



PĀṬIMOKKHA

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PĀRĀJIKA - EXCLUSION (4)

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1.Should any bhikkhu—participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness—engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

2.Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness—just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, “You are a robber, you are a fool, you are benighted, you are a thief” — a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation. (value = more than 1/24 troy ounce - One troy ounce = 31.11 gr. = ~\$30/50/70)

3.Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying): “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4.Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, saying, “Thus do I know; thus do I see,” such that regardless of whether or not he is cross-examined on a later occasion, he—being remorseful and desirous of purification—might say, “Friends, not knowing, I said I know; not seeing, I said I see—vainly, falsely, idly,” unless it was from overestimation, he also is defeated and no longer in affiliation.

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SAṄGHĀDISESA - COMMUNITY (13)

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1. Intentional emission of semen, except while dreaming, entails initial and subsequent meetings of the Community.

2. Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

3.Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4.Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: “This, sister, is the foremost ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act”—alluding to sexual intercourse—it entails initial and subsequent meetings of the Community.

5.Should any bhikkhu engage in conveying a man’s intentions to a woman or a woman’s intentions to a man, proposing marriage or paramourage—even if only for a momentary liaison—it entails initial and subsequent meetings of the Community.

6.When a bhikkhu is having a hut built from (gains acquired by) his own begging —having no sponsor and destined for himself—he is to have it built to the standard measurement. Here the standard is this: twelve spans (3 m), using the sugata span, in length (measuring outside); seven in width (1.75 m), (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceeded, it entails initial and subsequent meetings of the Community.

7.When a bhikkhu is having a large dwelling built—having a sponsor and destined for himself—he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8.Should any bhikkhu—corrupt, aversive, disgruntled—charge a bhikkhu with an unfounded case entailing defeat, (thinking), “Perhaps I may bring about his fall from this celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

9.Should any bhikkhu—corrupt, aversive, disgruntled—using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case entailing defeat, (thinking), “Perhaps I may bring about his fall from this celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

10.Should any bhikkhu agitate for a schism in a united Community, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: “Do not, venerable sir, agitate for a schism in a united Community or persist in taking up an issue

conducive to schism. Let the venerable one be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace.” And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

11. Should bhikkhus—one, two, or three—who are followers and partisans of that bhikkhu, say, “Do not, venerable sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma. He is an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us,” the bhikkhus are to admonish them thus: “Do not say that, venerable sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, venerable sirs, approve of a schism in the Community. Let the venerable ones’ (minds) be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace.” And should those bhikkhus, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke them up to three times for the sake of relinquishing that. If while being rebuked up to three times they relinquish that, that is good. If they do not relinquish (that), it entails initial and subsequent meetings of the Community.

12. In case a bhikkhu is by nature difficult to admonish—who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Pāṭimokkha) recitation, makes himself unadmonishable, (saying,) “Do not, venerable ones, say anything to me, good or bad; and I won’t say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me”—the bhikkhus are to admonish him thus: “Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One’s following is nurtured: through mutual admonition, through mutual rehabilitation.” And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

13. In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct—whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about—the bhikkhus are to admonish him thus: “You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here.” And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, “The bhikkhus are biased through desire, biased through aversion, biased through

delusion, biased through fear, in that for this sort of offense they banish some and do not banish others,” the bhikkhus are to admonish him thus: “Donot say that, venerable sir. The bhikkhus are not biased through desire, are not biased through aversion, are not biased through delusion, are not biased through fear. You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here.” And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times for the sake of relinquishing that. If while being rebuked up to three times he relinquishes that, that is good. If he does not relinquish (that), it entails initial and subsequent meetings of the Community.

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ANİYATA - INDEFINITE (2)

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1. Should any bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases—entailing defeat, communal meetings, or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases—entailing defeat, communal meetings, or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2. In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases—entailing communal meetings or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with either of the two cases—entailing communal meetings or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

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NISSAGGIYA - PĀCITTIIYA - FORFEITURE (30)

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1. When a bhikkhu has finished his robe and the frame is dismantled (his kaṭhina privileges are ended), he is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a bhikkhu has finished his robe and the frame is dismantled (his kaṭhina privileges are ended): If he dwells apart from (any of) his three robes even for one night—unless authorized by the bhikkhus—it is to be forfeited and confessed.

3. When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended): Should out-of-season robe-cloth accrue to him, he may accept it if he so desires. Having accepted it, he is to make it up immediately (into a cloth requisite). If it should not be enough (§), he may lay it aside for a month at most when he has an expectation for filling the lack. If he should keep it beyond that, even when he has an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Should any bhikkhu accept robe-cloth from the hand of a bhikkhuni unrelated to him—except in exchange—it is to be forfeited and confessed.

6. Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been snatched away or destroyed. This is the proper occasion here.

7. If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and a lower robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder unrelated (to the bhikkhu) prepares a robe fund for the sake of a bhikkhu, thinking, "Having purchased a robe with this robe fund, I will clothe the bhikkhu named so-and-so with a robe": If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying,

"It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with this robe fund"—out of a desire for something fine—it is to be forfeited and confessed.

9. In case two householders—men or women—unrelated (to the bhikkhu) prepare separate robe funds for the sake of a bhikkhu, thinking, "Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhu named so-and-so with robes": If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)"—out of a desire for something fine—it is to be forfeited and confessed.

10. In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a bhikkhu via a messenger, (saying,) "Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe": If the messenger, approaching the bhikkhu, should say, "This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund," then the bhikkhu is to tell the messenger: "We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season."

If the messenger should say to the bhikkhu, "Does the venerable one have a steward?" then,

bhikkhus, if the bhikkhu desires a robe, he may indicate a steward—either a monastery attendant or a lay follower—(saying,) “That, my friend, is the bhikkhus’ steward.”

If the messenger, having instructed the steward and going to the bhikkhu, should say, “I have instructed the steward the venerable one indicated. May the venerable one go (to him) and he will clothe you with a robe in season,” then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, “I have need of a robe.” Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If he should not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for that purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), “The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May you be united with what is yours. May what is yours not be lost.”

This is the proper course here.

11. Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a bhikkhu is having a new felt (blanket/rug) made, two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a bhikkhu has had a new felt (blanket/rug) made, he is to keep it for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then—unless he has been authorized by the bhikkhus—it is to be forfeited and confessed

15. When a bhikkhu is having a felt sitting rug made, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, a bhikkhu should have a new felt sitting rug made, it is to be forfeited and confessed.

16. Should wool accrue to a bhikkhu as he is going on a journey, he may accept it if he so desires. Having accepted it, he may carry it by hand—there being no one else to carry it—three yojanas (48 km.=30 miles) at most. If he should carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.
18. Should any bhikkhu accept gold and silver, or have it accepted, or consent to its being deposited (near him), it is to be forfeited and confessed.
19. Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.
20. Should any bhikkhu engage in various types of trade, it (the article obtained) is to be forfeited and confessed.
21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.
22. Should any bhikkhu with an alms bowl having fewer than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) "This, bhikkhu, is your bowl. It is to be kept until broken." This is the proper course here.
23. There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.
24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.
25. Should any bhikkhu—having himself given robe-cloth to (another) bhikkhu and then being angered and displeased—snatch it back or have it snatched back, it is to be forfeited and confessed.
26. Should any bhikkhu, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.
27. In case a man or woman householder unrelated (to the bhikkhu) has robe-cloth woven by weavers for the sake of a bhikkhu, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, "This cloth, friends, is being woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something"; and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.
28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has

accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness lodgings that are considered dubious and risky. A bhikkhu living in such lodgings after having observed the Kattika full moon may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it beyond that—unless authorized by the bhikkhus—it is to be forfeited and confessed.

30. Should any bhikkhu knowingly divert to himself gains that had been allocated for a Community, they are to be forfeited and confessed.

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SEKHIYA - TRAINING RULES (75)

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Dealing with Proper Behavior

1. [2] I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.
3. [4] I will go [sit] well-covered in inhabited areas: a training to be observed
5. [6] I will go [sit] well-restrained in inhabited areas: a training to be observed.
7. [8] I will go [sit] with eyes lowered in inhabited areas: a training to be observed.
9. [10] I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.
11. [12] I will not go [sit] laughing loudly in inhabited areas: a training to be observed.
13. [14] I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.
15. [16] I will not go [sit] swinging my body in inhabited areas: a training to be observed.
17. [18] I will not go [sit] swinging my arms in inhabited areas: a training to be observed.
19. [20] I will not go [sit] swinging my head in inhabited areas: a training to be observed.
21. [22] I will not go [sit] with arms akimbo (with the hand on the hip,) in inhabited areas: a training to be observed.
23. [24] I will not go [sit] with my head covered in inhabited areas: a training to be observed.
25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.
26. I will not sit clasping (hold tightly,) the knees in inhabited areas: a training to be observed.

Dealing with Food

27. I will receive almsfood appreciatively: a training to be observed.
28. I will receive almsfood with attention focused on the bowl: a training to be observed.
29. I will receive almsfood with bean curry in proper proportion: a training to be observed.

30. I will receive almsfood level with the edge (of the bowl): a training to be observed.
(not higher than the tip of the bowl).
31. I will eat almsfood appreciatively: a training to be observed.
32. I will eat almsfood with attention focused on the bowl: a training to be observed.
33. I will eat almsfood methodically (§): a training to be observed.
(not pick at it here and there)
34. I will eat almsfood with bean curry in proper proportion: a training to be observed.
35. I will not eat almsfood taking mouthfuls from a heap (the top): a training to be observed.
36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.
37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.
38. I will not look at another's bowl intent on finding fault: a training to be observed.
39. I will not take an extra-large mouthful: a training to be observed.
40. I will make a rounded mouthful: a training to be observed.
41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.
42. I will not insert the whole hand into the mouth while eating: a training to be observed.
43. I will not speak with the mouth full of food: a training to be observed.
44. I will not eat from lifted balls of food: a training to be observed.
45. I will not eat nibbling at mouthfuls of food: a training to be observed.
46. I will not eat stuffing out the cheeks: a training to be observed.
47. I will not eat shaking (food off) the hand: a training to be observed.
48. I will not eat scattering lumps of rice about: a training to be observed.
49. I will not eat sticking out the tongue: a training to be observed.
50. I will not eat smacking the lips: a training to be observed.
51. I will not eat making a slurping noise: a training to be observed.
52. I will not eat licking the hands: a training to be observed.
53. I will not eat licking the bowl: a training to be observed.
54. I will not eat licking the lips: a training to be observed.
55. I will not accept a water vessel with a hand soiled by food: a training to be observed.
56. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Dealing with Teaching Dhamma

57. I will not teach Dhamma to a person with an umbrella in his hand who is not ill: a training to be observed.

58. I will not teach Dhamma to a person with a staff in his hand who is not ill: a training to be observed.
59. I will not teach Dhamma to a person with a knife in his hand who is not ill: a training to be observed.
60. I will not teach Dhamma to a person with a weapon in his hand who is not ill: a training to be observed.
61. [62] I will not teach Dhamma to a person wearing (?) non-leather footwear who is not ill: a training to be observed.
63. I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.
64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.
65. I will not teach Dhamma to a person who sits clasping his knees and who is not ill: a training to be observed.
66. I will not teach Dhamma to a person wearing headgear (hiding all hair) who is not ill: a training to be observed.
67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.
68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.
69. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
70. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.
71. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.
72. Walking beside a path, I will not teach Dhamma to a person walking on the path who is not ill: a training to be observed.

Miscellaneous Rules

73. Not being ill, I will not defecate or urinate while standing: a training to be observed.
74. Not being ill, I will not defecate, urinate, or spit on living crops: a training to be observed.
75. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.

ADHIKARAṆA - SAMATHA - SETTLING OF ISSUES (7)

1. A face-to-face verdict should be given. This means that the formal act settling the issue

must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.

4. Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually commits a pācittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a saṅghādisesa, that would be invalid.

5. Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and — in the words of the Canon — are "wounding one another with weapons of the tongue." In cases such as these, decisions can be made by majority vote.

6. Acting for his (the accused's) further punishment. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense, and to confess it. After that the Community imposes the further punishment of a Community transaction that requires him to forfeit a long list of his normal rights as a bhikkhu for a period of time until they are satisfied that he has taken the lesson to heart.

7. Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-dutiya-kamma).

Appendix

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SUGATA MEASURES

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The sugata cubit = 50 cm.

The sugata span = 25 cm.

The sugata fingerbreadth = 2.08 cm.

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