

THE SACRED CONSECRATION OF “PLANTING SIMA HALL BOUNDARY STONE” CEREMONY

界堂（戒坛）界碑奠基典礼

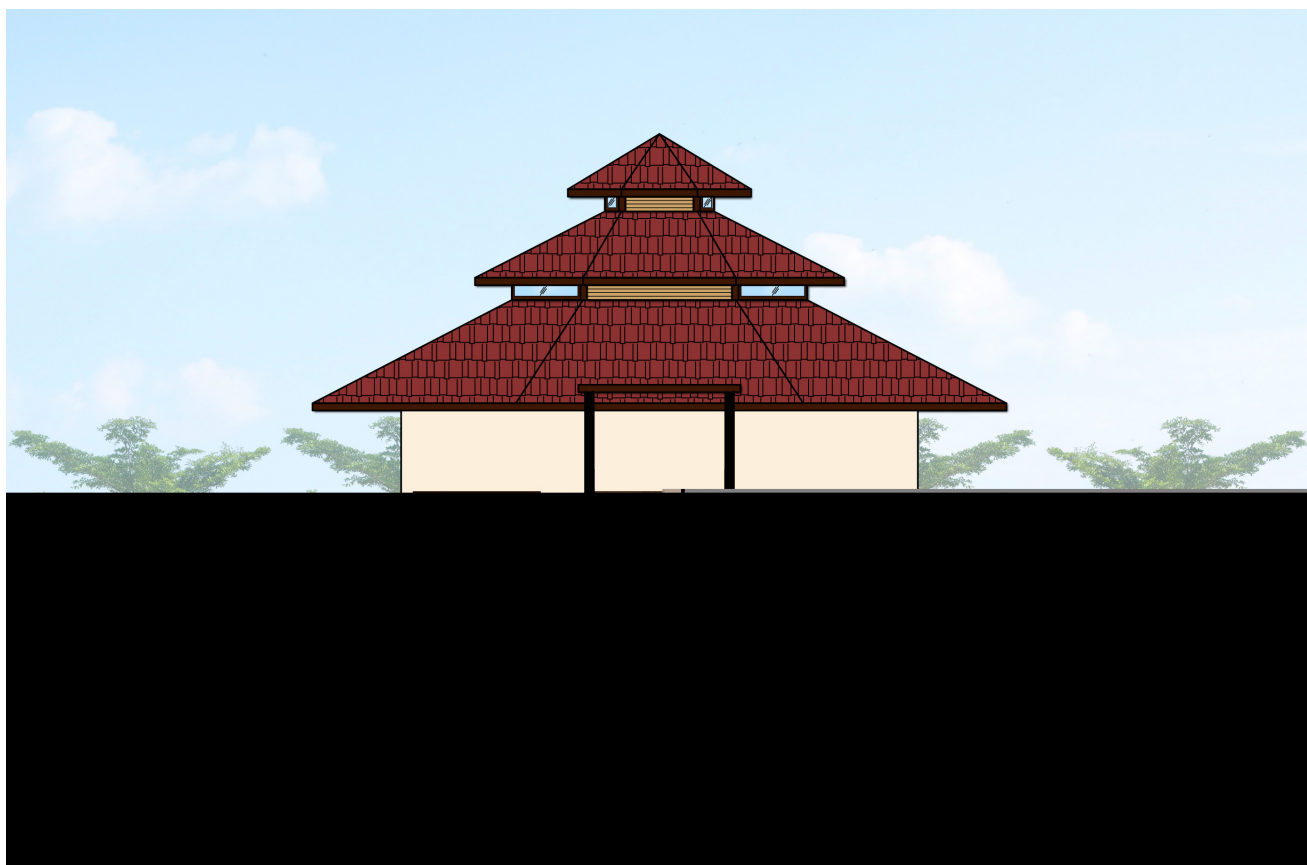
9th April 2017, 2560 B.E. (Sunday)

佛历二五六零。二零一七年四月九日 (星期日)

9:00am – 5:00pm 早上九时至下午五时

Venue : Brahmavihara Monastery & Retreat Centre, Melaka

地点: 馬六甲梵行寺禅林 僧伽教育中心



Sima Hall 界堂（戒坛）

<http://www.brahmavihara.my>

Programme 节目

Session 1

Opening Ceremony 开幕典礼

8:30am

Reception 接待

Light Offering 供灯

Memorial Tablet (Transference of merit “*pattidana*”) 分享功德

9:00am – 10:00am

Offering of Light, etc. to the Buddha Altar 献灯等

Administration of 3 Refuge and 5 Precepts, followed by Buddha Puja Chanting 三归五戒和佛供

Welcoming Speech by Organizing Chairman, Bro. Teo Boon Hai 筹备主席张文海致欢迎词

Speech by the Honorable Guest 贵宾致词

Speech by the Founder, Bhante Dr. Dhammapala 法护法师致词

Paritta Chanting 护卫祝福

Session 2

“Planting of Boundary Stone” Ceremony 结“戒坛界碑”

10:15am – 11:15am — Part 1 (*Conducted only by Members of the Mahāsaṅgha*)

11:30am – 12:00pm

Offering of Lunch and Requisites to Members of Mahāsaṅgha 午斋资具供僧

12:00pm

Lunch for Guests

2:00pm – 5:00pm — Part 2 (*Conducted only by Members of the Mahāsaṅgha*)

Transference & Sharing of Merit 回向 / 分享功德

5:00pm

Higher Ordination (*Upasampadā*) Ceremony 传授比丘戒典礼

The End 法会圆满

Preface

By Bhante Dr. Dhammapāla

We all witness the historical event of *sīmā* consecration of **Brahmavihara Monastery and Retreat Centre** in Melaka on the 9th April 2017. This is an auspicious event that a large community of the most respectable *saṅgha* members from Sri Lanka, Myanmar, Thailand, Bangladesh and local Theravāda monks joyfully gathered to consecrate, to purify and to officiate the vacant demarcated land for the use of *sīmā*, for the proper legal ecclesiastical operation, and as a base of education and training centre for the *saṅgha* community. This is significant to ensure that the *buddha-sasana* can be carried on from generation to generation, hence for its prosper, and not to its decline.

In the *Mahāparinibbāna Sutta* of *Dīgha Nikāya*, the Buddha, before his final passing away, teaches seven conditions of welfare for the benefit of His *saṅgha* community. He summoned all the Bhikkhus in Rājagaha and said:

- (1) As long, O disciples, as the Bhikkhus assemble frequently and hold frequent meetings;
- (2) As long as the Bhikkhus meet together in unity, rise in unity, and perform the duties of the *saṅgha* in unity;
- (3) As long as the Bhikkhus shall promulgate nothing that has not been promulgated, abrogate not what has been promulgated, and act in accordance with the already prescribed rules;
- (4) As long as the Bhikkhus support, respect, venerate and honour those long-ordained Theras of experience, the fathers and leaders of the Order, and respect their worthy speech;
- (5) As long as the Bhikkhus fall not under the influence of uprisen attachment that leads to repeated births;
- (6) As long as the Bhikkhus shall delight in forest retreats;
- (7) As long as the Bhikkhus develop mindfulness within themselves so that disciplined co-celibates who have not come yet may do so and those who are already present may live in peace.

The Buddha also lays emphasis on the importance of individual striving for purification and deliverance from the ills of life. There is no efficacy in praying to others or in depending on others. One might question why Buddhists should seek refuge in the Buddha, Dhamma, and the Saṅgha when the Buddha had explicitly advised His followers not to seek refuge in others. In seeking refuge in the Triple Gem (Buddha, Dhamma and Saṅgha) Buddhists only regard the Buddha as an instructor who merely shows the Path of Deliverance, the Dhamma as the only way or means, the Saṅgha as the living examples of the way of life to be lived. By merely seeking refuge in them Buddhists do not consider that they would gain their deliverance.

How should one systematically develop and practice these dhammas expounded by the Buddha Himself? In the *Mahāparinibbāna Sutta*, 37 factors of enlightenment are listed clearly, if one follows them heedfully, one can put an end to all unsatisfactory (*dukkha*) in life. They are:

1. The Four Foundations of Mindfulness,
2. The Four Kinds of Right Endeavour,
3. The Four Means of Accomplishment,
4. The Five Faculties,
5. The Five Powers,
6. The Seven Factors of Enlightenment, and
7. The Noble Eightfold Path.

The Buddha, before His final passing away, went with Venerable Ānanda addressing his final words to the bhikkhus thus:

Morality, concentration, wisdom and Deliverance supreme.

These things were realized by the renowned Gotama.

Comprehending them, the Buddha taught the doctrine to the disciples.

The Teacher with sight has put an end to sorrow and has extinguished all passions.

The Buddha shows us clearly that in the spiritual path, without morality, there is no concentration; and without concentration, there is no wisdom and deliverance. We adhere to these gradual paths and teachings. The *Sīmā* hall is built in the compound of “Saṅgha Education Centre”. Therefore, the first phase project is to build *sīmā* and *kutis* for the living and training of *saṅgha* community, and running ecclesiastical activities. With this as the heart base, **Brahmavihara Monastery & Retreat Centre** will gradually move on to build “International Meditation Retreat Centre” and “Amata Community & Education Centre” to serve retreatants (local and international) and the lay community at large respectively.

I am happy to see the germinating fruition of collective efforts that many have put in for the past one and a half years since the establishment of **Brahmavihara Monastery & Retreat Centre**. Let us put a continuous effort to see the completion of the entire 2 phases of 10-years project of **Brahmavihara Monastery & Retreat Centre**. Through **Brahmavihara Monastery & Retreat Centre** we can cultivate and strengthen our spiritual faith in the Buddha, Dhamma and Saṅgha for the promotion of the happiness of oneself and others, and for the long lasting of the *buddha-sasana*.

Strive on with diligence!

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UPOSATHA KHANDHAKA 布薩犍度

(載录) Pāli Text Society 汉译南传大藏经 律藏三

āyasmantaṃ mahākappinaṃ bhagavā etadavoca — “nanu te, kappina, rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi—gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vāhaṃ saṃghakammaṃ na vā gaccheyyaṃ, atha khvāhaṃ visuddho paramāya visuddhiyā”ti? “Evaṃ, bhante”. “Tumhe ce brāhmaṇā uposathaṃ na sakkariṣṣatha na garukariṣṣatha na mānessatha na pūjessatha, atha ko carahi uposathaṃ sakkariṣṣati garukariṣṣati mānessati pūjessati? Gaccha tvaṃ, brāhmaṇa, uposathaṃ, mā no agamāsi. Gaccha tvaṃ saṃghakammaṃ, mā no agamāsi”ti. “Evaṃ, bhante”ti kho āyasmā mahākappino bhagavato paccassosi.

(五) 世尊告具壽摩訶劫賓那曰：「劫賓那！汝于靜居宴默時，心生：『我往不往布薩？往不往僧伽之羯磨？然我以第一清淨為清淨』之思念否？」「然！」「若汝等婆羅門不恭敬、尊重、尊奉、供養布薩者，誰當恭敬、尊重、尊奉、供養布薩耶？婆羅門！往布薩，不得勿往。」「唯！唯！世尊！」具壽摩訶劫賓那應諾。

(Extracted from *The Book of the Discipline, Mahāvagga*, Vol. IV, translated by I.B.Horner, 1996, pp. 137-146)

The Lord spoke thus to Venerable Kappina:

“Now, Kappina, as you were meditating in seclusion did not a reasoning arise in your mind thus: ‘Should I go to an Observance or should I not go, should I go to a (formal) act of the Order or should I not go, I, nevertheless, am purified with the highest purification?’”

“Yes, Lord.”

“But if you brahmins¹ do not reverence, revere, esteem, honour the Observance, who is there who will reverence, revere, esteem, honour the Observance? You go along, *brahmin*, to the Observance, do not not go; go likewise to a (formal) act of the Order, do not not go.”

“Yes, Lord,” the Venerable Kappina the Great answered the Lord in assent.

Atha kho bhagavā āyasmantaṃ mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—maddakucchimhi migadāye āyasmato mahākappinassa sammukhe antarahito gijjhakūṭe pabbate pāturahosi.

(六) 時，世尊說法、教示、勸導、獎勵具壽摩訶劫賓那，使之慶喜已，如力士屈其伸腕、伸其屈腕，彼亦如是隱沒于曼直鹿園具壽摩訶劫賓那前，出現于耆闍崛山。

Then the Lord, having gladdened, rejoiced, roused, delighted the Venerable Kappina the Great with talk on *dhamma*, as a strong man might stretch out his bent arm or bend back his outstretched arm, even so did he,

¹ *Brahman* probably being used here in its sense of “best, highest”. Kappina was older than Gotama.

vanishing from before the Venerable Kappina the Great in Maddakucchi in the deer-park appear on Mount Vulture Peak.

(sīmānujānana) Allowance for a boundary

Atha kho bhikkhūnaṃ etadahosi—“bhagavatā paññattaṃ—‘ettāvatā sāmaggī yāvatā ekāvāso’ti, kittāvatā nu kho ekāvāso hotī’ti ? Bhagavato etamatthaṃ ārocesuṃ. “Anujānāmi, bhikkhave, sīmaṃ sammannituṃ. Evañca pana, bhikkhave, sammannitabbā—paṭhamaṃ nimittā kittetabbā—pabbatanimittā, pāsāṇanimittā, vananimittā, rukkhanimittā, magganimittā, vammikanimittā, nadānimittā, udakanimittā. Nimitte kittetvā byattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo — ‘Suṇātu me, bhante, saṃgho. Yāvatā samantā Nimittā kittitā. Yadi saṃghassa pattakallaṃ, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasaṃvāsaṃ ekuposathaṃ. Esā ñatti.

(106) 六（一）時，諸比丘心生思念：「世尊已制定一住處為和合，如何為一住處耶？」彼等以此事白世尊，世尊曰：「諸比丘！許協定境界。諸比丘！應如此協定：應先唱相，〔謂：〕山相、石相、林相、樹相、道相、蟻垤相、河相、水相也。唱相之後，聰明賢能比丘應告僧伽言：『諸大德！請聽我言！已唱四方相，若僧伽機熟者，僧伽依此等協定為同一住處，同一布薩境界。此表白也。』」

Then it occurred to the monks:

“It is laid down by the Lord that ‘being all together’ (means) as far as one residence. Now, how far does one residence (go)?”

They told this matter to the Lord. He said:

“I allow you, monks, to agree upon a boundary. And thus, monks, should it be agreed upon: First, marks should be announced (*nimittā kittetabbā*), a mark consisting of a hillside, a mark consisting of a rock, a mark consisting of a grove, a mark consisting of a tree, a mark consisting of a road, a mark consisting of an anthill, a mark consisting of a river, a mark consisting of (a piece of) water. The Order, having announced the marks, should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a boundary in accordance with these marks for the same communion for one Observance. This is the motion.’”

Suṇātu me, bhante, saṃgho. Yāvatā samantā nimittā kittitā. Saṃgho etehi nimittehi sīmaṃ sammannati samānasaṃvāsaṃ ekuposathaṃ. Yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasaṃvāsāya ekuposathāya, so tuṇhassa; yassa nakkhamati, so bhāseyya. Sammatā sīmā saṃghena etehi nimittehi samānasaṃvāsā ekuposathā. Khamati saṃghassa, tasmā tuṇhī, evameva dhārayāmi”ti.

(二) 諸大德！請聽我言！已唱四方相，僧伽依此等相，定為同一住處，同一布薩境界。依此等相，定為同一住處，同一布薩境界。具壽聽者默然，不聽者請言。僧伽依此等相，定為同一住處，同一布薩境界。具壽聽故默然，我如此了知。』」

“Honoured sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon a boundary in accordance with these marks for the same communion, for one Observance. If the agreement upon a boundary in accordance with these marks for the same communion, for one Observance, is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. The boundary in accordance with these marks is agreed upon by the Order for the same communion, for one Observance. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Tena kho pana samayena chabbaggiyā bhikkhū—“bhagavatā sīmāsammuti anuññātā”ti—
atimahatiyo sīmāyo sammannanti, catuyojanikāpi pañcayojanikāpi chayojanikāpi. Bhikkhū
uposathaṃ āgacchantā uddissamānepi pātimokkhe āgacchanti, uddiṭṭhamattepi āgacchanti,
antarāpi parivasanti. Bhagavato etamatthaṃ ārocesuṃ. “Na, bhikkhave, atimahatī sīmā
sammannitabbā, catuyojanikā vā pañcayojanikā vā chayojanikā vā. Yo sammanneyya, āpatti
dukkaṭassa. Anujānāmi, bhikkhave, tiyojanaparamaṃ sīmaṃ sammannitun”ti.

七（一） 爾時，六群比丘以世尊許定境界而協定過大之境界，有四由旬、五由旬、六由旬。諸比丘往
布薩，有正誦波羅提木叉時到達者，有誦已之時到達者，有宿于途中者。彼等以此事白世尊，〔世尊
曰：〕「諸比丘！不得協定四由旬、五由旬、六由旬之過大境界，〔如此〕協定者墮惡作。諸比丘！
許定三由旬為最大境界。」

Now at that time the group of six monks, thinking: “An agreement upon a boundary is allowed by the Lord,”
agreed upon very extensive boundaries, of four *yojanas* and five *yojanas* and six *yojanas*. Monks coming for
Observance arrived while the *Pātimokkha* was being recited, and they arrived just after it had been recited, and
they stayed (a night) on the way. They told this matter to the Lord. He said:

“**Monks, a very extensive boundary should not be agreed upon, of four *yojanas* or five *yojanas* or six
yojanas. Whoever should (so) agree, there is an offence of wrong-doing.** I allow you, monks, to agree
upon a boundary of three *yojanas* at most.”²

Tena kho pana samayena chabbaggiyā bhikkhū nadīpārasīmaṃ sammannanti. Uposathaṃ
āgacchantā bhikkhūpi vuyhanti, pattāpi vuyhanti, cīvarānīpi vuyhanti. Bhagavato
etamatthaṃ ārocesuṃ. “Na, bhikkhave, nadīpārasīmā sammannitabbā. Yo sammanneyya,
āpatti dukkaṭassa. Anujānāmi, bhikkhave, yatthassa dhuvanāvā vā dhuvasetu vā, evarūpaṃ
nadīpārasīmaṃ sammannitun”ti.

（二） 爾時，六群比丘協定跨河為境界。諸比丘往布薩，有被水沖去者，有鉢被水沖去者，有衣被水
沖去者。彼等以此事白世尊，〔世尊曰：〕「諸比丘！不得協定跨河為境界，〔如此〕協定者墮惡
作。于常有船或有橋處，許協定跨河為境界。」

Now at that time the group of six monks agreed upon the other side of a river as a boundary. Monks coming for
Observance were carried away and their bowls were carried away and their robes were carried away. They told
this matter to the Lord. He said:

“**Monks, the other side of a river should not be agreed upon as a boundary. Whoever should (so)
agree, there is an offence of wrong-doing.** I allow you, monks, when there may be a reliable boat or a
reliable bridge to agree upon the other side of such a river as a boundary.”

² According to VA, 1046, this means that having established the middle of the proposed residence, the boundary should
not be more than one and a half *yojanas* from it in each direction. A triangle may be agreed upon, 3 *yojanas* from corner to
corner.

(uposathāgārakathā) On an observance hall

Tena kho pana samayena bhikkhū anupariveṇiyaṃ pātimokkhaṃ uddisanti asaṅketena. Āgantukā bhikkhū na jānanti—“kattha vā ajjuposatho karīyissatī”ti. Bhagavato etamatthaṃ ārocesuṃ. “Na, bhikkhave, anupariveṇiyaṃ pātimokkhaṃ uddisitabbaṃ asaṅketena. Yo uddiseyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, uposathāgāraṃ sammannitvā uposathaṃ kātuṃ, yaṃ saṃgho ākaṅkhati vihāraṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. Evañca pana, bhikkhave, sammannitabbaṃ. Byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

八（一）爾時，諸比丘不作標示，但于各個之房舍誦波羅提木叉。客比丘等不知（107）或心念：「今日何處行布薩耶？」彼等以此事白世尊，〔世尊曰：〕「諸比丘！不標示時，不得于各個之房舍誦波羅提木叉，誦者墮惡作。諸比丘！許以僧伽所欲精舍、或平覆屋、或殿樓、或樓房、或地窟，協定為布薩堂，以行布薩。諸比丘！應協定如次：

Now at that time monks recited the *Pātimokkha* in successive cells without (making) a rendezvous.³ In-coming monks did not know or they thought, “Where will the Observance be carried out today?” They told this matter to the Lord. He said:

“**Monks, the *Pātimokkha* should not be recited in successive cells without (making) a rendezvous. Whoever should (so) recite it, there is an offence of wrong-doing.** I allow you, monks, to carry out the Observance having agreed upon an Observance-hall that the Order desires: a dwelling-place or a curved house or a long house or a mansion or a cave.⁴ And thus, monks, should it be agreed upon:

‘Suṇātu me, bhante, saṃgho. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. Esā ñatti.

Suṇātu me, bhante, saṃgho. Saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. Yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṅhassa; yassa nakkhamati, so bhāseyya. Sammato saṃghena itthannāmo vihāro uposathāgāraṃ. Khamati saṃghassa, tasmā tuṅhī, evametaṃ dhārayāmi”ti.

（二）聰明賢能比丘應告僧伽言：『諸大德！請聽我言！若僧伽機熟者，僧伽應以某甲之精舍協定為布薩堂。此乃表白。諸大德！請聽我言！僧伽以某甲之精舍協定為布薩堂。以某甲之精舍為布薩堂之

³ *dhuvanāvā*. VA, 1046 gives various possibilities, one of which is a boat which plies regularly at the fords.

⁴ *Dhuvasetu*. VA 1047 says “made of a collection of trees or boards joined together or a bridge where a caravan can go or what is suitable for the crossing over of elephants and horses is a large bridge; or a ‘reliable bridge’ means having even at that moment cut down a tree, a bridge that is suitable for people to cross over by one at a time. But it is not a ‘reliable bridge’ if it is not possible to cross by holding the jungle-rope and creepers twined above it.”

協定，具壽聽者默然，不聽者請言。僧伽已協定以某甲精舍為布薩堂。具壽聽故默然，我如是了知。』」

“The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon such and such a dwelling-place as an Observance-hall. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon such and such a dwelling-place as an Observance-hall. If the agreement upon such and such a dwelling-place as an Observance-hall is pleasing to the Venerable ones, let them be silent; he to whom it is not pleasing should speak. Such and such a dwelling-place as an Observance-hall is agreed upon by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Tena kho pana samayena aññatarasmiṃ āvāse dve uposathāgārāni sammatāni honti. Bhikkhū ubhayattha sannipatanti—“idha uposatho karīyissati, idha uposatho karīyissatī”ti. Bhagavato etamatthaṃ ārocesuṃ. “Na, bhikkhave, ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. Yo sammaneyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. Evañca pana, bhikkhave, samūhantabbaṃ. Byattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo—

(三) 爾時，于一住處協定二布薩堂。諸比丘于兩處集會，心念：「此處將布薩。」「此處將布薩。」彼等以此事白世尊，〔世尊曰：〕「諸比丘！不得于一住處協定二布薩堂，協定者墮惡作。諸比丘！許廢除一處，但于他一處行布薩。」

Now at that time in a certain residence two Observance-halls came to be agreed upon. Monks assembled together in both thinking: “Observance will be carried out here,” “Observance will be carried out here.” They told this matter to the Lord. He said:

“**Monks, two Observance-halls in one residence should not be agreed upon. Whoever should (so) agree, there is an offence of wrong-doing.** I allow you, monks, having abolished one, to carry out the Observance in one place (only).”

‘Suṇātu me, bhante, saṃgho. Yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. Esā ñatti.

Suṇātu me, bhante, saṃgho. Saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. Yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya. Samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. Khamati saṃghassa, tasmā tuṇhī, evametaṃ dhārayāmi”ti.

(四) 諸比丘！廢除應如是行：聰明賢能比丘應告僧伽言：『若僧伽機熟者，僧伽廢除某甲之布薩堂。此為表白。諸大德！請聽我言！僧伽廢除某甲之布薩堂。僧伽廢除某甲布薩堂，具壽聽者默然，不聽者請言。僧伽廢除某甲布薩堂。具壽聽故默然，我如是了知。』」

“And thus, monks, should it be abolished: The Order should be informed by an experienced, competent monk, saying: ‘Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may abolish such and such an Observance-hall. This is the motion. Honoured sirs, let the Order listen to me. The Order is abolishing such and such an Observance-hall. If the abolition of such and such an Observance-hall is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. Such and such an Observance-hall is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

(Uposathappamukhānujānana) On a maximum for observance

Tena kho pana samayena aññatarasmiṃ āvāse atikhuddakaṃ uposathāgāraṃ sammataṃ hoti, tadahuposathe mahābhikkhusaṃgho sannipatito hoti. Bhikkhū asammatāya bhūmiyā nisinnā pātimokkhaṃ assosum. Atha kho tesaṃ bhikkhūnaṃ etadahosi— “bhagavatā paññattaṃ — ‘uposathāgāraṃ sammannitvā uposatho kātabbo’ti, mayañcamhā asammatāya bhūmiyā nisinnā pātimokkhaṃ assumhā, kato nu kho amhākaṃ uposatho, akato nu kho”ti. Bhagavato etamatthaṃ ārocesum. “Sammataya vā, bhikkhave, bhūmiyā nisinnā asammatāya vā yato pātimokkhaṃ suṇāti, katovassa uposatho.

九（一）爾時，協定于一極小住處為布薩堂。于布薩日大比丘僧團來集會，諸比

（108）丘等坐協定以外地上，聞波羅提木叉。時，彼諸比丘心生思念：「世尊規定于經協定布薩堂行布薩，而我等坐協定以外地上聞布薩。是彼布薩為我等行耶？或未行耶？」彼等以此事白世尊，〔世尊曰：〕「諸比丘！如人坐地上，不論已協定或未協定者，若能聞波羅提木叉即為彼行布薩矣。

Now at that time in a certain residence a very small Observance-hall came to be agreed upon. A large Order of monks came to be assembled together on an Observance-day. Monks, sitting on ground that had not been agreed upon, heard the *pātimokkha*. Then it occurred to these monks:

“It is laid down by the Lord that the Observance is to be carried out having agreed upon an Observance-hall, but we heard the *pātimokkha* while we were sitting on ground that was not agreed upon. Now was the Observance carried out for us or was it not carried out?”

They told this matter to the Lord. He said:

“Monks, if one is sitting on the ground, whether it has been agreed upon or not agreed upon, and hears the *pātimokkha* from there, the Observance is carried out for him.

Tena hi, bhikkhave, saṃgho yāva mahantaṃ uposathappamukhaṃ ākaṅkhati, tāva mahantaṃ uposathappamukhaṃ sammannatu. Evañca pana, bhikkhave, sammannitabbaṃ. Paṭhamaṃ nimittā kittetabbā. Nimitte kittetvā byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

‘Suṇātu me, bhante, saṃgho. Yāvatā samantā nimittā kittitā. Yadi saṃghassa pattakallaṃ, saṃgho etehi nimittehi uposathappamukhaṃ sammanneyya. Esā ñatti.

Suṇātu me, bhante, saṃgho. Yāvatā samantā nimittā kittitā. Saṃgho etehi nimittehi uposathappamukhaṃ sammannati. Yassāyasmato khamati etehi nimittehi uposathappamukhassa sammuti, so tuṅhassa; yassa nakkhamati, so bhāseyya. Sammataṃ saṃghena etehi nimittehi uposathappamukhaṃ. Khamati saṃghassa, tasmā tuṅhī, evametam dhārayāmī”ti.

（二）是故，諸比丘！如一僧伽希求最大布薩堂寬窄若干，即令其協定布薩堂如是寬窄。諸比丘！協定應如此行之：應先唱相，于唱相已，聰明賢能比丘應告僧伽言：『諸大德！請聽我言！已唱四方相，若僧伽機熟者，僧伽應依此等相，協定布薩堂最大限量。此乃表白。諸大德！請聽我言！已唱四方相，僧伽應依此等相，協定布薩堂最大限量。依此等相，協定布薩堂最大限量，具壽聽者默然，不聽者請言。僧伽依此等相，協定布薩堂最大限量。具壽聽故默然，我如是了知。』」

“Well then, monks, if an Order desires a maximum for Observance⁵ of a certain size let it agree upon a maximum for Observance of that size. And thus, monks, should it be agreed upon: First, marks should be announced. The Order, having announced the marks, should be informed by an experienced, competent monk, saying:

‘Honoured sirs, let the Order listen to me. In as much as marks all round are announced, if it seems right to the Order the Order may agree upon a maximum for Observance in accordance with these marks. This is the motion. Honoured sirs, let the Order listen to me. In as much as marks all round are announced, the Order is agreeing upon the maximum for Observance in accordance with these marks. If the agreement upon a maximum for Observance in accordance with these marks is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. The maximum for Observance is agreed upon by the Order in accordance with these marks. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Tena kho pana samayena aññatarasmiṃ āvāse tadahuposathe navakā bhikkhū paṭhamataraṃ sannipatitvā—“na tāva therā āgacchantī”ti —pakkamiṃsu. Uposatho vikāle ahoṣi. Bhagavato etamatthaṃ ārocesuṃ. “Anujānāmi, bhikkhave, tadahuposathe therehi bhikkhūhi paṭhamataraṃ sannipatitun”ti

一〇（一）爾時，于一住處，在布薩日新參諸比丘首先集會，曰：「長老等未來。」

即去，于非時行布薩。彼等以此事白世尊，〔世尊曰：〕「諸比丘！許布薩日長老比丘等率先集會。」

Now at that time in a certain residence newly ordained monks,⁶ being the first to have assembled together on an Observance day, saying: “The elders are not coming yet,” went away. The Observance was not at a right time. They told this matter to the Lord. He said:

“I allow, monks, on an Observance day monks who are elders to assemble together first.”

Tena kho pana samayena rājagahe sambahulā āvāsā samānasīmā honti. Tattha bhikkhū vivadanti—“amhākaṃ āvāse uposatho karīyatu, amhākaṃ āvāse uposatho karīyatū”ti. Bhagavato etamatthaṃ ārocesuṃ. “Idha pana, bhikkhave, sambahulā āvāsā samānasīmā honti. Tattha bhikkhū vivadanti—‘amhākaṃ āvāse uposatho karīyatu, amhākaṃ āvāse uposatho karīyatū’ti. Tehi, bhikkhave, bhikkhūhi sabbeheva ekajjhaṃ sannipatitvā uposatho kātabbo. Yattha vā pana thero Bhikkhu viharati, tattha sannipatitvā uposatho kātabbo, na tveva vaggena saṃghena uposatho kātabbo. Yo kareyya, āpatti dukkaṭassā”ti.

⁵ *uposathapamukhaṃ*. It must refer to the size of a site for hearing the Observance by a maximum number of monks of which an Order might consist.

⁶ These *navakā bhikkhū* were only ‘newly ordained’ or junior in comparison with the *majjhimā bhikkhū*, those of middle standing and ordained for as long as five years, and with the *theras*, elders, ordained for as many as 10 years. A monk is called *navaka* or *nava* for the first four years of his religious life after the date of his ordination.

一一（一）爾時，于王舍城同一境界有多住處。諸比丘于此爭言：「于我等住處行布薩。」「令于我等住處行布薩。」彼等以此事白世尊，〔世尊曰：〕「諸比丘！此同一境界有多住處，諸比丘于此爭言：『于我等住處行布薩。』『于我等住處行布薩。』諸比丘！是比丘等皆應集會一處，施行布薩，或應于有長老比丘住處集會而行布薩。不得于別眾施行布薩，行者墮惡作。」

Now at that time in Rājagaha several residences came to have the same boundary. Monks quarrelled about this, saying: “Let the Observance be carried out in our residence,” “Let the Observance be carried out in our residence.” They told this matter to the Lord. He said:

“This is a case, monks, where several residences come to have the same boundary. Monks quarrel about this, saying: ‘Let the Observance be carried out in our residence’, ‘Let the Observance be carried out in our residence’. Monks, those monks, one and all, having assembled together in one place, should carry out the Observance, or, having assembled together they should carry out the Observance there where a monk who is an elder is staying. **But the Observance should not be carried out by an incomplete Order. Whoever should (so) carry it out, there is an offence of wrong-doing.**”

(Avippavāsasīmānujānana) Allowance for a “not separated” boundary

Tena kho pana samayena āyasmā mahākassapo andhakavindā rājagahaṃ uposathaṃ āgacchanto antarāmagge nadiṃ taranto maṇṇaṃ vūḷho ahoṣi, cīvarāniṣsa allāni. Bhikkhū āyasmantaṃ mahākassapaṃ etadavocuṃ — “kissa te, āvuso, cīvarāni allāni”ti? “Idhāhaṃ, āvuso, andhakavindā rājagahaṃ uposathaṃ āgacchanto antarāmagge nadiṃ taranto maṇṇaṃ vūḷho. Tena me cīvarāni allāni”ti. Bhagavato etamatthaṃ ārocesuṃ. “Yā sā, bhikkhave, saṃghena sīmā sammatā samānasaṃvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu.

(109) 一二（一）爾時，具壽摩訶迦葉從阿那伽賓頭往王舍城行布薩，于途中渡河時，險被水所沖去而衣濺濕。諸比丘言具壽摩訶迦葉曰：「如何汝衣濺濕耶？」「我今從阿那伽賓頭往王舍城布薩，途中渡河時，險被水所沖去，故我衣濺濕也。」彼等以此事白世尊，〔世尊曰：〕「諸比丘！僧伽協定同一住處、同一布薩之境界已，令彼僧伽協定，彼境界內不離三衣。」

Now at one time the Venerable Kassapa the Great, going from Andhakavinda to Rājagaha for Observance and crossing a river on the way, was nearly carried away, and his robes got wet. Monks spoke thus to the Venerable Kassapa the Great: “Why are your robes wet, your reverence?”

“Now I, your reverences, coming from Andhakavinda to Rājagaha for the Observance and crossing a river on the way, was nearly carried away. Because of this my robes are wet.”

They told this matter to the Lord. He said:

“Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes.”⁷

⁷ *ticīvarena avippavāsa*. If were a monk incurs an offence if he is away from the three robes even for one night unless he has obtained the agreement of the monks. But one who is ill may obtain an agreement to be regarded as not separated from his robes, although in fact he is. The above ruling is to the same effect.

Evañca pana, bhikkhave, sammannitabbā. Byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

‘Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasaṃvāsā ekuposathā, yadi saṃghassa pattakallaṃ saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. Esā ñatti.

Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasaṃvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya. Sammatā sā sīmā saṃghena ticīvarena avippavāsā. Khamati saṃghassa, tasmā tuṇhī, evametam dhārayāmī”ti.

(二) 諸比丘！協定應如是行：聰明賢能比丘應告僧伽言：『諸大德！請聽我言：前僧伽協定同一住處、同一布薩之境界已，若僧伽機熟者，僧伽即應協定于彼境界不離三衣。此乃表白。諸大德！請聽我言！先僧伽協定同一住處、同一布薩之境界已，即彼僧伽協定于此境界不離三衣。協定于此境界不離三衣，具壽聽者默然，不聽者請言。僧伽協定于此境界不離三衣。具壽聽故默然，我如是了知。』」

And thus, monks, should it be agreed upon: The Order should be informed by an experienced, competent monk, saying:

‘Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance, if it seems right to the Order the Order may agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance the Order is agreeing (to regard) that boundary (as a place where a monk is) not away, separated from the three robes. If the agreement (to regard) this boundary (as a place where a monk is) not away, separated from the three robes is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. This boundary is agreed upon the by Order (to be regarded as a place where a monk is) not away, separated from the three robes. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

Tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātāti antaraghare cīvarāni nikkhipanti. Tāni cīvarāni nassantipi ḍayhantipi undūrehipi khajjanti. Bhikkhū ducchoḷā honti lūkhacīvarā. Bhikkhū evamāhaṃsu—“kissa tumhe, āvuso, ducchoḷā lūkhacīvarā”ti? “Idha mayaṃ, āvuso, bhagavatā ticīvarena avippavāsasammuti anuññātāti antaraghare cīvarāni nikkhipimhā. Tāni cīvarāni naṭṭhānipi daḍḍhānipi, undūrehipi khāyitāni, tena mayaṃ ducchoḷā lūkhacīvarā”ti. Bhagavato etamatthaṃ ārocesuṃ. “Yā sā, bhikkhave, saṃghena sīmā sammatā samānasaṃvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu, ṭhapetvā gāmañca gāmūpacārañca.

(三) 爾時，諸比丘以世尊許協定不離三衣，置衣于屋內。彼衣遺失、被焚、被鼠所咬嚙，諸比丘乃服惡衣，其衣壞薄。諸比丘言：「如何汝諸尊者，服惡衣而衣壞薄耶？」「是我等比丘以世尊許協定不離三衣，我等置衣屋內，彼衣遺失、被焚、被鼠所咬嚙。是故我等服粗惡衣，我衣壞薄也。」彼等以此事白世尊，〔世尊曰：〕「諸比丘！前僧伽協定同一住處、同一布薩之境界已，應即令彼僧伽協定境界內不離三衣，但除村里與村里近處。

Now at that time monks, thinking: “An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord,” laid aside robes in a house.⁸ These robes were lost and burnt and eaten by rats. The monks became badly dressed, their robes worn thin. Monks spoke thus:

“Why are you, your reverences, badly dressed, your robes worn thin?”

“Now we, your reverences, thinking: ‘An agreement (for a monk to be regarded) as not away, separated from the three robes is allowed by the Lord,’ laid aside robes in a house. These robes have been lost and burnt and eaten by rats. That is why we are badly dressed, our robes worn thin.”

They told this matter to the Lord. He said:

“Whatever boundary, monks, is agreed upon by an Order for the same communion, for one Observance, let the Order agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes, except it be a village and the precincts of a village.

Evañca pana, bhikkhave, sammannitabbā. Byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

‘Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya, ṭhapetvā gāmañca gāmūpacārañca. Esā ñatti.

Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati, ṭhapetvā gāmañca gāmūpacārañca. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, ṭhapetvā gāmañca gāmūpacārañca, so tuṇhassa; yassa nakkhamati, so bhāseyya. Sammatā sā sīmā saṃghena ticīvarena avippavāsā, ṭhapetvā gāmañca gāmūpacārañca. Khamati saṃghassa, tasmā tuṇhī, evametaṃ dhārayāmi”ti.

(四) 諸比丘！協定應如是行：聰明賢能比丘應告僧伽言：『諸大德！請聽我言！前僧伽協定同一住處、同一布薩之境界已，若僧伽機熟者，僧伽協定于此境界（110）不離三衣，但除村里與村里近處。此乃表白。諸大德！請聽我言！前僧伽協定同一住處、同一布薩之境界已，僧伽協定于此境界不離三衣，但除村里與村里近處。協定于此境界不離三衣，但除村里與村里近處，具壽聽者默然，不聽者請言。僧伽協定于此境界不離三衣，但除村里與村里近處。具壽聽故默然，我如是了知。』

And thus, monks, should it be agreed upon: The Order should be informed by an experienced, competent monk, saying:

‘Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance, if it seems right to the Order the Order may agree (to regard) that boundary (as a place where a monk is) not away, separated from the three robes, **except it be a village and the precincts of a village.**” This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary was agreed upon by the Order for the same communion, for one Observance the Order is agreeing (to regard) that boundary (as a place where a monk is) not away, separated from the three robes, separated from the three robes, except it be a village and the precincts of a village. If the agreement (to

⁸ In Nissag. XXIX Monks, if staying in jungle lodgings are allowed to lay aside one of their three robes in a house. But, except with the agreement of the monks. They must not be away from their robes for more than six nights.

regard) this boundary (as a place where a monk is) not away, separated from the three robes is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. This boundary is agreed upon by the Order (to be regarded as a place where a monk is) not away, separated from the three robes, separated from the three robes, except it be a village and the precincts of a village. It is pleasing to the Order, therefore it is silent; thus do I understand this’.”

(Sīmāsamūhanana) Abolishing a boundary

“Sīmaṃ, bhikkhave, sammannantena paṭhamaṃ samānasaṃvāsasīmā sammannitabbā, pacchā ticīvarena avippavāso sammannitabbo. Sīmaṃ, bhikkhave, samūhanantena paṭhamaṃ ticīvarena avippavāso samūhantabbo, pacchā samānasaṃvāsasīmā samūhantabbā. Evañca pana, bhikkhave, ticīvarena avippavāso samūhantabbo. Byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

‘Suṇātu me, bhante, saṃgho. Yo so saṃghena ticīvarena avippavāso sammato, yadi saṃghassa pattakallaṃ, saṃgho taṃ ticīvarena avippavāsaṃ samūhaneyya. Esā ñatti.

Suṇātu me, bhante, saṃgho. Yo so saṃghena ticīvarena avippavāso sammato, saṃgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippavāsassa samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya. Samūhato so saṃghena ticīvarena avippavāso. Khamati saṃghassa, tasmā tuṇhī, evametamaṃ dhārayāmi’ti.

(五) 諸比丘！協定一境界時，應先協定同一住處境界，後定不離三衣〔處〕。諸比丘！廢除境界時，應先廢除不離三衣〔處〕，然後廢除同一住處境界。諸比丘！廢除不離三衣〔處〕，應如是行：聰明賢能比丘應告僧伽言：『諸大德！請聽我言！前僧伽協定不離三衣矣，若僧伽機熟者，僧伽可廢除不離三衣〔處〕。此乃表白。諸大德！請聽我言！前僧伽協定不離三衣〔處〕矣，此僧伽廢除不離三衣〔處〕。于廢除不離三衣〔處〕，具壽聽者默然，不聽者請言。僧伽廢除不離三衣〔處〕。具壽聽故默然，我如是了知。』

“When agreeing upon a boundary, monks, first the boundary for the same communion should be agreed upon, afterwards the (place where a monk is regarded) as not away, separated from the three robes should be agreed upon. In abolishing a boundary, monks, first the (place where a monk is regarded) as not away, separated from the three robes should be abolished, afterwards the boundary for the same communion should be abolished. And thus, monks, should the (place where the monk is regarded) as not away, separated from the three robes be abolished: The Order should be informed by an experienced, competent monk, saying:

‘Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, if it seems right to the Order, the Order may abolish that (place where a monk is to be regarded) as not away, separated from the three robes. This is the motion. Honoured sirs, let the Order listen to me. Whatever was agreed upon by the Order (as a place where a monk is to be regarded) as not away, separated from the three robes, the Order is abolishing (that place where a monk is to be regarded) as not away, separated from the three robes. If the abolition of (the place where a monk is to be regarded) as not away, separated from the three robes is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. That (place where a monk is to be regarded) as not away, separated from the three robes is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.

Evañca pana, bhikkhave, sīmā samūhantabbā. Byattena bhikkhunā paṭibalena saṃgho ñāpetabbo—

‘Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ samūhaneyya samānasamvāsaṃ ekuposathaṃ. Esā ñatti.

Suṇātu me, bhante, saṃgho. Yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ samūhanati samānasamvāsaṃ ekuposathaṃ. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya. Samūhatā sā sīmā saṃghena samānasamvāsā ekuposathā. Khamati saṃghassa, tasmā tuṇhī, evametam dhārayāmī”ti.

(六) 諸比丘！廢除境界應如是行：聰明賢能比丘應告僧伽言：『諸大德！請聽我言！前僧伽協定同一住處、同一布薩之境界已，若僧伽機熟者，僧伽應廢除此境界。此乃表白。諸大德！請聽我言！前僧伽協定同一住處、同一布薩之境界已，僧伽應廢除此境界。于廢除同一住處、同一布薩之此境界，具壽聽者默然，不聽者請言。僧伽廢除同一住處、同一布薩之此境界。具壽聽故默然，我如是了知。』

“And thus, monks, should a boundary for the same communion be abolished: The Order should be informed by an experienced, competent monk, saying:

‘Honoured sirs, let the Order listen to me. Whatever boundary has been agreed upon by the Order for the same communion, for one Observance, if it seems right to the Order, the Order may abolish that boundary. This is the motion. Honoured sirs, let the Order listen to me. Whatever boundary has been agreed upon by the Order for the same communion, for one Observance, the Order is abolishing that boundary. If the abolition of that boundary for the same communion, for one Observance is pleasing to the Venerable ones, they should be silent; he to whom it is not pleasing should speak. That boundary for the same communion, for one Observance is abolished by the Order. It is pleasing to the Order, therefore it is silent; thus do I understand this’.

(Gāmasīmādi) A village boundary, etc.

“Asammatāya, bhikkhave, sīmāya aṭṭhapitāya, yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā, nigamassa vā nigamasīmā, ayaṃ tattha samānasamvāsā ekuposathā. Agāmake ce, bhikkhave, araññe samantā sattabbhantarā, ayaṃ tattha samānasamvāsā ekuposathā. Sabbā, bhikkhave, nadī asīmā; sabbo samuddo asīmo; sabbo jātassaro asīmo. Nadiyā vā, bhikkhave, samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, ayaṃ tattha samānasamvāsā ekuposathā”ti.

(七) 諸比丘！當未協定、未建立境界時，住村里、村落者，以其村里之村里境（111）界，以其村落之村落境界，為同一住處、同一布薩〔境界〕。諸比丘！若人于無村落森林，以四面七阿阪陀羅 3 為同一住處、同一布薩〔境界〕。諸比丘！于一切河無境界，于一切海無境界，于一切湖無境界。諸比丘！凡有河、海、湖處，以之為同一住處，同一布薩〔境界〕者，乃一中等〔身材〕之人四面灑水所及之地也。」

“Monks, when a boundary is not agreed upon, not established, whatever village or little town (a monk) lives depending on, whatever is the village boundary of that village or the little town boundary of that little town, this in that case is (the boundary) for the same communion, for one Observance. If, monks, he is in what is not a village, in a jungle, in this case the same communion, one Observance, is seven *abbhantarās*

all round. No river, monks, is a boundary, no sea is a boundary, no natural lake is a boundary. Where there is a river, monks, or a sea or a natural lake, that which in this case is (the boundary) for the same communion, one Observance, is the distance that a man of average (height) can throw water all round.”

Tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. Bhagavato etamatthaṃ ārocesuṃ. “Yesaṃ, bhikkhave, sīmā paṭhamaṃ sammatā tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. Yesāṃ, bhikkhave, sīmā pacchā sammatā tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. Na, bhikkhave, sīmāya sīmā sambhinditabbā. Yo sambhindeyya, āpatti dukkaṭassā”ti.

一三（一） 爾時，六群比丘以一境界合〔前〕一境界。彼等以此事白世尊，〔世尊曰：〕「諸比丘！彼等即先為之協定境界者，其所作如法、不動、應理。諸比丘！彼等若後為之協定境界者，其所作不如法、非不動、非應理。諸比丘，不得以一境界合〔前〕一境界，合者墮惡作。」

Now at that time the group of six monks combined boundary with boundary. They told this matter to the Lord. He said:

“Monks, those for whom a boundary was agreed upon first, that (formal) act of theirs is legitimate, it is irreversible, fit to stand. Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate, it is reversible, not fit to stand. **Monks, boundary should not be combined with boundary. Whoever should (so) combine, there is an offence of wrong-doing.**”

Tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. Bhagavato etamatthaṃ ārocesuṃ. “Yesāṃ, bhikkhave, sīmā paṭhamaṃ sammatā tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. Yesāṃ, bhikkhave, sīmā pacchā sammatā tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. Na, bhikkhave, sīmāya sīmā ajjhottharitabbā. Yo ajjhotthareyya, āpatti dukkaṭassāti. Anujānāmi, bhikkhave, sīmaṃ sammantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun”ti.

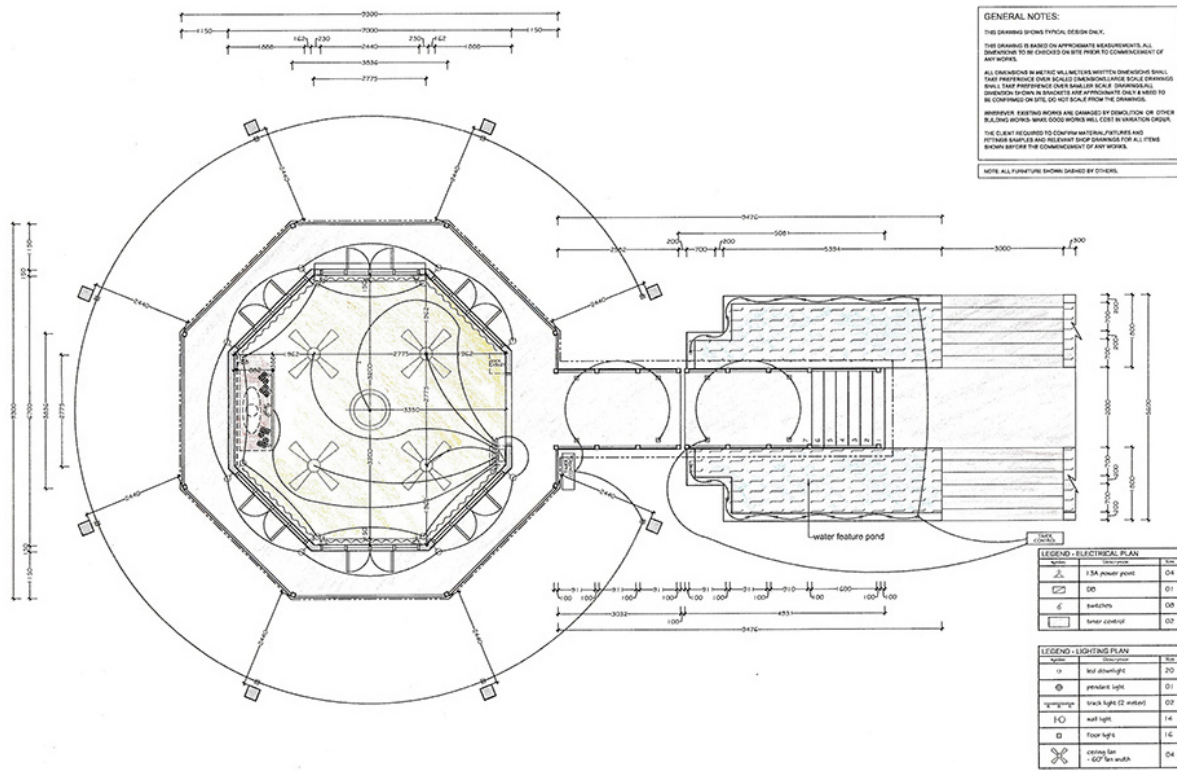
（二） 爾時，六群比丘以一境界覆〔前〕一境界。彼等以此事白世尊，〔世尊曰：〕「諸比丘！彼等即先為之協定境界者，其所作如法、不動、應理。諸比丘！彼等若後為之協定境界者，其所作不如法、非不動、非應理。諸比丘！不得以一境界覆〔前〕一境界，覆者墮惡作。諸比丘！許協定境界時，留出兩界中間地帶，以協定一境界。」

Now at that time the group of six monks placed boundary within boundary. They told this matter to the Lord. He said:

“Monks, those for whom a boundary was agreed upon first, that (formal) act of theirs is legitimate, it is irreversible fit to stand. Monks, those for whom a boundary was agreed upon afterwards, that (formal) act of theirs is not legitimate it is reversible, not fit to stand. **Monks, a boundary should not be placed within a boundary. Whoever should (so) place within, there is an offence of wrong-doing.** I allow you, monks, when a boundary is being agreed upon, having left an interspace between boundaries, to agree upon a boundary.”

THE BUDDHIST MONASTIC CODE II

Extracted from Chapter 13: Territories (203-218), by Thānissaro Bhikku



1. The unity of a Community transaction depends on the assent—expressed either through consent or non-protesting presence—of all the regular bhikkhus of common affiliation within the boundary (*sīmā*) where the meeting is held. Thus, whenever the Community meets for a transaction, the boundary of the meeting must be clearly defined.
2. A valid boundary may either be one that has been correctly authorized by a Community transaction or one defined by natural or political boundaries. The Commentary’s terms for these two types of boundary are *baddha-sīmā*, a tied-off boundary (will be explained below); and *abaddha-sīmā*, a boundary not tied-off. The term “tied-off” refers specifically to the way in which the Commentary recommends establishing the boundaries of a formally authorized boundary: Boundary markers (*nimitta*) are placed around the perimeter of the boundary, and a group of bhikkhus formally designates each marker, going from one to the next around the perimeter, leaving in their wake a boundary line, like an imaginary rope, running straight from one marker to the next. Finally, they return to the first marker and formally designate it once more, so that the boundary line is brought back to the starting point, completing the act of “tying off” the boundary within the boundary line, separating it from the area outside the line.
3. In the early years of the religion there was a tendency to authorize large territories, covering several monasteries and sometimes even entire cities. The purpose was to create a large sense of common affiliation. Bhikkhus had the opportunity to meet the larger Community face to face on a regular basis; any gifts of requisites that donors dedicated “to the boundary” would be shared among all. However, large territories create their own difficulties. To begin with, there is the difficulty in ensuring that, during a meeting, no unknown bhikkhus have wandered into the boundary, invalidating any transaction carried out

at the meeting. And as was mentioned in the preceding chapter, if a bhikkhu too ill to give consent or to be carried into the meeting is staying in the boundary, the meeting has to be held in his presence. This is no great problem if there is only one such bhikkhu, but it is a problem if there are more than one in widely separated places. To avoid these difficulties, the tendency since before the time of the Commentary has been to authorize smaller territories: either subsidiary territories within larger territories, or—what is more common at present—territories covering only a fragment of a monastery’s grounds.

4. The Canon’s discussion of territories is extremely brief: A formally authorized boundary may not be larger than three *yojanas* (30 miles; 48 km.)
5. **Tied-off territories.** The Canon requires that an authorized boundary be no larger than three *yojanas*. This, the Commentary says, means that if one is standing in the middle of the boundary, it should extend no more than 1.5 *yojanas* in any of the four cardinal directions. If the boundary is rectangular or triangular, it should be no more than three *yojanas* on any one side.
6. On the other extreme, the Commentary states that the smallest valid boundary is one that can hold 21 bhikkhus, the number required for rehabilitating a bhikkhu who has completed his penance for a *saṅghādisesa* offense.
7. The Canon also requires that a new boundary neither be mixed with nor submerge a pre-existing boundary. Here the V/Sub-commentary notes that pre-existing boundary means a pre-existing authorized boundary. The Commentary’s discussion of “mixed” builds on its assertion that, strictly speaking, a boundary marker lies just outside the boundary; the boundary begins just inside the marker. Thus it illustrates mixed territories with the following example: A mango and rose-apple tree are growing adjacent to one another with mingled forks. The mango tree is a boundary marker for a tied-off boundary; the rose-apple tree, just to its west, lies just inside the boundary. If someone comes and ties off another boundary to the east, using the rose-apple tree as a marker, with the mango just inside the new boundary, the new boundary is “mixed with” the pre-existing boundary. What this seems to mean is that the two trees are growing smack against each other, and so the two territories are immediately adjacent, with the mingling of their branches creating a confusion in their boundaries.
8. Submerged means overlapping a part or the whole of a pre-existing boundary.
9. An alternative way of interpreting “mixing” and “submerging” would be to say that boundary A is mixed with boundary B if it overlaps part of B, and that it submerges B when it covers B entirely. This interpretation, however, is not supported by the Commentary.
10. To prevent submerging or mixing, the Canon requires a buffer zone between two tied-off territories. Different commentarial authorities give different minimum measurements for this zone. According to Buddhaghosa, it should be at least one cubit; according to the Kurundī, at least one half cubit; and according to the Mahā Paccarī, at least four fingerbreadths. Because the boundary marker strictly speaking lies just outside the boundary, a marker as wide as or wider than the minimum buffer zone may be used as a marker for two neighboring territories. However, the Commentary notes that a tree should not be used in this way, as it will grow; when it extends into both territories it will somehow connect them. The Sub-commentary notes that this will not invalidate the territories, but simply make them into one.
11. **Boundary markers.** A tied-off boundary is defined by its boundary markers. The boundary connecting the markers runs straight from the inner side of one marker to the inner side of the next. The Canon permits eight types of markers: a mountain, a rock (explained below), a forest, a tree, a path, a termite’s nest, a river, and water. Common sense dictates that the markers be permanent.
12. **Pasāṇo:** rock. A rock used as a boundary marker can extend in size from a large bullock or buffalo down to a stone weighing 32 palas. The Thai translator of the Commentary calculates this as approximately 3 kilograms; a Sri Lankan method of calculation puts it at 8 lbs. As the latter calculation is the stricter of the two, it is the wiser one to follow. A flat stone slab, either lying down or standing up, may also be used as a “rock,” as can an iron ball. If the monastery is built on top of rock slab or ledge, the slab/ledge should not be used as a marker.

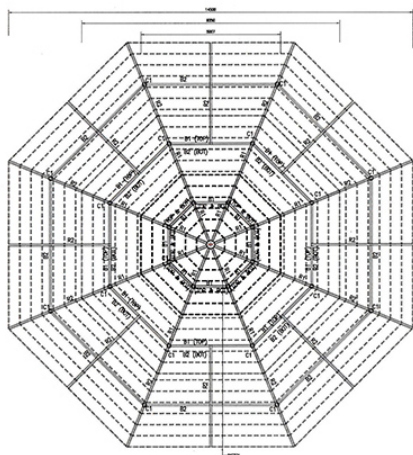
13. The Commentary also discusses the issue of marking boundaries within a building. In such a case, it says, one should not use a wall as a marker. Stone posts are appropriate (at present, concrete or steel posts would qualify as well). For some reason, it says that in a multi-story building, if the markers are placed in the building on an upper floor, the boundary does not go down to the ground unless there is a wall surrounding the lower story(s) and connected to the upper stories. Similarly, if the markers are posts as part of a wall on a lower floor, the boundary includes the upper story(s) only if there is a continuous wall from the lower stories to the upper ones. If markers are placed outside the building (e.g., where water falls off the eaves), the whole building is in the boundary regardless of how it is walled.
14. In Thailand, the custom is to use buried stones as markers. Each stone is placed in a hole in the ground, formally recognized as a marker, and then covered with dirt. Another stone marker is then placed on top, to indicate where the real marker is buried. This custom is probably based on the idea that a buried stone is more permanent than a stone aboveground; even when the aboveground marker is removed, the buried stone is likely to stay in place. There is nothing in the Canon, however, to either confirm or refute this practice.
15. **Authorization procedure.** The two Vinaya experts that Buddhaghosa cites throughout the Commentary—Mahā Sumana Thera and Mahā Paduma Thera—offer differing opinions on how a boundary should be authorized. Their differences center on the fact that in a district—such as a county or town—all parts of the district outside of the authorized territories within it count as a single boundary. Thus the question: When authorizing a new boundary, in what boundary are the bhikkhus meeting as they issue
16. Vinaya experts are in general agreement as to how to conduct the **formal procedure for authorizing a boundary**. The first step, the Canon says, is to designate the boundary markers. It gives no instructions as to how to do this, but the Commentary recommends the following: Beginning in the east, a bhikkhu should stand just to the west of the eastern marker, facing the marker, and ask, “*Puratthimāya disāya kiṃ nimittaṃ?* (What is the marker in the eastern direction?)” Someone—either ordained or not—should say, (if a stone) “*Pasāṇo, bhante.*” The first bhikkhu responds, “*Eso pasāṇo nimittaṃ* (This stone is the marker).” The two of them then continue clockwise around the directions—SE, S, SW, W, NW, N, NE—and then return to designate the first marker once more. In this way, all markers are connected in a circle. In Thailand, the custom is for three bhikkhus to accompany the bhikkhu designating the boundary markers. All four are to stand just inside the marker, while the person/people identifying the markers (these are usually lay people) stand outside the marker. (See full procedure.)
17. Once the boundary has been authorized, it may be further authorized as an area where one is not apart from one’s set of three robes (*ticīvara-avippavāsa*). In other words, if one is inside the area at dawnrise, one is not counted as separate from one’s robes no matter where else in the boundary they may be. The reason for this allowance is indicated by the origin story:
- Now at that time Ven. Mahā Kassapa, coming from Andhakavinda to Rājagaha for the uposatha, crossing a river on the way, was nearly swept away and his robes got wet. Bhikkhus said to him, “Why, friend, are your robes wet?”
 “Just now, friends, as I was coming from Andhakavinda to Rājagaha ... I was nearly swept away. That’s why my robes are wet.”
18. With the new allowance, a bhikkhu in Ven. Mahā Kassapa’s position—traveling to a Community transaction in a distant part of a large boundary—would not have to take all his robes with him, and so they would not all get wet. Once this authorization has been made, it covers all parts of the boundary except for any villages within it. The Commentary states that if the village is fenced in, everything inside the fence counts as village. If not, its immediate surroundings do—which in all other instances is measured as a distance of two leḍḍupātas from the village’s outermost buildings.
19. When a new boundary has been authorized, the remainder of the pre-existing untied-off boundary in which it is contained still counts as an untied-off boundary.
20. **Subsidiary territories.** One way of avoiding the problems of large territories is to create a subsidiary boundary (*khaṇḍa-sīmā*) within a larger one. The larger one—covering, say, an entire monastery—may be

used as a *ticivara-avippavāsa*, and the smaller one for Community meetings. As the territories are separate, there is no need—when holding a meeting in the subsidiary boundary—to bring the consent of any ill bhikkhus in the larger one.

21. The Commentary recommends locating the subsidiary boundary in a quiet corner of the monastery. The smallest allowable size for such a boundary is the same as that for any authorized boundary: large enough to hold 21 bhikkhus. When authorizing a subsidiary boundary and the larger boundary surrounding it, the procedure is to start with the subsidiary boundary first. Stand inside the proposed markers for the subsidiary boundary and designate them according to the common pattern. Recite the transaction statements for the new boundary. Then place the inside markers for the large boundary just outside the markers for the subsidiary boundary, leaving at least the minimum buffer zone between the two territories. Designate the markers for the large boundary— first the inner markers surrounding the subsidiary boundary, then the outside markers—while standing in the large boundary, then recite the transaction statements, again while standing in the large boundary. Alternatively, the Commentary says, designate all the markers while standing in the appropriate locations (inside the subsidiary boundary while designating its markers, inside the large boundary while designating its). Then, while meeting in the appropriate locations, recite the transaction statements for the subsidiary boundary, followed by transactions statements for the larger boundary. The buffer zone between the two territories remains part of the untied- off boundary from which the two new territories were tied off.
22. **Revoking territories.** The Canon states that when an authorized boundary is to be revoked, the steps in the proceedings reverse those in the proceedings that authorized the boundary to begin with. In other words, the *ticivara-avippavāsa* is revoked first, then the boundary for common affiliation. The Commentary adds that there are only two valid reasons for revoking a boundary: to expand it or to contract it. If a Community doesn't know where an old boundary is, they can't revoke it, much less establish a new one in its place. A boundary becomes a non-boundary for only two reasons: a transaction statement revoking it or the disappearance of the Buddha's teachings.
23. These last two statements create all sorts of difficulties, as it is entirely possible that a Community once authorized a boundary at a particular spot but left no record of its transaction. There would be no way of knowing precisely where it was or what the markers were, so there would be no way of revoking it when authorizing a new boundary in its place. If, as the Commentary says, a boundary remains such until the disappearance of the Buddha's teachings and any boundary authorized so as to overlap it would be invalid—there being no exemption for doing so unknowingly—no one would know for sure whether a new boundary was truly valid or not.
24. Communities have sidestepped this dilemma by ignoring the Commentary's assertion that a Community ignorant of an old boundary's location cannot revoke it. The procedure at present is first to revoke any possible pre-existing boundary in the area where a new boundary is to be authorized before authorizing the new boundary. In Thailand, this is done as follows: At least four bhikkhus stand within *hatthapāsa* of one another while one of their number recites the statements for revoking the *ticivara- avippavāsa* and the boundary for common affiliation. This revokes any pre-existing boundary within their *hatthapāsa*. They then move to an adjoining segment of the area they want to authorize, repeating the procedure as many times as is necessary to cover the entire area. The transaction statements for this procedure are found "Removing & Determining the boundary".
25. The Commentary to Parivāra.XIX.1 and the Commentary to the Nidāna give a checklist of eleven factors peculiar to the tying-off of a boundary that can invalidate the resulting boundary: (1) the boundary is too small, (2) the boundary is too large, (3) there is a break in the markers, (4) it has shadow-markers (e.g., the shadow of a mountain instead of an actual mountain used as a marker), (5) it is without any markers at all, (6) it is authorized by a Community standing outside the boundary, (7) it is in a river, (8) it is in an ocean, (9) it is in a natural lake, (10) it is mixed with another boundary, or (11) it submerges another boundary.
26. **The validity of the boundary.** When seeking the unity of the Community in a Community transaction, it is important that the boundary defining the Community be valid. Given the way tied-off and untied-off territories are defined, there is hardly a spot on Earth that is not already part of a valid boundary or could

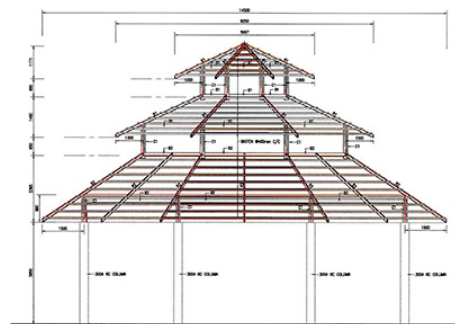
not be made so by meeting there. The only problem lies in identifying the boundary's extent. If a Community meets in an improperly authorized tied-off boundary, the actual boundary of the meeting is the larger untied-off boundary from which the tied-off boundary was supposedly set off. In this case, if the bhikkhus in the meeting get the consent of all the non-attending bhikkhus in the tied-off boundary while there are other bhikkhus in other parts of the untied-off boundary who have not sent their consent, any transaction carried out in the meeting is invalid as to boundary. But if they get the consent of all non-attending bhikkhus in the original untied-off boundary, this factor is valid. Thus it is important, when authorizing a tied-off boundary, that the procedures be followed to the letter and that adequate records be kept of the transaction so that bhikkhus in later generations can be confident of how far the boundary of their meeting extends.

CONSTRUCTION DRAWING
8/17/13



STEEL ROOF LAYOUT
MELAKA, MALAYSIA

DESIGNED BY	ENGINEER
CHECKED BY	ENGINEER
DATE	08/17/13
SCALE	AS SHOWN



STEEL ROOF ELEVATION
MELAKA, MALAYSIA

Rev.	Date	Particulars	By	CHKD.
01		PROPOSED STEEL ROOF FRAMEWORK		

FOR:
MESIR, NANDHYA VINDHA, MELAKA, MALAYSIA

TYPE:
STEEL DETAILS

BY CONSULTANT
ASSOCIATES Sdn. Bhd.
No. 10, Jalan 10/10, Taman Impian
Jaya, 47630 Petaling Jaya, Selangor
MALAYSIA

DESIGNED BY	DATE	SCALE
CHECKED BY	DATE	SCALE
DATE	SCALE	SCALE

GM/134/1702/ST/01

PROCEDURE FOR REMOVING & DETERMINING THE BOUNDARY (SIMA)

(A) To remove a *ti-cīvara-avippavāsa* 解不離三衣界文

廢除境界時，應先廢除不離三衣界，然後廢除同一住處境界。

Suñātu me bhante saṅho. Yo so saṅghena ticīvarena avippavāso sammato, yadi saṅghassa pattakallaṃ, saṅho taṃ ticīvarena avippavāsaṃ samūhaneyya. Esā ñatti.

「諸大德！請聽我言！前僧伽已協定不離三衣界，若僧伽機熟者，僧伽可廢除此不離三衣界。這是動議（通知）。」

Venerable Sirs, May the Community listen to me. If the Community is ready, it should revoke what was (previously) authorized by the Community as not being apart from one's triple robe. This is the motion.

Suñātu me bhante saṅho. Yo so saṅghena ticīvarena avippavāso sammato, saṅho taṃ ticīvarena avippavāsaṃ samūhanati. Yassa āyasmato khamati, etassa ticīvarena avippavāsassa samugghāto, so tuṅh'assa. Yassa nakkhamati, so bhāseyya.

「諸大德！請聽我言！前僧伽已協定不離三衣界，僧伽廢除此不離三衣界。於廢除此不離三衣界，大德聽者默然，不聽者請言。」

Venerable Sirs, may the Community listen to me. The Community is revoking what was (previously) authorized by the Community as not being apart from one's triple robe. He to whom the revoking of the not being apart from one's triple robe is agreeable should remain silent. He to whom it is not agreeable should speak.

Samūhato so saṅghena ticīvarena avippavāso. Khamati saṅghassa, tasmā tuṅhī. Evametam dhārayāmi.

「僧伽已廢除不離三衣界。大德聽故默然，我如是了知。」

The not being apart from one's triple robe has been revoked by the Community. This is agreeable to the Community. Therefore it is silent. Thus do I hold it.

(B) To remove a boundary of common community 解大界文

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-saṃvāsā ek’uposathā, yadi saṅghassa pattakallam, saṅgho taṃ sīmaṃ samūhaneyya. Esā ñatti.

「諸大德!請聽我言!前僧伽已協定同一住處、同一布薩之境界,若僧伽機熟者,僧伽應廢除此境界。這是動議(通知)。」

Venerable Sirs, may the Community listen to me. If the Community is ready, it should revoke (previously) authorized by the Community as one of common affiliation, of a single uposatha. This is the motion.

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-saṃvāsā ek’uposathā, saṅgho taṃ sīmaṃ samūhanati. Yass’āyasmato khamati, etissā sīmāya samāna-saṃvāsāya ek’uposathāya samugghāto, so tuṅh’assa. Yassa nakkhamati, so bhāseyya.

「諸大德!請聽我言!前僧伽協定同一住處、同一布薩之境界已,僧伽應廢除此境界。於廢除同一住處、同一布薩之境界,大德聽者默然,不聽者請言。」

Venerable Sirs, may the Community listen to me. The Community is revoking the boundary (previously) authorized by the Community as one of common affiliation, of a single uposatha. He to whom the revoking of the boundary of common affiliation, of a single uposatha, is agreeable should remain silent. He to whom it is not agreeable should speak.

Samūhatā sā sīmā saṅghena samāna-saṃvāsā ek’uposathā. Khamati saṅghassa, tasmā tuṅhī. Evametam dhārayāmi.

「僧伽已廢除同一住處、同一布薩之境界。大德聽故默然,我如是了知。」

The boundary of common affiliation, of a single uposatha, has been revoked by the Community. Therefore it is silent. Thus do I hold it.

Noting the boundary markers: “In the ---- direction, what is the marker?”

巴利文四方相

東方 Eastern	Puratthimāya disāya	有何相?	kiṃ nimittaṃ
東南 Southeastern	Puratthimāya anudisāya	有何相?	kiṃ nimittaṃ
南方 Southern	Dakkhināya disāya	有何相?	kiṃ nimittaṃ
西南 Southwestern	Dakkhināya anudisāya	有何相?	kiṃ nimittaṃ
西方 Western	Pacchimāya disāya	有何相?	kiṃ nimittaṃ
西北 Northwestern	Pacchimāya anudisāya	有何相?	kiṃ nimittaṃ
北方 Northern	Uttarāya disāya	有何相?	kiṃ nimittaṃ
東北 Northeastern	Uttarāya anudisāya	有何相?	kiṃ nimittaṃ

巴利文唱相

Replies: “A ---, Venerable Sir.”

山相 Stone	Pāsāno, bhante.
石相 Hill	Pabbato, bhante.
林相 Grove	Vanaṃ, bhante.
樹相 Tree	Rukkho, bhante.
道相 Path	Maggo, bhante.
蟻垤相 Termite Nest	Vammiko, bhante.
河相 River	Nadī, bhante.
水相 Water	Udakaṃ, bhante.

Responses: “This --- is the marker.”

標示山相界 stone	Eso pāsāno nimittaṃ.
標示石相界 hill	Eso pabbato nimittaṃ.
標示林相界 grove	Etam vanaṃ nimittaṃ.
標示樹相界 tree	Eso rukkho nimittaṃ.
標示道相界 path	Eso maggo nimittaṃ.
標示蟻垤相界 termite nest	Eso vammiko nimittaṃ.
標示河相界 river	Esā nadī nimittaṃ.
標示水相界 water	Etam udakaṃ nimittaṃ.

(C) Authorizing the boundary (sīmā) 結大界文

應先協定同一住處境界，後定不離三衣界。應先唱相：山相、石相、林相、樹相、道相、蟻垤相、河相、水相等。眾中一聰明賢能比丘唱，布薩前應訂同一布薩境界，不得以一境界合前一境界，不得以一境界覆前一境界，應唱四方相不過三由旬，不得過河除有橋樑，並在不離三衣界內。亦不得受清淨欲，以未結界故。

Suṇātu me bhante saṅgho. Yāvatā samantā nimittā kittitā, yadi saṅghassa pattakallaṃ, saṅgho etehi nimittehi sīmaṃ sammaneyya samāna-samvāsaṃ ekuposathaṃ. Esā ñatti.

「諸大德！請聽我言！已唱四方相，若僧伽機熟者，僧伽依此等相，協定為同一住處，同一布薩境界。這是動議（通知）。」

Venerable Sirs, may the Community listen to me. If the Community is ready, then – as far as those markers that have been determined all around – it should authorize within those markers a boundary of common affiliation, of a single uposatha. This is the motion.

Suṇātu me bhante saṅgho. Yāvatā samantā nimittā kittitā, saṅgho etehi nimittehi sīmaṃ sammannati samāna-samvāsaṃ ekuposathaṃ. Yassa'āyasmato khamati, etehi nimittehi sīmāya sammati samāna-samvāsāya ekuposathāya, so tuṅhassa. Yassa nakkhamati, so bhāseyya.

「諸大德！請聽我言！已唱四方相，僧伽依此等相，協定為同一住處，同一布薩境界。依此等四方相，協定為同一住處，同一布薩境界，大德聽者默然，不聽者請言。」

Venerable sirs, may the Community listen to me. As far as those markers that have been determined all around, the Community is authorizing within those markers a boundary of common affiliation, of a single uposatha. He to whom the authorization of the boundary within those markers as one of common affiliation, of a single uposatha, is agreeable, should remain silent. He to whom it is not agreeable should speak.

Sammatā sīmā saṅghena etehi nimittehi, samāna-samvāsā ekuposathā. Khamati saṅghassa, tasmā tuṅhī. Evametaṃ dhārayāmi.

「僧伽依此等四方相，協定為同一住處，同一布薩境界。大德聽故默然，我如此了知。」

The boundary within those markers has been authorized by the Community as one of common affiliation, of a single uposatha. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

(D) Determining a ti-cīvara-avippavāsa 結不離三衣界文

若二界相近, 應留中間, 不得相接。若欲解界, 應先解不離三衣界卻解大界, 不得隔着河流, 或者有時會斷渡者, 除非有橋梁。

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-samvāsā ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho tam sīmaṃ ticīvarena-avippavāsaṃ sammanneyya. Esā ñatti.

「諸大德! 請聽我言! 前僧伽協定同一住處、同一布薩之境界已, 若僧伽機熟者, 僧伽即應協定於彼境界不離三衣。這是動議(通知)。」

Venerable sirs, may the Community listen to me. If the Community is ready, it should authorize the boundary—(already) authorized as one of common affiliation, of a single uposatha, as a (boundary) of not being apart from one's triple robe. This is the motion.

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-samvāsā ekuposathā, saṅgho taṃ sīmaṃ ticīvarena-avippavāsaṃ sammannati. Yass'āyasmato khamati, etissā sīmāya ticīvarena-avippavāsassa sammati, so tuṃhassa. Yassa nakkhamati, so bhāseyya.

「諸大德! 請聽我言! 前僧伽協定同一住處、同一布薩之境界已, 僧伽即應協定於此境界不離三衣。僧伽協定於此境界不離三衣, 大德聽者默然, 不聽者請言。」

Venerable sirs, may the Community listen to me. The Community is authorizing the boundary—(already) authorized as one of common affiliation, of a single uposatha, as a (boundary) of not being apart from one's triple robe. He to whom the authorization of the boundary, except for any village or village area, as one of not being apart from one's triple robe should remain silent. He to whom it is not agreeable should speak.

Sammatā sā sīmā saṅghena ticīvarena-avippavāso. Khamati saṅghassa, tasmā tuṃhī. Evametam dhārayāmi.

「僧伽已協定於此境界不離三衣。大德聽故默然, 我如是了知。」

The boundary has been authorized by the Community as one of not being apart from one's triple robe. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

後來諸比丘以衣置屋內, 衣因而遺失、被焚、為鼠所嚙, 而著壞薄衣, 為居士非難, 世尊乃訂小境界。

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-samvāsā ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho tam sīmaṃ ticīvarena-avippavāsaṃ sammanneyya thapetvā gāmaṅca gāmūpacāraṅca. Esā ñatti.

「諸大德! 請聽我言! 前僧伽協定同一住處、同一布薩之境界已, 若僧伽機熟者, 僧伽即應協定於此境界不離三衣, 但除村里與村里近處。這是動議(通知)。」

Venerable sirs, may the Community listen to me. If the Community is ready, it should authorize the boundary—(already) authorized as one of common affiliation, of a single uposatha— except for any village or village area, as a (boundary) of not being apart from one’s triple robe. This is the motion.

Suṇātu me bhante saṅgho. Yā sā saṅghena sīmā sammatā samāna-samvāsā ekuposathā, saṅgho taṃ sīmaṃ ticīvarena- avippavāsaṃ sammannati, thapetvā gāmañca gāmūpacārañca. Yassa’āyasmato khamati, etissā sīmāya ticīvarena-avippavāsassa sammati, thapetvā gāmañca gāmūpacārañca, so tuṅhassa. Yassa nakkhamati, so bhāseyya.

「諸大德！請聽我言！前僧伽協定同一住處、同一布薩之境界已，僧伽即應協定於此境界不離三衣，但除村里與村里近處。僧伽協定於此境界不離三衣，但除村里與村里近處，大德聽者默然，不聽者請言。」

Venerable sirs, may the Community listen to me. The Community is authorizing the boundary—(already) authorized as one of common affiliation, of a single uposatha—except for any village or village area, as a (boundary) of not being apart from one’s triple robe. He to whom the authorization of the boundary, except for any village or village area, as one of not being apart from one’s triple robe should remain silent. He to whom it is not agreeable should speak.

Sammatā sā sīmā saṅghena ticīvarena-avippavāso, thapetvā gāmañca gāmūpacārañca. Khamati sanghassa, tasmā tuṅhī. Evametam dhārayāmi.

「僧伽已協定於此境界不離三衣，但除村里與村里近處。大德聽故默然,我如是了知。」

The boundary, except for any village or village area, has been authorized by the Community as one of not being apart from one’s triple robe. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

(E) Authorizing an uposatha hall 结诵戒堂文

Suṇātu me bhante saṅho. Yadi saṅghassa pattakallaṃ, saṅho itthannāmaṃ vihāraṃ uposathāgāraṃ sammaneyya. Esā ñatti.

「諸大德!請聽我言!若僧伽機熟者,僧伽應協定以此殿樓為布薩堂。這是動議(通知)。」

Venerable sirs, may the Community listen to me. If the Community is ready, then it should authorize the building of this name as the uposatha hall. This is the motion.

Suṇātu me bhante saṅho. Saṅho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. Yass'āyasmato khamati, itthannāmassa vihārassa uposathāgārassa sammati, so tuṇh'assa. Yassa nakkhamati, so bhāseyya.

「諸大德!請聽我言!僧伽協定以此殿樓為布薩堂。協定以此殿樓為布薩堂,大德聽者默然,不聽者請言。」

Venerable sirs, may the Community listen to me. The Community is authorizing the building of this name as the uposatha hall. He to whom the authorization of the building of this name as the uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak.

Sammato saṅghena itthannāmo vihāro uposathāgāraṃ. Khamati saṅghassa, tasmā tuṇhī. Evam-etaṃ dhārayāmi.

「僧伽已協定以此殿樓為布薩堂。大德聽故默然,我如此了知。」

The building of this name has been authorized by the Community as the uposatha hall. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

(F) Revoking an uposatha hall 解誦戒場文

Suṇātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ uposathāgāraṃ samūhaneyya. Esā ñatti.

「諸大德！請聽我言！前僧伽協定此殿樓為布薩堂已，若僧伽機熟者，僧伽可廢除此殿樓為布薩堂。這是動議(通知)。」

Venerable sirs, may the Community listen to me. If the Community is ready, then it should revoke the uposatha hall of this name. This is the motion.

Suṇātu me bhante saṅgho. Saṅgho itthannāmaṃ uposathāgāraṃ samūhanati. Yass'āyasmato khamati, itthannāmassa uposathāgārassa samugghāto, so tuṅh'assa. Yassa nakkhamati, so bhāseyya.

「諸大德！請聽我言！前僧伽協定此殿樓為布薩堂已，此僧伽可廢除此殿樓為布薩堂，於廢除此殿樓為布薩堂，大德聽者默然，不聽者請言。」

Venerable sirs, may the Community listen to me. The Community is revoking the uposatha hall of this name. He to whom the revoking of the uposatha hall of this name is agreeable should remain silent. He to whom it is not agreeable should speak.

Samūhataṃ saṅghena itthannāmaṃ uposathāgāraṃ. Khamati saṅghassa, tasmā tuṅhī. Evam-etaṃ dhārayāmi.

「僧伽已廢除此殿樓為布薩堂，大德聽故默然，我如是了知。」

The uposatha hall of this name has been revoked by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

(G) Authorizing an area in front of the uposatha hall (Uposatha Mukha) 结诵 戒场文

若欲同一境界內安布薩場者，先標示布薩場，許以僧伽所欲石頭、或小山、或樹林、或樹木、或徑道，或蟻丘、或河流等協定為布薩場，眾中聰明賢能比丘能羯磨者唱，不得受清淨欲，以未結界故。

Suṇātu me bhante saṅgho. Yāvatā samantā nimittā kittitā, yadi saṅghassa pattakallaṃ, saṅgho etehi nimittehi uposatha-pamukhaṃ sammanneyya. Esā ñatti.

「諸大德！請聽我言！若僧伽機熟者，僧伽應協定以至此四方相為布薩場。這是動議(通知)。」

Venerable sirs, may the Community listen to me. If the Community is ready, then—as far as those markers that have been determined all around—it should authorize within those markers an area in front of the uposatha (hall). This is the motion.

Suṇātu me bhante saṅgho. Yāvatā samantā nimittā kittitā, saṅgho etehi nimittehi uposatha-pamukhaṃ sammannati. Yass'āyasmato khamati, etehi nimittehi uposatha-pamukhassa sammati, so tuṅh'assa. Yassa nakkhamati, so bhāseyya.

「諸大德！請聽我言！僧伽協定以至此四方相為布薩場。協定以至此四方相為布薩場，大德聽者默然，不聽者請言。」

Venerable sirs, may the Community listen to me. As far as those markers that have been determined all around, the Community is authorizing within those markers an area in front of the uposatha (hall). He to whom the authorization of an area in front of the uposatha (hall) within those markers is agreeable should remain silent. He to whom it is not agreeable should speak.

Sammataṃ saṅghena etehi nimittehi uposatha-pamukhaṃ. Khamati saṅghassa, tasmā tuṅhī. Evam-etaṃ dhārayāmi.

「僧伽已協定以至此四方相為布薩場。大德聽故默然，我如此了知。」

The area in front of the uposatha (hall) within those markers has been authorized by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

ĀPATTI-PAṬIDESANA (CONFESSION OF OFFENCES) 懺輕罪法

下座向上座懺罪 JUNIOR BHIKKHU'S CONFESSION

avuso: okāsa ahaṃ bhante, sabbā āpattiyo ārocemi (dutiyaṃpi, tatiyaṃpi)

下座：尊者，我發露(所違犯的)一切罪。

Avuso: I, Bhante, declare all offences.

Bhante: sādhu, āvuso, sādhu, sādhu.

上座：善哉，賢友，善哉，善哉。

Bhante: It is good, friend, It is good, It is good.

avuso: ahaṃ, bhante, sambahulā nānāvattukā sabbā āpattiyo āpajjīṃ, tā tumha'mūle paṭidesemi.

下座：尊者，我犯了眾多不同(罪)事²的一切罪，我在您的跟前懺悔那些(罪)。

Avuso: I, Bhante, having many times fallen into [grave, to be expiated, wrong doing and wrong speech] offences with different bases, these I confess.

Bhante: Passasi, āvuso, tā āpattiyo.

上座：賢友，你見到那些(所違犯的)罪嗎？

Bhante: Do you see, friend?

avuso: āma, bhante, passāmi.

下座：是的，尊者，我見(罪)。

avuso: Yes, Bhante, I see.

Bhante: āyatīṃ, āvuso, saṃvareyyāsi.

上座：賢友，未來你應當(好好地)守護！

Bhante: In future, friend, you should be restrained.

avuso: sādhu suṭṭhu, bhante, saṃvarissāmi.

下座：善哉，極佳，尊者，我將會(好好)守護的。

Avuso: It is well indeed, Bhante. I shall be restrained.

Bhante: sādhu, āvuso, sādhu, sādhu.

上座：善哉，賢友。

Bhante: It is good, friend. It is good, It is good.

上座向下座懺罪 SENIOR BHIKKHU'S CONFESSION

Bhante: okāsa ahaṃ, āvuso, sabbā āpattiyo ārocemi (dutiyaṃpi, tatiyaṃpi).

上座：賢友，我發露(所違犯的)一切罪。

Bhante: I, friend, declare all offences.

avuso: Sādhu, bhante, sādhu, sādhu.

下座：善哉，尊者，善哉，善哉。

Avuso: It is good, Bhante. It is good, it is good.

Bhante: Ahaṃ, āvuso, sambahulā nānāvattukā sabbā āpattiyo āpajjīṃ, tā tuyha'mūle paṭidesemi.

上座：賢友，我犯了眾多不同(罪)事的一切罪，我在你的跟前懺悔那些罪。

Bhante: I, friend, having many times fallen into many different offences with different bases, these I confess.

avuso: Passatha, bhante, tā āpattiyo.

下座：尊者，見到那些(所違犯的)罪嗎？

avuso: Do you see, Bhante, those offences?

Bhante: āma, āvuso, passāmi.

上座：是的，賢友，我見(罪)。

Bhante: Yes, friend, I see.

avuso: āyatīṃ, bhante, saṃvareyyātha.

下座：尊者，未來您應當(好好地)守護！

avuso: In the future, Bhante, you should be restrained.

Bhante: Sādhu suṭṭhu, āvuso, saṃvarissāmi.

上座：善哉，極佳，賢友，我將會(好好)守護的。

Bhante: It is well indeed, friend, I shall be restrained.

avuso: Sādhu, bhante, sādhu, sādhu.

下座：善哉，尊者，善哉，善哉。

avuso: It is good, Bhante. It is good, it is good.

THE RECORD OF SIMA CONSECRATION

The 30 members of the Great Community led by the Most Respectable Phra Khru Kasemworakit Mahathero and the Most Respectable Sayadaw Nyanavara Mahathero consecrated the Sīmā Building of “Saṅgha Education Centre”, **Brahmavihara Monastery & Retreat Centre**, Lot 491, Mukim Tanjong Minyak, Daerah Melaka Tengah, Melaka, in the morning and afternoon on Sunday, 9th April 2017 (2560 B.E.).

The members of the Great Community who participated in the ceremony of sīmā consecration were:
(List according to seniority)

1. Bhante Phra Khru Kasemworakit Mahāthero
2. Bhante Sayadaw Nyanavara Mahāthero
3. Bhante Sayadaw Pannayasami Mahāthero
4. Bhante Bootawatta Sri Saranankara Nayaka Mahāthero
5. Bhante Alubomulle Ratanasiri Mahāthero
6. Bhante Dhammasakkaro Mahāthero
7. Bhante Phra Somkiat Sornchan Mahāthero
8. Bhante Dhammasubho Mahāthero
9. Bhante Ghosa Dhammo Mahāthero
10. Bhante Sayadaw Sona Mahāthero
11. Bhante Dr. Dhammapāla Mahāthero
12. Bhante Sayadaw Dr. Naw Kham La Dhammasami Mahāthero
13. Bhante Phra Pichit Wisara Mahāthero
14. Bhante Phra Liang Pasannacitto Mahāthero
15. Bhante Jr Dhammapāla Thero
16. Bhante Visuddhananda Thero
17. Bhante Phra Sucinno Thero
18. Bhante Amugoda Seelalankara Thero
19. Bhante Goondeniya Chandavimala Thero
20. Bhante Ayagama Sri Yasassi Thero
21. Bhante Abegoda Piyarathana Thero.
22. Bhante Sumana Thero
23. Bhante Okkampitiye Dhammananda
24. Bhante Parama
25. Bhante Anudhammo
26. Bhante Phra Sam Katapañño
27. Bhante Phra Bob Canthak Chocho
28. Bhante Phra Visuddho
29. Bhante Subhoga
30. Bhante Phra Charan Canthakko

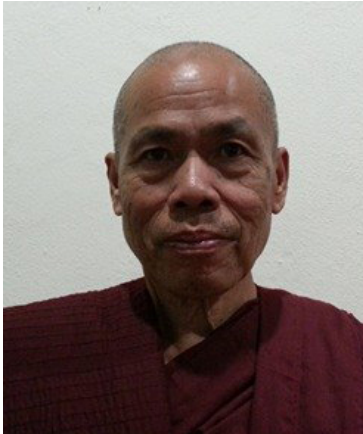
Brief Profile of Members of Great Community (*according to seniority*)



Bhante Phra Khru Kasemworakit Mahāthero
Abbot/Founder, Buddha Kaset Meditation Centre,
Bangkok.
Abbot, Wat Tam Pha Jom, Mae Sai, Chiang Rai.
Vassa: 52



Bhante Sayadaw Nyanavara Mahāthero
Saddhammajotikadhaja
President, Mahabodhivipassana Meditation Centre,
Myanmar.
Vassa: 50



Bhante Sayadaw Panniyasami Mahāthero
Abbot, Duya Temple, Keng Tung, Shan State,
Myanmar.
Vassa: 47



Bhante B. Sri Saranankara Nayaka Mahāthero
Chief Adhikarana Sangha Nayaka of Malaysia.
(Chief Judiciary Monk of Malaysia)
Vassa: 41



Bhante Alubomulle Ratanasiri Mahāthero
Abbot, Seck Kia Eenh, Melaka.
Vassa: 41



Bhante Dhammasakkaro Mahāthero
Abbot, Dhammapāla Buddhist Hermitage, Nilai.
Vassa: 32



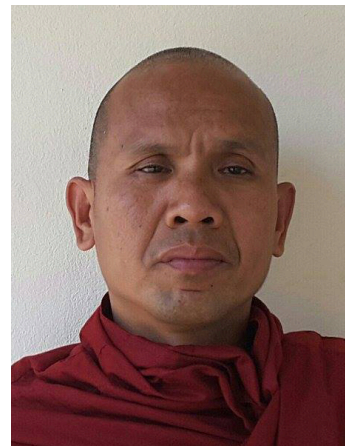
Bhante Phra Somkiat Sornchan Mahāthero
Assist. Abbot, Buddha Kaset Meditation Centre,
Bangkok.
Vassa: 32



Bhante Dhammasubho Mahāthero
Abbot, Nandaka Vihāra, Bukit Mertajam.
Vassa: 29



Bhante Ghosa Dhammo Mahāthero
Abbot, Bodhivana Buddhist Hermitage, Kuching.
Vassa: 29



Bhante Sayadaw Sona Mahāthero
Abbot, Wan Yang, Mong Paing, Shan State,
Myanmar.
Vassa: 26



Bhante Dr. Dhammapāla Mahāthero
Founder / Abbot, Brahmavihāra Monastery &
Retreat Centre, Melaka.
Vassa: 23



**Bhante Sayadaw Dr. Naw Kham La
Dhammasami Mahāthero**
Dean, The Department of Psychology, Shan State
Buddhist University, Taunggyi, Shan State,
Myanmar.
Vassa: 22



Bhante Phra Pichit Wisara Mahāthero
Resident Monk, Oxford Buddha Vihara Temple, Kuala Lumpur.
Vassa: 21



Bhante Badullegama Siriwimala Mahāthero
Sentul Buddhist Temple,
Vassa: 20 vassa



Bhante Phra Liang Pasannacitto Thero
Abbot, Wat Jinarāja, Melaka.
Vassa: 19 vassa



Bhante Jr Dhammapala Thero
Resident Monk, Nandaka Vihāra, Bukit Mertajam
Vassa: 18



Bhante Visuddhananda Thero
Assistant Abbot of Raj Vihāra, Rangamati Hill Tract, Bangladesh
Vassa: 17 vassa



Bhante Phra Sucinno Thero
Resident Monk, Wat Janarāja, Melaka
Vassa: 16



Bhante Amugoda Seelalankara Thero
Assis. Abbot / Principal SKEDS, Seck Kia Eenh, Melaka.
Vassa: 15



Bhante Goondeniya Chandavimala Thero
Abbot, Bodhirukkharama Temple, Kandy, Sri Lanka.
Vassa: 15



Bhante Ayagama Sri Yasassi Thero
Abbot, Maitree Dharmayatana Temple, Battaramula, Sri Lanka.
Vassa: 13



Bhante Sumana Thero
Resident Monk, Pertubuhan
Buddha Bhavana, Batu Pahat
Vassa: 12



**Bhante Okkampitiye
Dhammananda**
Sri Lanka
Vassa: 8



Bhante Parama
Resident Monk, Amata Dhamma
Centre, Melaka
Vassa: 6



Bhante Anudhammo
Resident Monk, Sammādiṭṭhi
Meditation Grove, Sg Petani
Vassa: 6



Bhante Sam Phra Katapañño
Resident monk, Wat Sangkharam,
Vassa: 5



**Bhante Bob Phra Canthak
Chocho**
Resident Monk, Wat Sangkharam
Vassa: 5



Bhante Phra Visuddho
Resident Monk, Wat Chindaram,
Pendang, Kedah
Vassa: 2



Bhante Subhoga
Resident Monk, Mettā Vihāra,
Shwe Bhone Hlaing, Yangon
Vassa: 2



**Bhante Charan Phra
Canthakko**
Resident Monk, Wat Sangkharam
Vassa: 1

梵行寺筹建「界堂」(戒坛)

护持僧团，令僧伽久住世间，使正法代代延续。

「界堂」(戒坛)是寺院最神圣的场所。比丘僧团会在「界堂」里举办各项的僧团活动包括：具足戒(比丘戒)仪式，诵戒(波罗提木叉戒)、自恣、羯磨、忏悔等。所以「界堂」的功能即是维护和建立和合、清净僧团，提供优良的修学场所。

对一位准备要授具足戒的戒子，都一定要在「界堂」里完成授戒仪式。受戒者在仪式中发殷重恳切之心，产生防非止恶的信心与力量，才能真正开启学戒、持戒的历程。因此筹建「界堂」的目的也是梵行寺和每一位佛弟子的责任 - 护持僧团，令清净僧伽久住世间，使正法一代一代的延续。

结界的意义

比丘们过著共同的集体生活。比丘的住处有一定界限，经大众同意而决定住处的范围，名为结界(*simabandha*)。以原始佛教制度来说，结界有其原来的意义。在释尊刚成立僧团的时代，比丘们都是在山林间或树下修行。如果释尊想向弟子宣布戒律的事，释尊会告诉弟子们在某时、某地集合，这就是结界的意义。

The Building of “Boundary Hall” (*sīmā*) in Brahmavihara Monastery & Retreat Centre, Melaka.

“Boundary Hall” (*sīmā*) is the sacred place in a monastery where members of *bhikkhu-saṅgha* gathered to conduct formal monastic matters (*sanghakamma*) such as higher ordination (*upasampadā*), patimokkha recitation, confession of one’s transgressions, *pavāraṇā*, repentance and so on. Therefore, the function of the “Boundary Hall” is to maintain and restore the purity of the *bhikkhu-saṅgha*, and to provide excellent places for *bhikkhu-saṅgha*’s learning.

For a novice to become a full ordained monk, it is necessary to complete the higher ordination in the Boundary Hall. The new ordained monk should make a sincere vow, that results confidence and strength in refraining evil, and opens the spiritual path for his learning and practice. Therefore, the purpose of the establishment of the “boundary hall” is our duty to protect the purity of the *saṅgha*, so that *bhikkhu-saṅgha* can live long in the world, the dhamma can shine forth from generation to generation.

Demarcation of the Territory

Bhikkhus live a community life. There is a territory to the residence of the bhikkhus. Once the area of the dwelling is determined, and with *saṅgha* consent, the territory is demarcated. During the early time of the Buddha, bhikkhus were dwelling in the forest and under trees. If the Buddha wants to announce a certain *vinaya* matters, he will inform his disciples to congregate in a certain time and in a certain place. This is the significance of the demarcation of territory.

Planting of *sīmā* hall boundary stone

The most sacred building in the *Brahmavihara Monastery and Retreat Centre* is the “Boundary Hall”. It is protected and demarcated by sixteen boundary stones.

The consecration ceremony, called “planting the boundary stone” or “burying the symbol”, begins with a chant to purify the plot of ground. The monks invited for the occasion stand in the middle of the *sīmā* and perform pāli chants to remove the potency of previous boundary stones, before consecrating the new boundary markers first as the “place not without three robes” (*ticivarāvippāvāsa*), saying, “O bhante, may the *saṅgha* hear me. The *saṅgha* now consecrates the *sīmā* which the *saṅgha* has set aside as a place where the bhikkhus may keep the *uposatha* in equality, making it an area not without the three robes, a place set apart from houses and door yards.”

Monks then leave the middle place and engage in a question-and-answer chant before each boundary stone, beginning at the east and then moving in a clockwise direction to the seven other boundary stones. One of the four monks asks, “What is the symbol of the east?” The other monks answer on behalf of the earth and the Saṅgha, “The stone is the symbol.” This formula is repeated twice before each stone is buried. The four monks then reenter the *sīmā* and declare that the *sīmā* markers have been properly installed.

The most distinctive architectural feature of the *sīmā* is its multilevel root, tripartite, representing the three levels (existence in the realm of sensual pleasure, existence in the realm of form, existence in the realm of formlessness) of the Buddhist cosmos embodied in the architectonic form of the *sīmā*. The *sīmā* is crowned by an umbrella with its symbolic axial and royal potency. The ritual consecration of the *sīmā* constitutes them as a sacred space suitable for the surrogate presence of the Buddha. The *sīmā* serves as locales wherein the Buddha is encountered whenever monks recite the *paṭimokkha* and devotees meditate quietly before a Buddha image or present offerings of flowers and incense at the *sīmā*.

Pledging Form

Building Fund for Brahmavihara Monastery & Retreat Centre

We humbly invite you to take part in the building and construction of **Brahmavihara Monastery & Retreat Centre** (“Brahmavihara”) in Melaka city. The total land area for **Brahmavihara** is approximately 4.6 acres and it consists of 3 Centres: “Amata Community & Education Centre”, “International Meditation Centre” and “Sangha Education Centre”.

We are planning and preparing for the first phase of construction of **Brahmavihara**. You may support us by pledging the following items. Your generous supports towards the completion of the first phase of construction are greatly appreciated:-

Pledging Item(s)	RM	Unit	Amount
(A) Amata Community & Education Centre (to be managed by Cheng Amata Dhamma Centre)			
(Ground Floor) 7 x dormitory	38,000 per dormitory		
(1 st Floor) Small shrine hall (<i>pledged</i>)	50,000		
(1 st Floor) 2 x classrooms / meditation rooms (<i>1 room pledged</i>)	50,000 per room		
(1 st Floor) Research Room	38,000		
(1 st Floor) Library	38,000		
(Ground Floor) Cafeteria	50,000		
(Ground Floor) Admin office	38,000		
(Ground Floor) Kitchen	50,000		
Burma Jade Buddha Statute (4ft H), Reclining Buddha Buddha (6ft L), Siddhartha Prince (3ft H) + lotus base – 350 shares x RM200 = RM70,000	200 per share		
Fencing & Drain – 400 shares x RM250 per share	250 per share		
(B) International Meditation Centre (to be managed by Brahmavihara Berhad)			
12 x dormitory (<i>as of now 15 Jan 2017, 3 dormitory pledged</i>)	38,000 per unit		
Lotus pavilion	50,000		
Small meditation hall	50,000		
Burma Jade Buddha Statute (4ft H) + lotus base – 50 shares x 200 per share = RM10,000	200 per share		
Fencing & Drain – 200 shares x RM250 per share	250 per share		
Total (RM):			

(C) Sangha Education Centre (to be managed by Brahmavihara Berhad)			
Boundary Hall (Sima) – 1000 shares	250 per share		
Burma Jade Buddha Statute (4ft H) + base – 50 shares	200 per share		
Fencing & Drain – 400 shares x RM250 per share = RM100,000	250 per share		
Total (RM):			

Notes:

- 1) In appreciation of the pledging, we will use the Donor's name to name the dormitory/monk kuti/lotus pavilion/mini meditation hall/small shrine hall/cafeteria & office, where applicable.
- 2) Donor's name will also be engraved on the Donors' Board for donation above RM1000.

You can donate directly to **Brahmavihara Berhad**. All donation will be used exclusively for building construction. An official receipt will be issued and sent to donor(s) address given below.

By the blessing of the Triple Gem and by the merits gained through building a monastery for the lasting of Buddha dispensation, may you and your family be well, happy and healthy always!

.....

To: Brahmavihara Monastery & Retreat Centre

- a) I hereby pledge RM _____ for the proposed building fund; or
- b) I donate RM _____ and enclose cheque number _____ payable to **Brahmavihara Berhad**, Public Bank A/C No. **3-1976864-22**.
- c) For online banking, please email the banking slip to **brahmaviharaberhad@gmail.com**, or whatsapp your bank-slip's copy to **+6014-2948 549**, writing down your name, tel and address for sending official receipt to you.

Donor Name:	Tel:
Address:	
Email:	
Date:	Signature:

认捐表格
梵行寺禅林建设基金

我们在此诚邀您参与位于马六甲市内梵行寺禅林的发展建设工作。梵行寺禅林的总面积大约有 4.6 亩，并由三大中心组成：甘露苑社区与教育中心中心，国际禅修中心和僧伽教育中心。

我们目前正在筹备和策划梵行寺禅林第一阶段的建设工作。您可以通过以下认捐项目来帮助我们尽快完成梵行寺禅林第一阶段的建设。对于您的大力支持，我们不胜感激：-

认捐项目	单位 (RM)	数量	数额
(A) 甘露苑社区与教育中心 (由晋巷甘露苑佛法中心管理)			
(底楼) 七间寝室	38,000 一间		
(第一楼) 一间佛殿 (<i>已认领</i>)	50,000		
(第一楼) 两间课室 / 禅堂 (<i>一间已认领</i>)	50,000 一间		
(第一楼) 研究室	38,000		
(第一楼) 图书馆	38,000		
(底楼) 休闲茶馆	50,000		
(底楼) 办公室	38,000		
(底楼) 厨房	50,000		
一尊 4 尺高缅甸定制玉佛，一尊 6 尺长睡佛，一尊 3 尺高悉達多太子相加莲花座 - 200 份	200 一份		
篱笆和水沟 - 400 份 x RM250 = RM100,000	200 一份		
(B) 国际禅修中心 (由梵行寺僧伽基金会管理)			
十二间寝室 (<i>到至今 1 月 15 日, 3 间认领</i>)	38,000 一间		
莲花亭	50,000		
小禅堂	50,000		
一尊 4 尺高缅甸定制玉佛 - 50 份 x RM200 = RM10,000	200 一份		
篱笆和水沟 - 200 份 x RM250 = RM50,000	200 一份		
总额 (马币):			

(A) 僧伽教育中心 (由梵行寺僧伽基金会管理)			
界堂 (Sima) - 1000 份 x RM250 = RM250,000	250 一份		
一尊 4 尺高缅甸定制玉佛 - 50 份 x RM200 = RM10,000	200 一份		
篱笆和水沟 - 400 份 x RM250 = RM100,000	250 一份		
Total (RM):			

备注:

- 1) 为了感激您的认捐，我们将以您的芳名来为您所认捐的相关宿舍/僧寮/莲花亭/小禅堂/小佛殿/休闲茶馆和办公室命名。
- 2) 乐捐一千零吉以上捐赠者芳名也将篆刻在捐赠者牌匾上。

你可以直接捐款到梵行寺僧伽基金会的银行户口。所有的款项将全数拨入建设基金。正式收据将个别寄给捐款者所提供的地址。

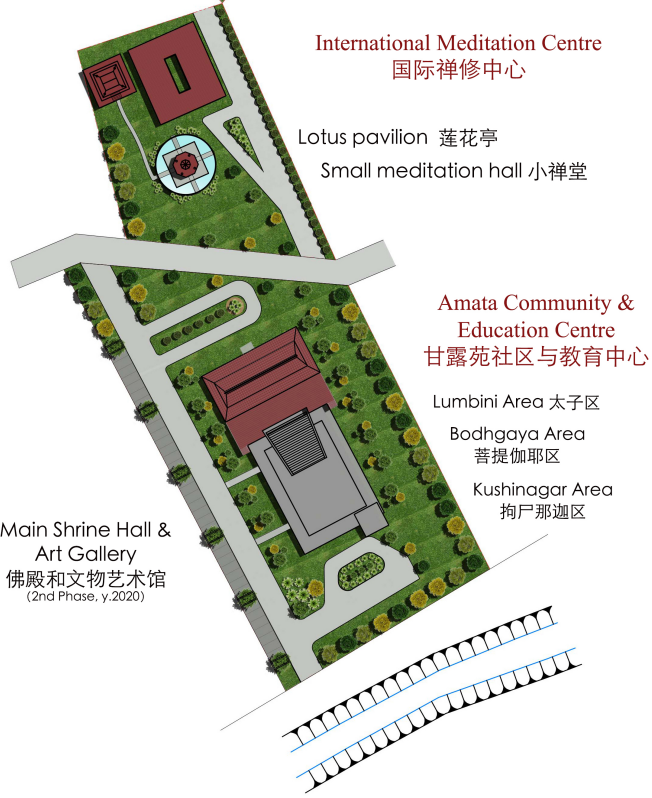
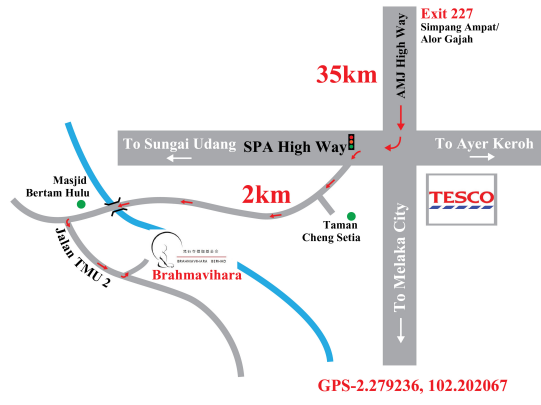
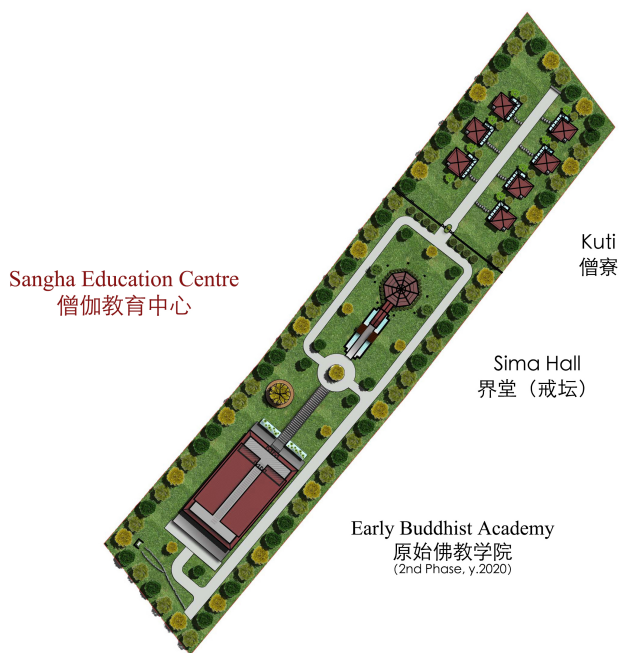
在三宝的加持和您的善行功德下，愿您及家人平安、幸福和健康！

.....

致：梵行寺僧伽基金会

- a) 本人谨此认捐马币 _____ 于上述建设基金; 或
- b) 本人谨此乐捐马币 _____ 并附上支票抬头写 **Brahmavihara Berhad**，支票号码：
_____ 汇入大众银行户口 3-1976864-22.
- c) 网上银行转账者，请将转账收据电邮至 **brahmaviharaberhad@gmail.com** 或 whatsapp 到 **+6014-2948 549**，并写下您的姓名、电话和地址，方便我们寄上收据。

捐款者姓名:	电话:
地址:	
电邮地址:	
日期:	签名:



Kuti A



Kuti B

Brahmavihara Monastery & Retreat Centre

梵行寺禅林