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DHAMMA

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2502 B.E.

January 1959 C.E.



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) *Gantha Pātimokkha*

(1) *Sīla Pātimokkha*: —

It protects (*Pāli*, *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) *Gantha Pātimokkha*: —

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

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

Sīla Pātimokkha is of two kinds.

(a) *Ovāda Pātimokkha*

(b) *Āṇā Pātimokkha*

Ovāda Pātimokkha is set forth in three *gāthās*.

These *Gāthās* are —

183. *Sabhapāpassa akaranam,
kusalassa upasampadā,
sacitta-paryodapanam,
etaṃ Buddhāna sāsanaṃ.*

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

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

Forbearance is the highest patience, *Nibbāna* is supreme, so declared the Buddhas.

He is not a monk indeed who injures others.
One is not a monk who hurts another.

185. *Anūpavādo, anūpaghāto,
pātimokkhe ca samvaro,
mattaññūtā ca bhāttasmim,
pantañ ca sayanāsanam,
adhicitte ca āyogo,
etaṃ Buddhāna sāsanaṃ.*

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

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

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

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

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

The Buddha replied, ‘The Teachings of Vipassī Buddha, Sikhī Buddha and Vessabhū Buddha did not last long but those of 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*, *Abbhutas* and *Vedallas*. They did not promulgate the *Āṇā 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 Kassapa Buddhas?’

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

Just as, O Sāriputta, various flowers kept on a board but well threaded are not scattered, not whirled, not destroyed by the wind, so also the Teachings lasted long, because the successor monks of various classes preserved

them after the passing away of the Buddhas and their noble disciples.’

When the Rules should be laid down

When the Buddha explained this to Sāriputta, the Venerable Sāriputta rose from his seat, placed the robe on his left shoulder, paid respects to Him and requested the Buddha, ‘For long endurance of this 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 *Āṇā Pātimokkha* Rules to the disciples. Only when there appear offences in the Order due to defilements do the Buddhas lay down the *Āṇā Pātimokkha* Rules to ward off these offences.

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

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

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

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

² As the disciples of these Buddhas were of good conduct and as they committed no breaches, there arose no occasion on which the rules had to be laid down. So *Āṇā Pātimokkha* was not promulgated by the Buddhas.

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 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. PĀRĀJIKA

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

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 Aṭṭhakathā Vinaya Piṭaka pārājikakaṇḍa-Aṭṭhakathā (I) Pārājikakaṇḍa (I) Paṭhamapārājika Padabhājanīyavaṇṇanā. 6th Syn. Ed Vol. I. pp. 22:23-24.

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

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* spans⁷ in length and seven such spans in width. Monks should be brought to mark out the site. A site which is not unsafe⁸ and which has an open space⁹ round it, should be marked out by the monks.

If a monk builds a hut or a small monastery or has it built by his own begging

on a site which is unsafe and which has no open space round it, or if he does not bring the monks for marking out the site, or if he exceeds the measure, he commits an offence requiring formal meetings of the Order for its exoneration.

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

If a monk builds a big monastery on a site which is not safe and which has no open space round it, or if he does not bring monks to mark out the site, he commits an offence requiring formal meetings of the Order for its exoneration.

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

9. A monk, who, being angry, malicious and malignant, accuses another monk of an offence entailing loss of monkhood making use of only some of the facts, those facts really concerning some other being¹⁰ 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 confesses¹¹ his wrong doing, on being examined or without being examined, commits an offence requiring formal meetings of the Order for its exoneration.

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. — Pārājika Pāḷi, p. 226. —

⁹ Wide enough for yoked cart to be driven round it’.

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 at one with the order. The Order which is united, lives happily, rejoicing, and without disputing and under the same code.’

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

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

12. If a monk is by nature difficult to advise and being spoken to by the monks according to the *Vinaya* Rules, he makes himself one not to be spoken to, saying ‘Do not say anything to me, Venerable Ones, either good or bad, and I will not say anything

to the Venerable Ones, either good or bad. Refrain, Venerable Ones, from speaking to me,’ then the monks should say to him ‘Do not, Venerable One, make yourself one not to be spoken to, let the Venerable One make himself one to be spoken to; let the Venerable One speak to the monks according to the *Vinaya* Rules; the monks will then speak to the Venerable One according to the *Vinaya* Rules. The number of the Buddha’s disciples increases in this manner — by mutual advice and mutual help to rise above offences.

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

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

13. If a monk, who lives depending on a village or a little town, is one who spoils families (by making them lose faith and veneration) and is of improper conduct¹² 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

¹² Kuladūsako — He spoils families by giving them flowers, fruits, face-powder, snap-clay, tooth-sticks, bamboos, medical treatment and by going on errands. — Pārājika Pāli Chatṭha 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 spoiled 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, he should be found guilty of one of those three offences (i.e., of the offence of which he is accused by her).

2. If the seat is not hidden from view and is not convenient for an immoral purpose but is sufficiently so for speaking to a woman with lewd words, then if a monk sits down on such a seat together with a woman, the two alone, and a trustworthy woman lay-follower seeing him accuses him of one of two

offences, namely: — (1) an offence requiring formal meetings of the Order for its exoneration¹⁸ or (2) an offence of slackening or backsliding¹⁹ and the monk himself confesses that he was so sitting down,²⁰ he should be found guilty of one of the two offenses.

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 *Saṅgha*, 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 *Saṅghādisesa* as he persists in recriminations of the other monks. *Pārājika Aṭṭhagata II*, p 202, 6th Syn. Edn.

¹⁴ These Rules do not create any new offence.

¹⁵ i.e., offence of sexual intercourse.

¹⁶ i.e., the offence of physical contact with a woman or a girl.

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 case.

²¹ *Pācittiya* (the offence of slackening or back-sliding) falls into two categories, viz. *Nissaggiya Pācittiya* and *Suddha* (ordinary or Simple) *Pācittiya*.

²² *Akāta-ci-yara* — a robe offered out of time.

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

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

²³ i.e., within ten days. *Pārājika Pāḷi* p. 304, 6th Syn. Edn.

4. If a monk gets an old robe²⁴ 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 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 messenger²⁵ 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

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 makes²⁶ 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*²⁷ 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 money²⁸ or gets another to accept it for him, or acquiesces in its being put near him,²⁹ commits a *Nissaggiya Pācittiya* offence.

19. A monk who makes a sale or an exchange of one of various kinds³⁰ of things in respect of gold and money commits a *Nissaggiya Pācittiya* offence.

20. A monk, who makes barter of one of various kinds,³¹ 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 bowl³² of that assembly of monks should

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. 346.

³⁰ Vinaya Piṭaka, Pārājika Pāli, (4) *Nissaggiyakāṇḍa*, (2) *Kosiyavagga*, (9) *Rupiyasamvohara* — sikkhāpada, p. 348, 6th Syn. Edn.

³¹ Vinaya Piṭaka, Pārājika Pāli, (4) *Nissaggiyakāṇḍa*, (2) *Kosiyavagga*, (10) *Kayavikkaya sikkhāpada*, p. 351, 6th Syn. Edn.

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 season³³ 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.

³³ i.e. between the first day after the full moon of *Jettha* (June) and the full moon of *Asālha* (July) — *Pātimokkhamedini*, p. 269.

28. If an “urgent”³⁴ robe accrues to a monk ten days before the full moon of *Kattika*, *Temāsika*, and if he knows of the emergency, he may accept it. Having accepted it, he may keep it until the robe season. But if he keeps it longer than that, he commits a *Nissaggiya Pācittiya* offence.

29. A monk who lives up to the full-moon of *Kattika*,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 knowingly³⁶ causes diversion of any offering from the *Saṅgha* to himself, commits a *Nissaggiya Pācittiya* offence.³⁷

V. SUDDHA PĀCITTIYA.

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

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

3. Speech calculated to estrange friendly monks³⁸ 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 phrases³⁹

³⁴ “urgent robe” is a robe offered e.g., as the donor is a (a) about to go to the battle-front, (b) about to go to a distant place, (c) sick or (d) pregnant or (e) as the donor has just been converted to Buddhism. *Pārājika Pāli* — ps) 375 6th Syn. Edition.

³⁵ The period of lent ends with the “first” *khattika* — *Pātimokkhamedini*, p. 285

³⁶ i.e., with the knowledge of the donor having declared his intention to make the offering to the *Saṅgha*. *Pārājika Pāli* — p.380 6th syn. End.

³⁷ If he does not get it he commits only a *Dukkaṭa* offence. *Pārājika Pāli* — p. 380 6th syn. Edition.

³⁸ Speech calculated to estrange other friendly persons from each other is only a *Dukkaṭa* offence. *Pātimokkhamedini*, p. 296.

³⁹ *Pācittiya Pāli*, *Chaṭṭha Sangīti* Edn. p. 25 and *Pactiyadi Atthakathā*, same edn. p. 81.

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 nights⁴¹ in the same building with a roof and walls which are complete or almost complete,⁴² commits a *Pācittiya* offence.⁴³

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 words⁴⁵ 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 true⁴⁶ 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 *Saṅgha*, he commits a *Pācittiya* offence.

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

11. Destruction⁴⁸ of vegetable growth is a *Pācittiya* offence.

12. A monk who evades questions or harasses the monks by remaining silent⁴⁹ commits a *Pācittiya* offence.

13. Speech which makes other monks look down upon another monk⁵⁰ as well as speech which is merely defamation of that monk is a *Pācittiya* offence.

14. A monk who puts or causes to be put in the open air a couch or a chair or a mattress or a stool belonging to the Order, and goes away without taking it back and without having it taken back⁵¹ and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

15. A monk who spreads a mat or has it spread in a monastery⁵² belonging to the Order, and goes away without removing it or without having it removed, and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

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

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

18. A monk who sits or lies (throwing himself down) heavily on a couch or a seat, the legs of which protrude between the crossbeams in an upper storey of a monastery belonging to the Order, commits a *Pācittiya* offence.⁵³

⁴⁰ Because such practice affects the pupils' respect for and obedience to the teacher. See *Pācittiya Pāli Chaṭṭha Sangāti* 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 Sangāti* Edn. p. 28.

⁴³ If the place is only partially roofed or walled in, he commits only a *Dukkaṭa* offence. *Ibid*, p. 28.

⁴⁴ If the place is only partially roofed or walled in, the offence is only *Dukkaṭa*. *Ib.* 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 *Saṅghādisesa* offence. *Paciyādi-Atṭhakatha Chaṭṭha Sangāti* Edn. p. 19.

⁴⁸ e.g., by cutting, or breaking or by causing it to be cut, or broken. *Pācittiya Pāli*, *Chaṭṭha Sangāti* 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 Sangāti* Edn. p. 55.

⁵⁰ *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 57. If the victim is not a monk; the offence is only *Dukkaṭa*. *Ibid*.

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

⁵¹ See *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 61.

⁵² Or within its precincts — see *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 61.

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 Sangāti* 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 nuns⁵⁷ 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.

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

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

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

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

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

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

29. A monk who eats what, to his knowledge, is food which an ordained nun has prepared or requested house-holders to offer him, commits a *Pācittiya* offence, except where those others have prepared the food for him before her request.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 space⁶¹ where there is food prepared for unspecified travelers, patients, pregnant women and monks⁶² if he eats more than that, he commits a *Pācittiya* offence.

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

⁵⁴ See *Pācittiya Aṭṭhakathā*, Chaṭṭha Sangīti Edn. p. 50

⁵⁵ 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 Sangīti Edn. pp. 67-68.

⁵⁶ The object is that the insects may not die on account of the water drying up or getting muddy. *Pātimokkhamedini*, p. 337.

⁵⁷ There are no ordained nuns now. Those who are called nuns now are mere laywomen who are observing the eight or ten precepts.

⁵⁸ *Garudhammas* are eight of the special Rules of Discipline which were prescribed for ordained nuns. See *Pācittiya Pāli*, Chaṭṭha Sangīti Edn. p. 74.

⁵⁹ *Pācittiya Pāli*, Chaṭṭha Sangīti Edn. p. 7.

⁶⁰ The rule does not apply to food offered by a relation or one who has invited the monk before. *Pācittiya Pāli*, Chaṭṭha Sangīti Edn. p. 93.

⁶¹ *Pācittiya Pāli*, Chaṭṭha Sangīti Edn. p. 97.

⁶² *Pācittiya Aṭṭhakathā*, Chaṭṭha Sangīti Edn. p. 76.

⁶³ 4. *Gaṇabhojana* is a group of four or more monks eating a meal together (1) to which they have been invited in unsuitable terms or (2) for which one of

Pācittiya offence. There are proper occasion in this case: — (1) When one is ill, (2) When robes are being offered, (3) When robes are being made, (4) When one is traveling,⁶⁴ (5) When one is embarking⁶⁵ (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)⁶⁷ 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 who has approached a family be invited to take as much as he likes⁶⁹ of cakes or sweetmeats (i.e., of any food which has been prepared for presentation or for use on a journey)⁷⁰ 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.

them, at least has asked in unsuitable terms. *Pātimokkhamedini*, p. 357. See also *Pācittiya Aṭṭhakathā*, *Chaṭṭha Sangāti* Edn. p. 78.

⁶⁴ i.e., when one is about to go on a journey, is on a journey or has just finished a journey *Pācittiya Pāli*, *Chaṭṭha Sangāti* 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 Pāli*, *Chaṭṭha Sangāti* 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 Pāli*, *Chaṭṭha Sangāti* 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 Pāli*, *Chaṭṭha Sangāti* Edn. p. 108.

⁷⁰ *Ibid.*

⁷¹ On seeing other monks he should tell them that he has got the food from that place and ask them not to go and get any more from there. — *Ibid.* p. 109.

35. If a monk who has, while eating, refused to have any more when food has been brought within two and a half cubits of him,⁷² 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,⁷³ 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,⁷⁴ he commits a *Pācittiya* offence.

37. A monk, who eats any hard food or soft food⁷⁵ out of time i.e., after noon and before dawn,⁷⁶ commits a *Pācittiya* offence.

38. A monk who eats any hard food or soft food that has been stored⁷⁷ commits a *Pācittiya* offence.

39. There are sumptuous foods, namely foods mixed⁷⁸ 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,⁷⁹ any nutriment, which has not been proffered⁸⁰ to him, commits a *Pācittiya* offence. This Rule does not apply to water and tooth-cleaner.

⁷² *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 111.

⁷³ *Ibid.*

⁷⁴ e.g., by charging him subsequently with contravention of the previous rule. *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 114.

⁷⁵ Such food does not include — (1) *Yāmakālika*, i.e., eight kinds of drinks, (2) *Sattāhakālika* such as butter, (3) *Yavajivika* i.e., medicine. *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 115.

⁷⁶ *Ibid.*

⁷⁷ Stored food means food which is accepted on one day and eaten on another day — See *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 117.

⁷⁸ *Pācittiya Aṭṭhakathā*, *Chaṭṭha Sangāti* 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 Pāli*, *Chaṭṭha Sangāti* Edn. p. 121.

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

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

43. A monk who intrudes into and sits down in a house where husband and wife are by themselves⁸¹ 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 houses⁸² either before or after having that meal without informing another monk who is present commits a *Pācittiya* offence,⁸³ 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 monk⁸⁶ with fingers is a *Pācittiya* offence.

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

54. Disrespect⁸⁷ is a *Pācittiya* offence.

55. A monk who startles or attempts to startle⁸⁸ 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

⁸¹ *Pācittiya Pāḷi*, *Chaṭṭha Sangṭi* 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 Pāḷi*, *Chaṭṭha Sangṭi* 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 Pāḷi*, *Chaṭṭha Sangṭi* 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 Pāḷi*, *Chaṭṭha Sangṭi* Edn. p. 146.

⁸⁶ *Pācittiya Pāḷi*, *Chaṭṭha Sangṭi* 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 Pāḷi*, *Chaṭṭha Sangṭi* Edn. p. 151.

warm himself and without any other reason,⁸⁹ he commits a *Pācittiya* offence.

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

This is a suitable occasion in this case: 1) When it is the hot season, i.e., the last one and a half months of summer. 2) When it is hot (and humid) i.e., the first month of the rainy season. 3) When the monk is sick. 4) When the monk has done some work. 5) When the monk is travelling⁹⁰ and 6) When there is storm or rain.⁹¹

58. A monk who gets a new⁹² robe must use one of the three means of disfigurement⁹³ — dark green, muddy or black (or black and gold).

If he uses a new robe without having applied any of those three means of disfigurement, he commits a *Pācittiya* offence.⁹⁴

59. If a monk who has himself given or assigned⁹⁵ a robe to a monk, an ordained nun or a novice uses it again without its having been given back to him and otherwise than as an intimate friend, he commits a *Pācittiya* offence.

60. A monk who hides or causes to be hidden another monk's bowl or robe or seat-

rug or needle case or girdle, even for fun, commits a *Pācittiya* offence.

61. A monk who knowingly and intentionally deprives any living being⁹⁶ of life, commits a *Pācittiya* offence.

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

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

64. A monk who knowingly conceals another monk's disgusting offence⁹⁷ commits a *Pācittiya* offence.

65. If a monk knowingly ordains as a monk a person who is below twenty years of age, that person remains unordained (does not become a monk), other monks who take part are blameworthy⁹⁸ and that monk commits a *Pācittiya* offence.

66. A monk who knowingly makes arrangements with thieving merchants⁹⁹ and goes along the same road with them — even to a neighbouring village commits a *Pācittiya* offence.

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

68. If a monk says 'The things (*dhammas*) which the Buddha has declared to be obstructions'¹⁰⁰ are not capable of obstructing

⁸⁹ e.g., to bake a bowl. *Pācītādi-Aṭṭhakathā*, *Chaṭṭha Sangīti* Edn. p. 130.

⁹⁰ He can bathe when he is about to travel or is travelling and when he has just arrived at his destination. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 157.

⁹¹ i.e., when the storm has raised dust. *Ib.*

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".

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. *Pācītādi-Aṭṭhakathā*, *Chaṭṭha Sangīti* Edn. p. 131.

⁹⁴ This rule was made in connection with a case in which monks and *Paribbājakas*, who were travelling together, had been robbed of their robes and the monks were subsequently unable to identify their robes. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 158.

⁹⁵ i.e., having asked a third person to hand it over to a donee. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 161.

⁹⁶ i.e., other than a human being, since murder is a *Pārājika* offence.

⁹⁷ i.e., a *Pārājika* offence or a *Sanghādisesa* Offence. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 168.

⁹⁸ i.e., they commit a *dukkāṭa* offence. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 171.

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. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 172 and *Pācīyādi-Aṭṭhakathā*, *Chaṭṭha Sangīti* Edn. p. 137.

¹⁰⁰ to rebirth in the *Devaloka* and attainment of *Jhāna*, *Magga*, *Phala* and *Nibbāna*. There are five kinds of obstruction: —

1) *Kamma*, i.e., five evil deeds: — (a) *Matricide*, (b) *Patricide*, (c) *Murdering an Arahāt*, (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 *Saṅgha*, with or (3) lies down under the same roof with the monk¹⁰¹, 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, (e) Causing a schism among monks.

- 2) *Vipāka*- Consequence of evil deeds e.g., being an animal, a eunuch, or a hermaphrodite, being born blind or dumb. (This, however, is not an obstruction to being born in the *Devaloka*).
- 3) *Kilesa* — i.e., holding one of the three wrong views which reject cause or effect or both, namely: — (a) *Nattitika*, (b) *Ahetuka* and (c) *Akiriya*.
- 4) *Ariyupavāda* — i.e., wrong accusation or talking ill of *Arahats*. (This, however, is an obstruction only till pardon is asked for.)
- 5) *Anavitikkama* 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 *Pācīyadī-Aṭṭhakathā*, *Chaṭṭha Saṅgīti* Edn. p. 138.

¹⁰¹ *Pācittiya Pāḷi*, *Chaṭṭha Saṅgīti* Edn. p. 180.

'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) encourages¹⁰³ a novice who has been so ruined or (2) allows such a novice to attend on him or (3) gives him, or accepts from him, anything, or teaches him or makes him learn or (4) lies down under the same roof with him, commits a *Pācittiya* offence.

71. If, on being admonished by the monks with reference to a rule of *Vinaya*, a monk says, 'Sir, I shall not observe this rule till I have asked another monk who is experienced and learned in the Rules of *Vinaya*¹⁰⁴,' 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 rules'¹⁰⁵ which merely cause worry,

¹⁰² There are three kinds of ruin namely: —

- 1) *Samvasa-nasana*, i.e., loss of association,
- 2) *Linganasana*, i.e., loss of the status of a novice and
- 3) *Dandakammanasana*, i.e., forfeiture by way of punishment of the privilege to point the Buddha out as one's Teacher. The ruin prescribed in this rule is the third kind of ruin only. *Pācittiya Aṭṭhakathā*, *Chaṭṭha Saṅgīti* Edn. p. 140.

¹⁰³ e.g., telling the novice that he would give him a bowl or a robe or that he would teach him the *Dhamma* and its commentaries. *Pācittiya Pāḷi*, *Chaṭṭha Saṅgīti* Edn. p. 184.

¹⁰⁴ A monk may say so just to evade Rule 54 above. *Pātimokkhamedīnī* p.449.

¹⁰⁵ i.e., Rules relating to lesser offences.

distress and vexation, he commits a *Pācittiya* offence.

73. If a monk, having contravened a rule,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 gain¹⁰⁷ for you! No benefit from what you have acquired!¹⁰⁸ Because you did not follow well, with respect and attention while the *Pātimokkha* was being recited.’

Pretending further ignorance (after this)¹⁰⁹ is a *Pācittiya* offence.

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

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

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

77. A monk who knowingly and intentionally arouses worry¹¹⁰ in the mind of

another monk with the object, ‘This will be unhappiness for him for at least a moment’, — for this reason only and for no other reason — commits a *Pācittiya* offence.

78. If a monk stands eavesdropping where he can hear monks who are quarrelling, disputing and arguing with each other with the object ‘I will hear what they say’ — for that reason only and not for any other reason¹¹¹ —, 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 *Saṅgha* is discussing how to decide a case (or a question) gets up from his seat and goes away without giving his consent,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 *Sīma* (ordination hall),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

¹⁰⁶ *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 190.

¹⁰⁷ He would have gained knowledge of the Rules and merit for the *Saṅgāra* if he had been attentive while the *Pātimokkha* was being recited. *Pātimokkha-Medinī* pp. 455-456.

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).

¹⁰⁹ Pretense of ignorance before such formal admonition is only a *dukkata* offence. *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 191.

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 Sangāti* Edn. p. 195.

¹¹¹ e.g., with a view to stopping the quarrel or settling the dispute. *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 198.

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 Sangāti* Edn. p. 201.

¹¹³ *Pācittiya Pāli*, *Chaṭṭha Sangāti* Edn. p. 272.

regarded as treasure,¹¹⁴ — 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.¹¹⁵

86. A monk, who makes¹¹⁶ 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.¹¹⁷

87. A monk who is making¹¹⁸ 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 breadths¹¹⁹ in height excluding (i.e., up to) the lower edge of the frame.

If he exceeds that limit, he commits a *Chedanaka*¹²⁰ *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 *tūla*,¹²¹ 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 fringe¹²² 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,¹²³ or causing to be made a piece of cloth to cover¹²⁴ 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 making¹²⁵ or causing to be made a cloth for the rainy season, should make it of reasonable size. This is the reasonable size here:— In length, six *sugata* spans and in breadth, two and a half spans.

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

92. A monk who makes¹²⁶ 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.’

¹¹⁴ Things which are regarded as treasure include all things which are used by human beings. *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 212.

¹¹⁵ Cp. Rule 46 which relates to going into the village after dawn and before noon.

¹¹⁶ *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 217.

¹¹⁷ *Pātimokkhamedinī* p. 480.

¹¹⁸ *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 219.

¹¹⁹ *Pātimokkhamedinī* p. 482.

¹²⁰ *Pātimokkhamedinī* p. 412.

¹²¹ *Tūla* is of three kinds viz: — (1) produced by trees and plants (e.g. cotton). (2) produced by creepers and (3) produced by a kind of grass. *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 220

¹²² *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 222.

¹²³ *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 223.

¹²⁴ This cloth is to cover skin disease and bleeding boils between the navel and the knees. *Ibid.* 223.

¹²⁵ *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 224.

¹²⁶ *Pācittiya Pāli*, Chaṭṭha Saṅgīti Edn. p. 226.

2. Only invited monks have meals in the houses of families.¹²⁷ There an ordained nun stands saying, ‘Give curry here; give rice here’ as if through favouritism.¹²⁸ 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 declared¹²⁹ to be *Sekkha* families.¹³⁰ If a monk, who has not been invited in advance¹³¹ 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.¹³²

If a monk, without having informed the donor beforehand of the lodgings being insecure or dangerous¹³³, 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 confess¹³⁴ saying, ‘Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.’

¹²⁷ Pācittiya Pāli, Chaṭṭha Saṅgīti Edn. 2 p.30.

¹²⁸ Ibid.

¹²⁹ i.e., be a formal declaration of the *Saṅgha*. Pācittiya Pāli, Chaṭṭha Saṅgīti 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 Pāli, Chaṭṭha Saṅgīti 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.

VII. ADHIKARANASAMATHA DHAMMĀ

(Seven Ways of settling Disputes.)¹³⁵

For settlement of disputes which arise from time to time,

- (1) *Sammukhā Vinaya* should be given;
- (2) *Sati Vinaya* should be given;
- (3) *Amuḷḷha Vinaya* should be given;
- (4) *Patīññāta karana* — Decision should be given according to confession.
- (5) *Yebhuyyāsika 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 *Saṅgha*. Cūlavagga Pāli, Chaṭṭha Saṅgīti Edn. pp. 211 – 212, and 220.

APPENDIX ON WAYS OF SETTLING DISPUTES

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

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 Dukkata¹³⁶ offence: —

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

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

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

(c) *Pabbājanīya kamma* is a decision by which the monks expel a monk from a place. (Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p 28.)

(d) *Paṭisāraṇīya kamma* is a decision by which the monks direct a monk to ask for pardon of a person whom he has offended. (Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p. 40.)

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

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

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

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

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

(Cūlavagga Pāli, 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 *Paṭisāraṇīya kamma* or (3) that he has given up the wrong view, if the decision to be revoked is an *Ukkhepanīya kamma* for not giving up that view.

However, before the decision is revoked he must not (1) ordain any one as a monk, (2) act as a teacher of any monk, (3) allow any novice to attend on him, (4) accept nomination to give advice to nuns, and (5) must not advise them.

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

(Cūlavagga Pāli, 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.

(Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p. 197.)

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

(Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p. 200.)

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

¹³⁶ Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p. 188.

(Cūlavagga Pāli, Chaṭṭha Sangīti Edn. p. 205.)

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

(Cūlavagga Aṭṭhakatha, Chaṭṭha Sangīti Edn. p. 43.)

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

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

7. *Tinavatthāraka Kamma* — i.e., ‘The act of covering up with grass.’ — It should be performed when the parties of monks, who have been quarrelling, disputing and arguing with each other, feel (1) that they have said and done many things, which are unbecoming to monks, (2) that their controversy would become rough, frightful and disrupting if they were to accuse one another of contraventions of the Rules of *vinaya* and (3) that contraventions (if any) of the Rules should be covered up — (i.e., forgiven and forgotten) in the interests of all concerned. It has the effect of exonerating the offences of all monks who perform it except the offences of *Pārājika*, *Sanghādisesa* and offences in connection with laymen and laywomen.

(Cūlavagga Pāli, Chaṭṭha Sangīti Edn. PP. 235-237 and its Aṭṭhakatha, same Edn. P. 38.)

APPENDIX ON DISPUTES AND THE RESPECTIVE WAYS OF SETTLING THEM.

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

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

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

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

APPENDIX ON VISSĀSAGAHA

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

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

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

APPENDIX ON ADHIMĀNA

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

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

Such delusion occurs to one who discards *Kilesas* by means of *Samatha* or *Vipassanā*, who is always bent on meditation and practice and is strenuous.

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

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

FORMULA FOR A BHIKKHU

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

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

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

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

Then a wise and competent monk of the Order makes an announcement. ‘Revered Sirs, please listen to me. Such and such a novice of such and such a preceptor wishes to become a monk. If the Order gives consent to do so, he asks a candidate in the same way in the same way as mentioned above. If the candidate has one of these obstacles, he is not to be ordained as a monk. But if he be free

from all these obstacles, that monk announces his purity to the Order, ‘Revered Sirs, please listen to me. Such and such a candidate of such and such preceptor wishes to become a monk. He is free from all the obstacles. He has a full set of bowl and robes. He asks for ordination through his preceptor. If the Order deems it fit, he should be ordained as a *bhikkhu*’.

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

‘Revered Sirs, please listen to me. Such and such a 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 Kammās.

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

(1) A monk shall not indulge in any kind of sexual intercourse. If he so indulges, he is no longer a monk, no longer a son of the *Sakyamuni*.

Just as a man who has been beheaded is unable to be alive again, so also a monk who indulges in sexual intercourse can never be a monk, son of the *Sakyamuni*.

Indulgence in sexual intercourse must be avoided throughout his life.

(2) He who has 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*¹³⁷ 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.

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 *Bojjhargas* in diverse ways. In this section we read a series of three discourses or sermons recited by Buddhists ever since the time of the Buddha as a protection (*Paritta* or *pirit*) against pain, disease and adversity, etc.

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

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

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

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

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

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

“Kassapa, these seven factors of enlightenment are well expounded by me, cultivated and much developed by me and when cultivated and much developed, they

¹³⁹ 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.

¹³⁸ Samyutta Nikāya, V,

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 conduce to full realization, perfect wisdom, to *Nibbāna*.”

“Verily, O Worthy One, they are factors of enlightenment. Verily O Welcome One, they are factors of enlightenment” (uttered Mahā Kassapa). Thus spake the Buddha, and the Venerable Mahā Kassapa, rejoicing, welcomed the utterances of the Worthy One. And the Venerable Mahā Kassapa rose from that illness. There and then that ailment of the Venerable Mahā Kassapa vanished.¹⁴¹

Another discourse (*Mahā Cunda Bojjhanga Sutta*) of the three mentioned above reveals that once the Buddha Himself was ill, and the Venerable Mahā Cunda recited the *Bojjhāngas*, and that the Buddha’s grievous illness vanished.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.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 rāsaṭṭham*); non-perception of sense-organ and object in their respective and objective natures (*āyatanānam ayatanaṭṭham*), non-perception of the emptiness or the relativity of the elements (*dhātūnam suññāṭṭham*), non-perception of the dominant nature of the sense-controlling faculties (*indriyānam adīpatiṭṭhānam*), non-perception of the thus-ness — the infallibility — of the four truths (*saccānam tathaṭṭham*). And the five hindrances (*pañca nīvaranāni*) are the nutriment of (or condition for) this ignorance. They are called hindrances because they completely close in, cut off and obstruct. They hinder the understanding of the way to release from suffering. These five hindrances are: sensuality (*kāmacchanda*); ill-will (*vyāpāda*) obduracy of mind and mental factors (*thinamiddha*); restlessness and flurry (*uddhacca kukkucca*) and doubt (*vickicchā*).

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

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

¹⁴¹ Samyutta N., V,

¹⁴² Samyutta N., V,

¹⁴³ Ends and Means by Aldous Huxley.

(*dhamma*) — the lapsing of the knowledge of the *lakkhanas* or characteristics of *anicca*, *dukkha* and *anattā* from the mind, and forgetfulness of the true nature of things is the reason for non-restraint. It is when one does not bear in mind the transiency and so forth of things that one allows oneself all sorts of vocal and physical liberties and gives rein to full thought imagery of an 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 (*asammoha 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 *samsāra*, is rooted in unsystematic thinking. When unsystematic thinking increases, it fulfills two things: nescience and lust for becoming. Ignorance being present, the origination of the entire mass of suffering comes to be. Thus a person who is a shallow thinker, like a ship drifting at the wind's will, like a herd of cattle swept into the whirlpools of a river, like an ox yoked to a wheel-contraption, goes on revolving in the cycle of existence, *samsāra*.

And it is said that imperfect confidence (*assaddhiyaṃ*) in the *Buddha*, the *Dhamma* and the *Saṅgha* is the condition which develops unsystematic thinking, and imperfect confidence is due to non-bearing of the True Law, the *Dhamma* (*asaddhamma savanam*). Finally, one does not hear the *Dhamma* through lack of contact with the wise, through not consorting with the good (*asappurisa sansevo*). Thus want of *kalyāṇa*

mittatā, good friendship, appears to be the basic reason for the ills of the world. And conversely the basis and nutriment of all good is shown to be good friendship. That furnishes one with the food of the Sublime *Dhamma* which in turn produces confidence in the Triple Gem. *Ti-Ratana*, the *Buddha*, *Dhamma* and the *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 (*cittānupassanā*); 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 anusāsanā'* are the last words of the venerable Sariputta Arahata, 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: ‘Mindfulness, O disciples, I declare is essential in all things everywhere. It is as salt is to the curry.’ “*Satim ca kho aham Bhikkhave sabbatthikam vadāmi.*¹⁴⁷ *Sabbabyanjanepi lona-dūpanam-viya iccitabba*”¹⁴⁸

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

Right mindfulness or complete awareness in a way is superior to knowledge, because in the absence of mindfulness it is just impossible for a man to make the best of his learning. Intelligence void of mindfulness

tends to lead man astray and entice him from the path of rectitude and duty. Even people who are well informed and intelligent fail to see a thing in its proper perspective when they lack this all-important quality of mindfulness. Men of good standing, owing to deeds done and words spoken thoughtlessly and without due consideration to their consequences, are often subjected to severe and justifiable criticism. Mindfulness is the chief characteristic of all wholesome actions tending to one’s own and other’s profit.

‘*Appamado mahato atthāya sanvattati*’, ‘mindfulness is conducive to great profit’¹⁴⁹ that is, highest mental development, and it is through such attainment that deliverance from the sufferings of *samsāra* is possible. The man who delights in mindfulness and regards heedlessness with dread, is not liable to fall away. He is in the vicinity of *Nibbāna*.

II

The second enlightenment factor is *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*, *ṭhiti* and *bhaṅga*, or of arising, reaching a peak and ceasing, just as a river in flood sweeps to a climax and fades away. The whole universe is constantly changing, not remaining the same for two consecutive moments. All things in fact are subjected to conditions, causes and effects (*paccaya*, *hetu* and *phala*). Systematic thinking (*yoniso manasikāra*) comes naturally through right mindfulness and it urges one to discriminate, to reason and investigate. Shallow thinking, unsystematic thought (*ayoniso manasikāra*) makes men muddle-headed and then they fail to investigate the nature of things. Such

¹⁴⁷ Samyutta N. V.

¹⁴⁸ Majjhima Nikāya, Satipatṭhāna Commentary.

¹⁴⁹ Samyutta, Nikāya, Sagataka Vagga

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.¹⁵⁰

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

We find this dialogue between the Master and His disciples: 'If now, knowing this and perceiving this, would you say: "We honour our Master and through respect for Him we respect what He teaches?"'

"Nay, Lord".

"That which you affirm, O disciples, is it not, only that which you yourselves have recognized, seen, and grasped?"

"Yes, Lord"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.'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 (*Samatha* and *Vipassanā*) and never through blind faith.

One who goes in quest of truth is not satisfied with surface knowledge. He wants to delve deep and see what is beneath. That is the sort of search encouraged in the *Buddhadhamma*. That type of search yields right understanding.

We read in the text the following story:

'On one occasion Upāli, a fervent follower of Nigantha Nathaputta, the Jain, visited the Buddha, thoughtfully listened to the Dhamma, gained *saddha* (confidence based on knowledge) and forthwith manifested his readiness to become a follower of the Master. Nevertheless the Master said: "Of a truth 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 *Dhammavicaya*, Investigation of the Dhamma, focuses his mind on the five aggregates, the *pañcakkhandā* and endeavours to realise the rise and fall of the arising and passing away (*udayabbaya*) of this conglomeration of bare plastic forces (*suddha samkhāra puñja*) this conflux of mind and matter (*nāmarūpa*). It is only when he fully realizes the evanescent nature of his own mind and body that he experiences happiness, joyous anticipation. Therefore, is it said:

*'Yato yato sammāsati — khandhānaṃ
udayabbayaṃ*

*Labhati pīti pāmojjaṃ — amataṃ taṃ
vijānataṃ'*

Whenever he reflects on the rise and fall of the aggregates, he experiences unalloyed joy and happiness. To the discerning ones that (reflection) is the deathless, *Nibbāna*.¹⁵³

¹⁵⁰ Anguttara Nikāya, Aṭṭhaka, Nipāta Sutta No. 30.

¹⁵¹ Majjhima Nikāya

¹⁵² Jnanasara-Samuccaya

¹⁵³ Dhammapada 374

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

III

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

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

‘Ah, wonderful is the Conqueror, Who e'er untiring strives

For the blessing of all beings, for the comfort of all lives’

The *Buddhadhamma* is for the sincerely zealous, strong and firm in purpose, and not for the indolent (*āradhviriyaṣṣayam dhammo nayam dhammo kusītaṣṣa*). 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’¹⁵⁴. 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.¹⁵⁵

‘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

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 *Satipaṭṭhāna Sutta*, the Discourse on the foundation of Mindfulness, speaks of pleasant worldly feeling (*sāmisa sukha*) and pleasant unworldly feeling (*nirāmisa sukha*). *Nirāmisa sukha* is far superior to *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, unswerving as regards truth and rectitude, peaceful, honest, contented, generous and truthful in all things will I be.’ Thus conducive to full realization, perfect wisdom, to *Nibbāna*, is this fourth enlightenment factor *pīti*, joy.

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 (*viññāna-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 damatāya 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 (*aṭṭhaloka dhamma*). He endeavours to see the rise and fall of all things conditioned, how things come to being and pass away. Free from anxiety and restlessness he will see the fragility of the fragile. A story in our books tells us how when a mother was asked why she did not lament and feel pain over the death of her beloved son, said: 'Uninvited he came, uninvited he passed away, what use is there in lamenting, weeping and wailing?'¹⁶¹ 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 bhūtaṃ pajānāti*). The

unified mind brings the five hindrances, *pañca nīvaranāni*, under subjugation.

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

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 *Pāli* 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. *Kāmacchandā* — Sensual desires.
2. *Vyāpāda* — 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 (*taṇhā*) arise and take root? According to the discourse on the Foundations of Mindfulness, where there is

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:

*‘Taṇhāya jāyati soko — taṇhāya jāyati bhayaṃ
Taṇhāya vippamuttassa — natthi soko kuto bhayaṃ’*

From craving arises grief, from craving arises fear;

To one who is free from craving there is no grief, whence fear?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 paromaṃ malaṃ*), indeed are the root causes of strife and dissension between man and man and nation and nation.

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

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

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

The fifth and the last hindrance is *vicikicchā*, doubt. The *pāḷi* term *Vi (gata) cīkicchā* 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 nīvaraṇa* 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 *pīti* (joy); *thīnamiddha* 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 (*kammaṭṭhāna*) and by struggle and unceasing effort inhibits the five Hindrances, and washing out the impurities of his mind-flux, gradually reaches the first, the second, the third and the fourth *jhāna*. Then by the power of *samādhi*, concentrative thought, thus won, he turns his mind to the understanding of reality in the highest sense. It is at this stage that the *yogī* cultivates *vipassanā*, Intuition 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 *upekkhā*, equanimity. In the *Abhidhamma*, *upekkhā* is indicated by the term *tatramajjhataṭṭā*, neutrality. It is mental equipoise and not hedonic indifference. Equanimity is the result of a calm concentrative mind. It is hard, indeed to be undisturbed when touched by the vicissitudes of life, but the man who cultivates this difficult quality of equanimity is not upset.

Amidst the welter of experience (*aṭṭhā 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

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
crowns’¹⁶⁷

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.

ABHIDHAMMA PIṬAKA — VIBHANGA

Sacca-Vibhanga

Suttantabhājanīya.

(THE FOUR NOBLE TRUTHS)

Translated by the Editors of The Light of the Dhamma.

There are Four Noble Truths.¹⁶⁹ 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*)¹⁷⁰ being born with full development (*sañjāti*)¹⁷¹, their conception (*okkanti*)¹⁷², coming into existence (*abhinibbatti*)¹⁷³, the arising of the constituent groups of existence (*khandhā-naṃ*

pātubhavo)¹⁷⁴, and the appearance of sense organs (*āyatānaṃ paṭitabbo*)¹⁷⁵, 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 (Marāṇa)?

i The passing away (*cuti*)¹⁷⁶ 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*)¹⁷⁷, *v* dying (*maccu-marāṇa*), *vi* making an end of life (*kalakiriya*), *vii* dissolution of five groups of existence (*Khandhānaṃ bhedo*)¹⁷⁸, *viii* discarding of the

¹⁶⁹ Vibhanga pp. 104, 6th Syn. Edition.

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 *andaḍa* (born from egg) and *jalabuḍa* (born from womb).

¹⁷³ *Abhinibbatti* is coming into existence in the form of *samsedaja* (born from moisture) and *opapātika* apparitional or spontaneous birth as an adult.

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

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 *āyatānaṃ paṭitabbo* are called Birth in the philosophical sense.

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

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

body (*Kaḷavarassa nikkhepo*¹⁷⁹), and *ix* the cessation of the vital force (*Jīvitindriyassa upacchedo*¹⁸⁰), is called Death.

What is Sorrow (Soka)?

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

What is Lamentation (Parideva)?

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

existence (in the case of beings belonging to the sense-sphere).

¹⁷⁹ *Kaḷavarassa Nikkhepo*—Discarding of the body refers to discarding (a) one group of existence (in the case of a *brahmā* in the plane of non-perception) and (b) the five groups of existence (in the case of beings belonging to the Sense sphere).

¹⁸⁰ *Jīvitindriyassa Upacchedo*—The cessation of the vital force refers only to the death of all animate beings. There is no death (*Marāṇa*) for inanimate things.

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

And what is pain (Dukkha)?

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

And what is grief (Domanassa)?

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

And what is despair (Upāyāsa)?

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

And what is suffering due to Association with those we do not love?

There are six classes of sense objects which are undesirable, disagreeable and not appealing to mind. To see, hear, smell, taste and contact physically or mentally such objects is suffering.

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

And what is suffering due to Separation from those we love?

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

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’ (*Kāmatāṇhā*), the ‘Craving for Eternal Existence’ (*Bhavataṇhā*), the ‘Craving for Self-Annihilation’ (*Vibhavataṇhā*).

Where does this craving arise and take root?

This craving arises and takes root in whatever is delightful, attractive and pleasurable.

What is attractive and pleasurable in this world?

SIX INTERNAL BASES:

1. *Cakkhu* (Eye-Base)
2. *Sota* (Ear-Base)
3. *Ghāna* (Nose-Base)
4. *Jivhā* (Tongue-Base)

5. *Kāya* (Body-Base)
6. *Mano* (Mind-Base).

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

SIX EXTERNAL BASES:

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

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

SIX KINDS OF CONSCIOUSNESS:

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

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

SIX KINDS OF CONTACTS:

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

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

SIX KINDS OF SENSATION:

1. *Cakkhu-samphassa-vedanā* (Sensation conditioned by Eye-contact)
2. *Sota-samphassa-vedanā* (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. *Gāndha-saññā* (Perception having smells as its objects)
4. *Rasa-saññā* (Perception having tastes as its objects)
5. *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
6. *Dhamma-saññā* (Perception having mental 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. *Gāndha-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-taṇhā* (Craving for visible objects)

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

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

SIX KINDS OF THOUGHT CONCEPTION:

Vitakka 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 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)
6. *Mano* (Mind-Base).

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

SIX EXTERNAL BASES:

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

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

SIX KINDS OF CONTACTS:

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

Each of the above objects is attractive and pleasurable. This craving 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. *Gāndha-saññā* (Perception having smells as its objects)
4. *Rasa-saññā* (Perception having tastes as its objects)
5. *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
6. *Dhamma-saññā* (Perception having mental 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-sañcetanā* (Volition having visible things as its objects)
2. *Sadda-sañcetanā* (Volition having sounds as its objects)
3. *Gāndha-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 may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CRAVING:

1. *Rūpa-taṇhā* (Craving for visible objects)
2. *Sadda-taṇhā* (Craving for sounds)
3. *Gandha-taṇhā* (Craving for smells)
4. *Rasa-taṇhā* (Craving for tastes)
5. *Phoṭṭhabba-taṇhā* (Craving for contacts)
6. *Dhamma-taṇhā* (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-kammaṇṭa* (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. *Nekkhamā-sāṅkappa* (Thoughts free from lust)
2. *Avyāpāda-sāṅkappa* (Thoughts free from ill-will)
3. *Avihimsa-sāṅkappa* (Thoughts free from cruelty).

This is called Right Thought.

What, now, is Right Speech?

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

This is called Right Speech.

What, now, is Right Action?

1. Action free from killing;
2. Action free from stealing;
3. Action free from sexual misconduct.

This is called Right Action.

What, now, is Right Livelihood?

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

What, now, is Right Effort?

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

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

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

(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.

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!

The Indian Buddhist Iconography: Benoytash Bhattacharyya, Second Revised and Enlarged Edition, Publishers: K .L. Mukhopadhyay, Calcutta-12, India. Price Rs. 40.

That even such a Noble Teaching as the *Buddhadhamma*, unequivocally opposed to immorality and eroticism and in all its branches sweet and clean, can, without the reason and sanity of the Pāli Canon, be represented, by those who are erotic and perverted, as something entirely different, is terribly shown forth in this scholarly work.

The Buddha had had occasion to draw the rein and restrain those in his day ‘who wish to go beyond the Buddha’ and had had occasion to say: ‘There are those among you, O brahmin, who say that day is night and night is day; but I say to you that day is day and night is night.’

The Teaching was repeated and checked and canonised and provision made for its continuation in pristine purity by those Arahat followers of the Buddha who saw signs of danger in the wish of certain not very advanced followers to set aside rules and ‘follow their own intuition’.

The Pāli Canon has thus been able to perpetuate the cleanness and the morality of the Buddha’s teaching as well as what the Buddha termed ‘the only way for the purification of beings, for the overcoming of sorrows and griefs, for the lessening of sorrows and miseries, for winning the right path, for realizing *Nibbāna*.

While there are, of course, those who pretend to follow the Pāli Canon’s teaching and do not, as well as those who really attempt to follow it, the former cannot find anything in the Canon to justify any perversions or aberrations.

However, some centuries after the Passing Away of the Buddha, there were those who ‘went beyond the Buddha’ and pretended to

have ‘an esoteric teaching’ furtively handed down in whispers from one to another, and this enabled them to bring in a teaching very much the opposite and quite contradictory to the Noble Teaching of the Buddha.

The author of the book under review in most complete and scholarly fashion, sets forth ‘The mighty gods and goddesses’ who were imported into this pseudo-Buddhist teaching.

Here we have Amitabha with his ‘spiritual son Saptasatika Hayagrīva, of red complexion who is terribly awe-inspiring, with three eyes and a brown beard. He is angry and has protruding belly. His face appears terrible with bare fangs: he wears a garland of skulls...’

If this picture is unbeautiful and un-Buddhist, as it is, look on this one:—

‘The worshipper should think himself as Sri-Canḍamahārosana whose colour is like that of the Atasī flower and whose second name is Acala. He is one-faced, two-armed and is squint-eyed. His face appears terrible with bare fangs. He wears a 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 Pāli Canon, there is no Buddhism and with the very voluminous Canon (some eleven times more than the old and New Testaments of the Christians put together) there is no need to go beyond that and a very great danger in attempting to go beyond that.

TOO CLEVER HERO!

Siddhartha, by Hermann Hesse, Rupa Paper-book, published by D. Mehra for Rupa and Co., 15 Bankim Chatterjee St., Calcutta 12., Rs. 2/—.

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

Blinded by the idea of ‘God and Soul’, those vague longings semi-materialised by the afraid, 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.

The Buddha and His Dhamma: by B. R. Ambedkar. M.A. PH.D., D.Sc., LL.D., D.Litt. Siddharth College Publication 1., People’s Education Society, Anand Bhavan, Dadabhai Nowroji Road, Bombay 1. Rupees 25—

This is a book by a great man, a man who achieved greatness in the face of adverse circumstances and who had further greatness thrust upon him. Unfortunately, and how unfortunately, it is not a great book.

It is extremely difficult to say this and yet it is one of those difficult things that must, at all costs, be said.

The late Dr. Ambedkar was in many ways a naturally great man and that means that he was also a good man. His people had been shockingly depressed by the infamous caste system that for so many centuries had strangled India and he, as a modern Moses, led them from slavery and degradation to within sight of the promised land and, like Moses, died before that land was reached.

It is natural that his people should venerate, revere and worship him: he was a man deserving of this on the part of his people and deserving the sincere love and respect of all the world.

That makes it all the more difficult to point out that this is a book that, with all his manifold virtues, he was not fitted to write.

For the *Buddhadhamma* ‘is above mere reasoning’ and the finest legal brain with a philosophical training and bent, is not capable of writing of it unless it is also accompanied by ‘*Saddha*’, a deep devotion’ that gives the practice of Buddhism and, more than that, the Buddhist orientation of mind. In place of this Dr. Ambedkar had necessarily a political orientation. In writing of Buddhism that has, as it always must do, proved fatal.

The learned author spent years in studying Buddhism: the writer of this review had a brief discussion with him on the subject in Delhi fifteen years before this book was published. Dr. Ambedkar lived a life ideal enough for a Buddhist layman. Unfortunately his studies were interspersed with the stresses

and strains of political struggle, not a selfish struggle, in fact an unselfish one, but a worldly struggle nevertheless, a struggle for the freedom and human dignity of his people. That is perhaps the very highest struggle from the worldly point of view but it is not the atmosphere for the study, much less the expression of the *Buddhadhamma*. The inherent dangers cannot be avoided. No man can be a politician and a Buddhist thinker at once, since the attempt to serve two such different masters must always fail; in one the mind is oriented to this world and in the other must be oriented to *Nibbāna*.

Tampering with the texts.

The book is sadly marred by lack of an Index and by lack of source references. The latter is of course understandable as in quite a few cases the sources of certain statements are non-existent outside the author's imagination, are nowhere to be found in the Pāli Canon and in some cases, and this is the tragedy of it, are in direct conflict with the Pāli Canon, even where they are supposed to be translations, or at least representations, of Suttas from the Pāli Canon.

In his introduction, Dr. Ambedkar questions the very basis of Buddhism, the Four Noble Truths, and he devotes one part of the book (Part 2) to the Buddha's First Sermon which is, of course, as the foundation of the Teaching, very much about the Four Noble Truths. In his version, the author is so different to the text that there is hardly anything recognisable and the Four Noble Truths are omitted.

Now while Dr. Ambedkar, and anyone at all, has every right to interpret the texts as he wishes, no man has the right to tamper with the texts under any consideration whatsoever.

Missing the point.

It is quite easy to see the reason. In the first place he has, like a lot of other good, and not so good people, missed the point of the Buddha's Teaching due to reading too much of the later *soi-disant* "Greater Vehicle" essays, composed, admittedly, some seven centuries and more after the Passing Away of

the Buddha; and due, also, to his mundane orientation. In addition there has been the, for him, necessity of having something different from Brahmanism to the point of excluding everything that has even a superficial resemblance to Brahmanism. The Brahmins 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 Brahmins 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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