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THE LIGHT OF THE DHAMMA

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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) Gandha Pātimokkha

(1) Sīla Pātimokkha: —

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

(2) Gandha Pātimokkha: —

The Text (gantha) which points out sīla is called Gandha Pātimokkha.

Sīla Pātimokkha is the root cause for all mundane and supramundane benefits, and Gandha 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. Sabhapāpassa akaranam, kusalassapamasampada, sacitta-paryodapanam, etam Buddhāna sāsanam.

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


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, anūpagaghāto, pātimokkhe ca saṃyaro, maitaṅnuttā ca bhattasmin, panta ca sayāṇāsanaṃ, adhicitte ca āyogo, etam Buddhāna sāsanam.

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 Pāḷi is known as Āṇā Pātimokkha.

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

How the Religion cannot last long without the Āṇā Pātimokkha.

While the Buddha was residing at Vērañja, 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 Kakusandha Buddha, Konāgamana 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.1 There were only a few Suttas, Geyyas, Veyyākaranas, Gāthas, Udānas, Itivuttakas, Jātakas, Abhutas and Vedallas. They did not promulgate the Ānā Pātimokkha.2 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 Kakusandha, Konāgamana and Cassapa Buddhas?’

‘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.

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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 Teaching, 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 Ānā Pātimokkha Rules to the disciples. Only when there appear offences in the Order due to defilements do the Buddhas lay down the Ānā 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 Ānā 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).”

Thus the Pātimokkha 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.

---

1 During the time of Vipassī, Sikhi and Vessabhū Buddhhas, 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, Veyyakarana etc., given in brief by these Buddhhas were short and few.

2 As the disciples of these Buddhhas were of good conduct and as they committed no breaches, there arose no occasion on which the rules had to be laid down. So Ānā Pātimokkha was not promuligated by the Buddhhas.
Ten Points for the Promulgation of 
Pātimokkha Rules.

The Buddha pointed out the rules for these ten objects.

1. To be practised by the Order.
2. For the welfare of the Order.
3. To suppress those who break sīlas.
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 Rules 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 Saṅgha-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 Saṅgha-Kamma. Don’t remain absent.’

— Vinaya Mahāvagga, p. 148. —

If a monk, having given his consent with reference to the Saṅgha-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 RULES OF VINAYA

Compiled from *Vinaya Piṭaka* and Commentaries.³

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. PĀRĀJIKĀ

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 layman⁴ confesses⁵ 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.⁶

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

³ The rules are very much like brief head notes 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 Aṭṭakathā Vinaya Piṭaka pārājikākāṇḍa-Aṭṭakathā (I) Pārājikākāṇḍa (I) Paṭhamapārājika Padabhājanyavaṇṇanā. 6th Syn. Ed Vol. I. pp. 22:23-24.

⁴ A monk, who has committed an offence entailing loss of monkhood, cannot attain any *Jhāna*, *Magga* and *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.

⁵ The monk having committed the offence and lost his monkhood as soon as he made an empty boast, his subsequent confession cannot exonerate him.

⁶ A monk may really be under the delusion of having attained *Jhāna*, *Magga* or *Phala*. Such delusion is known as Adhimāna.
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
ministering 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 spans\(^7\) in length and seven such spans
in width. Monks should be brought to mark
out the site. A site which is not unsafe\(^8\) and
which has an open space\(^9\) 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

\(^7\) Sugata span — A span of the Buddha.

\(^8\) 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.

\(^9\) Wide enough for yoked cart to be driven round it’.

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 being\(^10\) 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 confesses\(^11\) his wrong
doing, on being examined or without being examined,
commits an offence requiring formal meetings
of the Order for its exoneration.

\(^10\) 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 a monk

\(^11\) Confession is not an essential ingredient of this
offence. Confession is mentioned just to make it
clear that is cannot exonerate the offence.
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 requiring formal meetings of 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 united. 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. 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 conduct 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 spoilt 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

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Kuladūsako — He spoils families by giving them flowers, fruits, face-powder, snap-clay, tooth-sticks, bamboos, medical treatment and by going on errands. — Pārājika Pāḷi Chaṭṭha Sangīti, 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 —
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 spoilt by the Venerable One, are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!

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.13

III. ANIYATA14

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,15 (2) an offence requiring formal meetings of the Order for its exoneration16 or (3) an offence of slackening or backsliding17 and the monk himself confesses that he was so sitting down,20 he should be found guilty of one of the two offences.

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.

IV. NISSAGGIYA-PĀCITTIYA21

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 Sāṅgha, commits a Nissaggiya Pācittiya offence.

3. If non-seasonal22 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.23 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.

13 Spoiling families is only a minor offence namely Dukkata; but in this case the monk commits the offence of Sanghādisesa as he persists in recriminations of the other monks. Pāḷiika Atthagata II, p 202, 6th Syn. Edn.
14 These Rules do not create any new offence.
15 i.e., the offence of physical contact with woman or a girl or the offence of lewd words.
16 i.e., offence of sitting with a woman on a seat which is secluded and out of view.
17 i.e., the offence of sitting with a woman on a seat which is secluded and out of view.
18 i.e., the offence of physical contact with woman or a girl or the offence of lewd words.
19 i.e., offence of sitting with a woman on a seat which is secluded and out of view.
20 Confession is essential in this ease.
21 Pācittiya (the offence of slackening or back-sliding) falls into two categories, viz. Nissaggiya Pācittiya and Suddha (ordinary or Simple) Pācittiya.
22 Akāśāyayu — a robe offered out of time.
23 i.e., within ten days. Pāḷiika Pāḷi p. 304, 6th Syn. Edn.
4. If a monk gets an old robe 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.

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 price 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 messenger 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

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

25 If he neither goes himself nor sends a messenger, he commits the offence of *Vatta-bhedadukkata* (breach of duty).
property be lost.' This is the proper procedure in such a case.

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

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 Saṅgha, 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 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 money or gets another to accept it for him, or acquiesces in its being put near him, commits a Nissaggiya Pācittiya offence.

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

20. A monk, who makes barter of one of various kinds 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 bowl of that assembly of monks should

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26 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 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 previously 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.

27 A yojana is about seven miles.

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

29 With the implication: ‘Let it be yours’. Ibid., p. 346.


32 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.
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 season 33 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.

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” 34 robe accrues to a monk ten days before the full moon of Kattika, Temāśika, 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, 35 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 knowingly 36 causes diversion of any offering from the Sangha to himself, commits a Nissaggiya Pācittiya offence.37

V. SUDDHA PĀCITTAYA.

1. Telling a conscious lie is a Pācittiya offence.

2. Insulting or abusive speech is a Pācittiya offence.

3. Speech calculated to estrange friendly monks 38 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 phrases 39
simultaneously with him, he commits a Pācittiya offence.\(^{40}\)

5. A monk who lies down with one who is not a monk for more than two or three nights\(^{41}\) in the same building with a roof and walls which are complete or almost complete,\(^{42}\) commits a Pācittiya offence.\(^{53}\)

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.\(^{44}\)

7. A monk who preaches Dhamma to women in more than five or six words\(^{45}\) 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 true\(^{46}\) he commits a Pācittiya offence.

9. If a monk informs one, who is not a monk, of another monk’s disgusting offence,\(^{47}\) except by special permission of the Sangha, he commits a Pācittiya offence.

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

11. Destruction\(^{48}\) of vegetable growth is a Pācittiya offence.

12. A monk who evades questions or harasses the monks by remaining silent\(^{49}\) commits a Pācittiya offence.

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\(^{40}\) Because such practice affects the pupils’ respect for and obedience to the teacher. See Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 25.

\(^{41}\) i.e., for more than three nights consecutively. Change of place and change of companion do not make any difference. Pātimokkhamedini, p. 301.

\(^{42}\) Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 28.

\(^{43}\) If the place is only partially roofed or walled in, he commits only a Dukkata offence. Ibid, p. 28.

\(^{44}\) If the place is only partially roofed or walled in, the offence is only Dukkata. Ibid, p. 31.

\(^{45}\) See Pātimokkhamedini p. 305.

\(^{46}\) If it be not true, the offence will be the fourth Pārājika unless the monk is under a delusion (adhimāna).

\(^{47}\) i.e., a Sanghādīsesa offence. Paciyādi-Āṭṭhakatha Chaṭṭha Sangīti Edn. p. 19.

\(^{48}\) e.g., by cutting, or breaking or by causing it to be cut, or broken. Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 52.

\(^{49}\) i.e., when he is examined in the presence of monks as to whether he has committed any offence. Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 55.

\(^{50}\) Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 57. If the victim is not a monk; the offence is only Dukkata. Ibid.

\(^{53}\) 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, Chaṭṭha Sangīti Edn. p.66.
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, 54 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. 55

20. A monk who throws on grass or ground, water which to his knowledge contains insects, commits a Pācittiya offence. 56

21. A monk who without having been authorized by the monks gives advice to ordained nuns 57 with reference to the eight garudhammas, 58 commits a Pācittiya offence.

22. A monk who gives advice to ordained nuns with reference to any Dhamma 59 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 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.


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. 60

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 space 61 where there is food prepared for unspecified travelers, patients, pregnant women and monks 62 if he eats more than that, he commits a Pācittiya offence.

A monk who has invited the monk before. Pācittiya Pāli, Chaṭṭha Sangūṭi Edn. p. 93.

32. Ganabhajojana (eating together in a group), 63 except on a proper occasion, is a

64 See Pācittiya Aṭṭhakathā, Chaṭṭha Sangūṭi Edn. p. 50
65 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, Chaṭṭha Sangūṭi Edn. pp. 67-68.
66 The object is that the insects may not die on account of the water drying up or getting muddy. Pātimokkhamedinī, p. 337.
67 There are no ordained nuns now. Those who are called nuns now are mere laywomen who are observing the eight or ten precepts.
68 Garudhammas are eight of the special Rules of Discipline which were prescribed for ordained nuns. See Pācittiya Pāli, Chaṭṭha Sangūṭi Edn. p. 74.
60 The rule does not apply to food offered by a relation or one who has invited the monk before. Pācittiya Pāli, Chaṭṭha Sangūṭi Edn. p. 93.
62 Pācittiya Aṭṭhakathā, Chaṭṭha Sangūṭi Edn. p. 76.
63 A. Ganabhajojana 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
There are proper occasions in this case: — (1) When one is ill, (2) When robes are being offered, (3) When robes are being made, (4) When one is traveling, (5) When one is embarking, (6) When food sufficient for more than three monks cannot be obtained and (7) When food is offered by a Paribbājaka.66

33. Paramparabhojana (eating a meal out of turn) except on a proper occasion is a Pācittiya offence.68

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 has approached a family be invited to take as much as he likes of cakes or sweetmeats (i.e., of any food which has been prepared for presentation or for use on a journey) 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.71 This is a proper course in this case.

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, 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, 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, he commits a Pācittiya offence.

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

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

39. There are sumptuous foods, namely foods mixed 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, any nutriment, which has not been proffered to him, commits a Pācittiya offence. This Rule does not apply to water and tooth-cleaner.

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64 i.e., when one is about to go on a journey, is on a journey or has just finished a journey Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 101.
65 i.e., when one is about to embark, has embarked, or has just disembarked. Ib. p. 101.
66 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, Chaṭṭha Sanghī Edn. p. 123.
67 Paramparabhojana (eating a meal out of turn) means eating a meal other than the meal to which one has already been invited. — Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 105.
68 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.
69 Pācittiya Pāḷi, Chaṭṭha Sanghī Edn p. 108.
71 Ibid.
70 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.
72 Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 111.
73 Ibid.
74 e.g., by charging him subsequently with contravention of the previous rule. Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 114.
75 Such food does not include — (1) Yāmakālika, i.e., eight kinds of drinks, (2) Sattākālikā, such as butter, (3) Yavajīvika, i.e., medicine. Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 115.
76 Ibid.
77 Stored food means food which is accepted on one day and eaten on another day — See Pācittiya Pāḷi, Chaṭṭha Sanghī Edn. p. 117.
78 Pācittiya Aṭṭhakāthā, Chaṭṭha Sanghī Edn. p. 106.
79 Patimokkha-medini, p. 391.
80 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, Chaṭṭha Sanghī Edn. p. 121.
41. A monk who gives food to a naked ascetic or a Paribbajaka 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 themselves 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 houses either before or after having that meal without informing another monk who is present commits a Pācittiya offence, 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.\(^{84}\)

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,\(^{85}\) is a Pācittiya offence.

52. Tickling another monk\(^{86}\) with fingers is a Pācittiya offence.

53. Playing in water is a Pācittiya offence.

54. Disrespect\(^{87}\) is a Pācittiya offence.

55. A monk who startles or attempts to startle\(^{88}\) 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

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81 Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 127.
82 (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.
83 The object of these exceptions is that monks may not lose opportunities to get robes and sewing material. Pārājika Pāli, Chaṭṭha Sangīti Edn. p. 133.
84 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 Pāli, Chaṭṭha Sangīti Edn. p. 138.
85 It does not make any difference even if (1) the quantity is as small as a drop on a blade of grass and (2) the monk drinks it as he thinks that it is not an intoxicant. Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 146.
86 Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 147.
87 Disrespect may be — (1) to a monk who speaks to him according to the Rules of Vinaya or (2) to the Rules themselves.
88 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 Pāli, Chaṭṭha Sangīti Edn. p. 151.
warm himself and without any other reason,\textsuperscript{89} he commits a P\textit{ā}cittiya offence.

57. A monk who bathes at intervals of less than half a month, except on suitable occasions, commits a P\textit{ā}cittiya 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 travelling\textsuperscript{90} and 6) When there is storm or rain.\textsuperscript{91}

58. A monk who gets a new\textsuperscript{92} robe must use one of the three means of disfigurement\textsuperscript{93} — 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 P\textit{ā}cittiya offence.\textsuperscript{94}

59. If a monk who has himself given or assigned\textsuperscript{95} a robe to a monk, an ordained nun or a novice uses it again without its having been back to him and otherwise than as an intimate friend, he commits a P\textit{ā}cittiya 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 P\textit{ā}cittiya offence.

61. A monk who knowingly and intentionally deprives any living being\textsuperscript{96} of life, commits a P\textit{ā}cittiya offence.

62. A monk who knowingly makes use of water which contains insects, commits a P\textit{ā}cittiya offence.

63. A monk who knowingly re-agitates a dispute which has been settled according to the \textit{Dhamma} commits a P\textit{ā}cittiya offence.

64. A monk who knowingly conceals another monk’s disgusting offence\textsuperscript{97} commits a P\textit{ā}cittiya 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 blameworthy\textsuperscript{98} and that monk commits a P\textit{ā}cittiya offence.

66. A monk who knowingly makes arrangements with thieving merchants\textsuperscript{99} and goes along the same road with them — even to a neighbouring village commits a P\textit{ā}cittiya 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 P\textit{ā}cittiya a offence.

68. If a monk says ‘The things (\textit{dhammas}) which the Buddha has declared to be obstructions\textsuperscript{100} are not capable of obstructing

\textsuperscript{89} e.g., to bake a bowl. P\textit{ā}citti\textit{ā}-\textit{Athak\textit{ā}th}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 130.

\textsuperscript{90} He can bathe when he is about to travel or is travelling and when he has just arrived at his destination. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 157.

\textsuperscript{91} i.e., when the storm has raised dust. Ib.

\textsuperscript{92} 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”.

\textsuperscript{93} “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. P\textit{ā}citt\textit{ā}-\textit{Athak\textit{ā}th}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 131.

\textsuperscript{94} This rule was made in connection with a case in which monks and Paribb\textit{ā}ja\textit{k\textit{ā}s}, who were travelling together, had been robbed of their robes and the monks were subsequently unable to identify their robes. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 158.

\textsuperscript{95} i.e., having asked a third person to hand it over to a donee. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 161.

\textsuperscript{96} i.e., other than a human being, since murder is a P\textit{ā}r\textit{ā}j\textit{ī}ka offence.

\textsuperscript{97} i.e., a P\textit{ā}r\textit{ā}j\textit{ī}ka offence or a Sangh\textit{ā}disesa Offence. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 168.

\textsuperscript{98} i.e., they commit a duk\textit{k\textit{ā}ta} offence. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 171.

\textsuperscript{99} 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. P\textit{ā}cittiya P\textit{lī}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 172 and P\textit{ā}citt\textit{ā}-\textit{Athak\textit{ā}th}, Cha\textit{ṭ}tha Sang\textit{ī}thi Edn. p. 137.

\textsuperscript{100} to rebirth in the Devaloka and attainment of Jh\textit{ā}na, Magga, Ph\textit{ā}la and Nibb\textit{ā}na. There are five kinds of obstruction: —

1) \textit{Kamma}, i.e., five evil deeds: — (a) Matricide, (b) Patricide, (c) Murdering an \textit{Arahat}, (d) Act of
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 Sāṅgha, with or (3) lies down under the same roof with the monk 101, 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, extravasating the blood of the Buddha, (c) 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) Nattitika, (b) Ahetuka and (c) Akiriya.

4) Ariyupavāda — i.e., wrong accusation or talking ill of Arhats. (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 Pācittiya- Aṭṭhakathā, Chattha Sanghīti Edn. p. 138.


‘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.102

A monk who knowingly — (1) encourages 103 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 Vinaya104, ’ 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 Pātimokkha is being recited if a monk disparages the rules saying, ‘What is the use of reciting these minor and more minor rules105 which merely cause worry,
distress and vexation, he commits a Pācittiya offence.

73. If a monk, having contravened a rule,\textsuperscript{106} says, while the Pātimokkha is being recited half monthly, ‘Only now do I know that this Rule also is set out and contained in the Pātimokkha 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 Pātimokkha 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 gain\textsuperscript{107} for you! No benefit from what you have acquired!\textsuperscript{108} Because you did not follow well, you! No benefit from what you have brought home to him saying ‘No gain’ — for that reason only and not for any other reason\textsuperscript{109}, he commits a Pācittiya offence.

74. 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,\textsuperscript{112} 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 being angry or displeased raises the palm of his hand to strike another monk, commits a Pācittiya offence.

77. A monk who accuses another monk with an unfounded charge of a Sanghādisesa offence, 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 reason\textsuperscript{111} —, 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,\textsuperscript{112} 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 same Saṅha (ordination hall),\textsuperscript{113} 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 Saṅgha 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

\textsuperscript{106} Pācittiya Pāli, Chaṭṭha Sanghī Edn. p. 190.

\textsuperscript{107} He would have gained knowledge of the Rules and merit for the Saṅhāra if he had been attentive while the Pātimokkha was being recited. Pātimokkha-Meditī p. 455-456.

\textsuperscript{108} 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).

\textsuperscript{109} Pretense of ignorance before such formal admonition is only a dukkata offence. Pācittiya Pāli, Chaṭṭha Sanghī Edn. p. 191.

\textsuperscript{110} 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 Pāli, Chaṭṭha Sanghī Edn. p. 195.

\textsuperscript{111} e.g., with a view to stopping the quarrel or settling the dispute. Pācittiya Pāli, Chaṭṭha Sanghī Edn. p. 198.

\textsuperscript{112} i.e. in order that the remaining monks may not be able to decide it. e.g., for want of a quorum. Pācittiya Pāli, Chaṭṭha Sanghī Edn. p. 201.

\textsuperscript{113} Pācittiya Pāli, Chaṭṭha Sanghī Edn. p. 272.
regarded as treasure, — 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.

86. A monk, who makes 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.

87. A monk who is making 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 in height excluding (i.e., up to) the lower edge of the frame.

If he exceeds that limit, he commits a Chedanaka 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 causes to be made a couch or a chair stuffed with tāla, commits an Uddālanaka 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 fringe 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 or causing to be made a piece of cloth to cover 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 making or causing to be made a cloth for the rainy season, should keep it in a reasonable size: — 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 makes 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.

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.’

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114 Things which are regarded as treasure include all things which are used by human beings. Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 212.
115 Cp. Rule 46 which relates to going into the village after dawn and before noon.
117 Patimokkhamedinī p. 480.
119 Patimokkhamedinī p. 482.
120 Patimokkhamedinī p. 412.
121 Tāla 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 Pāli, Chaṭṭha Sangīti Edn. p. 220
122 Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 222.
123 Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 223.
124 This cloth is to cover skin disease and bleeding boils between the navel and the knees. Ibid. p. 222.
125 Pācittiya Pāli, Chaṭṭha Sangīti Edn. p. 224.
2. Only invited monks have meals in the houses of families. There an ordained nun stands saying, ‘Give curry here; give rice here’ as if through favouritism. 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 blameworthy and unbecoming offence, which must be confessed separately. We confess it.’

3. There are families which have been declared to be Sekkha families. If a monk, who has not been invited in advance 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 dangerous. If a monk, without having informed the donor beforehand of the lodgings being insecure or dangerous, 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 confess saying, ‘Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.’

VII. ADHIKARANĀSAMATHA DHAMMĀ
(Seven Ways of settling Disputes.)

For settlement of disputes which arise from time to time,

1. Sammukhā Vinaya should be given;
2. Sati Vinaya should be given;
3. Amulha Vinaya should be given;
4. Patiññāta karana — Decision should be given according to confession.
5. Yebhuyyāsi kamma — Decision should be given according to the vote of the majority.
6. Tassapāpiyāsikā kamma should be performed.
7. Tiṇavatthāraka kamma should be performed.

APPENDIX ON DISPUTES.

There are four kinds of disputes, namely:

1. Vivādādhikarana — Disputes as to what is 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 Sāṅgha.

APPENDIX ON WAYS OF SETTLING DISPUTES

1. “Sammukhā Vinaya should be given” — The monks should give a decision in

127 Pācittiya Pâli, Chaṭṭha Sangîti Edn. 2 p.30.
128 Ibid.
129 i.e., a formal declaration of the Sangha. Pācittiya Pâli, Chaṭṭha Sangîti Edn. p. 233.
130 i.e., families with increasing generosity and decreasing financial position. Ibid.
131 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.
132 i.e., on account of thieves and robbers. Pācittiya Pâli, Chaṭṭha Sangîti Edn. p. 236.
133 Ibid 236.
134 Because there was a case to 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.
135 See Appendix on Ways of Settling disputes.
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\(^\text{136}\) offence: —

(a) *Tajjanīya kamma.*

(b) *Niyassa kamma.*

(c) *Pabbājanīya kamma.*

(d) *Paṭisāraniya kamma.*

(e) *Ukkhepaniya 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.

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

(e) *Ukkhepaniya 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.

(Cūḷavagga Pāḷi, Chaṭṭha Sangīti 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 *Paṭisāraniya kamma* or (3) that he has given up the wrong view, if the decision to be revoked is an *Ukkhepaniya 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.

(Cūḷavagga Pāḷi, Chaṭṭha Sangīti 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.

(Cūḷavagga Pāḷi, Chaṭṭha Sangīti Edn. p. 197.)

3. *Amulha 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.

(Cūḷavagga Pāḷi, Chaṭṭha Sangīti Edn. p. 200.)

6. *Tassapāpyāsika 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.
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.

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

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 Āṭṭhagāja, Sanghādisesa and offences in connection with laymen and laywomen.

APPENDIX ON VISSĀSAGAHA

Viṣṇasagaha — 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.


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 Sakadāgāmi’, does not occur. To a Sakadāgāmi the delusion that “I am an Anāgāmi”, does not occur. To an Anāgāmi, 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, Sakadāgāmi, Anāgāmi or Arahatta” appears.


APPENDIX ON DISPUTES AND THE RESPECTIVE WAYS OF SETTLING THEM.

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

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

3. Āpattādhikarana should be settled by —
   (a) Sammukhāvinaya, (b) Patiññātakarana and (c) Tīvavathāraka.

4. Kiccādādhikarana should be settled by — Sammukhāvinaya. (Parivara Pāḷi, Chaṭṭha Sangiti Edn. p. 195.)
FORMULA FOR A BHikkhu

Any layman who wishes to become a monk (bhikkhu) has first to be initiated as a sāmanera. 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 novice of such and such a preceptor wishes to become 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 sāmanera 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 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 alms round. 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 behead 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 been 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* 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 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.

   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 not longer a monk, no longer a son of the Sakyamuni.

   This boasting much be avoided throughout his life.

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137 A coin of ancient India.
‘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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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 Bojjhangas 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 samvattantī kho Bhikkhu tasmā Bojjhanga ti vuccanti. They conduce to enlightenment, monk, that is why they are so called was the succinct reply of the Master."138

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."139

The seven factors are: —
1. Mindfulness (Sati)
2. Keen investigation of the Dhamma (Dhamma-vicaya)140
3. Energy (Viriya)
4. Rapture or joy (Pīti)
5. Calm (Passaddhi)
6. Concentration (Samādhi)
7. Equanimity (Upekkhā)

One of the discourses on the Bojjhangas may be mentioned here. It begins:

‘Thus I have heard: At one time the Buddha was living at Rājagaha, at Velluvana, bamboo grove, in the squirrels’ feeding ground. At that time the venerable Mahā Kassapa who was living in Pipphali 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

138 Samyutta Nikāya, V,
140 ‘Dhamma’ is a multi-significant term. Here it means mind and matter (Nāmarūpa). Dhamma-vicaya is the investigation or analysis of this conflux of mind and body and all component and conditioned things.
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, cultivated and much developed by me, and when cultivated and much developed they conduces 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 Mahākassapa). Thus spake the Buddha, and the Venerable Mahākassapa, rejoicing, welcomed the utterances of the Worthy One. And the Venerable Mahākassapa rose from that illness. There and then that ailment of the Venerable Mahākassapa vanished.\(^\text{141}\)

Another discourse (Mahā Cunda Bojjhangasutta) of the three mentioned above reveals that once the Buddha Himself was ill, and the Venerable Mahākassapa recited the Bojjhangas, and that the Buddha’s grievous illness vanished.\(^\text{142}\)

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.\(^\text{143}\)

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 rāsattham); non-perception of sense-organ and object in their respective and objective natures (āyatanaṁ ayatanattham), non-perception of the emptiness or the relativity of the elements (dhātūnam suññattham), non-perception of the dominant nature of the sense-controlling faculties (indriyānam adhipatītthānam), non-perception of the thus-ness — the infallibility — of the four truths (saccānām tathātām). And the five hindrances (paṭicca 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 kukkucca) and doubt (vickicchā).

And what is the nutriment of these hindrances? The three evil modes of life (tīni duccaritāni), 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 (cakkhānam channam indriyānam rāgapatīghap-pavesanam).

The nutriment of non-restraint is shown to be lack of mindfulness and of complete awareness (asati asampajañña), in the context of nutriment the drifting away of the object

\(^\text{141}\) Samyutta N., V

\(^\text{142}\) Samyutta N., V

\(^\text{143}\) Ends and Means by Aldous Huxley.
(dhamma) — the lapsing of the knowledge of the lakkkhanas 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 unskillful kind. Lack of complete awareness is lack of these four: Complete awareness of purpose (sāttha sampajañña); of suitability (sappāya sampajañña); of resort (gocara sampajañña) and of non-delusion (asammoda sampajañña).

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 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 sanssāra, 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, sanssāra.

And it is said that imperfect confidence (assaddhiyāṃ) in the Buddha, the Dhamma and the Saṅgha is the condition which develops unsystematic thinking, and imperfect confidence is due to non-bear of the True Law, the Dhamma (asaddhama 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 Saṅgha. 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.\(^{144}\)

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 contemplation of the body (kāyānupassanā); feeling (vedanānupassanā); mind (cittā-nupassanā); and mental object (dhammānupassanā).\(^{145}\) 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 sampādetha’.\(^{146}\) Strive on with heedfulness. This is my advice to you’ — ‘Sampādetha appamādena esā me anusāsa nā’ are the last words of the venerable Sariputta Arahat, the foremost disciple of the Buddha, who predeceased the Master. In both these injunctions the most significant and pregnant word is ‘appamāda’ 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 he

\(^{144}\) Sammoha Vinodani.

\(^{145}\) Satipaṭṭhāna Sutta. The foundations of Mindfulness, Majjhima Nikāya, or Dīgha Nikāya.

\(^{146}\) Parinibbāna Sutta, Dīgha Nikāya.
distinguish 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: ‘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.’

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 saṃsāra 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.

The second enlightenment factor is Dhamma-vicaya, 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, thiti and bhanga, 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: ‘pañña-vantas-sāyam dhammo nāyam Dhammo duppaññassa’ This doctrine is for the wise and not for the unwise.\textsuperscript{150}

The \textit{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 \textit{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”\textsuperscript{151}

And in conformity with this thoroughly correct attitude of true inquiry, the philosophers of later times observed: ‘As the 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.\textsuperscript{152} 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 (\textit{Samatha} and \textit{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 \textit{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 \textit{saddha} (confidence based on knowledge) and forthwith manifested his readiness to become a follower of the Master. Nevertheless the Master said: “Of a truth Upāli, 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 \textit{Dhammavicaya}, Investigation of the Dhamma, focuses his mind on the five aggregates, the \textit{pañca-kkhandha} and endeavours to realise the rise and fall or the arising and passing away (\textit{udayabbaya}) of this conglomeration of bare plastic forces (\textit{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, is it said:

‘\textit{Yato yato sammasati — khandhānaṃ udayabbayaṃ Labhati pīti pāmojjam — amataṃ taṃ vijanatam’}’

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, \textit{Nibbāna}.\textsuperscript{153}

\begin{footnotesize}
\textsuperscript{150} Anguttara Nikāya, Aṭṭihaka, Niṭṭa Sutta No. 30.
\textsuperscript{151} Majjhima Nikāya
\textsuperscript{152} Jnanasara-Samucaya
\textsuperscript{153} Dhammapada 374
\end{footnotesize}
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 Nāna 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 Nāna, 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:

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

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 (Dhamma-vicaya) 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

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154 Parinibbāna Sutta: Dīgha Nikāya.
155 Anguttara. Catukka Sutta.
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.156

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.’157

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 indifference to the Dhamma an aversion to the practice of meditation, and morbid manifestations. It is, therefore, very necessary that a man striving to attain Enlightenment 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 within 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, a 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

156 Silacara, Discourses of Gotama the Buddha.
157 Dhammapada, 280.
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 Satipatthāna 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 sāmisa-sukha.

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:158

‘Ah, happily 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, unwavering 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.

V

Passaddhi, calm or tranquility, 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 (vedanā-kkhandha), perception (saññā-kkhandha) and the volitional activities or conformations (sankhāra-kkhandha). Citta passaddhi is the calm of the mind, that is the aggregate of consciousness (viññā-kkhandha).

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.159 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 tranquility 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 damātāya dhammaṃ deseti).160

158 Dhammapada 200
159 Dhammapada, Citta Vagga.
160 Dīgha Nikāya
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 unfavourable 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 (āṭṭhaloka 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 tranquillized mind that can easily concentrate on the subject of meditation. The calm concentrated mind sees things as they really are (samāhito yathā bhūtam pajānāti). The unified mind brings the five hindrances, pañca nīvaraṇāni, 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.

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 yogī, 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. Vyāpada — Ill-will.
3. Thīnamiddha — Obduracy of mind and menial 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 (tanhā) arise and take root? According to the discourse on the Foundations of Mindfulness, where there is

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161 Jātaka māla
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:

‘Taṅhya jāyatī soko — taṅhya jāyatī bhayaṃ
Taṅhya 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?162

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 paromāṃ malāṃ), 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 midstha. Thīna is lassitude or morbid state of the mind, and midstha is a morbid state of the mental properties. Thīnamidṭha, is certainly not as some are inclined to think, sluggishness of the body, for even the Arahat, the Perfect Ones, who are free from this pair of evils, also experience bodily fatigue. Thīnamidṭha 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 viriya 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 pāḷi 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 yogīs who are not concerned with the Buddha, Dhamma and the Saṅgha at all, can inhibit the vicikicchā nivaraṇa and again the jhānas.

162 Dhammapada 216.
The yogī who attains the jhānas inhibits all five hindrances by the five jhānangas, characteristics or factors of jhāna: kāmacchandā is inhibited by ekaggatā (one-pointedness or unification of the mind); vyāpāda by pāti (joy); thīṇamiddha by vitakka (initial application); uddhaccakukkucca by sukha (happiness) and vicikicchā 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 yogī 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.163

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 yogī, the meditator, fixes his mind on a subject of meditation (kammatthāna) 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 yogī 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 yogī gains insight into the true nature of the world he has clung to for so long. He breaks through the eggshell of ignorance to the hyper-cosmic. With that final catharsis he reaches the state where dawns for him the Light of Nibbāna, the Calm beyond words, the unshakable deliverance of the mind (akuppā cetovimutti)164 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 upekkha, equanimity. In the Abhidhamma, upekkha is indicated by the term tatramajjhattatā, 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.

Amidst the welter of experience (āṭṭhā 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.165

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163 Majjhima Nikāya.
164 Majjhima Nikāya.
165 Dhammapada 83
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?” someone 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),166 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 crowns167

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 Buddha-dhamma 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 Buddha-dhamma 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.’168

MAY ALL LIVING BEINGS BE WELL AND HAPPY

166 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’ (Nyanatiloka’s Buddhist Dictionary). It has the meaning of ‘Intention: desire to do’.
167 Translation by Kassapa Thera.
168 Psalms of the Brethren (Theragāthā), 947.
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.

1. The Noble Truth 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), being born with full development (sañjāti), their conception (okkanti), coming into existence (abhinibbatti), the arising of the constituent groups of existence (khandhā-naṃ pātubhavo), and the appearance of sense organs (āyatānanam paṭitabho), is called Birth.

And what is Decay (Jāra)?

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 (Marana)?

i The passing away (cuti) of beings out of this or that order of beings, ii the state of passing away (cavanatā), iii the destruction of the groups of existence (bhedo), iv disappearance of the groups of existence (antaradhāna), v dying (maccu-marana), vi making an end of life (kalakirīya), vii dissolution of five groups of existence (Khandhānaṃ bhedo), viii discarding of the

170 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.
171 Sañjāti is the full development of sense organs.
172 Okkanti is taking conception in the womb in the form of andaja (born from egg) and jalabuja (born from womb).
173 Abhinibbatti is coming into existence in the form of samedaja (born from moisture) and opāṭika apparitional or spontaneous birth as an adult.
174 Khandhā-naṃ 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.
175 Khandhā-naṃ pātubhavo and āyatānanam paṭitabho are called Birth in the philosophical sense.
176 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.
177 Antaradhāna—is the disappearance of the groups of existence.
178 Khandhānaṃ 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
And 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 state of being one who grumbles repeatedly (Lālappana), the state of being one who grumbles repeatedly (Lālappāta), 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 lamentation.
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. 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’ (Kāmatānā), the ‘Craving for Eternal Existence’ (Bhavatānā), the ‘Craving for Self-Annihilation’ (Vibhavatānā).

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)

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:

1. Cakkhu-viññāṇa (Eye-consciousness)
2. Sota-viññāṇa (Ear-consciousness)
3. Ghāna-viññāṇa (Nose-consciousness)
4. Jivhā-viññāṇa (Tongue-consciousness)
5. Kāya-viññāṇa (Body-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)

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 (Sensation conditioned by Ear-contact).
3. Ghāna-samphassa-vedanā (Sensation conditioned by Nose-contact)
4. Jivhā-samphassa-vedanā (Sensation conditioned by Tongue-contact)
5. Kāya-samphassa-vedanā (Sensation conditioned by Body-contact).
6. Mano-samphassa-vedanā (Sensation 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. Gandha-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 objects 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. Rūpa-sañcetanā (Volition having visible things as its objects)
2. Sadda-sañcetanā (Volition having sounds as its objects)
3. Gandha-sañcetanā (Volition having smells as its objects)
4. Rasa-sañcetanā (Volition having tastes as its objects)
5. Phoṭṭhabba-sañcetanā (Volition having contacts as its objects)
6. Dhamma-sañcetanā (Volition having mental objects 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 CRAVING:
1. Rūpa-tanāhā (Craving for visible objects)
2. Sadda-tanāhā (Craving for sounds)
3. Gandha-tanāhā (Craving for smells)
4. Rasa-tanāhā (Craving for tastes)
5. Phoṭṭhabba-tanāhā (Craving for contacts)
6. Dhamma-tanāhā (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 DISCURSIVE THINKING: (Vicāra)
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 as)
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)

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:

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

SIX KINDS OF CONSCIOUSNESS:

1. Cakkhu-viññāṇa (Eye-consciousness)
2. Sota-viññāṇa (Ear-consciousness)
3. Ghāna-viññāṇa (Nose-consciousness)
4. Jivhā-viññāṇa (Tongue-consciousness)
5. Kāya-viññāṇa (Body-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 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)

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:

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

1. Rūpa-saññā (Perception having visible things as its objects)
2. Sadda-saññā (Perception having sounds as its objects)
3. Gandha-saññā (Perception having smells as its objects)
4. Rasa-saññā (Perception having tastes as its objects)
5. Phoṭṭhabba-sañña (Perception having contacts as its objects)
6. Dhamma-saññā (Perception having mental objects 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. Rūpa-sāñcetanā (Volition having visible things as its objects)
2. Sadda-sāñcetanā (Volition having sounds as its objects)
3. Gāndha-sāñcetanā (Volition having smells as its objects)
4. Rasa-sāñcetanā (Volition having tastes as its objects)
5. Phoṭṭhabba-sāñcetanā (Volition having contacts as its objects)
6. Dhamma-sāñcetanā (Volition having mental objects 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-tañhā (Craving for visible objects)
2. Sadda-tañhā (Craving for sounds)
3. Gandha-tañhā (Craving for smells)
4. Rasa-tañhā (Craving for tastes)
5. Phoṭṭhabba-tañhā (Craving for contacts)
6. Dhamma-tañhā (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:
Vitakka is the directing of mental factors towards an object.
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 as)
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: (Vicāra)
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 as)
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 may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

This is the Noble Truth of the Extinction of suffering.

4. 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. Sammā-diṭṭhi (Right Understanding)
2. Sammā-sankappa (Right Thought)
3. Sammā-vaca (Right Speech)
4. Sammā-kammanta (Right Action)
5. Sammā-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. *Nekkhama-sānkappa* (Thoughts free from lust)
2. *Avyāpāda-sānkappa* (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 and 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.\(^{181}\)

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?

What, now, is Right Mindfulness?

(1) Detached from sensual objects, detached from evil things, the disciple enters into 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 tranquility 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 Third *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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\(^{181}\) (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).
BOOK REVIEWS

DANGER WARNING!


That even such a Noble Teaching as the Buddhadañama, unequivocally opposed to immorality and eroticism and in all its branches sweet and clean, can, without the reason and sanity of the Pāḷi 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 Arahant 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 Pāḷi 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 realizing Nibbāna.’

While there are, of course, those who pretend to follow the Pāḷi 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-Caṇḍamahārāsaṇa whose colour is like that of the Atasī flower and whose second name is Acalā. He is one-faced, two-armed and is squint-eyed. His face appears terrible with bare fangs. He wears a jeweled headdress, 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 Pāḷi 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!


This is a good and readable book that should sell well in its handy Rupa format. Unfortunately the author himself has but a superficial knowledge of the Buddhadhamma and quite misses the point in his obsession with the thesis that ‘Wisdom is incommunica-ble’.

Blinded by the idea of ‘God and Soul’, those vague longings semi-materialised by the afraid, Siddhartha 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 hero aspect 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 steppingstone on the lower level.

THE TRAGEDY OF IT.


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 Budhadhamma. 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 Pāḷi Canon and in some cases, and this is the tragedy of it, are in direct conflict with the Pāḷi Canon, even where they are supposed to be translations, or at least representations, of Suttas from the Pāḷi 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 Kamma. 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 generalizations 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 someone 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, transcribe 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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