

**THE FIRST SANGHĀDISESA
RULE FOR BHIKKHUS**

**The Vinaya Pitaka Text
and its Commentarial Exegesis**

**Compiled and translated
from the original Pali
by Bhikkhu Bodhi**

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INTRODUCTION

The present compilation brings together in English translation the most important Pali Vinaya texts dealing with the first rule in the Saṅghādisesa section of the Bhikkhu Pātimokkha, the training rule on intentional emission of semen (sukkavissatṭhi-sikkhāpada). The compilation includes almost the full exposition of this rule in the Sutta Vibhanga of the Vinaya Pitaka (Pārājika Pāli), one portion only having been abridged for a reason to be explained below. To further clarify the rule, there has also been included the commentarial explanation of the Vinaya Pitaka text from Ācariya Buddhaghosa's massive commentary on the Vinaya, the Samanta Pāsādikā, supplemented by additional explanatory passages from Ācariya Coliya Kassapa's Vinaya subcommentary, the Vimati Vinodanī Tīkā. In the commentarial section extracts from the Samanta Pāsādikā are indicated by CY, extracts from the Vimati Vinodanī Tīkā by SUB.CY. The commentarial section conforms to the sequence of the text which it explicates, passages from the canonical text being here signalled for easy reference by a single line set in capital letters. Limitations of space required that this exegetical material be somewhat abridged, but an attempt has been made to include every passage which contributes significantly to our understanding of the training rule and its application to specific cases.

This compilation was prepared at the request of several other Western bhikkhus for the benefit of bhikkhus having no direct access to these texts in the original Pali. A translation of this material has been all the more necessary in view of the fact that I.B. Horner, in her otherwise admirable translation of the entire Vinaya Piṭaka, The Book of the Discipline, chose to exclude most of the section on the first saṅghādisesa rule from the book on the ground that its "outspokenness and crudeness" make it "unsuitable for incorporation in a translation designed principally for Western readers" (Vol. I, p.197). As a consequence of her decision, the bhikkhu who does not know Pali is shut out from the primary canonical text regarding one of the disciplinary rules most fundamental to his training. Thus for guidance he must depend entirely on what he is

told by others; and since few bhikkhus even in traditional Buddhist countries have a first-hand acquaintance with these texts, what he is told by others will as likely add to his doubts and confusion as dispel them.

Thus for the English-speaking bhikkhu, an English translation of these Vinaya texts can be a valuable aid to his personal training and to his understanding of the Vinaya. But besides its value for individual bhikkhus, this collection may gain additional importance in view of the increasing spread of Theravada Buddhist monasticism to the West. Since the training rules in the Sanghādisesa section of the Pāṭimokkha pertain to the heart of monastic discipline, the maintenance of purity within the Sangha requires that these rules be properly understood and correctly applied. Such understanding and application are only possible when the texts setting forth the explanation of these rules are fully available to those bhikkhus charged with the task of imparting Vinaya discipline to their monastic communities.

A breach of the training rule dealt with here constitutes an āpatti, a disciplinary offence, of the class called sanghādisesa. This class name is given because rehabilitation from an offence of this type requires that the Sangha be consulted at the beginning (ādi) of the process of rehabilitation and on all the remaining occasions (sesa). Unlike transgressions of the lesser training rules, the breach of a sanghādisesa rule cannot be exonerated by simple confession to another bhikkhu. Rather, the Sangha itself -- represented by a group of at least four bhikkhus of pure discipline -- must meet with the transgressor inside the śīmā (the area within a monastery set off for Sangha acts) and there assign the required penalty. Rehabilitation can be a complex process involving several steps. The process varies depending on whether or not the offence has been concealed.¹ In the case when a sanghādisesa āpatti has been concealed the first stage in the process of rehabilitation is parivāsa, a period of probation during which the offending bhikkhu is stripped of his usual privileges in the Sangha and is made to compensate for his offence in ways which segregate him from the regular bhikkhus. The period of parivāsa lasts for a number of nights equal to those for which the offence was concealed. If the

¹ What is involved in concealment will be explained shortly; the full text on this matter has been included here as an appendix.

bhikkhu should commit the same offence during his parivāsa, the Sangha meets again and "sends him back to the beginning" (mūlaya patikassana), that is, to the start of his period of parivāsa, which he must repeat in full. When the parivāsa has been completed, the Sangha meets again to assign mānatta, another penalty period of six nights similar to parivāsa but even more stringent in its requirements. If the original āpatti had not been concealed, the bhikkhu does not undergo parivāsa but begins his penalty directly with mānatta. After he successfully completes the six nights of mānatta, the bhikkhu must appear before a Sangha of at least twenty regular bhikkhus, who will perform abbhāna, the Vinaya act that restores him to his former status as a regular bhikkhu. Thus the elaborate procedure entailed by transgression of a sanghādisesa rule, troublesome to the transgressor and his fellow bhikkhus alike, should provide a compelling reason for avoiding the breach of any of these rules.

From these preliminary remarks we can now turn to consider the texts themselves. In what follows a brief synopsis of their contents will be given first, then an attempt is made to highlight the main points they contribute towards our understanding of the rule on ^{intentional} emission of semen. If this account exhibits some of the "outspokenness" and "crudeness" to which I.B. Horner objected, let the reader please understand that the explanations are intended only to elucidate the rule for the sake of upholding the Vinaya.

The canonical text on the first sanghādisesa begins with the nidāna, the original incident that gave rise to the Buddha's promulgation of the rule. This is a standard feature of the Vinaya: every rule in the Pātimokkha was pronounced in response to a specific act of misconduct on the part of bhikkhus. Following the Buddha's first formulation of the rule -- a simple statement that intentional emission of semen is a sanghādisesa -- another incident occurred which required the Buddha to add the qualification (anupannatti) that emission of semen in a dream is not an āpatti.

Section 4 of the text defines each of the terms in the rule and adds another passage showing the means, time (or occasion of "stiffness"), purpose, and appearance of the semen; sections 5 and 6 then define each of the terms here introduced. Sections 7-28

consider these terms in all their various permutations, taking each permutation in conjunction with the three constituent factors of this āpatti -- intention (cetanā), exertion (upakkama), and emission (vissatthi, muccana). Since it is these three factors together that actually constitute āpatti, to spare the reader too much detail I have replaced the text on the permutations with a simple summary statement of its method. In the concluding passage on the rule itself (see. 29), the three factors are laid out in their positive and negative combinations in order to show the rulings on āpatti appropriate for each of the eight resultant possibilities. The section ends with a statement of those cases which involve no āpatti at all. Following this abstract analysis of the rule, the Vinaya text then moves into an elaborate consideration of specific cases, illustrating how the judgements regarding āpatti should be framed under varying circumstances. Whether the cases reported in this section are historical facts or legal fictions composed to cover all the contingencies in Vinaya application is a question that need not be entered into here.

Although the explication of the rule in the Vinaya Pitaka and its commentaries may seem forbiddingly elaborate, we can cut through ~~the~~ the complexity by focusing attention on the one most crucial point: that a sanghādisesa falls only when all three determinative factors of āpatti are present. To entail sanghādisesa the act must be intentional; it must come about through deliberate exertion on the part of the bhikkhu; and it must result in emission. Let us now examine each of these factors individually.

(1) The act is intentional (sañcetanikā) when it is performed with knowledge, awareness, and volition, and only when it is so performed. The commentary defines the intention as "an intention of enjoying emission" (mocanassādasañcetanā, p. 12.), and this definition -- by introducing the word "enjoyment" -- indicates an important point: that the intention leading to āpatti is not the desire to emit the seminal fluid, but rather the desire to enjoy the pleasure that accompanies emission. Thus a bhikkhu who brings about an emission cannot free himself from āpatti by claiming, through appeal to a literal reading of the Pātimokkha rule, that he only wanted to relieve his sexual tension and did not intend the semen itself to be emitted. For insofar as he undertook the action with the intention of enjoying emission, he has committed a sanghādisesa.

However, since intention is a necessary factor for āpatti, when emission occurs on its own, in the complete absence of intention, no āpatti of any kind can be assigned; this holds whether the involuntary emission occurs in sleep or while awake. Moreover, when an emission has started spontaneously, without any volitional effort on the part of the bhikkhu, the feeling of enjoyment that might arise in the course of that emission does not constitute a ground for āpatti. This much is made clear in the commentary in its passage on "enjoyment while emitting" (p. 21). Thus in these cases the bhikkhu is not subject to any penalization, not even to the need for confession.

(2) The second factor of āpatti is exertion (upakkama), action deliberately aimed at bringing about an emission. Such an action, to constitute a sanghādisesa, must involve stimulation of the sexual organ in such a way as to cause emission, and it must be motivated by the wish to enjoy emission. According to the Sutta Vibhanga (p. 4) there are four means by which this exertion is made: by stimulating the sexual organ with one's own body, with an external body (either animate or inanimate), with both simultaneously, and by shaking the pelvis in the air. Mention of the second means indicates that consenting to stimulation by another person also constitutes the factor of exertion. Whenever an exertion is made with the intention of emitting, and it comes to a head in the occurrence of an emission, the bhikkhu has committed a sanghādisesa.

The texts mention two main variants on this factor, and these affect the way the action is evaluated in terms of the Vinaya. One is interrupted exertion. If a bhikkhu begins to make an exertion aimed at emission, but stops before his effort issues in emission, he cannot be charged with sanghādisesa. Instead he commits an āpatti of the class called thullaccaya, "gross offence." A thullaccaya does not require the elaborate procedure for rehabilitation entailed by a sanghādisesa -- it can be cleared by confession to another bhikkhu -- but it is still a serious breach of monastic discipline, the heaviest kind of āpatti below the sanghādisesas. A large number of the cases cited in the section on case rulings are instances where the bhikkhu received a thullaccaya rather than a sanghādisesa as his intentional excitation of his sexual organ did not culminate in emission.

The other variant concerning the factor of exertion involves an action that unintentionally results in emission. The texts show that when a bhikkhu, without any desire of enjoying emission, performs an action which incidentally stimulates the penis so that emission does occur, he cannot be charged with āpatti; for in such a case the decisive factor of intention is absent. Examples of such actions mentioned in the case rulings are: applying medicine to the penis, scratching an itch in the genital area, getting a massage, bathing in warm water, etc. However, a bhikkhu so engaged who finds himself becoming sexually aroused would be advised to stop immediately. For if, after an intention of enjoying emission has arisen, he persists in stimulating himself or consents to receiving stimulation by another, by just that much he falls into a thullaccaya and into a sanghādisesa if the process results in an emission.

The texts also assert that when an emission has started on its own, without intentional effort by the bhikkhu, if he takes hold of his penis to prevent the semen from soiling his robes and bedding, this is not a factor of āpatti (see pp.21, 24). No āpatti falls even if the handling of the organ during a spontaneous emission causes a further discharge of semen that had already been released. Āpatti is assigned only when the emission has been brought about by intentional effort motivated by the desire for enjoyment.

(3) The third factor of sanghādisesa is the emission itself (muccana), defined as "the falling of semen from its base" (thānā cavana). The commentator discusses three rival opinions as to the base of the semen (p.13), himself siding with the view that the base is the entire body. But regardless of differences as to the base of the semen, all the Vinaya teachers concur that sanghādisesa is incurred when the semen enters the urinary tract, so this gives us the practical criterion for determining whether emission has occurred. If semen is emitted (and it seems emission is inevitable once it has entered the urinary tract), and if the emission was preceded by intention and brought to pass by exertion, then there is sanghādisesa. If emission occurs but there was neither intention nor exertion, or there was intention but no exertion or exertion but no intention, then there is no āpatti. If emission does not occur, thullaccaya falls with intention and exertion, no āpatti if one

of these factors (or both) is absent.

The Sutta Vibhanga (p. 7) and the commentary (p.24) both state that there is no āpatti of any kind for a bhikkhu who has an emission solely as a consequence of thinking sensual thoughts. This grant of "no āpatti" applies even when a desire arises for an emission to occur, so long as the bhikkhu does not make any effort to bring it on; for then the constituting factor of exertion is missing. Needless to say, indulgence in such thoughts is utterly contrary to the training in the holy life, and they should be cut off as quickly as possible.

In addition to the texts on the first sanghādisesa, I have included here as an appendix a commentarial text on concealment (paticchādana), taken from the Samanta Pāsādikā in its commentary to the Samuccayakkhandhaka of the Cūlavagga. This text is directly relevant to the first sanghādisesa in that a bhikkhu who commits this āpatti (or any other sanghādisesa) is obliged to report it to another bhikkhu on the very same day he recognizes the nature of his offence. If he tries to evade this responsibility and deliberately conceals his transgression, he becomes subject to parivāsa for a number of nights equal to those during which he concealed the āpatti. Thence an understanding of what is meant by concealment will enable a bhikkhu to avoid this practice, and also to avoid overpenalizing himself when he is not guilty of this fault.

Several important points arising out of the commentarial account should be noted. First, for an āpatti to count as a concealed sanghādisesa, all ten factors mentioned by the text must be involved. This means that the action not reported must actually be a sanghādisesa, and it must be perceived as such by the offending bhikkhu. If the action is a sanghādisesa but the bhikkhu has gone for some time without recognizing it as such and thus without reporting it, the offence cannot be regarded as having been concealed during the time it was not recognized as a sanghādisesa. Ignorance of the law cannot exonerate the bhikkhu from the āpatti itself -- he is at fault for a sanghādisesa whether or not he realizes the nature of his transgression -- but ignorance does mitigate his case to the extent that he cannot be held accountable for concealing a sanghādisesa which he did not perceive as a sanghādisesa.

If a bhikkhu committed a sanghādisesa in the past but out of his ignorance had not confessed it as such, that period during which it went unreported does not count towards parivāsa. The liability for parivāsa only begins on the day the bhikkhu learns the true character of his offence according to the Vinaya. Thence, to escape parivāsa, the bhikkhu should disclose his transgression to another bhikkhu as soon as he learns its true character, without making any attempt to evade the obligation to report it. If he reports it before a new dawn breaks, he is not at fault for concealment, while if he does conceal it he must undergo parivāsa for every new dawn that breaks until he reports it.

Other factors mentioned by the text may also excuse the bhikkhu from the charge of concealment. If a bhikkhu wants to report a sanghādisesa and has no intention of concealing it, but he is prevented from going to another bhikkhu by his outer circumstances (such as a distant dwelling place or danger along the way) or by his physical condition (such as a debilitating illness), there is no concealment even if several days pass before he reports it. Under any circumstances, so long as there is no desire to conceal the āpatti, for so long the charge of concealment cannot be made and there is no need to undergo parivāsa for that period. The fault of concealment only becomes applicable when a bhikkhu who has committed a sanghādisesa and realized that he has done so, wishes to avoid disclosing his offence, gives rise to such thoughts as "Let me conceal it" or "Let others not know," and under the sway of such thoughts fails to report the sanghādisesa to another bhikkhu. The count-down for concealment, and thus for parivāsa, begins at the break of dawn on the day following that on which the desire for concealment arose. And in cases when the āpatti had gone for some time unrecognized as a sanghādisesa, this will not be the same day the āpatti itself was committed, but the day of recognition.

It is also said in the text that the bhikkhu to whom an offending bhikkhu reports his āpatti should be congenial (sabhāga). If he is uncongenial (visabhāga) -- that is, hostile or unfriendly -- the offender should not be charged with concealment for failing to report his offence to him. But the report should not be withheld because of shame and embarrassment. According to the text, the ideal procedure after committing a sanghādisesa is to depart suddenly "like a man who has stepped on fire," go to a suitable

place, and report it to a congenial bhikkhu. When that is done there is no risk of parivāsa at all.

All the translations to follow have been made from The Union of Burma Buddha Sāsana Council editions of the four texts:

(1) Vinaya Piṭaka: Pārājika Pāli; (2) Vinaya Aṭṭhakathā (Samanta Pāsādikā): Pārājikakaṇḍa Aṭṭhakathā and (3) Cūḷavagga Aṭṭhakathā; and (4) Vimati Vinodanī Tīkā. English phrases in parenthesis are my own additions, inserted for the sake of clarity.

I wish to thank my friend Ven. Bhikkhu Cittapāla for making a number of useful suggestions for the improvement of the text as well as for preparing the Supplement "Guidelines to the Holy Life" (pp.31-34 below), intended to help new bhikkhus to avoid falling into this āpatti.

For any errors in translation or interpretation I myself am fully responsible.

Bhikkhu Bodhi

PART I
THE VINAYA PITAKA TEXT
(PĀRĀJĪKA PĀLI: SANGHĀDISESAKANDA)
THE TRAINING RULE ON
INTENTIONAL EMISSION OF SEMEN

1. On this occasion the Exalted Buddha was dwelling at Sāvattī, in Jeta's Grove, the park of Anāthapīṇḍika. At the time the venerable Seyyasaka was discontent while living the holy life. Because of this he became thin, haggard, unsightly, pallid, with veins protruding from his limbs. The venerable Udayī saw the venerable Seyyasaka in such a condition, and having seen him thus, he said to him: "Friend Seyyasaka, you have become thin, haggard, unsightly, pallid, with veins protruding from your limbs. Is it perhaps that you have become discontent while living the holy life?" -- "Yes, friend." -- "Well then, friend Seyyasaka, eat as much as you want, sleep as much as you want, bathe as much as you want, and having done so, whenever discontent arises ^{in you} and lust invades your mind, make an exertion with your hand and emit semen." -- "But is it allowable to do such a thing?" -- "Yes, friend, I also do so."

Then the venerable Seyyasaka ate as much as he wanted, slept as much as he wanted, bathed as much as he wanted, and having done so, whenever discontent arose in him and lust invaded his mind, he made an exertion with his hand and emitted semen. Then after some time the venerable Seyyasaka became handsome, with fresh features, a bright complexion, and clear skin. Bhikkhus who were companions of the venerable Seyyasaka said to him: "Previously, friend Seyyasaka, you were thin, haggard, unsightly, pallid, with veins protruding from your limbs. Now you have become handsome, with fresh features, a bright complexion, and clear skin. Have you been taking medicine?" -- "No, friends, I have not been taking medicine. Rather, I eat as much as I want, sleep as much as I want, bathe as much as I want, and having done so, whenever discontent arises in me and lust invades my mind, I make an exertion with my hand and emit semen." -- "What, friend Seyyasaka, do you eat the almsfood given by the faithful with the same hand with which you make an exertion and emit semen?" -- "Yes, friends."

Those bhikkhus who were of few wishes frowned upon it, complained, and expressed their disapproval, "How can the venerable Seyyasaka make an exertion with his hand and emit semen?" Then those bhikkhus, having rebuked the venerable Seyyasaka in numerous ways, reported the matter to the Exalted One. Then the Exalted One had the Sangha of bhikkhus assembled in this connection and he questioned the venerable Seyyasaka, "Is it really true, Seyyasaka, that you make an exertion with your hand and emit semen?" -- "It is true, Lord." The Exalted Buddha rebuked him thus: "Senseless man, it is unworthy, unsuitable, improper, unfitting for a recluse, unallowable, not to be done. How can you, senseless man, make an exertion with your hand and emit semen? Hasn't the Dhamma been taught by me in numerous ways for dispassion and not for continuing in lust, for freedom from bondage and not for continuing in bondage, for ending clinging and not for continuing in clinging? When the Dhamma has been taught by me for dispassion, how can you intentionally act to continue in lust? When it has been taught by me for freedom from bondage, how can you intentionally act to continue in bondage? When it has been taught by me for ending clinging, how can you intentionally act to continue in clinging? Senseless man, hasn't the Dhamma been taught by me in numerous ways for the fading away of lust, for the crushing of vanity, for the disciplining of thirst, for the uprooting of attachment, for cutting off the round, for the destruction of craving, for dispassion, for cessation, for Nibbāna? Haven't I declared in numerous ways the abandoning of sense pleasures, the full understanding of sense pleasures, the utter disciplining of thirst for sense pleasures, the uprooting of sensual thoughts, the stilling of the fevers of sensuality? Senseless man, this will not give confidence to those without confidence, and it will cause some with confidence to change their minds."

Then, having rebuked the venerable Seyyasaka in numerous ways for being difficult to support, etc., the Exalted One said: "Bhikkhus, you should recite this training rule thus:

'Intentional emission of semen is a saṅghādisesa.'"

Thus this training rule was laid down for the bhikkhus by the Exalted One.

2. At that time, after eating delicious food, bhikkhus fell asleep unmindfully and without clear comprehension. When they had fallen asleep in such a way, they had an emission of semen in a dream. They became remorseful: "The Exalted One has laid down the training rule, 'Intentional emission of semen is a sanghādisesa,' and we had an emission of semen in a dream, and there is intention to be found here. Have we committed a sanghādisesa āpatti?"

They reported this matter to the Exalted One. The Exalted One said, "Bhikkhus, there is this intention, but it is negligible.¹ Bhikkhus, you should recite this training rule thus:

3. 'Intentional emission of semen, except in a dream, is a sanghādisesa.'"

4. Intentional: knowing, perceiving, having willed, having overstepped the bounds, (one commits) a transgression.

Semen: ten kinds of semen -- blue, yellow, red, white, the colour of whey, the colour of water, the colour of oil, the colour of milk, the colour of curd, the colour of ghee.²

Emission: emission is spoken of through its falling from its base.

Except in a dream: setting aside (that) within a dream.

Sanghādisesa: only the Sangha gives parivāsa for that āpatti, sends back to the beginning, gives mānatta, and does abbhāna -- not several bhikkhus (too few to constitute a Sangha), not a single individual. Thence it is called "sanghādisesa." This is the name and designation of this class of āpattis. Thence it is called "sanghādisesa."

One emits with one's own body; one emits with an external body; one emits with one's own body and with an external body;³ one emits shaking the pelvis in the air.

When (the organ) is stiff through lust one emits; when (it is) stiff through (excess) feces one emits; when (it is) stiff through

1. Abbohārika, lit. inexpressible.

2. Although the word vanna in the last six cases has been rendered simply as "colour," it may be taken to signify the total appearance inclusive of texture, colour, and translucency.

3. In these three statements the Pali uses the locative case (rūpe, "in (one's own) body"), but Cy. explains that the meaning intended is that one rubs the penis upon (one's own) body or with (one's own) body: tattha rūpe ghattetvā mocento pi rūpena ghattetvā mocento pi "rūpe moceti" cceva veditabbo.

(excess) urine one emits; when (it is) stiff through wind one emits;¹
 when (it is) stiff because of being bitten by caterpillars one emits.²

One emits for the sake of health; one emits for the sake of pleasure; one emits for the sake of medicine; one emits for the sake of a gift; one emits for the sake of merit; one emits for the sake of sacrifice; one emits for the sake of heaven; one emits for the sake of seed; one emits for the sake of investigating; one emits for the sake of fun.

One emits blue; one emits yellow; one emits red; one emits white; one emits the colour of whey; one emits the colour of water; one emits the colour of oil; one emits the colour of milk; one emits the colour of curd; one emits the colour of ghee.

5. With one's own body: with one's own organic body.

With an external body: with an external organic body or with an inorganic body.

With one's own body and with an external body: with both.

Shaking the pelvis in the air: when one makes an effort in the air, the penis becomes workable.

When (the organ) is stiff through lust: for one oppressed by lust, the penis becomes workable.

When (it is) stiff through (excess) feces: for one oppressed by (excess) feces, the penis becomes workable.

When (it is) stiff through (excess) urine: for one oppressed by (excess) urine, the penis becomes workable.

When (it is) stiff through wind: for one oppressed by wind, the penis becomes workable.

When (it is) stiff because of being bitten by caterpillars: when bitten by caterpillars, the penis becomes workable.

6. For the sake of health: (thinking) "I will be healthy."

For the sake of pleasure: (thinking) "I will arouse a pleasant feeling."

For the sake of medicine: (thinking) "There will be medicine."

For the sake of a gift: (thinking) "I will give a gift."

For the sake of merit: (thinking) "There will be merit."

1. That is, the internal wind of the body, according to the ancient Indian system of physiology.

2. The meaning of this enigmatic statement is explained in Cy.; see below, p. 17.

For the sake of sacrifice: (thinking) "I will offer a sacrifice."

For the sake of heaven: (thinking) "I will go to heaven."

For the sake of seed: (thinking) "There will be seed."

For the sake of investigating: (thinking) "Will it be blue? Will it be yellow? ... Will it be the colour of ghee?"

For the sake of fun: out of a desire for play.

7¹ With one's own body one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

With an external body one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

With one's own body and an external body one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

Shaking the pelvis in the air one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

When (the organ) is stiff through lust ... When (it is) stiff through (excess) feces ... When (it is) stiff through (excess) urine ... When (it is) stiff through wind ... When (it is) stiff because of being bitten by caterpillars, one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

For the sake of health ... For the sake of pleasure ... For the sake of medicine ... For the sake of a gift ... For the sake of merit ... For the sake of a sacrifice ... For the sake of heaven ... For the sake of seed ... For the sake of investigating ... For the sake of fun one intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

One intends blue ... One intends yellow ... One intends red ... One intends white ... One intends the colour of whey ... One intends the colour of water ... One intends the colour of oil ... One intends the colour of milk ... One intends the colour of curd ... One intends the colour of ghee, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

[The final portion of section 7 and sections 8 through 28 have not been translated here, as they merely work out the various permutations of the above-mentioned factors. Only the general methodology of these sections need be described.

The final portion of section 7 through section 10 sets out the different permutations of purposes given in section 6. Sections 11 through 14 set out the different permutations of colours. Section 15 works out the possible combinations of purposes and colours. And sections 16 through 28 set out the permutations of those cases when one intending to emit semen of one particular colour emits semen of a different colour than that intended.]

29. One intends, makes an exertion, and semen is emitted: an āpatti of sanghādisesa.

One intends, makes an exertion, and semen is not emitted: an āpatti of thullaccaya.

One intends, does not make an exertion, and semen is emitted: no āpatti.

One intends, does not make an exertion, and semen is not emitted: no āpatti.

One does not intend, makes an exertion, and semen is emitted: no āpatti.

One does not intend, makes an exertion, and semen is not emitted: no āpatti.

One does not intend, does not make an exertion, and semen is emitted: no āpatti.

One does not intend, does not make an exertion, and semen is not emitted: no āpatti.

There is no āpatti (for emission) within a dream; for one who does not desire to emit; for one who is mad; for one who is distraught; for one who is overwhelmed by pain; for the original transgressor.

Case Rulings

30. (1) On one occasion a certain bhikkhu had an emission of semen in a dream. He was remorseful, "Have I committed an āpatti of sanghādisesa?" He reported the matter to the Exalted One: "There is no āpatti, bhikkhu, since it was within a dream."

(2) On one occasion a certain bhikkhu was defecating and semen was emitted. He was remorseful and reported the matter to the Exalted One: "What was your state of mind, bhikkhu?" -- "I did not desire to emit, Lord." -- "There is no āpatti for one who does not desire to emit."

(3) On one occasion a certain bhikkhu was urinating and semen was emitted. He was remorseful.... "There is no āpatti for one who does not desire to emit."

(4) On one occasion a certain bhikkhu was thinking a sensual thought and semen was emitted. He was remorseful.... "There is no āpatti for one thinking (a sensual thought)."

(5) On one occasion a certain bhikkhu was bathing with warm water and semen was emitted. He was remorseful.... "What was your state of mind, bhikkhu?" -- "I did not desire to emit, Lord." -- "There is no āpatti for one who does not desire to emit."

(6) On one occasion a certain bhikkhu, desiring to emit, bathed with warm water and semen was emitted. He was remorseful.... "Bhikkhu, you have committed an āpatti of sanghādisesa."

(7) On one occasion a certain bhikkhu, desiring to emit, bathed with warm water and semen was not emitted. He was remorseful.... "Bhikkhu, there is no āpatti of sanghādisesa, but there is an āpatti of thullaccaya."

(8) On one occasion a certain bhikkhu had a sore on his penis. While he was applying medicine, semen was emitted: "There is no āpatti for one who does not desire to emit."

(9-10) On one occasion a certain bhikkhu had a sore on his penis. Desiring to emit, he applied medicine and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(11) On one occasion a certain bhikkhu was scratching his scrotum and semen was emitted: "There is no āpatti for one who does not desire to emit."

(12-13) A certain bhikkhu, desiring to emit, scratched his scrotum and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

31. (14) On one occasion a certain bhikkhu was walking along a path and semen was emitted: "There is no āpatti for one who does not desire to emit."

(15-16) A certain bhikkhu, desiring to emit, walked along a path and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(17) On one occasion a certain bhikkhu, having taken hold of his foreskin, was urinating and semen was emitted: "There is no āpatti for one who does not desire to emit."

(18-19) A certain bhikkhu, desiring to emit, took hold of his foreskin, urinated, and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(20) On one occasion a certain bhikkhu was having his belly heated in the bathing room and semen was emitted: "There is no āpatti for one who does not desire to emit."

(21-22) A certain bhikkhu, desiring to emit, had his belly heated in the bathing room and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(23) On one occasion a certain bhikkhu was rubbing his preceptor's back in the bathing room and semen was emitted: "There is no āpatti for one who does not desire to emit."

(24-25) A certain bhikkhu, desiring to emit, rubbed his preceptor's back in the bathing room and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

32. (26) On one occasion a certain bhikkhu was having his thighs massaged and semen was emitted: "There is no āpatti for one who does not desire to emit."

(27-28) A certain bhikkhu, desiring to emit, had his thighs massaged and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(29) On one occasion a certain bhikkhu, desiring to emit, said to a sāmaṇera, "Come, friend sāmaṇera, take hold of my penis." The sāmaṇera took hold of his penis, and the bhikkhu emitted semen: "An āpatti of sanghādisesa."

(30) On one occasion a certain bhikkhu took hold of the penis of a sleeping sāmaṇera, and the bhikkhu emitted semen: "No āpatti of sanghādisesa, but an āpatti of dukkaṭa."¹

33. (31-32) On one occasion a certain bhikkhu, desiring to emit, pressed his penis between his thighs and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

1. Dukkata: "an offence of wrong doing," a lesser type of āpatti which can be cleared by confession.

(33-34) On one occasion a certain bhikkhu, desiring to emit, pressed his penis with his fist and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(35-36) On one occasion a certain bhikkhu, desiring to emit, shook his pelvis in the air and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(37) On one occasion a certain bhikkhu was stretching his body (in a yawn) and semen was emitted: "There is no āpatti for one who does not desire to emit."

(38-39) A certain bhikkhu, desiring to emit, stretched his body (in a yawn) and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(40) On one occasion a certain bhikkhu, filled with lust, stared at the private parts of a woman and semen was emitted: "There is no āpatti of sanghādisesa, bhikkhu. But when filled with lust you should not stare at the private parts of a woman. Whoever should stare commits an āpatti of dukkata."

34. (41-42) On one occasion a certain bhikkhu, desiring to emit, inserted his penis into a keyhole and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(43-44) On one occasion a certain bhikkhu, desiring to emit, rubbed his penis against a piece of wood and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(45) On one occasion a certain bhikkhu was bathing against the current and semen was emitted: "There is no āpatti for one who does not desire to emit."

(46-47) A certain bhikkhu, desiring to emit, bathed against the current and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(48) On one occasion a certain bhikkhu was playing in watery mud (udañjala - ?) and semen was emitted: "There is no āpatti for one who does not desire to emit."

(49-50) A certain bhikkhu, desiring to emit, played in watery mud and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(51) On one occasion a certain bhikkhu was running in the water and semen was emitted: "There is no āpatti for one who does not desire to emit."

(52-53) A certain bhikkhu, desiring to emit, ran in the water and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(54) On one occasion a certain bhikkhu was playing at pupphāvali¹ and semen was emitted: "There is no āpatti for one who does not desire to emit."

(55-56) A certain bhikkhu, desiring to emit, played at pupphāvali and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

35. (57) On one occasion a certain bhikkhu was running in a lotus grove and semen was emitted: "There is no āpatti for one who does not desire to emit."

(58-59) A certain bhikkhu, desiring to emit, ran in a lotus grove and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(60-61) On one occasion a certain bhikkhu, desiring to emit, inserted his penis into sand and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(62-63) On one occasion a certain bhikkhu, desiring to emit, inserted his penis into mud and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(64) On one occasion a certain bhikkhu sprinkled water on his penis and semen was emitted: "There is no āpatti for one who does not desire to emit."

1. According to Sub. Cy. this is a game of sliding down a muddy slope into water. Cy. points out that although there is no sanghādisesa for one not desiring to emit, because of playing a dukkata is assigned.

(65-66) A certain bhikkhu, desiring to emit, sprinkled water on his penis and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(67-68) On one occasion a certain bhikkhu, desiring to emit, rubbed his penis against his bed and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

(69-70) On one occasion a certain bhikkhu, desiring to emit, rubbed his penis with his thumb and semen was emitted: "An āpatti of sanghādisesa." Semen was not emitted: "No āpatti of sanghādisesa, but an āpatti of thullaccaya."

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THE PART II

THE COMMENTARIAL EXEGESIS OF

THE TRAINING RULE ON INTENTIONAL EMISSION OF SEMEN

2. BHIKKHUS FELLASLEEP UNMINDFULLY AND WITHOUT CLEAR COMPREHENSION. Although the morally indeterminate life continuum (bhavanga) occurs when one has fallen asleep, and the opportunity for mindfulness and clear comprehension is closed off (by the life continuum), one should still practise directing one's attention at the time of lying down (for sleep). One who wishes to sleep during the day should go to sleep with the resolution, "I will rise up after sleeping only for the amount of time it takes a bhikkhu's head hairs to dry after he has bathed." When going to sleep at night one should go to sleep with the resolution, "I will sleep only for such and such a part of the night and rise at such and such a time (lit., when the moon or stars have reached such and such a position)." One should fall asleep while considering any one of the ten meditation subjects -- (the ten recollections) such as recollection of the Buddha, etc.¹ -- or any other meditation subject agreeable to one's mind. One who does so can be spoken of thus: "Mindful and clearly comprehending, he falls asleep without relinquishing mindfulness and clear comprehension." But those bhikkhus (in the text), being foolish, frivolous, and aimless like deer, did not do so. Thence it is said that they "fell asleep unmindfully and without clear comprehension."

II

1. See Visuddhimagga, Chapters VII and VIII.

AND THERE IS INTENTION TO BE FOUND HERE

CY. Here, in a dream, there is the intention of enjoyment (assādacetanā); it is found.

BHIKKHUS, THERE IS THIS INTENTION, BUT IT IS NEGLIGIBLE

CY. "Bhikkhus, there is the intention of enjoyment, but because it has arisen outside the domain (of āpatti), it is negligible; it is not a factor of āpatti." Thus the Exalted One, having shown that the intention in a dream is negligible, lays down this training rule together with a qualification (anupaññatti): "Bhikkhus, you should recite this training rule thus: 'Intentional emission of semen, except in a dream, is a sanghadisesa.'" "Intentional emission of semen, except in a dream, is a sanghadisesa."

SUB.CY. "It is negligible": this is said in the sense that it cannot be spoken of as a failure in virtue (silavipatti); but it is not negligible insofar as it pertains to the unwholesome.

4. INTENTIONAL: KNOWING, PERCEIVING, HAVING WILLED, HAVING OVERSTEPPED THE BOUNDS, (ONE COMMITS) A TRANSGRESSION

CY. "Intentional" (sañcetanikā): intention (sañcetanā) is that in which volition (cetanā) is found; the intention itself is intentional, or that which exists through intention is intentional.

"Knowing": knowing, "I am making an exertion."

"Perceiving": perceiving, "I am bringing about an emission of semen."¹

"Having willed": having intended, having planned, by way of an intention of enjoying emission.

"Having overstepped the bounds": crushing (one's scruples) by way of the exertion, one sends forth a mind without scruples.

"(One commits) a transgression": the transgression of one who proceeds thus is the fully actualized meaning of the word "intentional."

SEMEN: TEN KINDS OF SEMEN

CY. Since emission of semen was said, this passage is stated to show the semen which is emitted by way of its designation and colour. Therein, it should be understood that the differences in the colour of the semen -- as blue, etc. -- are due to the diversity in the secretions and in the elements.

1. Though at times I have rendered the verb form moceti simply as "one emits," here I have taken account of its causative meaning to indicate that one is aware of being causally responsible for the emission, and not merely of the outflow itself.

SUB.CY. The diversity in secretions (āsayanānatta) refers to the difference in the four secretions -- bile, phlegm, pus, and blood. The diversity in elements (dhātunānatta) refers to the difference in the seven elements -- plasma, blood, etc. -- or in the four elements -- earth, water, fire, and air.

CY. EMISSION: EMISSION IS SPOKEN OF THROUGH ITS FALLING FROM ITS BASE

CY. In denotation, emission (vissatthi) is the falling of semen from its base. Therein, the teachers posit three different bases for the semen: the top of the bladder (vatthisīsa), the pelvis, and the (entire) body. One teacher says that the top of the bladder is the base for the semen; another, the pelvis; and a third, the entire body. Among these, the statement of the third is well-spoken. For (in the case of elephants) -- except for the parts of the body without flesh such as the head hairs, body hairs, nails, teeth, etc. and the feces, urine, spittle, snot, and the dry hard skin -- the rest of the entire body with its skin, flesh, and blood is the place for bodily sensitivity, sexual differentiation, vitality, bile connected with the faculties, and rut fluid. For when elephants are obsessed and overcome by lust, rut fluid comes out from both earholes; and when Mahāsenarājā was obsessed by lust, being unable to bear the force of the rut fluid, he split his upper arm with a sword and showed rut fluid coming out of his wound opening.

Here, in the opinion of the first teacher, if one makes an exertion with the sexual organ in order to enjoy emission, then as soon as enough semen for a tiny mosquito to drink is released from the top of the bladder and descends into the urinary tract, whether or not it comes out (of the body), there is a sanghādisesa.

SUB.CY. The urinary tract (dakasota, lit., water channel) is a part of the penis, the passageway through which urine comes out from the bladder.

CY. In the opinion of the second teacher, a sanghādisesa falls as soon as the semen is released from the pelvis and descends into the urinary tract. In the opinion of the third, it falls as soon as the semen, having made the entire body shake, is released and descends into the urinary tract, whether or not it comes out from the body. And here, the descent into the urinary tract is mentioned because, if one allows this to happen, it

is impossible to prevent (an emission) midway. For what has fallen from its base necessarily descends into the urinary tract. Therefore, an āpatti (of sanghādisesa) should be understood to arise here from the mere falling of semen from its base. And this is so only for one who makes an exertion with his sexual organ. But in the case of one who is massaging his hands, his feet, or his limbs, even if semen is emitted there is no offence. This is the judgement common to all the teachers.

SUB.CY. Semen, produced by the four middle elements among the seven bodily elements -- plasma, blood, etc. -- is encompassed by the earth elements and sustained by food, like bone marrow. It pervades the entire body even in very young boys, but it moves from its base only through sensual lust, which arises in beings when they arrive at the age of fifteen or sixteen. When it moves, it becomes a mode of the water element born of mind and descends into the urinary tract. From the urinary tract, it is born of temperature with mind as condition, like the snot that moves from the brain. Those who do not become obsessed by lust because they have suppressed it (by jhāna) or eradicated it (by the path of a non-returner) cannot have a seminal emission. Thus the emission of semen from its proper base originates through a mind of lust, not naturally. Thence it is said in the Kathāvatthu: "Seminal emission originates through lust."

"If one allows this to happen": after one has made an exertion with the sexual organ, ^{though} remorse arises and one dispels the (desire for) enjoyment of emission, if the semen has fallen from its base as a result of the exertion made with one's own organ, "it is impossible to prevent (an emission) midway," that is, to prevent it midway not allowing it to descend into the urinary tract.

If one massages one's hands (desiring) the enjoyment of emission, and semen is emitted, it is only an āpatti of dukkata; since there has been no exertion made with the sexual organ, there is no sanghādisesa. The statement, "This is the judgement common to all the teachers," is made with reference to the view that the descending of the semen into the urinary tract (is the factor for sanghādisesa).

EXCEPT IN A DREAM: SETTING ASIDE (THAT) WITHIN A DREAM CY. That is, having made an exception of that within a dream. One sees a dream due to four causes: because of a disturbance of the elements, because of what one previously experienced, because of the influence of a deity, and as a portend.

Objection: Does one see a dream while one is asleep, or awake, or neither? If it is held that one sees a dream while one is asleep, then the Abhidhamma is contradicted. For in sleep the life continuum (bhavanga) occurs, and that does not take objects such as visible forms and it is not associated with lust, etc.; but when one sees a dream, states of consciousness arise which see visible forms and are associated with lust. But if it is held that one sees a dream while one is awake, then the Vinaya is contradicted. For when one sees something while awake, one sees it with a morally determinate consciousness, and a transgression committed with a morally determinate consciousness cannot be free from āpatti. But a transgression committed by one seeing a dream is completely free from āpatti. It is impossible to see a dream while neither asleep nor awake. Thus, does it not follow that there is no state of dreaming?

Reply: No, it does not. Why? Because one sees a dream when overcome by "monkey sleep" (kapimiddha). That is, one sees a dream when sleeping lightly, as a monkey sleeps; the sleep is light and mixed with various states of consciousness -- wholesome, etc. -- and while it occurs, the mind repeatedly rises up out of the life continuum. The dream seen thus may be wholesome, unwholesome, or indeterminate. It is wholesome when one dreams of worshipping a stupa, hearing or teaching the Dhamma, etc.; it is unwholesome when one dreams of killing living beings, etc.; and it is indeterminate on the occasions of adverting and registering consciousness, free from those two ends. Because its basis is weak, the volition in a dream cannot generate rebirth; but when reinforced by other wholesome and unwholesome kamma, it yields results. But although it yields results, the intention within a dream, because it has arisen outside the domain (of āpatti), is negligible.

SUB. CY. "It has arisen outside the domain (of āpatti)": this is said because (the intention) is not within one's control and because its object is not truly existent.

SANGHĀDISESA

CY. "Sanghādisesa": this is the name of this class of āpattis. Therefore the sentence (of the training rule) should be understood thus: "Intentional emission of semen, except in a dream, is (an āpatti) belonging to the class of āpattis named sanghādisesa." The verbal derivation here is as follows: The Sangha must be consulted at the beginning (ādi) and on the remaining (sesa) occasions, thus it is called "sanghādisesa." What is meant? When a bhikkhu has committed this āpatti and wishes to be rehabilitated from it, at the beginning of the process of rehabilitation the Sangha must be consulted to give parivāsa; afterwards, on the remaining occasions in the middle, it must be consulted in order to give mānatta or to give mānatta together with the "sending back to the beginning" (mūlaya patikassana); and in the end it must be consulted in order to do abbhāna. Not even a single act in this procedure can be done without the Sangha. Thence (it was said) "the Sangha must be consulted at the beginning and on the remaining occasions."

ONE EMITS WITH ONE'S OWN BODY

CY. Having thus analyzed in due order the terms in the training rule for recitation, the text next shows the means, time, purpose, and the object of the ninth purpose, in the case of one who commits emission of semen.

The means (upāya) is shown by the four terms, "with one's own body," etc. For one may emit either with one's own body, or with an external body, or with both, or by shaking the pelvis in the air. There is no means other than these. Therein, when it is said (according to the literal meaning of the Pali phrase), "one emits in one's own body," it should be understood to mean that one emits having rubbed (the penis) upon one's own body or with one's own body (and the same with an external body); for one emits only when there is a body, not without having obtained a body.

The time (kāla) is shown by the five terms, "when (the organ) is stiff through lust," etc. For it is at times when it is stiff through lust, etc. that the penis becomes workable, and it is only when it becomes workable that one emits. There is no time other than these. For such temporal divisions as the morning, etc. do not become occasions for emission apart from (times when the organ) is stiff through lust, etc.

The purpose (adhippāya) is shown by the ten terms, "for the sake of health," etc. For one emits with such a diversity of purposes, not otherwise. The object of the ninth purpose (adhippāya vatthu) is shown by the ten terms, blue, etc. For one who investigates does so (to see) whether (the semen) is blue, etc.; there is none apart from these.

5. WITH ONE'S OWN BODY: WITH ONE'S OWN ORGANIC BODY

CY. The next section is stated in order to elucidate these same terms. "With one's own organic body": with one's own body divided into such parts as the hand, etc. "With an external organic body": with the body of another. "With an inorganic body": with a keyhole, etc. "With both": with both one's own body and another's body. This is said by way of rubbing against both. The rubbing together of one's own body and an inorganic body is also applicable. "When one makes an effort in the air": when one excites the penis by the effort of shaking the pelvis in the air without rubbing it against any body.

"When (the organ) is stiff through lust": when lust becomes strong, or when the penis is stiff because of lust; what is meant is that an erection occurs. "The penis becomes workable": it can undergo the work of emission and is capable of the exertion with one's own body. "When (it is) stiff because of being bitten by caterpillars": the penis becomes stiff when bitten by caterpillars. Caterpillars (uccalinga) are small, hairy creatures.¹ When the penis is touched by their hairs, it acquires a rash and becomes erect. Since their hairs irritate the penis as if biting it, it is said "when bitten by caterpillars." But what is meant is being irritated by the hairs of caterpillars.

6. FOR THE SAKE OF HEALTH: (THINKING) "I WILL BE HEALTHY"

CY. "I will be healthy": having emitted, I will be healthy. "I will arouse a pleasant feeling": I will arouse the pleasant feeling which occurs in bringing about an emission, in the act of emitting, and by reason of having emitted. "There will be medicine": that which I have emitted will be some kind of medicine. "I will give a gift": having emitted, I will give a gift to insects, ants, etc. "There will be merit": having emitted,

¹. The rendering of uccalinga as "caterpillar" is conjectural, but seems to be supported by the explanation of the commentary.

there will be the merit of giving a gift to insects, etc. "I will offer a sacrifice": having emitted, I will offer a sacrifice to insects, etc. What is meant is: I will give it, having r̥cited certain mantras. "I will go to heaven": having emitted, because of giving a gift to insects, etc., or through the merit or the sacrifice, I will go to heaven. "There will be seed": there will be the seed of a child who will continue the family lineage. The meaning is that one emits with the purpose, "With this seed I will beget a son." "For the sake of investigating": for the sake of knowing, "Will it be blue?", etc. That is, in order to know, "Will the semen emitted by me be blue, or some other colour such as yellow, etc.?" "Out of a desire for play": he emits playfully with this or that purpose.

7. WITH ONE'S OWN BODY ONE INTENDS, ETC.

CY. Now as it was said, "One emits with one's own body," etc., the next section is stated in order to show how in such cases one who brings about an emission commits an āpatti, and to show the division of āpattis by way of those terms.

Therein, "One intends": one intends "Let there be an emission" with an intention associated with the (desire for) enjoyment of emission. "(One) makes an exertion": one makes the appropriate effort. "And semen is emitted": when one so intends and makes the appropriate effort, semen falls from its base.

"An āpatti of sanghādisesa": through these three factors, this person gets (an āpatti) belonging to the class of āpattis named sanghādisesa. The same method of explanation applies to the remaining twenty-eight terms, beginning with "with an external body."

Here, two thousand āpattis may be drawn out and shown. How? First, there is one āpatti when, with one's own body, (the organ) stiff through lust, for the sake of health, one emits blue semen, and nine more when, under the same circumstances, one emits semen that is yellow (and the other eight colours). And as there are ten when it is done for the sake of health, so there are ten in the case of each of the other purposes -- for the sake of pleasure, etc. These make ninety, which together with the previous ten come to a hundred when (the organ) is stiff through lust. And as there are a hundred in this case, so there are a hundred in each of the other four cases, "when (it is) stiff through (excess) feces," etc. These

make four hundred, which together with the previous hundred amount to five hundred for one who acts with his own body. And as there are five hundred for one who acts with his own body, so there are five hundred in each of the other three cases: with an external body, with both one's own and an external body, and by shaking one's pelvis in the air. Thus, by way of these four groups of five hundred, it can be understood that there are two thousand āpattis.

8-28. The following sections on the permutations are stated to show that when there is intention, exertion, and emission, there is no ground for exoneration from āpatti (visanketo nāma natthi).

29. ONE INTENDS, MAKES AN EXERTION, AND SEMEN IS EMITTED CY. Thus, having shown the grave āpatti in detail by way of the numerous permutations, the above is stated to show by way of factors (anga) the grave āpatti, the lighter āpatti, and no āpatti.¹ Therein, by the first method, when -- with one's own body, etc., stiff through lust, etc., for the sake of health, etc. -- one intends, makes an exertion, and there is emission of semen, a grave āpatti (i.e. a sanghādisesa) possessed of these three factors is pronounced. By the second method, when one intends and makes an exertion but there is no emission, there is an āpatti of the light class (i.e. a thullaccaya) possessed of those two factors. In the remaining six cases there is no āpatti.

The Method of Consideration

The division here into āpatti and no āpatti is fine and subtle. Therefore one should consider carefully. Having considered carefully, when questioned by one troubled by remorse, one should explain whether there is an āpatti or no āpatti, or a Vinaya act should be done.² One who acts without having considered the case carefully is like a doctor who prescribes medicine without knowing the cause of the disease: he only causes trouble for himself and cannot cure the patient.

1. Although a thullaccaya means "gross transgression" and is considered a serious failing in moral discipline, by way of the structure of the Vinaya it is still classed among the light āpattis because it can be cleared by confession to another bhikkhu.

2. If there has been a sanghādisesa, the Sangha should meet and assign the appropriate penalty; if it was a thullaccaya, the āpatti should be cleared by confession to another bhikkhu.

When a bhikkhu approaches, ... troubled by remorse, he should be questioned three times: "With what effort, with what lust, have you committed an āpatti?" If he gives conflicting accounts and does not speak consistently, he should be told: "You do not speak consistently, you deviate. It is not possible to do a Vinaya act for you. Go, seek your safety!" But if, when questioned three times, he speaks consistently and reveals himself truthfully, then for the purpose of deciding whether or not he has committed an āpatti—and if he has, whether the āpatti is heavy or light—one should consider the eleven efforts (payoga) due to eleven kinds of lust (rāga):

- (1) Enjoyment in bringing about an emission (mocanassāda).
- (2) Enjoyment while emitting (muccanassāda).
- (3) Enjoyment after having emitted (muttassāda).
- (4) Enjoyment aimed at sexual intercourse (methunassāda).
- (5) Enjoyment of contact (phassassāda).
- (6) Enjoyment of scratching a sore (kaṇḍuvanassāda).
- (7) Enjoyment in seeing (dassanassāda).
- (8) Enjoyment in sitting (nisajjassāda).
- (9) Enjoyment of speech (vācassāda).
- (10) Familiar affection (gehassitapema).
- (11) A gift from the grove (vanabhangiya): (a gift of) flowers, fruit, etc. brought from the grove.

Herein, lust is spoken of in nine cases by way of its associated enjoyment, in one case (10) in its own right, and in one case (11) by way of its basis. For the gift from the grove is a basis of lust, not lust itself. The efforts due to these kinds of lust should be understood as follows.

(1) Enjoyment in bringing about an emission. Motivated by an intention of enjoying emission, enjoying it, one makes an exertion and semen is emitted: sanghādisesa. Similarly, one intends, enjoys it, and makes an exertion, but semen is not emitted: thullaccaya. While lying in bed, one may be overcome by lust, and pressing one's penis firmly with one's thighs or fist, one may fall asleep wishing to have an emission. If while sleeping thus, semen is emitted: sanghādisesa. If (while lying in bed) one is overcome by lust, one should suppress it by attending to foulness and then fall asleep with a pure mind. If semen is then emitted, there is no āpatti.

SUB.CY. A sanghādisesa is here assigned for emission in a dream because the bhikkhu has not relinquished the effort of pressing the penis firmly with the intention of enjoying emission.¹ "Fall asleep with a pure mind": this is said with reference to the relinquishing of the exertion of pressing the penis with the thighs, etc. in order to enjoy emission. Thence it is shown that there is no āpatti in such a case, due to the absence of effort, even if one does not attend to foulness.

CY. (2) Enjoyment while emitting. One enjoys an emission which is occurring spontaneously^(Cattano alhammatāya) but one does not make any exertion: no āpatti. But if, while enjoying the emission, one makes an exertion and semen is emitted as a consequence of that exertion: sanghādisesa. It is said in the Mahāpaccari²: "When an emission is occurring spontaneously, if one thinks, 'Let me prevent my robes or bedding from getting soiled,' it is allowable to take hold of one's penis and go to the water-place in order to protect them."

SUB.CY. "In order to protect them": in order to protect the robe, etc. from getting soiled, it is allowable to take hold of the penis with the hand. The point is: it is not an effort aimed at emission.

CY. (3) Enjoyment after having emitted. When semen has been emitted spontaneously and has fallen from its place, afterwards, while one is enjoying it, semen may be emitted without any exertion: no āpatti. However, if while enjoying it one makes an exertion with the sexual organ in order to have another emission and one then emits: sanghādisesa.

(4) Enjoyment aimed at sexual intercourse. Because of lust for sexual intercourse, one takes hold of a woman, and through that effort semen is emitted: no āpatti (by way of the first sanghādisesa). But because of the effort aimed at sexual intercourse, in taking hold of the woman there is (at minimum) a dukkata,³ and if the action comes to a head (i.e.

1. Although the emission took place in a dream, full āpatti is assigned because all three determinative factors of sanghādisesa are present. The bhikkhu went to sleep intending to have an emission, made an effort to do so by pressing his penis, and emitted semen as a result of the effort.

2. An ancient Vinaya commentary consulted by Buddhaghosa.

3. Has the Cy. made a slip in assigning so light an āpatti in this case? It seems the second sanghādisesa should apply.

if intercourse takes place), there is a pārājika. If one aroused by lust for sexual intercourse continues to enjoy (the contact with the woman, or the sensual thoughts), makes an exertion with his sexual organ in order to have an emission, and emits: sanghādisesa.

(5) Enjoyment of contact. Contact is twofold, internal and external. In regard to the internal, if one touches one's own organ thinking, "I will find out whether it is erect or soft," or if one fondles it restlessly, and semen is emitted: no āpatti. But if, while fondling it, one enjoys it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa. In regard to external contact, when one is stroking and caressing the limbs and body of a woman because of lust for bodily contact, if semen is emitted, there is no āpatti (by way of the first sanghādisesa), but one commits the āpatti of bodily contact (the second sanghādisesa). If one is aroused by lust for bodily contact, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: there is a sanghādisesa by reason of the emission as well (i.e. in addition to the sanghādisesa due to bodily contact).

(6) Enjoyment of scratching a sore. One's organ may itch because of a skin disease, a sore, a boil, a worm, etc. and when one scratches it in order to obtain relief, semen is emitted: no āpatti. But if one is aroused by the enjoyment of scratching, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa.

(7) Enjoyment in seeing. One repeatedly stares at the private parts of a woman in order to enjoy the sight and semen is emitted: no āpatti (by way of the first sanghādisesa), but in staring at the private parts of a woman there is a dukkata.¹ If one is aroused by the enjoyment of the sight, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa.

(8) Enjoyment in sitting. One is sitting privately with a woman out of a desire to sit privately with her and semen is emitted: no āpatti (by way of the first sanghādisesa), but one should be dealt with for committing the āpatti of sitting in private with a woman.² If one is aroused by the enjoyment of

1. Explained more fully below, p. 27.

2. Pācittiya 45, which must be cleared by confession.

sitting privately, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa.

(9) Enjoyment of speech. One addresses a woman with words connected with sex out of a desire to enjoy such speech and semen is emitted: no āpatti (by way of the first sanghādisesa), but one commits the āpatti of lewd speech (the third sanghādisesa). If one is aroused by the enjoyment of such speech, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa.

(10) Familiar affection. One strokes and caresses one's mother out of affection or one's sister out of affection and semen is emitted: no āpatti (by way of the first sanghādisesa), but because of the physical contact due to familiar affection there is a dukkata. If one is aroused by that familiar affection, continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa.

(11) A gift from the grove. Men and women, in order to strengthen their friendship and intimacy, send each other little gifts, such as betel leaves, scents, flowers, perfume, etc. This is called "a gift from the grove." A woman might send such a gift to a bhikkhu who is supported by her family and lives in a nearby monastery. If he is aroused by the thought that such and such a woman sent that gift to him, and while he is fondling it with his hands, semen is emitted: no āpatti. But if, when he becomes aroused by the gift, he continues to enjoy it, makes an exertion with the organ in order to have an emission, and emits: sanghādisesa. If he makes an exertion but semen is not emitted: thullaccaya.¹

Thus, having considered these eleven efforts by way of these eleven kinds of lust, one should consider whether there is an āpatti or no āpatti. Having considered this, if there is a grave āpatti, one should explain so; if there is a light āpatti, one should explain so. The appropriate Vinaya act should be carried out. If it is done in this way it is properly done. As the medicine prescribed by a doctor who knows the cause of the disease cures the patient, so this procedure leads to the well being of that bhikkhu.

1. This statement applies to all the preceding cases too.

ONE INTENDS, DOES NOT MAKE AN EXERTION, ETC.¹

CY. One intends with an intention (desiring) the enjoyment of emission, does not make an exertion, and semen is emitted: no āpatti. Oppressed by (desire for) the enjoyment of emission, one intends, "Oh, may there be an emission!" but one does not make an exertion and semen is not emitted: no āpatti. One does not intend (desiring) the enjoyment of emission, but one makes an exertion because of the enjoyment of contact or the enjoyment of scratching a sore, and semen is emitted: no āpatti. Similarly, one does not intend, one makes such an exertion, and semen is not emitted: no āpatti. One thinking a sensual thought does not intend to have an emission, does not make an exertion, and semen is emitted: no āpatti. Also, the case when one is thinking (such a thought) and semen is not emitted has come down in the text thus: "One does not intend, does not make an exertion, and semen is not emitted."

"There is no āpatti (for emission) within a dream": just as in the case of one who, while asleep, engages in sexual intercourse or bodily contact with a woman within a dream, there is no āpatti, so if one emits semen in a dream there is no āpatti,² because it is within a dream.²

SUB.CY. There is no āpatti because it is outside the domain of āpatti.

CY. But if the intention of enjoying emission arisen within a dream should enter the domain of āpatti (i.e. if one should become conscious), one should remain without moving and should not fondle one's sexual organ with one's hand. But in order to protect one's robes and bedding, it is allowable to take (the organ) in the palm of the hand and go to the water-place in order to protect them.

"For one who does not desire to emit": if semen is emitted by one who does not wish to emit -- that is, one who may be applying medicine to his organ or one who is defecating -- there is no āpatti. There is no āpatti for the two who are mad. Here the bhikkhu Seyyasaka was the original transgressor; for him, as the original transgressor, there was no āpatti.

¹ The following explains the remaining seven cases of Section 29.

² The analogy is not perfect, as the emission actually takes place and does not merely occur in a dream, as the examples do.

Among the modes of origin (samutthāna), this training rule is originated by the first pārājika mode of origin, that is, through body and mind together. There is an āpatti in commission. One is freed by reason of perception. It is accompanied by mind. It is a fault according to the world. It is a bodily action. It involves an unwholesome state of mind. It is done with either of two feelings: pleasant feeling or neutral feeling.¹

The Case Rulings

30. (4) In the case of the bhikkhu thinking a sensual thought, although there is no āpatti, one should not let oneself be overcome by such thoughts.

(5-7) In the cases of bathing with warm water, the first is obvious. In the second, the bhikkhu desired to emit and kept on splashing his organ with warm water while he bathed; thence an āpatti was stated for him. In the third case, as there was an exertion, a thullaccaya was laid down.

31. (14-16) In the cases of the bhikkhus walking along a path, the first bhikkhu had fat thighs, and as he walked along semen was emitted because of the friction in his groin; but as he did not wish to emit, there was no āpatti. In the second case semen was also emitted, but because he desired to emit, there was a sanghādiseṣa. The third bhikkhu did not emit, but as he made an exertion there was a thullaccaya. Therefore, if sexual excitement should arise while one is walking, one should not continue; rather, one should stop one's movement, quiet down the mind by attending to foulness, and then continue with a pure mind, taking up a meditation subject. If one cannot dispel the lust while standing, one should descend from the path, sit down, dispel the lust, and then continue on with a pure mind, taking up a meditation subject.

(17-19) In the foreskin cases, those bhikkhus urinated as

1. This paragraph applies a system of analyzing all the training rules standard in the commentarial Vinaya literature. The first point concerns which of the three "doors" the āpatti originates through -- body, speech, and mind, and their combinations (though none originates through the mind door alone). The second distinguishes āpattis into those which arise through commission and omission. The third and fourth concern whether āpatti is dependent on one's awareness of the situation and one's intention (as here), or is independent of these factors (like eating past noon). The fifth divides āpattis into those which are true moral faults and those which are mere breaches of monastic regulations. The remaining classifications are evident.

village boys do, taking hold of their foreskins, filling them again and again, and releasing them.

(20-22) In the bathing room cases, for one having his belly heated there is no āpatti if semen is emitted, regardless of whether or not he desires emission.¹

SUB.CY. Though the penis is also heated when the belly is being heated, to this extent no exertion has been made with the organ.

CY. (23-25) In the case of the one who rubs his preceptor's back, āpatti is stated in the appropriate place because semen was emitted due to his (deliberately) exciting his sexual organ.

32. (26-28) In the case of the bhikkhu having his thighs massaged, it should be understood that āpatti is stated for those who make (their attendants) touch their penis, too, as is stated in the Kurunda commentary.² For the sāmaṇera case (29) the meaning is clear.

SUB.CY. In the sāmaṇera case, let him command another, if the bhikkhu consents to the excitation of the penis being done to him because of his desire for emission, that excitation has originated with the bhikkhu's own consent. Thus his intention of enjoying emission -- the cause for the excitation of the penis, which is (in turn) the condition for the emission of semen -- becomes a factor of āpatti, but not the statement of command, since a saṅghādisesa does not fall at the moment the command is given. Even though the bhikkhu has given such a command, as āpatti cannot be assigned if he later attends wisely and dispels the (desire for) enjoying emission, this training rule should be understood to be independent of command; (āpatti arises) through bodily action and has its origin in a commission. But in giving such a command there is a dukkata. If another person forcefully attempts (to excite one's own organ), without having been so commanded, should one consent to it with a desire for emission, a saṅghādisesa falls if semen is emitted and a thullaccaya if semen is not emitted. But if there is no intention of enjoying emission, for one who consents due to desire for bodily contact, there is no āpatti of saṅghādisesa even if semen is emitted. That is what the teachers say and it is correct.

1. That is, for one who desires emission but does not heat his belly with the intention of bringing about an emission.

2. Another ancient Vinaya commentary consulted by Buddhaghosa.

33. ^{CY.} (37-39) In the case of stretching the body, "stretching his body" means that after having sat for a long time, or having lain down, or having done some work, he yawns in order to dispel fatigue.

SUB.CY. Āpatti is stated in the case of yawning (and stretching the body) when there is an exertion with the penis, by way of exciting it.

CY. (40) In the case of staring (at the private parts of a woman), even if the area is covered with a hundred layers of cloth, if one stands in front or behind and stares there thinking, "The sexual organ is in that area," there is a dukkata. So what need is there to speak of one who stares at the private parts of naked village girls? The same method applies in staring at the organs of female animals. For one who stares with a single effort, without looking about here and there, even if the effort is sustained for a whole day there is only one dukkata. But if one stares again and again, looking about here and there, there is a dukkata for each effort; but (additional dukkatas) should not be assigned by reason of blinking. If one stares suddenly (i.e. unreflectively), and then reflects and exercises restraint, there is no āpatti. But if one abandons that restraint and stares again, there is a dukkata.

SUB.CY. The above refers to staring at the private parts of living women, not the other kind (i.e. corpses).

34. CY. (34) In the keyhold cases, etc. the meaning is clear. In the bathing cases (46-47), āpatti is stated for those bhikkhus who made the current strike against their sexual organ. The same method applies to the cases of watery mud (49-50). By this same method, all the following cases, such as running in water, etc., should be understood. But there is this distinction: in the cases of playing at pupphāvali, etc., even though there is no āpatti (by way of sanghādisesa) for one who does not desire to emit, there is a dukkata because of playing.

APPENDIX
ON CONCEALMENT

A sanghādisesa āpatti is concealed in ten ways. This is the outline: (1) there is an āpatti¹ and (2) one perceives it as such; (3) one is a regular bhikkhu and (4) one perceives oneself as such; (5) one is unobstructed and (6) one perceives oneself as such; (7) one is able and (8) one perceives oneself as such; (9) one desires to conceal it and (10) one conceals it.

(1-2) Therein, "there is an āpatti and one perceives it as such": the action one has performed is actually an āpatti, and one perceives it as an āpatti. If one knowingly conceals it, it is concealed. But if one perceives that action as non-āpatti, it is not concealed. But whether one perceives the action as āpatti or non-āpatti, if it is non-āpatti it is not (formally) concealed even if one conceals it.² If one conceals a light āpatti thinking it is grave, or a grave āpatti thinking it is light, one is shameless but the āpatti is not concealed. If one thinks that a grave āpatti is light and confesses it (as such), it is neither (duly) confessed nor concealed. If one knows a grave āpatti to be grave and conceals it, it is then concealed. If one does not know whether it is grave or light, and conceals (a grave āpatti) thinking, "Let me conceal the āpatti," it is concealed.³

(3-4) "One is a regular bhikkhu": one has not been subjected to the threefold suspension.⁴ If one perceives oneself as a regular bhikkhu and conceals an āpatti, it is concealed. But if, thinking the Sangha has done an act (of suspension) against oneself, one perceives oneself as not a regular bhikkhu and conceals an āpatti, it is not concealed. But whether or not he perceives himself as regular, if one who is not a regular bhikkhu conceals an āpatti, it is not concealed.

1. Here, and in the rest of this passage, the word "āpatti" always refers to sanghādisesa, unless otherwise noted.

2. This whole discussion turns upon two uses of the word "conceals" -- the ordinary sense of refusing to disclose to another bhikkhu that one has committed an āpatti (whether sanghādisesa or otherwise) and the legalistic sense of hiding a sanghādisesa in such a way that it entails parivāsa.

3. Because here the āpatti is a sanghādisesa and one perceives it as such, even though one does not know for certain that it is.

4. Suspension for refusing to acknowledge an āpatti, to make amends for it, or to give up a wrong view.

(5-6) "One is unobstructed": if one is not obstructed by any of the ten obstructions,¹ and one perceives oneself as unobstructed, yet one conceals the āpatti, it is concealed. But if one having a timid character perceives himself as obstructed by danger from ghosts and wild animals in the dark, and therefore conceals an āpatti, it is not concealed. One living in a mountain dwelling may have to cross a glen or a river to report an āpatti, and along the way there is danger from wild animals, ghosts, etc., or snakes are lying on the road, or the river is full: if there is any one of these obstructions, and he perceives it as an obstruction and conceals the āpatti, it is still not concealed. But whether or not he perceives himself as obstructed, if one who is obstructed conceals an āpatti, it is not concealed.

(7-8) "One is able": if one is able to go to another bhikkhu and report the āpatti to him, and one perceives oneself as able, yet one conceals it, it is concealed. But if one has a small boil in the mouth, or a stiff jaw, or a toothache, or one's meal was inadequate, and because of this one cannot speak or go -- even if one perceives oneself as unable to do so when one actually can -- (as long as one perceives oneself as unable) if one conceals an āpatti, it is not concealed. But whether or not he perceives himself as able to do so, if one who cannot speak or go conceals an āpatti, it is not concealed.

(9-10) "One desires to conceal it and one conceals it": the meaning of this is clear. One thinks of concealing an āpatti and evades the responsibility (of disclosing it), but in the morning, the afternoon, or the first part of the night, etc. one regains one's sense of shame and reports it before (the next) dawn -- this is (an example of) one who desires to conceal it but does not conceal it.

One who is living in a place without other bhikkhus commits an āpatti, and a half-month or a month goes by while he is waiting for a congenial bhikkhu to arrive or travelling to a congenial bhikkhu: he is one who does not wish to conceal it but conceals it; yet the āpatti is not concealed.

But one who, like a man who has stepped on fire, suddenly departs as soon as he has committed an āpatti, goes to a congenial

1. Obstructions from kings, thieves, fire, water, human beings, ghosts, wild animals, snakes, obstacles to life, and obstacles to the holy life (i.e. to maintaining celibacy).

place and reports it -- he is one who does not desire to conceal it and does not conceal it. But if he sees a congenial bhikkhu and does not report it due to shame, thinking "That is my preceptor or my teacher" -- in this case the āpatti is concealed. Here, the position of preceptor, etc. is not the criterion (for being a person to whom the āpatti should be reported). The criterion is a non-hostile, congenial bhikkhu. Therefore one should report it to a non-hostile, congenial bhikkhu.

If the other bhikkhu is uncongenial, and having heard it would wish to reveal it (to others), one should not report it to him even if he is one's preceptor.

Therein, if one has committed an āpatti -- whether in the morning, in the afternoon, during the day, or at night -- one should report it before (the next) dawn breaks. If the dawn breaks (before one reports it) the āpatti is concealed. Because of concealing it, one acquires a dukkata. It is not allowable to disclose a sanghādisesa to a bhikkhu who has committed the same āpatti. If one does disclose it, the āpatti is (duly) disclosed, but one acquires a dukkata. Therefore one should disclose it to one who is pure. When disclosing it one can say, "I disclose/ I declare/ I report an āpatti," or "Know that I have committed an āpatti," or "I disclose a grave āpatti," etc. In any of these ways, according to the Kurundi,¹ the āpatti is unconcealed. But if one says, "I confess a light āpatti," it is concealed. One may report the base (i.e. the class, sanghādisesa), or the āpatti (i.e. the specific name of the āpatti, such as "intentional emission of semen"), or both (such as "the sanghādisesa of intentional emission of semen"). In all three ways the āpatti is reported.

1. An ancient Vinaya commentary, also called the Kurunda.

SUPPLEMENT
GUIDELINES TO THE HOLY LIFE

Bhikkhu Cittapāla

Having been brought up in non-Buddhist cultures and enjoyed a wide range of sense pleasures, on entering the Sangha Westerners may well experience difficulties in adjusting to a life of celibacy. To ease the transition to a life of renunciation, many Westerners have found it helpful to train as eight-precept lay followers and then as *sāmaneras* before taking on bhikkhu ordination. If a person has led a sensually unrestrained lay life or has a lustful temperament, within these training periods he can discover for himself whether he is suited to take on the higher training as a bhikkhu.

For bhikkhus in training, the advice of the venerable Upāli, the foremost Vinaya specialist during the time of the Buddha, can well be borne in mind: "A new monk, recently gone forth having renounced out of faith, should associate with good friends who are energetic and of pure livelihood. He should dwell within a Sangha, training in Vinaya, and fare with skill to the foremost in what is suitable and unsuitable" (*Theragāthā*, vv.249-251). Living in a well-practised Sangha, one can quickly learn through example the rudiments of bhikkhu life -- both as to interrelating with other members of the Sangha and as to following the Vinaya. But often, even when there are exemplary bhikkhus to observe, a Western bhikkhu will still have to learn the Vinaya from the canonical texts. If he meets doubts and difficulties, and due to the language barrier he cannot get these clarified by his preceptor or fellow bhikkhus, then he will find such works as the present compilation on the First Saṅghādiseṣa a great aid to his understanding of the Vinaya.

The circumstances that would lead a bhikkhu to fall into the offence of intentional emission of semen can be understood by studying the story of the first offender, the venerable Seyyashka, who was unskilled in the holy life and lived it without joy.¹ Factors which can induce joylessness in living the holy life are outlined in the *Dhammapada*, v.7: "One dwelling observing beauty, unrestrained in the sense faculties, not knowing the measure in food, lazy and of low energy -- he is overcome by defilements just as a weak tree is by the wind." What follows

1. See the Vinaya text, p.1 above.

is a brief discussion, based on the above verse, of the means to overcome the causes of joylessness and discontent in the bhikkhu life, and thereby to arouse unworldly happiness and joy.

Contemplating the Non-beautiful. The distorted perception of beauty in the body -- both one's own and those of others -- is the underlying condition for lust, because of which lust arises in the mind upon seeing the form of a person of the opposite sex. The training to correct this false perception is the contemplation on the repulsiveness of the body, which should begin on the day of one's ordination, when the meditation is given on the five outer signs of the body's repulsiveness: head hair, body hair, nails, teeth and skin. All the thirty-two parts of the body mentioned in the standard formula of meditation should be contemplated, and those seeking to fortify their perception of the repulsive sight and smell of the body's internal parts may, with due caution against fear and disgust, go to view autopsies for this purpose. When beginning this type of meditation, care must be taken to guard against the arising of lust and aversion towards the body. A bhikkhu should frequently develop the perception of non-beauty in the body until, in the Buddha's words, his mind bends away from thoughts of sexual intercourse just as a chicken feather bends away when placed near a fire.

Restraint of the senses. Not guarding the sense faculties gives rise to mental states of greed and sadness. An unrestrained mind makes it very difficult to live the bhikkhu life; not being happy, one will give way to craving and seek pleasure from contact with sense objects. The higher training of the Pātimokkha encourages a bhikkhu to avoid situations and objects which may stimulate lust. A bhikkhu should avoid unsuitable literature and unnecessary contact with women as well as lewd talk concerning women. The noting of pleasant bodily feelings that induce erotic thoughts is another aspect of sense restraint. Correct guarding of the sense faculties should enable one to recognize and eliminate even the subtlest lustful states that might arise in the mind.

Knowing the measure in food. Taking too little food may deprive one of the strength needed to practise energetically. Taking too much may make one slothful and lazy, tending to oversleep. The

Buddha advised the bhikkhus to eat one meal a day in order to experience little sickness and disease, lightness and strength of body and a comfortable abiding. A bhikkhu should know which foods are suitable for him, and he should avoid those which are detrimental to his health. For Western bhikkhus in Buddhist countries it may be difficult at times to obtain suitable food. Some unsuitable foods can condition excess heat and wind in the body and may arouse difficult to endure erotic bodily feelings. Certain high-protein foods have been known to condition lustful states of mind and excessive nocturnal emissions. Overuse of strong beverages and other stimulants can cause poor sleep. A bhikkhu should also know what kind of climate and physical activities are conducive to his health. Good health makes living the holy life so much easier and is a prerequisite for successful meditation.

Wakefulness and energy. Lethargy and excessive sleep lead to a loose and unhappy bhikkhu life. Energy can be aroused by continual right reflection on the Dhamma and by practising in accordance with the Dhamma. This results in delight in the Dhamma and in the experiencing of unworldly joy. Wakefulness should be developed as much as possible, though without overstrain, and sleeping hours should be appropriate to one's needs. Six hours a night is about average for most bhikkhus though some need less. One should train oneself to arise quickly upon waking. If one trains oneself to go to sleep mindfully one will sleep and wake up happily and nocturnal emissions will also thereby be avoided. Sleeping hours can be regularized by developing a daily routine, with set times for chores, study, recitation, meditation, etc. Worldly talk and excessive activity drain one's energy as do all unwholesome states of mind. If a bhikkhu is diligent in the practice of Dhamma he will experience great joy and happiness in the holy life.

Overcoming the defilements. If a bhikkhu allows the negative factors discussed above to prevail, he will become discontented in the bhikkhu life. His mind will be overrun by worldly thoughts, and if the defilements become strong enough they may lead him into transgression of the Vinaya. If a bhikkhu's mind becomes obsessed by lust he should at all costs avoid falling into the offence of "intentional emission of semen," as well as other heavy offences. He should seek suitable Dhamma talk with his teacher or a good friend.

If this is not possible he should reflect on the danger of the defilements and on the shame and blame to be incurred by falling into this offence. If a bhikkhu finds himself close to transgression, he may find that the recitation of stanzas or reading of Dhamma texts helps to pacify the mind; doing walking meditation (cankamana), working at chores, bathing or taking a walk may also be useful for this purpose. If strong lust often troubles a bhikkhu while he is living alone, perhaps he should return to live within a Sangha or in proximity to good companions in the holy life.

Note. If a bhikkhu has fallen into this sanghādisesa, he should not be overly worried about having to practise mānatta. Bhikkhus who have practised mānatta have found it to be a purifying procedure, and consequently have been able to make good progress in the Dhamma.