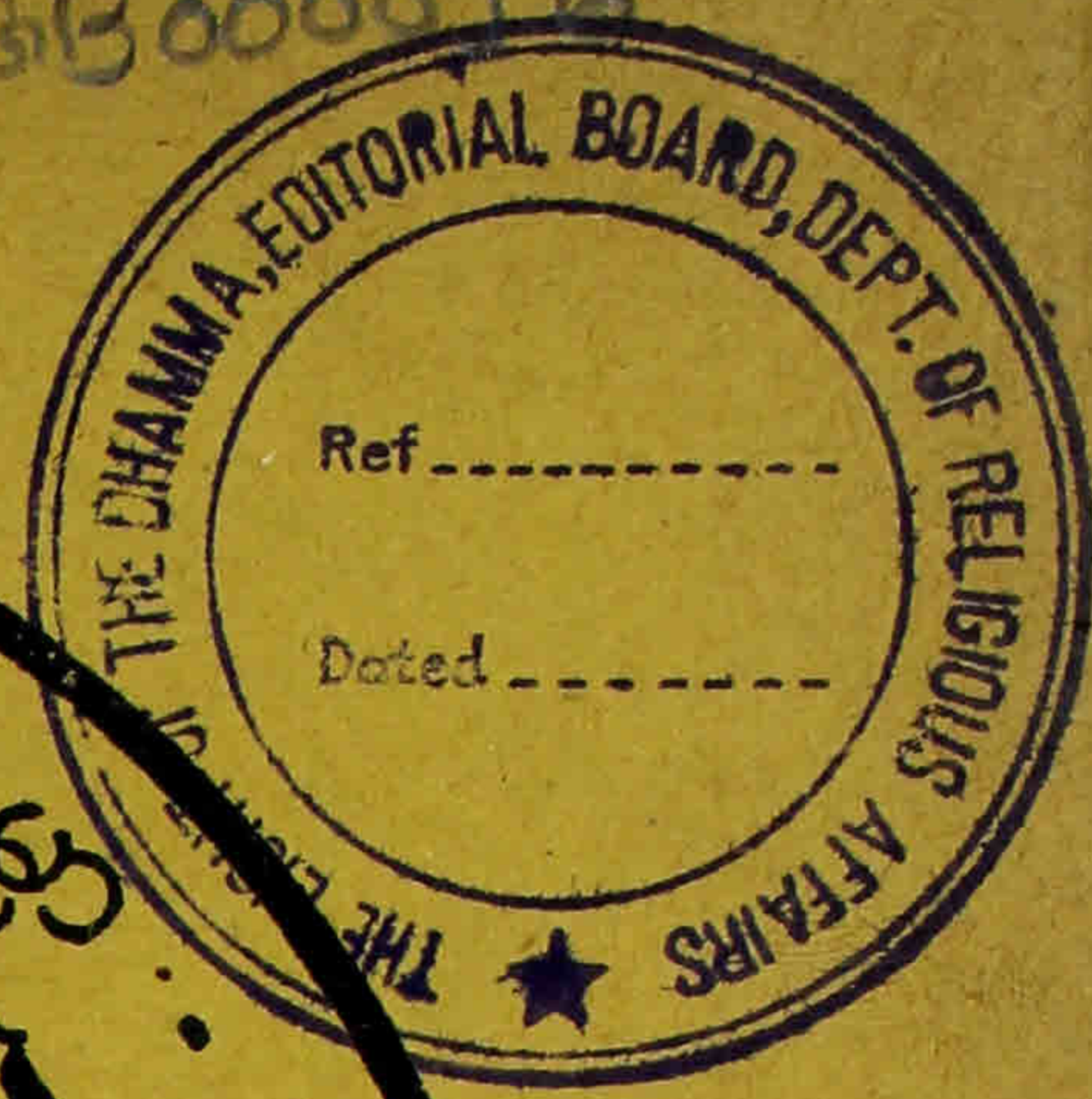


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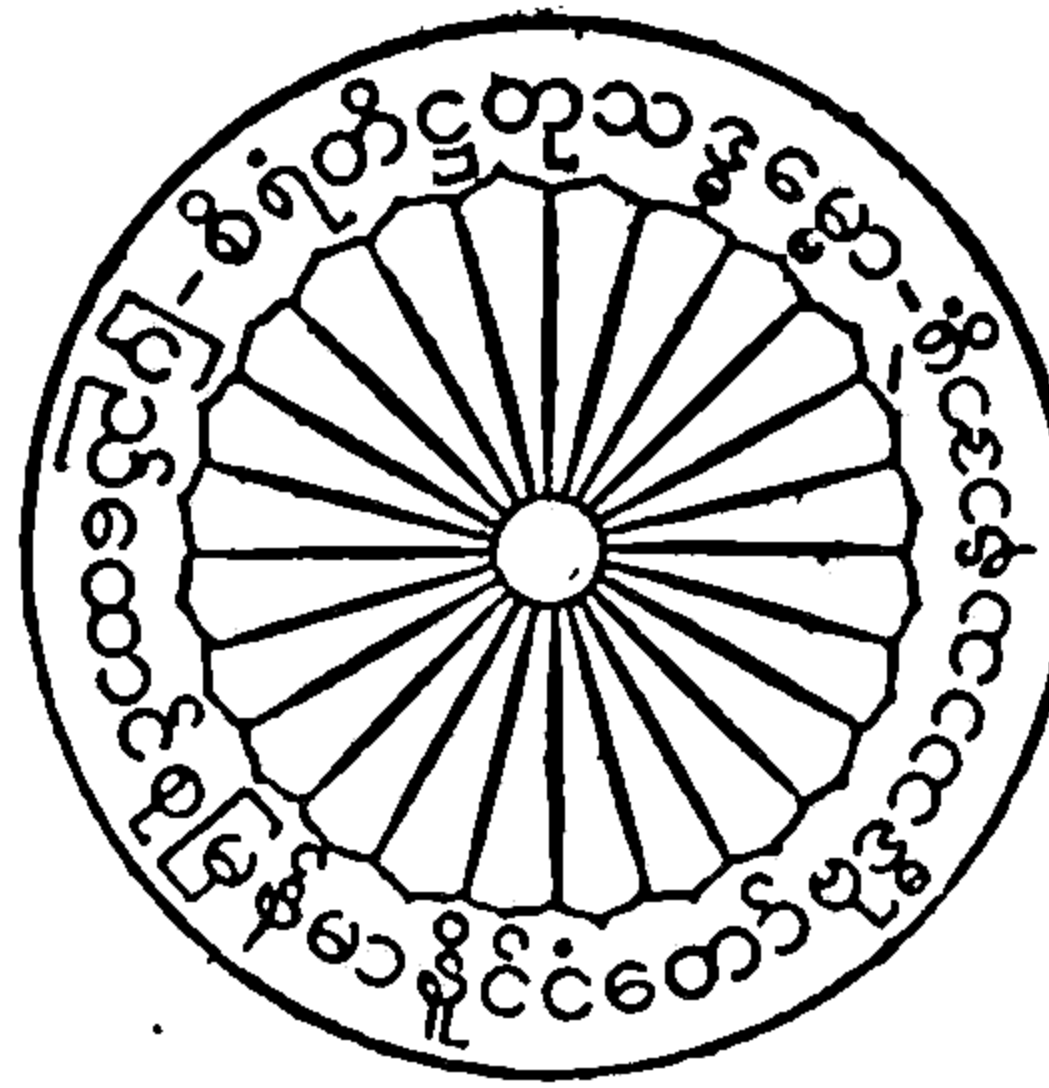
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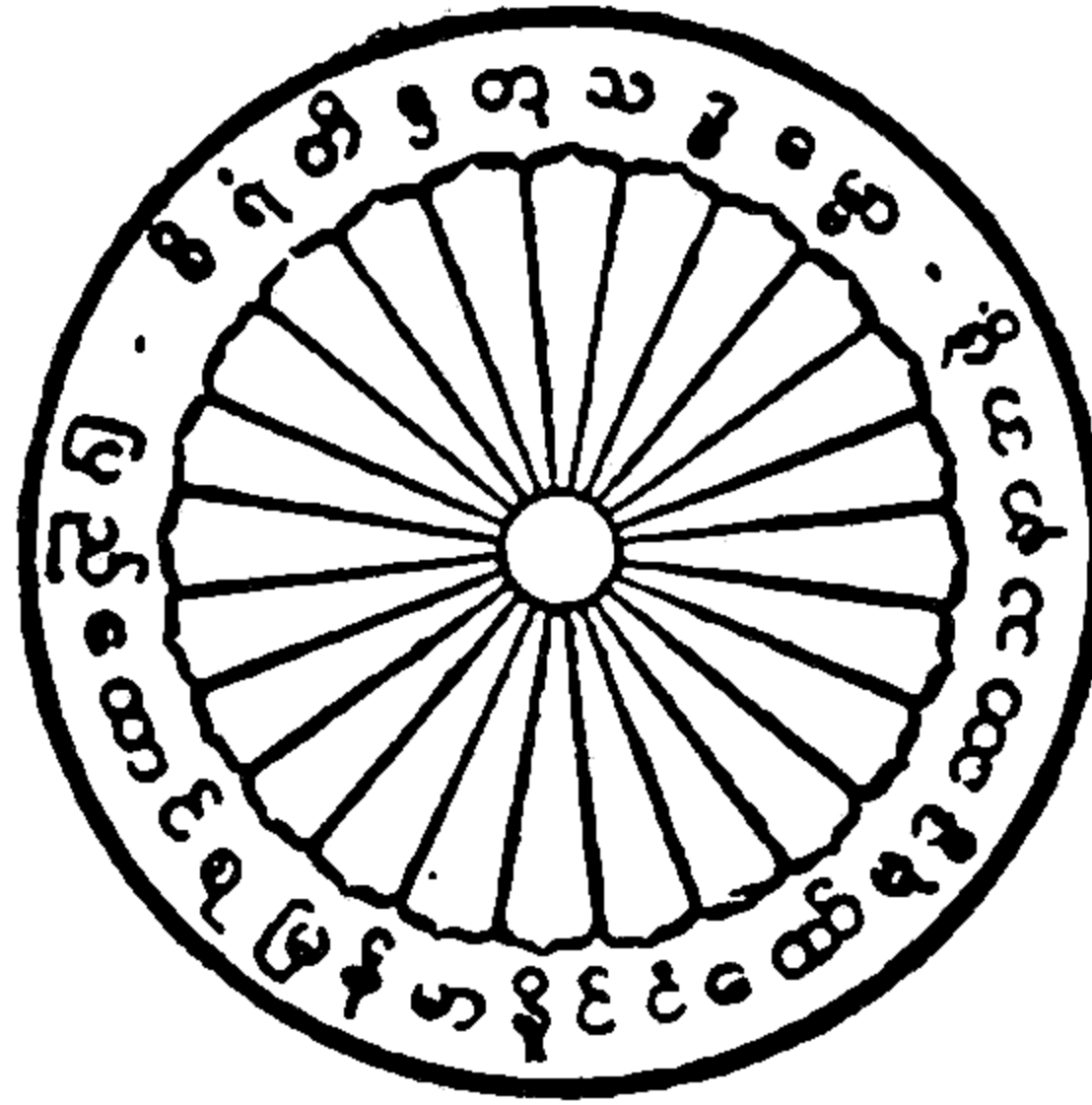
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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
Union Buddha Sāsana Council,
Kabā Aye P.O.,
Rangoon, Union of Burma.

MANUAL OF THE FOUR NOBLE TRUTHS

By

Agga Mahā Paṇḍita Ledi Sayadaw, D. Litt.

(Translated by the Editors of the Light of the Dhamma)

PART TWO

THE EXPOSITION OF THE MEANING OF SAMUDAYA SACCA

Craving:

I shall now expound the four different interpretations of the word 'Samudaya-sacca'. 'Samudaya' means 'the cause of ever continuing this psycho-physical process of existence'. It also means 'the cause of ever continuing the unsatisfactoriness of life'. There is no more continuing of this psycho-physical process of existence after the death of an *Arahat* who has overcome all kinds of craving, and there is no more continuing of suffering in him. Therefore it should be definitely understood that craving is the origin of ever continuing the arising of suffering in the lives of all beings, throughout all of their existence. In the world there is *kāma-taṇhā* (sensual craving), and those who overcome this craving are free from *sankhata* (that produced by a combination of causes), *santāpa* (burning), *vipariṇāma* (change) and suffering connected with the maintenance of their wives and children. Those who strive for sensual pleasures are burdened by these till their death. Although they have had the rare opportunity of attaining manhood during the Buddha's *Sāsana*, to encounter which, also, is another rare opportunity, they have no opportunity to add to the glory of Learning of the Doctrine and Practice of the *Dhamma*. As they have sown this seed of craving, the off-shoots and branches in the nature of 'desire to accumulate wealth', 'desire to be handsome and good-looking', 'desire to be wealthy', 'desire to compete with others', etc. which are but the expansion of craving, spring forth endlessly. These expansions of craving have their relevant suffering with three aspects in each: *sankhata*, *santāpa* and *vipariṇāma*. This is the exposition of the nature of the Origin of Suffering, which as we see, arises along with the expansion of craving in its three aspects.

There are six kinds of craving:— *rūpa-taṇhā* (craving for visible objects), *sadda-taṇhā* (craving for sounds), *gandha-taṇhā* (craving for odours) *rasa-taṇhā* (craving

for tastes), *phoṭṭhabba-taṇhā* (Craving for bodily impressions), *dhamma-taṇhā* (craving for mental impressions). These cravings having four interpretations in each, we have 24 interpretations in all. *Rūpa-taṇhā* means craving for pleasant visible objects. For these objects beings cannot be free from the burden of *sankhata*, *santāpa* and *Vipariṇāma*. How? It is in this way:— This craving by way of *āyūhana* (the fever of unsatisfied longing) forces beings to strive and find ever fresh delight. They have no desire to get rid of such delightful objects. This craving is also expanded in the following ways:— By way of *nidāna* (foundation; origin; cause), they incline to have more and more pleasurable objects and enjoy more and more. They have no contentment of mind. By way of *samyoga* (union; association) they desire always to be associated with these pleasant objects. They have not the slightest idea to part with these pleasurable objects. By way of *palibadha* (obstruction; hindrance; impediment), they prevent beings from parting with these pleasant objects, and also obstruct the sources of tranquillity of mind. They do not allow beings to attain calmness of mind obtained by not mingling with these objects. Thus craving for visible objects causes beings to sustain suffering by functioning in these four ways.

The same holds good for craving for sounds, etc. *Dhamma-taṇhā* means craving for *vedanākkhandha* (Feeling Group), *sannakkhandha* (Perception Group), *sankharakkhandha* (Group of Mental Formations) and *viññāṇakkhandha* (Consciousness Group) found in a person's life or in the lives of his dear ones.

Another way of expression:— There are also three kinds of craving. They are (1) *kāma-taṇhā*, (2) *bhava-taṇhā*, and (3) *vibhava-taṇhā*. *Kāma-taṇhā* means Craving for sensuous objects, such as form, etc. *Bhava-taṇhā* means 'Having delight in the *Jhanas* attained by oneself'. *Vibhava-taṇhā* means 'Having delight in wrong view of self-annihilation (*uccheda-diṭṭhi*)'.

Meals prepared from coarse cereals, such as maize, etc. are very plain. They are not

(realization of the truth) attained and enjoyed by *Sotāpannas*.

4. Below is the explanation of the aspect of *adhipateyyaṭho* (mastery over oneself) attained and enjoyed by *Sotāpannas*. The wholesome volitional actions, such as *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental development) performed by these *Sotāpannas* are free from the operation of Craving. Thus they are free from the 'accumulation of merit' called *puññābhisaṅkhāra*. They have attained the highest amongst all the mundane wholesome *Kammās*. Their minds become as pure as a highly polished conch. These all help them to attain *anupādi-sesa-nibbāna*.

This is the exposition of the aspect of *adhipateyyaṭho* attained and enjoyed by *Sotāpannas*.

Now I shall expound the four aspects of *Nirodha-sacca* (the Noble Truth of the Cessation of Suffering), which itself is called *Nibbāna*. There are four aspects of *Nirodha-sacca*. They are: (1) *nissaranatṭho* (having the characteristic of being an escape), (2) *pavivekatṭho* (having the characteristic of being free from disturbance), (3) *amatatṭho* (a state where there is no more death or dissolution), and *asankhataṭho* (having the characteristic of the Unoriginated' *Nibbāna*).

The supramundane sphere of such *Sotāpannas* as *Visākhā Anāthapiṇḍika*, and decillions of Holy Ones in the *Devā*-countries of *Catu-mahārājika*, *Tāvātimsa*, etc. may be compared to the Great *Sītā* Ocean situated at the foot of Mount *Meru*. Decillions and decillions of such Noble Ones may be compared to decillions and decillions of fishes living in that great ocean. In what respect do they resemble them? It is in this manner that Great *Sītā* Ocean situated amidst the *Yuganda* Mountains is very wide and immensely deep. The water in that Great Ocean never gets diminished, nor is its water evaporated by any ray of the sun. The water is so clean that even a peacock's feather or fine cotton will sink to the bottom of the ocean. In the same manner it is the Law of Cosmic Order that this *Sa-upādi-sesa-nibbāna*, the Supramundane Sphere of *Ariyas*, such as *Visākhā*, *Anāthapiṇḍika*, etc. will never be diminished owing to the lapse of time, even after a lapse of many millions of world-cycles. The state of "the Full Extinction of Defilements with the groups of existence still remaining" will never be

diminished. The state of *Nibbāna* never becomes extinct. It is also the Law of Cosmic Order that these *Sotāpannas* are never entangled with evil actions, sceptical doubt and bad livelihood, because the state of *Sa-upādi-sesa-nibbāna* exists in them.

Just as the great fishes in that Great *Sītā* Ocean need not fear the water in the ocean getting diminished, these *Sotāpannas* need never fear losing their attainment of 'the Full Extinction of Defilements with the groups of existence still remaining'. Just as the water of that Great Ocean is not warmed by the rays of the sun, these *Sotāpannas* who have attained *Sa-upādi-sesa-nibbāna* will not be polluted with any Defilement or threatened with the dangers of wandering in the *Samsāra*, however long they may have to wander in the Happy Course of Existence, and they need not fear that Personality-belief will accompany them any more.

Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting warm at any time, these *Sotāpannas* also need not be anxious about the defilements which they have already dispelled by means of the Path and Fruition of the stream-winning. Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting dirty, so also the *Sotāpannas* need not be anxious about their state being polluted with wrong views, sceptical doubt, evil actions, bad livelihood and hellish qualities.

Just as the great fishes in that Great Ocean need not be anxious for a change of residence to other lakes, rivers and seas, nor be anxious about the ocean water becoming warm or turbid, these countless numbers of *Ariyas*, who pass amongst heavenly and human beings at the most for seven times in the Round of Rebirths need not wait till the arising of another Buddha. Retaining the state of *Sa-upādi-sesa-nibbāna*, they wander in the Round of Rebirths as wealthy men, *Devas* and *Brahmās* and finally attain *An-upādisesa-nibbāna*.

At this juncture one may ask the following question in connection with the expression "These *Sotāpannas* remain within the Supramundane Sphere of *Sa-upādi-sesa-nibbāna*". As *Sotāpannas* they are able to dispel some of the defilements only, and at the same time are not free from the sufferings of rebirth, old age and death. So it cannot be claimed that they have attained *Nibbāna*,

nor are they within the Sphere of *Nibbāna*.” The answer to it is as follows:—“Did not the Omniscient Buddha declare that the *Nibbāna* attained by these *Sotāpannas* is specially termed *Sa-upādi-sesa-nibbāna*, because they have not dispelled all defilements? Is it not that it is declared as *Sa-upādi-sesa-nibbāna*, because these *Sotāpannas* will have to take rebirth for at most seven times, experiencing old age and death for many world-periods to come?”

This kind of question is raised by one who does not realise the greatness and magnificence of *Nibbāna*.”

These *Sotāpannas*, after passing amongst heavenly and human beings for a great length of time finally become *Arahats*, and the *Nibbāna* they are then to attain after getting rid of the groups of existence is called *Anupādi-sesa-nibbāna*. This *Nibbāna* is not within the scope of *Sotāpannas*, and so in expounding the *Nibbāna* attained by *Sotāpannas*, *Anupādi-sesa-nibbāna* is not meant thereby, and therefore not discussed.

1. The *nissaraṇatṭho* (having the characteristic of being an escape) aspect attained and enjoyed by *Sotāpannas* means the following: (i) *kilesa-vaṭṭu* (escape from the circle of the most evil defilements headed by “Wrong Views” and “Sceptical Doubt”), (ii) *kamma-vaṭṭu* (escape from the circle of unwholesome *kamma* such as the ten kinds of evil conduct in deeds, words, and thought, and also the bad mode of living), and (iii) *vipākavaṭṭu* (escape from the circle of being reborn in the Four Lower worlds.)

As regards worldlings, although they wander in the round of rebirths as kings of men, kings, of *devas* or kings of *brahmās*, as they have not yet attained the state of escape from the round of rebirths, they have to wander in it, entangling with wrong views, sceptical doubt, evil conduct and bad livelihood, which would cause them to arise in the four lower worlds.

Here ends the exposition of *nissaraṇatṭho*.

2. *Pavivekatṭha* (retirement; seclusion; solitude)

Although *Sotāpannas* may wander in the Happy Course of Existence for many world-cycles, their minds will be ever free from being molested by wrong views, evil actions and bad livelihood, and suffering in the four lower worlds. The state of ever being free

from the operation of these evil actions and the evils of the four lower worlds, which are the most evil things in the round of rebirths, is called retirement, seclusion or solitude attained and enjoyed by *Sotāpannas*. Worldlings are not free from the operation of such evils. Although they wander in the round of rebirths as kings of men, *devas* and *brahmās*, their minds are at times brightened with right views, faith, good actions and sense pleasures, and at times darkened with wrong views, sceptical doubt, evil actions and miseries of the four lower worlds.

This is the exposition of *pavivekatṭha*.

3. *Asaṅkhatatṭha*

Below is the exposition of *asaṅkhatatṭha* (having the characteristic of the “Unoriginated” *Nibbāna*).

The *Sa-upādi-sesa-nibbāna* attained by *Sotāpannas* is never destroyed and so it is eternal. That being the case, it is free from the trouble of setting it up anew. There is no more trouble of diving into the pit of suffering again to perform almsgiving in the endeavour to attain *Nibbāna*. There is no more suffering for them to practise morality and also to lead the life of a *samaṇa*. The state of the Unoriginated, Uncreated, is called the *asaṅkhatatṭha* aspect attained and enjoyed by *Sotāpannas*. They, however, practise almsgiving, morality and mental development for the purpose of further dispelling some defilements that lie latent in them. They need not worry about personality-belief, sceptical doubt and the ten kinds of evil actions which have already been extinguished.

Here ends the exposition of *asaṅkhatatṭha*.

4. *Amatatṭha* (a state where there is no more death or dissolution.)

The state of the extinction of defilements with the groups of existence still remaining, never gets spoiled, destroyed or deteriorated in the world-cycles to come. For instance in the cases of *Sotāpannas* like *Visākhā*, *Anāthapindika* and others who pass from the planes where they are to higher ones, the state never fades away nor disappears, though their constituent groups of existence which are subject to change may be destroyed, taking the form of new groups of existence. *Nibbāna* is ‘Deathlessness’, but the *khandha* (groups of existence) are mortal and subject to change. One *khandha* may go away and

another *khandha* may come, but the state of *Sa-upādi-sesa-nibbāna* will go on, and so it finally merges into *An-upādi-sesa-nibbāna*. Although these *Sotāpannas* may wander in the round of rebirths for many a world-cycle to come, they need not fear the loss of the Cessation of Suffering which they have experienced and realised. From the moment they attain the path of stream-winning up to the time they attain full *Nibbāna* or *Anupādi-sesa-nibbāna*, this state of *Sa-upādi-sesa-nibbāna* remains as the refuge and dependence of the countless number of *Sotāpannas*. This state is termed the *amatatṭha* (a state where there is no more death or dissolution) attained and enjoyed by *Sotāpannas*.

Here ends the exposition of *amatatṭha*.

The above is the exposition on the four interpretations of *Sa-upādi-sesa-nibbāna*.

The same holds good for the four aspects of *Nibbāna* attained by *Sakadāgāmī*, *Anāgāmī* and *Arahats*.

(1) The four aspects of the Noble Truth of Suffering are the functions of *pariññā* (Full comprehension).

(2) The four aspects of the Noble Truth of the Origin of Suffering are the functions of *pahāna-pariññā* (full overcoming; abandoning.)

(3) The four aspects of the Noble Truth of the Cessation of Suffering are the functions of *sacchikarāṇa* (realization or seeing face to face).

(4) The four aspects of the Noble Path leading to the Cessation of Suffering are the functions of mental development.

If a person fully comprehends and realizes the four aspects of the Noble Truth of Suffering, he will automatically realize the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. Moreover, the four aspects of the Noble Truth of Suffering are included in the three characteristics of existence—the characteristic of impermanence, suffering and selflessness. These four aspects are also within the orbit of characteristic of Suffering. Of the four interpretations of the Noble Truth of Suffering, *vipariṇāmatṭha* (change) is itself characteristic of impermanence. If these four aspects of the Noble Truth of Suffering fall within the province of the

characteristics of impermanence and suffering, they will also be included in the orbit of characteristic impersonality. So, when one fully comprehends the three characteristics of impermanence, suffering and self-less-ness, he also fully comprehends the sixteen aspects of the Four Noble Truths, as has been explained before.

‘Etesu tīsu lakkhaṇesu ekasmim diṭṭhe itaradvayam diṭṭham neva hoti. Tena vuttam, anicca-saññino Meghiya anatta-saññā santhātīti.’—Anguttara Commentary.

(When one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realises the remaining two characteristics. The Omniscient Buddha declared:” O Meghiya, if one realises one of the three characteristics of existence, he automatically realises the remaining two.”)

Of the three characteristics, the characteristic of impermanence is the fundamental one. The whole affair of the characteristic of impermanence is nothing but *marāṇa* (death) which means the continually repeated dissolution and vanishing of all physical and mental phenomena and that these phenomena do not last even for the time occupied by a wink of the eye, he automatically fully comprehends and realises the characteristics of suffering and self-less-ness. How? It may be explained as follows: If one realises all physical and mental phenomena in his body continually and repeatedly dissolve and vanish at every consciousness-moment, will he have any attachment for his body and take that as pleasure? Or will he also take it that this body is soul-essence?

The above clearly shows that of the three characteristics of existence, the characteristic of impermanence is the most essential.

If one realises the functioning of the characteristic of impermanence in corporeality out of the five constituent groups of existence, he is able to attain the Path of *Anāgāmī* (Never-returner). On the other hand, if he realises the functioning of the four mental formations out of the Mental Group, he is able to attain the Path and the Foution of *Arahatta* (Holiness).

These two theories have fully been discussed with *Pāli* and its definition in the Manual of *Āhāra Dīpanī*.)

Therefore, those worldlings who desire to be delivered from the tangle of wrong views, evil actions, and the state of the worldlings who wander in the round of rebirths and enjoy the status of those *Sotāpannas* like *Visākhā*, *Anāthapiṇḍika* and others, who have attained *Sa-upādi-sesa-nibbāna* and become the inhabitants of the supramundane sphere, passing through the planes of heavenly and human beings until they attain the state of *Anupādi-sesa-nibbāna* and fully comprehending the four aspects of the Noble Truth of the Path leading to the Cessation of Suffering and the Noble Truth of the Cessation of Suffering, should get instructions from a competent teacher on the full interpretations and aspects of the characteristic of impermanence, and having studied them conscientiously, should practise *Vipassanā-bhāvanā* through the medium of the charac-

teristic of impermanence, just as a person whose hair is burning with a celestial fire or whose head is pierced with a sharp spear desires to quell this celestial fire of personality-belief or take out the spear of personality-belief from his head.

CONCLUSION

Here the concise *Catusacca-dīpanī*, or the Manual of the Four Noble Truths, comes to a close. It was written at the Letpandaung Hill, Monywa, at the request of Pleaders Maung Kyaw and Maung San Lin, for the benefit of those who desire to know the sixteen interpretations of the Four Noble Truths and who desire to honour the Teaching of the Buddha. It was finished during the Vassa of 1265 Burmese Era (July 1903 C.E.).



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INTRODUCTION TO THE TWO HUNDRED AND TWENTY SEVEN RULES OF VINAYA

“PĀTIMOKKHA”

Two kinds of Pātimokkha:—

“Pātimokkha” meaning “excellent”, “foremost”, “chief” is the code of discipline for the *bhikkhus*. There are really two kinds of Pātimokkha.

- (1) *Sīla Pātimokkha*
- (2) *Gantha Pātimokkha*

(1) *Sīla Pātimokkha*:—

It protects (*Pāti, rekkhati*) one who guards or observes *sīla* from pain and suffering and prevents him from falling to lower states of existences (*mokkheti; mocayati*). So it is known as “*Sīla Pātimokkha*”.

(2) *Gantha Pātimokkha* —

The Text (*gantha*) which points out *sīla* is called “*Gantha Pātimokkha*”.

Sīla Pātimokkha is the root cause for all mundane and supramundane benefits, and *Gantha Pātimokkha* points out *Sīla* which is to be practised.

Sīla Pātimokkha is of two kinds.

- (a) *Ovāda Pātimokkha*
- (b) *Āṇā Pātimokkha*

Ovāda Pātimokkha is set forth in three *gāthās*.

These *Gāthās* are —

183. *Sabbapāpassa akaranam,*
kusalassa upasampadā,
sacitta-pariyodapanam,
etaṃ Buddhāna sāsanaṃ.

Not to do any evil, to cultivate good, to purify one’s mind, - this is the Teaching of the Buddhas.

184. *Khantīparamaṃ tapo-titikkhā.*
nibbānaṃ paramaṃ vadanti Buddhā.
Na hi pabbajito parūpaghāti
samaṇo hoti paraṃ viheṭṭhayanto.

Forbearance is the highest patience, *Nibbāna* is supreme, so declared the Buddhas. He is not a monk indeed who injures others. One is not a monk who hurts another.

185. *Anūpavādo, anūpaghāto,*
Pātimokkhe ca saṃvaro,
mattaññutā ca bhattasmim,
pantañ ca sayanāsanam,
adhicitte ca āyogo,
etaṃ Buddhāna sāsanaṃ.

Non-abusing, non-injuring, restraint according to the *Pātimokkha* rules, moderation in food, staying in a remote place, devotion to higher thought, this is the Teaching of the Buddhas.

Āṇā Pātimokkha—The 227 Rules of training for monks contained in *Bhikkhu Vibhaṅga Pāli* is known as *Āṇā Pātimokkha*.

Gantha Pātimokkha—is the separate text formed by collecting the 227 Rules of training from the *Saṅgāyanā* Canonical texts in order to make it easy in reciting them on *Upasatha* days.

How the Religion cannot last long without the *Āṇā Pātimokkha*.

While the Buddha was residing at Verañja, to the Venerable Sāriputta, who lived alone in seclusion, occurred the idea, ‘Whose religious Teachings last long and whose Teachings do not long endure?’ With this thought he rose from his seat, went to the Buddha, paid respects to Him, sat at one side and enquired, ‘O Revered Sir, whose religious Teachings last long and whose do not endure?’

The Buddha replied, ‘The Teachings of Vipassī Buddha, Sikhī Buddha and Vessabhū Buddha did not last long but those of Kaksamma Buddha, Konāgomana Buddha and Kassapa Buddha did exist for a long time.’

Again, the Venerable Sāriputta asked, ‘Revered Sir, why is it that the Teachings of Vipassī, Sikhī and Vessabhū Buddhas did not last long?’

‘O Sāriputta, these Enlightened Buddhas—Vipassī, Sikhī and Vessabhū had not put forth effort to propound the doctrine in

detail to the people.* There were only a few *Suttas*, *Geyyas*, *Veyyākaranas*, *Gāthas*, *Udānas*, *Itivuttakas*, *Jātakas*, *Abbhutas* and *Vedallas*. They did not promulgate the *Āṇā Pātimokkha*** When those Omniscient Buddhas passed away and when their chief disciples also breathed their last, the successor monks of different classes caused the disappearance of the religious teachings in no long time.

‘O Sāriputta, just as various flowers which are kept on a board without being threaded, are scattered, whirled and destroyed by the wind, in the same way the religious Teachings were destroyed by the monks of various classes after the passing away of the Omniscient Buddhas and their true disciples.’

Then the Venerable Sāriputta raised a further question. ‘Revered Sir, what is the reason for the long endurance of the Teachings of Kakusanda, Konāgamana and Kassapa Buddhas?’

‘O Sāriputta, Kakusanda, Konāgamana and Kassapa Buddhas preached the *Dhamma* in detail and their discourse of *Suttas*, *Geyyas*, *Veyyākaranas*, *Gāthas*, *Udānas*, *Itivuttakas*, *Jātakas*, *Abbhutas* and *Vedallas* were numerous. They pointed out the *Āṇā Pātimokkha* to their disciples. After the disappearance of these Buddhas and their chief disciples, the successor monks of various classes preserved the Teachings and protected them for long endurance.

Just as, O Sāriputta, various flowers kept on a board but well threaded are not scattered, not whirled, not destroyed by the wind, so also the Teachings lasted long, because the successor monks of various classes preserved them after the passing away of the Buddhas and their noble disciples.’

When the Rules should be laid down

When the Buddha explained this to Sāriputta, the Venerable Sāriputta rose from his seat, placed the robe on his left shoulder, paid respects to Him and requested the Buddha, ‘For long endurance of this Teach-

ing, may the Revered Buddha prescribe the Rules to the monks. It is time, Revered Sir, to make known the *Pātimokkha* Rules.’

‘Wait, O Sāriputta, wait, Only the Buddha knows the proper time for promulgation of the *Pātimokkha* Rules. O Sāriputta, so long as, in this Teaching, there appear no offences committed due to defilements, the Buddhas never point out the *Āṇā Pātimokkha* Rules to the disciples. Only when there appear offences in the Order due to defilements do the Buddhas lay down the *Āṇā Pātimokkha* Rules to ward off these offences.

‘O Sāriputta, so long as the number of monks of long standing does not increase, the Order has not developed and so long as the Order has not received great gain and offerings, there occur no offences in the order due to defilements.

‘When the number of monks of long standing increases, when the Order develops and when to the monks accrue great gains and offerings, then occur in the order some breaches due to the existence of defilements. Then in order to ward off these offences, the Buddhas lay down the *Āṇā Pātimokkha* Rules for the disciples.

‘Now, O Sāriputta, the order is free from vice, danger and defilement; it is pure and has the essence of *Sīla*. O Sāriputta, among these 500 disciples, a monk of the lowest stage is a *Sotāpanna*, who will not be born in hell but is destined to rise to higher stages (i.e., *Sakadāgāmi*, *Anāgāmi* and *Arahatta*).’ Pārāsika Pāḷi, 11-6th Syn Edn.)

Thus the *Patimokkha* Rules were not laid down when the disciples were of good conduct and committed no breaches. Only when they became corrupted and committed offences, were these Rules laid down from time to time.

Ten Points for the Promulgation of Pātimokkha Rules.

The Buddha pointed out the rules for these ten objects.

* During the time of Vipassī, Sikhī and Vessabhū Buddhas, beings had little dust of *kilesas* and when they came to hear even a stanza of the four noble Truths, insight arose in them. It was not necessary to expound the *Dhamma* to them in detail. So the *Suttas*, *Geyyas*, *Veyyākaranas* etc., given in brief by these Buddhas were short and few.

** As the disciples of these Buddhas were of good conduct and as they committed no breaches, there arose no occasion on which the rules had to be laid down. So *Āṇā Pātimokkha* was not promulgated by the Buddhas.

1. To be practised by the Order.
2. For the welfare of the Order.
3. To suppress those who break *silas*.
4. To enable them to live safely and happily.
5. To restrain the existing tendencies to evil.
6. To prevent the arising of new tendencies.
7. To develop faith in those who do not believe in the Teaching.
8. To increase faith in those who have belief already.
9. For long endurance of the Good Law.
10. For protection of the *Vinaya* Rules.

Recitation of Pātimokkha on an Uposatha Day.

A monk who knows all these rules has to recite in a *Sīma* on an *Uposatha* Day (Fast Day) and this recitation and meeting of the Order is called the 'Performance of *Uposatha*' or 'Pointing out the *Pātimokkha* Rules.' Even the *arahats* had to attend the *Uposatha* Ceremony.

Once the Buddha, having read the mind of Venerable Mahā Kappina who was living alone in seclusion, went to him and said, 'Have you not a reflection: "Shall I go to the Performance of *Uposatha* or not? Shall I go to the *Sangha-Kamma* or not? Indeed I have attained perfect purification?"' The Venerable Mahā Kappina answered in the affirmative. Then the Buddha told him, 'If you, who have attained purification do not revere, honour, esteem and pay respect to the performance of *Uposatha* then who will revere, honour, esteem and pay respect to it? Go to the performance of *Uposatha* and to the *Sangha Kamma*. Don't remain absent.'

—*Vinaya Mahāvagga*, p. 148.—

If a monk, having given his consent with reference to the *Sangha Kamma* and having declared his purity, does not take part in the performance of *Uposatha*, he does not commit an offence. He who does not take part in it without giving his consent and without declaring his purity, commits a *Dukkata* offence.

By pointing out the *Pātimokkha* Rules, the following 18 assertions will not appear.

1. Asserting that which is not *Dhamma* to be *Dhamma*.
2. Asserting that which is *Dhamma* to be not *Dhamma*.
3. Asserting that which is not *Vinaya* to be *Vinaya*.
4. Asserting that which is *Vinaya* to be not *Vinaya*.
5. Asserting that which is not expounded to be expounded.
6. Asserting that which is expounded to be unexpounded.
7. Asserting that which was not practised by the Buddha as being practised.
8. Asserting that which was practised by the Buddha to be not practised.
9. Asserting that which is not prescribed by the Buddha to be prescribed.
10. Asserting that which is prescribed by the Buddha to be unprescribed.
11. Asserting that which entails offence as not entailing offence.
12. Asserting that which does not entail offence as entailing offence.
13. Asserting a light offence to be a grave one.
14. Asserting a grave offence to be a light one.
15. Asserting an offence which destroys the remaining observances as not destroying them.
16. Asserting an offence which does not destroy the remaining observances to be destroying them.
17. Asserting a disgusting offence to be not disgusting.
18. Asserting an offence which is not disgusting, to be disgusting.

By pointing out the *Pātimokkha* Rules, monks who do not know the Rules come to know them, and those who know them already, remember them; it yields good results such as unity of the *Saṅgha*, purity of *Sīla* etc., up to the attainment of *Nibbāna*.

THE TWO HUNDRED AND TWENTY-SEVEN RULES¹ OF VINAYA

Compiled from *Vinaya Piṭaka* and Commentaries.

Note :—The 75 Rules of Training of a novice also apply to *Bhikkhus*. These Rules were published in Vol. V. No. 4. of the Light of the Dhamma.

I. PĀRĀJĪKA

Four Offences which entail loss of monkhood

1. A monk who, undertaking the Rules of Discipline and not having disavowed his Training and not having declared his unwillingness to stay as a *Bhikkhu*, indulges in any kind of sexual intercourse commits an offence entailing loss of monkhood and he is not to be associated with.

2. A monk who either in a village or elsewhere, takes with the intention of stealing what has not been given to him, where the theft is such that rulers, catching a thief, would flog him or imprison him or banish him, saying 'You are a robber, you are wicked, you are stupid, you are a thief', commits an offence entailing loss of monkhood and he is not to be associated with.

3. A monk who intentionally deprives a human being of his life or provides the means for suicide, or praises death, or incites him to commit suicide saying 'Of what use to you is this evil difficult life? Death is better for you than life', thus having his mind set on the other's death and with the idea that he should die, praises death in various ways or incites him to commit suicide, commits an offence entailing loss of monkhood and he is not to be associated with.

4. A monk who boasts, with reference to himself, of clear knowledge and insight which are preventive or destructive of *Kilesas* (Defilements) and which are the attributes of those who have attained *Jhāna*, *Magga* and

Phala, without having such knowledge or insight, as well as a monk who having been guilty of contravention of this rule (and having lost his monkhood) and being desirous of the clean status of a novice or a layman, 2 confesses³ subsequently, on being examined or without being examined: 'Sir, I said "I know", without really knowing and "I see" without really seeing. I have made an empty boast and told a lie', commits an offence entailing loss of monkhood and he is not to be associated with, provided that he was not under a delusion.⁴

II. SANGHĀDISESA

Thirteen Offences which require Formal Meetings of the Order for their Exoneration.

1. Intentional emission of semen is an offence requiring formal meetings of the Order for its exoneration.

2. A monk who with sexual desire and a perverse intention, contacts a woman holding her hand or holding a braid of her hair or rubbing against any part of her body, commits an offence requiring formal meetings of the Order for its exoneration.

3. A monk who with sexual desire and a perverse intention makes suggestions to a woman with lewd words just as a young man makes suggestions to a young woman with words relating to sexual intercourse, commits an offence requiring formal meetings of the Order for its exoneration.

4. A monk who with sexual desire and a perverse intention speaks in praise of minis-

1. The rules are very much like brief headnotes to long judgments and there is a detailed account behind each rule and behind each exception to a rule.

The facts and circumstances which led to the Rules and exceptions being made, the occasions on which they were made and the aims and objects for which they were made are set out at length in the respective accounts.

These accounts as well as explanations of the technical terms used in the rules are contained in the *Vinaya Piṭaka* which runs into as many as five big volumes.

The term *Pārājika* is applicable both to the offence and the offender. (*Pārājika Aṭṭhakathā Vinaya Piṭaka pārājikakaṇḍa-Aṭṭhakathā* (I) *Pārājikakaṇḍa* (I) *Paṭhamapārājika Padabhājanīyavaṇṇanā*. 6th Syn. Ed. Vol. I. pp. 22:23-24.

2. A monk, who has committed an offence entailing loss of monkhood, cannot attain any *Jhāna*, *Magga* or *Phala* or be reborn in any higher plane if he does not leave the Order; but he can attain them and be reborn there, if he becomes a novice or a layman.

3. The monk having committed the offence and lost his monkhood as soon as he made an empty boast, his subsequent confession cannot exonerate him.

4. A monk may really be under the delusion of having attained *Jhāna*, *Magga* or *Phala*. Such delusion is known as *Adhimāna*.

tering to his sexual pleasures in the presence of a woman, saying 'Sister, this is the highest kind of ministration that a woman should minister with to one who is virtuous, of good conduct, and leading the holy life like me', commits an offence requiring formal meetings of the Order for its exoneration.

5. A monk who acts as a go-between telling a man's desire to a woman or a woman's desire to a man in order to bring about their union as husband and wife or otherwise or to bring about their union even for a moment commits an offence requiring formal meetings of the Order for its exoneration.

6. A monk who builds a hut or a small monastery or has it built without a donor by his own begging and for his own advantage, should make it or have it made according to the measure. This is the measure—twelve *sugata* spans¹ in length and seven such spans in width. Monks should be brought to mark out the site. A site which is not unsafe² and which has an open space³ round it, should be marked out by the monks.

If a monk builds a hut or a small monastery or has it built by his own begging on a site which is unsafe and which has no open space round it, or if he does not bring the monks for marking out the site, or if he exceeds the measure, he commits an offence requiring formal meetings of the Order for its exoneration.

7. If a monk is building a big monastery for his own use, having a donor, monks should be brought to mark out a site, which is not unsafe and which has an open space round it, and it should be marked out by those monks.

If a monk builds a big monastery on a site which is not safe and which has no open space round it, or if he does not bring monks to mark out the site, he commits an offence

requiring formal meetings of the Order for its exoneration.

8. A monk who, being angry, malicious and malignant, makes against another monk an unfounded charge of an offence entailing loss of monkhood thinking 'Thus perhaps may I drive him away from this holy life', the charge being unfounded, and who subsequently confesses his wrong doing on being examined or without being examined, commits an offence requiring formal meetings of the Order for its exoneration.

9. A monk, who, being angry, malicious and malignant, accuses another monk of an offence entailing loss of monkhood making use of only some of the facts, those facts really concerning some other being⁴ thinking, 'Thus perhaps may I drive him away from this holy life,' and the accusation being based on some facts relating to some other being, though he subsequently confesses⁵ his wrong doing, on being examined or without being examined, commits an offence requiring formal meetings of the Order for its exoneration.

10. If a monk tries to cause a schism of the united Order or persists in taking up and advocating a cause which will lead to a schism, other monks should say to him, 'Do not, Venerable One, try to cause a schism of the united Order or persist in taking up and advocating a cause which will lead to a schism. Let the Venerable One be united with the Order. The Order, which is united, lives happily, rejoicing, without disputing and under the same code.'

And if that monk, after he has been spoken to thus by the other monks, persists as before, the other monks should admonish him up to three times to desist from his endeavour.

If he desists after having been admonished up to three times, that is well and good. If he does not desist, he commits an offence

1. *Sugata* span—A span of the Buddha.

2. An unsafe site is a site where there are ants, or white-ants, or rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, hyenas, or any other animals; a site near paddy-fields, near fields of grain; near a slaughtering place, near an execution-block, near a cemetery, near a garden, near a king's property, near an elephant stable, horse stable, prison, tavern, meat stall, carriage-road, cross-roads, near a meeting place, near a blind alley.

3. 'Wide enough for a yoked cart to be driven round it'.

4. For instance a person or animal which has or is given a name similar to that of a monk might do something which a monk should not do. Speaking of this it might, with evil intent, be made to appear it was done by that monk.

5. Confession is not an essential ingredient of the offence. Confession is mentioned just to make it clear that it cannot exonerate the offence.

requiring formal meetings for the Order for its exoneration.

11. If a monk (i.e., a monk who is attempting to cause a schism) has one, two or three monks who follow his leadership and speak for disunity, and if these should say, 'Sirs, please do not say anything to this monk; this monk is one who speaks *Dhamma*; this monk is one who speaks *Vinaya*; this monk speaks after ascertaining our wishes and views. He knows. He speaks with us; and what he does has our approval.' The monks should say to them, 'Do not speak thus. This monk is not one who speaks *Dhamma*; this monk is not one who speaks *Vinaya*. Please do not let a schism in the Order seem good to the Venerable Ones. Let the Venerable Ones be at one with the order. The Order which is united, lives happily, rejoicing, and without disputing and under the same code.'

If those monks, having been spoken to thus, up to three times, should desist, that is well and good.

If they should not desist, they commit an offence requiring formal meetings of the Order for its exoneration.

12. If a monk is by nature difficult to advise and being spoken to by the monks according to the *Vinaya* Rules, he makes himself one not to be spoken to, saying 'Do not say anything to me, Venerable Ones, either good or bad, and I will not say anything to the Venerable Ones, either good or bad. Refrain, Venerable Ones, from speaking to me,' then the monks should say to him 'Do not, Venerable One, make yourself one not to be spoken to, let the Venerable One make himself one to be spoken to; let the Venerable One speak to the monks according to the *Vinaya* Rules; the monks will then speak to

the Venerable One according to the *Vinaya* Rules. The number of the Buddha's disciples increases in this manner—by mutual advice and mutual help to rise above offences.

If that monk after having been admonished up to three times desists, that is well and good.

If he does not desist, he commits an offence requiring formal meetings of the Order for its exoneration.

13. If a monk, who lives depending on a village or a little town, is one who spoils families (by making them lose faith and veneration) and is of improper conduct¹ and his improper conduct is seen and heard and families which are spoiled by him are seen and heard, let the monks say to him, 'The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoiled by the Venerable One are seen and heard. Let the Venerable One depart from this residence. Enough of his living here !'

If this monk, having been spoken to thus by the monks should say 'The monks are given to favouritism and the monks act unjustly out of hatred and stupidity and fear; they banish some for such an offence; they do not banish others,' the monks should say to him 'Venerable One, do not speak thus. The monks are not given to favouritism and the monks are not acting unjustly out of hatred and stupidity and fear. The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoiled by the Venerable One, are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!'

1. Kuladūsako—He spoils families by giving them flowers, fruits, face-powder, soap-clay, tooth-sticks, bamboos, medical treatment and by going on errands. —Pārājika Pāḷi Chattha Sangiti. Edn. p. 281.—

Improper Conduct—is the growing of flower-plants, causing others to grow, sprinkling water, causing others to sprinkle, plucking flowers, causing others to pluck, threading flowers (making garlands), and causing others to thread.

—Ibid p. 281—

If after having been admonished thus up to three times he desists that is well and good.

If he does not desist he commits an offence requiring formal meetings of the Order for its exoneration.¹

III. ANIYATA²

Offences which are not fixed (i.e., offences the nature of which have to be determined according to the following Rules of Procedure).

1. If a monk sits down together with a woman on a seat which is secluded, hidden from view, and convenient for an immoral purpose and if a trustworthy woman lay-follower seeing him, accuses him of any one of three offences, namely:— (1) an offence entailing loss of monkhood,³ (2) an offence requiring formal meetings of the Order for its exonerations⁴ or (3) an offence of slackening or backsliding⁵ and *the monk himself confesses that he was so sitting*, he should be found guilty of one of those three offences (i.e., of the offence of which he is accused by her).

2. If the seat is not hidden from view and is not convenient for an immoral purpose but is sufficiently so for speaking to a woman with lewd words, then if a monk sits down on such a seat together with a woman, the two alone, and a trustworthy woman lay-follower seeing him accuses him of one of two offences, namely:— (1) an offence requiring formal meetings of the Order for its exonerations⁶ or (2) an offence of slackening or backsliding⁷ and *the monk himself confesses that he was so sitting down*,⁸ he should be found guilty of one of the two offences.

IV. NISSAGGIYA-PĀCITTIYA⁹

1. A monk who keeps an extra robe for more than ten days after the robe is finished and after the *Kathina* privileges are withdrawn, commits a *Nissaggiya Pācittiya* offence.

2. After the robe is finished and the *Kathina* privileges are withdrawn, a monk who stays away from his three robes, even for one night, except by special permission of the *Sangha*, commits a *Nissaggiya Pācittiya* offence.

3. If non-seasonal¹⁰ material for a robe arises for a monk after the robe is finished and after the *Kathina* privileges are withdrawn and if the monk wishes to accept it, he may do so. However, having accepted it he should make a robe quickly.¹¹ If the material be not sufficient for a robe, it may be laid aside by that monk for a month at the most provided that he has expectation for a supply of the deficiency. If he lays it aside longer than a month, even if there is such expectation he commits a *Nissaggiya Pācittiya* offence.

4. If a monk gets an old robe¹² washed or dyed or beaten by a nun who is not his relation, he commits a *Nissaggiya Pācittiya* offence.

5. If a monk accepts a robe except in exchange, from the hand of a nun who is not his relation, he commits a *Nissaggiya Pācittiya* offence.

6. If a monk asks a man or woman householder, who is not his relation, for a robe, otherwise than on a proper occasion, he commits a *Nissaggiya Pācittiya* offence. This is a proper occasion—when the monk has been robbed of his robe or his robe has been lost or destroyed.

1. Spoiling families is only a minor offence namely *Dukkata*; but in this case the monk commits the offence of *Sanghādisssa* as he persists in recriminations of the other monks. *Pārājika Aṭṭhagata II*, p. 202, 6th Syn. Edn.

2. These Rules do not create any new offence.

3. i. e., offence of sexual intercourse.

4. i. e., the offence of physical contact with a woman or a girl.

5. i. e., the offence of sitting with a woman on a seat which is secluded and out of view.

6. i. e., the offence of physical contact with a woman or a girl or the offence of lewd words.

7. i. e., offence of sitting with a woman on a seat which is secluded.

8. Confession is essential in this case.

9. *Pācittiya* (the offence of slackening or back-sliding) falls into two categories, viz. *Nissaggiya Pācittiya* and *Suddha* (ordinary or Simple) *Pācittiya*.

10. *Akātacivara*—a robe offered out of time.

If the *Kathina* ceremony is not held, the "Robe Season" (*Civarakāta*) lasts for one month. Starting from the 1st day after the full-moon of *Kattika* (October) to the full-moon day of *Māgasira* (November). Thus the remaining 11 months are the wrong season.

If the *Kathina* ceremony is held, the robe season extends to 5 months, i.e., starting from the 1st day after the full-moon of *Kattika* to the full-moon day of *Phaggana* (March). The remaining 7 months are the wrong season.

11. i. e., within ten days. *Pārājika Pāḷi*, p. 304, 6th Syn. Edn.

12. Even a robe, which has been worn only once, is an old robe for this purpose.

7. If a man or a woman householder who is not a relation of that monk i.e., the monk whose robe has been stolen or destroyed, brings many robes and invites him to accept them, he should accept at the most an inner robe and an upper robe. If he accepts more than these, he commits a *Nissaggiya Pācittiya* offence.

8. If a man or a woman householder who is not a relation has set aside the price in cash or kind of a robe, saying 'I will get a robe with this and offer it to the monk whose name is so and so', then if the monk out of desire for something better, approaches him or her without having been invited before and makes special arrangements with regard to the robe saying 'I ask you, please buy a robe like this or like that with this price and offer it to me', he commits a *Nissaggiya Pācittiya* offence.

9. If two men or two women householders who are not related to the monk concerned set aside the prices for two separate robes saying 'We will buy separate robes with these separate prices and offer them to the monk whose name is so and so', then if the monk, out of desire for something better, approaches them without having been invited and makes special arrangements with regard to a robe saying, 'I ask you, please combine and buy a robe like this or like that with those separate prices and offer it to me jointly', he commits a *Nissaggiya Pācittiya* offence.

10. If a king or one in the service of a king or a brahmin or a householder sends the price of a robe for a monk by a messenger saying "Buy a robe with this price and offer it to the monk whose name is so and so", and if the messenger approaches the monk and says 'Venerable Sir, this price of a robe is brought for the Venerable One, let the Venerable One accept it,' then the messenger should be told by the monk 'Brother (*Āvuso*), we do not accept the price of a robe; but we do

accept a robe, if it is at the right time and if it is suitable,' If that messenger says to the monk 'Is there some one who is the Venerable One's attendant?', then the caretaker of the monastery or a lay-devotee should be pointed out as an attendant by the monk who wants the robe saying 'This person is the attendant of the monks.' If that messenger after instructing the attendant, approaches the monk and says 'Venerable Sir, I have instructed the person whom the Venerable One pointed out as an attendant; let the Venerable One approach at the right time; he will offer you the robe; then the monk who wants the robe should approach the attendant and ask and remind him two or three times, saying 'Brother I am in need of a robe.' If after asking and reminding two or three times he succeeds in obtaining the robe, that is good.

If he does not succeed in obtaining the robe, he should stand silently for it four times or five times or six times at the most. If he succeeds in obtaining that robe standing silently for it four times or five times or six times at the most, that is good.

If he, after trying more than that, succeeds in obtaining that robe, he commits a *Nissaggiya Pācittiya* offence.

If he does not succeed at all in obtaining it, he should either go himself to the place from where the price of the robe was brought or send a messenger¹ to say 'That price of a robe which you sent for a monk has not done any good to that monk. Please ask for return of your property. Please do not let your property be lost.' This is the proper procedure in such a case.

11. If a monk makes² or causes to be made a rug mixed with silk, he commits a *Nissaggiya Pācittiya* offence.

1. If he neither goes himself nor sends a messenger, he commits the offence of *Vatta-bhedadukkata* (breach of duty)—

2. If he makes or causes to be made a rug mixed even with a single filament of silk, he commits the offence of *Dukkata*.

If he himself finishes a rug which he has previously not completed, he commits the *Nissaggiya Pācittiya* offence.

If he causes others to finish a rug which he has begun but not previously completed, he commits the *Nissaggiya Pācittiya* offence.

If he himself finishes one which had not been previously completed by others, he commits the *Nissaggiya Pācittiya* offence.

If he causes others to finish one which they had not perviously completed, he commits the *Nissaggiya Pācittiya* offence.

If he himself makes a rug or causes one to be made for others or causes others to make one, he commits the *Dukkata* offence.

If he, having obtained a rug made by others, uses it he commits the *Dukkata* offence.— *Pārājika Pāli*, p.329.

12. If a monk makes or causes to be made a rug of pure black wool, he commits a *Nissaggiya Pācittiya* offence.

13. A monk who is making a new rug or causing a new rug to be made, should take two portions of pure black wool, a portion of white wool and a portion of reddish brown wool. If a monk makes or causes to be made a new rug without taking two portions of pure black wool, a portion of white wool and a portion of reddish brown wool, he commits a *Nissaggiya Pācittiya* offence.

14. Having made or caused to be made a new rug a monk should keep it for 6 years, and if, either after abandonment of that rug or without having abandoned it, he makes or causes to be made a new rug, within six years except by special permission of the *Sangha*, he commits a *Nissaggiya Pācittiya* offence.

15. A monk who makes or causes to be made a new seat-rug (*Nisīdana*) should take a piece about a *sugata*-span from all round the old one, in order to disfigure the new one. If the monk makes or causes to be made a new seat-rug without taking a piece about a *sugata*-span from all round the old one, he commits a *Nissaggiya Pācittiya* offence.

16. Wool may accrue to a monk while he is on a long journey. It may be accepted by that monk, if he wishes but having accepted it, he should carry it by himself for three *yojanas*¹ at the most, if there are no carriers. If he carries it further than that, even if there are no carriers, he commits a *Nissaggiya Pācittiya* offence.

17. A monk who gets wool washed or dyed or combed by a nun who is not a relation, commits a *Nissaggiya Pācittiya* offence.

18. A monk, who accepts gold or money² or gets another to accept it for him, or acquiesces in its being put near him,³ commits a *Nissaggiya Pācittiya* offence.

19. A monk who makes a sale or an exchange of one of various kinds⁴ of things in respect of gold and money commits a *Nissaggiya Pācittiya* offence.

20. A monk, who makes barter of one of various kinds,⁵ commits a *Nissaggiya Pācittiya* offence.

21. An extra bowl may be kept for ten days at the most. A monk who keeps it longer commits a *Nissaggiya Pācittiya* offence.

22. If a monk who has a bowl which has been mended in less than five places asks for and gets a new bowl, he commits a *Nissaggiya Pācittiya* offence.

That new bowl should be surrendered by the monk to an assembly of monks and the last bowl⁶ of that assembly of monks should be given to the monk saying 'Monk, this for you is a bowl which should be used till it breaks'. This is the proper procedure in such a case.

23. A monk who has accepted medicines which may be partaken of by sick monks, that is to say, ghee, fresh butter, oil, honey, molasses, may store and use them for seven days at the most. If he exceeds that period, he commits a *Nissaggiya Pācittiya* offence.

24. A monk should look for a robe for the rainy season when there remains only one month of the hot season⁷ and he should wear or begin to wear it when there remains only half a month of the hot season.

If he looks for a robe for the rainy season earlier than a month before the end of the hot season or if he makes and wears a robe for the rainy season earlier than half a month before the end of the hot season, he commits a *Nissaggiya Pācittiya* offence.

25. A monk who having given a robe to another monk takes it back by force or causes it to be taken back by force as he is angry and displeased, commits a *Nissaggiya Pācittiya* offence.

1. A *yojana* is about seven miles.

2. i.e., any coin or paper currency which is used in buying and selling. *Vinaya Pitaka, Pārājika Pāḷi*. p. 345.

3. With the implication: 'Let it be yours'. *Ibid* ' 346.

4. *Vinaya Pitaka, Pārājika Pāḷi*, (4) *Nissaggiyakaṇḍa*, (2) *Kosiyavagga*, (9) *Rupiyasamvohara—sikkhāpada*, p. 348, 6th Syn. Edn.

5. *Vinaya Pitaka, Pārājika Pāḷi*, (4) *Nissaggiyakaṇḍa* (2) *Kosiyavagga*, (10) *Kayavikkaya sikkhāpada*, p. 351, 6th Syn. Edn.

6. All monks should assemble bringing their bowls. The monks should be asked in order of seniority to take the surrendered bowl. If a senior monk takes it his bowl should in turn be offered to the other monks in order of seniority and so on till the most junior monk has taken a bowl, then the bowl which remains i.e., the last bowl, should be given to the offender.

7. i.e., between the first day after the full moon of *Jettha* (June) and the full moon of *Asālha* (July)—*Pātimokkhamedina* p; 269.

26. A monk who asks for yarn himself and has robe material woven with it by weavers, commits a *Nissaggiya Pācittiya* offence.

27. A man or a woman householder who is not a relation may have robe material woven for a monk. Then, if that monk, not having been invited before, approaches the weavers and makes special arrangements with regard to the robe material, saying 'Now, sirs, this robe material is being specially woven for me. Make it long, wide and thick, and make it well woven, well scraped and well combed. I may be able to give you something', and if that monk, so saying, gives anything—even some food, he commits a *Nissaggiya Pācittiya* offence.

28. If an "urgent"¹ robe accrues to a monk ten days before the full moon of *Kattika*, *Temāsika*, and if he knows of the emergency, he may accept it. Having accepted it, he may keep it until the robe season. But if he keeps it longer than that, he commits a *Nissaggiya Pācittiya* offence.

29. A monk who lives up to the full-moon of *Kattika*,² after he has spent the Lent there, in such jungle lodgings as are regarded as insecure and dangerous may, if he wishes to do so, keep one of his three robes in a village; and if there be any reason for doing so, he may live without that robe for six nights at the most.

If he lives without it longer than that except with the permission of the monks, he commits a *Nissaggiya Pācittiya* offence.

30. A monk who knowingly³ causes diversion of any offering from the *Sangha* to himself, commits a *Nissaggiya Pācittiya* offence.⁴

V. SUDDHA PĀCITTIYA.

• 1. Telling a conscious lie is a *Pācittiya* offence.

2. Insulting or abusive speech is a *Pācittiya* offence.

3. Speech calculated to estrange friendly monks⁵ from each other is a *Pācittiya* offence.

4. If a monk teaches the Dhamma to one, *who is not a monk*, uttering letters of the alphabet, syllables, words or phrases⁶ *simultaneously with him*, he commits a *Pācittiya* offence.⁷

5. A monk who lies down with one who is not a monk for more than two or three nights⁸ in the same building with a roof and walls which are complete or almost, complete⁹ commits a *Pācittiya* offence.¹⁰

6. A monk who lies down with a female in the same building with a roof and walls which are complete or almost complete, commits a *Pācittiya* offence.¹¹

7. A monk who preaches *Dhamma* to women in more than five or six words¹² except in the presence of a man of understanding, commits a *Pācittiya* offence.

8. If a monk informs one, *who is not a monk*, of his having attained *Jhāna*, *Magga* or *Phala* even though it is true¹³ he commits a *Pācittiya* offence.

9. If a monk informs one *who is not a monk* of another monk's disgusting offence,¹⁴ except by special permission of the *Sangha*, he commits a *Pācittiya* offence.

1. "urgent robe" is a robe offered e.g., as the donor is a (a) about to go to the battle-front, (b) about to go to a distant place, (c) sick or (d) pregnant or (e) as the donor has just been converted to Buddhism. *Parajika—Pāli—ps*) 375 6th Syn. Edition.

2. The period of lent ends with the "first" *khattika*—*Pātimokkhamedinī*, p. 285

3. i.e., with the knowledge of the donor having declared his intention to make the offering to the *Sangha*. *Pārājika Pāli* —p.380 6th syn. End.

4. If he does not get it he commits only a *Dukkaṭa* offence. *Parajika-Pāli—ps* 380 6th syn Edition.

5. Speech calculated to estrange other friendly persons from each other is only a *Dukkaṭa* offence. *Pātimokkhamedinī*, p. 296.

6. *Pācittiya Pāli*—*Chattha Sangīti* Edn. p. 25 and *Pactiyadi Atthakathā*, same edn. p. 81.

7. Because such practice affects the pupils' respect for and obedience to the teacher. See *Pācittiya-Pāli Chattha Sangīti* Edn. p. 25.

8. i.e., for more than three nights consecutively. Change of place and change of companion do not make any difference. *Pātimokkhamedinī*, p. 301.

9. *Pācittiya Pāli*, *Chattha Sangīti* Edn. p. 28.

10. If the place is only partially roofed or walled in, he commits only a *Dukkaṭa* offence. *Ibid*, p. 28.

11. If the place is only partially roofed or walled in, the offence is only *Dukkaṭa*. *Ib.* p. 31.

12. See *Pātimokkhamedinī*, p. 305.

13. If it be not true, the offence will be the fourth *Pārājika* unless the monk is under a delusion (*adhimāna*).

14. i.e., a *Sanghādisesa* offence. *Pactiyādi-Atthakatha Chattha Sangiti* Edn. p. 19.

10. A monk who digs the ground or causes it to be dug, commits a *Pācittiya* offence.

11. Destruction 1 of vegetable growth is a *Pācittiya* offence.

12. A monk who evades questions or harasses the monks by remaining silent 2 commits a *Pācittiya* offence.

13. Speech which makes other monks look down upon another monk³ as well as speech which is merely defamation of that monk is a *Pācittiya* offence.

14. A monk who puts or causes to be put in the open air a couch or a chair or a mattress or a stool belonging to the Order, and goes away without taking it back and without having it taken back⁴ and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

15. A monk who spreads a mat or has it spread in a monastery⁵ belonging to the Order, and goes away without removing it or without having it removed, and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

16. A monk who in a monastery belonging to the Order knowingly encroaches upon the space of a monk who has arrived there before him, thinking 'He who finds the space too narrow will go away', and without any other reason commits a *Pācittiya* offence.

17. A monk who being angry or displeased, drags a monk out of a monastery belonging to the Order, or causes him to be dragged out therefrom, commits a *Pācittiya* offence.

18. A monk who sits or lies (throwing himself down) heavily on a couch or a seat, the legs of which protrude between the cross-beams in an upper storey of a monastery belonging to the Order, commits a *Pācittiya* offence.⁶

19. A monk who is building a big monastery should have mortar applied thickly in order that the door frame, the door leaves, the parts of the wall which may be hit by the door leaves when the door is opened, the windows and the parts of the wall which may be hit by their door leaves,⁷ may be strong; and he should, *standing where there are no green crops*, give instructions for roofing it with two or three layers of roofing material.

If he gives instructions for roofing it with more than three layers, he commits a *Pācittiya* offence even though he gives them standing where there are no green crops.⁸

20. A monk who throws on grass or ground, water which to his knowledge contains insects, commits a *Pācittiya* offence.⁹

21. A monk who without having been authorized by the monks gives advice to ordained nuns¹⁰ with reference to the eight *garudhammas*,¹¹ commits a *Pācittiya* offence.

22. A monk who gives advice to ordained nuns with reference to any *Dhamma*¹² at or after sunset, commits a *Pācittiya* offence even though he has been authorized by other monks to exhort them.

23. A monk who approaches a monastery of ordained nuns and gives them advice

1. e.g., by cutting, or breaking or by causing it to be cut, or broken. *Pācittiya-Pāli*, Chattha Sangī Edn. p.52.

2. i.e., when he is examined in the presence of monks as to whether he has committed any offence. *Pācittiya Pāli*, Chattha Sangī Edn. p. 55.

3. *Pācittiya-Pāli*, Chattha Sangī Edn. p. 57. If the victim is not a monk; the offence is only *Dukkaṭa*. Ibid.

The first part of the rules refers to cases in which defamatory words are spoken to other monks. The second part thereof refers to cases in which they are merely said within the hearing of other monks without being addressed to them. *Patimokkhammedini*.

4. See *Pācittiya-Pāli*, Chattha Sangī Edn. p. 61.

5. Or within its precincts—see *Pācittiya Pāli*, Chattha Sangī Edn. p. 61.

6. The object is to prevent accidents as there was a case of a leg falling on the head of a monk in the lower storey. See *Pācittiya Pāli*—Chattha Sangī Edn. p.66.

7. See *Pācittiya Aṭṭhakathā*—Chattha Sangī Edn. p. 50.

8. The objects are—

1. to prevent accidents, as there was a case of a monastery having collapsed on account of heavy roofing, and 2. to prevent damage to green crops.—See *Pācittiya Pāli*—Chattha Sangī Edn. pp. 67-68.

9. The object is that the insects may not die on account of the water drying up or getting muddy. *Patimokkhammedini*, p. 337.

10. There are no ordained nuns now. Those who are called nuns now are mere laywomen who are observing the eight or ten precepts.

11. *Garudhammas* are eight of the special Rules of Discipline which were prescribed for ordained nuns. See *Pācittiya Pāli*, Chattha Sangī Edn. p. 74.

12. *Pācittiya Pāli*—Chattha Sangī Edn. p. 7.

with reference to the eight *garudhammas*, except on a suitable occasion, commits a *Pācittiya* offence.

A suitable occasion is when an ordained nun is sick.

24. A monk who says, 'The elder monks give advice to ordained nuns for the sake of gain', commits a *Pācittiya* offence.

25. A monk who gives a robe to an ordained nun who is not a relation, except in exchange, commits a *Pācittiya* offence.

26. If a monk sews or causes to be sown a robe for an ordained nun who is not a relation, he commits a *Pācittiya* offence.

27. A monk who having arranged with an ordained nun goes on a journey—even to a neighbouring village, except on a suitable occasion, commits a *Pācittiya* offence.

A suitable occasion is when the journey must be performed in the company of merchants and others when the way is unsafe and dangerous.

28. A monk who having arranged with an ordained nun, gets into a boat going either upstream or downstream, except for going across to the other bank, commits a *Pācittiya* offence.

29. A monk who eats what, to his knowledge, is food which an ordained nun has prepared or requested house-holders to offer him, commits a *Pācittiya* offence, except where those others have prepared the food for him before her request.¹

30. A monk who sits down in a secluded place together with an ordained nun, commits a *Pācittiya* offence.

31. A monk who is not sick may take one meal at a public rest house, a pandal, the foot of a tree, or an open space² where there is food prepared for unspecified travellers, patients, pregnant women and monks.³ If he eats more than that, he commits a *Pācittiya* offence.

32. *Gaṇabhojana* (eating together in a group),⁴ except on a proper occasion, is a *Pācittiya* offence. There are proper occasion in this case:—

(1) When one is ill, (2) When robes are being offered, (3) When robes are being made, (4) When one is travelling,⁵ (5) When one is embarking⁶ (6) When food sufficient for more than three monks cannot be obtained and (7) When food is offered by a *Paribbājaka*.⁷

33. *Paramparabhojana* (eating a meal out of turn)⁸ except on a proper occasion is a *Pācittiya* offence.⁹

There are proper occasions in this case:—

(1) When one is ill, (2) When robes are being offered and (3) When robes are being made.

34. In case a monk who has approached a family be invited to take as much as he likes¹⁰ of cakes or sweetmeats (i.e., of any food which has been prepared for presentation or for use on a journey)¹¹ he may if he wishes to do so, accept two or three bowlfuls. If he accepts more than that, he commits a *Pācittiya* offence.

Having accepted two or three bowlfuls, he should take them from there and share them with the monks.¹² This is a proper course in this case.

1. The rule does not apply to food offered by a relation or one who has invited the monk before. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 93.

2. *Pācittiya—Pāḷi*, Chattha Sangīti Edn. p. 97.

3. *Pācityādi*, Atthakatha, same Edn. p. 76.

4. *Gaṇabhojana* is a group of four or more monks eating a meal together (1) to which they have been invited in unsuitable terms or (2) for which one of them, at least has asked in unsuitable terms. *Pātimokkhamedinī*, p. 357. See also *Pācittiya Atthakatha*, Chattha Sangīti Edn. p. 78.

5. i.e., when one is about to go on a journey, is on a journey or has just finished a journey *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 101.

6. i.e., when one is about to embark, has embarked, or has just disembarked. *Ib.* p. 101.

7. A *Paribbājaka* is one who has given up the household life to seek the Truth but is neither a monk nor a novice (*Samanera*).— *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 123.

8. *Paramparabhojana* (eating a meal out of turn) means eating a meal other than the meal to which one has already been invited. — *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 105.

9. Because there was a case in which the donor was displeased with some of the monks, whom he had invited to a meal, as they came to it after having had a meal elsewhere.— *Ibid.* p. 103.

10. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 108.

11. *Ibid.*

12. On seeing other monks he should tell them that he has got the food from that place and ask them not to go and get any more from there.— *Ibid.* p. 109.

35. If a monk who has, while eating, refused to have any more when food has, been brought within two and a half cubits of him,¹ afterwards chews or eats any food, hard or soft, which has not been formally declared by another monk to be surplus or which is not what is left after a sick monk has had his meal,² he commits a *Pācittiya* offence.

36. If a monk produces food, hard or soft, which is not surplus, and invites another monk who, to his knowledge has while eating refused to have any more, saying, 'O Monk, chew or eat' with the object of bringing him into disrepute,³ he commits a *Pācittiya* offence.

37. A monk, who eats any hard food or soft food⁴ out of time i.e., after noon and before dawn,⁵ commits a *Pācittiya* offence.

38. A monk who eats any hard food or soft food that has been stored⁶ commits a *Pācittiya* offence.

39. There are sumptuous foods, namely foods mixed⁷ with ghee, butter, oil, honey, molasses, fish, milk and curd; and a monk who, though not sick, asks for such sumptuous foods for himself and eats them commits a *Pācittiya* offence.

40. A monk, who puts in his mouth, ⁸ any nutriment, which has not been proffered ⁹ to him, commits a *Pācittiya* offence. This Rule does not apply to water and tooth-cleaner.

41. A monk who gives food to a naked ascetic or a *Paribbājaka* male or female with his own hand, commits a *Pācittiya* offence.

42. A monk who having said to another monk 'Friend, we will go into a village or a small town for alms-food', tells him after causing something to be given to him or without having caused anything to be given to him, 'Go away, friend, there is no happiness for me in talking to or sitting with you. There is happiness for me in talking and sitting alone,' for that reason only and not for any other reason, commits a *Pācittiya* offence.

43. A monk who intrudes into and sits down in a house where husband and wife are by themselves¹⁰ enjoying each other's company, commits a *Pācittiya* offence.

44. A monk who sits down together with a woman on a seat which is secluded *and hidden from view*, commits a *Pācittiya* offence.

45. A monk who sits together with a woman—the two alone on a seat which is secluded, commits a *Pācittiya* offence.

46. A monk who has been invited to a meal and goes out to other houses¹¹ either before or after having that meal without informing another monk who is present commits a *Pācittiya* offence,¹² except on suitable occasions; and suitable occasions are when robes are being offered and when robes are being made.

47. A monk who is not ill and who has been invited to ask for medicines should, unless the invitation is made again or is a permanent one, accept it and ask for medicines for four months.¹³

1. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 111.

2. *Ibid.*

3. e.g., by charging him subsequently with contravention of the previous rule. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 114.

4. Such food does not include— (1) *Yāmakālika*, i.e., eight kinds of drinks, (2) *Sattāhakālika* such as butter, (3) *Yavajivika* i.e., medicine. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 115.

5. *Ibid.*

6. Stored food means food which is accepted on one day and eaten on another day.—See *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 117.

7. *Pācittiya Atthakatha*, Chattha Sangīti Edn. p. 106.

8. *Patimokkha-medini*, p. 391.

9. It must be proffered to him by one who is within two and a half cubits of him, even though it is his own property.—*Ibid* 387. See also *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 121.

10. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 127.

11. (1) That part of the rule which relates to going round to other houses before a meal was made in connection with a case in which a monk arrived at the house to which he had been invited very late much to the inconvenience of the other invitees

(2) That part of the rule which relates to going out after a meal was made in connection with a case in which food, sent by a donor to be offered to other monks after it had been shown to a certain monk, had to be sent back to the donor as that monk was out till afternoon.

12. The object of these exceptions is that monks may not lose opportunities to get robes and sewing material. *Pārājika Pāḷi*, Chattha Sangīti Edn. p. 133.

13. This is only a general rule. If the invitation is limited by the donor in respect of medicine or time or both, the limitations must be observed. *Pācittiya Pāḷi*, Chattha Sangīti Edn. p. 138.

If he accepts it for a longer period, i.e., if he asks for medicine after four months, he commits a *Pācittiya* offence.

48. A monk who goes without any particular reason to see an army marching, commits a *Pācittiya* offence.

49. A monk who has some reason for going to an army may stay with the army for two or three nights. If he stays longer than that, he commits a *Pācittiya* offence.

50. If a monk who is staying with an army goes to a place where there is a fight, sham or real, or where the troops are being counted, or where positions for military operations or manoeuvres are being assigned to troops, or goes to see any array of troops, he commits a *Pācittiya* offence.

51. Drinking intoxicants,¹ is a *Pācittiya* offence.

52. Tickling another monk² with fingers is a *Pācittiya* offence.

53. Playing in water is a *Pācittiya* offence.

54. Disrespect³ is a *Pācittiya* offence.

55. A monk who startles or attempts to startle⁴ another monk, commits a *Pācittiya* offence.

56. If a monk who is not ill kindles a fire or causes a fire to be kindled as he wants to warm himself and without any other reason,⁵ he commits a *Pācittiya* offence.

57. A monk who bathes at intervals of less than half a month, except on suitable occasions, commits a *Pācittiya* offence.

This is a suitable occasion in this case:-
(1) When it is the hot season, i.e., the last one and a half months of summer. (2) When it is hot (and humid) i.e., the first month of the rainy season. (3) When the monk is sick. (4) When the monk has done some work. (5) When the monk is travelling⁶ and (6) When there is storm or rain⁷.

58. A monk who gets a new⁸ robe must use one of the three means of disfigurement⁹—dark green, muddy or black (or black and gold).

If he uses a new robe without having applied any of those three means of disfigurement, he commits a *Pācittiya* offence¹⁰.

59. If a monk who has himself given or assigned¹¹ a robe to a monk, an ordained nun or a novice uses it again without its having been given back to him and otherwise than as an intimate friend, he commits a *Pācittiya* offence.

60. A monk who hides or causes to be hidden another monk's bowl or robe or seat-rug or needle case or girdle, even for fun, commits a *Pācittiya* offence.

61. A monk who knowingly and intentionally deprives any living being¹² of life, commits a *Pācittiya* offence.

62. A monk who knowingly makes use of water which contains insects, commits a *Pācittiya* offence.

63. A monk who knowingly re-agitates a dispute which has been settled according to the *Dhamma* commits a *Pācittiya* offence.

1. It does not make any difference even if (1) the quantity is as small as a drop on the of a blade of grass and (2) the monk drinks it as he thinks that it is not an intoxicant. *Pācittiya Pāḷi Chatṭha Sangīti Edn.* p. 146.

2. *Pācittiya Pāḷi, Chatṭha Sangīti Edn.* p. 147.

3. Disrespect may be—

(1) to a monk who speaks to him according to the Rules of *Vinaya* or

(2) to the Rules themselves.

4. If the monk does anything wishing to startle the other monk, it will not make any difference even though the other monk is not startled. *Pācittiya Pāḷi, Chatṭha Sangīti Edn.* p. 151.

5. e.g., to bake a bowl. *Pācītādi-Aṭṭhakathā, Chatṭha Sangīti Edn.* p. 130.

6. He can bathe when he is about to travel or is travelling and when he has just arrived at his destination. *Pācittiya Pāḷi, Chatṭha Sangīti Edn.* p. 157.

7. i.e., when the storm has raised dust. *Ib.*

8. A robe which really is an old one, e.g., having been worn by a novice, is a new one for the purpose of this Rule if it has not been "disfigured".

9. "Disfigurement" is not of the whole robe but only of one, two, three or four corners thereof. Only one circular dot, about the size of a peacock's eye, should be made at a corner. *Pācītādi—Aṭṭhakathā, Chatṭha Sangīti Edn.* p. 131.

10. This rule was made in connection with a case in which monks and *Paribbājakas*, who were travelling together, had been robbed of their robes and the monks were subsequently unable to identify their robes. *Pācittiya Pāḷi, Chatṭha Sangīti Edn.* p. 158.

11. i.e., having asked a third person to hand it over to a donee. *Pācittiya Pāḷi, Chatṭha Sangīti Edn.* p. 161.

12. i.e., other than a human being, since murder is a *Pārājika* offence.

64. A monk who knowingly conceals another monk's disgusting offence¹ commits a *Pācittiya* offence.

65. If a monk knowingly ordains as a monk a person who is below twenty years of age, that person remains unordained (does not become a monk), other monks who take part are blameworthy² and that monk commits a *Pācittiya* offence.

66. A monk who knowingly makes arrangements with thieving merchants³ and goes along the same road with them—even to a neighbouring village, commits a *Pācittiya* offence.

67. A monk who makes arrangements with a woman and goes together with her along the same road, even to a neighbouring village, commits a *Pācittiya* offence.

68. If a monk says 'The things (*dhammas*) which the Buddha has declared to be obstructions⁴ are not capable of obstructing one who has committed them (or is subject to them). I know that the Buddha has taught so,' he should be told by the monks, 'Sir, do not say so. Do not accuse the Buddha of having taught so. Accusation of the Buddha is not good. The Buddha surely could not have taught so. The Buddha has, in more ways than one, declared the obstructive things to be obstructions; and they really are capable of obstructing one.'

If he persists in holding the view, in spite of the monks' telling him so, the monks should admonish him—up to three times—to give it up.

If he gives it up when he is admonished up to three times, that is well and good.

If he does not give it up, he commits a *Pācittiya* offence.

69. If a monk knowingly (1) associates with, in teaching the *Dhamma* or its Commentaries, (2) associates in reciting the *Pātimokkha* in the *Pāvarana*, or in any other affair of the *Sangha*, with or (3) lies down under the same roof with the monk⁵, who holds that view and who has not expiated the offence and given up the view, he commits a *Pācittiya* offence.

70. If a novice also says 'The things (*Dhammas*) which the Buddha has declared to be obstructions, are not capable of obstructing one who has committed them (or is subject to them.) I know that the Buddha has taught so', that novice should be told by the monks, 'Novice, Sir, do not say so. Do not accuse the Buddha of having taught so. Accusation of the Buddha is not good. The Buddha surely could not have taught so. The Buddha has in more ways than one declared obstructive things to be obstructions; and they really are capable of obstructing one.' If that novice persists in holding the view in spite of the monks' telling him so, he should be told by the monks, 'Novice, from this day forth you must not point out the Buddha as your Teacher; and you do not have the privilege, that other novices have, of sleeping under the same roof with monks for two or three nights. Go unwanted novice, and be ruined.'⁶

1. i.e., a *Pārājika* offence or a *Sanghādisesa* Offence. *Pācittiya Pāḷi*, Chatṭha Sangīti Edn. p. 168'.

2. i.e. they commit a *dukkata* offence. *Pācittiya Pāḷi*, Chatṭha Sangīti Edn. p. 171.

3. i.e., merchants who have stolen or are about to steal government property or who are going to defraud government of its property or who are going to evade payment of taxes and duties. *Pācittiya Pāḷi*, Chatṭha Sangīti Edn. p. 172 and *Pācīyādi Atṭhakatta* same Ed. p. 137'.

4. to rebirth in the *Devaloka* and attainment of *Jhāna*, *Magga*, *Phala* and *Nibbāna*. There are five kinds of obstruction:—

(1) *Kamma*, i.e., five evil deeds:—

(a) Matricide, (b) Patricide, (c) Murdering an *Arahat*, (d) Act of extravasating the blood of the Buddha, (e) Causing a schism among monks.

(2) *Vipāka*—Consequence of evil deeds e.g., being an animal a eunuch or a hermaphrodite, being born blind or dumb. (This, however, is not an obstruction to being born in the *Devaloka*)

(3) *Kilesa*—i.e., holding one of the three wrong views which reject cause or effect or both, namely:—

(a) *Natthika*, (b) *Ahetuka* and (c) *Akiriya*.

(4) *Ariyupavāda*—i.e., wrong accusation or talking ill of *Arahats*. (This, however, is an obstruction only till pardon is asked for.)

(5) *Anavittikama* i.e., (in the case of monks) contravention of the *Vinaya* Rules. (*Pārājika* offence is an obstacle only so long as the offender continues to live in the Order; and the other offences can be expiated as provided in the Rules).

See *Pācīyādi Atṭhakatha*, Chatṭha Sangīti Edn. p. 138.

5. *Pācittiya Pāḷi*, Chatṭha Sangīti Edn. p. 180.

6. There are three kinds of ruin namely:—

(1) *Samvasa-nasana*, i.e., loss of association,

(2) *Linganasana*, i.e., loss of the status of a novice and (3) *Dandakammanasana*, i.e., forfeiture by way of punishment of the privilege to point the Buddha out as one's Teacher. The ruin prescribed in this rule is the third kind of ruin only. *Pācittiya Atṭhakatha*, Chatṭha Sangīti Edn. p. 140.

A monk who knowingly—

(1) encourages¹ a novice who has been so ruined or

(2) allows such a novice to attend on him or

(3) gives him, or accepts from him, anything, or teaches him or makes him learn or

(4) lies down under the same roof with him, commits a *Pācittiya* offence.

71. If, on being admonished by the monks with reference to a rule of *Vinaya*, a monk says, 'Sir, I shall not observe this rule till I have asked another monk who is experienced and learned in the Rules of *Vinaya* 2,' he commits a *Pācittiya* offence.

A monk, who means to observe the Rules, should know the Rules, and should ask about and think over them. This is the proper procedure in the matter.

72. While the *Pāṭimokkha* is being recited if a monk disparages the rules saying, 'What is the use of reciting these minor and more minor rules³ which merely cause worry, distress and vexation, he commits a *Pācittiya* offence.

73. If a monk, having contravened a rule, 4 says, while the *Pāṭimokkha* is being recited, half monthly, 'Only now do I know that this Rule also is set out and contained in the *Pāṭimokkha* and that it comes up for recitation every half month' and if other monks know about that monk, 'This monk has sat down two or three times previously, while the *Pāṭimokkha* was being recited'—not to say oftener—, there, for that monk, is no freedom from faults by reason of his pretended ignorance.

He should be required to act in accordance with the Rules of *Vinaya* for expiation of the offence which he has committed by contravening the Rule.

Furthermore, his foolishness should be brought home to him saying 'No gain⁵ for

you! No benefit from what you have acquired!⁶ Because you did not follow well, with respect and attention while the *Pāṭimokkha* was being recited.'

Pretending further ignorance (after this) 7 is a *Pāṭittiya* offence.

74. A monk who being angry or displeased, hits another monk commits a *Pācittiya* offence.

75. A monk who being angry or displeased raises the palm of his hand to strike another monk, commits a *Pācittiya* offence.

76. A monk who accuses another monk with an unfounded charge of a *Sanghadisesa* offence, commits a *Pācittiya* offence.

77. A monk who knowingly and intentionally arouses worry⁸ in the mind of another monk with the object, 'This will be unhappiness for him for at least a moment'—for this reason only and for no other reason—, commits a *Pācittiya* offence.

78. If a monk stands eavesdropping where he can hear monks who are quarrelling, disputing and arguing with each other with the object 'I will hear what they say'— for that reason only and not for any other reason⁹ —, he commits a *Pācittiya* offence.

79. A monk who having given consent to acts which are in accordance with the Rules of *Vinaya*, subsequently criticises them commits a *Pācittiya* offence.

80. A monk who while the *Sangha* is discussing how to decide a case (or a question) gets up from his seat and goes away without giving his consent,¹⁰ commits a *Pācittiya* offence.

81. A monk who having given a robe together with other monks who are living harmoniously within the jurisdiction of the

1. e.g., telling the novice that he would give him a bowl or a robe or that he would teach him the *Dhamma* and its commentaries. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 184.

2. A monk may say so just to evade Rule 54 above *Patimokkhamedini* p. 449.

3. i.e., Rules relating to lesser offences.

4. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 190.

5. He would have gained knowledge of the Rules and merit for the *Saṅgāra* if he had been attentive while the *Pāṭimokkha* was being recited. *Pāṭimokkha-Medinī* pp. 455-456.

6. He has not derived full benefit from manhood and monkhood both of which he has acquired although they are so difficult to acquire (*ibid* p. 456).

7. Pretense of ignorance before such formal admonition is only a *dukkata* offence. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 191.

8. e.g., telling him that he was ordained when he was less than twenty years of age and thereby making him worry as to whether his ordination was valid or not. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 195.

9. e.g., with a view to stopping the quarrel or settling the dispute. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 198.

10. i.e., in order that the remaining monks may not be able to decide it. e.g., for want of a quorum. *Pācittiya Pāṭi*, Chattha Sangiti Edn. p. 201.

same *Sīma* (ordination hall), 1 subsequently criticises them saying, 'The monks have disposed of the property of the Order in accordance with favouritism' commits a *Pācittiya* offence.

82. A monk who knowingly causes diversion of any offering from the *Sangha* to any individual, commits a *Pācittiya* offence.

83. A monk who crosses the threshold of the sleeping chamber of an anointed *Khattiya* king, from which the king has not gone out and the queen has not withdrawn,—without previous intimation—, commits a *Pācittiya* offence.

84. A monk who picks up or causes to be picked up any treasure or anything which is regarded as treasure,² — except within the precincts of a monastery or within the precincts of a building in which he is staying —commits a *Pācittiya* offence.

A monk who has picked up or caused to be picked up any treasure or anything which is regarded as treasure within the precincts of a monastery or within the precincts of the building where he is staying, should keep it with the intention, 'He whose property it is will take it.' This is the right course in such a case.

85. A monk who goes into a village after noon and before dawn, without informing another monk who is present, commits a *Pācittiya* offence, unless there is something urgent to be done.³

86. A monk, who makes ⁴ a needle case or causes a needle case to be made of bone, ivory or horn, commits a *Bhedana Pācittiya*, i.e., a *Pācittiya* offence which can be expiated only after the needle case has been broken. ⁵

87. A monk who is making ⁶ or causing to be made a new couch or chair, should make it or cause it to be made with legs which are eight *sugata* finger breadths ⁷ in height

excluding (i.e., up to) the lower edge of the frame.

If he exceeds that limit, he commits a *Chedanaka*⁸ *Pācittiya* offence (i.e., a *Pācittiya* offence which can be expiated only after cutting it down to proper size.

88. A monk who makes or cause to be made a couch or a chair stuffed with *tūla*, ⁹ commits an *Uddhālanaka Pācittiya* offence (i.e., a *Pācittiya* offence which can be expiated only after the stuff has been taken out.)

89. A monk who is making or causing to be made a loin-cloth with fringe¹⁰ should make it of a reasonable size. This is the reasonable size:— In length, two *sugata* spans; in width, one and a half spans; a fringe of one span.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

90. A monk who is making,¹¹ or causing to be made a piece of cloth to cover¹² skin diseases should make it of reasonable size. This is the reasonable size here:- In length, four *sugata* spans; in width, two spans.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

91. A monk in making¹³ or causing to be made a cloth for the rainy season, should make it of reasonable size. This is the reasonable size here:- In length, six *sugata* spans and in breadth, two and a half spans.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

92. A monk who makes¹⁴ or causes to be made for himself a robe, which is of the size of the Buddha's robe or larger, commits a *Chedanaka Pācittiya* offence.

This is the size of the Buddha's robe:- In length, nine *sugata* spans, in breadth six spans. This is the size of the Buddha's robe.

1. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 272.

2. Things which are regarded as treasure include all things which are used by human beings. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 212.

3. Cp. Rule 46 which relates to going into the village after dawn and before noon.

4. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 217.

5. *Pātimokkhamedinī* p. 480.

6. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 219.

7. *Pātimokkhamedinī* p. 482.

8. *Pātimokkhamedinī* P. 412.

9. *Tūla* is of three kinds viz:—

(1) produced by trees and plants (e.g. cotton). (2) produced by creepers and (3) produced by a kind of grass. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 220.

10. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 222.

11. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 223.

12. This cloth is to cover skin disease and bleeding boils between the navel and the knees. Ibid . 223.

13. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 224.

14. *Pācittiya Pāḷi*, Chattha Sangiti Edn. p. 226.

VI. PĀTIDESANIYA OFFENCES.

1. If a monk accepts any food, hard or soft, from the hands of an ordained nun who has gone into a village and who is not related to him and chews or eats it, he should confess saying, 'Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.'

2. Only invited monks have meals in the houses of families.¹ There an ordained nun stands saying, 'Give curry here; give rice here' as if through favouritism.² She should be rebuked by those monks saying, 'Keep away, Sister, while the monks eat.'

If even one of the monks does not say, 'Keep away, Sister, while the monks eat', to rebuke her, all the monks should confess saying, 'Sir, we have committed a blame worthy and unbecoming offence, which must be confessed separately. We confess it.'

3. There are families which have been declared³ to be *Sekkha* families⁴. If a monk, who has not been invited in advance⁵ and who is not ill, accepts food, hard or soft, with his own hands, from such families and chews or eats it, he should confess saying, 'Sir, I have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it.'

4. There are such jungle lodgings as are regarded as insecure and dangerous⁶.

If a monk, without having informed the donor beforehand of the lodgings being insecure or dangerous⁷, accepts food, hard or soft, within the precincts of such lodgings with his own hands and, although he is not ill, chews or eats it, he should confess⁸ saying, 'Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.'

VII. ADHIKARANASAMATHA DHAMMĀ

(Seven Ways of settling Disputes.)

For settlement of disputes which arise from time to time,

- (1) *Sammukhā Vinaya* should be given;¹⁶
- (2) *Sati Vinaya* should be given;⁹
- (3) *Amuḷha Vinaya* should be given⁹
- (4) *Patiññāta karana*—Decision should be given according to confession.
- (5) *Yebhuyyāsikakamma*—Decision should be given according to the vote of the majority.
- (6) *Tassapāpiyāsikā kamma* should be performed⁹.
- (7) *Tiṇavatthāraka kamma* should be performed⁹.

APPENDIX ON DISPUTES.

There are four kinds of disputes, namely:

1. *Vivādādhikarana*—Disputes as to what is *dhamma*, what is not *dhamma*, what is *vinaya*, what is not *vinaya*, what the Buddha said, what the Buddha did not say, what is an offence, what is not an offence etc.

2. *Anuvādādhikarana*—Disputes (arising from accusations) as to whether a monk has fallen off or deviated from virtue, right practice, right view and right livelihood.

3. *Āpattādhikarana*—Disputes (arising from accusations) as to whether a monk has contravened a Rule of *vinaya*.

4. *Kiccādhikarana*—Disputes with reference to the acts (or decisions) of the *Sangha*. *Cūlavagga Pāḷi*, *Chattha Sangiti* Edn. pp 211-212, and 220.

APPENDIX ON WAYS OF SETTLING DISPUTES.

1. "Sammukhā Vinaya should be given" — The monks should give a decision in accordance with the Rules of *vinaya* after making an inquiry to ascertain the facts in the presence of both parties.

A monk who performs any of the following acts, which involve decisions against another monk in his absence, commits a *Dukkata*¹⁰ offence:—

1. *Pācittiya Pāḷi*, *Chattha Sangiti* Edn. 2 p.30.
2. *Ibid*.
3. i.e., by a formal declaration of the *Sangha*. *Pācittiya Pāḷi*, *Chattha Sangiti* Edn. p. 233.
4. i.e., families with increasing generosity and decreasing financial position. *Ibid*.
5. Because there was a case of such a family having to go without a meal after offering a meal to an uninvited monk. *Ibid* p. 231.
6. i.e., on account of thieves and robbers. *Pācittiya Pāḷi*, *Chattha Sangit* Edn. p. 236.
7. *Ibid* 236.
8. Because there was a case in which donors who brought meals to such a lodging in ignorance of the risk they were running. were robbed on the way. *Ibid* p. 235.
9. See Appendix on Ways of Settling disputes.
10. *Cūlavagga Pāḷi*, *Chattha Sangiti* Edn. p—188.

- (a) *Tajjanīya kamma*.
- (b) *Niyassa kamma*.
- (c) *Pabbājanīya kamma*.
- (d) *Paṭisāraṇīya kamma*.
- (e) *Ukkhepanīya kamma*.

(a) *Tajjanīya kamma* is a decision by which the monks censure a monk in order that he may exercise self control and abstain from contravening the Rules of *vinaya* in future.

(b) *Niyassa kamma* is a decision by which the monks advise a monk 'to live depending on a teacher.'

(c) *Pabbājanīya Kamma* is a decision by which the monks expel a monk from a place. (Cūlavagga Pāḷi, Chattha Sangiti Edn. p. 28.)

(d) *Paṭisāraṇīya Kamma* is a decision by which the monks direct a monk to ask for pardon of a person whom he has offended.

(Cūlavagga Pāḷi, Chattha Sangiti Edn. p. 40.)

(e) *Ukkhepanīya Kamma* is a decision by which the monks declare that no monk should give anything to the monk against whom the declaration is made, accept anything from him, teach him anything or learn anything from him.

Such a declaration is made when the monks find after due inquiry—

(1) that a monk who has committed an offence does not regard it as such, or

(2) that a monk who has committed an offence has not taken any step to expiate it, or

(3) that a monk will not give up the wrong view e.g., that the Buddha did say what He did not say or that the Buddha did not say what He actually said.

(Cūlavagga Pāḷi, Chattha Sangiti Edn. p. 48.)

The monks can revoke a decision in (a), (b), (c), (d), or (e) by a subsequent declaration at the request of the monk concerned, if they are satisfied that he has been penitent and that he has done the proper thing e.g., (1) that he has lived with a teacher and learnt the scriptures if the decision to be revoked is a *Niyassa Kamma*, (2) that he has asked pardon of the person whom he offended and the latter has pardoned him, if the decision to be revoked is a *Paṭisāraṇīya Kamma* or (3) that he has given up the wrong view, if the decision to be revoked is an *Ukkhepanīya Kamma* for not giving up that view.

However, before the decision is revoked he must not (1) ordain any one as a monk, (2) act as a teacher of any monk, (3) allow

any novice to attend on him, (4) accept nomination to give advice to nuns, and (5) must not advise them.

The monks cannot revoke a decision if he has, after that decision, (1) repeated the offence, (2) committed a similar offence, (3) committed a graver offence, (4) criticised the decision or (5) criticised the monks who gave the decision.

(Cūlavagga Pāḷi, Chattha Sangiti Edn. pp. 11, 21, 35, 46, 55, 66 and 77.)

2. If an *Arahat*, who has been accused of an offence and found by the monks after due inquiry to be innocent, and who has abundant caution, asks for a *Sativinaya*, it should be given to him. It is a declaration which will serve as a reminder to prevent all further accusations of the same offence.

(Cūlavagga Pāḷi, Chattha Sangiti Edn. p. 197.)

3. *Amuḷha Vinaya* is a declaration by the monks that another monk, who has been charged with contravention of a Rule of *vinaya* is unable to recollect it *not because he is stupid* but because he was insane at the time of contravening the rule.

(Cūlavagga Pāḷi, Chattha Sangiti Edn. p. 200.)

6. *Tassapāpiyāsika Kamma* is a declaration of 'his being very bad' as, for instance, a monk has, in the course of his trial, confessed and retracted his confession, evaded questions and told conscious lies.

(Cūlavagga Pāḷi, Chattha Sangiti Edn, p. 205.)

The declaration is made as the monk, if virtuous, would do the proper thing and get peace and, if bad, would remain "ruined" in that manner.

(Cūlavagga Atthakatha, Chattha Sangiti Edn. p. 43.)

He would remain "ruined" as the other monks would not have anything to do with him.

(Cūlavagga-nissaya, Hanthawaddy, p. 48.)

7. *Tinavatthāraka Kamma*—i.e., "The act of covering up with grass."—It should be performed when the parties of monks, who have been quarrelling, disputing and arguing with each other, feel (1) that they have said and done many things, which are unbecoming to monks, (2) that their controversy would become rough, frightful and disrupting if they were to accuse one another of contraventions of the Rules of *vinaya* and (3) that contraventions (if any) of the Rules should be covered

up—(i.e., forgiven and forgotten) in the interests of all concerned. It has the effect of exonerating the offences of all monks who perform it except the offences of *Pārājika*, *Sanghādisesa* and offences in connection with laymen and laywomen.

(Cūlavagga Pāli, Chattha Sangiti Edn. PP. 235–237 and its Aṭṭhakatha, same Edn. P. 38.)

APPENDIX ON DISPUTES AND THE RESPECTIVE WAYS OF SETTLING THEM.

1. *Vivādādhikarana* should be settled by—
(a) *Sammukhāvinaya* and (b) *Yebhuyvasika*.

2. *Anuvādādhikarana* should be settled by—
(a) *Sammukhāvinaya*, (b) *Sativinaya*, (c) *Amūlḥavinaya* and (d) *Tassapāpiyāsika*.

3. *Āpattādhikarana* should be settled by—
(a) *Sammukhāvinaya*, (b) *Patīññātakarana* and (c) *Tinavatthāraka*.

4. *Kiccādhikarana* should be settled by—
Sammukhāvinaya. (Parivara Pāli, Chattha Sangiti Edn. p. 195.)

APPENDIX ON VISSĀSAGAHA

Vissāsagaha—A thing may be taken by virtue of intimacy if the following five conditions are fulfilled:—

1. Being a friend who has seen the owner;
2. Being a close friend who has eaten together with the owner;
3. Having been told by the owner 'Take what you want of my property';
4. The owner being alive at the time of taking and
5. Knowledge that the owner will be pleased.

—Mahavagga, Chattha Sangiti Edn. p. and its Commentary same Edn. p. 410.

APPENDIX ON ADHIMĀNA

Adhimāna is the delusion occurring to those people who misconceive themselves to have attained *Jhāna*, *Magga* and *Phala*.

Such delusion occurs not to those foolish and ignorant persons who strive for worldly pleasures and not to the noble disciples. To a *Sotāpanna* the delusion that 'I am a *Sakadāgāmī*', does not occur. To a *Sakadāgāmī* the delusion that "I am an *Anāgāmī*", does not occur. To an *Anāgāmī*, the delusion that "I am an *Arahat*" does not occur.

Such delusion occurs to one who discards *Kilesas* by means of *Samatha* or *Vipassanā*,

who is always bent on meditation and practice and is strenuous.

To one who does not perceive the arising of *kilesas* which he dispels by means of *Samatha* or *Vipassanā* the delusion such as 'I am a *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* or *Arahat*' appears.

—*Majjhima Nikāya*, *Mūlapaññāsattakatha*, (1) *Mūlapariyāya Vagga*, (8) *Sallekha-Sutta vaṇṇanā*, p. 187.

FORMULA FOR A BHIKKHU

Any layman who wishes to become a monk (*bhikkhu*) has first to be initiated as a *sāmaṇera*. Having become a novice he approaches his preceptor who points out his requisites and asks him to go apart from the assembled Order.

Then a monk who is given the authority by the Order to instruct him goes to him and says, 'Now, listen to me. This is the time for you to speak the truth. When asked by the monks in the midst of the Order, you admit if there is any obstacle to your becoming a monk. If you are free from all obstacles, you say "No". Don't get confused and don't be at a loss. They will ask you in this way. "Have you such diseases as leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a male? Are you a free man (not a slave or servant)? Are you free from debt? Are you free from government service? Have you your parents' consent? Have you attained the age of 20 years? Have you a full set of bowl and robes? What is your name, and what is your preceptor's name?"'

Having instructed him the monk comes back to the assembled Order and says, 'Revered Sirs, please listen to me. Such and such a one wishes to be ordained as a *bhikkhu*. He has been instructed by me. If the Order deems fit let him come'. The Order of the monks then says: "Come".

Now the *sāmaṇera* puts the upper robe on one shoulder, pays respect at the feet of the monks, squats on the floor and with palms together, requests ordination. 'Revered Sirs, I ask you for ordination. Out of compassion for me, may you ordain me as a *bhikkhu*. For the second time, Revered Sirs, I ask you for ordination. For the third time, Revered Sirs, I ask you for ordination.'

Then a wise and competent monk of the Order makes an announcement. 'Revered Sirs, please listen to me. Such and such a

novice of such and such a preceptor wishes to become a monk. If the Order of the monks deems it fit, I will question him as to obstacles.' When the Order gives consent to do so, he asks the candidate in the same way as mentioned above. If the candidate has one of these obstacles, he is not to be ordained as a monk. But if he be free from all these obstacles, that monk announces his purity to the Order, 'Revered Sirs, please listen to me. Such and such a candidate of such and such a preceptor wishes to become a monk. He is free from all the obstacles. He has a full set of bowl and robes. He asks for ordination through his preceptor. If the Order deems it fit, he should be ordained as a *bhikkhu*'.

After this announcement, he makes a declaration three times in this way.

'Revered Sirs, please listen to me. Such and such a candidate of such and such a preceptor wishes to become a *bhikkhu*. He is free from all the obstacles, and he has a full set of bowl and robes. He asks for ordination through his preceptor and that the Order make him a monk. He who agrees to this may remain silent; but he who does not agree may speak out his own opinion.' If there is no objection raised by the monks, the novice becomes a *bhikkhu* at the end of the third declaration.

As soon as he becomes a *bhikkhu*, the shadow should be measured (in order to know the time), the season, the portion of the day (whether morning, afternoon or evening), and the date should be explained to him (so that he may note the date and time of his monkhood).

Four Nissayas (requisites)

He has four requisites to rely on. They are:—

(1) As a monk he has to depend on the food acquired on his almsround. He should exert himself in this wise as long as he is in the Order. Exceptions are, a meal for the Order, a meal for a certain monk, a meal by invitation, (*salāka bhotta*) a meal by assignment, food offered on a waxing or waning day of the moon, on a fast day, and on the day after the fast day.

(2) As a monk he has to depend on robes made from discarded clothes. He should exert himself in this wise as long as he is in

the Order. Exceptions are, robes made of linen, cotton, silk, wool coarse hemp or a mixture of any of these.

(3) As a monk he has to depend on living at the foot of a tree. He should exert himself in this wise as long as he is in the Order. Exceptions are, a monastery, a building with a gable roof, a storied building, a flat-roofed building or a cave.

(4) As a monk he has to depend on cattle urine for medicine. He should exert himself in this wise as long as he is in the Order. Exceptions are, ghee, butter, oil, honey and molasses.

Four Akaraniya Kammas.

There are four acts (*Akaraniya Kammas*) which are not to be performed by a *bhikkhu*. They are :—

(1) A monk shall not indulge in any kind of sexual intercourse. If he so indulges, he is no longer a monk, no longer a son of the *Sakyamuni*. Just as a man who has been beheaded is unable to be alive again, so also a monk who indulges in sexual intercourse can never be a monk, son of the *Sakyamuni*. Indulgence in sexual intercourse must be avoided throughout his life.

(2) He who has become a monk, shall not take what has not been given to him, with intention of stealing, even as much as a blade of grass, a quarter of a *Kahāpana*¹ or a thing worth that amount, or more than that. If he does so he is no longer a monk, no longer a son of the *Sakyamuni*. Just as a leaf which has fallen from its stalk can never become green, even so a monk who takes, with the intention of stealing, a quarter of a *Kahāpana* or a thing worth that amount or more than that, can never become a monk, son of the *Sakyamuni*.

This must be avoided throughout his life.

(3) He who has become a monk shall not intentionally deprive a being of life. He who intentionally deprives a human being of life, including the causing of abortion, is no longer a monk, no longer a son of the *Sakyamuni*.

Just as a big stone which has broken can never be joined again, so also he who deprives a human being of life intentionally, can never become a monk, son of the *Sakyamuni*

1. A coin of ancient India.

This must be avoided throughout his life.

(4) He who has become a monk shall not boast with reference to himself, of clear knowledge and insight; he should not even say, 'I take delight in seclusion.' He who, with evil intention and being overwhelmed by it, boasts with reference to himself, of clear knowledge and insight, of overcoming defilements, concentration, attainment of *Jhānas*, enjoyment of Paths and Fruitions

without having attained them, is no longer a monk, no longer a son of the *Sakyamuni*.

• Just as a palm tree with its top cut off can never grow again, so also he who, with evil intention and being overwhelmed by it, boasts with reference to himself, of clear knowledge and insight without having such knowledge is no longer a monk, no longer a son of the *Sakyamuni*.

This boasting must be avoided throughout his life.

'This is reckoned to be lamentation in the discipline of the Noble, namely, singing. This is reckoned as causing madness in the discipline of the Noble, namely, dancing. This is reckoned as childishness in the discipline of the Noble, namely immoderate laughter that displays the teeth.

Anguttara Nikāya Book of the Threes.



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SAM̐YUTTA NIKĀYA

Nidānasam̐yutta, (7) Mahāvagga (10) Susimaparibbājaka Sutta.

Discourse on the wandering ascetic Susima

Thus I have heard. At one time the Buddha was residing at Rājagaha in the Bamboo grove in Kalaṇḍaka Nivāpa. Now at that time the Buddha was honoured, revered, esteemed, worshipped and respected by the multitude. He was the recipient of all requisites such as robes, food, lodging and medicine. But the wandering ascetics who belonged to other groups were neither honoured, revered, esteemed, worshipped nor respected by the people. They received no requisites of robes, food, lodging and medicine.

Now Susima, a wandering ascetic, was living in Rājagaha together with his many companions, and his friends said to him; 'Come friend Susima. Live the holy life under the monk Gotama, learn the Teachings thoroughly and teach us. Having mastered those Teachings, we will recite them to the laymen. In this way, we also will be honoured, revered, esteemed, worshipped and respected by them. We will also plentifully receive requisites of robes, food, lodgings and medicines.' 'That is well, friends,' replied Susima and approached to where the Venerable Ānanda was. Having approached he exchanged greetings and compliments of friendship and courtesy, sat at one side and said to the Venerable Ānanda 'O friend Ānanda, I wish to live the holy life in this Teaching and discipline.'

Then the Venerable Ānanda brought Susima to the Buddha. Having approached he paid homage to the Buddha, sat at one side and said; 'Revered Sir, this wandering ascetic, Susima has said; "O friend Ānanda, I wish to live the holy life in this teaching and Discipline." 'Well then, Ānanda, you ordain him.' Thus the wandering ascetic Susima received the initiation and full ordination in the presence of the Buddha.

At that time many monks had declared their attainment of Arahatsip in the presence of the Buddha in this way: 'Rebirth is destroyed. We have lived the holy life and performed those duties that ought to be done. We realise that there is no more birth for us after this life.'

The monk Susima heard about this, approached them and greeted them. Having

exchanged greetings and compliments of friendship and courtesy, he sat at one side and asked; 'Revered Sirs, is it true that you have declared the attainment of Arahatsip in the presence of the Buddha in this way, "Rebirth is destroyed. We have lived the holy life and performed those duties that ought to be done. We realise that there is no more birth for us after this birth?"' 'Yes friend', replied the monks.

'Revered Sirs, having seen and having realised thus, do you enjoy various supernatural powers? Do you become many from being one? Having become many, do you become one again? Do you become visible or invisible at will? Without being obstructed, do you pass through walls and mountains just as if through the air? Do you walk on water without sinking, just as if on the earth? Do you dive into the earth and rise up again, just as if in the water? Do you float cross-legged through the air, just as a winged bird? Do you touch with hands, the sun and the moon, though they are of great power? Are you able to transport your body even up to the *Brahmā* plane?'

'No, friend.'

'Having realised and having seen thus, do you hear the sound of both men and *devas*, whether far or near, through the divine ear which is pure and surpassing that of human beings?'

'No, friend.'

'Having realised and having seen thus, do you know the minds of other beings, of other persons, penetrating them with your own mind? Do you know the lustful mind as lustful and the passionless one as passionless, the hostile mind as hostile and the friendly mind as friendly, the dull mind as dull and the alert mind as alert, the contracted mind as contracted and the scattered mind as scattered, the developed mind as developed and the undeveloped mind as undeveloped, the inferior mind as inferior and the superior mind as superior, the concentrated mind as concentrated and the wavering mind as wavering, the freed mind as freed and the unfreed mind as unfreed?'

'No, friend.'

‘Having realised and having seen thus, do you remember various former births, such as one birth, two, three, four, ten, twenty, thirty, forty, fifty, a hundred, a thousand, ten-thousand, or a hundred-thousand births, many formations and dissolutions of world-cycles? There, such a name I had, such food I ate, such pleasures I enjoyed, and such a life span I had; passing away from there, I was reborn in such a place. There, such a name I had, such a clan I belonged to, such a complexion I had, such food I ate, such pleasures I enjoyed, and such a life span I had; passing away from there, I reappeared here again. Thus, together with the marks and peculiarities, do you remember many a former existence?’

‘No, friend.’

‘Sirs, having realised and having seen thus, do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, see how beings are reappearing according to their deeds; these beings indeed followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held wrong views and according to their wrong views they acted. At the dissolution of their bodies after death they appeared in lower worlds, in painful states of existence, in the world of perdition, in hell. Some other beings had performed good actions, bodily, verbal and mental, did not insult the noble ones, held right views, and according to their right views they acted. At the dissolution of their bodies after death they appeared in happy states of existence; thus do you see, with supernormal knowledge surpassing that of men, beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, do you see beings reappearing according to their deeds?’

‘No, friend.’

‘Sirs, having realised and having seen thus, do you live enjoying the peaceful *Arūpa Jhānas** which surpass those of the sphere of Form (*Rūpa*) and are free from defilements?’

‘No, friend.’

‘Revered Sirs, now, in this case, this is your answer and your non-attainment in this doctrine. How shall I take this, friends?’

‘O Susima, we gained freedom through insight wisdom (*paññāvimuttā*).’

‘I cannot understand, in full the venerable ones’ brief statement. It would be well if the venerable ones would explain so that I may understand it in detail.’

‘O Susima, whether you understand it or not, we gained freedom through Insight-wisdom.’

Then the monk Susima got up from his seat, approached the Buddha, paid respects to Him and sat at one side. Having sat down, he told all about the conversation with those monks. ‘Susima, Insight Knowledge (*Dhammaññhiti ñāṇa*) comes first. After this comes the Path Knowledge (*Nibbāna ñāṇa*),’ said the Buddha.

‘Sir, I cannot understand the meaning in detail of the brief statement of the Buddha. It would be well, Sir, if the Buddha would explain the brief statement so that I may understand its meaning in detail.’

‘Susima, whether you understand it or not, Insight Knowledge (*Dhammaññhiti ñāṇa*) arises first and then comes the Path-Knowledge (*Nibbāna ñāṇa*).

‘O Susima, what do you think of this? Is the form permanent or impermanent?’ ‘Impermanent, Sir.’ ‘Is that which is impermanent, painful or pleasant?’ ‘Painful, Sir.’

Is it proper to regard that which is impermanent, painful and subject to change, as “This is mine; this is I; this belongs to myself?”’ ‘It is not proper, Sir.’

‘Is feeling (*Vedanā*) permanent or impermanent?’ ‘Impermanent, Sir.’ ‘Is that which is impermanent, painful or pleasant?’ ‘Painful, Sir.’ Is it proper to regard that which is impermanent, painful and subject to change, as “This is mine; this is I; this belongs to myself?”’ ‘It is not proper, Sir.’

‘Is perception (*Saññā*) permanent or impermanent?’ ‘Impermanent, Sir.’ ‘Is that which is impermanent, painful or pleasant?’ ‘Painful, sir.’ ‘Is it proper to regard that which is impermanent, painful and subject to change, as “This is mine; this is I; this belongs to myself?”’ ‘It is not proper, Sir.’

‘Is mental formation (*sankhāra*) permanent or impermanent?’ ‘Impermanent, Sir.’ ‘Is that which is impermanent, painful or pleasant?’ ‘Painful Sir.’ ‘Is it proper to regard that which is impermanent, painful and subject to change, as “This is mine; this is I;

* Jhānas of immaterial states.

this belongs to myself?" "It is not proper, Sir.'

'Is consciousness (*Viññāna*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I; this belongs to myself?"' 'It is not proper, Sir.'

'Therefore, Susima, whatsoever form which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Whatever feeling, which has been, will be and is now, belonging to oneself, to others or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Whatever perception, which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine; this is not I; this does not belong to myself."

'Whatever mental formations, which have been, will be and are now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Whatever consciousness, which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Having seen thus, Susima, a learned, noble disciple becomes disgusted with the form, feeling, perception, mental formations and consciousness. Becoming disgusted, he discards the passions. Being free from passions, he becomes emancipated and insight arises in him, "I am emancipated." He realises, "Birth is destroyed, I have lived the holy life and fulfilled the duties that ought to be done. There is no more birth for me after this life."

'O Susima, do you realise that due to Rebirth (*Jāti*), Decay and Death (*Jāra marana*) arise?' 'Yes, Sir.'

'Do you realise that due to the process of Becoming (*Bhava*), Rebirth arises?' 'Yes, Sir.'

'Do you realise that due to Grasping (*Upādāna*), the Process of Becoming arises?' 'Yes, Sir.'

'Do you realise that due to Craving (*Taṇhā*) Grasping arises?' 'Yes, Sir.'

'Do you realise that due to Feeling (*Vedana*) Craving arises?' 'Yes, Sir.'

'Do you realise that due to Impression (*Phassa*), Feeling arises?' 'Yes, Sir.'

'Do you realise that due to the Six Sense Bases (*Salāyatanas*), Impression arises?' 'Yes, Sir.'

'Do you realise that due to Name and Form (*Nāma rūpa*), the Six Sense Bases arise?' 'Yes, Sir.'

'Do you realise that due to Consciousness (*Viññāna*), Name and Form arise?' 'Yes, Sir.'

'Do you realise that due to Mental Formations (*Sankhāra*), Consciousness arises?' 'Yes, Sir.'

'Do you realise that due to Ignorance, (*Avijjā*), Mental Formations arise?' 'Yes, Sir.'

'O Susima, do you realise that when Rebirth ceases, Decay and Death cease?' 'Yes, Sir.'

'Do you realise that when the Process of Becoming ceases, Rebirth ceases?' 'Yes, Sir.'

'Do you realise that when Grasping ceases, the Process of Becoming ceases?' 'Yes, Sir.'

'Do you realise that when Craving ceases, Grasping ceases?' 'Yes, Sir.'

'Do you realise that when Feeling ceases, Craving ceases?' 'Yes, Sir.'

'Do you realise that when Impression ceases, Feeling ceases?' 'Yes, Sir.'

'Do you realise that when the Six Sense Bases cease, Impression ceases?' 'Yes, Sir.'

'Do you realise that when Name and Form cease, the Six Sense Bases cease?' 'Yes, Sir.'

'Do you realise that when Consciousness ceases, Name and Form cease?' 'Yes, Sir.'

'Do you realise that when Mental Formations cease, Consciousness ceases?' 'Yes, Sir.'

'Do you realise that when Ignorance ceases, Mental Formations cease?' 'Yes, Sir.'

‘O Susima, having realised thus and having seen thus, do you also enjoy various supernormal powers? Do you become many from being one? Having become many, do you become one again? Do you become visible or invisible at will? Without being obstructed do you pass through walls and mountains, just as if through the air? Do you walk on water without sinking, just as if on the earth? Do you dive into the earth and rise up again, just as if in the water? Do you float crosslegged through the air, just as a winged bird? Do you touch with hands the sun and the moon, though they are of great power? Do you have mastery over your body even up to the *Brahmā* plane?’

‘No, Sir.’

‘Susima, having realised and having seen thus, do you hear the sound of both men and *devas*, whether far or near, through the divine ear which is pure and surpassing that of human beings?’

‘No, Sir.’

‘Susima, having realised and having seen thus, do you know the minds of other beings, of other persons, by penetrating them with your own mind? Do you know the lustful mind as lustful and the passionless mind as passionless, the hostile mind as hostile and the friendly mind as friendly, the dull mind as dull and the alert mind as alert, the contracted mind as contracted and the scattered mind as scattered, the developed mind as developed and the undeveloped mind as undeveloped, the inferior mind as inferior and the superior mind as superior, the concentrated mind as concentrated and the wavering mind as wavering, the freed mind as freed and the unfreed mind as unfreed?’

‘No, Sir.’

‘Susima, having realised and having seen thus, do you remember various former births, such as one birth, two, three, four, ten, twenty, thirty, forty, fifty, a hundred, a thousand, ten-thousand, or a hundred-thousand births, many formations and dissolutions of world cycles? There such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed, and such a life span I had; passing away from there, I was reborn in such a place. There such a name I had, such a clan I belonged to, such a complexion I had, such food I ate, such pleasures I enjoyed, and such a life span I had. Passing away from there, I reappeared here again. Thus, together with

the marks and peculiarities do you remember many a former existence?’

‘No, Sir.’

‘Susima, having realised and having seen thus, do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones; see how beings are reappearing according to their deeds; these beings indeed followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held wrong views and according to their wrong views they acted. At the dissolution of their bodies after death they appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Some other beings had performed good actions, bodily, verbal and mental, did not insult the noble ones, held right views and according to their right views they acted. At the dissolution of their bodies after death, they appeared in the happy states of existence; thus do you see, with supernormal knowledge surpassing that of men, beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones. Do you see beings reappearing according to their deeds?’

‘No, Sir.’

‘Susima, having realised and having seen thus, do you live enjoying the peaceful *Arūpa Jhānas*, which surpass those of the sphere of Form (*Rūpa*) and are free from defilements?’

‘No, Sir.’

‘Now, Susima, in this case, this is your answer and your non-attainment in this doctrine. How shall I take that, Susima?’

Then the monk Susima fell with his head at the foot of the Buddha and said, ‘Revered Sir, as I am foolish, muddle-headed and ignorant, I have committed an offence. I have entered the Order under the well-expounded Doctrine and Discipline (*Dhamma Vinaya*) as a thief. May the Revered One accept my confession of this act as a sin to the end that in future I may restrain myself.’

‘O Susima, you have committed an offence due to foolishness, muddle-headedness and ignorance. You entered the Order under this well-expounded Doctrine and Discipline as a thief in this way. Susima, if one should catch a thief, a wicked one, and show him before the king saying, “Lord, this is a wicked thief. May you impose punishment

on him according to your wishes," and the king should say, "Go. tie his hands at the back firmly with strong ropes. shave his head closely and playing the drum with a harsh sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out by the southern gate cut off his head at the southern part outside the city". The king's men would tie that man's hands at the back tightly with strong ropes, shave his head close, and playing the drum with a harsh sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out by the southern gate, cut off his head at the southern part outside the city. What do you think Susima, will that thief, in this

case, suffer physical and mental painful feelings?" "Yes Sir, he will suffer."

'O Susima, that man, on account of his evil deed, will suffer such physical and mental painful feelings. Entering into the Order as a thief under the true Doctrine and Discipline bears more painful and more bitter resultant effects than that of stealing.

'But, O Susima, inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession thereof is accepted. For, O Susima, whosoever looks upon his wrong doing as a wrong doing makes amends by confessing it as such, and abstains from it in future will progress according to the Rules.



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THE SEVEN FACTORS OF ENLIGHTENMENT

(SATTA BOJJHANGA)

By Piyadassi Thera

The *Tipiṭaka*, the Buddhist canon, is replete with references to the factors of enlightenment expounded by the Enlightened One on different occasions under different circumstances. In the book of the Kindred Sayings, V (*Samyutta Nikāya, Mahā Vagga*) we find a special section under the title *Bojjhanga Samyutta* wherein the Buddha discourses on the *Bojjhanga*s in diverse ways. In this section we read a series of three discourses or sermons recited by Buddhists ever since the time of the Buddha as a protection (*Paritta* or *pirit*) against pain, disease and adversity, etc.

The term *Bojjhanga* is composed of *Bodhi*+*Anga*. *Bodhi* denotes enlightenment; to be exact, insight concerned with the realization of the four Noble Truths; namely, the Noble Truth of Suffering; the Noble Truth of the Origin of Suffering; the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. *Anga* means factors or limbs. *Bodhi*+*Anga* (*Bojjhanga*), therefore, means the factors of enlightenment, or the factors for insight, wisdom.

“*Bojjhanga, Bojjhanga*”, is the saying, Lord. Pray, Lord, how far is this name applicable?” queried a monk of the Buddha. ‘*Bodhāya samvattantīti kho Bhikkhu tasmā Bhojjhangā ti vuccanti*. They conduce to enlightenment, monk, that is why they are so called was the succinct reply of the Master.’*

Further says the Buddha, ‘Just as, monks in a peaked house all rafters whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak is reckoned chief, even so, monks, the monk who cultivates and makes much of the seven factors of wisdom, slopes to *Nibbāna*, inclines to *Nibbāna*, tends to *Nibbāna*’**

The seven factors are:—

1. Mindfulness (*Sati*)
2. Keen investigation of the Dhamma (*Dhammavicaya*)**
3. Energy (*Viriya*)

4. Rapture or joy (*Pīti*)
5. Calm (*Passaddhi*)
6. Concentration (*Samādhi*)
7. Equanimity (*Upekkhā*)

One of the discourses on the *Bojjhanga*s may be mentioned here. It begins:

‘Thus I have heard: At one time the Buddha was living at Rājagaha, at Veluvana, bamboo grove, in the squirrels’ feeding-ground. At that time the venerable Mahā Kassapa who was living in Pippali Cave, was sick, stricken with a severe illness.

The Buddha rising from his solitude at eventide visited the Ven. Mahā Kassapa, took his seat, and spoke to the Ven. Mahā Kassapa in this wise:

“Well, Kassapa, how is it with you? Are you bearing up; are you enduring? Do your pains lessen or increase? Are there signs of your pains lessening and not increasing?”

“No, Lord, I am not bearing up. I am not enduring. The pain is very great. There is a sign not of the pains lessening, but of their increasing.”

“Kassapa, these seven factors of enlightenment are well expounded by me, cultivated and much developed by me and when cultivated and much developed they conduce to full realization, perfect wisdom, to *Nibbāna*. What are the seven?

1. Mindfulness— This O Kassapa, is well expounded by me, cultivated and much developed by me, and when cultivated and much developed, it conduces to full realization, perfect wisdom, to *Nibbāna*.

2. Investigation of the *Dhamma*
3. Energy
4. Rapture
5. Calm
6. Concentration
7. Equanimity

These seven factors of enlightenment, verily Kassapa, are well expounded by me,

* *Samyutta Nikāya, V,*

** *Samyutta Nikāya, V,*

*** ‘*Dhamma*’ is a multisignificant term Here it means mind and matter (*Nāmarūpa*). *Dhammavicaya* is the investigation or analysis of this conflux of mind and body and all component and conditioned things.

cultivated and much developed by me, and when cultivated and much developed they conduce to full realization, perfect wisdom, to *Nibbāna*.”

‘Verily, O Worthy One, they are factors of enlightenment. Verily O Welcome One, they are factors of enlightenment’ (uttered Mahā Kassapa). Thus spake the Buddha, and the Venerable Maha Kassapa, rejoicing, welcomed the utterances of the Worthy One. And the Venerable Mahā Kassapa rose from that illness. There and then that ailment of the Venerable Mahā Kassapa vanished.*

Another discourse (*Mahā Cunda Bojjhanga Sutta*) of the three mentioned above reveals that once the Buddha Himself was ill, and the Venerable Mahā Cunda recited the *Bojjhanagas*, and that the Buddha’s grievous illness vanished.**

Man’s mind tremendously and profoundly influences and affects the body. If allowed to function viciously and entertain unwholesome and harmful thoughts, mind can cause disaster, may even kill a being; but mind also can cure a sick body. When concentrated on right thoughts with right understanding, the effects mind can produce are immense.

Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously.***

The *Buddhadhamma* (Buddhism) is the teaching of enlightenment. One who is keen on attaining enlightenment, should first know clearly the impediments that block the path to enlightenment.

Life according to the right understanding of a Buddha is suffering, and that suffering is based on ignorance or *avijjā*. Ignorance is the experience of that which is unworthy of experiencing, namely evil. Further it is the non-perception of the conglomerate nature of the aggregates (*khandhānam rāsaṭṭham*); nonperception of sense-organ and object in their respective and objective natures (*āyatānānam ayatanaṭṭham*); non-perception of the emptiness or the relativity of the elements

(*dhātūnam suññaṭṭham*), non-perception of the dominant nature of the sense-controlling faculties (*indriyānam adipaṭṭhānam*), non-perception of the thus-ness—the infallibility—of the four truths (*saccānam tathaṭṭham*). And the five hindrances (*pañca nīvaranāni*) are the nutriment of (or condition for) this ignorance. They are called hindrances because they completely close in, cut off and obstruct. They hinder the understanding of the way to release from suffering. These five hindrances are: sensuality (*kāmacchanda*); ill-will (*vyāpāda*) obduracy of mind and mental factors (*thinamiddha*); restlessness and flurry (*uddhacca kukkuccha*) and doubt (*vickicchā*).

And what is the nutriment of these hindrances? The three evil modes of life (*tīni duccharitāni*), namely, bodily, vocal and mental wrong-doing. This threefold nutriment is in turn nourished by non-restraint of the senses (*indriya asamvaro*) which is explained by the commentator as the admittance of lust and hate into the six sense organs of eye, ear, nose, tongue, body and mind (*cakkhādīnam channam indriyānam rāgapāṭighappavesanam*).

The nutriment of non-restraint is shown to be lack of mindfulness and of complete awareness (*asati asampañña*), in the context of nutriment the drifting away of the object (*dhamma*)—the lapsing of the knowledge of the *lakkhanas* or characteristics of *anicca*, *dukkha* and *anattā* from the mind, and forgetfulness of the true nature of things is the reason for non-restraint. It is when one does not bear in mind the transiency and so forth of things that one allows oneself all sorts of vocal and physical liberties and gives rein to full thought imagery of an unskilful kind. Lack of complete awareness is lack of these four: Complete awareness of purpose (*sāttha sampajāñña*); of suitability (*sappāya sampajāñña*); of resort (*gocara sampajāñña*) and of non-delusion (*asammoha sampajāñña*).

When one does a thing without a right purpose, when one looks at things or performs actions which do not help the growth of the Good, when one does things inimical to improvement, when one forgets the *Dhamma* which is the true resort of one who strives, when one deludedly lays hold of things believing them to be pleasant, beautiful, permanent and substantial, when one behaves

* Samyutta N., V,

** Samyutta, N., V,

*** Ends and Means by Aldous Huxley.

thus, then too non-restraint is nourished. And below this lack of mindfulness and complete awareness, lies unsystematic attention (*ayonisomanasikāra*). The books say unsystematic attention is attention that is off the right course. That is taking the impermanent as permanent; the painful as pleasure; the soulless as a soul; the bad as good. The constant rolling on that is *samsāra* is rooted in unsystematic thinking. When unsystematic thinking increases, it fulfills two things: nescience and lust for becoming. Ignorance being present, the origination of the entire mass of suffering comes to be. Thus a person who is a shallow thinker, like a ship drifting at the wind's will, like a herd of cattle swept into the whirlpools of a river, like an ox yoked to a wheel-contraption, goes on revolving in the cycle of existence, *samsāra*.

And it is said that imperfect confidence (*assaddhiyam*) in the *Buddha*, the *Dhamma* and the *Sangha* is the condition which develops unsystematic thinking, and imperfect confidence is due to non-hearing of the True Law, the *Dhamma* (*asaddhamma savanam*). Finally, one does not hear the *Dhamma* through lack of contact with the wise, through not consorting with the good (*asappurisa sansevo*). Thus want of *kalyāṇa mittatā*, good friendship, appears to be the basic reason for the ills of the world. And conversely the basis and nutriment of all good is shown to be good friendship. That furnishes one with the food of the Sublime *Dhamma* which in turn produces confidence in the Triple Gem. *Ti-Ratana*, the *Buddha*, *Dhamma* and the *Sangha*. When one has confidence in the Triple Gem there come into existence profound or systematic thinking, mindfulness and complete awareness, restraint of the senses, the three good modes of life, the four arousings of mindfulness, the seven factors of enlightenment and deliverance through wisdom, one after another in due order.*

I

Let us now deal with the enlightenment factors one by one. The first is *Sati*, mindfulness. It is the instrument most efficacious in self-mastery, and whosoever practises it has found the path to deliverance. It is four-fold: Mindfulness consisting in con-

templation of the body (*kāyānupassanā*); feeling (*vedanānupassanā*); mind (*cittānupassanā*); and mental object (*dhammānupassanā*).** The man lacking in this all-important quality of mindfulness cannot achieve anything worth while. The Buddha's final admonition to His disciples while lying on His death-bed is this: 'Transient are all component things. Work out your deliverance with heedfulness—' *Vaya-dhammā sankhārā appamādena sampadetha.*'*** Strive on with heedfulness. This is my advice to you'— '*Sampādetha appamādena esā me anusāsa nā*' are the last words of the venerable Sariputta Arahāt, the foremost disciple of the Buddha, who predeceased the Master. In both these injunctions the most significant and pregnant word is '*appamada*' which literally means to be always heedful; careful attention. Man cannot be heedful unless he is fully aware of his actions whether they are mental, verbal or physical at every moment of his waking life. Only when a man is fully awake to and mindful of his activities can be distinguished good from bad and right from wrong. It is in the light of mindfulness he will see the beauty or the ugliness of his deeds.

The word '*appamāda*' throughout the *Tipiṭaka*, is used to denote *sati*, mindfulness. '*pamāda*' is defined as absence of Mindfulness (*sati vossagga*). Says the Buddha in the *Anguttara Nikāya*: 'Monks, I know not of another single thing of such power to cause the arising of good thoughts if not yet arisen, or to cause the waning of evil thoughts if already arisen, as heedfulness. In him who is heedful, good thoughts not yet arisen, do arise, and evil thoughts, if arisen, do wane.'

Constant mindfulness and vigilance are necessary to avoid ill and perform good. The man with presence of mind— who surrounds himself with watchfulness of mind (*satimato*), the man of courage and earnestness — gets ahead of the lethargic, the heedless (*pamatto*), and advances as a racehorse outstrips a decrepit hack. The importance of *sati*, mindfulness, in all our dealings is clearly indicated by the following striking words of the Buddha: 'Mindfulness, O disciples, I declare is essential in all things everywhere. It is as salt is to the curry.' "*satim ca kho aham Bhikkhave sabbatthikam*

* Sammoha Vinodani.

** Satipatthāna Sutta The foundations of Mindfulness, Majjhima Nikāya, or Dīgha Nikāya,

*** Parinibbāna Sutta, Dīgha N.

vadāmi. Sabbabyanjanepi lonadūpanam-viya iccitabba”***

The Buddha's life is one integral picture of mindfulness. He is the *Sadāsato*, the ever mindful, the ever vigilant. He is the very embodiment of mindfulness. There was never an occasion when the Buddha manifested signs of sluggish inactivity or thoughtlessness. Let us follow in the foot-steps of the Buddha and be mindful. Let us give up obduracy of mind and mental factors and see that sloth and torpor do not keep us from engaging in wholesome activities; for that is the sure path to the deathless, happiness and deliverance.

Right mindfulness or complete awareness, in a way is superior to knowledge, because in the absence of mindfulness it is just impossible for a man to make the best of his learning. Intelligence void of mindfulness tends to lead man astray and entice him from the path of rectitude and duty. Even people who are well informed and intelligent fail to see a thing in its proper perspective when they lack this all-important quality of mindfulness. Men of good standing, owing to deeds done and words spoken thoughtlessly and without due consideration to their consequences, are often subjected to severe and justifiable criticism. Mindfulness is the chief characteristic of all wholesome actions tending to one's own and other's profit.

‘*Appamado mahato atthāya sanvattati*’, mindfulness is conducive to great profit’,*** that is, highest mental development, and it is through such attainment that deliverance from the sufferings of *samsara* is possible. The man who delights in mindfulness and regards heedlessness with dread, is not liable to fall away. He is in the vicinity of *Nibbāna*.

II

The second enlightenment factor is *Dhammavicaya*, keen investigation of the *Dhamma*. It is the sharp analytical knowledge of understanding the true nature of all constituent things animate or inanimate, human or divine. It is seeing things as they really are; seeing things in their proper perspective. It is the analysis of all component things into their fundamental elements, right down to their ultimates.

Through deep investigation one understands that all conditioned things pass through the inconceivably rapid moments of *uppāda*, *ṭhiti* and *bhaṅga*, or of arising, reaching a peak and ceasing, just as a river in flood sweeps to a climax and fades away. The whole universe is constantly changing, not remaining the same for two consecutive moments. All things in fact are subjected to conditions, causes and effects (*paccaya*, *hetu* and *phala*). Systematic thinking (*yoniso manasikāra*) comes naturally through right mindfulness and it urges one to discriminate, to reason and investigate. Shallow thinking, unsystematic thought (*ayoniso manasikāra*) makes men muddle-headed and then they fail to investigate the nature of things. Such people cannot see cause and effect, seed and fruit, the rise and fall of compounded things. Says the Buddha: ‘*paññavantasāyam dhammo nāyam Dhammo duppaññassa*’ This doctrine is for the wise and not for the unwise.’****

The *Buddhadhamma* is free from compulsion and coercion and does not demand of the follower blind faith. At the very outset the sceptic will be pleased to hear of its call for investigation. The *Buddhadhamma* from beginning to end, is open to all those who have eyes to see, and minds to understand. The Buddha never endeavoured to wring out of His followers blind and submissive faith in Him and His teaching. He tutors His disciples in the ways of discrimination and intelligent inquiry. To the inquiring Kālāmas the Buddha answered: ‘Right is it to doubt, right is it to question what is doubtful and what is not clear. In a doubtful matter wavering does arise.’

We find this dialogue between the Master and His disciples: ‘If now, knowing this and perceiving this, would you say: “We honour our Master and through respect for Him we respect what He teaches?”’
“Nay, Lord”.

‘That which you affirm, O disciples, is it not only that which you yourselves have recognized, seen, and grasped?’
“Yes, Lord”*****

And in conformity with this thoroughly correct attitude of true inquiry, the philosophers of later times observed: ‘As the

* Samyutta N. V,

** Majjhima Nikāya, Satipatthāna Commentary.

*** Samyutta, N., sagataka Vagga.

**** Anguttara Nikāya, Aṭṭhaka, Nipāta Sutta No. 30.

***** Majjhima Nikāya

wise test gold by burning; cutting and examining it by means of a piece of touchstone, so should you accept my words after examining them and not merely out of regard and reverence for me'* Thus blind belief is condemned in the analytic teaching (*vibhajjavāda*) of the Buddha. The truth of the Dhamma can be grasped only through calm concentrative thought and insight (*Samatha* and *Vipassanā*) and never through blind faith. One who goes in quest of truth is not satisfied with surface knowledge. He wants to delve deep and see what is beneath. That is the sort of search encouraged in the *Buddhadhamma*. That type of search yields right understanding.

We read in the text the following story:

'On one occasion Upāli, a fervent follower of Nigantha Nathaputta, the Jain, visited the Buddha, thoughtfully listened to the Dhamma, gained *saddha* (confidence based on knowledge) and forthwith manifested his readiness to become a follower of the Master. Nevertheless the Master said: "Of a truth Upali, make thorough investigation," and thus checked him.' This clearly shows that the Buddha was not keen on converting people. He did not interfere with another man's freedom of thought; for freedom of thought is the birthright of every individual. It is wrong to force someone out of the way of life which accords with his outlook and character, spiritual inclinations and tendencies; compulsion in every form is bad. It is coercion of the blackest kind to make a man gulp down beliefs for which he has no relish. Such forced feeding cannot be good for anybody, anywhere.

He that cultivates *Dhammavicaya*, Investigation of the Dhamma, focusses his mind on the five aggregates, the *pañcakkhandā* and endeavours to realise the rise and fall or the arising and passing away (*udayabbaya*) of this conglomeration of bare plastic forces (*suddha samkhāra puñja*) this conflux of mind and matter (*nāmarūpa*). It is only when he fully realizes the evanescent nature of his own mind and body that he experiences happiness, joyous anticipation. Therefore, it is said:

'*Yato yato sammāsati—khandhānaṃ
udayabbayaṃ
Labhati pīti pāmojjaṃ—amataṃ taṃ
vijaṇataṃ*

Whenever he reflects on the rise and fall of the aggregates, he experiences unalloyed joy and happiness. To the discerning ones that (reflection) is the deathless, *Nibbāna*.**

What is impermanent and not lasting he sees as sorrow fraught. What is impermanent and sorrow fraught, he understands as void of a permanent and everlasting soul or self. It is this grasping, this realization of the three characteristics, or laws of transiency, sorrow and non-self (soullessness) *anicca*, *dukkha* and *anattā* that is known to Buddhists as *Vipassanā Ñāna* or penetrative Insight, which, like the razor-edged sword, entirely eradicates all the latent tendencies (*anusaya*), and then all the varied ramifications of sorrow's cause are finally destroyed. A man who ascends to this summit of vision is an *Arahat*, a Perfect One, whose clarity of vision, whose depth of insight, penetrates into the deepest recesses of life and cognizes the true nature that underlies all appearance. He indeed is the true philosopher, the true scientist who has grasped the meaning of life in the fullest sense. No more can he be swept off his feet by the glamour of things ephemeral. No more can he be confused by the fearful and terrible appearances. No more is it possible for him to have a clouded view of phenomena; for he has transcended all capacity for error through the perfect immunity which penetrative insight, *Vipassanā Ñāna*, alone can give.

III

The third enlightenment factor is *Virīya*, Energy. It is a mental property (*cetasika*) and the sixth limb of the Noble Eightfold Path there called *Sammā Vāyama*, Right Effort.

The life of the Buddha clearly reveals that He was never subjected to moral or spiritual fatigue. From the hour of His Enlightenment to the end of his life, He strove tirelessly and unostentatiously, regardless of the bodily fatigue involved, and oblivious of the many obstacles and handicaps that hampered His way, to elevate mankind. He never relaxed in this exertion for the common weal. Though physically He was not always fit, mentally He was ever vigilant and energetic. Of Him it is said:

* Jnanasara-Samuccaya

** Dhammapada 374

'Ah, wonderful is the Conqueror, Who
e'er untiring strives
For the blessing of all beings, for the
comfort of all lives'

The *Buddhadhamma* is for the sincerely zealous, strong and firm in purpose, and not for the indolent (*āraddhviriyaṣṣayam dhammo nayam dhammo kusītassa*). The Buddha has not proclaimed Himself a saviour willing and able to take upon himself the evil of mankind. On the contrary, He declares that each person has to bear the burden of His own ill deeds. In the words of the Buddha, each individual has himself to put forth the necessary effort and work out his own deliverance with diligence. The Buddha is only a Path Revealer and not a saviour who endeavours to save 'souls' by means of a revealed religion. The idea that another raises a man from lower to higher levels of life, and ultimately rescues him, tends to make a man indolent and weak, supine and foolish. Others may lend us a helping hand indirectly, but deliverance from suffering must be wrought out and fashioned by each one for himself upon the anvil of his own actions. 'Be ye islands unto yourselves, be ye your own refuge'*. Thus did the Master exhort His followers to acquire self-reliance. A follower of the Buddha should not under any circumstances relinquish hope and effort; for the Buddha was one who never gave up courage and effort even as a *Bodhisatta*. As an aspirant for Buddhahood, he had as his motto the following inspiring words: '*mā nivatta, abhikkhama*'. 'Falter not; advance'. The man who is mindful (*sati-mato*) and cultivates keen investigation (*Dhammavicaya*) should next put forth the necessary effort to fight his way out.

The function of energy is four-fold. 1. The effort to discard evils that have arisen in the mind. 2. The effort to prevent the arising of unarisen evil. 3. The effort to develop unarisen good. 4. The effort to promote the further growth of good already arisen.**

'Just,' says the *Vitakka Santhana Suttanta* of the *Majjhima Nikāya*, (20), 'as a competent carpenter or a carpenter's apprentice with a slender pin will knock out, remove and dispose of a thicker one, so also, when through

dwelling on some idea that has come to him, evil, unsalutary considerations connected with desire, hate and delusion arise in the monk, then he should engender in his mind an idea other than that former idea and connected with salutary things, whereupon the evil unsalutary considerations will disappear and go to decay, and with their disappearing his mind will become settled, subdued, unified concentrated.'***

Thus the path of purification is impossible for an indolent person. The aspirant for *Bodhi* (enlightenment) should possess unflinching energy coupled with fixed determination. Enlightenment and Deliverance lie absolutely and entirely in his own hands. 'Man must himself by his own resolute efforts rise and make his way to the portals that give upon liberty, and it is always, at every moment, in his power so to do. Neither are those portals locked and the key in possession of someone else from whom it must be obtained by prayer and entreaty. That door is free of all bolts and bars save those the man himself has made.'

By precept and example, the Buddha was an exponent of the strenuous life. Hear these words of the Buddha: 'The idler who does not strive, who, though young and strong, is full of sloth, who is weak in resolution and thought, that lazy and idle man will not find the way to Wisdom, the way to Enlightenment.'****

Following in the footsteps of the Buddha the disciple thinks: 'Though only my skin, sinews and bones remain, and my blood and my flesh dry up and wither away, yet never will I give up my quest and swerve from the path of rectitude and enlightenment.'

IV

The fourth enlightenment factor is *pīti*, rapture or joy. This too is a mental property (*cetasika*) and is a quality which suffuses both the body and mind. The man lacking in this quality cannot proceed along the path to Enlightenment. There will arise in him sullen idifference to the *Dhamma*, an aversion to the practice of meditation, and morbid manifestations. It is, therefore, very necessary that a man striving to attain Enlighten-

* Parinibbāna Sutta: Dīgha Nikāya.

** Anguttara, Catukka. Sutta.

*** Silacara, Discourses of Gotama the Buddha.

**** Dhammapada, 280.

ment and final deliverance from the fetters of *samsāra*, that repeated wandering, should endeavour to cultivate the all important factor of *pīti*. No one can bestow on another the gift of *pīti*, each one has to build it up by effort, reflection and concentrated activity. As *pīti*, is a thing of the mind it should be sought not in external and material things though they may in a small way be instrumental.

Contentment is a characteristic of the really joyful individual, The ordinary worldling seems to think that it is difficult to cultivate and develop contentment; but by dint of courage, determination, systematic attention and thought about the things that one meets with in everyday life, by controlling one's evil inclinations, and by curbing the impulses—the sudden tendencies to act without reflection—one can keep the mind from being soiled and experience *pīti* through contentment.

In man's mind arise conflicts of diverse kinds and if these conflicts are to be controlled, while still not eliminated, man must give less rein to inclinations and longings; in other words he must cultivate contentment. Hard it is to exorcise the evil spirits that haunt the human heart in the shape of ugly and unwholesome thoughts. These evils are the manifestations of lust, hate and delusion—*lobha*, *dosa* and *moha*. Until one attains to the very crest of purity and peace by constant training of the mind one cannot defeat these hosts completely. The mere abandoning of outward things, fasting, bathing in rivers and at hot springs, and so forth these do not tend to purify a man, these things do not make a man happy, holy and harmless. Hence the need to develop the Buddha's path of purification: morality, meditation and insight—*sīla*, *samādhi* and *Paññā*.

When discussing happiness, in the context of *sambojjhangas*, we must bear in mind the vast difference between pleasure and joy. Pleasure—pleasant feeling—is something very momentary and fleeting. Is it wrong to say that pleasant feelings are the prelude to pain? What people hug in great glee this moment, turns to be a source of pain the next moment. The desired is no more there when the outstretched hand would grasp it, or, being there and grasped, it vanishes like a flake of snow.'

In the words of Robert Burns:

'But pleasures are like poppies spread,
You seize the flower, its bloom is shed,
Or, like the snow, falls in the river,
A moment white, then melts for ever.'

Seeing a form, hearing a sound, perceiving an odour, tasting a flavour, feeling some tangible thing, cognising an idea, people are moved, and from those sense objects and mental objects they experience a certain degree of pleasure, but it is all a passing show of phenomena. Unlike the animal whose sole purpose is to derive a feeling of pleasure from any source, at any cost, man should endeavour to gain real *pīti* or joy. Real joy or rapture comes not through grasping or clinging to things animate or inanimate but by giving up (*nekkhamma*). It is the detached attitude toward the world that brings about true joys. The *Satipaṭṭhāna Sutta*, the Discourse on the Foundation of Mindfulness, speaks of pleasant worldly feeling (*sāmisa sukha*) and pleasant unworldly feeling (*nirāmisa sukha*). *Nirāmisa sukha* is far superior to *sāmisasukha*.

Once the Buddha did not receive even a single morsel of food when He went on His alms round, and an outsider remarked that the Master was apparently afflicted with hunger. Thereupon the Supreme Buddha breathed forth the following verse:*

'Ah, hapily do we dwell—we who have no impediment,

Feeders on joy shall we be—even as the radiant *devas*.'

Unalloyed joy comes to a man who ponders thus: 'Others may harm, but I will become harmless; others may slay living beings but I will become a non-slayer, others may live unchaste, but I will live pure; others may utter falsehood, but I, however, will speak the truth; others may slander, talk harshly, indulge in gossip, but I will talk only words that promote concord, harmless words agreeable to the ear, full of love, heart-pleasing, courteous, worthy of being borne in mind, timely, fit and to the point, Others may be covetous, I will not covet. Energetic, steeped in modesty of heart, unswerving as regards truth and rectitude, peaceful honest, contented, generous and truthful in all things will I be.' Thus conducive to full realization, perfect wisdom, to *Nibbāna* is this fourth enlightenment factor *pīti*, joy.

* Dhammapada 200.

V

Passaddhi, calm or tranquillity, is the fifth factor of Enlightenment. *passaddhi* is two-fold. *kāya passaddhi* is calm of body. *kāya* here means all the mental properties rather than the physical body, in other words calm of aggregates of feeling (*vedanākkhandha*), perception (*saññākkhandha*) and the volitional activities or conformations (*sankhārakkhandha*). *Citta passaddhi* is the calm of the mind, that is the aggregate of consciousness (*viññānakkhandha*).

Passaddhi is compared to the happy experience of a weary walker who sits down under a tree in the shade, or the cooling of a hot place by rain. Hard it is to tranquilize the mind; it trembles and it is unsteady, difficult to guard and hold back; it quivers like a fish taken from its watery home and thrown on the dry ground. It wanders at will.* Such is the nature of this ultra-subtle mind. It is systematic attention (*yoniso manasikāra*) that helps the aspirant for Enlightenment to quieten the fickle mind. Unless a man cultivates tranquillity of mind, concentration cannot be successfully developed. A tranquilized mind keeps away all superficialities and futilities.

Many a man today thinks that freedom and unrestraint are synonyms and that the taming of the self is a hindrance to self-development. In the teaching of the Buddha, however, it is quite different. The self must be subdued and tamed on right lines if it is to become truly well. The *Tathāgata*, the tamed, teaches the *dhamma* for the purpose of taming the human heart. (*danto so Bhagavā damatāya dhammaṃ deseti*)**

It is only when the mind is not allowed to kick over the traces and is kept to the right road of orderly progress that it becomes useful for the individual possessor and for society. A disorderly mind is of the nature of a liability both to the owner and for others. All the havoc wrought in the world is wrought by men who have not learned the way of mental calm, balance and poise. Calmness is not weakness. The calm attitude at all times shows a man of culture. It is not too hard a task for a man to be calm when all things round him are favourable. But to be composed in mind in the midst of unfavour-

able circumstances is indeed hard, and it is this difficult quality that is worth achieving, for by such control one builds up strength of character. The most deceptive thing in the world is to imagine that they alone are strong who are noisy, or that they alone possess power who are fussily busy.

The man who cultivates calm of the mind does not get upset, confused or excited when confronted with the eight vicissitudes of the world (*aṭṭhaloka dhamma*). He endeavours to see the rise and fall of all things conditioned, how things come to being and pass away. Free from anxiety and restlessness he will see the fragility of the fragile. A story in our books tells us how when a mother was asked why she did not lament and feel pain over the death of her beloved son, said: 'Uninvited he came, uninvited he passed away, what use is there in lamenting, weeping and wailing?***' Such is the advantage of a tranquilized mind. It is unshaken by loss and gain, blame and praise, and undisturbed by adversity. This frame of mind is brought about by viewing the sentient world in its proper perspective. Thus calm or *passaddhi* leads man to enlightenment and deliverance from suffering.

VI

The sixth enlightenment factor is *Samādhi*, concentration. It is only the tranquilized mind that can easily concentrate on the subject of meditation. The calm concentrated mind sees things as they really are (*samāhito yathā bhūtaṃ pajānāti*). The unified mind brings the five hindrances, *pañca nīvaranāni*, under subjugation.

Concentration is the intensified steadiness of the mind comparable to the unflickering flame of a lamp in a windless place. It is concentration that fixes the mind aright and causes it to be unmoved and undisturbed. Correct practice of *samādhi* maintains the mind and the mental properties in a state of balance like a steady hand holding a pair of scales. Right concentration dispels passions that disturb the mind, and brings purity and placidity of mind. The concentrated mind is not distracted by sense objects; concentration of the highest type cannot be disturbed even by thunder.

* Dhammapada, Citta Vagga.

** Dīgha Nikāya

*** Jātaka māla.

One who is intent on *samādhi* should develop a love of virtue, *sīla*; for it is virtue that nourishes mental life, and makes it coherent and calm, equable and full of rich content. The unrestrained mind dissipates itself in frivolous activity.

Many are the impediments that confront a *yogi*, an aspirant for Enlightenment, but there are five particular hindrances that hinder *samādhi* and obstruct the way to deliverance. In the teaching of the Buddha they are known as *pañca Nīvaraṇa*, the five hindrances. The *Pāḷi* term *Nīvaraṇa* denotes that which hinders or obstructs mental development (*bhāvanā*). They are called hindrances because they completely close in, cut off and obstruct. They close the doors to deliverance. The five hindrances are —

1. *Kāmacchanda* —Sensual desires.
2. *Vyāpāda* —Ill-will.
3. *Thīnamiddha* —Obduracy of mind and mental factors.
4. *Uddhaccakukkucca*—Restlessness and worry.
5. *Vicikicchā* —Doubt.

Kāmacchanda or sensual desires or intense thirst for either possessions or the satisfaction of base desires, is the first that binds man to *samsāra*, repeated existence, and closes the door to final deliverance.

What is sensuality? Where does this craving (*taṇhā*) arise and take root? According to the discourse on the Foundations of Mindfulness, where there is the delightful and the pleasurable, there this craving arises and takes root. Forms, sounds, smell, taste, bodily contacts and ideas are delightful and pleasurable; there this craving arises and takes root. Craving when obstructed by some cause is transformed to frustration and wrath. As the *Dhammapada* says:

‘*Taṇhāya jāyatī soko—taṇhāya jāyatī bhayaṃ*
Taṇhāya vippamuttassa—natthi soko kuto bhayaṃ
From craving arises grief, from craving arises fear;
*To one who is free from craving there is no grief, whence fear?**

The next hindrance is *Vyāpāda*, ill-will, hatred or aversion. Man naturally revolts against the unpleasant and the disagreeable, and also is depressed by them. To be separated from the loved is painful, and equally painful is the union with the loathed. Even

a disagreeable dish, an unpleasant drink, an unlovely demeanour, and a hundred other trifles, may cause indignation. It is wrong thinking, unsystematic attention, that brings about hatred. Hatred on the other hand breeds hatred and clouds the vision; it distorts the entire mind and its properties and thus hinders awakening to truth, blocks the way to freedom. This lust and hatred based on ignorance, the crowning corruption of all our madness (*avijjā paramaṃ malaṃ*), indeed are the root causes of strife and dissension between man and man and nation and nation.

The third hindrance consists of a pair of evils: *Thīna* and *middha*. *Thīna* is lassitude or morbid state of the mind, and *middha* is a morbid state of the mental properties. *Thīnamiddha*, is certainly not as some are inclined to think, sluggishness of the body, for even the *Arahats*, the Perfect Ones, who are free from this pair of evils, also experience bodily fatigue. *Thīnamiddha* retards mental development; under its influence mind is inert, like butter too stiff to spread or like molasses sticking to a spoon.

Laxity is a dangerous enemy of mental development. Laxity leads to greater laxity until finally there arises a state of callous indifference. This flabbiness of character is a fatal block to righteousness and freedom. It is through *virīya* or mental effort that one overcomes this pair of evils.

The fourth hindrance also comprises twin drawbacks: *uddhacca* and *kukkucca*, restlessness and brooding, or flurry and worry. As a rule anyone who commits evil is mentally excited and restless, the guilty and the impatient suffer from this hindrance. The minds of men who are restless and unstable are like flustered bees in a shaken hive. This mental agitation impedes meditation and blocks the upward path. Equally baneful is mental worry. Often people repent over the evil actions they have committed. This is not praised by the Buddha; for it is useless to cry over spilt milk. Instead of brooding over such shortcomings one should endeavour not to repeat such unwholesome deeds. There are others who worry over the good deeds omitted and duties left undone. This too serves no purpose. It is as futile as to ask the further bank of a river to come over that we may get to the other side. Instead of uselessly worrying over what good one has failed to do, one

should endeavour to perform wholesome deeds. This mental unsteadiness (*kukkucca*) also hinders mental progress.

The fifth and the last hindrance is *vicikicchā*, Doubt. The *pāli* term *Vi(gata) cikicchā* literally means medicineless. One who suffers from perplexity is really suffering from a dire disease, and unless one sheds one's doubts one will continue to suffer from it. So long as man is subject to this mental itching, so long will he continue to take a cynical view of things, which is most detrimental to mental development. The commentators explain this hindrance as the inability to decide anything definitely; it also comprises doubt with regard to the possibility of attaining the *jhānas*, Concentrative Thought. In this connection, one may add that even non-Buddhists and *yogis* who are not concerned with the *Buddha*, *Dhamma* and the *Sangha* at all, can inhibit the *Vicikicchā nīvaraṇa* and again the *jhānas*.

The *yogī* who attains the *jhānas* inhibits all five hindrances by the five *jhānangas* characteristics or factors of *jhāna*: *kāmacchanda* is inhibited by *ekaggatā* (one-pointedness or unification of the mind); *vyāpāda* by *pīti* (joy); *thīnamiddha* by *vitakka* (initial application); *uddhacca-kukkucca* by *sukha* (happiness) and *vickicchā* by *vicāra* (sustained application). The attainment of *jhānas*, however, is not the end aimed at. *jhānas* should be made to lead to *vipassanā*, penetrative insight. It is through insight that the *yogi* eradicates the latent corruptions (*anusaya kilesas*) and attains perfect purity.

So long as impurities or taints (*kilesas*) exist in man's mind latent, so long will the arising of evil (*pāpa*) in him continue. The practiser of *jhāna* whose purpose is to attain *vipassanā*, commits no ill action because the Hindrances are inhibited, but he has the impurities latent in his make-up and, therefore, he is not yet in a state of absolute security. But the *Arahat*, the Perfect One, wipes out all the latent impurities with their rootlets and brings this repetitive wandering, *samsāra*, to a standstill. He is one whose *samsāra* is indubitably ended: for by him the noble life has been perfected and the task done. For him there is no more rebirth.*

A sincere student, who is bent on deep

study, cuts himself off from sense attractions, and retiring to a congenial atmosphere, holds fast to his studies, and thus steering through all disturbing factors, attains success in his examinations. In the same way, seated in cloister-cell or some other suitable place 'far from the madding crowd's ignoble strife', the *yogi*, the meditator, fixes his mind on a subject of meditation (*kammaṭṭhāna*) and by struggle and unceasing effort inhibits the five hindrances, and washing out the impurities of his mind-flux, gradually reaches the first, the second, the third and the fourth *jhāna*. Then by the power of *samādhi*, concentrative thought, thus won, he turns his mind to the understanding of reality in the highest sense. It is at this stage that the *yogi* cultivates *vipassanā*, Intuitional Insight. It is through *vipassanā* that one understands the real nature of all component and conditioned things. *Vipassanā* aids one to see things as they truly are. One sees face to face and comprehends that all tones are just variations struck on the one chord that runs through all life—the chord which is made up of *anicca*, *dukkha* and *anattā*,—impermanence, sorrow and soullessness.

The *yogi* gains insight into the true nature of the world he has clung to for so long. He breaks through the egg-shell of ignorance to the hypercosmic. With that final catharsis he reaches the state where dawns for him the Light of *Nibbāna*, the Calm beyond words, the unshakeable deliverance of the mind (*akuppā cetovimutti*)** and the world holds nothing more for him.

Says the *Dhammapada* (373), 'To the Bhikkhu who has retired to a secluded spot, whose mind is calmed, and who clearly discerns the *Dhamma* there comes unalloyed joy and happiness transcending that of humans.'

VII

The seventh and the last factor of Enlightenment is *upekkhā*, equanimity. In the *Abhidhamma*, *upekkhā* is indicated by the term *tatramajjhataṭṭā*, neutrality. It is mental equipoise and not hedonic indifference. Equanimity is the result of a calm concentrative mind. It is hard, indeed, to be undisturbed when touched by the vicissitudes of life, but the man who cultivates this difficult quality of equanimity is not upset.

* *Majjhima Nikāya*.

** *Majjhima Nikāya*.

Amidst the welter of experience (*aṭṭha loka dhamma*), gain and loss, good-repute and ill-repute, praise and censure, pain and happiness, he never wavers. He is firm as a solid rock. Of course this is the attitude of the *Arahat*, the Perfect One. Of him it is said: 'Truly the good give up longing for everything. The good prattle not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression.*'

Refraining from intoxicants and becoming heedful, establishing themselves in patience and purity, the wise train their minds and it is through such training that a quiet mind is achieved. Can we also achieve it? Lord Horder answers the question thus: 'Yes, but how? Well, not by doing "some great thing" "Why were the saints saints?"' some one asked. And the answer came: "Because they were cheerful when it was difficult to be cheerful and patient when it was difficult to be patient. They pushed on when they wanted to stand still, and kept silent when they wanted to talk". That was all. So simple, but so difficult. A matter of mental hygiene'

The poet says:

'It is easy enough to be pleasant
When life flows along like a song.
But the man worth while
Is the man who can smile
When everything goes dead wrong.'

Mention is made in our books of four Wrong Paths (*cattāro gati*). The Path of greed (*chanda*),** of hate (*dosa*), of cowardice (*bhaya*), of delusion (*moha*). People commit evil being enticed along one or more of these wrong paths, but the man who has reached perfect neutrality through the cultivation of equanimity, always avoids such wrong paths. His serene neutrality enables him to see all beings impartially.

A certain understanding of the working of *kamma* (actions), and how *kamma* comes into fruition (*kamma vipāka*) is very necessary for one who is genuinely bent on cultivating equanimity. In the light of *kamma* one will be able to have a detached attitude toward all beings, even inanimate things. The proximate cause of equanimity is the understanding that all beings are the result of their actions.

S'antideva writes in *Bodhicaryāvatāra*:

'Some there be that loathe me; then why
• Shall I in being praised, rejoice?
Some there be that praise me; then why
Shall I brood over blaming voice?
Who master is of self, will ever bear
A smiling face; he puts away all frowns
Is first to greet another, and to share
His all. This friend of all the world,
Truth crowns.'***

I have now made some poor attempt to give a glimpse of the seven Enlightenment factors, expounded over 2500 years ago by the Supreme Buddha for the attaining of full realization and perfect wisdom, of *Nibbāna*, the Deathless. The cultivation or the neglect of these factors of Enlightenment is left to each one of us. With the aid of the *Buddhadhamma* each one of us has the power to detect and destroy the cause of suffering. Each one individually can put forth the necessary effort to work out his deliverance. The Buddha has taught us the way to know life as it is, and has furnished the directions for such a research by each of us individually. Therefore we owe it to ourselves to find out for ourselves the truth about life and to make the best of it. We cannot say justifiably that we do not know how to proceed. There is nothing vague in the teaching of the Buddha. All the necessary indications are clear as clear could be. The *Buddhadhamma* from beginning to end is open to all those who have eyes to see, and minds to understand. So clear is His teaching that it can never be misunderstood. The only thing necessary on our part for the full realization of the Truth is firm determination, endeavour and earnestness to study and apply the teaching, each working it out for himself, to the best of his ability. The *dhamma* yet beckons the weary pilgrim to the happy haven of *Nibbāna's* Security and Peace. Let us, therefore, cultivate the seven Enlightenment factors with zest and unflagging devotion, and advance.

'Remembering the Saints of other days,
And recollecting how it was they lived,
Even though today be but the after-time
One yet may win the Ambrosial Path of
Peace.'****

MAY ALL LIVING BEINGS BE WELL AND HAPPY.

* Dhammapada 83.

** Chanda: sometimes combined to express a virtue and sometimes a vice: 'One of the general factors taught in the Abhidhamma, whose moral quality is determined by the character of Volition' (Nyanatilokas Buddhist Dictionary.) It has the meaning of 'Intention: desire to do'.

*** Translation by Kassapa Thera.

**** Psalms of the Brethren (Theragāthā), 947.

ABHIDHAMMA PIṬAKA—VIBHANGA *

Sacca-Vibhanga Suttantabhājanīya.

(THE FOUR NOBLE TRUTHS)

Translated by the Editors of The Light of the Dhamma.

There are Four Noble Truths. They are:—

The Noble Truth of Suffering,

The Noble Truth of the Origin of Suffering,

The Noble Truth of the Extinction of Suffering,

The Noble Truth of the Path leading to the Extinction of Suffering.

What is the Noble Truth of Suffering ?

Birth is suffering; Decay is suffering; Death is suffering; Sorrow, Lamentation, Pain, Grief and Despair are suffering; association with those one does not love is suffering; to part with those one loves, is suffering; not to get what one desires, is suffering; in short, the Five Groups of Existence, which are the objects of clinging are suffering.

What, now, is Birth (Jāti) ?

The birth of beings belonging to this or that order of beings or planes (*Jāti*) *i*, being born with full development (*sañjāti*) *ii*, their conception (*okkanti*) *iii*, coming into

existence (*abhinibbatti*) *iv*, the arising of the constituent groups of existence (*khandhānam pātubhavo*) *v* and the appearance of sense organs (*āyatānanam paṭitabho*) *vi* is called Birth,

And what is Decay (Jarā) ?

The decay of beings existing in this or that order of beings; their getting aged, becoming toothless, grey-haired and wrinkled; the failing of their vital force, the wearing out of the senses; this is called decay.

What is Death (Marāṇa) ?

Passing away (*cuti*) *i** of beings out of this or that order of beings, the state of passing away (*cavanatā*). *ii* the destruction of the groups of existence (*bhedo*), *iii* disappearance of the groups of existence (*antaradhāna*) *iv*** , dying (*maccu-marāṇa*) *v*, making an end of life (*kalakiriya*) *vi*, dissolution of five groups of existence (*Khandhānam bhedo*) *vii****, discarding of the body (*Kalevarassanikkhepo*) *viii*****, and the cessation of the vital force (*Jivitindriyassa upacchedo*) *ix******, is called Death.

* *Vibhanga* pp. 104, 6th Syn. Edition.

i *Jāti* is the initial formation of the body at the beginning of its conception. It is the stage of becoming but the sense organs are not yet formed.

ii *Sañjāti* is the full development of sense organs.

iii *Okkanti* is taking conception in the womb in the form of *andaja* (born from egg) and *jalabuja* (born from womb).

iv *Abhinibbatti* is coming into existence in the form of *samsedaja* (born from moisture) and *opapātika* apparitional or spontaneous birth as an adult.

These four are in the conventional sense (*Sammuti katha*).

v *Khandhānam pātubhavo* refers (1) to the appearance of the Corporeality-group in the case of a *brahmā* of the plane of non-perception, (2) the appearance of the Mentality group in the case of a *brahmā* of the formless Sphere and (3) the appearance of the five groups of existence in the case of beings belonging to the sense sphere.

vi *Khandhānam pātubhavo* and *Āyatānanam paṭitabho* are called Birth in the philosophical sense.

As birth in the ultimate analysis is the arising of the constituent groups of existence and the appearance of sense organs—and not the arising or appearance of an individual. (*Sammoha vinodani attagatha*).

* *Cuti* is the general term for the dissolution of:—(a) one *Khandha* Corporeality-group in the case of a *brahmā* of the plane of Non-perception (b) four *Khandhas* four mentality groups in the case of a *brahmā* of the Formless Sphere and five *Khandhas* five constituent groups of existence of a being belonging to the Sense-sphere.

** *Antaradhāna*—is the disappearance of the groups of existence.

*** *Khandhānam bhedo* refers to the dissolution: (a) of four groups of existence in the case of a *brahmā* of the Formless Sphere and (b) of five groups of existence (in the case of beings belonging to the sense-sphere).

**** *Kalevarassa Nikkhepo*—Discarding of the body refers to discarding (a) one group of existence (in the case of a *brahmā* in the plane of non-perception) and (b) the five groups of existence (in the case of beings belonging to the Sense sphere).

***** *Jivitindriyassa Upacchedo*—The cessation of the vital force refers only to the death of all animate beings. There is no death (*Marāṇa*) for inanimate things.

Numbers *i* to *vi* are in the conventional sense (*samutikathā*). The last three (Nos. *vii*, *viii* and *ix* are in the philosophical sense. Death in the ultimate analysis is mere dissolution and discarding of the groups of existence and cessation of the vital force. It is not the passing away of any individual. (*Parmatthakathā*).

What is Sorrow (Soka) ?

Sorrow (*soka*), sorrowfulness (*socana*), the state of being sorry (*socitatta*), inward sorrow (*anto soko*), inward woe (*anto parisoko*), inward burning sorrow (*cetaso parijjhayana*), distress (*domanassa*), the arrow (*pang*) of sorrow (*sokasalla*)—which arises through:—1) loss of relatives, 2) loss of property, 3) loss of health, 4) loss of virtue, 5) loss of right view, 6) any other loss (or ruin) or 7) any other suffering; this is called sorrow.

What is Lamentation (Parideva) ?

The moaning for the loss (e.g. of children etc., calling their names) (*Ādevo*), wailing and lamenting, mentioning their respective qualities (*Paridevo*), the state of such moaning (*Ādevanā*), the state of such wailing and lamentation (*paridevanā*), The state of being a bemoaner (*Ādevitattā*) The state of being such a wailer or lamenter (*Paridevitatta*) talking vainly (*Vācāpalāpo*), talking incoherently (*vippalāpo*), repeated grumbling (*lalappo*), the act of repeated grumbling (*lālappana*), the state of being one who grumbles repeatedly (*lālāppita*), which arises through:—1) loss of relatives, 2) loss of property, 3), loss of health, 4) loss of virtue, 5) loss of right views, 6) any other loss (or ruin), or 7) any other suffering; this is called lamentation.

And what is pain (Dukkha) ?

Bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact; this is called pain.

And what is grief (Domanassa) ?

Mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact; this is called grief.

And what is despair (Upāyāsa) ?

Mental suffering (*Āyāso*), intense mental suffering (*upāyāso*), the state of having mental suffering (*āyāsitatta*), the state of having intense mental suffering (*upāyāsitatta*) which arises through:—1) loss of relatives, 2) loss of property, 3) loss of health, 4) loss of virtue, 5) loss of right view, 6) any other loss (or ruin), or 7) any other suffering; this is called Despair.

And what is suffering due to Association with those we do not love? There are six classes of sense objects which are undesirable, disagreeable and not appealing to mind. To

see, hear, smell, taste and contact physically or mentally such objects is suffering.

Or, there are persons who cause our disadvantage, who desire to see that we encounter misfortunes and danger, and who do not desire to see that we are prosperous. To associate with, to mingle with, to stay with and to be in union with such persons is suffering. This is suffering of association with those we do not love.

And what is suffering due to Separation from those we love? There are six classes of sense objects which are desirable, agreeable and appealing to mind. Not to see, not to hear, not to smell, not to taste and not to contact such sense objects is suffering. Or, there are persons who are working for our good and benefit, who desire to see us in prosperity and in safety, such as our dear and near ones such as parents, brothers, sisters, relations and friends. To dissociate with, part with, not to stay with or not to be in union with such persons is suffering. This is known as suffering due to separation from those we love.

And what is suffering of not getting what one desires? To beings subject to birth there comes the desire: 'O that we were not subject to birth. O, that no new birth were before us'. Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to them: 'O, that we were not subject to these things. O, that these things were not before us.' But this cannot be got by mere desiring; this is known as suffering of not getting what one desires.

And in short what five groups of existence which form the objects of Clinging are suffering? Corporeality, feeling, perception, mental formations and consciousness; these five groups of existence are suffering. This is the Noble Truth of Suffering.

2. SAMUDAYA—SACCĀ

(The Noble Truth of the Origin of Suffering)-

What, now, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. That *taṇhā* (craving) — is of three kinds, namely the 'Sensual Craving' (*Kāmatāṇhā*), the 'Craving for Eternal Existence' (*bhavataṇhā*), the 'Craving for Self-Annihilation' (*vihhava-taṇhā*).

Where does this craving arise and take root? This craving arises and takes root in whatever is delightful, attractive and pleasurable.

What is attractive and pleasurable in this world?

SIX INTERNAL BASES:

1. *Cakkhu* (Eye-Base)
2. *Sota* (Ear-Base)
3. *Ghāna* (Nose-Base)
4. *Jivhā* (Tongue-Base)
5. *Kāya* (Body-Base)
6. *Mano* (Mind-Base).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX EXTERNAL BASES:

1. *Rūpa* (Visible Objects)
2. *Sadda* (Sounds)
3. *Gandha* (Smells)
4. *Rasa* (Tastes)
5. *Phoṭṭhabba* (Contacts)
6. *Dhamma* (Mental Objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONSCIOUSNESS:

- I. *Cakkhu-viññāṇam* (Eye-consciousness)
- II. *Sota-viññāṇam* (Ear-consciousness).
- III. *Ghāna-viññāṇam* (Nose-consciousness)
- IV. *Jivhā-viññāṇam* (Tongue-consciousness)
- V. *Kāya-viññāṇam* (Body-consciousness).
- VI. *Mano-viññāṇam* (Mind-consciousness).

Each of the above objects is pleasurable and attractive. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONTACTS:

- (1) *Cakkhu-samphasso* (Eye-contact)
- (2) *Sota-samphasso* (Ear-contact)
- (3) *Ghāna-samphasso* (Nose-contact)
- (4) *Jivhā-samphasso* (Tongue-contact)
- (5) *Kāya-samphasso* (Body-contact)
- (6) *Mano-samphasso* (Mind-contact)

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF SENSATION:

1. *Cakkhu-samphassa-vedanā* (Sensation conditioned by Eye-contact)
2. *Sota-samphassa-vedanā* (Sensations conditioned by Ear-contact)
3. *Ghāna-samphassa-vedanā* (Sensations conditioned by Nose-contact)
4. *Jivhā-samphassa-vedanā* (Sensations conditioned by Tongue-contact)
5. *Kāya-samphassa-vedanā* (Sensations conditioned by Body-contact)
6. *Mano-samphassa-vedanā* (Sensations conditioned by Mind-contact)

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF PERCEPTION:

- (1) *Rūpa-saññā* (Perception having visible things as its objects)
- (2) *Sadda-saññā* (Perception having sounds as its objects)
- (3) *Gāndha-saññā* (perception having smells as its objects)
- (4) *Rasa-saññā* (Perception having tastes as its objects)
- (5) *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
- (6) *Dhamma saññā* (Perception having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF VOLITION:

1. *Rūpasañcetanā* (Volition having visible things as its objects)
2. *Saddasañcetanā* (Volition having sounds as its objects)
3. *Gandhasañcetanā* (Volition having smells as its objects)
4. *Rasasañcetanā* (Volition having tastes as its objects)
5. *Phoṭṭhabbasañcetanā* (Volition having contacts as its objects)

6. *Dhammasañcetanā* (Volition having mental things as its objects).

Each of the above objects is pleasurable and attractive. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CRAVING :

- i. *Rūpa-taṇhā* (Craving for visible objects)
- ii. *Sadda-taṇhā* (Craving for sounds)
- iii. *Gandha-taṇhā* (Craving for smells)
- iv. *Rasa-taṇhā* (Craving for tastes)
- v. *Phoṭṭhabba-taṇhā* (Craving for contacts)
- vi. *Dhamma-taṇhā* (Craving for mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF THOUGHT CONCEPTION: (*Vitakka*)

Vitakka is the directing of mental factors towards an object.

- (i) *Rūpa-vitakko* (thought-conception of visible objects)
- (ii) *Sadda-vitakko* (Thought - conception of sounds)
- (iii) *Gandha-vitakko* (Thought - conception of smells)
- (iv) *Rasa-vitakko* (Thought-conception of tastes)
- (v) *Phoṭṭhabba-vitakko* (Thought - conception of contacts).
- (vi) *Dhamma-vitakko* (Thought-conception of mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF DISCURSIVE THINKING: (*Vicāra*)

(*Vicāra* is the continued exercise of the mind on the same object).

- (1) *Rūpa-vicāro* (Discursive thinking of visible objects)
- (2) *Sadda-vicāro* (Discursive thinking of sounds)
- (3) *Gandha-vicāro* (Discursive thinking of smells)
- (4) *Rasa-vicāro* (Discursive thinking of tastes)

(5) *Phoṭṭhabba-vicāro* (Discursive thinking of contacts)

•(6) *Dhamma-vicāro* (Discursive thinking of mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

This is called the Noble Truth of the Origin of Suffering.

3. *The Noble Truth of the Extinction of Suffering.*

What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it.

But where may this craving vanish, where may it be extinguished? Whatever in this world is attractive and pleasurable, there it may vanish and be extinguished.

SIX INTERNAL BASES:

1. *Cakkhu* (Eye-base)
2. *Sota* (Ear-base)
3. *Ghāna* (Nose-base)
4. *Jivhā* (Tongue-base)
5. *Kāya* (Body-base)
6. *Mano* (Mind-base).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX EXTERNAL BASES:

- I. *Rūpa* (Visible objects)
- II. *Sadda* (Sounds)
- III. *Gandha* (Smells)
- IV. *Rasa* (Tastes)
- V. *Phoṭṭhabba* (Contacts)
- VI. *Dhamma* (Mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONSCIOUSNESS:

- (i) *Cakkhu-viññāṇam* (Eye-consciousness)
- (ii) *Sota-viññāṇam* (Ear-consciousness)
- (iii) *Ghāna-viññāṇam* (Nose-consciousness)
- (iv) *Jivhā-viññāṇam* (Tongue-consciousness)
- (v) *Kāya-viññāṇam* (Body-consciousness)
- (iv) *Mano-viññāṇam* (Mind-consciousness)

Each of the above objects is attractive and pleasurable. This craving may vanish and

be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONTACT:

1. *Cakkhu-samphasso* (Eye-contact)
2. *Sota-samphasso* (Ear-contact)
3. *Ghāna-samphasso* (Nose-contact)
4. *Jivhā-samphasso* (Tongue-contact)
5. *Kāya-samphasso* (Body-contact)
6. *Mano-samphasso* (Mind-contact)

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF SENSATION:

- (I) *Cakkhu-samphassa-vedanā* (Sensations conditioned by eye-contact)
- (II) *Sota-samphassa-vedanā* (Sensations conditioned by ear-contact)
- (III) *Ghāna-samphassa-vedanā* (Sensations conditioned by nose-contact)
- (IV) *Jivhā-samphassa-vedanā* (Sensations conditioned by tongue-contact)
- (V) *Kāya-samphassa-vedanā* (Sensations conditioned by body-contact)
- (VI) *Mano-samphassa-vedanā* (Sensations conditioned by mind-contact).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF PERCEPTION:

- I. *Rūpa-saññā* (Perception having visible things as its objects)
- II. *Sadda-saññā* (Perception having sounds as its objects)
- III. *Gandha-saññā* (Perception having smells as its objects)
- IV. *Rasa-saññā* (Perception having tastes as its objects)
- V. *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
- VI. *Dhamma-saññā* (Perception having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving may vanish

and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF VOLITION:

1. *Rūpasañcetanā* (Volition having visible things as its objects)
2. *Saddasañcetanā* (Volition having sound as its objects)
3. *Gandhasañcetanā* (Volition having smells as its objects)
4. *Rasasañcetanā* (Volition having tastes as its objects)
5. *Phoṭṭhabbasañcetanā* (Volition having contacts as its objects)
6. *Dhammasañcetanā* (Volition having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CRAVING:

- (1) *Rūpa-taṇhā* (Craving for visible objects)
- (2) *Sadda-taṇhā* (Craving for sounds)
- (3) *Gandha-taṇhā* (Craving for smells)
- (4) *Rasa-taṇhā* (Craving for tastes)
- (5) *Phoṭṭhabba-taṇhā* (Craving for contacts)
- (6) *Dhammasañcetanā* (Craving for mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF THOUGHT-CONCEPTION:

1. *Rūpa-vitakko* (Thought-conception of visible objects)
2. *Sadda-vitakko* (Thought-conception of sounds)
3. *Gandha-vitakko* (Thought-conception of smells)
4. *Rasa-vitakko* (Thought-conception of tastes)
5. *Phoṭṭhabba-vitakko* (Thought-conception of contacts)
6. *Dhamma-vitakko* (Thought-conception of mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF DISCURSIVE THINKING:

- i. *Rūpa-vicāro* (Discursive thinking of visible objects)

- ii. *Sadda-vicāro* (Discursive thinking of sounds)
- iii. *Gandha-vicāro* (Discursive thinking of smells)
- iv. *Rasa-vicāro* (Discursive thinking of tastes)
- vi. *Photthabba-vicāro* (Discursive thinking of contacts)
- vi. *Dhamma-vicāro* (Discursive thinking of mental objects).

Each of above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

This is the Noble Truth of the Extinction of suffering.

The Noble Truth of the Path leading to the Extinction of Suffering.

What, now, is the Noble Truth of the Path leading to the Extinction of Suffering?

It is the Noble Eightfold Path, the way that leads to the extinction of suffering. What are its constituents? They are:—

1. *Samma-diṭṭhi* (Right Understanding)
2. *Samma-sankappa* (Right Thought)
3. *Samma-vaca* (Right Speech)
4. *Samma-kammanta* (Right Action)
5. *Samma-ajīva* (Right Livelihood)
6. *Sammā-vāyāma* (Right Effort)
7. *Sammā-sati* (Right Mindfulness)
8. *Sammā-samādhi* (Right Concentration)

What, now, is Right Understanding?

1. To understand suffering. 2. To understand the origin of suffering. 3. To understand the extinction of suffering. 4. To understand the path leading to the extinction of suffering. This is called Right Understanding.

What, now, is Right Thought?

1. *Nekkhamma-sankappa* (Thoughts free from lust)
2. *Avyāpāda-sankappa* (Thoughts free from ill-will)
3. *Avihimsa-sānkappa* (Thoughts free from cruelty).

This is called Right Thought.

What, now, is Right Speech?

1. Speech free from lying;
2. Speech free from tale bearing;
3. Speech free from harsh language;

4. Speech free from vain talk.
This is called Right Speech.

What, now, is Right Action?

1. Action free from killing;
2. Action free from stealing;
3. Action free from sexual misconduct.
This is called Right Action.

What, now, is Right Livelihood?

When the noble disciple, avoiding a wrong way of living, earns his livelihood in a proper manner, this is called Right Livelihood.

What, now, is Right Effort?

There are Four Great Efforts: the effort to avoid, the effort to overcome, the effort to develop, and the effort to maintain.

1. The disciple incites his will to avoid the arising of evil, unwholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind struggles vigilantly,

2. The disciple incites his will to overcome the evil, unwholesome things that have already arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.*

3. The disciple incites his will to arouse wholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.

4. The disciple incites his will to maintain the wholesome things that have already arisen, and not to let them disappear, but to increase, to bring them to growth, to maturity and to the full perfection of development; and he strives, puts forth his energy, strains his mind and struggles vigilantly.
This is called Right Effort.

What, now, is Right Mindfulness?

Here, the disciple dwells in contemplation of the Body, Sensation, Mind, and Mental Objects, ardent, clearly comprehending them and mindful, after putting away worldly greed and grief.

This is called Right Mindfulness.

What, now, is Right Concentration?

(1) Detached from sensual objects, detached from evil things, the disciple enters into

* (He does not harbour any thought of sensual lust, ill-will, grief or malice; he abandons such thoughts, dispels them, conquers them and makes them disappear).

the First *jhāna*, which is accompanied by thought conception and discursive thinking, is born of detachment, and filled with rapture and joy.

(2) After the subsiding of thought conception and discursive thinking, and by gaining tranquillity and oneness of mind, he enters into a state free from thought conception and discursive thinking, the second *jhāna*, which is born of concentration, and filled with rapture and joy.

(3) After the fading away of rapture, he dwells in equanimity, being mindful and clearly conscious; and he experiences in

his person that ease which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind." He enters the 3rd *jhāna*;

(4) After having given up pleasure and pain, and through the disappearance of the previous joy and grief which he had, he will enter into a state beyond pleasure and pain, into the fourth *jhāna*, a state of pure equanimity and clear mindfulness.

This is called Right Concentration.

This is called the Noble Truth of the Path leading to the Cessation of Suffering.



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THE DHAMMAPADA COMMENTARY

The Story of Udena (Udena-Vathu)

Translated by the Department of Pāli, University of Rangoon.

Appamādo amatapadaṃ,
pamādo maccuno padaṃ,
appamattā na miyanti,
ye pamattā yathā matā.
Etaṃ visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṃ gocarē ratā.
Te jhāyino sātatikā
niccaṃ dalhaparakkamā
phusanti dhīrā nibbānaṃ
yogakkhemaṃ anuttaraṃ.

-Dhammapada, 21-23.

(Heedfulness is the way to deathlessness; negligence is the way to death. The heedful do not die, while the negligent are as if dead. Knowing this perfectly well, the wise, deep in heedfulness, rejoice in it and find delight in the sphere of the noble ones. Those who devote themselves to meditation, who are steadfast, who always exert themselves strenuously and are wise, attain to *nibbāna*, which is the unexcelled freedom from bondage).

The Master, while residing at the Ghosita monastery near Kosambī, delivered this religious discourse beginning with "Earnestness is the way to deathlessness" in connection with the death of and the misfortune that befell the five hundred women headed by Sāmāvati and the five hundred kinsmen led by Māgandikā.

Herein is the sequence of the story.

In times past, Allakappaka was the ruler in the kingdom of Allakappa and Veṭhadīpaka was the king in that of Veṭhadīpaka. From their childhood these two were friends and were educated under the same teacher. On the death of their fathers, they raised high the royal parasols and became kings in territories each ten *yojanas* in extent. They used to meet from time to time and while spending their time standing, sitting and sleeping together, they saw people being born and dying. Thereupon they thought: 'Nothing follows a person when he passes away to the other world; he has to abandon everything, even his own body. Of what use to us is the household life. We shall renounce the world.' Thus deciding, they made over the kingdoms

to their wives and children and adopted the life of hermits. While residing in the Himalayan region, they reasoned together 'We gave up the kingship and renounced the world not because we were unable to eke out a living; as such by staying together at one place, we are not behaving like hermits, so let us live apart; you live on this mountain and I shall live on that one, but we shall meet every fortnight on the *uposatha* day.' Then again they thought: 'Even then it will be the same as staying in company and in one spot; if you light a fire on your mountain and I do so on mine, by that signal we shall know of each other's existence.' They acted accordingly.

Then in course of time the hermit from Veṭhadīpaka passed away and was reborn as a mighty king of gods. Then, at the end of the fortnight when the other one did not see the fire on the mountain, he came to know that his friend had passed away. The other one also, as soon as he was reborn, observed his own celestial splendour and, pondering over his own *kamma*, found that it was due to his ascetic practice since the time of his renunciation and thought that he would go and visit his friend. Then he gave up his form and assumed that of a traveller, went to him, paid respects and took his stand at one side. Thereupon, the hermit asked him, 'From where have you come?' He replied, 'Revered Sir, I am a traveller and have come from afar', and asked, 'Revered Sir, is the venerable one staying here all alone, or is there any one else?' 'Yes, there is a friend.' 'Where is he?' 'He lives on that mountain, but on the *uposatha* day he did not light a fire and may be he is dead.' 'Is it so, Revered One?' 'Yes, friend.' 'Revered Sir, I am that one.' 'Where are you reborn?' 'Revered Sir, I am reborn in the celestial world as the mighty king of gods and I have come back to visit you. Is there any trouble to the venerable one, staying here?' 'Yes, friend, I am troubled by elephants'. 'Revered Sir, what do the elephants do to you?' 'They drop dung on the ground that is swept, and kicking with their feet they roughen the earth; and I have to remove the dung and level the ground and so am I troubled'. 'Do you wish that they do not come?' 'Yes, friend.' 'Well then, I shall so act that they will not

come', and he gave the hermit a lute, and a spell capable of charming the elephants. As he was giving the lute, he pointed out three strings and taught him three spells saying, 'When you strike this string and recite this spell, the elephants will turn and run away without even being able to look back; when this string is struck and this spell is recited, the elephants will turn and run away looking back again and again; when this string is struck and this spell is recited the leader of the herd will come to you offering his back.' Adding: 'Act as it pleases you', he departed. The hermit reciting the spell and striking the string for putting the elephants to flight, drove them away and continued to stay on there.

At that time, in Kosambī there ruled a king named Parantapa. One day he was sitting on the open terrace basking in the morning sun with his queen who was pregnant. While the queen who was seated, wrapped up with a red wrapper belonging to the king, worth a hundred thousand, and was talking with him, she took off from the king's finger the king's signet ring, worth a hundred thousand, and put it on her own. At that moment a *hatthilinga* bird, while flying in the sky, saw the queen and taking her to be a lump of flesh swooped down spreading its wings. At the sound of its approach, the king rose up and went to the palace running. The queen, however, because of the weight of her womb as also because of her timid nature, was unable to move quickly. Then the bird swooped down upon her, seized her with its claws and shot up into the sky. It is believed that those birds possessed the strength of five elephants; thus they used to carry their prey through the air, perch wherever they liked and eat the flesh. She being borne away by the bird, became frightened with the fear of death and thought: 'If I should shout this bird will drop me on hearing my voice, as the human voice is frightening to the animals; thereby, I shall lose my life together with the child in the womb. At the place it settles down and tries to eat me, I shall make a sound and cause it to flee away.' Thus, through her prudence she restrained herself.

At that time, in the Himalayan region there was a banyan tree of stunted growth with foliage like a pavilion. The bird used to

carry its prey to that tree and eat it. On this occasion too, it took her there, kept her within the fork of the tree and started looking back at the way it had come. They say that it is the wont of such birds to look back at the path they have traversed. At that very moment, the queen thinking, 'Now, is the time to make it flee away', raised both her hands and made sounds with her palms and her mouth, and drove it away. Then, at sunset, birth throes set in and a great storm broke out with thunder rolling in all directions. The queen, who was accustomed to comfortable living, was overwhelmed with suffering, and not receiving so much as a word of encouragement as 'Fear not, O lady', could not sleep throughout the night. As soon as the day dawned, simultaneously the clouds dispersed, the sun arose and the queen gave birth to a child. As the child was born at the time when the clouds dispersed, the day dawned and the sun arose, she gave the name of Udena to her son.

Not far from that place stood the residence of the hermit Allakappa. Usually, on a rainy day, out of fear of cold, the hermit did not enter the forest to seek different kinds of fruits, but used to go to the foot of that tree, gather bones from the flesh eaten by the bird, pound them and prepare broth and drink it. On that very day he went there in order to collect the bones and while looking for them at the foot of the tree heard the cry of a child coming from above. He looked up and seeing the queen, asked, 'Who are you?' 'I am a woman'. 'How did you arrive here?' 'I was brought here by a *hatthilinga* bird.' 'Won't you come down?' She said 'Revered Sir, I am afraid of losing my birth.* 'To which caste do you belong?' 'I am a *khattiya*'.** 'So am I'. 'Well, tell me the code word of *khattiyas*.' He told her, whereupon she said, 'Well then, please climb up and take down my son.' On one side of the tree he made a way to climb up; ascended the tree and took the child. Being told not to touch her with his hand, he brought down the child without touching her; the queen also descended. Then he took her to his hermitage and without infringing the rules of morality he looked after them out of compassion. He used to bring honey free from bees and rice of natural growth, cook rice-gruel and give it to them. After some time, while

* Breaking of Caste

** Warrior Caste

being looked after in this way, she thought: 'I do not know either the way I have come from or the way to go back. I cannot trust the hermit in the least; if he were to go away elsewhere leaving us, both of us would perish here. I think I should by all means break his vows and act in such a way that he will not leave us.' Then, she enticed him by showing herself scantily dressed and caused him to break his morality. Thenceforth the two lived together in concord.

One day, while looking at the conjunction of planets, the hermit saw the eclipse of the star influencing Parantapa and said, 'My dear, Parantapa, the king of Kosambī, is dead.' 'What makes you say so, Sir? Do you bear any grudge against him?', 'No, my dear, seeing the eclipse of the star, I say so.' She burst into tears, whereupon he asked, 'What makes you weep?' When she informed him that it was her husband, he said, 'Don't cry, dear; whosoever is born is destined to die.' 'I am aware of it, Sir.' 'Then, why do you weep?' 'My son is the rightful heir to the throne which is his heritage; if he were there, he would raise the white umbrella; indeed it is a great loss to him; so do I cry in sorrow.' 'Never mind, my lady, don't you worry; if you wish him to be the king, I will see that he gets the kingship.' Then the hermit gave the boy the lute and the spells for charming the elephants.

At that time, many thousands of elephants used to come and gather at the foot of the banyan tree. The hermit told him, 'Climb the tree before the elephants come, and on their arrival recite this spell and strike this string whereupon they will all turn back and run away, without even being able to look at you: thereafter you get down and come back.' He did as he was instructed, came back and informed him of what had happened.

On the second day the hermit said, 'Recite this spell today and strike this string; they will turn back and run away looking at you over and over again.' On that occasion too he acted accordingly, came back and gave the report. Then the hermit said to the mother, 'My dear, tell your son what you want to say; going away from here he will become the king.' Addressing her son she said, 'My dear, you are the son of Parantapa, the king of Kosambī; a *hatthilinga* bird has brought me here.' Telling him the names of the commanders of the army and so on, she handed over to him the wrapper and the

signet ring and sent him off saying, 'If people do not believe you, show them the wrapper your father used to put on as well as the signet ring he was wont to wear.' The prince asked the ascetic, 'Now what should I do?' 'Sit on the lowest branch of the tree, recite this spell and strike this string; the leader of the herd of elephants will approach you, offering its back. Sit on its back, go to the kingdom and take the kingship.' He paid respects to his mother and the foster father and acting according to the advice, sat on the back of the elephant which had approached him and whispered into its ear, 'I am the son of King Parantapa of Kosambī; seize for me the kingship which was my father's and give it to me, O leader of the herd.' On hearing his words, the elephant trumpeted to the effect that many thousands of elephants might gather there, and thousands of elephants did so. Then it cried out saying, 'Let the aged elephants stay away', whereupon they left. Once again when it cried out, 'Let the very young elephants go back'; they too did so.

Surrounded by many thousands of war elephants he reached the frontier village and made this announcement, 'I am the son of the king; let those who want to prosper come along with me.' Thenceforth, recruiting men, he marched forward, laid siege to the city and sent the message; 'Let the people fight or surrender the kingdom.' The citizens replied; 'We will neither fight nor surrender; our queen who was in an advanced state of pregnancy, was carried away by a *hatthilinga* bird; we do not know whether she is still alive or not; as long as we do not get news, about her, we shall neither fight nor surrender.' At that time it is said that there was an unbroken line of hereditary kingship. Thereupon the prince declared, 'I am her son' and mentioned the names of the commanders-in-chief and so on. Even then there were those who did not believe, so he showed them the wrapper and the signet ring. Recognising the wrapper and the signet ring, they opened the gates and consecrated him king.

Thus far is the account of the rise of Udena.

Now as a famine broke out in the kingdom of Allakappa, a man, Kotūhalaka by name, was unable to eke out a living, and thinking, 'I shall go to Kosambī to earn a living', took his little son Kāpi and his wife Kālī and moved out with provisions for the journey. People say that he left because men were dying of plague. While on the way, provi-

sions ran short; and being oppressed by hunger they found it difficult to carry the boy, whereupon said the husband to his wife, 'While we are alive, we may get another son; let us leave the child and go on'. The mother's heart being tender by nature, she said, 'I shall not leave my child while he is still alive.' 'Then what are we to do?' 'We shall carry him by turns.' On her turn, the mother used to lift the child as if he were a garland of flowers and carry him on her breast or hold him on her hip and hand him to the father. When it was the latter's turn, in whichever position he might hold him, as he took the child intense pain afflicted him due to hunger. Over and over again he said, 'Madam, as long as we are alive we may have another son; let us leave this one behind.' On her part, she replied turning down the proposal. The child, being handed from one to the other so often, became tired and fell asleep in the arms of the father who, knowing him to be asleep, let the mother go ahead, placed him under a bush on a pile of leaves and moved on. As she turned round and looked back, the mother did not see her son and enquired, 'Sir, where is my son?' 'I have laid him down under a bush.' Beating her breast she wailed and said, 'Don't destroy me, Sir; I shall not be able to live without my child; please bring him back.' Thereupon he turned back and brought the child. Thus, as he abandoned his son once on this occasion, he himself had to suffer in consequence a similar fate seven times in future existences. So one should not take an evil deed lightly considering it to be an insignificant one.

As they moved on, they come upon the house of a cowherd. On that day the cowherd was celebrating the "Cow Ceremony". In the house of the cowherd a *Pacceka-buddha* used to take his meals regularly. After feeding the *Pacceka-buddha*, the cowherd performed the ceremony for which milk-rice was prepared in abundance. Seeing them coming, he asked, 'Whence do you come?' Hearing the whole story and being a kind-hearted man he took pity on them and provided them with rice porridge with plenty of ghee. Saying, 'My Lord, my life depends upon that of yours; you have been underfed for a long time, take as much as you need', the wife placed the ghee before him and took a little quantity of it for herself. The husband, stricken with hunger as he was for seven or eight days, found himself unable to hold his greed

for food and ate like a glutton. After providing milk rice for them, the cowherd himself ate. Kotūhalaka sat down looking at him, saw a lump of milk-rice being taken out of the vessel by the herdsman and given to a bitch sitting underneath a seat and thought, 'Lucky indeed is this bitch; she gets such food daily.'

Being unable to digest the milk-rice, he died on the same night and took rebirth in the womb of that very bitch. His wife performed the funeral rites and working as a hireling in that house received a *nāli* measure of rice. She cooked the rice and filling with it the bowl of the *Paccekabuddha* made this earnest wish, 'By this may benefit accrue to your servant.' And with the thought 'It is good for me to stay here; the *Paccekabuddha* comes here every day; whether there are gifts or not, by paying him homage and doing other service with a devoted heart, I shall earn much merit', she remained there working for hire.

At the end of the sixth or the seventh month, the bitch gave birth to a single pup. The herdsman caused it to be given the milk of one cow and within a short time it grew big. While having his meal, the *Paccekabuddha* used to give it a lump of food daily, for which the dog became very attached to him. Twice a day regularly the herdsman used to go to wait upon the *Paccekabuddha*. On the way, he used to beat the bushes and the ground with a stick at places which were the haunts of beasts of prey and made the sound "shoo, shoo" three times and drove them away. The dog used to accompany him.

One day he told the *Paccekabuddha*, 'Sir, on occasions when I get no time, I shall send this dog; by that intimation may you please come.' Thenceforth, on days he was unable to go, he used to send the dog saying, 'Go, dear, and fetch the noble one.' At one bidding the dog would rush out and at places where his master used to strike the bushes and the ground, he would bark three times and when he knew that the wild beasts had fled, he used to go to the abode of the *Paccekabuddha*. When the latter had taken his seat in the leaf-hut, after finishing his ablution in the morning, he would bark thrice at the door announcing his arrival and lie down at some place. Noting the time the *Paccekabuddha* used to come out, the dog going ahead of him barking. In order to test the dog, the *Paccekabuddha* used to take

a different route now and then. On such occasions the dog would stand across the road in front of him, bark and put him on the right track. One day the *Paccekabuddha* took another road and although the dog stopped him by standing across the path, he did not turn back; instead, he pushed him aside with his foot and moved on. Seeing that he was not turning back, the dog turned round, bit the hem of his lower garment, pulled him and put him on the proper road. Such was the strong affection that the dog had developed for the *Paccekabuddha*.

In course of time, the robe of the *Paccekabuddha* became worn out, whereupon the cowherd offered him pieces of cloth for making one. The *Paccekabuddha* told him, 'Friend, it is difficult for one man to make it into a robe, so I shall go to a convenient place and have it made.' 'Revered Sir, please make it here.' 'Friend, that's not possible.' 'Well then, Sir, please do not stay away for long.' The dog stood listening to their conversation. The *Paccekabuddha*, saying 'Tarry, O disciple', sent him back and rising up into the sky departed towards *Gandhamādana*. The dog saw the *Paccekabuddha* going through the sky, stood howling and when the latter had passed out of his range of vision, he died of a broken heart. It is said that animals are by nature straightforward, and are not crooked. Men, however, think of one thing at heart, while speaking something else by word of mouth; and so has it been said: 'It is hard to understand man, but animals are understood easily.' Thus, when he died, because of his straightforwardness and lack of crookedness, the dog was reborn in the *Tāvātimsa* abode and enjoyed great glory being attended by a thousand celestial nymphs. When he whispered close to any ear, his voice spread over an extent of sixteen *yojanas*: when, however, he spoke in his usual voice, the sound used to spread over the whole expanse of the abode of gods, covering an extent of ten thousand *yojanas*. It was for this that he came to be known as the young god Ghosaka. Due to what is this the consequence? It was the result of his howling out of loving regard for the *Paccekabuddha*.

Ghosaka did not survive long but passed away from the heavenly abode. Indeed, the deities pass away from the world of gods due to four reasons; because of the termination of the span of life, because of the exhaustion of merit, because of lack of nutrition and

because of ill-temper. One who has performed many works of merit, is born in the world of gods, and having stayed there till the end of his life-span he takes rebirth in a higher and a still higher state of existence. Such is said to be the way of passing away because the term of life has come to an end. For him who has acquired little merit, it disappears within a short time like three or four *nāli* measures of rice thrown into the midst of corn in a king's granary. He passes away during his life-span. Such is said to be the way of passing away for a god whose merit has been exhausted. As regards the next case, while enjoying the sense pleasures, the god forgets to take his food and consequently passes away through physical exhaustion. Such is said to be the way of passing away through lack of nutrition. In the last case, however, envying another's property, the god becomes irritated, passes away and is said to have done so because of ill temper.

As for this god, while enjoying the sense pleasures, he forgot to take his food, passed away through lack of nutrition, and took conception in the womb of a courtesan of Kosambī. On the day the child was born, she asked the maid, 'What child is it?' and when told that it was a boy, she caused her to throw him away, saying, 'Hey, put him in an old winnowing tray and throw him on a rubbish heap.' It is the practice among the courtesans to bring up a daughter but not a son, because it is through the daughters that the continuity of their profession is maintained.

Crows and dogs thronged round the boy, but as the result of the howling that he did in the past out of his loving regard for the *Paccekabuddha*, not a single creature dared to approach him. At that moment, a man came out and found the child surrounded by crows and dogs. He went to find out what it was, and seeing the boy he developed a paternal affection for him and took him home saying to himself 'I have got a son'.

At that time, on his way to the royal court, the banker of Kosambī met the king's chaplain returning from the palace and asked, 'Revered Sir, did you observe to-day the conjunction of constellation with the moon for the lunar day?' 'Yes, O great banker, what else have I got to do?' 'What is going to happen in the territory?' 'Nothing particular, except that the child born to day

in this city will become the chief banker.' It so happened that the banker's wife was at that time in an advanced stage of pregnancy. He immediately sent a man to his house saying, 'Go and find out whether she has given birth to a child or not.' Learning that she had not, he attended upon the king and went home hastily. There he summoned a maid servant named Kālī, gave her a thousand coins and said, 'Go and look for the male child who was born to-day in that city and bring him here.' While looking for the boy; she reached the house where the child was and asked the lady of the house as to when the babe was born. On being answered 'To-day'. Kālī said, 'Give him to me' and offered her one *kahāpana* to start with, and gradually increasing the price she gave her a thousand, brought the child and handed him over to the banker.

The banker had him installed in his house thinking, 'If a daughter is born to me, I shall give her in marriage to him and make him the chief in the banker's office but if a son is born, I shall put him to death.' After a few days his wife gave birth to a son. Thought the banker, 'If this child does not survive, my son is sure to become the banker; I had better put him to death immediately.' He summoned Kālī and said, 'Go and place this child across the entrance of the cattle-pen at the time when the cattle leave it; the cows will tread on him and kill him; come back only after ascertaining whether or not he has been trampled down.' She went and as soon as the cowherd opened the gate of the pen, she placed the child accordingly. Although the bull, the leader of the herd, used to come out last at other times, on that day, however, it came out ahead of the others and stood keeping the child within its four feet. Many hundreds of cows came out brushing on either side of the bull, and the cowherd, thinking, 'Previously this bull used to come out last, but to-day it has come out ahead of all and is standing still at the gate of the pen; what might be the reason?' approached the bull and found the boy lying beneath it. Paternal affection arose in him and he took him home saying to himself 'I have got a son'. Kālī went back and when the banker asked her, she told him what had happened. The banker told her to bring him back after paying a thousand coins. She did so and handed him over to the banker.

Thereafter, he told her, 'Kālī, to-morrow at dawn five hundred carts will move out of the

city for the purpose of carrying on trade; take this child and place him on the wheel-track; either the bullocks will trample him down or the wheels will pass over him. Come back only after ascertaining his fate.' She took the child and laid him on the track of the wheels. The leader was at the head of the caravan. Reaching the spot, the bullocks threw off the yokes, and although they were re-yoked and pressed on over and over again, they did not move forward. As he was struggling with them the sun arose. Wondering as to why the bullocks were behaving like that, he looked at the road and found the child. Thought he, 'I was about to commit a serious misdeed, but I have got a son', and being glad at heart he took the child home. Kālī went back, and being questioned by the banker told him what had happened. When the latter, said, 'Go, offer a thousand and bring him back', she did so.

Thereafter he told her, 'Take him this time to the charnel-ground and place him inside a bush. There he will die, being devoured by dogs and so on or being attacked by the spirits. Find out whether he dies or not, and come back.' She took the child and, placing him in a bush, waited aside. But neither a dog nor a crow nor a spirit was able to approach him. It is not that he was being protected by any person like a mother or a father or brothers and so on. Then, what might have been guarding him? It was because of his barking out of loving regard for the *Paccekabuddha* when he was a dog that he was being protected. It so happened that a goatherd was passing by the cemetery, driving many thousands of goats to pasture. One she goat, while eating leaves and so on, entered the thicket and finding the child, knelt down and started suckling it. Though the goatherd made the sound "he he", the goat would not leave the baby. He went inside the bush with the thought of driving the goat out by beating it with a stick, found the goat kneeling down and suckling the child and developed a paternal affection for him. He went away taking the baby with the thought that he had got a son. Kālī went back and, being asked by the banker, related the incident whereupon he told her to recover the child for a thousand coins, which she did.

Next he told her, 'Woman, take the boy, go up the *Corapapāta* mountain and throw him down the precipice. Striking against the side of the mountain, he will drop on the ground broken up into pieces. Come back only after

ascertaining whether he is dead or not'. She took the child there and, standing on the top of the mountain, threw him down. Now, there was a dense bamboo grove growing on the sides of the mountain and extending along it. On the top of it there spread a *jiñjuka* (licquorice) bush of thick growth. The child fell on it as if on a carpet. That happened to be the day for the head basket-maker to pay his tax in bamboos. So, with his son, he went there and began to cut the bamboo-grove. As the bamboos shook, the boy cried. Taking it to be a sound like that of the cry of a child, he climbed up the grove from one side and finding the boy felt glad at heart and took him home with the thought that he had got a son. Kālī returned to the banker and being asked related the incident, whereupon the former said, 'Go, pay a thousand coins again and bring him back.' She did so.

Busy as the banker was with this or that, the boy grew up and was named Ghosaka. He was as if a thorn in the eyes of the banker who dared not look straight at him. Then he thought out a plan to do away with the boy, went to his potter and enquired as to when the latter would light up the oven. On being told that it would be done on the following day, the banker said, 'Well then, take this thousand and please do me a commission.' 'What is it like, Sir?' 'I have an illegitimate son whom I shall send to you. Take him inside a room; with a sharp knife cut him into pieces and putting the pieces in a pan, bake them on the furnace. This thousand is a kind of guarantee for you. Later on however, the needful will be done for you. The potter agreed saying, 'Very well.' Next day the banker summoned Ghosaka to him and sent him with the words 'Yesterday I gave orders to the potter to do a certain thing; go to him and tell him "Please accomplish the work as ordered by my father yesterday."' Saying, 'Very well', he went away.

The other son of the banker, who was playing marbles with boys, saw him going there, beckoned him and asked, 'Where are you going brother?' Replied he, 'I am going to the potter carrying a message from father', whereupon he said, 'Let me go there; these boys have won many stakes from me, please win them back for me.' 'I am afraid of father.' 'Brother, have no fear, I shall carry the message; I have lost much, please win

back the stakes for me before I return.' Ghosaka was reputed to be very clever at marbles, and so he pressed him thus. Ghosaka agreed and sent him away with the words, 'Well then, go and tell the potter, "Yesterday my father ordered a piece of work to be done, please carry it out."' He went to the potter and told him so, whereupon the potter put him to death in the way indicated by the banker and threw him into the furnace. Ghosaka, however, having played for the whole day, went back home in the evening. Being asked 'How is it that you have come back, my son?', he told the reason why he had come back and why his younger brother had gone. The banker, saying 'Woe is me', cried aloud and looked as if he were flushed with blood all over his body. He went to the potter with outstretched arms bewailing, 'O potter, don't ruin me, don't ruin me'. Seeing him coming in such a state, the potter said, 'Sir, make no noise; the job has been finished.' As he had injured one who had done no offence, he was overwhelmed with grief whose intensity was as great as the greatness of a mountain. So said the Bhagavā:—

'He who inflicts punishment on those who do not deserve punishment and have done no harm, very soon attains to one of the ten states of punishment. He suffers from sharp pain or loss or injury of the body, or severe illness or mental derangement, or oppression from the king or serious accusation or loss of relations or destruction of wealth, or a fire may burn down his house; and on the dissolution of his body, the foolish man goes to hell.'

As things took this turn, the banker could not look straight at Ghosaka, while brooding as to how he should finish with the boy, he hatched a plan to send him to an employee of his who was superintending over one hundred villages to put the boy to death through a letter. He wrote a letter saying, 'The bearer is a wicked son of mine; put him to death and throw him into a cesspool, after which I shall pay you in a fitting way for the services you have performed', and tied it to the end of his garment and said, 'Dear Ghosaka, there is an officer superintending over one hundred villages of mine; take this letter and hand it over to him.' Ghosaka, however, was an illiterate boy. Since his childhood the banker had been trying in vain to put him to death;

so how would it be possible for him to learn the alphabet. As he was leaving with the letter, condemning him to death, tied to the end of his garment, he said, 'Dear father, I have no provisions for the journey.' 'Be not worried about provisions: on your way in such and such a village, there is my friend, a banker. Take your morning meal in his house and go on.' Saying, 'Very well', he paid respects to his father and departed. On reaching that village, he enquired of the banker's house, went there and saw the banker's wife. When asked 'Whence have you come?', he replied 'From the city'. 'Whose son are you?' 'Madam, I am the son of your friend, the banker.' 'Are you Ghosaka?' 'Yes, madam.' Even as she saw Ghosaka, she developed a feeling of maternal affection for him.

The banker had a daughter about fifteen or sixteen years of age. She was very beautiful and charming. The parents provided her with a maidservant to look after her, and lodged her in a magnificent chamber on the top floor of a seven-storeyed palace. At that moment the banker's daughter sent the maidservant to a shop. The banker's wife saw her and asked her where she was going. She replied that she was sent on an errand by the daughter. The banker's wife said, 'Leave aside your errand and come here first; give a stool to my son, wash his feet and rub them with oil, make a bed for him and then you go on with your errand.' She did as she was bidden. The banker's daughter scolded her for coming back late, whereupon she said, 'Please do not be cross with me; Ghosaka, son of the banker, has arrived; only after having done some work for him could I go to the shop and return.' As soon as she heard the name of Ghosaka, the banker's son, love pierced through her skin and remained embedded in the marrow of her bone.

In the previous birth, in which she was Kāli the wife of Kotūhalaka, she had offered a *nāli* measure of rice to a *Paccekabuddha*; as a result of that, she was reborn in this banker's family. Thus, her love for him in the former existence permeated and enthralled her. So has it been said by the Bhagavā:—

'Owing to the association in the past or because of the good done in the present, such an affection grows like a lotus in the water.'

Then the banker's daughter asked the maid, 'Where is he, my dear?' 'He is lying

on the bed and is asleep.' 'Is there anything in his hand?' 'There is a letter tied to the end of his garment' She wondered as to what the letter could be about and as he was still sleeping she went down without being seen by her parents who were otherwise engaged, took out the letter, returned to her room, closed the door, opened the window, and being literate, she read the letter. Thereafter, she thought 'What a foolish man he must be that he goes about carrying a message condemning him to death tied to the end of his garment; if I had not found it, he would have lost his life.' She stored up the letter and wrote another in the name of the banker thus: 'This is my son, Ghosaka; have collections made from the hundred villages, and give him in marriage to the daughter of the banker of the district. Build for him a double-storeyed house in the centre of the village where you live, provide for him good protection with a surrounding wall and men on guard, and send me a message as to what has been done. When you have done it, uncle, I shall repay you in a fitting way for the services you have rendered.' After she had finished the letter, she folded it up and tied it to the hem of his garment. He slept throughout the day, got up from bed, had his meal and departed.

Next day he arrived at the village early in the morning and found the officer attending to the affairs of the village. The latter saw him and asked 'What is it about, dear?' 'My father sends a letter to you'. 'Dear, what is it about? Please bring it to me.' After he had taken the letter and read it, he was filled with delight and said to the householders. 'Look, friends, what affection my master has for me. He has sent his son to me with the message. "Hold the marriage of my eldest son." Please bring quickly timber and other material.' He had a house built as directed, made collections from the hundred villages, brought the daughter of the banker of the district, celebrated the marriage and sent a message to the banker saying what he had done. Learning that, the banker became greatly disappointed and thought, 'What I asked to be done has not been done, but what I did not, has been done'. That disappointment, combined with grief for his son, produced in his stomach a burning sensation and it developed into diarrhoea.

The banker's daughter gave orders to this effect. 'Should anyone come from the banker, do not inform his son before telling me.'

The banker, however, thought that he would not make the son he regarded as bad, his heir to his property and said to one of his officers, 'Uncle, I wish to see my son. Send a servant and summon him.' Saying 'Very well', he sent a man with a letter. The banker's daughter, learning that he had arrived and was standing at the gate, sent for him and asked, 'What is it about my man?' 'Madam, the banker is ill; he has sent for his son to have a look at him.' 'Dear, is he keeping strong or weak?' 'Madam, he is keeping strong and is taking food.' She, without letting the banker's son know about it, provided the man with lodging and expenses and said, 'You may go when I send you, meanwhile you may stay here.' The banker enquired of the official, 'Uncle, haven't you sent anyone to my son?' 'Sir, I have done so, but the man who went has not returned yet.' 'Well then, send another.' He did so. The banker's daughter treated him as before. The banker's disease, however, took a serious turn and one chamber-pot after another had to be provided. Once again the banker enquired of his official, 'Uncle, haven't you sent anyone to my son?' 'I have done so Sir, but the men who went have not returned yet.' 'Well then, send one more again.' He did so. The banker's daughter enquired of the man who came as the third about the condition of the banker. He replied, 'Madam, the banker is seriously ill, he refuses to eat and is bed-ridden; chamber-pots, one after another, have to be provided.' Thinking 'Now is the time to go', she informed the banker's son saying, 'I am told that your father is ill.' He asked 'What are you saying, dear?', whereupon, she replied 'Sir, he is unwell.' 'What should be done now?' 'Let us go and see him taking presents collected from the hundred villages.' Saying 'Very well', he had the presents brought and departed taking them in a cart. Then she said to him, 'Your father is in a weak condition, if we take so many presents with us, there will be delay on the journey; let this cart go back', and sent all the presents to the house of her father. She then told him; 'My lord, please stand at your father's feet, I will stand at the head of the bed.' As they went inside the house, she gave orders to her attendants saying, 'Stand guarding the house, both in front and at the back.'

After they had gone into the house, the banker's son stood at his father's feet, while she stood at the head of the bed. At that time the banker was lying on his back; and

his officer, who was massaging his feet, told him, 'Sir, your son has arrived.' 'Where is he?' 'He is standing at your feet.' Seeing him, he sent for the accountant and asked, 'What is the extent of wealth in my household?' When told; 'Sir, in cash alone, there are forty crores and so much of movable and immovable properties in villages and lands, bipeds and quadrupeds, vehicles and conveyances', though he intended to say that he would not give all that property to his son Ghosaka, he said, 'I give ...'. Hearing that, the banker's daughter thought; 'He might say something else when he speaks again', dishevelled her hair, she began to weep as if overcome with grief and said, 'Dear father, what do you say? Unfortunate indeed are we that we are to hear such a word from you.' Saying so, she let herself fall hitting him right on the chest with her head so that he could not speak any more, and kept on pressing her head against his chest while pretending to be deeply grieved. At that very moment the banker expired. The death was reported to king Udena.

The king had him cremated and enquired whether he had any son or daughter. Being told that he had a son, Ghosaka by name, and that he had handed over to him the entire property before he expired the king after some time sent for the banker's son. It rained on that day, and in the court-yard there were pools of water here and there. The banker's son went to see the king. The king opened the window, and as he looked at him coming, saw him jumping over the pools of water in the court-yard. When he came and stood bowing, the king asked him, 'Are you Ghosaka?' 'Yes, your majesty.' The king said, 'Don't grieve because your father has passed away; I shall give you the office of the banker which is your paternal heritage.' Thus assuring him, he sent him away saying, 'Please go back, dear', and stood watching him as he departed. He went walking through the pools of water which he had jumped over when he came. Thereupon the king called him back and asked, 'Dear, how is it that when you came, you jumped over the pools of water, but on your return, you walked through them?' 'It's true, your majesty, at that time I felt like a frolicsome boy, but now since you majesty has promised me a high rank, I think it behoves me not to act as before and to move about with dignity.' Hearing him the king thought; 'A wise man is he, I must appoint him to the office now', and bestowed upon him the property enjoyed

by his father and the office of the banker together with the hundred villages. He moved round the town in a chariot and created a stir wheresoever he went.

The banker's daughter, who was sitting and talking with the maid-servant Kālī, said, 'Mother Kālī, it is because of me that your son attained so much of glory.' 'What makes you say so, dear?' 'In fact he came to our house with a death-warrant tied to the hem of his garment. I destroyed that letter and wrote another to the effect that I might be given in marriage to him. And up till now I have given him protection.' 'Dear, you know this much only; in fact the banker, in his attempt to kill him since his childhood, failed, and much money was wasted on this score alone.' 'Really, the treasurer committed a very grave offence, mother.' Seeing Ghosaka enter the house after moving round the city, she smiled thinking, 'So much of glory has been attained because of me.' The banker's son asked her why she smiled. 'There is reason for it.' 'Tell me.' She would not. 'If you don't tell me, I will cut you in twain.' So saying he drew out his sword. She said, 'I smiled at the thought that it was because of me you had attained so much of glory.' 'If my father handed over his property to me, what's that to you?' It appears that up till then he knew nothing about it and so he did not believe her words. Then she told him all that had happened saying, 'With your death-warrant you were sent by your father, but I saved you by doing this and that.' He disbelieved her and said, 'You are telling a lie.' Thinking that he would ask Kālī about it, he did so saying, 'Is it true, mother?' 'Yes, it is so, dear son; since your childhood, the banker designed to kill you but failed, and much wealth has been wasted on that account. You escaped death on seven occasions and now you have attained the position of the banker, with the entire produce derived from the hundred tributary villages.' Coming to know of that he thought, 'My *kamma* must have been very grave; however, having escaped death in such a way, it is not proper for me to lead a heedless life; I will therefore be heedful', and started giving away a thousand pieces of money daily in the way of charity to the blind, the destitute and such others. Mitta, the householder, was in charge of the dispensing of charities.

This is the Story of Ghosaka, the Banker.

At that time, in the city of Bhaddavatī lived a banker, named Bhaddavatiya. He was a friend of the banker Ghosaka whom, however, he had never met. Ghosaka heard of the wealth and age of the banker of Bhaddavatī from the merchants coming from that city, and wishing to be friendly with him sent him presents. The banker of Bhaddavatī too heard about the wealth and age of the banker, Ghosaka, from the merchants coming from Kosambī and sent him presents wishing for his friendship. In this way friendship developed between them though they did not meet each other.

Some time later, plague broke out in the house of the banker of Bhaddavatī. With its outbreak first the flies died, then in succession died the insects, mice, fowls, pigs, cattle, male and female slaves, and last of all died the members, of the house-hold. Those among them who fled, breaking through the walls, had the chance to survive. Thereupon the banker, his wife and daughter also fled in that way and took the road to Kosambī with the intention to reach Ghosaka, the banker. On the way they ran short of provisions and became exhausted through exposure to wind and heat as also through hunger and thirst. They proceeded to Kosambī in great hardship, and at a place where water was easily available, they took their bath. At the gate of Kosambī, they took shelter in a shed.

Thereupon the banker said to his wife, 'My dear, even a mother would not be happy if she were to meet her own child approaching her in such a condition. I have heard that my friend dispenses charity worth a thousand daily to the wayfarers and the poor. Let us send our daughter to fetch the food and having nourished ourselves for a day or two here we shall meet our friend.' She consented saying; 'Very well, my lord', and they stayed in that same shed.

Next day when the time for the distribution of charity was announced and as the wayfarers, the poor and others were going for food, the parents sent their daughter saying, 'Dear, go and fetch food. The daughter, who belonged to a wealthy family and was not devoid of a sense of modesty, due to the misfortune that befell her, took a pot and with the crowd of supplicants went for food hiding her shame. When asked, 'Girl, how many shares do you want?', she replied, 'Three', and was given three. When the food was brought by her, the three sat down together and ate. The mother and the

daughter told the banker, 'Lord, misfortune fails even on great families; please be not concerned on our score and eat without worry.' Thus they coaxed him in various ways and made him eat. He took the food, but, unable as he was to digest it, died at dawn. In very many ways the mother and the daughter bemoaned and bewailed. On the following day the girl went weeping to obtain food and being asked; 'How many portions will you take?', she said, 'Two', brought the food and coaxed the mother to eat. At her request she ate but died on that day. The girl, left all alone, wept and lamented over the misfortune that had fallen upon her, and on the next day, being afflicted with extreme pangs of hunger, went weeping for food along with the supplicants. When asked 'How many shares will you take, dear?' she said, 'One.' Mitta, the householder, recognised her as the one taking food for three days, and so he told her; 'Woe be with you, wretched woman, to-day you know the capacity of your stomach.' The girl, who belonged to a respectable family and was endowed with modesty and shyness, felt as if she were wounded in her chest with a javelin and as if saline solution had been applied to the wound and asked; 'Why sir?' 'At first you took shares for three, yesterday you took for two, today you are taking one. Today only are you aware of the capacity of your stomach.' 'Sir, don't you imagine that I took for myself only.' 'Then, why did you take them?' 'Sir, at first we were three, yesterday there were two, but today I am left alone.' 'How is it so?', asked he. Hearing from her the whole account right from the beginning, he was unable to hold back his tears, and being overcome with great sorrow which had arisen, he said, 'Dear, such being the case, be not worried; you were the daughter of the banker of Bhaddavatī, but from today onwards you are my own daughter.' He kissed her on the head, took her home and established her in the position of the eldest daughter.

Hearing the shouts and uproar in the alms-house, she asked him, 'Why don't you quieten these people and dispense charity?' 'It is not possible, dear'. 'Father, it is possible.' 'How, dear?' 'Father, put up a fence around the alms-house and fix two gates, through which only one person can pass at a time. Thereafter, ask them to enter by one gate and leave by the other. Thus, they will take without noise.' Hearing that,

he said; 'Dear, it is a fine plan', and had it done. Formerly she was known as Sāmā, but because she had a fence done, she came to be known as Sāmāvatī. Henceforth, uproar in the alms-house came to an end.

In the past, the banker Ghosaka, used to find delight when he heard the noise with the thought that the sound came from his alms-house; but failing to hear the noise for two or three days he asked Mitta, the householder, who came to wait upon him 'Are you dispensing charity to the poor and the wayfarers?' 'Yes, sir.' 'Then, how is it that I have not heard the noise for the last two or three days?' 'I have devised a means so that people might take alms without making any noise.' 'Then, why didn't you do it before?' 'I had no idea, sir'. 'How do you come to know now?' 'My daughter pointed it out to me.' 'Have you got a daughter of whom I do not know?' Then he related the whole account of the banker of Bhaddavatī, beginning from the outbreak of plague till his adoption of the girl as his eldest daughter. Then the banker said to him, 'That being so, why didn't you inform me? My friend's daughter is my daughter,' and he sent for her and asked, 'Dear, are you the banker's daughter?' 'Yes, father.' Saying: 'Be of good cheer; you are my daughter', he kissed her on her head and giving five hundred women as attendants, placed her in the position of his eldest daughter.

It so happened that one day a festival was proclaimed in that city. On such a festival day, the ladies of rank who did not usually go out, used to go to the river on foot with their attendants to take their bath. So, on that day Sāmāvatī, accompanied by her retinue of five hundred women, went past by the palace-enclosure to have her bath. Udena, who was standing at the window, saw her and enquired, 'To whom do these dancing girls belong?' 'Your Majesty, they are not dancing girls belonging to anyone.' 'Then whose daughters are they?' 'Your Majesty, she is Sāmāvatī, the daughter of the banker Ghosaka.' He fell in love with her at first sight and sent word to the banker, saying, 'Let the banker send his daughter to me.' The banker replied that he would not do so. 'Do not behave like that; send her.' 'Your Majesty, we householders do not yield to the fear of words or threat or torture and part with our daughters.' Enraged, the king had the banker's house sealed and seizing the

banker and his wife by their hands, turned them out of the house. On return from her bath, Sāmāvatī could not get permission to enter the house and enquired, 'Father, what has happened?' 'My dear, the king sent messengers for you, and when we replied that we would not give you up, he had our house sealed and turned us out.' 'Dear father, you have committed a grave offence; when the king sent the message, you shouldn't have refused him but should have said that you would do so provided that the daughter were taken together with her attendants.' 'Very well, dear, if you so approve, I shall do so', and sent a message to the king accordingly. The king agreed saying, 'Very well', had her brought along with the retinue and consecrated her the chief queen. The rest became her ladies-in-waiting.

This is the story of Sāmāvatī.

Udena had another queen by the name of Vāsuladattā, the daughter of Caṇḍapajjota who was the king of Ujjenī. Once, on return from the pleasance, while surveying his own splendour, Caṇḍapajjota enquired, 'Does any one else possess such a splendour?' Being told, 'What splendour is it. The splendour of Udena, the king of Kosambī, is far greater', the king said, 'Well then, I will capture him.' 'It is not possible to do so.' 'I will do anything to capture him.' 'It is not possible, Your Majesty.' 'Why not?' 'He knows the art of charming elephants; chanting a spell and playing upon the lute, he makes the elephants run away or captures them. There is no-one to compare with him in the possession of elephant mounts.' 'Is it not possible for me to capture him?' 'If you are bent on this determination, have a wooden elephant made and despatch it to where he is. Once he hears of a riding elephant or horse he will go out any distance. When he comes to the place, it may be possible to capture him.' Realising that it was a plan which would suit the purpose, the king ordered a wooden elephant to be made, fitted it with mechanism, and having had it covered with linen and painted, left it on the bank of a pond at a place on the border of his kingdom. Inside the elephant's belly, there was space sufficient for sixty men to move about. Elephant-dung was brought and scattered about here and there. A forester saw the elephant and thought: 'It is fitting for our king', approached him and reported, 'Your Majesty, I have found a mighty elephant, white all over, which resembles the peak of Mount *Kelāsa*; it is

suitable for you alone'. Udena took him as his guide, and set out on an elephant surrounded by his retinue.

The informers, hearing of his approach, went and informed Caṇḍapajjota. He came and posted his troops on both flanks leaving the centre unoccupied. Udena, being unaware of his movement, chased the elephant. The men inside set it running at speed. As the king muttered the spell and played on the lute, the wooden elephant kept on running as if the sound of the lute did not reach it. Not being able to overtake it, the king rode a horse and chased it. As he was chasing with speed, his troops were left behind; thus there was only the king. Then Caṇḍapajjota's men, who were posted on either side, seized him and took him to their king. His troops, however, realising that the king was overpowered by enemies, set up an encampment outside the perimeter and stood there.

Caṇḍapajjota, having had him captured alive, put him into prison, locked the door and celebrated the feast of victory for three days. On the third day Udena enquired of the guards as to where the king was. They replied that he was celebrating the feast of victory for the capture of the enemy. 'How is it that the behaviour of your king is like that of a woman? After having captured a rival king, does it not behove him either to set him free or to put him to death? You, however, say that he is celebrating the feast of victory, keeping me in misery.' They went and informed the king about it, whereupon the latter came and asked; 'Is it true that you made such a remark?' 'Yes, O king.' 'Very well, I shall set you free, but I am told that you know a certain spell. Will you give it to me?' 'Yes, I will give it you; take it in the proper way, but then, will you bow down to me?' 'What, am I to bow down to you?' 'I am not going to do that.' 'Then, I am also not going to give it to you.' 'In that case, I will have to inflict on you heavy punishment.' 'Do; you may be the master of my body, but not of my mind.' Hearing his bold asseveration, the king thought: 'How should I get the spell; it won't be proper that anybody else should have a knowledge of this spell; I shall have my daughter learn it from him and I shall learn it from her.' Then he asked him: 'Are you prepared to give it to anyone who will bow down to you?' 'Certainly, O king'. 'Well then, there is a hunchbacked woman in my house; she will sit inside a curtain and you

will recite the spell from outside it.' 'Be she a hunchback or a cripple, I shall give it to one who will bow down to me.' Then the king went to his daughter Vāsuladattā and said; 'My dear, a certain leucodermic leper knows an invaluable spell; it is not wise that the spell be learnt by anybody else. You had better pick it up while sitting inside a curtain and he will teach you from outside; from you again I shall learn it.' Thus, out of apprehension that they might become intimate with each other, he referred to his daughter as hunchbacked and Udena as a leucodermic leper. He sat outside the curtain and taught the spell, while she sat inside.

One day, though he was repeating it over and over again, she was unable to pronounce a particular word of the spell, whereupon he shouted; 'Hey, you hunchback, what a thick-lipped and swollen-cheeked face you have. Say it like this.' She became angry and said 'You wretched leper, what is it that you are saying? Can one like me be hunchbacked?' Thereupon he lifted the corner of the curtain and asked, 'Who are you?' Replied she, 'I am Vāsuladattā, the daughter of the king.' 'But, while your father was talking to me about you, he referred to you as a hunchback.' 'Also when he spoke to me about you, he told me that you were a leucodermic leper.' Then both of them said simultaneously, 'Indeed he must have spoken like that because he was afraid, lest we might become intimate', and while inside that very curtain, they developed intimacy. After that there was no such thing as the learning of the spell or of the art.

Every day the king enquired of his daughter; 'Daughter, are you mastering the art?', and she used to reply; 'Yes, father I am doing so.' Then, one day Udena told her, 'Dear, neither parents nor brothers nor sisters can do what a husband is capable of doing; if you will save my life, I will make you my chief queen and provide you with five hundred women as your attendants.' 'If you are able to keep this promise, I shall save your life.' 'I will, dear.' She said, 'Very well, sir', went to her father, bowed down to him and stood on one side. Then he asked her, 'Dear, have you completed mastering the art?' 'It is yet to be completed, father.' 'Now, what is it, dear?' 'Father, I need an exit gate and transport.' 'What for, my dear?' 'Father, it is necessary to get a certain medicinal herb for the spell at night under the indication of the stars. Thus, it is

necessary for to have an exit gate and transport so that I may go out at any time.' The king consented saying, 'Very well.' They managed to secure a door suited to their convenience.

The king had five carriers, Bhaddavatī, the she elephant, which could travel fifty *yojanas* a day; the slave Kāla, able to run sixty *yojanas* per day, Celakaṅṭhī and Muñjakesī, the two horses, able to travel a hundred *yojanas* a day, and the elephant Nālāgiri which was able to travel a hundred and twenty *yojanas* per day.

It is said that before the advent of the Buddha, Caṇḍapajjota had been an attendant to a chieftain. One day, while that chieftain was returning after taking a bath outside the city, a *Paccekabuddha* came out of it with an empty bowl, as he had failed to get even one single morsel of food, because the entire city became subjected to the influence of *Māra*. As the *Paccakabuddha* reached the city gate, *Māra* approached him in the guise of a stranger and asked, 'Revered sir, did you receive anything?' 'How did you so contrive that I might not get anything?' 'Well then, please turn back and re-enter the city; this time, I will not do as before.' 'I shall not turn back again.' In case the *Paccekabuddha* were to turn back, *Māra* would have possessed the bodies of all the citizens again and they would have clapped their hands and jeered at him. Then that chieftain, seeing the *Paccekabuddha* coming with the empty bowl, bowed down and asked, 'Revered sir, did you receive anything?' 'Friend, I went on almsround and have come back.' He thought, 'The revered one, without answering my query, says something else; it appears that he has not received anything.' Then he looked at the bowl and found it empty. Not knowing whether food were prepared or not at home, he did not dare to take hold of the bowl, but said, 'Please wait a moment, Revered One'. He went home quickly and enquired whether or not the food were ready. Being told that it was ready, he told his attendant, 'There is no-one who can compete with you in speed; reach the holy one as fast as you can, request him to hand over the bowl to you, take it from him and come back.' Even at one bidding, he rushed out and brought back the bowl. The chieftain filled the bowl with the food prepared for himself and said, 'Offer it to the venerable one quickly; for this I make a transfer of the share of merit to you.'

Quickly he went and, offering the bowl to the *Paccekabuddha*, he bowed down to him in the five-fold way and said. 'Revered sir, as noon time is approaching fast, I went back very quickly and returned in haste; as a fruit of this speed of mine, may I be provided with carriers capable of travelling distances of fifty, sixty, a hundred and a hundred and twenty *yojanas*. In the course of my journey, my body became heated by the sun; as a fruit of this may my power be like the heat of the sun wherever I may be reborn. Merit has accrued to me through the almsfood of my master, as a result of this may I be a sharer of the truth realised by you.' The *Paccekabuddha*, saying 'May it be so', uttered the following words of approval:—

"May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like the moon in its fulness. May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like a wish-fulfilling gem".

These were the two stanzas which the *Paccekabuddha* used to utter in approving a gift. Therein, *jotirasa* implies the precious gem which fulfils all wishes. This was the deed he had done in the past, and consequent-

ly in the present life he was reborn as *Caṇḍapajjota*, and as a result of that deed he was provided with five carriers.

One day the king went out to his pleasure garden to disport himself. Udena, with the idea 'It is time to run away', filled a number of big leather bags with pieces of gold and bars and coins, loaded them on the back of the she-elephant and fled away, taking *Vāsuladattā* with him. The palace guards saw them going and went and reported to the king who despatched his troops to follow up speedily. Udena, knowing that the army was chasing him, opened the bags and dropped the coins. The men picked them up and resumed their chase. As Udena opened the bags and continued dropping the pieces of gold; and while they were delayed through their greed for gold, the former reached his own encampment pitched outside the city. Then, seeing him return, his army surrounded the king and escorted him to the city. Having reached the palace, Udena consecrated *Vāsuladattā* his chief queen.

This is the story of *Vāsuladattā*.

(*To be concluded in next issue*)



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BOOK REVIEWS

DANGER: WARNING!

The Indian Buddhist Iconography: Benoytash Bhattacharyya, Second Revised and Enlarged Edition, Publishers: K.L. Mukhopadhyay, Calcutta-12, India. Price Rs. 40.

That even such a Noble Teaching as the *Buddhadhamma*, unequivocally opposed to immorality and eroticism and in all its branches sweet and clean, can, without the reason and sanity of the Pāli Canon, be represented, by those who are erotic and perverted, as something entirely different, is terribly shown forth in this scholarly work.

The Buddha had had occasion to draw the rein and restrain those in his day 'who wish to go beyond the Buddha' and had had occasion to say: 'There are those among you, O brahmin, who say that day is night and night is day; but I say to you that day is day and night is night.'

The Teaching was repeated and checked and canonised and provision made for its continuation in pristine purity by those *Arahat* followers of the Buddha who saw signs of danger in the wish of certain not very advanced followers to set aside rules and 'follow their own intuition'.

The Pāli Canon has thus been able to perpetuate the cleanness and the morality of the Buddha's teaching as well as what the Buddha termed 'the only way for the purification of beings, for the overcoming of sorrows and griefs, for the lessening of sorrows and miseries, for winning the right path, for realising *Nibbāna*.

While there are, of course, those who pretend to follow the Pāli Canon's teaching and do not, as well as those who really attempt to follow it, the former cannot find anything in the Canon to justify any perversions or aberrations.

However, some centuries after the Passing Away of the Buddha, there were those who 'went beyond the Buddha' and pretended to have 'an esoteric teaching' furtively handed down in whispers from one to another, and this enabled them to bring in a teaching very much the opposite and quite contradictory to the Noble Teaching of the Buddha.

The author of the book under review in most complete and scholarly fashion,

sets forth 'The mighty gods and goddesses' who were imported into this pseudo-Buddhist teaching.

Here we have Amitabha with his 'spiritual son Saptasatika Hayagrīva, of red complexion who is terribly awe-inspiring, with three eyes and a brown beard. He is angry and has protruding belly. His face appears terrible with bare fangs: he wears a garland of skulls...'

If this picture is unbeautiful and un-Buddhist, as it is, look on this one:—

'The worshipper should think himself as Sri-Canḍamahārosana whose colour is like that of the Atasī flower and whose second name is Acala. He is one-faced, two-armed and is squint-eyed. His face appears terrible with bare fangs. He wears a jewelled head-dress, bites his lips and wears on his crown a garland of severed heads. His eyes are slightly red, and he carries the sword in his right hand and the noose round the raised index finger against the chest, in the left. His sacred thread consists of a white snake; he is clad in tiger-skin and he wears jewels. His left leg touches the ground while the right is slightly raised. He is radiant as the sun and bears on his crown the effigy of Aksobhya Dhyāni Buddha. Thus the god should be meditated upon'.

'Figure 124 illustrates a Nepalese drawing of the deity who 'is always represented in yubyum' Yub-yum is, perhaps somewhat euphemistically, given in the glossary as 'mother-father embrace' and the picture accompanying, Diagram 124, is if not a 'blue picture' certainly one that would have quite a market-value among the purveyors of those furtive filthinesses.

Sanity and cleanliness demand that we draw attention to the fact, once again, that without the Pāli Canon, there is no Buddhism and with the very voluminous Canon (some eleven times more than the old and New Testaments of the Christians put together) there is no need to go beyond that and a very great danger in attempting to go beyond that.

TOO CLEVER HERO !

Siddhartha, by Hermann Hesse, Rupa Paper-book, published by D. Mehra for Rupa and Co., 15 Bankim Chatterjee St., Calcutta 12., Rs. 2/—.

This is a good and readable book that should sell well in its handy Rupa format. Unfortunately the author herself has but a superficial knowledge of the *Buddhadhamma* and quite misses the point in his obsession with the thesis that 'Wisdom is incommunicable'.

Blinded by the idea of 'God and Soul', those vague longings semi-materialised by the afraid, Siddharth Hesse shys away from the fact that there is a way and that 'The Buddhas point out the Way' while They teach: 'You yourselves must make the effort'. That effort which must be made is made after studying a complete plan with the fullest details of guidance, a plan and details that, though they cannot communicate Wisdom, do show the way to Wisdom and but require pure morality, calm reason and unflinching effort to bring one to enlightenment, to *Nibbāna*.

It is by no chance that the first name (in its Sanscritised form) of the man who became greater than any God, the Buddha, was chosen as the heroaspect of the author and that there is a faint parody of the Buddha's life — it springs from the half-realised knowledge of 'The Only Way' and the longing for enlightenment that may materialise for him in the next life, or the one after.....if Siddhartha can, as he seems to be trying to do, win away from symbolism and too much cleverness and from the belief that *Samatha* (Calm) is the end-product and not a mere stepping-stone on the lower level.

THE TRAGEDY OF IT.

The Buddha and His Dhamma: by B.R. Ambedkar, M.A. PH. D., D. Sc., LL.D., D. Litt. Siddharth College Publication 1., People's Education Society, Anand Bhavan, Dadabhai Nowroji Road, Bombay 1. Rupees 25—

This is a book by a great man, a man who achieved greatness in the face of adverse circumstances and who had further greatness thrust upon him. Unfortunately, and how unfortunately, it is not a great book.

It is extremely difficult to say this and yet it is one of those difficult things that must, at all costs, be said.

The late Dr. Ambedkar was in many ways a naturally great man and that means that he was also a good man. His people had been

shockingly depressed by the infamous caste system that for so many centuries had strangled India and he, as a modern Moses, led them from slavery and degradation to within sight of the promised land and, like Moses, died before that land was reached.

It is natural that his people should venerate, revere and worship him: he was a man deserving of this on the part of his people and deserving the sincere love and respect of all the world.

That makes it all the more difficult to point out that this is a book that, with all his manifold virtues, he was not fitted to write.

For the *Buddhadhamma* 'is above mere reasoning' and the finest legal brain with a philosophical training and bent, is not capable of writing of it unless it is also accompanied by '*Saddha*', a deep devotion' that gives the practice of Buddhism and, more than that, the Buddhist orientation of mind. In place of this Dr. Ambedkar had necessarily a political orientation. In writing of Buddhism that has, as it always must do, proved fatal.

The learned author spent years in studying Buddhism: the writer of this review had a brief discussion with him on the subject in Delhi fifteen years before this book was published. Dr. Ambedkar lived a life ideal enough for a Buddhist layman. Unfortunately his studies were interspersed with the stresses and strains of political struggle, not a selfish struggle, in fact an unselfish one, but a worldly struggle nevertheless, a struggle for the freedom and human dignity of his people. That is perhaps the very highest struggle from the worldly point of view but it is not the atmosphere for the study, much less the expression of the *Buddhadhamma*. The inherent dangers cannot be avoided. No man can be a politician and a Buddhist thinker at once, since the attempt to serve two such different masters must always fail; in one the mind is oriented to this world and in the other must be oriented to *Nibbāna*.

Tampering with the texts.

The book is sadly marred by lack of an Index and by lack of source references. The latter is of course understandable as in quite a few cases the sources of certain statements are non-existent outside the author's imagination, are nowhere to be found in the Pāli Canon and in some cases, and this is the tragedy of it, are in direct conflict with the

Pāli Canon, even where they are supposed to be translations, or at least representations, of Suttas from the Pāli Canon.

In his introduction, Dr. Ambedkar questions the very basis of Buddhism, the Four Noble Truths, and he devotes one part of the book (Part 2) to the Buddha's First Sermon which is, of course, as the foundation of the Teaching, very much about the Four Noble Truths. In his version, the author is so different to the text that there is hardly anything recognisable and the Four Noble Truths are omitted.

Now while Dr. Ambedkar, and anyone at all, has every right to interpret the texts as he wishes, no man has the right to tamper with the texts under any consideration whatsoever.

Missing the point.

It is quite easy to see the reason. In the first place he has, like a lot of other good, and not so good, people, missed the point of the Buddha's Teaching due to reading too much of the later *soi-disant* "Greater Vehicle" essays, composed, admittedly, some seven centuries and more after the Passing Away of the Buddha; and due, also, to his mundane orientation. In addition there has been the, for him, necessity of having something different from Brahmanism to the point of excluding everything that has even a superficial resemblance to Brahmanism. The Brahmans had seen in part what the Buddha saw in full, and they had used that part on occasion for political ends. If a man, or a body of men, tells a part lie we can reject it, but that does not mean that we reject the part truth that goes with it.

The Brahmans had used the idea of *Kamma* (Sanskrit: *Karma*) to tell the 'Suddas' 'The menial caste' that they were so ordained and had to suffer due to their past *Kamma*. In his reaction to this, Dr. Ambedkar denies all that the Buddha had said about *Kamma*. Admittedly it is a most difficult thing to grasp, this idea of *Kamma* without a stable unchanging entity, and more difficult to explain. In fact it is impossible to explain in words; it is only possible to point out the way to the only valid explanation, the realisation by oneself.

On Page. 332 the author says: 'He (the Buddha) believed in the regeneration of matter and not in the rebirth of the soul. It is only in this sense that the Buddha could be

said to have believed (*sic*) in rebirth.' and on the next page: 'If a new body is formed after a mixture of the different elements of the different men who are dead then there is rebirth but not the rebirth of the same sentient being.' And on Page. 342 'He did not believe in the inheritance of Past *Karma*. How can he, having held to the view that birth is genetic and whatever inheritance comes to the child it comes through the parents?' He then, on pages 342 and 343 quotes extracts from the Texts to prove his point, but quite misses the point. The Buddha did attack hasty generalisations on *Kamma* and the pretensions of those who had no knowledge at all on the subject and who thought that by inflicting pain they were destroying *Kamma*, as is evident from the Buddha's words later in the Sutta, which part the learned Dr. does not quote... 'only if you knew whether you were existent formerly ... would it be fitting for you to explain ...' and in the great majority of Suttas do we find the Buddha insisting on the effects of *Kamma*.

Yet the author says (on Page 343): 'The doctrine of past *karma* taking effect in present life is quite consistent with the Brahmanic doctrine of soul, the effect of *karma* on soul. But it is quite inconsistent with the Buddhist doctrine of non-soul. It has been bodily introduced into Buddhism by some one who wanted to make Buddhism akin to Hinduism or who did not know what the Buddhist doctrine was.'

This is on a par with: 'The Buddha would not have said.....because I don't believe it and my belief is valid.' And the similar 'The Buddha must have said ...'

In his introduction Dr. Ambedkar asks, in reference to the Four Noble Truths, 'Do they form part of the original gospel or are they a later accretion of monks?'. This is an echo of another earnest student who quite missed the point, Mrs. Rhys Davids who, when she struck something she quite frankly could not understand, attributed it to alterations by monks.

Yet it should be quite clear that this is based on the general imputation that medieval monks (Christian ones) altered the gospel to suit political ends. Whether or no they did, it would have been possible, since they alone had knowledge of and ability to, trans-

cribe the Christian teachings, and were under a vow of obedience and a central authority. It would have been possible.

But in the case of the Buddhist Scriptures there was no such centralised authority able to excommunicate those who did not obey all its commands. The *Bhanakā* 'Reciting monks' were subject only to their own group and they learned the accepted Canon (accepted within a few weeks of the Buddha's passing, and accepted by general consent) their portion of the Canon, and it was handed down as a willed effort. One group would have many reciters and these would check with other groups. Any 'accretions' would soon have been spotted, and in fact were,

when there were those who wished to loosen the discipline. To tamper with the Texts was, as it still is, regarded as a crime of the most heinous, on the part of a *bhikkhu*.

To have altered the whole foundation in its many hundreds of expressions would have been a sheer impossibility.

On page 91 we have the statement: 'The right to bear arms is the ultimate means of achieving freedom which a human being has. But the *Shudras* were denied the right to bear arms.' This shows the orientation.

The author was, nevertheless, a great man and a good man: the tragedy is that this is neither a great nor a good book.



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