dm (5 tấc tây). Theo chú giải, 1 ngón tay của Đức Phật bằng 3 ngón tay người thường.

[15] Đã dẫn chú thích trong đi đầu 6 của giới Tăng tàng (*saṅghādisesa*).

[16] Ngày rằm hay 30 âm đều nói là *paññaraso* nếu là ngày 29 âm của tháng thiếu thì nói là *catuddaso* .

[17] Vì cung kính nên dùng động từ số nhiều, dù chỉ nói với một vị trưởng lão.

# list of the 227 rules of pātimokkha

Here you will the list of the 227 rules of conduct that all the *bhikkhus* are supposed to observe. On this page, each rule is described in a single sentence, in order to allow a short insight. **Click on a rule to get access to its complete description.** By means of this latter, you will know why Buddha did establish it, in which cases it is committed, and how to get purified from it.

## The 4 pārajikas

1. [Not to have sexual intercourse.](#)
2. [Not to steal.](#)
3. [Not to commit murder.](#)
4. [Not to claim attainments of stages of pure mental concentration that have not been achieved.](#)



## The 13 saṃghādisesas

1. [Not to deliberately emit sperm.](#)
2. [Not to touch a woman.](#)
3. [Not to have an ill-mannered conversation with a woman.](#)
4. [Not to propose sexual intercourse to a woman.](#)
5. [Not to unite couples.](#)
6. [Not to build a housing exceeding 2.70 metres by 1.60 metres \(2.95 yards by 1.74 yards\), without the agreement of the saṃghaa, and doing harm to living beings, or not providing enough space to turn around it.](#)
7. [Not to build a monastery without the approval of the saṃgha, harming living beings or not allowing to make a whole turn around it.](#)
8. [Not to groundlessly accuse a bhikkhu of having committed a pārajika.](#)
9. [Not to make believe that a first bhikkhu has committed a pārajika by deliberately accusing a second one who shows similarity with the first.](#)
10. [Not to create a division within the saṃgha.](#)
11. [Not to encourage a bhikkhu who works to divide the saṃgha.](#)



12. Not to reject admonishments made on his behaviour..
13. Not to spoil the confidence and the consideration that the people have for the dhamma.



## The 2 aniyatas

1. Not to be found alone with a woman in a remote place that can arise suspicions about a sexual intercourse.
2. Not to be found alone with a woman in an isolated place that can arise suspicions about conversations on lustful subjects.



## The 30 nissaggiyas

1. Not to keep an extra robe more than ten days at a time.
2. Not to spend the night far from one of his three robes.
3. Not to keep the clothing material meant for the tailoring of a robe more than one month at a time.
4. Not to have a robe washed or dyed by a bhikkhunī who is not a relative.
5. Not to accept a robe from a bhikkhunī who is not a relative.
6. Not to ask someone who is not a relative for a robe.
7. Not to ask for more than one upper robe and one lower robe in case of loss of the three robes.
8. Not to ask for a good quality robe from a dāyakā who is saving money to offer one.
9. Not to ask for a good quality robe from two dāyakas who are saving money to offer one each.
10. Not to appoint a kappiya on his own, nor to be too pushy with a kappiya who is supposed to provide something.
11. Not to accept carpets containing silk.
12. Not to accept the floor carpets only made of black sheep wool.
13. Not to accept a floor carpet that is, for more than half of it, made with black sheep wool and a quarter in white wool.
14. Not to purchase another floor carpet as long as the former is not six years old yet.
15. Not to make a new carpet without adding a part of the old one.

16. Not to carry wool along with oneself for more than three walking days.
17. Not to make someone else wash, dye or card the wool for a bhikkhunī.
18. Not to accept money.
19. Not to use money.
20. Not to exchange things.
21. Not to keep an extra bowl more than ten days at a time.
22. Not to ask for a new bowl as long as the present one does not have at least five cracks or has not become unusable.
23. Not to keep medicinal foods more than seven days at a time.
24. Not to get a bath robe, sewed, dyed or brought before the full moon.
25. Not to take back a robe after having offered it.
26. Not to get the robe woven.
27. Not to ask for a robe to be woven bigger and of better quality than the one that the donor had planned to give.
28. Not to accept any extra robe - offered or not out of emergency - beyond the authorised period.
29. Not to leave one of the robes more than six nights in a village, at the end of the vassa period, while lodging in a dangerous area.
30. Not to divert for his own benefit a donation made to the saṃgha.



## The 92 pācittiyas

1. Not to lie.
2. Not to insult another bhikkhu.
3. Not to create disagreement between bhikkhus.
4. Not to recite together with laymen, texts of dhamma in Pali language.
5. Not to spend the night under the same roof as the laity.
6. Not to lie down in a building in which there is a woman.
7. Not to teach to a woman more than six consecutive words of dhamma.
8. Not to announce to a layman a realisation that has been achieved.
9. Not to denounce a saṃghādisesa to a layman.

10. Not to dig or cause someone else to dig the ground.
11. Not to destroy plants.
12. Not to change the conversation when the saṃgha asks a question.
13. Not to blame or slander a bhikkhu.
14. Not to leave a mattress or a chair outside without arranging it back suitably.
15. Not to leave a couch that has been moved in the monastery.
16. Not to set a bhikkhu apart in order to make him leave.
17. Not to expel a bhikkhu from a lodging belonging to the saṃgha.
18. Not to install oneself on a bed or a chair that is placed on a floor with broken planks.
19. Not to build a roof having more than three layers.
20. Not to pour on the ground some water containing insects.
21. Not to teach bhikkhunīs without a permission taken from the saṃgha.
22. Not to teach the dhamma to the bhikkhunīs after nightfall.
23. Not to proceed to a monastery of bhikkhunīs in order to teach.
24. Not to accuse a bhikkhu to have taught bhikkhunīs so as to receive offerings.
25. Not to give a robe to a bhikkhunī.
26. Not to sew a robe for a bhikkhunī.
27. Not to plan a trip with a bhikkhunī.
28. Not to take a boat with a bhikkhunī.
29. Not to eat food prepared by a bhikkhunī.
30. Not to sit with a bhikkhunī in a remote spot.
31. Not to eat at the same spot twice consecutively food destined for travelling guests.
32. Not to eat several times food being incorrectly asked for.
33. Not to go to eat at another place after having already been invited somewhere.
34. Not to accept more than the equivalent of three bowls of pastries if they were not originally made for the bhikkhu.
35. To eat no longer once we have left our spot, after having made understood that we have finished our meal or refused to be served again.
36. bhikkhu to eat elsewhere after having made him understood that he has finished his meal or refused to be served again.

37. Not to consume solid foods between noon and the following dawn.
38. Not to store food at afternoon time.
39. Not to ask for food of superior quality for oneself.
40. Not to eat food which has not been offered and given in hands.
41. Not to give food to naked ascetics or other persons clinging to erroneous views.
42. During the alms collection round, not to dismiss a bhikkhu with whom one is making this round.
43. Not to remain near the place where a man and his companion lie when these are in the house.
44. Not to remain alone with a woman in an isolated place.
45. Not to sit next to a woman in a place remote from others' ears.
46. Not visit houses just before noon.
47. Not to request medicinal products beyond the limits of the quantity or time fixed by the donor.
48. Not to watch an army departing for combat.
49. Not to sleep with an armed troop for more than three consecutive nights.
50. Not to witness military activities.
51. Not to consume alcohol or other intoxicating substances.
52. Not to tickle.
53. Not to play in the water.
54. Not to lack respect.
55. Not to frighten a bhikkhu.
56. Not to light a fire, or have a fire light.
57. Do not wash more than twice per month if the body is not dirty.
58. Not to use a robe without having applied one or more maroon, brown, or black marks to it.
59. Not to wear a robe shared with a bhikkhu, a bhikkhunī, a sikkhamāna, a sāmaṇera or a sāmaṇerī, without the latter having pronounced in turn the formula for sharing this robe.
60. Not to hide the things of another bhikkhu.
61. Not to kill animals.
62. Not to use water containing living beings.
63. Not to agitate in order to re-open a closed issue.
64. Not to conceal a pārājika, a saṃghādisesa, or a thullaccaya.

65. Not to integrate a person under twenty years of age into the saṃgha.
66. Not to travel with smugglers planning to perpetrate a fraud.
67. Not to make a trip with a woman having planned it with her.
68. Not to affirm that things such as sexual pleasures are not an obstacle to the development of ariyā stage or to jhāna realisations, nor to rebirth in the deva world, when the Buddha explains that these things are precisely an obstacle to those, and not to maintain erroneous views.
69. Not to frequent a bhikkhu who has been placed outside the community.
70. Not to frequent a sāmaṇera who develops erroneous views.
71. Not to look for pretexts to disregard the rules of the pātimokkha.
72. Not to denigrate the rules of the pātimokkha.
73. Not to pretend not knowing a rule of conduct.
74. Not to hit another bhikkhu.
75. Not to make a threatening gesture suggesting that he is about to strike.
76. Not to accuse a bhikkhu of saṃghādisesa without foundation.
77. Not to arouse remorse, doubts or anguish in another bhikkhu's mind.
78. Not to eavesdrop on a conflict between bhikkhus.
79. Not to contest a decision taken after having given one's agreement (chanda).
80. Not to absent oneself without having given agreement (chanda), during a meeting of the saṃgha.
81. Not to accuse a bhikkhu of assigning a robe belonging to the saṃgha according to favouritism.
82. Not to make a gift originally destined to the saṃgha to be offered to another person.
83. Not to enter the king's chamber without warning.
84. Not to collect and stow away a precious object outside a monastery or the area where one lives.
85. Not to enter a town or village after noon without having asked for approval from another bhikkhu.
86. Not to make or have made a needle box in ivory, bone or horn.

87. Not to make - or have made - or use beds or chairs of a height greater than 65 centimetres.
88. Not to use mattresses, cushions or cloths filled with cotton or kapok.
89. Not to use a sitting cloth of more than 2.20 metres by 1.72 metres and with a flange over 1.15 metres of width.
90. Not to make or have made a "bandage robe" of more than 4.50 metres by 2.20 metres.
91. Not to make or have made a rains robe of more than 6.50 metres by 2.70 metres.
92. Not to make or have made a robe of more than 10 metres by 6.50 metres.



## The 4 pāṭidesanīyas

1. Not to accept food from a bhikkhunī.
2. Order the bhikkhunīs who manage the service to the bhikkhus to go somewhere else during the meal.
3. Not to accept food from poor people who show remarkable fervor towards the dhamma, without having been invited by them.
4. Not to eat the food offered by donors whom one has not previously warned of an existing danger in the area.



## The 75 sekhiyas

1. To wear the lower robe correctly wrapped around oneself, so as to leave the edges level.
2. To wear the upper robe correctly wrapped around oneself, so as to leave the edges level.
3. To close the robe up to the neck and down to the wrists when sitting in inhabited areas.
4. To close the robe up to the neck and down to the wrists when present in inhabited areas.
5. To behave decorously when sitting in inhabited areas.
6. To behave decorously when going to inhabited areas.
7. To keep the eyes always lowered when sitting in inhabited areas.
8. To keep the eyes always lowered when going to inhabited areas.

9. Not to lift the robes when sitting in inhabited areas.
10. Not to lift the robes when going to inhabited areas.
11. Not to laugh loudly when sitting in inhabited areas.
12. Not to laugh loudly when going to inhabited areas.
13. To speak only in a low voice when sitting in inhabited areas.
14. To speak only in a low voice when going to inhabited areas.
15. Not to swing the body when sitting in inhabited areas.
16. Not to swing the body when going to inhabited areas.
17. Not to swing the arms when sitting in inhabited areas.
18. Not to swing the arms when going to inhabited areas.
19. Not to swing the head when sitting in inhabited areas.
20. Not to swing the head when going to inhabited areas.
21. Not to place the hands on the hips when sitting in inhabited areas.
22. Not to place the hands on the hips when going to inhabited areas.
23. Not to cover the head when sitting in inhabited areas.
24. Not to cover the head when going to inhabited areas.
25. Not to stand on tiptoes or on the heels within inhabited areas.
26. Not to sit with the knees raised and the arms wrapped around the legs when in inhabited areas.
27. To adopt a respectful attitude when going to collect food.
28. Maintain the attention on the bowl when going to collect food.
29. Not to accept more than one ration of curry for every three rations of rice when going to collect food.
30. Accept food in proportion to the bowl, without exceeding its inner rim, when going to collect food.
31. Take care to adopt a respectful attitude when eating.
32. When eating, keep the attention on the bowl.
33. Eat the food one after the other, without rejecting any.
34. Eat a ratio of one part of curry to three parts of rice.
35. Not to take and eat food placed at the top of a heap of food, or flatten down a heap of food.
36. Not to hide the curry under the rice in order to obtain more.
37. Not to request and eat food if one is not ill.
38. Not to look at someone else's bowl with jealousy.
39. Not to eat by inserting large morsels in the mouth.
40. To prepare mouthfuls of suitable proportions.



41. Not to open the mouth before the food reaches its level.
42. Not to put the hand in the mouth, not even a finger.
43. Not to speak with a full mouth.
44. Not to throw pieces of food into the mouth.
45. Not to eat cutting pieces de food with the mouth.
46. Not to fill the mouth with food so that the cheeks are inflated.
47. Not to agitate the hands when eating.
48. Not to scatter the rice when eating.
49. Not to let the tongue out when eating.
50. Not to make noise in opening the mouth when eating.
51. Not to make noise (slurp) when absorbing a liquid.
52. Not to leak one's hand.
53. Not to wipe the inside of the bowl (or the plate) when eating.
54. Not to leak the lips when eating.
55. Not to hold a vessel of water or a plate with a dirty hand.
56. Not to throw (a bowl's) washing up water containing rice in an inhabited area.
57. Not to teach the dhamma to someone holding an umbrella (unless he is ill).
58. Not to teach the dhamma to someone holding a walking stick (unless he is ill).
59. Not to teach the dhamma to someone holding a cutting object (unless he is ill).
60. Not to teach the dhamma to someone holding a weapon (unless he is ill).
61. Not to teach the dhamma to someone who is wearing shoes (unless he is ill).
62. Not to teach the dhamma to someone who is wearing sandals (unless he is ill).
63. Not to teach the dhamma to someone who is inside a vehicle (unless he is ill).
64. Not to teach the dhamma to someone who is lying down (unless he is ill).
65. Not to teach the dhamma to someone who is sitting with the knees raised and the arms around (unless he is ill).
66. Not to teach the dhamma to someone wearing a turban (unless he is ill).
67. Not to teach the dhamma to someone whose head is covered (unless he is ill).

68. Not to teach the dhamma to someone who sits on a rug spread on the ground while sitting directly on the ground (unless he is ill).
69. Not to teach the dhamma to someone sitting at a higher level (unless he is ill).
70. Not to teach the dhamma to someone who is sitting while one is standing (unless he is ill).
71. Not to teach the dhamma to someone who is walking ahead (unless he is ill).
72. Not to teach the dhamma to someone who walks on a footpath while one is walking to the side of this footpath (unless he is ill).
73. Not to defecate or urinate standing up (unless required by medical reasons).
74. Not to defecate, urinate, or spit on the grass or on green plants (unless a medical reason prevents doing otherwise).
75. Not to defecate, urinate, or spit in proper water (unless a medical reason prevents doing otherwise).



## **The 7 adhikaranasamathas**

1. Settling a conflict by confrontation.
2. Settling a conflict by taking into account the reputation of a bhikkhu.
3. Settling a conflict by taking into account the insanity of a bhikkhu.
4. Settling a conflict after an admission.
5. Settling a conflict by a majority decision.
6. Settling a conflict by judgement of the ill will of a bhikkhu.
7. Settling a conflict by covering the act with grass.

See also: Other faults (out of pātimokkha)

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