

# SHĀSANĀVATARANAYA

(COMPENDIUM OF BHIKKHU VINAYA)



Rerukāne Candawimala Mahā Thero

**SHĀSANĀVATARĀṄAYA**  
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By

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Translated

By

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## Translator's Note

It is not practical for a person seeking ordination in the Buddha *sāsana* or a young *sāmaṇera* to study the entire *vinaya pitaka* (disciplinary code). Therefore, a book of the nature of **Shāsanāvatharaṇaya** is of immense value for such a person to acquire an adequate knowledge of the *bhikkhu* practices.

Shāsanāvatharaṇaya is widely used for this purpose, particularly so by the Sri Kalyāṇi Yogāshrama Saṅsthā. There are several foreign (non Sinhala) *bhikkhūs* ordained in this *Saṅsthā* and lay foreigners seeking ordination as well as foreign *bhikkhūs* ordained elsewhere in the world and residing at *āraṇya senāsana* (monasteries) belonging to the *Saṅsthā*. Therefore, the need was felt for an English book of this nature and the idea to translate Shāsanāvatharaṇaya was conceived.

Venerable Angulgamuve Ariyananda thero with the blessings of the *Agga Mahā Kammatṭhānācārya* the most venerable Nauyane Ariyadhamma *Mahā Thero*, the chief advisor of the Sri Kalyāṇi Yogāshrama Saṅsthā, requested me to undertake the task of translating this book. I was extremely pleased to make my small contribution, particularly because it is a book written by the most venerable professor Rerukane Chandavimala *Mahā thero*, some of whose books I have read and hence developed a great respect for the *thero*, although I was not fortunate enough to meet him during his lifetime. My thoughts at the time of undertaking this task, was by complete coincidence identical to that of the *Maha thero* in that “it would be

sufficient reward, if at least a few *bhikkhus* accepted and followed the contents of this book.”

I wish to express my gratitude to several persons who helped me in numerous ways connected with this work.

1. Venerable Angulgamuve Ariyananda *thero* for identifying me as the suitable person to do the translation.
2. Venerable Meegoda Saṅghsobhana *Mahā thero* for meticulously checking the translation and making several corrections and useful suggestions. His immense contribution has not only made the translation more accurate but also enhanced my knowledge in the spelling of Pali words in roman script.
3. My wife and two children who were always ready to suggest words when I met with difficulties in finding suitable words.
4. *Agga Mahā Kamatthānācārya* the most venerable Nauyane Ariyadhamma *Maha Thero* who spent several hours with me explaining the meanings of over hundred words, which were not clear to me. I would never have completed this task without the assistance and guidance of this learned, virtuous, erudite *bhikkhu*.
5. My friend Mr. C. Batuwangala who went through the script and made comments.
6. The most venerable Kirioruve Dhammanada *mahā thero* the president of the Sri Chandavimala Dhamma publications board who gave permission to undertake the translation and also kindly took

over the translation and arranged it to be studied by the scholar Mr. Viranjiva weerakkody.

7. Mr. Viranjiva weerakkody who studied the text and made suggestions and corrections.

May they all end suffering in the *samsāra* and attain Nibbana.

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14<sup>th</sup> November 2012

## PREFACE

The Buddha the all compassionate one, the blessed one, the perfected one, the supremely enlightened one established the *sāsana* as an abode for the faithful and intelligent to practice Dhamma in order to release themselves from suffering in *samsāra* (cycle of births and deaths), as well as a meritorious abode for devās and worldlings. On entering the *sāsana* (dispensation of the Buddha), one initially receives the *Sāmaṇera* (novice) *pabbajja* (going forth/going into homelessness) in the first instance. Several *Mahā Theros* who were interested in the proper continuation of the *sāsana*, being distressed on seeing many who had received *sāmaṇera* ordination behaving in an undesirable manner due to the lack of their knowledge regarding the *sāmaṇera* precepts and proper practice and due to the absence of a **Dhamma book on *sāmaṇera* practice**, invited us to prepare such a book. Having ourselves felt the shortcomings that existed due to the absence of such a book we accepted the invitation and composed this book named “**Shāsanāvatharaṇaya**”. Details of *sāmaṇera* morality and many aspects of the Dhamma taught by the *Tathāgata* especially for the ordained, which should be learned and retained by the junior monks ,middle level monks and *theros* as well as *sāmaṇeras* have been included in this book.

***Pabbajja* is the entry into the *sāsana*, involving both mind and body of the person concerned.** Shaving of hair of the head and face, discarding lay attire and wearing robes constitute only the ordination of body. Lay mind cannot be discarded as easily as hair, beard and dress. The

mind of the person wearing the robes remains the same. Ordination of the body can be performed in a few minutes. Ordination of the mind cannot be done as easily as that. Ordination of the minds of some, whose bodies are ordained, cannot be achieved at all. Some such ordained persons end their lives still having lay minds.

To reap the real benefits of *pabbajja* in the Buddha *sāsana* one must ordain both mind and body. *Pabbajja* is unpleasant for one who has a lay mind but ordained in body only. He has no pleasure/joy in *pabbajja*. He feels that following the precepts is a nuisance. He will consider as a meaningless nuisance; the work of the *saṅgha* such as paying homage to the triple gem two or three times a day, following *saṅgha* practices, learning the Dhamma and meditation. Therefore, he will as much as possible try to distance himself from such activities. Even if done, it will only be superficially. He prefers types of work meant for laypeople, which can be performed while being a *bhikkhu*. Frivolous conversation with lay people lacking in faith and *bhikkhūs* similar to him will be pleasant. Supply of good food, good material objects and money will be pleasant for him. He engages in such activities very willingly. Those who live with an ordained body but have lay minds will deteriorate in lay pleasures as well, because they do not have the opportunity to enjoy them as desired. They will experience a downfall in this world and the next.

**Ordaining the mind**, is removal from the mind, of unwholesome *dhamma* such as craving, conceit, self view, ill will, jealousy and stinginess; and enriching the mind with wholesome *dhamma* relevant to the *saṅgha* such as loving kindness, compassion, faith, wisdom, having simple

needs, satisfaction with what is received and meditative practices. Ordained mind is the trained mind. *Pabbajja* is pleasant and bliss for the one with an ordained mind. It is pleasant for him to follow the precepts, pay homage to the triple gem, engage in *saṅgha* practices, meditate and learn the Dhamma. Therefore, he will willingly follow the precepts and willingly engage in other *saṅgha* practices. He does not need rules, for him to engage in these activities. No supervisors are required. It is the obstruction of these activities that is troublesome for him.

What is required to be stated now is the method by which minds of those seeking ordination are conditioned to be suitable for members of the *saṅgha* community. It should be done by the introduction of the Buddha Dhamma into their minds and by embedding the Dhamma in their minds. There is no other way to condition the minds. It can never be done by the enforcement of rules or other methods of control. There is no other way to produce good *bhikkhūs* than conditioning their minds. There are many items of Dhamma preached by the Tathagata especially for the *saṅgha*, which should essentially be studied and remembered by the *saṅgha*. If these Dhamma are systematically taught one by one and their meanings explained, to establish them in the mind; the mind will be trained to become one required by a *bhikkhu*. Thereby such a person will become a disciplined, moral, pious *bhikkhu*. Not all the Dhamma required by a *bhikkhu* are found in a single book. It is difficult for one who has not studied under a teacher to collate all the Dhamma required, which are spread in various books belonging to the *Tipiṭaka* (three baskets of the cannon). A considerable collection of such Dhamma is included in this book named

Shāsanāvatharaṇaya, for easy reference and benefit of the teachers and any other member of the *saṅgha* desirous of knowing them and benefiting from the same.

We have not composed this book through collection of data by special research but by committing to writing, advice and lessons of teachers associated during young days. However, before inclusion in the book, effort was made to ensure the authenticity of the information. Great effort had to be made to establish the origin of some data. Facts contained herein have been extracted from the following books of the *Tipiṭaka* and commentaries, *Pārājika pāli*, *Pācittiya pāli*, *Mahāvaggapāli*, *Cullavaggapāli*, *Dīghanikāya*, *Majjhimani kāya*. *Aṅguttaranikāya*, *Saṅyuktanikāya*, *Dhammapada*, *Udānaya*, *Itivuttakaya*, *Suttanipātaya*, *Theraghatawa*, and *Jātakapāliya* as well as other books containing commentaries.

According to the present customs in the country (Sri Lanka), it has become necessary to educate, a child ordained today, at a college or pirivena (Buddhist school of religious education). These institutions do not provide a complete education regarding *sāmaṇera* precepts and other *sāmaṇera* practices. They do not provide an education, which will train the mind of a novice monk or develop good qualities. Very often they receive an education that develop conceit and greed, reduce faith, bring about eightfold skeptical doubt and confuse the mind of the *bhikkhu* as shown by the following stanza. “*Buddhe kaṅkhati, Dhamme kaṅkhati, Saṅghe kaṅkhati, sikkhāyakaṅkhati, pubbantekaṅkhati, aparantekaṅkhati, pubbāparantē kaṅkhati, idappaccayatā paticcasamuppannesu Dhammesu kaṅkhati vicikicchati.*”

If the teachers of novice *bhikkhūs* desire the development of obedient, disciplined pupils, it is hoped that they be not satisfied with, only educating the novices at the said institutions but also at least establish in their minds the few items of Dhamma contained in this book named “Shasanāvatharaṇaya”.

Many who enter the Buddha *sāsana* these days by ordaining in body, due to sudden disappointment with *saṃsāra*, sudden development of faith or direction by others; do with time find *pabbajja* unpleasant, feel they have committed a foolish act and greedily look at the comforts enjoyed by the lay people and disrobe. Some receive an education under cover of the robe and disrobe when able to find employment. Some who lack faith do not engage in *saṅgha* practices, just spend their lives and pass away. Some Buddhists who are disillusioned by this situation suggest various means of controlling the *sāsana*. Some suggest that not everyone should be ordained but select only the good persons. These are not practical suggestions. A person who is serene today may not be so tomorrow. Today’s immoral person may give up immorality and become a moral person tomorrow and vice-versa. This is the nature of the world of the *puttujjana* (worldling). Selection is not possible in such a world. Suggestions to select good persons and ordain is due to the ignorance about the nature of the *sāsana*.

*Sāsana* was not established as a haven for the serene only, but also as a place, where the non-serene are turned into the serene. Even if a person enters the *sāsana* without a specific aim, when Buddha Dhamma is entered into his mind, he will progressively become a serene person. Not all

those who entered the *sāsana* and became Arahants were people who were disillusioned with *saṃsāra*. **Brahamin Radha** ordained in consideration of the easy means of living. **Brahamin Vaṅgeesa** ordained in order to learn a *mantra*. So did **Brahamin Candābha**. Prince **Rahula** and prince **Nanda** did not ordain of their own free will, they were forced to do so. Citizens of the two cities, who were joyed by the peaceful settlement of the war between the Sākyas and Koliyas by the Tathāgata, presented him with five hundred young persons for ordination. There was not a single person among them who did so due to his own faith. However, by establishing Dhamma in their minds all of them became Arahants. There are several other instances recorded in Buddhist literature, where people ordained without faith or disillusionment in *saṃsāra* did attain Arahantship. Many among those who ordained due to disillusionment in *saṃsāra* and having great faith in the beginning have gone on the wrong path. It should be stated that good *bhikkhūs* could be produced only by filling their minds with the Dhamma and not by a process of selection prior to ordination.

It is not possible to embed Dhamma into the minds of all the people. As water will not wet a lotus leaf, Dhamma will not touch the minds of some people inspite of extensive advice and teaching. They are the *abhavya* (unable to understand Dhamma) people in the *sāsana*. There is nothing that can be done about them. *Evam ovadiyamānā evaṃ anusūsiyamānā appekacce accanta niṭṭhaṃ nibbānaṃ ārādhenti. Ekacce nārādhenti, ettha kyāhaṃ brahmaṇa karomi.* The Tathagata has said that nothing can be done about those who cannot be tamed with advice and teachings. While the Tathagata has said so, some Buddhists

are talking about making the *bhikkhūs* follow precepts by enforcing rules and regulations in an effort to purify the *sāsana*. Therefore, it is not possible for those who lack faith and are unwilling, to be made to follow the precepts. Not doing something for fear of the law is not morality. The only way to make others follow precepts and good practices is by conditioning their minds. We have prepared this book in order to assist those who desire to condition their minds.

The world is always changing. Where is the possibility for only the Buddha *sāsana* to remain unchanged in a changing world? It is natural for the Buddha *sāsana* also to keep changing according to the changes in the world and ultimately come to an end. No one or no force can prevent that. It is more than two thousand five hundred years after the *parinibbāna* of the Buddha. During this long period, *bhikkhūs* have changed very much from the *bhikkhūs* who lived with the Buddha. No force is capable of changing the present day *bhikkhūs* to be like those who lived two thousand years ago. Therefore, we cannot expect the *bhikkhūs* of today to be like those of that era. We can only expect *bhikkhūs* with good qualities in keeping with the present world conditions.

There is no doubt that, if the present day *bhikkhūs* follow the “*Shāsanāvatraṇaya*” there will emerge many who can be considered good *bhikkhūs*, in the context of today’s world. We have not written this book with the idea that “all *bhikkhūs* will accept this” but with the thought that, if at least a few do accept, it is sufficient reward for our effort. We have fulfilled our obligation by committing to written

word the Dhamma known to us so that others too can learn the same. It is up to you to accept or not.

*Ciraṃ Tiṭṭhatu Saddhammo.*

Rerukāne Candavimala

2504/1960 oct. 21

Pokuṇuwita

Sri Vinayaḷāṅkāramaya

## Shāsanāvatarāṇaya

**Homage to him the blessed one, the perfected one, the self enlightened one.**

Sammāsambuddha the blessed one, the perfected one in his all encompassing compassion towards all beings of the entire world systems, in order to rid themselves of the suffering of repeated births, decay and death, whilst committing unwholesome deeds resulting in the births in the lower worlds and reaching the ultimate blissful state of nibbana did teach that intelligent humans should enter the greatest position of *pabbajja*.

Beings remain in *samsāra* unable to reach nibbana due to their collection of defilements such as greed. The means to iradicate such defilements and reach purity is the establishment of morality, concentration and wisdom within oneself and further development of the same. Many are the activities to be performed by lay people to protect one's own life, feed the wife and children, satisfy them, satisfy friends and relatives and guard against enemy activities. It is not possible to carry on lay life without attending to such needs. It is very difficult for lay people to find time to practise morality and meditation while engaging in the above activities. It is very hard to maintain purity of the mind. Although observing some precepts, it is not possible for a layman to maintain it for a long time. It soon becomes impure. It is soon broken. Even if time is found with difficulty to meditate, achieving concentration is difficult for the busy layperson. Even if concentration is achieved, it is soon destroyed due to the arising of

defilements. There are many opportunities for a *bhikkhu* to practice morality. Therefore, the intelligent go forth into homelessness leaving the parents, brothers and sisters, friends and relatives and their wealth, realizing the dangers of remaining in *samsara* and the greatness of nibbana and considering the lay life to be a difficult place for the practice of Dhamma, a place where defilements are born and *pabbajja* to be a state conducive to the practice; as preached in the following stanza, “*Sambādho gharāvāso rajāpatho abbhokāso pabbajjā*”.

*Pabbajja* is a state even greater than the position of a monarch, which is considered the highest position by the general populace. Monarchy is a ground for the development of unwholesome deeds and defilements and not a state for the eradication of them. Very often those who become kings commit many unwholesome acts and end up in the lower worlds (hells). Let alone ordinary people, even the *bodhisatta* (future Buddha) who ruled a kingdom for twenty years, committed unwholesome acts which made him boil for eighty thousand years in the *Osupath* hell, as illustrated in the Temiya Jataka ( Stories of the past lives of the Buddha). Prince Temiya who could, recollect past lives was able to realize this at a very young age. Therefore, prince Temiya who was the heir to the throne acted as a mute cripple, due to his fear of having to accept the kingdom. His father the king being disappointed with the *bodhisatta* who was unable to speak or get up even to attend to his ablutions, ordered his driver Sunanda to take the prince to the jungle and bury him alive as the king thought that having such an unfortunate person would bring ill luck to the palace. *Bodhisatta* began to speak only after he was taken to the jungle by the driver. When he was

questioned by the driver, as to why he did not speak at the palace, prince Temiya's reply as found in the *Jataka Paḷi* is given below.

***“Pūrimaṃ Sarāmaṃ jātiṃ yattha rajjamakārayiṃ  
Kārayithvā taḥiṃ rajjaṃ pāpatthaṃ nirayaṃ bhūsaṃ  
Vīsaṃ ceva vassānī taḥiṃ rajjamakārayiṃ  
Asītiṃ vassa saḥassānī nirayaṃhi apaccisaṃ  
Tassa rajjassaṃ bhīto mā maṃ rajjābhisecayūṃ  
Tasmā pītucca mātucca santike na bhaṇiṃ tadā”.***

Following is the meaning of the stanza.

I had ruled the city of Bārānasi during a previous life, I recall such a life. During that life, I was the king and ended up in a terrible hell. I spent eighty thousand years there. I did not speak in the presence of my parents due to fear of being crowned again as I did not wish to become the ruler.

Prince Temiya was afraid of ruling, as the kingship is a position, which developed unwholesome actions resulting in birth in hell and extension of the existence in *samsara*. *Pabbajja* is not such a dangerous position; it is a state in which defilements are diminished, unwholesome actions are reduced and travel in *samsāra* is shortened. Whatever person leaves home and enters *pabbajja*, will become one who reduces unwholesome actions. Therefore, prince Temiya relinquished the kingdom to which he was heir and took *pabbajja*. The following statement of the king Mahājanaka, who gave up his kingdom to be ordained, indicates the high esteem in which *pabbajja* is held by the wise and great people.

**“*Hitvā satapalam kaṁsam sovaṇṇam satarājikam  
Aggaḥiṁ mattikāpattam taṁ dutiyābhisecanam*”**

“I was ordained and took the earthenware bowl relinquishing the gold plate with many lines and weighing a hundred *palam* (an ancient weight). Taking that earthenware bowl is my second coronation”. Is the meaning of the above stanza.

Once upon a time, our *bodhisatta* was born as the son of the advisor to the king of Baranāsi. The same day as the *bodhisatta* a son was born to the king of Baranāsi. The king brought up the son of the advisor also at the palace along with his own son. The two grew up together and returned after completing education at Takshila. The king bestowed the deputy kingship on his son. *Bodhisatta* also lived together in complete confidence with him. Later with the demise of the king, the prince was elevated to the position of monarch. Great were his possessions. The *bodhisatta* knew that as his friend became the king he would without fail, be appointed as the advisor. Yet he thought that lay life was not for him. He left the great wealth he had and lived as a recluse in the jungles of Himalaya. The king remembered his friend and inquired as to his whereabouts. The ministers informed him that the *bodhisatta* has gone into homelessness. The king then dispatched the minister named Saiha to bring back the *bodhisatta* in order to offer him the position of advisor. The position of advisor to the king is as high as that of prime minister. One who gets in to the position of advisor to the king can live with great wealth comparable to a king. The minister Saiha approached the *bodhisatta* and informed him of the position. Then the *bodhisatta* uttered the following.

*Sasamuddapariyāyaṃ mahiṃ sāgara kuṇḍalaṃ  
Na icche saha nindāya evaṃ saiha vijānahi.*

*Dhīratthu taṃ dhanalābhaṃ yasalābhaṅca brahmaṇa  
Yā cuttivinipātena adhammacaraṇena vā*

*Api ce pattamādaya anagāro paribbaje  
Sā yēva jīvikā seiyyā yāva dhammēna phasanā.*

*Api ce patta mādaya anagāro paribbaje  
Aññaṃ ahimsayaṃ loke api rajjena taṃ varaṃ.*

Saiha, I do not want to be insulted for leaving *pabbajja* for material benefits, even if I were to receive this entire land surrounded by the ocean. Oh! Brahamin let the benefits received by destroying one's virtue and practice against Dhamma be insulted. It is greater to live by begging for food with an alms bowl than to live a life contrary to Dhamma. Living as a mendicant with a begging bowl, without hurting other people is greater than being a king. *Bodhisatta* thus rejecting the position of advisor to the king lived as a recluse while enjoying the pleasure of absorptions.

It is not only the *bodhisatta*, but also many other virtuous people who knew the greatness of *pabbajja* that gave up their kingdoms, posts of advisor to the king and minister, wealth, children and wives to live as recluses. King **Mahākappina** abdicated, to be ordained. Thousand of his ministers gave up their possessions to be ordained. The queen of Mahākappina as well as the wives of the ministers left their homes and went into homelessness. King **Pukkusātiya** left his kingdom to be ordained. Thousand of

his ministers followed him into homelessness. Banker **Jotiya**, who was richer than a king, gave up everything to be ordained. **Ratthapāla** the son of a banker who had enough wealth to feed the entire population in the event of a disaster gave up everything and became a mendicant. *Yasa* the son of a banker who lived in three different castles during the three seasons enjoying worldly pleasures surrounded by young women as beautiful as goddesses also was ordained. **Soṇa** the son of a banker, who lived under such tender care that he had hair growing in his soles, left all his comforts and took *pabbajja*.

One day a recluse named **Jambukhādaka** inquired from Ven. Sariputta as to the most difficult part of Dhamma vinaya (Discipline). Ven. Sariputta replied as follows “*Pabbajjā kho āvuso imasmim Dhammavinaye dhukkarā*” *pabbajja* is the most difficult part of the *Dhammavinaya*.

Although there are many people in the world, only a few are able to become *bhikkhūs*. It is difficult for many people in the world to spend even a single night away from their parents, brothers and sisters, wives, children and other friends and relatives. In such a world if one leaves the parents, brothers, sisters, and others forever and takes *pabbajja*, he is performing a very difficult task. A person, other than one who possesses great mental strength and determination cannot give up lay life and take *pabbajja*. A person who gives up his great or meagre wealth and take *pabbajja* deserves to be venerated for that reason alone. There are many other virtuous qualities in a *bhikkhu* that deserves veneration by lay people.

In a world where innocent animals are killed unsympathetically for food, profit, to feed wife and children and sport, the *bhikkhu* lives without killing or hurting any animal and showing kindness and sympathy towards them.

In a world where other's wealth is misappropriated by various means such as short measure, the *bhikkhu* avoids all stealing and lives on what is given willingly by others.

In the world where people strive day and night, commit various crimes and even commit suicide when unable to satisfy their lust, the *bhikkhu* leads a celebrate life.

In a world filled with lies where people cheat each other by lying in many different ways the *bhikkhu* avoids uttering falsehoods and leads a straightforward life.

In a world where people consume intoxicating substances by spending, a large proportion of their earnings while even letting their children starve the *bhikkhu* always lives refraining from the use of intoxicating substances.

In a world where one considers it a great loss if he has to miss a meal one night, the *bhikkhu* always refrain from consuming food after noon.

*Bhikkhu* performs a great service to many people by explaining the wholesome and unwholesome actions while himself living a virtuous life in a world full of immoral people who are encouraging others to commit actions such as theft, gambling, sexual misconduct, lying and partaking in intoxicating substances, all of which lead to their

downfall in this world and beyond. Thousands of people reap benefits in this life and later lives because of one *bhikkhu* who teaches the Buddha Dhamma to others.

The world benefits even from the virtuous *bhikkhu* who does not teach the Dhamma but attends only to his own needs. A person acquires merit by merely developing thoughts of loving kindness towards such a *bhikkhu* by realizing his virtue and morality.

*Evam dassanamūlakenāpi hi puññena anekāni jāṭisahassāni cakkhumhi rogo va dāho vā ussādā vā piḷikā vā na hontī. Vippsannāni pañcavaññasassirikāni hontī. Cakkhuni ratana vimāne ugghaṭitamaṇi kavāṭa sadisāni. Satasahassa kappamattaṃ devesu ca manussesu ca sabbasampattīnaṃ lābhī hoti.*

The commentaries to the Mangala sutta states that the merit accrued by sighting a *bhikkhu* results in not being subjected to eye ailments for thousands of births and being blessed with gem like shining eyes of five different hues akin to gem windows of golden mansions and enjoyment of the pleasures of the world of humans and devas for hundred thousand aeons.

*Yassa hi bhikkhuno kālakato pitā vā mātā vā amhakaññātako thero sīlavā kalyāṇa Dhammo ti pasannacitto hutvā taṃ bhikkhuṃ anussarati. Tassa so cittappasādo pi taṃ anussaraṇamattampi mahapphalaṃ mahānisaṇsa meva hoti. Anekāni kappasatasahassāni duggatito vāretuṃ ante ca amataṃ pāpetuṃ samatthameva hoti.*

It is shown in the commentaries to the Akaṅkheyya sutta, that if the deceased father or mother of a *bhikkhu* recollected with a pleased mind that their relative is a pious person, such pleasant thought will result in great fruit and great merit. It will also cause to avoid births in lower worlds for hundreds of thousands of aeons(*kappa*) and finally help the attainment of nibbana. The same commentaries state that offering of one spoonful of rice or offering a seven and a half foot cadjan (Coconut leaves) shack to a virtuous *bhikkhu* will result in not being born in the lower worlds for hundreds of thousands of aeons and finally help in attaining nibbana. These are the benefits to the world from a *bhikkhu* who does not even teach the Dhamma. Given so far is only a small part of the virtues of a *bhikkhu*.

Due to many such virtues, a *bhikkhu* is suitable for veneration even by kings and *devās*. One day Sakka, prior to embarking on a journey to the pleasure gardens worshiped the four directions. Mātālī, the sakka's driver said that Brahmans, Kshatriyas, ground devas, four deva kings, inhabitants of Tavatimsa all worship you. He inquired as to whom the so venerated sakka worships. The sakka then stated

***Ahaṅca sīlasampanne cirarattasamāhite  
sammā pabbajīte vande brahmacariya parāyane***

I too worship well-behaved *bhikkhūs* who are virtuous and have tranquil minds since a long time.

## Lay pleasure and *bhikkhu* pleasure

*Dvemāni bhikkhave, sukhāni. Katamāni dve? Gihīsukhañca pabbajjā sukhañca, imāni kho bhikkhave, dvesukhāni. Etadaggaṃ bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajjā sukhaṃ.*

The Buddha expressed that there are two kinds of pleasure namely; lay pleasure and *bhikkhu* pleasure, of these *bhikkhu* pleasure is the greatest.

The pleasure derived by living with large amounts of money, large extents of land, spacious and beautiful houses, good household furniture such as beds, tables, chairs; fast and comfortable motor vehicles, pleasant young wives, nice children, rich friends and relatives, good clothes and ornaments, high positions and good jobs is called lay pleasure. They are also called worldly pleasures. Even though one may not enjoy these at a high level, every one enjoys them at a particular level. Not only humans, even animals enjoy worldly pleasure. They too, along with humans satisfy themselves with worldly comforts. Feed the children, build houses, some how find enough food for living. Unwise people who do not know Dhamma consider these pleasures to be great, but it is not so. It is a weak pleasure. Worldly pleasures are full of suffering and dangers. A husband with a wife has to strive day and night to feed and please her. However much he earns it is not possible to fully satisfy her needs. Complaints regarding shortcomings are ever present for the husband. However much wealth is supplied it is difficult to satisfy wives. To begin with, the wife loves the husband very much. Talks of, even sacrificing her life for the sake of the husband. Most

men are deceived by this. Love is not a permanent thing. Love wanes, as one gets older. Therefore, the care, wife had for the husband also reduces slowly. If she meets another man whom she considers suitable for her, love for the old husband quickly ends. Thereafter she begins to bother her husband in many ways. Sometimes even plots to kill the husband. Some husbands meet with their death due to such machinations of their wives. This is the suffering caused by the worldly possession called the wife. Every worldly possession is associated with such suffering. There is a big competition among people for such possessions. Thousands of people aspire to possess the same item. There are thousands waiting to grab the house, land, paddy fields, money and other items owned by an individual. Therefore, the person who acquired such cash and wealth has to make a great effort to protect them. Not only that, he also has to commit many unwholesome acts. It is very difficult to spend the lay life with worldly possessions without being immoral. Thus, the Tathagata has taught,

***Gharānā nīhamānassa Gharānā Bhanato musā  
Gharānā dinnadaṇḍassa paresaṃ anikubbato***

The above stanza shows that one who does not make effort to acquire new wealth and safeguard existing wealth, does not lie regarding the likes of money and property, does not punish thieves and adversaries and does not deceive others by cunning, cannot maintain lay life.

A person who lives a lay life has to commit various immoral acts such as lying. Even those who try to avoid unwholesome actions will suddenly bend towards them due to sudden anger, which is caused by others trying to grab

their possessions. That is why even murders are committed over disputes regarding minor items like coconuts and jak fruits. Those who have acquired worldly materials have to suffer injury from fighting with people who come to grab their belongings. Go through many difficulties arising from litigation. After death, they will be born in lower worlds due to unwholesome action of beating others. Acquiring of worldly possessions is suffering. Protecting them thereafter is also suffering. It is a source of danger. After death, many end up in the lower worlds because of these. Therefore, the wise, who realise the dangers of sense desire relinquish them, leave lay life, and take *pabbajja*. Those who do not have the wisdom to realize the dangers of sensual desires are deceived by defilements, remain attached to sense objects, suffer in this world, and fall into lower worlds after death.

A *bhikkhu* who has overcome greed and lives detached from sense objects does not undergo the suffering caused by possessions such as wife and children, land and property, cash; greed and pressure resulting from them. Such restful pleasure is called *bhikkhu* pleasure. The peace of mind derived from cultivating *mettā* (loving kindness), *Karuṇā* (compassion) and *samādhi* (concentration) is also the *bhikkhu* pleasure.

This *bhikkhu* pleasure cannot be experienced by all, as would the worldly pleasure, which is also applicable to animals. It is pleasure enjoyed by those who are wise enough to realise the immaturity and suffering associated with sensual pleasures, have diminished or completely overcome defilements and have lofty ideals. The unwise *bhikkhu* who lives infatuated with defilements does not

enjoy the *bhikkhu* pleasure even though he spends an ordained life. He even fails to understand what *bhikkhu* pleasure is. Both the unwise lay and *bhikkhu* individuals, infatuated with defilements feel that the *bhikkhu* pleasure is harmful and full of suffering. *Pabbajja* is enjoyable only to those who have diminished the defilements such as greed and conceit. If one has reduced defilements to a certain extent, *pabbajja* is enjoyable to the same extent. **King Mahākappina** after being ordained was uttering with joy “*Aho sukham Aho sukham*” wherever he went. Such joyful utterance was due to the greater pleasurable feelings experienced during *pabbajja* as compared with the time as a monarch.

Once upon a time, our *bodhisatta* who ruled Bārānasī as king Brahmadata having learned the Dhamma from a *pacceka* Buddha, set aside desires for sensual pleasures sat in a room and meditated. He uttered the following due to the resultant pleasure.

*Dhīrat thu subahu kāme duggandhe bahukaṇṭhake  
Ye ahaṃ patisevanto na labhiṃ tādisaṃ sukhaṃ.*

“Let the foul smelling plentiful sensual objects which have many enemies be insulted. I did not enjoy a pleasure such as this from those sense objects.” Is the meaning of the above Pali stanza. Kings have the highest sensual pleasures in the human world. Praise of the *bhikkhu* pleasures by kings who have enjoyed the highest worldly pleasures proves that *bhikkhu* pleasure is the highest.

There are *bhikkhūs* living in cities and stay in properly constructed, spacious, beautiful buildings with items such

as beds, chairs and tables of high quality while consuming delicious food, being respected by people, traveling in high quality vehicles, occupying high positions and having employees who attend to all their needs. There are *bhikkhūs* who may not be, so respected but enjoy benefits of good lodging, land and paddy fields, vehicles and money. They also enjoy a certain type of pleasure. However, it must be said that, what they enjoy is not *bhikkhu* pleasure. Taking *pabbajja* after, having seen such *bhikkhūs* and hoping for such comforts, is taking a wrong path. Feeling sorry for not having such facilities and striving to gain them whilst a *bhikkhu* is also taking a wrong path. If you do receive good lodging and food by righteous means, accepting and using them is not wrong. Greed for them is wrong. *Bhikkhu* pleasure enhances with the reduction of material possessions. Increase in consumables reduces *bhikkhu* pleasure. One must learn to be satisfied with what is received in order to enjoy *bhikkhu* pleasure. It is a great *bhikkhu* quality. Temples, land and paddy fields, money and high positions are not the measure of greatness of a *bhikkhu*. A *bhikkhu* should be rated by the qualities such as the simplicity of needs. *Bhikkhu* with less means should not be considered poor. A *bhikkhu* becomes rich because of his good qualities. **Arindama** the king of Benaris who was infatuated with sensual pleasures, saw a *pacceka* Buddha devoid of sense desires, with a shaven head, wearing a robe made by sewing together pieces of cloth, having no parents and sitting under a tree in the king's gardens; called him a poor person. Then the *pacceka* Buddha uttered.

*Na rāja, kapaṇo hoti Dhammaṃ kāyena phassaṃ*

*Yo Dhammaṃ niraṃ katvā adhammā anuvattatī.*

*Sa raja, kapaṇo hoti pāpo pāpaparāyaṇo.*

Oh! Great king, one who has acquired the supramundane Dhamma through the noble path is not poor, someone who rejects the Dhamma and lives as a sinner helping other sinners is poor. Thereafter, the king inquired from the *pacceka* Buddha how he was getting on. *Pacceka* Buddha described the *bhikkhu* pleasures as follows.

***Sadā pi bhadramadhanassa anāgārassa bhikkhuno  
Na tesam koṭṭhē openti na kumbhiṃ na kalopiyam,  
Paraniṭṭhita mesānā tēna yāpenti subbatā.***

Oh! King, *bhikkhūs* who do not possess houses or wealth, do not collect wealth and grain in granaries, pots and baskets. Well-behaved *bhikkhūs* survive by begging for cooked food from other's homes. Therefore, it is always good for the *bhikkhūs*. Always well.

***Dutiyampi bhadramadhanassa anāgārassa bhikkhuno  
Anavajjapiṇdo bhottabbo na ca kocu parodhati.***

A *bhikkhu* should not engage in the practice of medicine, astrology, the occult or use deception to obtain requisites but consume only the food obtained by means in keeping with the Dhamma. No harm due to defilements such as greed comes the way of the *bhikkhu* who consumes food received by proper means. Therefore, the *bhikkhu* who has no home or wealth is also secondly well and happy.

***Tatiyampi bhadramadhanassa anāgārassa bhikkhuno  
Nibbhuto piṇdo bhottabbho na ca kocu parodhati***

The *bhikkhu* should consume well- gotten food in a state of proper reflection, in order to avoid the arising of

defilements. As it does not result in the arising of defilements, the *bhikkhu* who consumes cold food and does not have a home or wealth is also well and happy for the third time.

***Catutthampi bhadramadhanassa anāgārassa bhikkhuno  
Muttassa ratthe carato saṅgho yassa na vijjatī***

The *bhikkhu* who goes about the country without any attachment to laymen as my relative, my benefactor, has no bondage. Therefore, the *bhikkhu* who has no home or wealth is well and happy fourthly as well.

***Pañcamampi bhadramadhanassa anāgārassa bhikkhuno  
Nagaramhi daihamānamhi nāssa kiñci adaihatha.***

Even if a city catches fire a *bhikkhu* without a home or wealth has nothing that would be burnt. Therefore, a *bhikkhu* who has no home or wealth is well and happy for the fifth time as well.

***Chatthampi bhadramadhanassa anāgārassa bhikkhuno  
Ratthe vilumpamānamhi nāssa kinci ahāratha.***

Even when enemies begin to loot an entire country, they will not take anything away from a *bhikkhu* who has no home or wealth. Therefore, the homeless *bhikkhu* is well and happy for the sixth time as well.

***Sattamampi bhadramadhanassa anāgārassa bhikkhuno  
Corehi rakkhitaṃ maggaṃ ye caññe paripattikhā***

***Pattacīvaramādāya sotthim gacchati subbato***

*Bhikkhu* who is of no interest to burglars who lie in waiting to rob, tax collectors and highway robbers as he has nothing to be robbed of or collect taxes on, goes about comfortably carrying bowl and robes. Being able to go about in such a manner the *bhikkhu* is also well and happy for the seventh time.

***Aṭṭamampi bhadramadhanassa anāgārassa bhikkhuno  
Yaṃ yaṃ disaṃ pakkamati anapekkhova gacchati.***

The *bhikkhu* who has no wealth kept in safes and chests go somewhere carrying bowl and robe with no expectations about the place he stayed at before. Being able to go so, the *bhikkhu* is well and happy for the eighth time as well.

The *pacceka* Buddha taught the king Arindama only a small part of *bhikkhu* pleasure. The king Arindama realizing the truth after the discourse by the *pacceka* Buddha abdicated to get ordained and achieved absorptions and super normal knowledges and was born in the Brahma realm after death. As stated “***Pabbajitabhavo dullabho***”, *bhikkhu* pleasure is a rare pleasure. Lay pleasures, which are enjoyed even by animals, are found everywhere. The wise take the rare *pabbajja*, end this *samsāra*, which consists of births and deaths and enter the blissful state of *nibbāna*.

## Beginning of *Pabbajja*

Our *Sammāsambuddha* the blessed one, the perfected one, the self enlightened one who acted for the well being of everyone in the world including humans and devas attained enlightenment on the full moon day of the month of *vaisāka* (May) by overcoming the fivefold *māra* (tempter) arrived at Issipatana in Bārānaśī on the full moon day of the month of *Asālu* (July) which was eight weeks after enlightenment, in order to teach all beings, the profound Dhamma He realized by fulfilling the perfections for a period of four *asankheyya* (1 and 140 zeros) and one hundred thousand aeons and taught five hermits named Kondañña, Vappa, Bhaddiya, Mahānāma, Assaji as well as devas and brahmas arriving from tens of thousands of world systems, the *Dhamma Cakkapawattana sutta* beginning “*Dve me bhikkhave, antā pabbajitena sevītabbā*”. The hermit Kondañña who realized the Dhamma along with eighty-four *koti* (840 million) devas and Brahmas by listening to this discourse approached the Buddha and requested for *pabbajja* and *upasampadā* (higher ordination). Then the Tathāgata uttered “*Ehi bhikkhu svākkhāto Dhammo Cara brahma cariyāṃ sammādhukkassa antakiriyāya*”, miraculously the hermit like appearance of Kondañña disappeared in an instant. He appeared as a *mahā thero* who has been a *bhikkhu* for sixty years and clad in robes, carrying a bowl, both of which appeared spontaneously. Buddha’s mere expressing of the stanza beginning as “*Ehi bhikkhu*” established the status of *pabbajja* and *upasampadā* of the hermit Aññā kondañña. It was the first *pabbajja* and *upasampadā* in this Buddha *sāsana* (dispensation of the Buddha).

*Pabbajja* and *upasampadā* so received are called *ehi bhikkhu pabbajja* and *ehi bhikkhu upasampadā*. *Pabbajja* so established, without the shaving of hair of the head, beard, offering of robes, undertaking of precepts cannot be performed by anyone other than a *Sammāsambuddha*. Similarly, after the *pabbajja* received by hermit Aññā Kondañña on the full moon day of *Asala*, having heard the advice and teachings of the Tathagata and attaining the state of *sotāpanna* (stream enterer), hermit **Vappa** on the second day, hermit **Bhaddiya** on the third day, hermit **Mahānāma** on the fourth day and hermit **Assaji** on the fifth day received *pabbajja* form the Tathagata. On the sixth day *Anatta lakhana sutta* (discourse on non-self) was preached for those five. Listening to this Dhamma all five attained Arahantship by eradicating all defilements. Then there were six Arahants in the world including the Tathāgata.

Thereafter the Tathāgata, ordained by *ehi bhikkhu* means, **Yasa** the son of a noble family and his four friends named **Wimala, Subāhu, Puṇṇajī and gavampati** and a further fifty friends of Yasa who belonged to prestigious families of the state, during that *vassāna* period. All of them attained Arahantship. Then there were sixty-one Arahants in the world, including the Tathagata. One day the Tathagata addressing the sixty Arahants stated thus, “*Bhikkhūs*, I have rid myself of all attachments. You have also rid yourselves of all attachments. *Bhikkhūs*, travel for the benefit of the many people. Nor two should travel the same path. Teach people the Dhamma. There are those who can realize the Dhamma.” Saying so, the Tathāgata sent off

the *Bhikkhūs* in different directions and He also travelled to the state of Uruvelā.

The *bhikkhūs* who travelled the different states teaching the Dhamma brought to the Tathagata those desirous of receiving *pabbajja* and higher ordination from various directions and states and the Tathagata personally ordained and conferred higher ordination on them. It was very tiresome for the *bhikkhūs* and those seeking *pabbajja* to come all the way to the Buddha. Noticing this the Buddha assembled the Saṅgha and made the following virtuous address.

***Anujanāmi bikkhave, tumheva dāni tāsū tāsū disāsū tesū tesū janapadesu pabbājetha upasampādetha.***

Bhikkhūs you may now yourself ordain and confer higher ordination on those who come from various areas and are desirous of receiving *pabbajja*, in their own localities themselves. This dispensation belongs to the Buddha. Therefore, everything here should be done according to the rules of the Buddha. The Buddha has granted permission to ordain and confer higher ordination on noble sons only to higher ordained bhikkhūs. No one else has permission to ordain others in this *sāsana*. Desiring to be ordained one cannot receive *pabbajja* by simply wearing robes himself or with the assistance of anyone who is not an *upasampanna bhikkhu* (one who has received higher ordination). They are just lay people wearing robes. It is a grave mistake to wear robes in such a manner. Receiving veneration from laity by appearing as a *bhikkhu* without receiving proper ordination too is a grave offence. Living in temples belonging to the saṅgha too is an offence.

## PERSONS SUITED AND UNSUITED FOR ORDINATION

Not all persons are suitable for ordination. Therefore, the teacher giving *pabbajja* should select and ordain only suitable persons.

**Catamite**, Hermaphrodite, Person who has donned robes without *pabbajja*, One who has accepted another religion, An animal like naga or deva, Matricide, Patricide, Killer of Arahants, Person who has shed Bhuddha's blood, Person who has caused schism among *bhikkhūs*, violator of *bhikkhuni* chastity are eleven types of people totally unsuitable for ordination. Even if they are ordained **unknowly**, *pabbajja* will not be valid in them. If one has been ordained without prior knowledge, such a person must be disrobed when the unsuitability is discovered. If a *bhikkhu* ordains such a person knowingly, it will be an offence.

“*Na bikkhave, hatthacchinno pabbājetabbo, na pādacchinno pabbajetabbo*” by which thirty-two other types such as individuals with incomplete hands are prohibited from being ordained. If a *bhikkhu* ordains any such person *pabbajja* will be valid for him. However, the *bhikkhu* who ordained will have committed an offence. “*Na bikkhave ananuññāto mātā pitūhi putto pabbajetabbo. Yo pabbajeyya āpatti dukkaṇassa*”. Even though a person may be devoid of shortcomings mentioned above, the Tathagata has said that he should not be ordained without the consent of the parents. If ordained, *pabbajja* will be valid. The *bhikkhu* who ordained will have committed an offence.

According to vinaya rules, apart from the exclusions mentioned above there are several other matters to be considered regarding ordination. Teachers who ordain pupils should consider such matters and select persons suitable for ordination. There are people who try to receive *pabbajja* for various reasons. Some in-disciplined people who cannot even live happily with parents, brothers and sisters; solely due to such inability to live peacefully with others seek ordination. Still others who suffer mental distress due to their failure in realizing expectations, try to ordain. Some due to rejection and demeaning by relatives because of birth defects try to receive *pabbajja*. Some who seek to fulfill indecent expectations under cover of the robe seek ordination. Some seek ordination as an easy means of livelihood. Some try to ordain their children in order to fulfill their own expectations. There are those who have heard or read of noble characters that achieved arahantship, absorptions and performed miraculous things like journeying through the air with psychic powers and wish to achieve the same themselves and seek ordination. People who seek ordination with such unsuitable and foolish intentions may sometimes cause problems for their teachers and other *bhikkhūs*, if they are ordained. This can result in difficulties even for lay benefactors of temples. It must be stated that aforementioned people are also unsuitable for ordination.

Even among those who seek ordination in good faith with the sole intention of releasing themselves from the suffering in *saṃsāra* (circle of births and deaths) and attaining nibbana, there are people who are evil and cannot be controlled by anyone. Faith is something that increases

and decreases, appears and disappears from time to time. It will not remain the same in ordinary worldlings (*putujjana*) at all times. The immoral person will remain a good *bhikkhu* so long as his faith remains at a high level. His evil nature will begin to surface when faith wanes and disappears. Sometimes when such people are ordained they will cause harm to the teachers and other *bhikkhūs* by destroying the utensils and setting fire to the temple itself as happened in the case of the Ven. Maha Kassapa's pupil.

Only those who are patient, can live peacefully with others, have equitable thoughts, given to loving kindness and compassion, with a tendency to accept the advice of teachers, faithful to teachers, honest and virtuous persons from among those who seek *pabbajja* with the intention of release from the *samsāra* and the attainment of nibbana should be ordained. Such persons will improve themselves in the Buddha *sāsana*. They are the ones who will light up the Buddha *sāsana*.

## **TEACHERS QUALIFIED TO ORDAIN NOBLE SONS**

Ordaining and bringing up pupils in the Buddha *sāsana* is a serious matter. Noble sons ordained by unskilled *bhikkhūs* who fail to point out minor and major mistakes committed by the pupils, give necessary advice to send them on the correct path and improve them by teaching the Dhamma vinaya will go on the wrong path and result in the deterioration of their status in this and the world after. *Bhikkhūs* who ordain others and fail to train and discipline their pupils according to the Dhamma vinaya commit a grave injustice to their pupils. Therefore, the Tathagata did

not grant permission for all *bhikkhūs* to have pupils. “*Anujānāmi bhikkhave, vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetuṃ nissayaṃ dātuṃ*”. Only the learned capable *bhikkhūs* who have passed ten years or more after higher ordination are granted permission to have pupils. If an unqualified *bhikkhu* becomes a preceptor (*Upādyā*) and ordain others, it will be an offence.

The Tathāgata on many occasions and in many ways stated the qualities of people suited and unsuited to become preceptors and bring up pupils. They can be seen in the Mahākhanda of the mahāvagga Pāli. A *bhikkhu* who has spent at least ten years after higher ordination and is capable of training the pupil in *tudus khandhakaya* and *Dhamma vinaya*, can dispel any discontent as it occurs, can clear doubts that may occur on any matter with the help of *Dhamma vinaya*, nurse the pupil or arrange for nursing if he becomes ill is suitable to ordain pupils. It must be said that according to *vinaya*, the lack of large temples, rich benefactors, many temples, land and paddy fields and sufficient wealth to educate pupils at pirivenas and colleges are not disqualifications to ordain pupils. However, it cannot be said that, according to present day conditions, *bhikkhūs* who do not have a place that they can control as they wish are suitable to ordain others.

The teacher who ordains a noble son, discipline him by advice, look into his welfare, and improve him by teaching the Dhamma vinaya is the preceptor. “*Upacchāyo bhikkhave, saddhivihārikamhi puttacittam upaṭṭhapessati, saddhivihāriko upacchāyamhi pitucittam upaṭṭhapessati*”, as declared by the Tathāgata, the preceptor must consider

the pupil as his son. The pupil also must consider the preceptor to be like his father. Living with such mutual faith will develop them in this *sāsana*.

## How to perform ordination

*Evam ca pana bikkhave, pabbājetabbo, upasampādetabbo, paṭhamam kesamassum ohāretvā kāsāyāni vatthāni acchādetvā ekaṅsam uttarāsaṅgam kārāpetvā bhikkhunam pade vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo. Buddhaṃ saraṇam gacchāmi. Dhammaṃ saraṇam gacchāmi. Saṅgham saraṇam gacchāmi. Dutiyampi Buddhaṃ saraṇam gacchāmi. Dutiyampi Dhammaṃ saraṇam gacchāmi. Dutiyampi Saṅgham saraṇam gacchāmi. Tatiyampi Buddhaṃ saraṇam gacchāmi. Tatiyampi Dhammaṃ saraṇam gacchāmi. Tatiyampi Saṅgham saraṇam gacchāmiti. Anujāmi bhikkhve, imehi tīhi saraṇa gamanehi pabbajjam upasampadanti.*

*(Mahā vagga mahā khandhaka)*

Bhikkhūs this is how ordination must be done, this is how higher ordination must be conferred. First, hair and beard must be shaved. Dress with robes, having the single robe (*uttarāsaṅgā*) covering one shoulder and squatting with the palms clasped together and made to recite *Buddham saraṇam gacchāmi* - upto - *tatiyampi Saghāṃ saraṇam gacchāmi*. Oh *Bhikkhūs!* Refuge in these three constitutes *pabbajja* and higher ordination, is its meaning.

At the early period of the Buddha *sāsana*, merely taking refuge in the triple gem was approved for *pabbajja* and

higher ordination. As the number of *bhikkhūs* increased very much due to the development of the Buddha *sāsana*, receiving higher ordination by merely taking refuge in the triple gem was rejected by the Buddha.

***Yā sā bikkhave, mayā tīhi saraṇagamanehi upasampadā anuññātā, tāhaṃ ajjatagge paṭikkhipāmi. Anujāmi bikkhave,ñ atticatutthena kamma upasampadaṃ.***

(*Mahā vagga mahā khandhaka*)

Instead, *ñapticaturtha kamma upasampadā* was enforced. (That is reciting the motion once and reciting the hearing, three times). As there was no change made regarding ordination, taking *pabbajja* by taking refuge is maintained up to date.

Three activities of shaving the head and beard, donning of robes and taking refuge constitute the ordination. After this performance, the one who seeks *pabbajja* becomes a *sāmaṇera* (novice *bhikkhu*). The first act to be performed is the shaving of the head, if the person has already shaved the head, he may be ordained without reshaving. If a *bhikkhu* is to cut or cause to be cut even a single hair that is longer than two finger breadths (*dvagulam*), then all *bhikkhūs* within the premises must be assembled, the person seeking ordination produced before the saṅgha and the *bhikkhu* who is to shave the hair must recite “*Imassa bhaṇḍukammaṃ āpucchāmi*”, once, twice or three times and should get the approval before cutting the hair. When assembling the *bhikkhūs* is troublesome, it is suitable to visit them individually and inform. If there are many *bhikkhūs* in the village *sīma* the person seeking ordination

is taken to a *baddha sima* and the *bhikkhūs* informed. A *bhikkhu* who shaves head hair longer than two finger's width, of a person seeking ordination without informing all the *bhikkhūs* incurs a *dukkhata āpatti* (minor offence).

It is better to perform the shaving of the head of a person to be ordained personally by the teacher or by another under his instructions. If the teacher is doing the shaving himself, he should do so while teaching the “*Tacapañcaka Kammatthāna*” (fivefold working ground). If another person is doing the shaving, the teacher should stand by and explain the five fold working ground. This is a very important matter.

“*Tacapañcaka kammaññhana*” is the foundations of mindfulness (*satipatthana Bhavanā*) with regard to the body that involves the contemplation of the hair of the head, hair of the body, nails, teeth and the skin. The teacher should explain this kindly and clearly. A lock of hair should be given to be held by the pupil and told “child, look at this hair. Direct your mind towards it. The colour of this hair is also ugly. Shape is also ugly; they are ugly because of bad smell, ugly because they arise from blood, pus, excreta, urine, bile and phlegm. This hair is also ugly as it arises with dirty materials such as body hair, nails and teeth.” The loathsome nature of hair must be so explained. The loathsome nature of the other four parts namely body hair, nails, teeth, and skin should be explained as well. Things explained at this time will be firmly embedded in the mind of the person being ordained. Therefore, some noble sons who had practised meditation during their previous births have overcome all defilements and attained Arahantship by contemplating this subject of meditation

just as the shaving is concluded. Even if he does not attain Arahantship, the subject of meditation explained at this time will remain firmly fixed in his mind. It will serve him in good stead in the future. This is a matter, which should not be forgotten by the teachers. Subsequent to the shaving of the head and beard, the *pabbajja* seeker should be washed well with soap and bathed to remove lay odour. If the person is able to wash himself, he should be allowed to do so.

The person seeking *pabbajja* after cleansing himself by bathing should go to the place of *pabbajja* and if his parents are present worship them at their feet and bid farewell; if any relatives are present he should also bid farewell to them and go before the saṅgha and worship them and then kneel down in front of the preceptor with the robes in hand to request *pabbajja* by uttering.

*Okasa; ahaṃ bhante, pabbajjaṃ yācāmi*  
*Dutiyampi ahaṃ bhante, pabbajjaṃ yācāmi*  
*Tatiyampi ahaṃ bhante, pabbajjaṃ yācāmi*

Thereafter the robes must be handed to the preceptor after saying the following.

*Sabba dhukkha nissaraṇa nibbāna sacchikaraṇatthāya  
imaṃ kāsāvaṃ gahetvā pabbājetha maṃ bhante,  
anukampaṃ upādāya. Dutiyampi Sabba dhukka  
nissaraṇa nibbāna sacchikaraṇatthāya imaṃ kāsāvaṃ  
gahetvā pabbājetha maṃ bhante, anukampaṃ upādāya.  
Tatiyampi Sabba dhukka nissaraṇa nibbāna  
sacchikaraṇatthāya imaṃ kāsāvaṃ gahetvā pabbājetha  
maṃ bhante, anukampaṃ upādāya*

The meaning of which is, have compassion towards me, accept these robes and ordain me to enable me attain Nibbāna which is the extinguishing of all suffering. The following should then be uttered in requesting *pabbajja* once again.

*Sabba dhukka nissaraṇa nibbāna sacchikaraṇatthāya etaṃ kāsāvaṃ datvā pabbājetha maṃ bhante, anukampaṃ upādāya. Dutiyampi Sabba dhukka nissaraṇa nibbāna sacchikaraṇatthāya imaṃ kāsāvaṃ datva pabbājetha maṃ bhantē, anukampaṃ upādāya. Tatiyampi Sabba dhukka nissaraṇa nibbāna sacchikaraṇatthāya imaṃ kāsāvaṃ datva pabbajetha maṃ bhante, anukampaṃ upādāya*

The meaning of which is, have compassion towards me, and give these robes and ordain me to enable me attain Nibbāna which is the extinguishing of all suffering.

When the request is made, three times as stated above the *bhikkhu* should dress the *pabbajja* seeker personally with the robes or request another to do so or hand back the robes asking him to do it himself. Giving the robes in any one of the three methods is considered, as being handed back by the *bhikkhu*. While doning the robes he must reflect that it is done to protect oneself from cold, heat and insects such as flies and mosquitoes. If the person being ordained does not know this, the preceptor must make him say it.

After receiving the robes as above and covering one shoulder with the *uttarāsangha* he should pay respects to the *bhikkhūs* present and **scot** in front of the preceptor, and

observe pabbajja ten precepts including the refuge in the triple gem.

### **The formula requesting precepts**

*Okāsa ahaṃ bhante, tisaraṇena saddhiṃ pabbajjā dasasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante. Dutiyampi ahaṃ bhante tisaraṇena saddhiṃ pabbajjā dasasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante. Tatiyampi ahaṃ bhante tisaraṇena saddhiṃ pabbajjā dasasīlaṃ dhammaṃ yācāmi. Anuggahaṃ katvā sīlaṃ detha me bhante.*

When pabbajja ten precepts are requested, the following sentence will be uttered. “***Yamaham vadāmi taṃ vadetha***” which means, “repeat what I say”. The person being ordained must reply as “***āma bhante***” meaning, “Yes sir”. The stanza “*Namo tassa bhagavato arahato sammā sambhuddhassa*” must then be uttered. Thereafter refuge must be taken by repeating after the teacher in two different ways

### ***Makārānta* taking refuge stanza**

*Buddham, saraṇam, gacchāmi.*

*Dhammam, saraṇam, gacchāmi.*

*Saṅgham, saraṇam, gacchāmi.*

*Dutiyampi, Buddham, saraṇam, gaccāmi.*

*Dutiyampi, Dhammam, saraṇam, gaccāmi.*

*Dutiyampi, Saṅgham, saraṇam, gaccāmi.*

*Tatiyampi, Buddham, saraṇam, gaccāmi.*

*Tatiyampi, Dhammam, saraṇam, gaccāmi.*  
*Tatiyampi, Saṅgham, saraṇam, gaccāmi.*

When this is recited, the words must be pronounced separately. They should not be combined. When taking refuge by the *niggahitanta* method the words must be combined.

### ***Niggahitānta* taking refuge stanza**

*Buddhaṃ saraṇaṃ gaccāmi.*  
*Dhammaṃ saraṇaṃ gaccāmi.*  
*Saṅghaṃ saraṇaṃ gaccāmi.*

*Dutiyaṃpi Buddhaṃ saraṇaṃ gaccāmi.*  
*Dutiyaṃpi Dhammaṃ saraṇaṃ gaccāmi.*  
*Dutiyaṃpi Saṅghaṃ saraṇaṃ gaccāmi.*

*Tatiyaṃpi Buddhaṃ saraṇaṃ gaccāmi.*  
*Tatiyaṃpi Dhammaṃ saraṇaṃ gaccāmi.*  
*Tatiyaṃpi Saṅghaṃ saraṇaṃ gaccāmi.*

After this recitation, the teacher must say, *saraṇāgamaṇaṃ sampuṇṇaṃ* then the pupil must reply as “*āma bhante*”. Taking refuge in this manner, one becomes a *sāmaṇera*. According to the direction of the Buddha, any one who becomes a *sāmaṇera* must observe the ten precepts, whether expressly undertaken or not. Due to higher veneration, the teachers will make the *sāmaṇera* recite and undertake the ten precepts. The undertaking will be done according to a method preferred by the teacher. Following is the **method adopted** by most teachers in Sri Lanka.

*Pāṇātipātā veramaṇī, adinnādānā veramaṇī, abhrahmacariyā veramaṇī, musāvādā veramaṇī, surāmeraya majjapamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagīta vādita visūkadassanā veramaṇī, mālā gandha vilepana dhāraṇa maṇḍana vibhūsanatṭhanā veramaṇī, uccāsayana mahāsayanā veramaṇī, jātārūparajata paṭiggahaṇā veramaṇī, imāni pabbajjā dasasikkhāpadāni samādiyāmi. Imāni pabbajjā dasasikkhāpadāni **samādiyimi.** Imāni pabbajjā dasasikkhāpadāni samādiyimi.*

After causing to undertake the precepts the teacher must say, “*Tisaraṇena saddhiṃ pabbajjā dasasīlaṃ Dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetabbaṃ*” the *sāmaṇera* should reply as “*āma bhante*”

### **The other method of undertaking the precepts**

*Paṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Adinnādāna veramaṇī sikkhāpadaṃ samādiyāmi.  
 Abhrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Surāmeraya majjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Naccagīta vādita visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Mālā gandha vilepana dhāraṇa maṇḍana vibhūsanatṭhanā veramaṇī sikkhāpadaṃ samādiyāmi.  
 Uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.*

*Jātarūparajata paṭiggahanā veramaṇī sikkhāpadam  
samādiyāmi.*

### **Accepting [dependence on the] preceptor**

The teacher who will observe and point out minor and major transgressions and give necessary advice is the preceptor. Precepts including refuge in the triple gem can be undertaken from any *bhikkhu* who is able to recite the necessary stanzas regarding the refuge in the triple gem and the ten precepts. Not all the *bhikkhūs* are suitable for the position of preceptor. If the *bhikkhu* who gave the precepts is the same as the preceptor, the following sentence must be uttered three times, “*Upajjhāyo me bhante hotī*” in order to undertake dependence on the preceptor. When the preceptor says “*Pasādikena sampādehi*” the *sāmaṇera* should reply as ‘*āma bhante.*’ If the preceptor is not the same as the *bhikkhu* who gave the precepts, the *sāmaṇera* should go to the preceptor and accept the preceptor. It is not proper to live without a preceptor. The meaning behind accepting a preceptor is making the request, “Sir! Be my teacher who will warn and advice me regarding any transgressions”. The preceptor uttering, “*Pasādikena sampādehi*” or “*Sāhu, Lahu, opāyikam, patirupam*”, performs the acceding to the request. If the *bhikkhu* does not make an indication bodily or verbally the acceptance of the preceptor is not accomplished.

The teacher must appraise the new *sāmaṇera* about everything that is proper and improper. He should be taught things such as how to wear robes, how to walk and how to eat. Until the *sāmaṇera* is accustomed to these practices, he should not be taken outside for alms giving or pirith

ceremonies and safe guard him against falling into any one of the *dashanāshanāṅga* (Ten serious offences of a *sāmaṇera* - anyone committing them cannot be taken back into the *sāsana*).

### **Taking refuge**

There is a great difference between taking refuge by lay people and *sāmaṇeras*. Taking refuge by lay people is the acceptance that the triple gem of Buddha, Dhamma, and Saṅgha is of great support to them. Taking refuge by the lay can be done in any manner in any language. It is broken by the rejection of the triple gem, believing that Buddha, Dhamma and Saṅgha are of no use or accepting another religion. Committing unwholesome acts such as killing living beings does not result in the negation of the refuge.

**Taking refuge by a *sāmaṇera* is a certain type of disciplinary act (*vinaya kamma*).** It results in one becoming a *sāmaṇera*. One does not become a *sāmaṇera* by reciting them in any language other than Pali. Taking refuge of the laity is done by reciting the precepts himself. *Sāmaṇera* refuge taking occurs by recitation by both teacher and pupil. Taking refuge with the help of a person who has not received higher ordination too will not establish *sāmaṇera* status. While taking refuge, if each letter, each word of the phrase “*Buddham saraṇam gaccāmi*” is not uttered with phonetic accuracy by both teacher and pupil correctly, *sāmaṇera* status will not be established. Therefore, when taking refuge, low sounding, and high sounding, long and short letters must be properly pronounced. Old *bhikkhūs* without teeth cannot properly

pronounce dental sounds. If a *bhikkhu* who has no teeth is ordaining a person, he should get another *bhikkhu* to say the necessary stanzas, and remain only as the preceptor.

The letter m (like “ng” in hung) is difficult to pronounce. If this is pronounced improperly one will not become a *sāmaṇera*, therefore vinaya commentaries allow it to be pronounced as “m” by those who cannot pronounce it correctly. Pronunciation by either the *makhārānta* or the *niggahitānta* methods is sufficient. To be more clear and certain of taking refuge properly, teachers adopt both methods.

### Utilisation of the four requisites

*Bhikkhūs* are not allowed to earn a living by activities such as trade and agriculture. Such mode of living is a wrong livelihood. After, ordination one should live on the four requisites that are provided by devotees. “These *bhikkhūs* are moral and virtuous. They are suitable to receive veneration and offerings.” In such consideration, lay people offer *bhikkhūs*, their wealth earned by sweat and suffering without using it themselves or giving their children. Sometimes one would consume something simple and offer *bhikkhūs* delicious food. Sometimes they would go hungry and offer alms to *bhikkhūs*. It is a serious matter if such offerings of the four requisites are consumed happily, inconsiderately and deluded with attachment, greed and conceit.

There are four ways of utilising the four requisites known as *Theyyaparibhogaya*, *Ṇaparibhogaya*, *Dāyajaparibhogaya* and *Sāniparibhogaya*.

*Bhikkhūs* and *sāmaṇeras* in this *sāsana* receive the four requisites because Buddha has approved their acceptance. If the Buddha has not done so, these requisites would not have been made available. Therefore, the four requisites belong to the Buddha. The Buddha allowed them for the moral and not the immoral ones. They do not belong to the immoral ones. Devotees offer them in consideration of the fact that “they are moral beings”. Therefore, they do not belong to the immoral beings. It is robbery to utilize offerings of the four requisites made to the moral, whilst being immoral. Therefore, such use is called *Theyyaparibhogaya*.

*Even the virtuous bhikkhūs* should use the four requisites after reflection. All items such as food, drink and garments used by humans create defilements such as greed, conceit and jealousy. Greed arises due to the thoughts, that these robes are beautiful soft and good, this food is tasty, healthy and good and that this shelter, furniture and bedding are good. Conceit develops due to the consideration that I am a very fortunate person to receive such good robes and delicious food and I am a very fortunate person to live under a good shelter using good furniture. The dislike to allow another to utilize requisites belonging to one and the dislike towards others receiving similar items cause the development of **jealousy**. Anger arises when harm comes the way of one’s requisites. Ill-will arises when a cheap robe or poor food is received. Great merit will accrue to the supporters only if the *bhikkhūs* use the requisites in a manner that will not result in the development of defilements. Means to consume without causing defilements is reflecting upon them. Great merit will not accrue to the supporters if they are used

greedily without reflection. Accepting and utilizing the four requisites offered by supporters with the expectation of great merit, in a manner not conducive for such merit are like taking a loan. Bhikkhūs who act in this manner will have to repay the loans to the supporters during future births. Utilisation of the four requisites without reflection is called *Īṇaparibhoga*. Being a moral person alone is not sufficient to become a person suitable to utilize the four requisites. Even the moral person should utilize the four requisites with reflection in order to avoid *Īṇaparibhogaya*.

Utilising requisites without reflection is not a minor matter, but a serious fault. Buddha having seen novice monks consuming food greedily without reflection stated with a great sense of urgency that if He were to declare a fifth *pārājikā* (defeat) it would be for consuming food without reflection, however as living beings have to consume food everyday it is not proper to establish such a serious rule<sup>1</sup>. It is given in the commentaries to the saṅyutta nikāya that the Buddha preached the *Puttamaṅsopama sutta* with a view that *bhikkhūs* would realize, that the utilization of the four requisites without reflection is a serious offence and will therefore refrain from doing so. Tathagata preached the *Dhamma dāyāda sutta* solely for this purpose.

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<sup>1</sup> “Tato cintesi. Sace me pañcamam pārājikam paññāpetum sakkā abhaviṣṣa apaccavekkhitāhāra paribogo pañcamam pārājikam katvā paññāpetabbo bhaveyya. Na pana sakkā evam kātum dhuvapaṭisevanaṭṭhanam hetam sattānam.”  
(Abhisamaya saṅyuttaṭṭhakathā – mahāvaggo sattamo)

The use of requisites by the three *sekkas* (three persons under training- also mean disciplined people) namely stream enterer (*sotāpanna*), once-returned (*sakadāgāmi*) and non-returned (*anāgāmi*) is called ***dāyajjaparibhoga***. They are the sons of the Tathāgata. Sons are heirs to the belongings of the father. Things received by the *sāsana* belong to the Tathāgata. *Sekka* persons having reached the status of sons of the Tathāgata utilize them as their own right. Utilising what is rightfully yours is proper.

Consumption of requisites by Arahants is known as ***Sāmiaparibhoga***. They have unchained themselves from slavishness to greed and utilize them as heirs. Arahants having overcome all defilements and being capable of converting offerings to result in great merit are in every way suitable to receive offerings. Therefore, they become owners of material received by the *sāsana*.

Among these the *Dāyajjaparibhoga* and *Sāmiaparibhoga* are proper utilization. *Ṇaparibhoga* and *Theyyaparibhoga* are improper. Consumption by moral *bhikkhūs* with reflection is opposed to *Ṇaparibhoga* and therefore termed *Anaṇaparibhoga*. Consumption without debt is its meaning. It should also be included in *Dāyajjaparibhoga*.

## Reflection

Humans utilize many items such as food and drink and clothing. Among them are items that enhance defilements. They are not suitable. There are items that do not cause the development of defilements. They are suitable items. Here reflection means, when using items such as robes, seeing them in terms of, elements and their loathsomeness. In order to avoid *Īnaparibhoga* one must reflect every time an *Andana* (inner garment of a *bhikkhu*) is donned and with each mouthful of food consumed. Anyone who is unable to do so should reflect several times a day. Even if this is not possible, one should wake up before dawn and reflect on everything used during that day. If a day passes without reflection everything used during the day falls into *Īnaparibhoga*. Reflection regarding shelter must be done every time one enters it. Failing which the procedure as for robes must be adopted. *Gilanpasa* (requisites for the sick) must be taken only for a specific purpose. Accepting and consuming must be done with reflection. Reflection after consuming *gilanpasa* is not sufficient. If it is not possible to reflect when accepting, reflection must be done without fail while consuming. Otherwise, it is stated that it will result in an offence for the *bhikkhu*.

Many use Pali phrases when reflecting. This is suitable only for those proficient enough in Pali, as to realize the meaning of the Pali words as fully as realizing the meaning of the words in their own language, when they are uttered. Uttering a Pali word, one does not understand, in order to reflect will not result in proper reflection. Therefore, those who are not proficient in Pali should reflect in their own

language. Reflection in the mother tongue itself is suitable for those who have incomplete knowledge of Pali.

All garments worn or wrapped round by *bhikkhūs* become robes. If robes are used to appear beautiful or important, it is using the robes for improper reasons. It develops greed, conceit and self-view. It is proper to use robes to avoid cold. Using robes to protect against heat from sun or fire is suitable. Using robes to protect against flies and mosquitoes, possible harm from poisonous creatures such as centipedes, scorpions and wind and sun is suitable. Those who do not cover certain parts of their bodies, progressively lose shame. It is dangerous to be without shame. It is like gaining an animal habit by a human. Using robes to cover places that can cause shame is also suitable. There are four reasons for which the wearing of robes is suitable. Reflect in one's own language with full realization, when wearing of robes.

**I wear these robes to overcome the cold, heat and prevent harm that can be caused by flies, mosquitoes, sun, wind and creatures such as centipedes and scorpions. To cover body parts which will cause shame, if they are not covered.**

The four benefits mentioned above can be had from any robe, which is beautiful or not; or of high value or not. Therefore, the *bhikkhu* who wears the robes reflecting the suitable aspects does not create a greedy feeling that the robes are good. The greed in searching for beautiful robes of high value does not arise. Conceit that, who else other than I have such robes does not arise. A dislike will not arise for bad and undesirable robes. Such a *bhikkhu* will use

robes properly devoid of defilements. Reflection is two fold, which is reflection at the time of receiving a requisite and reflection when utilizing it. It has been said that non-reflection at the time of using the robes and the like, which has already been reflected on, as elements and as loathsome at the time of receipt is not improper. Reflection at the time of receiving as well as using is better. Reflection as elements is a somewhat deep matter. Knowledge of the examination of the absolute matters is required to do it properly.

This is how reflection as elements regarding robes should be done. This robe made up of the elements of earth, water, heat and wind is a collection of elements. This body covered by the robes is also a collection of elements. This body, which is a collection of elements, is not a living being or a person. Therefore, the robes also do not know that they are wrapped around a body. The body too does not know that the robes are wrapped around it. The body and the robes exist without any expectations about themselves.

Such reflection as elements remove, any possible greed and conceit regarding robes. Especially the self-view will be removed.

This is how reflection as loathsome should be done. This clean robe by coming into contact with this body that exudes faeces, urine, spit, rheum, and sweat through nine large orifices and many small orifices will become dirty.

There are suitable and unsuitable matters concerning the consumption of food. Village kids who receive food will

fight among themselves and eat playfully. It is not proper for *bhikkhūs* to consume food in such a manner.

It is improper to consume food given by devotees in order to build up strength as done by wrestlers and soldiers.

It is improper to consume food supplied by devotees to build up the body and grow fat.

Consuming food supplied by devotees to make the body beautiful like prostitutes do, is not proper.

It is proper to consume food given by devotees in order to maintain the body and life.

Consuming food to overcome hunger is suitable.

It is not possible to conduct proper practice in the *sāsana* without taking food. It is proper to consume food for the purpose of performing *bhikkhu* practices in the *sāsana*.

Consuming food wisely will overcome hunger. Consuming food with due regard for the pain arising from over eating is proper.

It is suitable to consume food with the consideration that eating the correct quantities will maintain life over a long period.

It is suitable to consume food with the consideration that eating the correct quantities will maintain life over a long period.

It is proper to consume food with the knowledge that eating wisely helps me to live long.

Consuming food wisely will overcome hunger and the discomfort caused by over eating will not arise.

It is proper to consume food with the knowledge that eating the correct amounts will result in long life.

Consumption of food in this manner is not eating food obtained by an improper means and as such, it is the proper utilization of a requisite. Consuming of food in correct quantities in this manner for healthy living is suitable.

These proper and improper matters should be taken into consideration by *bhikkhūs* when consuming food. Even then

***“Cattāro pañcha ālope - Abhutvā udakaṃ pive,  
Alaṃ phāsuvihārāya - pahitattassa bhikkhuno”***

the *bhikkhu* who desires to attain nibbāna should eat four to five mouthfuls less than the capacity of the stomach and drink water. Eating in this manner will facilitate comfortable change of postures and healthy living.

Greed will wane from the *bhikkhu* who reflects while eating as given above. The Tathāgata has related the story about parents eating the flesh of the son, in the *Putramāṅsopama sutta* to illustrate the measure of suppressing greed for food. It is as **follows**.

A couple had set off on a journey across a desert hundred *yojanās* long, along with their infant son and meagre supplies for the trip. They finished their food and drink by the time they reached the middle of the desert. They had no way of proceeding further or returning. They sat under a tree, as they were exhausted, thirsty and hungry. The husband told the wife that there is no house or village for the next fifty *yojanās*. A man cannot do anything here. It is better if at least two of you live, instead of all three dying here. Therefore, kill me, eat part of the flesh, and carry away a part of it to be eaten on the way. The wife then told the husband, “There, is no industry in which a woman can engage herself, so kill me, eat the flesh and you escape with the child.”

Then the husband said “Dear! If you die, this child cannot survive. Your death means the death of two persons. If we live, we can have children in the future. Let us kill the child, eat his flesh and cross the desert.” Then the wife sent the child towards the father. The father sent back the child saying that, he cannot kill the child who was brought up with great difficulty. The child who was being sent back and forth died. The parents wept about the death of their child and as there was no other way left for survival, they ate the flesh of the child to save their lives and crossed the desert. This is the simile of flesh of the son.

These two parents find the flesh repulsive because it is the flesh of their own kind. It is also repulsive because it is the flesh of their relative. It is also repulsive because it is the flesh of the son. It is also repulsive because it is the flesh of their beloved son. It is also repulsive because it is tender flesh. It is also repulsive because it is raw flesh. It is also

repulsive because it is flesh not normally eaten. Repulsive because there is no salt. Repulsive because there are no spices or chilies. Such meat repulsive in nine ways was eaten without the slightest willingness. They do not select the better portion of meat to eat. Do not eat until the stomach is full. They eat very little as if taking a bitter medicine. The thought that one should eat a better portion, than the other does not arise. The thought that they will cook well and eat the balance meat after passing the desert will not arise. They do not feel proud that only we and no other has food as tasty as this. They will not divide it, as this is for me and this is for you. They eat it peacefully. Ill-will that who can eat this dirty food does not arise in their minds.

The Tathāgata teaches by this simile how this couple consumed this food, devoid of greed and conceit with the sole intention of crossing the desert. *Bhikkhūs* should consume food given by devotees or received by other means with reflection of “ no greed that this food is very tasty, no greed that a part of it must be stored for tomorrow, no greedy wish that I should receive similar food in the future, no conceit that others will not receive such food, without any greed and jealousy regarding food, no sadness that the food is of poor quality, without considering the deliciousness of the food, and only with the balanced thought that it is for the purpose of continuing life”. It is possible to consume food with the realization of proper and improper reasons for eating as taught by the above story. Contemplate as follows when consuming food.

**I consume this food not for pleasure. Not to develop manly strength. Not even to fatten the body. Not to**

**beautify the body. I consume this food in order to maintain body and life. To overcome hunger. For carrying on the practices in the Buddha *sāsana*. To maintain life over a period. Consumption of this food overcomes my hunger. Will not cause discomfort due to over eating. Will be able to carry on life over a long period. Consuming food in this manner, not being an improper supply of food does not become a wrongful consumption. Consuming food in correct quantities in this manner will enable healthy living.**

Reflection as elements must be done as follows. This food that enters the body develops flesh and blood. However, the food is unaware that it does so. The body too is unaware that it maintains itself and grows because of food. Due to such unawareness both food and the body become collections of elements without any mutual expectations. Reflection in this manner removes the wrong view of a self that “I eat”. Reflection as loathsomeness must be done as follows. This food that appears nice and clean, after arriving at the stomach mixes with spit-bile and takes the nature of dog vomit. Further digestion causes them to be formed into faeces with extreme loathsomeness. Reflection in this manner removes greed and conceit regarding food. This reflection is a meditation of high esteem in the Buddha *sāsana*. It is taught in the *Putramāṅsopama sutta* that the development of this reflection to gain knowledge of *kabaliṅkārahāraya* will enable one to overcome fetters and avoid being reborn in the world by realizing the *anāgāmi* fruit.

*Kabaliṅkāre bhikkhve! Ahāre pariññāte pañcakāma-guṇiko rāgo pariññāto hoti, pañca kāmaguṇike rāge pariññāte*

*natthi taṃ saṇḍojanaṃ, yena saṇḍojanane saṇḍutto ariya  
sāvako puna imaṃ lokam agaccheyya.*

Above is a quotation from the *Putramāṇisopama sutta*. Food causes much defilement. Therefore, *bhikkhūs* must be especially concerned about reflection.

*Avāsa* (buildings), beds, chairs, linen, pillows and mattresses are called *senāsana* (abode). *Senāsana* donated by devotees to the *sāsana* too must be utilized for proper purposes. Using them for improper purposes is a fault. It is not suitable to use *senāsana* for enjoyment. Gathering to conduct *tirascīna* (animal) talk such as royal stories is not suitable. It is improper to use them to commit sins in hiding. It is proper to use *senāsana* for protection against cold, heat, flies, mosquitoes, sun, wind and poisonous creatures. It is proper to use *senāsana* to avoid bodily harm caused by dangerous climatic conditions. When living in the open, the mind is confused by contact with objects that result in lustful thoughts. Utilising *senāsana* to avoid such objects and maintain the concentration of the mind is suitable. While utilizing *senāsana* with good understanding of proper and improper reasons, one should reflect as follows.

**I am using this *senāsana* to keep away the cold. To keep away the heat. To overcome harm that is caused by flies, mosquitoes, sun, wind and serpents. Overcome difficulties due to harsh climate. To avoid roaming of the mind and keep it concentrated.**

Reflection on *senāsana*, as elements should be done in this manner. As would a clay statue does not know that it is

inside a house, this body which is activated by the *viññāna* (consciousness) will not know that it had entered the *senāsana*, is lying down in the *senāsana*, staying in the *senāsana*, sleeping or sitting in the *senāsana*. Similarly, the *senāsana* will not know that the body is within the *senāsana*. The body and the *senāsana*, which exist without mutual awareness, are two groups of elements devoid of self or person.

Reflection on *senāsana* as loathsome should be done as follows. This clean *senāsana* will become dirty and loathsome due to, being occupied by this body exuding dirty matter such as phlegm, rheum and sweat as would a place where a patient with a skin disease oozing blood and puss has lived in.

*Bhikkhūs* must not consume food and drink after noon. Tathāgata has allowed the consumption of medicinal items such as eight kinds of drinks (*asṭapāna*), oil, ghee, honey and juggery to overcome thirst and physical ailments. Here *gilanpasa* (medicinal items) means, items allowed to be consumed after noon to gain relief from ailments. It is improper for *bhikkhūs* to consume *gilanpasa* for pleasure or to enjoy tasty drinks. It is proper to consume *gilanpasa* in order to overcome congenital physical ailments and avoid possible future ailments. Reflect as follows when consuming *gilanpasa*.

**I consume this *gilanpasa* to overcome ailments and pains in my body.**

*Gilanpasa* as elements must be reflected upon in the following manner. This *gilanpasa* that enters the body

destroys physical suffering and pain, but it does not know that it does so. The body also does not know that the sickness and pain that it is subjected to is overcome by the *gilanpasa*. Therefore, *gilanpasa* and the body are two groups of elements devoid of mutual expectations. They do not have any nature of self or person.

Reflect on *gilanpasa*, as loathsome in the following manner. This medicine that enters the body mixes with spit and phlegm to become loathsome as would the medicine that comes in to contact with blood and puss when applied to a festered wound.

### **Pali stanzas on reflection**

#### **Reflection on robes**

*Paṭisankhāyoniso cīvaraṃ paṭisevāmi, yāvadēva sītassa paṭighātāya uñhassa paṭighātāya ḍaṅsamakasavātātapa sirīnsapa - samphassānaṃ paṭighātaya yāvadēva hiri kopīna paṭicchādanatthaṃ.*

#### **Reflection on food**

*Paṭisankhāyoniso piṇḍapātaṃ paṭisevāmi, neva davāya, na madāya, na maṇḍanāya, na vibhusanāya, yāvadeva imassa kāyassa ṭhītiyā yāpanāya, vihiṅsūparatīyā bhramacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanāṃ na uppādessāmi, yātrāca me bhavissati, anavajjatā ca phāsuvihāro ca.*

## Reflection on residences

*Paṭisaṅkhāyoniso senāsanam paṭisevāmi, yāva deva sītassa paṭighātāya, uṅhassa paṭighātāya, ḍaṅsamakasa vātātapa siriṅsapa samphassānam paṭighātaya yāvadeva utuparissaya vinodānam paṭisallānārāmatham.*

## Reflection on gilānasa

*Patisankhā yoniso gilānapaccaya bhesajja parikkhāram paṭisevāmi, yāvadeva uppannānam veyyabādhikānam vedanānam paṭighātāya abyāpajjaparamatāya.*

## Past reflection

### Reflection on robes

*Mayā paccakkhitvā ajja yaṃ cīvaram paribhuttam, tam yāvadeva sītassa patighātāya, uṅhassa patighātāya, ḍaṅsamakasavātātapasiriṅsapa samphassānam patighātāya, yāvadeva hirikopīna paticchādanattham.*

### As elements and as loathsome

*Yatāpaccayam pavattamānam dhātumatta mevetam yadidam cīvaram, tadupabhuṅjako ca puggalo dhātumattako, nissatto, nijjīvo suṅño sabbāni pana imāni cīvarāni ajjucchinīyāni imam pūtikāyam patvā ativiya jīucchanīyāni jāyanti.*

## Reflection on food

*Mayā paccavekkhitvā ajja yo piṇḍapāto paribhutto, so neva davāya, na madāya na maṇḍanāya, na vibhusanāya yavādeva imassa kāyassa ṭhītiyā yāpanāya vihiṅsūparitīyā brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihanikhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca.*

As elements and as loathsome

*Yathāpaccayaṃ pavattamānaṃ dhātumattamevetam yadidaṃ piṇḍapāto, tadupabhuñjako ca puggalo dhātu mattako nissatto, nijjīvo, suñño, sabbo paṇāyaṃ piṇḍapāto ajjigucchanīyo imaṃ pūtikāyaṃ patvā ativiya jigucchanīyo jāyati.*

## Reflection on residences

*Mayāpaccavekkhitvā ajja yaṃ senāsanaṃ paribhuttaṃ, taṃ yāvadeva sītassa paṭighātāya, uḥhassa paṭighātāya ḍaṅsamakasavātātapasiriṅsapasamphasānaṃ, paṭighātāya, yāvadeva utuparissaya vinodanaṃ, patisullānā rā matthaṃ.*

As elements and as loathsome

*Yathāpaccayaṃ pavattamānaṃ dhātumatta mevetam yadidaṃ senāsanaṃ, tadupabhuñjako ca puggalo dhātu mattako, nissatto, nijjīvo, suñño. Sabbāni pana imāni senāsani ajjigucchanīyāni. Imaṃ pūtikāyaṃ patvā ativiya jigucchanīyāni jāyanti.*

## Reflection on *gilanpasa*

*Mayāpccavekkhitvā ajja yo gilānapaccāya  
bhesajjaparikkhāro paribhutto so yāvadeva uppannānaṃ  
veyyabādhī kānaṃ vedanānaṃ paṭighātāya  
abbyāpajjaparamatāya.*

As elements and as loathsome

*Yathāpaccāyaṃ pavattamānaṃ dhātumattamevetam  
yadidaṃ gilānapaccāya bhesajjaparikkhāro.  
Tadupabhuñjako ca puggalo dhātumattako, nissatto,  
nijjīvo, suñño, sabbo paṇāyaṃ gilānapaccāya  
bhesajjaparikkhāro ajigucchanīyo. Imaṃ pūtikāyaṃ patvā  
ativiya jigucchanīyāno jāyati.*

Those who are not well versed in the Pali language may not fully realize in their minds, the reasons and conditions of reflection by reciting the Pali stanzas. Therefore, such reflection in an unknown language is of no use and does not remove defilements such as greed and conceit caused by requisites. Therefore, it is better to learn the following sentences and reflect in Sinhala (English in this case).

## English reflection Paras

### Reflection on robes

I use these robes to overcome cold, overcome heat, to overcome possible harm from flies, mosquitoes, wind, sun and poisonous creatures such as centipedes and scorpions. To cover parts of the body, if not covered will cause shame.

### **Reflection on food**

I consume this food not for enjoyment. Not to develop manly strength. Not to fatten the body. Not even to beautify the body. I consume this food in order to maintain body and life. To overcome the pain of hunger. To undertake practice in the Buddha *sāsana*. To carry on life over a long period. Consuming food in this manner overcomes my hunger. The pain caused by over eating does not arise. It enables me to continue life over a long period. This consumption of food not being an improper supply of food becomes a proper consumption of food. Consumption of food in correct quantities in this manner enables healthy living.

### **Reflection on *senāsana***

I use this *senāsana* to overcome the cold. To overcome heat. To overcome possible harm from flies, mosquitoes, wind, sun and poisonous creatures such as centipedes and scorpions. To overcome possible harm from harsh climatic conditions. To prevent the mind from roaming about various objects and live with a concentrated mind.

### **Reflection on *gilanpasa***

I consume this *gilanpasa* solely for overcoming ailments and pain in my body.

(Although, these have been stated earlier they are repeated to enable easy learning.)

## **Past reflection**

It is necessary to reflect every time robes, food, *senāsana* and *gilanpasa* are used. It is difficult to do so. *Bhikkhūs* often utilize the four requisites without reflection due to reasons such as forgetfulness. It is necessary to reflect anytime before dawn on the following day, on all requisites used without reflection during the day. If a day passes without reflection it falls into the category of *Ṇaparibhoga*, it is of no use to reflect tomorrow, on requisites utilised today. Past reflection is something to be done on requisites used on a daily basis. Pay respects to the triple gem in the evening and reflect on requisites used from dawn up to that time. Requisites used thereafter, must be reflected upon, before the next dawn. It is also proper to wake up before dawn and reflect on requisites used during the entire day. It is good to reflect before retiring at night. Those who are unable to wake up before dawn should get used to contemplating at least at that time.

### **Past reflection on robes**

I wore the robes today to overcome the cold, overcome heat, to overcome possible harm from flies, mosquitoes, wind, sun and poisonous creatures such as centipedes and scorpions. To cover parts of the body, which, if not covered, will cause shame.

### **Past reflection on food**

I consumed food today, not for enjoyment, not to develop manly strength, not to fatten the body, not even to beautify the body. I consumed this food in order to maintain body

and life, to overcome the pain of hunger, to undertake practice in the Buddha *sāsana* and carry on life over a long period. Consuming food in this manner overcomes my hunger. The pain caused by over eating does not arise. It enables to continue life over a long period. This consumption of food not being an improper supply of food becomes a proper consumption of food. Consumption of food in this manner enables healthy living.

### **Past reflection on *senāsana***

I utilised this *senāsana* today to overcome cold. To overcome heat. To overcome harm from flies, mosquitos, sun, wind and serpants. To overcome harm from dangerous climatic conditions. To keep the mind fixed on one object without allowing it to move on to several objects.

### **Past reflection on *gilanpasa***

I consumed *gilanpasa* today only to overcome ailments and pains in my body. This reflection is enough for a *bhikkhu* to avoid *inaparibhoga*. It is very good if reflection is done as elements and as loathsome. Those who desire to do so should learn reflection stanzas given at various places earlier and reflect accordingly. Most defilements are removed by reflection as elements and as loathsome. It is very useful for yogis who practice *vipassanā* (insight) meditation. *Bhikkhu* ideas are lost and lay ideas developed by many who have gone forth, defilements such as greed and conceit are strengthened; many requisites are sought and stored, tend to collect money, tend to acquire requisites not suited for *bhikkhūs*, all due to utilization of requisites without reflection. It is the reflection that becomes a strong

reason to develop and strengthen *bhikkhu* qualities and *bhikkhu* ideas.

## ***Sāmaṇera* ten precepts**

Ten precepts, ten defeats (*pārājikā*)/ten expulsions, ten punishments, seventy-five rules of conduct (*sekhiyā*) and assigned duties constitute *sāmaṇera* morality. As stated in “*Sukka vissaṭṭhi ādi lokavajja sikkhāpadesu ca sāmaṇerehi vattitabbaṃ*”, precepts meant for *bhikkhūs* such as *sukkavissaṭṭhi*, *saṅghādisēsa* also must be followed by the *sāmaṇeras*. Their transgression is not an offence for *sāmaṇeras*, but they become liable for punishment.

***“Anujāmī bhikkhave, sāmaṇerānaṃ dasasikkhā padāni, tesu ca sāmaṇerehi sikkhutum.***

***Pāṇātipā veramaṇī***

***Adinnādānā veramaṇī***

***Abrahmacariyā veramaṇī***

***Musāvādā veramaṇī***

***Surāmeraya majjapamādaṭṭhānā veramaṇī***

***Vikālabhojanā veramaṇī***

***Nacca gīta vādita visūka dassanā veramaṇī***

***Mālāgandha vilepana dhāraṇa maṇḍana***

***vibhūsanatṭhānā veramaṇī***

***Uccāsayana mahāsayanā veramaṇī***

***Jāta rūpa rajata paṭiggahaṇā veramaṇī***

***Anujāmī bhikkhave, sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi vattitum”.***

The Tathāgata prescribed the above ten precepts for the *sāmaṇera*. The details of the ten precepts are as follows.

***Pāṇātipātā veramaṇī:***

*Pāṇātipātā veramaṇī* is refraining from scheming and killing of living beings or scheming and getting others to kill. To transgress (break) this precept five conditions of, being an animal, knowing that it is an animal, volition (intention) to kill, strategizing and employing the strategy to kill must be satisfied.

No transgression will occur by attacking an object with the intention “I shall kill” if the said object is not a living being.

Causing death by treading on or running over an animal, believing it to be some other object and without any intention to kill does not break the precept.

If an animal dies during an activity such as tilling the ground, no transgression will take place, as there is no knowledge of there being an animal or an intention to hurt.

No transgression will occur if an animal dies due to a blow struck to frighten it, as there is no intention to hurt.

If the animal does not die from the particular strategy adopted for the killing, the precept will not be broken. If the animal dies even after several years, from a blow struck with the intention to kill, the precept will be broken effective from the very instant of striking.

There are many other strategies to kill than attacking with clubs and weapons. Digging pits, setting traps, giving poison, black magic, frightening, causing each other to fight, praising suicide, supply of drugs for abortion, placing poison where people with suicidal tendencies can find them and the supply of weapons are also strategies to kill. Killing by any strategy breaks the precept.

## 2. *Adinnādānā veramaṇī*

Refraining from taking or causing to be taken with intent to steal any property that belongs to another which is not given willingly by the owner is *Adinnādānā veramaṇī*.

There are five factors to be fulfilled for *adinnādānā* to be complete. That is, it must be the property of another, knowledge that it belongs to another, intention to steal, strategy to steal and employing the strategy to steal.

The precept is not broken by taking something discarded by the owner, as there is no owner even if the intention to steal was present.

The precept is not broken by taking something, believing it to be yours or with the belief that there is no owner.

The precept is not broken by taking something with the intention of returning same or with the belief that there will be no objection to it being taken.

If any property is taken, with the intention to steal, the precept is broken instantly. Returning it does not correct the position. If the item is lifted from the place where it is

kept, the precept is broken. Placing it back does not preserve the precept. Theft can take place in many ways. The books on discipline give twenty-five ways in which stealing can be effected. The precept regarding theft is very subtle. Some break the precept due to stealing with ignorance and thinking, that “no theft occurs”. A *bhikkhu* must be especially careful about others property. Twenty-five methods of stealing must be studied. This can easily be found in our book *Bauddhayāgē atpota* (Hand -book of the Bhuddhist).

The precept is broken not only by taking something in a manner that the owner will not get to know. The precept is also broken by making the owner part with his property by trickery. The precept is also broken due to the following reasons, that is, taking with threats, taking loans with no intention of returning, taking more by excessive weights and measures, charging money for short weights and measures, charging money at the rates for new goods for the supply of old repaired goods, charging rates of quality goods for damaged and spoilt goods, selling as gold, silver, pearls, and gems; items that are not gold, silver, pearls, and gems, charging money for bogus medicines, charging money for false occult practices and knowingly tendering counterfeit money for the goods purchased.

Some people attempt to take others property in revenge for alleged wrongful taking of things from them, losses caused to them, and cheating. There is no freedom to take others property because a loss had been caused to you. It must be considered that, if anything not given by the owner is taken, for whatever reason it will result in the precept being broken.

Bhikkhūs should be careful about using once used postage stamps, re-using train tickets, travelling in a higher class with tickets valid for a lower class, travelling by train without tickets and using radios and motor vehicles without paying the relevant taxes.

### 3. *Abbrahmcariyā veramaṇī*

Refraining from the lay people's natural practice of sexual intercourse is *Abbrahmcariyā veramaṇī*. The precept is broken by entering one's sexual organ even a distance the size of a sesame seed into the vagina, anus or mouth with the intention of having sex. The intention to have sex and the actual entry are two factors here. If you do not tolerate when another enters by force the precept is not broken. If tolerated it is broken. The precept is not broken by abnormal sex. A *sāmaṇera* becomes punishable by it.

### 4. *Musāvādā veramaṇī*

Refraining from lying is *Musāvādā veramaṇī*. What is uttered being an untruth, the intention to mislead another, indicating a falsehood to the other by word of mouth or writing or signs with hands and feet, the others understanding the message are the four conditions required to break this precept. If the listener does not understand, what is said due to not being heard properly or not knowing the language, the precept is not broken. If any amount of lies are uttered in Sinhala [English] to a person, who does not know Sinhala [English] the precept is not broken, as he will not understand what is said. Falsehoods uttered with no intention of lying do not break the precept. Even if a lie is uttered for fun, the precept will be broken and the

*sāmaṇera* become defeated. Very often *sāmaṇeras* get defeated due to the breaking of this precept. Some have got used to lying. They lie for fun. Lies are uttered with no purpose. Fun and satisfaction derived from lying is shameful. *Sāmaṇeras* who have not shed the habit of lying will always have to live immoral lives. It is very dangerous. Truthfulness is a great quality to be developed by monks. Monks must make special effort to cultivate this quality. Consciously taking care not to lie over a period will get one used to live without telling lies.

### 5. *Surāmeraya majjapamādatṭhānā veramaṇī*

Refraining from taking substances, which cause *madaya* (intoxication/conceit), and *pamādaya* (heedlessness) is *Surāmeraya majjapamādatṭhānā veramaṇī*. The four conditions required for breaking this precept are, it is a substance that causes intoxication and heedlessness, the intention to drink it, attempt to drink it and the intoxicant entering the body.

Here *madaya* is conceit associated with powerful delusion. *Pamādaya* is living with attachment to five sensual pleasures committing sins performed by body, word and mind. Heedlessness occurs due to the presence of conceit/intoxication. Drinking even a quantity as small as a dewdrop of intoxicants (toddy, arrack in Sri Lanka) that cause conceit and heedlessness will result in the precept being broken. Taking materials such as marijuana that cause conceit and heedlessness also belong to *surāmeraya*. It will result in an offence for an *upasampanna* (higher ordained) *bhikkhu* even if intoxicants are taken unwittingly. *Sāmaṇera* precepts will be broken only if intoxicants are

taken with awareness and intent to drink. **Areconut** and tobacco have a tendency to intoxicate. Their effect is limited to faintish feeling of the body. They do not bring about conceit and heedlessness mentioned above. Therefore, consuming them does not result in the precept to be broken. Taking medicines, which contain alcohol, will not break the precept if they do not have the smell or taste of alcohol. Taking concoctions, which smell of alcohol, but do not cause conceit and heedlessness, for the purpose of curing a sickness is not harmful.

## 6. *Vikāla bhojanā veramaṇī*

Refraining from the consumption of *yāvakālīka* (allowed only in the morning) food such as rice, vegetables, sweetmeats and fruits after noon is *Vikālabhojanā veramaṇī*. Buddha and Saṅgha consume food only between dawn and noon. Any time outside this period is considered *vikālaya* (disallowed time/after noon). According to *vinaya*, all food and drink are divided into four categories, that is, *yāvakālīka*, *yāmakālīka*, (allowed all day), *sattāhakālīka* (allowed for seven days), and *yāvajīvikālīka* (allowed for life). This precept is broken by swallowing an *yāvakālīka* food during *vikālaya*. There are three aspects regarding *vikālabhojanā*. They are, being *vikāla*, being a *yāvakālīka* food and swallowing it. To follow this precept it is necessary to know what dawn and noon means. Dawn is the reddish light seen in the eastern sky before sunrise. Surfacing of this light is called the rising of dawn. According to *vinaya*, the day begins at dawn. There are various opinions of teachers regarding the rising of dawn. It is difficult to fix it in exact hours and minutes. Generally, it is suitable for *bhikkhus*, and lay people observing eight

precepts to consume food between the time of arrival of dawn, which is 5.00 to 5.30 A.M. and noon. The precept is broken by eating before dawn. Arrival of dawn must be ascertained by looking at the sky in the morning. 12 noon is generally considered as mid- day. However, 12 noon should not be taken as mid- day on all days. The length of the day and night changes from day to day. At certain times of the year, daytime is less than twelve hours. During some periods, it is more than twelve hours. The *Pañcāṅga* almanac gives the times of sunrise and sunset. The length of the day must be worked out from it and the time of mid-day determined. Mid day comes a few minutes before twelve on particular days and a few minutes after twelve on certain other days. Those who observe the precept of *vikāla bhojanā* must finish eating before mid- day. Consumption of even a single grain of rice after mid-day will break the precept.

This precept is one of the distinguishing aspects between a *bhikkhu* and a layperson. Therefore, it must not be taken lightly and must be observed lovingly. The status of a *bhikkhu* who does not refrain from *vikāla bhojanā* is very low.

### ***7. Nacca gīta vādita visūka dassanā veramaṇī***

Refraining from dancing, making others dance, watching dancing, singing, making others sing, listening to songs, playing drums and other musical instruments, causing them to be played, listening to them and causing to be heard, watching and organising activities contrary to *sāsana* such as wrestling, bullfighting horse racing and running is what is meant here. The precept is not broken by seeing or

hearing of dancing singing or music, from the place where you stay. The precept is broken by going to another place to see or hear. If you dance or cause another to dance, the precept is broken. The precept is also broken by singing, playing music yourself or causing another to do the same. If you go to another place and watch even a peacock dance, the precept will be broken. The precept is not broken by seeing dances or hearing music while you are travelling for some other purpose.

“*Subbam antarārame ñhītassa passato anāpatti. Passissāmīti vihārato vihāram gacchantassa āpatti.*”  
Vinaya commentaries state that seeing dances at the *ārāma* (abode of saṅgha) will not result in an offence but going from *vihāra* to *vihāra* to watch dancing will result in an offence. The precept will be broken by reciting even the Buddha’s teachings as a song in a distorted musical manner. In the Buddha *sāsana*, there are particular ways to pronounce *sutta*, *jātaka* and *gātā*. Destroying them and pronouncing in an excessively dragging manner should not be done. Dragging is distortion by taking a longer metre than is required by each letter. There is a specific pleasing way in which to conduct Dhamma *desanā* (talk) known as *sarabhañña*. It is suitable for *bhikkhus*. Dhamma *desanā* must be delivered by dwelling on each letter for the correct period of time and not swallowing some letters. Commentaries state that there are thirty-two methods of pronunciation. There is no book available at present, which gives details of these methods.

### 8. *Mālāgandha vilepana dhāraṇa mandaṇa vibhūsanatṭhānā veramaṇī.*

Meaning of this precept: - Refraining from decorating, filling gaps and beautifying the body with flowers, scents and cosmetics. Decorating the body with garlands and ornaments made of gold, silver will result in the precept to being broken. The precept will break by wearing even a thread as an ornament. Wearing a *pāritta* thread for protection will not break the precept. The application of perfumes, ointments and powders for medicinal purposes to cure an ailment does not break the precept.

### 9. *Uccāsayana mahāsayanā veramaṇī*

Refraining from the use of disallowed furniture (chairs, beds) which are of a height greater than specified and luxurious in nature is *uccāsayana mahāsayanā veramaṇī*.

Furniture with legs higher than eighteen inches are *uccāsayana* (high seats). Furniture which are very comfortable, very beautiful and very expensive is *mahāsayana* (great seats). In the vinaya, *uccāsayana* and *mahāsayana* are specified according to the items utilized by the people during Buddha's time. What is available today are very different. The furniture used by people today, should be classified as *mahāsayana* or otherwise by considering the features of the items Buddha had decreed as *mahāsayana*.

“*Na bhikkhave, uccāsayana mahāsayanāni dhāre tabbāni. Seyyathidaṃ? Āsandi pallaṅko gonako cittakā paṭikā paṭalikā tūlikā vikatikā uddalomi ekantalomi kaṭṭhissamī*”

*koseyyam kuntakam assasttharam hatthatharam  
ajinappaveṇi kadalimigapavarapaccattharaṇam  
sauttaracchadam ubhatolohitakūpadhānam yo dhāreyya  
āpatti dukkaṭassa”.*

**Asandi** in this paragraph means furniture with legs higher than a particular measure. They belong to uccāsayana. Other nineteen types are mahāsayana. **Pallamka** are furniture with legs depicting ferocious animals. **Gonaka** is a carpet with fur longer than a finger's breadth. **Cittaka** Are goat hair spreads (bed sheets) decorated with gems. **Patikā** is a white wool spread. **Patalikā** are goat hair spreads with a thick layer of flowers. **Tulikā** are mattresses filled with cotton/kapok wool. **Vikatikā** is a goat hair spread decorated with pictures of lions and tigers. **Uddalomi** is a spread with fur on one side. **Ekantalomi** is a spread with fur on both sides. **Katthissa** is a silk spread inter-woven with gold thread. **Koseyya** is a silk spread decorated with gems. **Kuntaka** is a spread on which sixteen dancers can perform. **Hatthathara** is a spread used on an elephant back. **Assathara** is a spread used on a horse back. **Ajinappaveni** is a leopard skin spread made to the size of a bed. **Kadalimigapavarapaccattharaṇa** is a high-class spread made of deerskin. **Sauttaracchada** is a seat with a red canopy. **Ubhatolohitakūpadhāna** is a bed with red pillows for the head and feet.

Buddha has allowed the use of all *mahāsayana* in the village and *dānasālā* (refactory) when offered by lay people, except asandi (high chairs or bed), cotton/kapok mattresses, and *pallamka* (with legs depicting ferocious animals), similarly sitting on beds and chairs cushioned with cotton/kapok is allowed. When delivering a

Dhammatalk all the normally disallowed items are acceptable. Such *mahāsayana* prepared by the lay are only for sitting on. Even if prepared by the lay they should not be used for sleeping.

#### 10. *Jāta rūpa rajata paṭiggahanā veramaṇī*

Here *jāta rūpa* means gold. *Rajata* means any other form of valid money. Refrain from accepting them. Here accepting does not merely mean taking into the hand. When someone offers money saying that, it is for you and keeps in front of you, if you do not reject it but accept it in the mind by remaining silent, you will break the precept. Touching the money donated for some temple activity or money belonging to another, without acceptance will not break the precept. As money is considered an untouchable item, it is good for *sāmaṇeras* not even to touch money, as it is a disallowed item. It is not an offence to pick up and hold money for safekeeping, with intent to return to the owner any money dropped or forgotten at a temple.

### Ten defeats

#### *(Dasa pariḷi or dasa nāsana)*

*Anujānami bhikkhave, dasahaṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ, pāṇātipātī hoti, adinnādāyī hoti, abbrahmacārī hoti, musāvādī hoti, majjapāyī hoti, Bhuddhassa avaṇṇam bhāsati, Dhammassa avaṇṇam bhāsati, Sanghassa avaṇṇam bhāsati, micchādhiṭṭhiko hoti, Bhikkhunīdūsako hoti, anujāmi bhikkhave, imehi dasahaṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ.*

Meaning:

Bhikkhus! I declare ten reasons for defeating *sāmaṇera* status. Does he kill living beings, does he steal, does he indulge in sex, does he lie, does he consume intoxicants, does he talk ill of the Buddha, does he talk ill of the Dhamma, does he talk ill of the Saṅgha, has he taken a wrong belief, does he rape bhikkhunīs, I declare that this *sāmaṇera* should be banished.

*Samvāsāsanāya* (prevention of association) - *liṅganāsanāya* (banishing from bhikkhu status) - *daṇḍakammaṇāsanāya* (meting out punishments) are given as the three *nāsanā* in the description of *kaṇṭaka* precepts of the vinaya commentaries. What is meant here is *liṅganāsanāya*. That is banishing from bhikkhu status. Becoming banishable from bhikkhu status is *pārājikā* (defeat). Therefore, *dasanāsanā* is also called *dasa pārājikā*.

The matters concerning five of the *nāsanāṅga* (factors of defeat) namely, killing animals, stealing, sexual activity, lying and consuming intoxicants are connected with the first five *sāmaṇera* precepts. Transgression by an *upasampanna* bhikkhu of precepts such as killing living beings will result in an offence one by one separately. For *sāmaṇeras*, there is no separate offence from precept to precept. If any one of the first five precepts is transgressed, the entire *sāmaṇera sīla* from refuge in the triple gem onwards becomes invalid. This will also invalidate the preceptor dependence. He will also lose the *senāsana* he had earlier. If it is the time of rains he will break the rains. He will be left with only the robe. The *sāmaṇera* so

defeated should be given refuge in the triple gem, if he admits the offence and indicate willingness to re-enter. Must be made to undertake the precepts and dependence must be restored. If a *sāmaṇera* does not restrain himself and commit the offence repeatedly several times, the community of *saṅgha* must be informed and the person disrobed. If he returns after correcting himself and request *pabbajja*, he should be ordained after informing the community.

Teacher and preceptor should warn a *sāmaṇera* who talks ill of the Buddha, Dhamma or *saṅgha*. If the *sāmaṇera* then becomes, disciplined, he should be made to accept the offence and refuge in the triple gem given again. Precepts must be given. If he does not discard this tendency, he should be disrobed and banished. The same procedure should be followed regarding the taking of wrong view. Raping a bhikkunī is a serious offence. A *sāmanera* who has done it cannot receive *pabbajja* or higher ordination. He should be disrobed and sent away. Even a layman who has done it becomes unsuitable for *pabbajja* or higher ordination. Raping of bhikkhunīs, though belonging to *abrahamacariyā* is decreed as a separate factor of defeat because it is very serious in nature.

### Ten punishments - penances

*Anujāmi bhikkhave, paṭcahaṃgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum, Bhikkhūnaṃ alābhāya parisakkatī, Bhikkhūnaṃ anattāya parisakkati, Bhikkhūnaṃ Avāsāya parisakkati, Bhikkhūnaṃ akkosati, paribhāsati, bhikkhu bhikkhuhi*

***bhedati. Anujāmi bhikkhave, imehi paṭchahaṃgehi samanāgatassa sāmaṇerassa dandakammaṃ kātumi.***

Meaning:

Bhikkhūs! I declare the five factors deserving punishment of a *sāmaṇera*. I declare that a *sāmaṇera* who engages in the following five activities must be punished. They are attempting to cause loss to bhikkhūs, attempting to cause harm to bhikkhūs, attempting to make it impossible for bhikkhūs to live in their temples, repeatedly insulting bhikkhūs and causing schism among bhikkhūs.

A *sāmaṇera* who breaks the five precepts such as *vikāla bhojanā* deserves punishment. When the above five offences are added to five offences such as *vikālabhojana* there are ten offences for which *sāmaṇeras* are punishable. These ten are referred to as ten punishments-penances, because they are the principal among matters that deserve punishments. *Sāmaṇeras* are punishable for all other offences of the *linganāsana*. As there is no possible action such as declaring offences for the *sāmaṇeras*, punishment is the only means by which *sīla* (morality) can be preserved. Purity is not achieved merely by undertaking the precepts without paying penance. If an offence that causes defeat is committed, fresh taking of refuge is necessary. Until it is done, he is an immoral person. Paying penance is sufficient to gain purity after committing other offences. It is given in the commentaries that in order to achieve *āyati saṃvaraya* (future discipline) offending *sāmaṇeras* must be made to undertake the precepts after paying penance.

When the *bhikkhūs* questioned as to what punishment must be meted out to *sāmaṇeras* who commit the five offences such as causing loss to *bhikkhūs*, Buddha decreed as follows “*anujāmi bhikkhave avaraṇam kātum*”, which means covering as a punishment. Covering here means, the offending *sāmaṇera* is not allowed to visit places where teacher/preceptor lives and he himself is not allowed to go to the place of his normal abode. The *vinaya Pāḷi* does not indicate for how long the punishment should last. Commentaries to the *vinaya* state that suitable penances such as carrying water, firewood or sand are required. Punishment to be terminated, after the *sāmaṇera* accepts the offence, penance paid and declaration made is meant here.

Sometimes a *sāmaṇera* may commit many offences deserving punishment. It will become difficult for the *sāmaṇera* to achieve purity if separate punishments are to be meted out for those offences. Therefore, a single punishment for all offences is to be meted out. It is suitable to refrain from getting useless work done, but to assign work such as sweeping etc. useful to the particular place.

## **Wearing and donning of robes**

Wearing and donning of robes are two important matters in the Buddha *sāsana*. A *bhikkhu*, who is not accustomed to do it according to *vinaya*, frequently commit an offence all their lives. Even the one who is concerned about it takes many days to get used to wearing and donning them properly.

***Parimaṇḍalam nivasessāmīti sikkhā karaṇīyā.  
Parimaṇḍalam pārupissāmīti sikkhā karaṇīyā.  
Supaṭicchanno antaraghare gamissāti sikkhā karaṇīyā.  
Supaṭicchanno antaraghare nisīdissāmīti sikkhā  
karaṇīyā.***

There are four such disciplinary precepts concerning the wearing and donning of robes. “*Parimaṇḍalam nivasessāmīti sikkhā karaṇīyā*” meaning here is that, one must get used to wearing the robes evenly without it being at different levels from place to place.

“*Uddham nābhimaṇḍalam adho jāṇumadalam paticchā dentena jāṇumaṇḍalassa heṭṭhā jaṅghaṭṭhikato paṭṭhāya aṭṭhaṅgulamattam nivāsānam otāretvā nivāsetabban*”.

As given in the commentaries to the vinaya, the *aṇḍana* (inner robe) must be worn to cover the naval at the top and *eight aṅgula* (eight times the breadth of a finger) below the knee at the bottom. The hem should be level. If one has very long, scarred or very large calf muscles, the robe must be worn more than eight *aṅgula* below the knee. If the inner robe is too short, the naval may be left uncovered, as it will be covered by the outer robe.

*Evam nivāsentassa pana nivāsānam pamāṇikam vaṭṭati.  
Tatridam pamāṇam, dīghato mutṭhipañcakam, tiriyaṃ  
aḍḍhateyya hattham. Tāditassa alābhe tiriyaṃ  
dvihatthappamānampi vaṭṭati.*

(*Samantapāsādikā*)

Those who wear in this manner should have a sufficiently large inner robe. Its dimensions should be, four *riyan* (Cubit, one cubit = 18 inches) long and two and half *riyan* wide. When such an inner robe is not available, it is sufficient to use a two *riyan* wide inner robe.

Buddha has decreed that only one inner robe must be worn. It is not proper to wear one over another. If two are used, they must be held together and worn. It is not wrong to use two because of some disability.

*Anto vā ekaṃ kāsāvaṃ tathā nivāsetvā bahi aparaṃ nivāseti, sabbaṃ na vaṭṭati. Gilānena pana anto kāsāvaṃ ovaṭṭikam dassetvā aparaṃ uparinivāsetuṃ labhati. Agilānena dve nivāsentena saḡuṇaṃ katvā nivāsetabbāni.*

(Khuddakavatthu khandhaka aṭṭhakathā)

***Parimaṇḍalaṃ pārupissāmiti sikkhā karaṇiyā***, the meaning of this precept; One must get used to donning the robe so that it is not at different levels at different places or lower on one side as a sari, but is at the same level on all sides. As much as there is a height, at which the inner robe has to be worn, so it is for the outer robe. It is not stated in the commentaries to the vinaya. “*Jāṇu maṇḍalato heṭṭhā caturāṅgulamattam otāretvā anolambetvā parimaṇḍalameva pārupitabbam*”. It is given in the vimati vinodani tīkā (sub commentaries) that the robe must be worn level and four *aṅgula* below the knee. When the robe is worn in this manner, it will be four *aṅgula* higher than the inner robe. *Parimaṇḍala pārupana* is wearing the robe so that its lower corners and the hem are at the same level. It is wrong to wear the robes so that the middle is lower

than the corners. Once the robes are donned properly, it is not improper conduct if the levelness is lost due to the corners dipping down. However, when one becomes aware of this the robes must be re-adjusted.

*“Supaṭicchanno antaraghare gamissāmiti sikkhākaṇṇiyā”*. The meaning of this precept; One should go to the village with the body well covered by the robe. It is, described in the vinaya as follows. *Gaṇṭhikaṃ paṭimuñcitvā anuvātantena gīvam paṭicchādetvā ubho kaṇṇe samaṃ katvā paṭisaṅharitvā yāva maṇikhandaṃ paṭicchādetvā antaragharē gantabbaṃ*. Its meaning; one should go in the inner village with the knot tied and the neck covered by the ends and robe edges kept together and folded again to cover the body up to the left wrist. The making of the knot is mentioned at the beginning of this commentary. It is not to be done before wearing of the robe, but done to show the proper donning of the robe. The knot should be tied after donning the robe. This is a matter misunderstood by many monks. Buddha has stated in the Vattakkhandhaka of the Cullavagga Paḷi that the knot should be tied afterwards.

*“Timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandanaṃ bandhitvā saguṇaṃ katvā saṅghātiyo pārupitvā gaṇṭhikaṃ paṭimuñcitvā dhovitvā pattam gahetvā sādhukaṃ ataramāṇena gāme pavisitabbo*.

This is a para uttered by the Buddha in the Vattakkhandhaka. What is noted here is that the knot should be tied after donning the robes. There is no wrong done by doing it earlier. It is easier to do it afterwards.

This precept is decreed only for the village. The two-*parimaṇḍala* precepts are applicable to both the village and the temple. Therefore, *supaṭicchanna pārūpana* must be done to create the nature of proper covering.

*Supaṭicchanno antarāghare nisīdissāmīti sikkhākaṇḍāyā.*  
The meaning of this precept is that one should travel in the village with the body properly covered by the robe. ‘*Galavātakato paṭṭāya sīsam maṇikhandhato paṭṭāya hatthe piṇḍikamaṇḍasato paṭṭāya pāde vivarivā nisītabbam.*’ From neck upto the head, elbow to hands and calf muscle to feet must be left exposed as per the the above statement, given in the commentaries to the vinaya. It is not proper to stay in the village with the shoulders and arms exposed to an extent more than stated above. No harm is done to the *bhikkhu* who has gone to stay in the village, but lives as he would do in the temple if he so desires.

### **Matters to be known regarding robes**

Tathāgata has decreed the use of nine types of robes by the *bhikkhūs*. Among them, the three main types are *saṅghāṭi*, *uttarāsaṅga* and *antaravāsaka*. *Antaravāsaka* is the *andana* (inner garment). *Uttarāsaṅga* is the robe used to cover the upper body. *Saṅghāṭi* is the robe used to cover the body properly when travelling away from the *vihāra* (temple). These three are presently referred to as *andana*-single robe- double robe.

## Dimensions of the robes:

All robes must be smaller than the Buddha's robe. Buddha's robes are nine *sugath* spans (Buddha's span) in length and four *sugath* spans in width. One *sugath* span is one and half carpenter's cubits (27 inches). The Buddha's robe is thirteen and half cubits. The present day monks do not need a robe as long and wide as the Buddha's robe. However if it is too small it cannot be worn to protect the *parimaṇḍala supāṭicchanna* (covering around in a disciplined manner) precept. It becomes defective if it is too large. Therefore, robes must be prepared to suit individual body sizes. *Aṇḍana*, which is five cubits in length and two and half cubits in width, is suitable. The single robe and double robe should be five and half cubits in length and four and half cubits in width. Robes must be cut into five or seven sections and sewn together. If the cloth is insufficient to cut sections of all three robes, it is suitable to cut into sections and sew only one or two of the robes. Robes not cut into sections at all are not suitable. When robes are made of new cloth the *aṇḍana* and *uttarāsaṅga* in single ply and the *saṅghāti* in two-ply is suitable. When using old cloth two-ply for *uttarāsaṅga* and four ply for *saṅghāti* is decreed, while robes made from *paṇisukūla* material (cloth collected from charnel grounds) can be made in any desired manner. When sewing robes no stitches should be for decorative purposes. Pieces of cloth used for the knot should be rectangular. No decorative borders are allowed in robes.

*Aṅsakada* is a requisite utilized by many *bhikkhus*. It must be sewn as a wrap and not *kañcuka* (shirt), as declared by “*Na kañcukam dhāretabbam*”. *Kañcuka* is a dress such as a

banion or a shirt. *Aṅsakada* should not be prepared to be like them.

### **Robe materials:**

“*Anujāmī bhikkave, cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ*”. Six types of cloth are decreed for robes. **Khoma** is a cloth woven with a fibre from a tree with the same name. **Kappāsika** is cloth woven with cotton thread. **Kosseyya** is silk cloth. **Kambala** is cloth woven with wool. **Sāṇa** is cloth woven with hemp fibre. **Bhaṅga** is cloth woven with mixed thread. These six types of cloth and their equivalents are suitable for robes. Robes should not be made out of hair, feathers and padding material.

### **Colour of robes:**

*Na bhikkhave, sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni, na sabbalohitakāni cīvarāni dhāretabbāni, na sabba mañjīṭṭhakāni cīvarāni dhāretabbāni, na sabbakaṇhāni cīvarāni dhāretabbāni, na sabba mahāraṅgarattāni cīvarāni dhāretabbāni, na sabbamahānāmarattāni cīvarāni dhāretabbāni.*

(Mahāvaggacīvarakkhandhaka)

As decreed by the Buddha completely blue, yellow, red, maroon, black, the colour of the back of a centipede and the colour of yellowed leaves are not allowed. If robes of disallowed colours are received, they must be washed to remove the colour and re-dyed with correct colouring materials. If the colours cannot be removed, they should be

used as bed linen. The rejection of colours such as completely blue and yellow by the Tathāgata is to indicate the suitability of mixed colours. The colouring obtained by boiling the bark of the banyan tree is the proper hue for robes. It is *kasata* hue, which is a mixture of black, red and yellow.

This *kasata* colour is chosen from among various colours available in the world, with due consideration for its benefits. Obstacles due to the need for frequent washing and seeking of new robes arise when white robes which are prone to become dirty quickly are used. The absence of that obstacle is one of the benefits of this *kasata* colour. Another benefit is that when dyed once the colour lasts for a very long time and the obstacle caused by the need to dye frequently is absent. Another benefit is that greed and conceit due to the thought, that this robe is beautiful does not arise. It is less dangerous because it cannot be seen from a distance and therefore, beneficial. This is a colour disliked by mosquitoes. Therefore, fewer mosquitos come to the robe. It is another benefit of the *kasata* colour. Due to many benefits such as these, *kasata* colour is highly suitable for *bhikkhus*.

### **Colouring materials;**

During the time of the Buddha, *bhikkhūs* coloured the robes with a mixture of cow dung and red clay. This caused the discolouration of the robes. When the Buddha was informed of this, he decreed that “*Anujāmī bhikkhave charajanāni mūlarajanāni khandharajanāni tacarajanāni pattarajanāni puppharajanāni phalarajanāni*”, the six colouring materials from roots, trunk, bark, leaves, flowers

and fruits be used. Although He decreed the use of these colouring materials, nothing was rejected as not acceptable. Therefore, the use of other additional materials developing suitable colours has to be acceptable. Even material such as roots, which do not give suitable colours, should not be used. Therefore, it is given in the commentaries to the vinaya “*haliddim thapetvā sabbam mūlarajanam vaṭṭati*” all roots other than tumeric is suitable, “*mañjiṭṭhakanca tuṅgahāraṅkañca thapetvā sabbam khandharajanam vaṭṭati*”, extracts from trees such as patangi and tingol are not suitable “*loddhāñca kaṇḍulañca thapetvā sabbam tacarajanam vaṭṭati*”, all bark except those from loth and mangrove are suitable, “*alli pattañcha nillipattañcha thapetvā sabbam pattarajanam vattatī*”, all leaves except thin kasāpath and berupath (type of grass) are suitable, *kiṇṣukapupphañca kusumbhapuphañca thapetvā sabbam puppharajanam vattatī*, all flowers except vanuk and kela flowers are suitable, all kinds of fruits are suitable. Perfumes and starch should not be mixed with the colouring materials.

### **Belt (*Kāya bandhana*)**

*Anujāmi bhikkhave, dve kāyabandhanāni paṭṭikam sūkarantakanti.* Two types of belts are decreed by the Tathāgata. Here ***paṭṭika*** is belt woven with no hollow inside. ***Sukarantaka*** is a belt in the form of a sheath, which is hollow inside. Flat belts woven only in a fish bone pattern are suitable. Those with a decorative weave are not suitable. *Na bhikkhave, akāyabandhanena gāmo pavisitabbo* as decreed here, one should not go to the village without wearing a belt. If one forgot to do so, he should immediately wear one the moment he remembers.

## Precepts regarding the consumption of food

There are thirty disciplinary precepts concerning the consumption of food.

**(1) *Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.***

Food must be accepted with awareness. One should not look away and allow the serving of every kind of food that one will consume as well as those that one will not consume.

**(2) *Pattasaññi piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.***

Pay attention to the bowl when receiving food. If food is consumed in a vessel other than a bowl, attention must be paid to such vessel. Do not receive food carelessly, looking here and there.

**(3) *Samasūpakāṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.***

Only the adequate quantity of *Sūpa* (auxiliary food), to match the quantity of rice must be accepted. *Sūpa* here are dishes made of pulses such as green gram, beans, gram and lentils, that are prepared to be solid enough to be picked up with the fingers. Such curries must be only quarter of the quantity of rice. It is an offence to accept any more. Other curries may be accepted in any desired quantities. Accepting excessive quantities from relatives and *kappiyās*

is not an offence. Accepting on behalf of another or acquiring with one's own wealth is not an offence.

**(4) *Samatittikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.***

Food must be accepted only upto the lower brim of the bowl. Accepting food to be at a level higher than the rim is an offence. Even if the level is higher than the rim at the time of acceptance, if it will settle at a level below the brim, there is no offence committed. This precept is concerning a bowl suitable for determination. When accepting food into a smaller bowl not suitable for determination or another vessel filling above the brim is not an offence. Food served on a paper/leaf or another vessel kept on top of the rice, to reach a level higher than the rim may be accepted.

These are not offences for the *sāmaneras*. They become offences only for the higher ordained bhikkhus. Following disciplinary precepts if broken by *sāmaneras* do require punishment.

**(5) *Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.***

Food must be consumed with conscious attention to it. Consumption of food must not be done palyfully and carelessly.

**(6) *Pattasanññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.***

Food must be consumed with conscious attention to the bowl. It is an offence to consume food looking around disrespectfully.

**(7) *Sapadānaṃ piṇḍapātāṃ bhujjissāmīti sikkhā karaṇīyā.***

Food must be taken in a methodical manner and not from random points in the vessel.

**(8) *Samasūpakāṃ piṇḍapātāṃ bhujjissāmīti sikkhā karaṇīyā.***

Pulses are to be consumed proportionately to the rice. Consuming a lot of pulse disrespectfully is an offence. It is not an offence for those who have difficulties in consuming food to do so in any manner that they desire.

**(9) *Na thūpato omadditvā piṇḍapātāṃ bhujjissāmīti sikkhā karaṇīyā.***

Mixing food at the top and consuming it should not be done. Consumption must be done beginning at one end. It is not an offence to mix everything and consume, when only a small quantity of food is left.

**(10) *Na sūpaṃ vā byañjanaṃ vā odanēna paṭicchādessāmī bhīyyokamyatāṃ upādāyāti sikkhā karaṇīyā.***

Curries should not be covered with rice in order to obtain more curries. It is not an offence to consume what has been covered by those who served the food.

**(11) *Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhujjissāmīti sikkhā karaṇīyā.***

Anyone who is not ill should not ask for rice or curries for consumption. It is not an offence to ask for the use by another. It is also not an offence to ask from relatives or *kappiyās*. It is also not an offence to ask for anything prepared by using one's own wealth. It is indecent to ask laypeople to bring specific items of food. Therefore, one must get used to be satisfied with whatever is offered by the lay people.

**(12) *Na ujjhānasaññi paresaṃ pattam olokessāmīti sikkhā karaṇīyā.***

One should not look at another's bowl with intent to insult. It is not an offence to look with the intention of giving whatever is short or get someone to offer some.

**(13) *Nātimahantaṃ kabalaṃ karissāmīti sikkhā karaṇīyā.***

It is not proper to consume large lumps of rice. "*Mayūraṇḍam atimahantaṃ kukkuṭaṇḍam atikhuddakaṃ tesam vemajjhappamāno*". Peacock egg is very large, fowl egg is very small; vinaya commentaries show that a lump of rice in between these two in size is sufficient. Therefore, medium sized lumps should be consumed.

**(14) *Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.***

Perfectly spherical lumps should be made and consumed. Long lumps of rice should not be consumed. It is not an

offence to do so by mistake. It is an offence to do so due to lack of care.

**(15) *Na anahaṭe kabale mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.***

The mouth should not be opened before the lump of rice reaches the mouth.

**(16) *Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.***

When consuming food, the whole hand should not be entered into the mouth.

**(17) *Na sakabalena mukhena byāharissāmīti sikkhā karaṇīyā.***

One should not speak with food in the mouth. This precept is broken by speaking with so much food in the mouth, that the words cannot be properly pronounced. It is not an offence to speak with a small quantity of food in the mouth that would not obstruct speech.

**(18) *Na piṇdukkhepakam bhutjissāmīti sikkhā karaṇīyā.***

Food should not be consumed by tossing it into the mouth.

**(19) *Na kabalāvacchedakam bhuñjissāmīti sikkhā karaṇīyā.***

Lumps of rice must not be bitten at when consuming food. It is not an offence to do so with sweetmeats and fruits.

**(20) *Na avagaṇḍakarakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Food should not be stuffed between the jaws and eaten as done by monkeys. It is not an offence to consume fruit in this manner.

**(21) *Na hatthaniḍūnakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Food must not be consumed while shaking food off the hand. It is not an offence to shake the hand to throw away dirt and rubbish.

**(22) *Na sitthāvākāarakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Grains of rice should not be thrown about while consuming food. *Bhikkhūs* should get used to consuming food without spilling even a single grain of rice. It is not an offence if some grains of rice are spilled while removing rubbish.

**(23) *Na jivhānicchāarakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Tongue should not be put out while consuming food.

**(24) *Na capucapukāarakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Should not make a noise while consuming food.

**(25) *Na surusuru kāarakam̐ bhuñjissāmīti sikkhā karaṇīyā.***

Sucking noise as “surusrū” should not be made while consuming food. Some people make such a sucking noise when drinking things such as gruel and milk. It should not be done.

**(26) Na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.**

Fingers should not be licked when consuming food. It is an unpleasant sight for bystanders.

**(27) Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.**

One should not scrape the bowl with the fingers and eat.

**(28) Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.**

When consuming food one should not lick the lips.

**(29) Na sāmisenā hatthenā pānīyathālakāṃ paṭiggahessāmīti sikkhā karaṇīyā.**

One should not accept a water container with a hand soiled with food. If a part of the hand is soiled, it is not wrong to accept with another part of the hand. Accepting for washing is not an offence.

**(30) Na sasitthakaṃ pattadhovanāṃ antaraghare jaḍḍessāmīti sikkhā karaṇīyā.**

Water **containg** grains of rice, from washing the bowl should not be thrown in the inner village. It is not an offence to throw it after separating or dissolving the grains of rice. Discarding into a vessel kept for collecting wash water is not an offence.

These precepts must be observed to develop ways of consuming food in a disciplined manner that would not cause unpleasantness and revulsion to the bystanders and other *bhikkhus* partaking of food. The eating area should not be dirtied by spilling water, rice, curries, bones and skins. One should not accept food in quantities greater than is required. Items such as curd must be consumed without making a clattering noise with the spoons. Noises from clearing the throat and blowing the nose which result in unpleasantness to others should not be made. One should not ask for specific things to be brought.

### **Precepts to be observed in the village**

There are twenty- four disciplinary precepts to be observed in the village outside the temple. The two precepts among them regarding the wearing of robes were described earlier. The other twenty-two are as follows.

#### **(1) *Susañvuto antaraghare gamissāmiti sikkhā karaṇīyā.***

One should travel in the village in a well-disciplined manner. Disciplined travel means walking with measured step, without swinging the arms, running or jumping. A *bhikkhu* should travel sedately and serenely. Riding cycles and driving motor **vehecles** become unsuitable for *bhikkhus* not because of a particular offence but because they are not conducive to maintaining a sedate and serene behaviour pattern.

#### **(2) *Susañvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.***

One must sit in the village in a well-disciplined manner. One should not throw about arms and legs.

**(3) *Okkhittacakkhu antaraghare gamissāmiti sikkhā karaṇīyā.***

One must travel with the head down in the village. Should not go about looking around. Looking down should be at a distance of six feet. It is not wrong to look further at places with potential danger. It is possible to develop much defilements due to seeing objects by looking around when travelling. Should get used to contemplating on some *kammaṭṭhāna* (subject of meditation). Should develop an understanding about *gatapaccāgata vata*. It cannot be given here for reasons of brevity.

**(4) *Okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.***

When in a house in the village, should remain looking down. It is not wrong to look up when in danger.

**(5) *Na ukkhittakāya antaraghare gamissāmiti sikkhā karaṇīyā.***

One must not travel with the robe raised up. A *bhikkhu* on alms round should take out the bowl without exposing the body. What is meant by this precept is raising the robe to a level that exposes the belt and the stomach, as stated in the *vimativinodanī* sub-commentary. However, it has to be mentioned that it is unpleasant to raise the robe even to some extent while walking.

**(6)Na ukkhittakāya antaraghare nisīdissāmīti sikkhā  
karaṇīyā**

One must not sit in the inner village with the robe raised. Taking out something, which is under the robe, must be done without exposing the body.

**(7) Na ujjhaggikāya antaraghare gamissāmīti sikkhā  
karaṇīyā.**

One must not laugh aloud while travelling in the inner village. If some incident occurs, it is not an offence to laugh without making a loud noise.

**(8)Na ujjhaggikāya antaraghare nisīdissāmīti sikkhā  
karaṇīyā.**

One should not laugh aloud when in the village. It is unsuitable for *bhikkhus* to laugh aloud like drunkards inside the temple even though there is no precept against it. Laughing is an indication of a person's nature. Disciplined high- minded people do not laugh aloud at any place.

**(9)Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.**

One should not travel the village speaking with a loud voice.

**(10)Appasaddo antaraghare nisīdissāmīti sikkhā  
karaṇīyā.**

One should not speak aloud while in the inner village. It is adequate to speak loud enough, so that a person who is

three yards away can hear. Speaking loud enough to be heard beyond that is unsuitable. People with serene behaviour, who are intelligent, do not speak with a very loud voice. Speech is also an indicator of people's nature. Looking at the world investigatively shows that loudness of speech increases with indisciplined nature. Although these two precepts are not required within the temple, bhikkhus should practise the speaking in a suitable manner at all places. Some people have a strong voice from birth. They should consciously practice soft speech. Disciplined people do not speak with a raised voice. *Bhikkhus* should also learn to speak to the extent that is required. It is not an offence to deliver Dhamma talks aloud.

**(11) *Na kāyappacālakam antaraghare gamissāmiti sikkhā karaṇīyā.***

One must not travel the village, swaying from side to side as a drunken man. Must travel quietly with head and body erect. It is not an offence for the sick who are unable to travel quietly to do otherwise.

**(12) *Na kāyappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.***

One should not be swaying the head and the body when sitting in the village.

**(13) *Na bhāhuppacālakam antaraghare gamissāmiti sikkhā karaṇīyā.***

One should not swing the arms when travelling in the village.

**(14)Na bhāhuppacālakam antaragharē nisīdissāmīti sikkhā karaṇīyā.**

When sitting in the village, should not swing the arms.

**(15)Na sīsappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.**

On should not shake the head while travelling in the village.

**(16)Na sīsappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.**

When sitting in the village, should not shake the head.

**(17)Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.**

One should not have one or both hands on the lap while travelling in the village.

**(18)Na khambhakato antaraghare nisīdissāmīti sikkhā karaṇīyā.**

When sitting in the village, should not keep hands on the lap.

**(19) Na oḡuṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā**

One should not have the head covered while travelling in the village.

**(20) *Na oḡuṇṭhito antaraghare nisīdissāmīti sikkhā karaṇīyā.***

When sitting in the village, do not cover the head. These two precepts do not result in an offence if broken by mistake, due to an illness or by one who lives in the village.

**(21) *Na ukkuṭikāya antaraghare gamissāmiti sikkhā karaṇīyā***

One should not travel in the village on his toes or heels. It is not an offence to do so due to an ailment.

**(22) *Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.***

One should not sit in a *pallatthikāya* position in the village. *Hatthapallatthikāya* - *dussapallatthikāya* are two types of *pallatthikāya*. *Hatthapallatthika* is sitting on the floor or a low chair with knees pointing upwards and held together by the hands. It is an unpleasant way of sitting. *Dussapallatthika* is sitting on a low chair or the floor with knees pointing upwards and crossed legs held together by the robe. It is a mode of sitting that can cause an old robe to tear. When in the village sitting in either one of these modes is an offence. It is not an offence for a sick person who is unable to sit in any other manner to do so.

## **Precepts concerning Dhamma *desanā***

There are sixteen disciplinary precepts concerning Dhamma *desanā*. They are as follows:

**(1) *Na chattapāṇissa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person carrying an umbrella. It is not an offence to teach a person who has laid aside the umbrella.

**(2) *Na daṇḍāpāṇissa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person carrying a club. A club here means a six-foot pole. It is not an offence to teach a person who has laid aside the club.

**(3) *Na satthapāṇissa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person with a sword in hand. It is not an offence to teach a person who is wearing a sword.

**(4) *Na āyudhapāṇissa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person carrying arms such as bows, arrows and guns in hand. It is not an

offence to teach a person who is wearing arms, but not carrying them in hand.

**(5) *Na pādukārūlhassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person wearing slippers. *Pāduka* are a kind of wooden clogs with a nail with a head to be held between toes. Muslims use them indoors.

**(6) *Na upahanārūlhassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person wearing footwear. The precept is regarding footwear other than *pāduka*. It is not an offence to teach Dhamma targeting only the unshod, among a group where some are wearing footwear and the others are not.

**(7) *Na yānagatassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person travelling in a vehicle. It is not an offence if the teacher is also in the vehicle.

**(8) *Na sayanagatassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person lying down, even on the floor.

**(9) *Na pallatthikāya nisinnassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person squatting with hands folded.

**(10) *Na veḥhitasāsassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Commentaries says, “*yathākesanto na dissati evam veḥhitasāsassa*”. Should not teach Dhamma to a healthy person wearing a turban covering the head hair. It is not an offence to teach Dhamma to a person wearing a turban only for decorative purposes and not covering all the hair, but not as a head covering.

**(11) *Na oguṇṭhitasāsassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

Should not teach Dhamma to a healthy person covering the head with a wrap.

**(12) *Na chamāya nisīditvā āsane nisinnassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā***

One should not sit on the floor and teach Dhamma to a healthy person seated on a seat.

**(13) *Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

One should not sit on a low seat and teach Dhamma to a healthy person sitting on a higher seat.

**(14) *Na ṭhīto nisinnassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

One should not stand and teach Dhamma to person who is seated.

**(15) *Na pacchato gacchanto purato gacchantassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

One should not teach Dhamma from behind to a person walking in front.

**(16) *Na uppathena gacchanto pathena gacchantassa agilānassa Dhammaṃ desissāmīti sikkhā karaṇīyā.***

One should not teach Dhamma to a healthy person **waking** on a path while one is walking beside it.

### **Precepts concerning toilet practices**

**(1) *Na ṭhīto agilāno uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.***

A healthy person should not defecate or urinate in a standing position. What is meant here is that it is difficult to sit when not in good health. When urinating in a sitting posture, some cannot pass urine fully. It is also a certain type of disability. It is not an offence for such a person to urinate standing.

**(2) *Na harīto agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.***

One should not defecate or urinate on grass etc., which are not dead. Should not spit on them. Should not spit even on surfaced root of a live tree. Putting phlegm and snot is also included in the act of spitting. It is not an offence if urine passed at a place devoid of grass flows onto grass elsewhere. It is not an offence to squat on the root of a live tree and defecate on to the ground.

**(3) *Na udake agilāno uccāraṃ vā passāvaṃ vā khēlaṃ vā karissāmīti sikkhā karaṇīyā.***

A healthy person should not defecate, urinate or spit on water suitable for consumption. It is not an offence to spit on sea-water, which is not suitable for consumption. It is also not an offence when the whole area is flooded.

### **Seventy- five disciplinary precepts.**

The seventy-five disciplinary precepts described so far, are arranged in the *bhikkhu pātimokkha* as follows.

**These should be committed to memory.**

- 1) *Parimandalaṃ nivāsessāmīti sikkhā karaṇīyā.*
- 2) *Parimandalaṃ pārūpissāmīti sikkhā karaṇīyā.*
- 3) *Supaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.*
- 4) *Supaṭicchanno antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 5) *Susaṅvuto antaraghare gamissāmīti sikkhā karaṇīyā.*

- 6) *Susaṇvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 7) *Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.*
- 8) *Okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 9) *Na ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā.*
- 10) *Na ukkhittakāya antaraghare nisīdissāmīti sikkhā karaṇīyā.*

### ***Parimaṇḍalavaggo paṭhamo***

- 1) *Na ujjhaggikāya antaraghare gamissāmīti sikkhā karaṇīyā.*
- 2) *Na ujjhaggikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 3) *Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.*
- 4) *Appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 5) *Na kāyappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.*
- 6) *Na kāyappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 7) *Na bāhuppacālakam antaraghare gamissāmīti sikkhā karaṇīyā.*
- 8) *Na bāhuppacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 9) *Na sīsappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.*
- 10) *Na sīsappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.*

### ***Ujjhaggikavaggo dutiyo***

- 1) *Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.*
- 2) *Na khambhakato antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 3) *Na oḡuṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā.*
- 4) *Na oḡuṇṭhito antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 5) *Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.*
- 6) *Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.*
- 7) *Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.*
- 8) *Pattasanñī piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.*
- 9) *Samasūpakaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.*
- 10) *Samatittikaṃ piḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.*

### ***Khambhakatavaggo tatiyo***

- 1) *Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 2) *Pattasaññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 3) *Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 4) *Samasūpakaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.*

- 5) *Na thupato omadditvā piṇḍapātāṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 6) *Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmī ti bhīyeyyokammyatāṃ upādāyāti sikkhā karaṇīyā.*
- 7) *Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.*
- 8) *Na ujjhānasaññī parēsaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.*
- 9) *Nātimahantaṃ kabalaṃ karissāmīti sikkhā karaṇīyā.*
- 10) *Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.*

### ***Sakkacca vaggo catuttho***

- 1) *Na anāhaṭṭe kabale mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.*
- 2) *Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.*
- 3) *Na sakabalena mukhena byāharissāmīti sikkhā karaṇīyā.*
- 4) *Na piṇḍukkhepakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 5) *Na kabalāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 6) *Na avagaṇḍakāraṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 7) *Na hatthaniddhunaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 8) *Na sitthāvakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 9) *Na jivhānicchāraṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 10) *Na capucapukāraṃ bhuñjissāmīti sikkhā karaṇīyā.*

### ***Kabalavaggo pancamo***

- 1) *Na sursurukāraṃ bhuñjissāmīti sikkhā karaṇīyā.*

- 2) *Na hatthanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 3) *Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 4) *Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
- 5) *Na sāmisenā hatthena pānīyathālakaṃ paṭiggahessāmīti sikkhā karaṇīyā.*
- 6) *Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmīti sikkhā karaṇīyā.*
- 7) *Na chattapāṇissa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 8) *Na daṇḍapāṇisassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 9) *Na satthapāṇisassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 10) *Na āudhapāṇisassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*

### ***Surusuru vaggio chaṭṭho***

- 1) *Na pādukārūlhassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 2) *Na upāhanārūlhassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 3) *Na yānagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 4) *Na sayanagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 5) *Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 6) *Na veṭṭhitasīsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 7) *Na oguṇṭhitasīsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*

- 8) *Na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 9) *Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 10) *Na ṭhīto nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 11) *Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 12) *Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.*
- 13) *Na ṭhito agilāno uccāram vā passāvam vā karissāmīti sikkhā karaṇīyā.*
- 14) *Na harite agilāno uccāram vā passā vaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.*
- 15) *Na udake agilāno uccāram vā passā vaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.*

### ***Pādukavaggo sattamo***

## **Duties**

Performing duties is a part of the morality of *bhikkhus*. There are duties to be performed by everyone such as *ācāriyopādyāya* (teacher/preceptor), *saddivihārika* (junior living with teacher/ co-habitant pupil) and *antevāsika* (one who lives away from the teacher with his permission). Everyone from *mahāthera* to the *sāmaṇera* ordained the same day has to perform duties applicable to him.

*Vattaṃ na paripūrento na sīlaṃ paripūrati,  
Asuddhasīlo duppañño cittekkaggaṃ na vindati.*

*Vikkhittacitto nekaggo saddhamam na ca passati  
Apassamāno saddhamam dukkhā na parimuṭcati.*

(Vinaya vinicchaya vattakkhandhaka)

Morality of the person who does not perform duties is incomplete. The person without morality and intelligence does not achieve one-pointedness of mind. One with a scattered mind does not see the Dhamma and does not liberate from suffering. *Samaṇeras* become punishable for not performing duties. *Bhikkhus* would have committed a minor offence. Fourteen duties are given in the vattakkhandhaka of the cullavagga paḷi. They are given in the following two stanzas of the vinaya examination.

*Āgantukāvāsika piṇḍacārī senāsanāraññanumodanāsu  
Vattāni hatte gamikassa jantā - ghare tathā  
vaccakuṭippavese  
Ācariyupajjhāyaka sissa saddhi - vihāri vattāni pi  
sabbasova,  
Vattāni vuttāni catuddaseva visuddhacittena vināyakena.*

These stanzas must be committed to memory to avoid forgetting the fourteen duties.

There are fourteen duties namely; visitor's duties, resident's duties, alms round duties, monastic duties, duties when living in the forest, transferring merit duties, code of conduct for *bhikkhus*, duties in the village, *jantāghara* (sauna) duties, toilet duties, teacher's duties, preceptors's duties, duties of a junior living with teacher and duties of one who has permission to live away.

### ***Upādhyāya vata* (Duties towards preceptor)**

The teacher who detects, points out and advises pupils about minor and major mistakes is the preceptor. *Saddhivihārika* who accepts the teacher as preceptor by uttering “*Uppajjhāyo me bhante hohi*” must serve him for life. The pupil who receives advice and instructions from the preceptor is referred to as *saddhivihārika*. *Saddhivihārika* should wake up early and offer teeth cleaning materials and water for washing as desired by the preceptor. Must sweep and clean the residence, compound and toilet daily. If any gruel or rice is available, they must be offered to the preceptor. After he has eaten, should wash and store away the vessel. Should clean the eating-place. If the preceptor wishes to go on the alms round in the village, he must be offered the alms bowl and robes. If the preceptor wishes to have a second person, one should wear the robes and walk behind with the bowl in hand. Once the begging for food is over, one should return to the residence early and put away footwear and robes, go up to meet the preceptor and accept his alms bowl and robes. Water must be kept to wash the feet. Prepare the seat. When the preceptor is seated, he must offer food and water. If there is sufficient time to attend to the needs of the preceptor, one should wait until he has eaten, offer water, wash and store the bowl or any other vessel before one begins to eat. If forenoon is close to pass away, water must be offered to the preceptor, partake in the food yourself and attend to the needs of the preceptor thereafter. The robes of the preceptor must be folded and stored. If the robes are wet, they must be dried and folded. Everytime the preceptor returns to the residence from a visit outside, one should go up to meet him and accept the

alms bowl and robes. Offer water. Offer *gilanpasa* if available.

One should not interrupt when the preceptor is speaking. One must try to supply hot or cold water if the preceptor wishes to bathe. If the preceptor goes to a bathing spot, one must carry the requisites such as bathing cloth and towel to that place. If the preceptor so wishes, one should bathe him and rub down his body. After a bath, the bathing cloth and other material must be brought to the residence and stored.

If the preceptor's robes need washing, they must be washed, dried and stored away. If the preceptor's robes require dyeing, one must try to do it. If the preceptor does them himself, you must help him in doing so.

Without the permission of the preceptor, his alms bowl and robes etc. should not be given to people who are ill disposed towards him. Should not accept anything offered by them. Should not serve them. Should not get them to serve, should not go about with them and should not conduct them on journeys. One must not go out without the permission of the preceptor. If the preceptor falls ill, one must nurse him for life.

When one preceptor has many *saddhivihārikas*, it is not possible for all of them to serve the preceptor. In such instances, it is suitable to divide the services or take turns in performing them. If one or two performs the services, it is not wrong for the others not to serve. It is not an offence for a *nishraya muktaka* (one who has permission to live away) *bhikkhu* to give away or accept things without permission.

## ***Ācārya vata* (Duties towards teacher)**

There are four types of teachers, namely: *nishrayācārya-pravrujyācārya-upasampadācārya-dharmācārya*. *Nishrayācārya* are the teachers retained by pupils while living away from the preceptor by saying “*ācāriyo me bhante hohi, āyasmato nissāya vacchāmi*”. *Pravrujyācārya* is the teacher who established refuge and taught other matters at the time of ordination. *Upasampadācārya* is the teacher who rendered advice and performed the disciplinary act at the time of higher ordination. *Dharmācārya* is the teacher who teaches Dhamma and *vinaya*. *Antevāsikas* of these four types of teachers must perform the services required by them as they would for the preceptor. There is only a nominal difference between *upādyāya vata* and *ācārya vata*. Duties performed for the preceptor is *upādyāya vata*. The same when performed for the teacher becomes *ācārya vata*.

It is sufficient to perform duties for the *nishrayācārya*, only during the time of living with him. ***Nishrayācārya***, *Upasampadācārya*, *Dharmācārya* duties must be performed for life. However, it will not be an offence to give away or accept things without permission by a *nishraya muktaka bhikkhu*.

## ***Saddhivihārika antevāsika vata* (Duties towards pupils)**

A *sāmaṇera* or *upasampanna* pupil, who lives, with dependence on a preceptor, is a *saddhivihārika*. A person who has observed dependence under a *thero*, a person who received advice for ordination from a *thero*, a person who received higher ordination from a *thero* or a person who

learned Dhamma from a *thero* is called an *antevāsika*. The first among them is *nishrayāntevāsika*. The second is *pravrujyāntevāsika*. The third is *upasampadāntevāsika*. The fourth is *dharmāntevāsika*. As much as there are duties to be performed by, *saddhivihārikas* and *antevāsikas* there are duties to be performed by preceptors and teachers on behalf of *saddhivihārikas* and *antevāsikas*. The duties to be performed by the preceptor towards the pupil are called *saddhivihārika vata*. The duties to be performed by the teacher towards pupil are called *antēvāsika vata*. It is not wrong to call them duties of teacher/preceptor. Not performing them is an offence committed by the teacher/preceptor.

The following are the duties of the teacher/ preceptor. The teacher/ preceptor should assist the *saddhivihārika/antēvāsika* by making them learn the Dhamma *vinaya*, explaining their meanings, advising and warning them when offences are committed. If the pupil does not have requisites such as bowl and robes, the teacher should supply them when available. If not available with him should try to obtain them. If the pupil develops a discontent towards the Bhuddha *sāsana* or *pabbajja*, teacher should explain matters and clear the misunderstanding. If you are unable to do so, one must get another to clear such thoughts. If doubt occurs, regarding some matter, action must be taken to clear it. If the pupil develops wrong views, they must be cleared. Should teach the pupil Dhamma. Pupils must be taught how to cut, sew, dye and wash robes. If the pupil falls ill, he must be nursed. Every attempt must be made to make the pupil well. Teacher/ preceptor must perform all functions such as giving tooth stick and water for washing the face.

### *Āgantuka vata* (Visitor's duties)

'Visitor's duties' is the manner in which a visitor to another's residence should conduct himself. An outsider visiting a residence should remove any footwear, fold the umbrella if carrying one, uncover the head and calmly enter the residence. Go to the place where resident *bhikkhus* gather and place the bowl and robes. Inquire about drinking water and water used for other purposes. Inquire about the locations of lavatories and urinals. Inquire about, where to go and where not go, to obtain food. Should pay respects to the older resident *bhikkhus*. Should accept respects paid by residents. When a *kuti* (room) is assigned, one must inquire as to whether it had been earlier occupied by another or not. If not occupied by another earlier, it must be inspected before entering. If previously occupied and not cleaned, it must be swept and cleaned. If the surroundings have garbage, they must be swept and cleared. Toilet, if unclean should be swept and cleaned. If no water is available, must place some in position.

### *Āvāsika vata* (Resident *bhikkhu*'s duties)

"Resident's duties" is the performance required of the residents when a visitor arrives. As it is done for the sake of the visitors, it is also referred to as 'visitor's duties'. When you see an older visitor arriving, the resident must get up from his seat, go up to meet him, receive bowl and robe and deposit them at an appropriate place. Should prepare a seat for the visitor. Provide water to wash feet and mouth. Pay respects to the older visitor. Fan him. Offer *gilanpasa* if available. If not offer at least some water to drink. Assign a *kuti* for the visitor. He must be informed whether it was

previously occupied by another or not. Should inform him about the location of lavatories and urinals. Inform him about where to go and where not to go for alms in the village. If the visitor is a junior, the resident must accept the respects paid. The senior resident *bhikkhu* should remain seated and inform the junior visitor where to keep the bowl and robe and where water is available. Even if engaged in some other activity, the resident should stop it and attend to the needs of the visitor.

### ***Gamika vata* (Traveller's duties)**

Duty to be performed by a visitor leaving a residence after a visit is called the traveller's duty. A *bhikkhu* who is leaving a residence after a visit should not act negligently, to cause damage to the residence or materials at the place. A *bhikkhu* leaving a room or *kuti* after a visit should remove rubbish and garbage; place all materials in a manner not to cause them damage. Close windows and doors and hand over the *kuti* to a *bhikkhu*, a *sāmaṇera* if no *bhikkhu* is available or to a resident layman, if even a *sāmaṇera* is not available. If no one is available to handover, one should close all windows, doors and place all goods in a safe manner before leaving. If the roof of the residence is leaking one should cover it if able to do so. If not capable, the goods should be kept at a spot where the roof is not leaking. If the entire residence is getting wet the goods should be kept at a suitable place in the village. Otherwise, they should be kept outdoors covered, in a manner not to be subjected to attack by termites.

### ***Bhattagga vata* (Refectory duties)**

*Bhattagga vata* is the code of practice for *bhikkhus* at places where people offer alms to *bhikkhus*. When the time is announced to go to the place where alms are offered, one should wear the inner robe to cover the knees and naval, wear the belt, don the robe, tie the knot, wash the bowl and walk calmly in the order of seniority without breaking any disciplinary precepts. Should not walk in front of elders. When sitting at the refectory, should not sit too close to *theros* and in a manner that would disturb junior *bhikkhus* or break precepts. The disciplinary precepts must not be broken while accepting and partaking in food.

When taking seats special attention must be paid to *theros*. If similar seats are allocated for the *mahā thero* and others, the others must leave a seat or two unoccupied after the *mahā thero* and take their seats. When there is not enough room to leave empty seats, permission must be sought from the *mahā thero* before sitting down. *Mahā thero* should conduct himself according to the conditions of the place. *Mahā thero* should not commence consuming food until **servicing everyone is completed**. When leaving the refectory, if the *mahā thero* is too far away from the exit, a junior should leave first. However when on the road, should go according to the seniority.

### ***Anumodanā vata* (Duties of transferring merit)**

At the end of the meal, one should not simply get up and go away. “*Anujānāmi bhikkhave, bhattagge anumoditum*”, as declared above, one should address the devotees who supplied the alms in a manner that will gladden their minds.

*Anujānāmi bhikkhave, therena bhikkhunā bhattaggē anumodituṃ.* As declared, here a *thero* should give the Dhamma talk. If the *thero* so desires he may get a junior to make the address. The other *bhikkhus* should not depart leaving the *thero* alone to make the address. At least four or five *bhikkhus* should remain in the place until the talk is over.

### ***Piṇḍacārika vata (Alms round duty)***

A *bhikkhu* who is going on an alms round should wear the *aṇḍana* to cover the knees and naval, wear the belt, don both robes together, tie the knot, wash the bowl and enter the village calmly. When approaching a house one should do so with awareness. Should not go too close to the house or the people. Should not stay too far either. Should not go away too quickly. Should not stay too long. While waiting should consider whether offers will be made or not. If people get up from their seats, take a vessel in hand or take spoons in hand one should realize that offers would be made. When food is offered, the robe must be moved with the **left** hand and then bowl held in both hands. Should not look at the face of the person making the offer. If there are signs that curries will be offered, should stay until they are given. After the food is given, cover the bowl with the robe and leave.

At places where there are many *bhikkhus*, the *bhikkhu* who returns first after begging for alms, should prepare seats for the others. Should keep water. Wash the vessel for placing excess food. The *bhikkhu*, who arrives later, may if he wishes, partake in the excess food. If not remove the excess

food and wash the vessel. Should fold the seats. Store away the vessels containing water. Sweep the hall.

### ***Āraññaka vata* (Forest monastery duties)**

A *bhikkhu* living in a forest monastery, should close doors and windows, take bowl, wear robes and footwear if available and leave for the village, when it is time for the alms round. When approaching the village, don the robes as per disciplinary rules and get ready for the alms round. Should keep drinking water and water for other use at the residence. If two vessels are not available, keep one vessel. If no vessels are available, keep water in a bamboo. If not prepare a pit to store water at a location not too far away. Keep a fire burning. The fire need not be kept burning if facilities are available to start a fire when required. Should keep a walking stick. Should know the date month and season. Should know the direction (north, south etc.).

### ***Senāsana vata* (Temple duties)**

A *bhikkhu* residing in a *vihāra* (temple/residence) should clear the various items in the *vihāra*. Should sweep and clean the *vihāra*. All utensils including spittoons should be cleaned. Should sweep the garden and remove garbage. Should clean the refectory, lavatories and urinals. Surroundings of the stupa, bo tree and image houses must be kept clean. Should store drinking water and water for other use. Windows and doors in the direction from which dust blows should be kept closed. Opening and closing of these must be done at appropriate times. They should not be open at all times, in a manner that will destroy the

*vihāra*. Juniors living together with elders should not, without the permission of elders, deliver Dhamma talks or chant *pārittā*, read books or lessons aloud, light and put off lamps and open and close windows. As obtaining permission for these frequently is difficult, it is desirable for the elders to give juniors permission do to them as they please. In such case, no wrong will result when the junior does so as he desires. However, it is the responsibility of the junior to do them in a manner that will not result in difficulties for the elder. During walking meditation, the junior should ensure that even the edge of his robe does not touch the elders robe.

### **Lavatory duty**

It is the practice in the Buddha *sāsana* to always give priority to the elder. However, entering the lavatory is not according to age but according to the order of arrival. Entering the urinal and the bathing spot is also according to the order of arrival.

One who arrives at a lavatory should clear his throat to ascertain whether it is occupied or not. Anyone who is inside should do the same to indicate that it is occupied. The robe must be hung on the line or pole provided for this purpose, before entering the lavatory. Should not raise the *āṇḍana* before arriving at the toilet footrest. Should not exert with a loud noise while defecating. Should not defecate while chewing the tooth stick. Should not defecate at places other than the proper location. Should not urinate outside. Should not spit where you are urinating. Should not make a noise when washing. The *āṇḍana* must be lowered before leaving the seat. Should not leave any water

in the vessal used for washing. If there is no water left in the lavatory, one should keep some there. If the lavatory is dirty, it must be swept and cleaned. If no water is available, it must be cleaned by some other means. It is the duty of a *bhikkhu* to clean the lavatory soiled by him and not leave it for another to clean. This duty is not to be ignored. The lavatory and its surroundings if dirty must be swept and cleaned. This is the lavatory duty.

Although there is mention of a *Jantāghāra vata* in the *vinaya*, it is not given here, as there are no *jantāghāra* these days.

### **Ancient daily routine**

Noble sons who entered the *sāsana* with faith, should wake up before dawn, brush teeth, sweep the courtyard and path ways, filter water, sit at a quiet place and spend three hours (72 minutes) of present day clock) contemplating on morality and when the gong is sounded, arrive at the *stūpa* contemplating “*sataṃ hatthi sataṃ assāḍo* and perform necessary duties, make whatever offerings, contemplate on the ninefold virtues of the Buddha such as “*itipiso bhagavā*” and lay the sitting cloth and bow down with a concentrated mind, rise up all at once at an agreed time measured by means of the shadow, check almanac and express exact date after the *parinibbāna* of the Buddha.

***Tassa pāsādikāṃ hoti pattacīvara dhāraṇaṃ,  
Pabbajjā saphalā tassa yassa sīlaṃ sunimmalaṃ***

Contemplating on the above, take bowl and robe in hand and leave for the village, behind and not too close to the teacher/preceptor, don the robes at the appointed place and enter the village. While in the village, do not pay attention to women, men, elephants, horses, **vehcles** and people on foot. Go about begging for alms following the disciplinary precepts and return to the *vihāra* while concentrating on the selected object of meditation. Hang up the robes, prepare the seats, store excess food, wash the feet, keep water, lay the *dehati*, offer food from your bowl and if the others do not accept give at least a small spoonful of rice, reflect aloud according to the disciplinary precepts and partake of the food. At the end of the meal collect and wash the bowls of *bhikkhus* according to age, perform any other duties for the teachers, pay respects to the teachers and the Buddha, retire to a quiet place and do past reflection, practice loving kindness meditation for an hour, read books, clarify any points from the teachers, **memorise** what is necessary, practice *vipassanā* according to individually selected objects and sweep terraces one hour before nightfall.

Those who are assigned for the duty should set up fires, offer lamps, prepare seat for Dhamma *desanā*, invite the preacher, wash his feet, take seats in order, listen to Dhamma talks, chant *pāritta*, perform duties towards the teachers, inquire and clarify any doubtful matters and if there are any elders in the place you sleep, attend to their needs, pay respects to them, seek permission, read any books to be learnt, sit on the bed and reflect on the day's consumption, meditate on the four objects of meditation and go to sleep with the intention of waking up before dawn. Wake up in the morning reflect on consumption, comtemplate on the four objects of meditation, chant the

Ratana sutta, exude loving kindness and perform assigned duties before dawn. Contemplate twice a day on Mettā Sutta, the sources of emotion, Dasa Dhamma Sutta, and point out other's faults to prevent them from birth in hell, and respect the Buddha by following the proper practice. As given in the following stanza;

*Yo pana bhikkhu Dhammānu Dhammapatipanno  
viharatī samācīpatipanno anudhammacāri so tathāgataṃ  
sakkaroti garukaroti māneti pūpe ti paramayā pūjāya  
patipatti pūjāya*

Punish the wrong doers by making them spread four measures of sand in the *vihāra* terrace. Those who follow the proper daily routine in being capable of activities such as sewing/darning the robes of fellow *bhikkhus*, burning bowls and acting with honesty, obedience to elders, softness and acting like a door mat with no conceit, while being satisfied with whatever quantity of the four requisites received and not accepting anything more than the twelve specified items and having calm faculties, intelligence and no indiscipline in word and body with no attachment to people or relatives, not committing even a minor unwholesome action in paying respect by proper practice will enjoy the supramundane pleasures.

This daily routine was included in this book not because everyone can follow them but in order to get whatever possible advice. This is not a compulsory daily routine for all *bhikkhūs* in the Buddha *sāsana*, but one followed by *bhikkhūs* at a *vihāra* where a large number of *bhikkhūs* lived. It is not possible to follow this at a place where only one or two *bhikkhus* are present. The daily routine is now

referred to as the timetable. It is very useful to have a timetable and get accustomed to follow it. This will avoid forgetting work. Therefore, all *bhikkhūs* must prepare a timetable, to suit the area, *vihāra*, period and the **enviorenment** in which you live and act accordingly. The daily routine of all *bhikkhūs* should include, waking up before dawn, paying respects to the triple gem two or three times a day, reflection, performing duties and meditation.

Sometimes it may be considered impossible to act according to this *sutta*, as Buddha is not amongst the living at present. We should not consider that the teacher is not present now. Tathāgata declared to the Ven. Ananda the following.

***Tumhākaṃ panānada, evamassa: atītasatthukaṃ pāvacaṇaṃ natthī no satthāti. Na kho panānada, evaṃ datṭhabbaṃ yo vo Ananda mayā dhammo ca vinayo ca desito paṭṭatto so mamaccayena vo satthā.***

*(Maha parinibbāna sutta)*

Herein the Tathāgata considered the Dhamma and *vinaya* charter taught by Him, to be His teacher. Therefore, it must be considered that the teacher exists as long as the dhamma and enacted *vinaya* exists in the world.

### ***Catupārisuddhi sīla***

There are four types of morality called *pātimokkhasaṃvara sīla*, *indriyasaṃvara sīla*, *ājīvapārisuddhi sīla*, *paccayasannissita sīla*. These four types of morality are referred to as *catupārisuddhi sīla*. These four types of

morality are applicable to both *sāmaṇera* and *upsampanna* bhikkhūs. The only difference is that the *pātimokkhasaṅvara sīla* of the *sāmaṇeras* has less precepts.

### ***Pātimokkhasaṅvara sīla***

Morality concerned with the vinaya precepts is *pātimokkhasaṅvara sīla*. The group of precepts to be followed by the *sāmaṇeras* is the *pātimokkhasaṅvara sīla* of the *sāmaṇeras*. The group of precepts followed by the *upsampanna* bhikkhūs is the *pātimokkhasaṅvara sīla* of the higher ordained.

### ***Indriyasaṅvara sīla***

There are six faculties named eye, ear, nose, tongue, body and mind, which receive external objects. Visual objects, sound, smell, taste, contact and mind objects are the six external objects, which impact on the six faculties. It is an attachment or opposition, which arise regarding the six external objects which impact on six faculties of people who do not live mindfully according to the Dhamma. Attachment is the root cause of greed. Opposition is the root cause of hatred. When an attachment or opposition to an object arises, there occurs a series of unwholesome consciousness. Thereby the restraint of the faculties may be hindered. Taking care to avoid unwholesome consciousness arising from attachment and opposition is *indriyasaṅvara sīla*.

When a visual object meets the eye, stopping at considering it only as an object does not result in defilements. No

unwholesome thought arises. Defilements occur concerning objects such as images, when their signs and minor signs are taken into consideration. When the eye sees an object, perceiving it as, this is a young man, young woman, old man, old woman; beautiful one, ugly one, an enemy or friend is taking the sign. When so perceived attachment as good and beautiful is bad. Opposition as ugly etc. is bad. Perceiving as cheeks, lips, teeth eyes, hands, legs and chest is taking them as signs. Perceiving the different parts as beautiful and good or bad and ugly results in attachment or opposition.

Sometime in the past, a woman who lived in Anuradhapura quarreled with her husband and left home. She met **Maha Tissa thero** on the way and laughed aloud. The *thero* saw her teeth and considered her person as a skeleton. The husband who came looking for her inquired from the *thero*, whether he saw a woman going this way. The *thero* replied by saying that he did not notice a man or woman but saw a skeleton passing by. The *thero* did not perceive the woman as a woman because of his high *indriyasāvara sīla*. *Indriyasāvara sīla* must be observed as done by Maha Tissa thero. This is a very difficult *sīla* to observe. Therefore, precepts are not decreed regarding this. Bhikkhūs should improve their *samaṇa* status by living with the control of their faculties, thereby preserving this morality.

### **Ājīvapārisuddhi sīla (Morality concerning proper livelihood)**

Living by means such as begging for food, without engaging in activities that please the lay people and

encourage them to offer requisites, but are detested by the likes of the Buddha is *Ājīvapārisuddhi sīla*.

It must be realized that receiving requisites by giving things to the lay people to please them, the practice of medicine, practice of astrology, practice of palmistry, preparing auspicious times, engaging in occult practices, arranging jobs, **walking up** to receive lay people, walking behind them, flattering to show faithfulness, thanking those present, talking ill of those not present, addressing with excessive respect, speaking a mixture of lies and truth, fondling lay children, performing lay acts such as running errands, indicating your virtues, showing non-existent virtues and rejecting what is offered with the hope of receiving more is improper livelihood.

### ***Pratya sannishrita sīla* (Morality concerning requisites)**

Consumption of the requisites obtained by righteous means such as begging for food, with reflection as elements or as loathsome/repulsive is *pratya sannishrita sīla*. Reflection was discussed earlier.

### **How to protect morality**

Noble sons having left the parents, brothers and sisters, relatives, wealth and many other belongings, to take *pabbajja* with the intention of release from the cycle of births and deaths, should always try to maintain morality as indicated by the following stanza.

*“Kikīva aṇḍaṃ camarīva vāladhiṃ  
Piyaṃ va puttaṃ naynaṃ va ekakaṃ.*

*Tatheva sīlaṃ anurakkhamānā  
Supesalā hotha sadā sagāravā*

The meaning of which is; become a person respectful of the Buddha and pleasant to others and who protect the morality with one's life as would a female lap wing protect her eggs, deer protect its tail with life, a mother protects her only son and a one eyed person would protect his eye.

As mentioned in the above stanza one should always endeavour to adhere to morality.

*“Pātimokkhaṃ visodhento appeva jīvitam jahe  
Paññattam lokanāthena na bhinde sīlasaṅvaram”*

It is proper for a *bhikkhu* who practises *pātimokkha saṅvara sīla* to protect it with one's own life. Precepts declared by the Buddha should not be violated. Is the meaning of the above stanza.

Death is certain for those who are born. There is no escape from it. How valuable it is if death occurs due to the observance of morality. The one who dies because of observing morality will invariably be born in a happy state. Therefore many virtuous *bhikkhūs* who preserved morality even at the cost of their own lives, attained arahantship and **permanatly** escaped death.

***Bhikkhūs* who protected morality at the cost of their  
lives.**

In the past, a group of robbers tied up a *bhikkhu* with raw creepers in the Mahāvattani forest in India. They did so

because if the *thera* was allowed to go, the people will get to know that a group of robbers was in the jungle. The *thera* was able to cut the bindings and free himself. However, as cutting raw creepers was an offence, he did not cut them even to save his life. The *thera* lied down on the ground as tied up by the robbers, with no intention of living and practiced insight meditation for seven days, attained the state of non-returner and was born in the brahma world after death.

In this island of Lanka, too a *thera* was tied up with holy basil (*Rasakinda*) creepers in the jungle. A bushfire started when the *thera* was tied up. He was able to cut the ropes and free himself. However, he considered it more important to avoid the committing of an offence than to save his life, practised meditation, and attained arhantship while being burnt to death. *Thero* Dhīghabhānaka abhaya who came along with five hundred *bhikkhūs* saw and recognised the dead body, had it cremated and built a *stūpa* enshrining the relics.

*Thero* **Ambakhādaka Tissa** travelling to a more suitable place during a famine, felt very weak due to tiredness by the journey. Unable to go further he lied down under a mango tree. There were many ripe mangoes fallen under the tree. Eating the mangoes picked up by him and not offered by another being an offence; the *thera* gave up the love for his life and remained hungry. An old lay devotee seeing the *thera* lying unconscious prepared a drink of mango juice, offered it, let the *thera* rest a while and carried the *thera* on his back to the residence. **Immensly** moved by this kind act, the *thera* practised insight

meditation and attained arahantship by overcoming all cankers whilst on the back of the devotee.

*Dhanam caje yo pana aṅgahetu  
Aṅgam caje jīvitam rakkhamāno,  
Aṅgam dhanam jīvitam cāpi sabbam  
Cache naro dhammamanussaranto*

Wealth is spent to safeguard the bodily parts. Bodily parts are sacrificed to save life. Those who consider Dhamma, sacrifice all organs, wealth and life. Is the meaning of the above stanza. This virtuous, noble thinking should be frequently considered by *bhikkhūs*.

### **Benefits of observing morality**

*Sāsane kulaputtānaṃ patitṭhā natthi yaṃ vinā  
Ānisaṃsaparicchedaṃ tassa sīlassa ko vade.*

Meaning:

There is no refuge other than morality for the noble sons in the *sāsana*. Who will be able to state the extent of benefits of morality? No one.

This stanza expresses that the root of all mundane and supramundane virtues is morality only and its benefits are endless.

*Na gaṅgā yamunā cā pi sarabhūvā sarassatī,  
Ninnagā vā cīravatī mahī cāpi mahā nadī.  
Sakkuṇanti visodhetuṃ taṃ malaṃ idha pāṇinaṃ  
Visodhayanti sattānaṃ yaṃ ve sīlajalaṃ malaṃ*

Meaning:

As does the water called morality cleanse the rust of the defilements such as lust in beings, the waters of the river Gangā, river Yamunā, river Sarabhu river Sarasvatī, small rivers and the large river Achiravatī and Mahu cannot clean those defilements.

*Na taṃ sajaladā vatā nacāpi haricandanam  
Neva hārā na maṇayo na candakiraṇaṅkurā,  
Samayantī dha sattānam pariḷābham surakkhitam  
Yaṃ sameti idam ariyasīlam accantasīlam.*

Meaning:

Although this noble, great, mild and well-protected morality soothes the burning from defilements, the clouds spreading cool water, cool breeze, golden sandalwood, cool pearl necklaces and gems cannot do so.

*Sīlagandhasamo gandho kuto nāma bhavissati,  
So samam anuvāte ca pativāte ca vāyatiö*

Meaning:

There is no fragrance equal to the fragrance of morality. It blows without a difference with the upper and lower winds.

*Saggārohaṇasopānam aññam sīlasamam kuto,  
Dvāram vā pana nibbāna nagarassa pavesane.*

Meaning:

Where is the ladder as good as morality to climb up to heaven? Where is the door to nibbāna other than morality?

*Sobhantevaṃ na rājāno muttā maṇivibhūsitā,  
Yathā sobhanti yatino sīlabhūsanāṃ bhūsitā*

Meaning:

How would those adorned with the ornament called morality appear becoming? Kings adorned with pearls and gems would not be so becoming.

*Appakampi katā kārā sīlavante mahapphalā  
Hontīti sīlavā hoti pūjāsakkāra bhājanāṃ.*

Meaning

Even the small favour done to a moral person results in great merit. Therefore, the moral person receives veneration and favours.

*Yā manussesu sampatti yā ca devesu sampadā,  
Na sā sampannasīlassa icchato hoti dullabhā*

Meaning:

Is there some pleasure in the human world? Is there some pleasure in the world of devās? Moral people are not short of any of these.

*Accantasantā pana yā ayaṃ nibbānasampadā  
Sampannasīlassa mano tameva anudhāvati.*

Meaning:

Is there a great tranquil wealth called nibbāna? The mind of the moral person travels towards such nibbāna.

It is stated in the Akaṅkheyya sutta that many benefits such as appearing pleasant to the fellow *bhikkhūs* result from morality. In short, this morality brings the entirety of mundane and supramundane treasure.

### **The Wealth of *bhikkhūs***

Wealth is twofold, noble wealth and non-noble wealth. Gold, silver, pearls, gems, garments, houses, land and fields are non-noble wealth.

The qualities such as faith and morality, respected by great beings such as the Buddha are noble wealth. It is not difficult to observe any type of morality for a day or two. It can be done by anybody. What is difficult is to protect at least one precept over a long period. Therefore, people who have observed five precepts for a week without breaking even one are not common among the public. There is no greatness or value in morality protected over a short period, which is something that can be easily achieved. The value is when the morality becomes older. Morality maintained over a month is greater than that maintained over a week. Morality maintained over a year is greater than that maintained over a month. The greatness of morality must be considered thus. The *Bhikkhu* is one who protects morality for life. Therefore, the morality of the *bhikkhu* is very high. Its value cannot be assessed. Morality is the wealth of the *bhikkhu*. *Bhikkhu* without even a cent is

wealthy because he possesses morality. Apart from morality, a *bhikkhu* possesses many more good qualities such as faith, knowledge, generosity loving kindness and compassion. They are the wealth of a *bhikkhu*. Not only the virtuous *bhikkhu*, even an immoral *bhikkhu* possesses ten good qualities as illustrated in the Milinda question.

“*Idha mahārāja, samaṇa dussīlo Bhudhe sagārāvo hoti, Dhamme sagārāvo hoti, saṅghe sagārāvo hoti, sabrahmacārīsu sagārāvo hoti, uddesa paripucchāya vāyamati savanabahulo hoti, bhinnasīlopi mahārāja, dussīlo parisagato ākappam upaṭṭhabeti, garaha Bhayā kāyikaṃ vācasikaṃ rakkhati, padhānābhimukhamassa hoti cittaṃ, bhikkhusāmaññaṃ upagato hoti. Karontopi mahārāja, samaṇa dussīlo pāpaṃ paṭicchannaṃ ācarati. Yatā mahārāja, itthi sapatikā nilīyitvā rahasseneva pāpamācarati, evameva kho mahārāja, karontopi samaṇadussīlo pāpaṃ paṭicchannaṃ ācarati, ime kho mahārāja, dasaṅṇā samaṇadussīlassa gihīdussīlato visesena atirekā”.*

“Oh, King! Immoral *samaṇa* in this *sāsana* respects the **Bhudda**, respects the Dhamma and respects the Saṅgha. Respects the teacher/preceptor with whom he practises *samaṇa dhamma*, tries to study the Paḷi and commentaries and mostly listens to the Dhamma. Oh, King! Even the one, who breaks the precepts, conducts himself according to *samaṇa* attitude when among the people. He protects against the improper action by body and speech for fear of blame. Oh, King! Even if the immoral *bhikkhu* engages himself in unwholesome activities, he does so under cover. Oh, King! If a married woman does immoral deeds, she does so in hiding, so does the immoral *bhikkhu*. Oh, King!

The immoral *bhikkhu* especially possesses these ten good qualities more than the immoral lay person”. This is the meaning of the above paragraph.

What is there to talk about the good qualities of the moral *bhikkhu*, when even the immoral *bhikkhu* has such good qualities? The presence of many good qualities makes the *bhikkhu* very much greater than a layperson. *Bhikkhu* life is very fruitful. Some *bhikkhūs* who do not realize and contemplate on the good qualities and greatness of *pabbajja*, fail to enjoy the bliss of *pabbajja*, looks greedily at lay status as great, disrobe and leave. To enable the practice of *samañadhamma* with joy, all *bhikkhūs* from time to time should think of the good qualities of *pabbajja* and develop gladness of mind.

“One should frequently contemplate on good deeds performed in the following manner; I having shed the bonds of sensual pleasures that others are tied up with, stood up from the muddy mess of sensual pleasures, left home, have taken *pabbajja*, tread the path taken by great persons like the Buddha, in a world where many lead immoral lives I protect *sāmañera* morality *lupsampanna* morality. I use this barren body to perform duties at the *stūpa*, *Bodhi* tree, *vihāra* and for teachers as well as the residence; pay respects to the triple gem; I deliver Dhamma talks, chant *pāritta*, observe precepts, give precepts to the others with the mouth which many use to utter lies, harsh words, carry tales and engage in idle talk. When contemplating on morality it is better to develop gladness by contemplating on the precepts separately as follows; in this world which is full of people who kill living beings and hurt others, I live with loving kindness and compassion

towards all beings, without killing even a mosquito or a fly”.

## **Benefits to the world from a *bhikkhu***

It is the *bhikkhus* who prevent the disappearance of the great Dhamma taught by the Buddha in order to show the path that brings prosperity in this world and the world beyond and bring all mundane and supramundane benefits to those who follow the said path. If not for the *bhikkhūs*, Buddha Dhamma would have disappeared from the world a long time ago. Prevention of the disappearance of the Dhamma is the greatest service to the world by the *bhikkhūs*. Many people associate *bhikkhūs*, listen to their Dhamma talks and as a result, take refuge in the triple gem, observe five precepts, develop loving kindness and compassion, learn the dhamma, reduce ignorance, meditate and gain beneficial results in both worlds. Some attain supramundane paths and fruits such as stream **entry**; some others associate *bhikkhūs*, realize the meaning of the Buddha *sāsana*, enter the order and attain nibbāna. Many who associate *bhikkhūs* follow their advice, give up habits such as drinking that lead to decline and achieve progress in this world. Still others study under the *bhikkhūs* and develop themselves. Those who have entered the order of the saṅgha and those who wish to do so should consider the benefits that would accrue to themselves and the world because of living as a moral and virtuous person and try to live in such a manner.

## Becoming a great *bhikkhu*

In this *sāsana*, those who have achieved *jhāna* (absorptions) paths and higher powers are considered as great *bhikkhūs*. At present *bhikkhūs* who have achieved such high states are not common. However, it is not possible to conclude that there are no such *bhikkhūs* anywhere in the world. Considering the present day *bhikkhūs*, those who have not broken major precepts that would affect their *pabbajja* status, try to observe all precepts, take measures to correct broken precepts, fully perform duties, engage in *bhikkhu* practices such as studying the Dhamma, teaching the Dhamma, giving Dhamma talks, chanting *pāritta* and meditating, reduce defilements such as greed and conceit as far as possible, develop virtues such as loving kindness and compassion; although having no permanent abode, benefactors, relatives or wealth but is a helpless person living by travelling from place to place should be called a great *bhikkhu*. It must be considered that the greatness of *bhikkhūs* is measured not by their positions, degrees and wealth but by qualities such as morality.

A *bhikkhu* who does not please people in order to receive favours, does not engage in **disagreeable** activities looking for requisites but practise honestly; may be short of requisites such as robes, there will be people who insult him wherever he goes and less people will treat him well. Therefore, he will find it difficult to carry on life for a long time. It is due to these difficulties that *bhikkhūs* who conduct themselves according to rules do change after some time. One who looks for requisites in an improper manner and breaks certain precepts such as *vikāla bhojana*,

even under difficult circumstances is not a great *bhikkhu*. To become a great *bhikkhu* one must prepare both mind and body to face any difficulty.

A delicate body is a great hindrance for the practice. When the body becomes more delicate, the requirements also will be more. Those who seek treatment for the body have to supply them by improper means, when such supplies become short. To avoid such a situation one must prepare the body to be able to bear up sun, rain, dew and any climatic condition, to live on any type of rough food, to consume any unpalatable food, to live on any kind of food, when required quantities are not available and bear up the pestilence of flies and mosquitoes.

Hindu yogis condition their bodies with exercise. It is not found in the books that the practice of physical exercise was prevalent among Buddhist monks. However, it is not bad for **bhuddhist** monks to condition the bodies by exercising. Even if one does not engage in exercise, activities such as walking, going on alms round and performance of duties can condition the body to a great degree. One who conditions the body should practice sitting and sleeping on hard surfaces. Train to stay and sleep in the open air. Must get used to drinking cold water instead of *gilanpasa*. Should consume food with awareness of the required quantity. Should not consume various items of food from time to time even during the allowed periods. It is harmful for the body to get used to consuming sweet drinks such as tea, coffee as *gilanpasa*.

There had been no habit of consuming *gilanpasa* by *bhikkhūs* in ancient times as done by the present day

*bhikkhūs*. They have used cold water to quench their thirst. It is made clear by the fact that *bhikkhu* duties specify that drinking water should be made available. It is not stated in the *vattakkhandhaka* that *gilanpasa* instead of water should be offered to an arriving visitor. It is quite clear from the following statement in the vinaya commentary, *Pāṇīyena pucchantena sace sakim ānitaṃ pāṇīyaṃ sabbaṃ pivati puna ānemīti pucchitabbo*, which says that if the visitor drinks all the water offered to him, the *bhikkhu* who offered the water should ask whether to bring water for a second time; that *bhikkhus* consumed cold water and not *gilanpasa* in the form of tea, coffee to quench the thirst. The habit of consuming *gilanpasa* is also not found among Burmese *bhikkhūs*. There, the visitors are also offered cold water.

It is somewhat of a hindrance for *bhikkhūs* to have acquired the habit of chewing beetle or tobacco and smoking. Beetle being available wherever you go, the habit of chewing it is not so harmful. However as lay people do not frequently offer cigarettes to *bhikkhūs*, they have to supply same themselves. Those who are used to cannot be without them. Therefore, the *bhikkhu* who is used to smoking tend to supply the likes of cigars by improper means. Therefore, acquiring the habit of smoking is a great hindrance to becoming a great *bhikkhu*.

Conditioning the mind is reducing defilements such as greed and developing qualities such as being satisfied with whatever is available. Mind can be conditioned by studying and practising qualities required of a *bhikkhu*. The craving that seeks many requisites, pleasant requisites, reverence and praise is a hindrance to becoming a great *bhikkhu*. To spend a good life as a *bhikkhu* one must get used to being

satisfied with whatever requisites such as robes that are received. Learning and reciting the following stanzas taught by Sāriputta Mahā therā is very useful for *bhikkhūs*.

*“Allaṃ sukkaṃ vā bhuñjanto na bālhaṃ suhito siyā  
Ūnūdarō mitāhāro sato bhikkhu paribbaje”*

A *bhikkhu* who consumes delicious or rough food should not completely fill the stomach. A *bhikkhu* must become one who eats the right quantity with reflection.

*“Cattāro pañca ālope abhutvā udakaṃ pive,  
Alaṃ phāsu vihārāya pahitattassa bhikkhuno”*

One must eat about four or five mouthfuls of rice less than what is required to fill the stomach and drink water, it is sufficient for the comfortable living of *bhikkhu* whose mind is directed towards nibbāna.

*“Kappiyaṃ taṃ ve chādeti cīvaraṃ idamatthitaṃ,  
Alaṃ phāsu vihārāya pahitattassa bhikkhuno”*

If the robe received is an allowable one and it can cover the required places of the body, then such robe can be used for the benefit of protection from the cold. Such robe is sufficient for the comfortable living of a *bhikkhu* whose mind is directed towards nibbāna.

*Pallaṅkena nisinnassa jaṇṇukenābhivassati,  
Alaṃ phāsu vihārāya pahitattassa bhikkhuno*

If it would just prevent the knees getting wet when sitting in a cross- legged position, such *kuti* is sufficient for the

comfortable living of a *bhikkhu* whose mind is directed towards nibbāna.

A *bhikkhu*, who has not conditioned the mind and is greedy, will not be satisfied with however much requisites he receives. How can I wear these old robes without feeling ashamed? How can I go somewhere? How can I live on food like this? How can I not feel ashamed when someone comes to this ramshackle residence? How can I offer a seat to a visitor? Want I die of an illness, as I have no means of finding some money? What can I do if I have to go on a journey? The *bhikkhu* with an unconditioned mind will repent thinking of these shortages. For this reason, alone his body will become thin. Lose colour. Sometimes contract diseases. This *bhikkhu* after repenting for sometime will progressively get to acquire requisites by improper means. A *bhikkhu* living with a conditioned mind will not repent due to shortages. He will survive on whatever is available and live happily while considering the greatness of his good qualities such as morality. Hermits who live in the jungle without salt, sour things or cooked food can survive on fruits and greens and live long healthy lives because they have happy conditioned minds. Lesser the requisites, a *bhikkhu* with a conditioned mind will feel better.

When Bodhsatta, prince Temiya was living in the jungle, his father the king visited him. Having seen the residence and the food the Bodhisatta ate, the king was amazed and inquired, “how come your body is so beautiful when you eat such food and live alone in the jungle”. Then the Bodhisatta replied as follows.

*“Eko rāja, nipajjāmi niyate paṇṇasanthate.  
Tāya me ekaseyyāya rāja, vaṇṇo pasīdati”.*

Oh, king! I sleep alone on leaves spread on the floor; such sleeping alone makes the body beautiful.

*“Na ce nettiṇṣabandhā me rājarakkhā upaṭṭhitā,  
Tāya me sukhasēyyāya rāja, vaṇṇo pasīdati”.*

Oh, king! There are no royal protectors carrying swords around me. The body becomes beautiful because of the comfort of sleeping alone.

*“Atītaṃ nānusocāmi nappajappāmi nāgatam,  
Paccuppanna yāpemi tena vanṇo pasīdati”.*

I do not feel sad about the past. Do not wish anything for the future. Live in the present. This makes the body beautiful.

*“Anāgatappajappāya atītassānusocānā,  
Etena bālā sussanti naḷova harito luto.”*

The body dries up like the bamboo stick cut and left in the sun due to expectations for the future and repentance about the past.

Considering these facts *bhikkhūs* must not feel greedy for requisites but consider the greatness of their practice and live protecting the precepts, however meagre are the requisites received.

*“Dukkaraṃ duttitikkhañca abyattena hi sāmaññaṃ  
Bahū hi tattha sambādhā yattha bālo visīdati.*

*Pabbajja* is difficult for the stupid one with unconditioned body and mind. Cannot bear up. Cannot maintain. This *pabbajja* has many difficulties that cause the stupid one to retreat.

*“Katīhaṃ careyya sāmaññaṃ cittaṃ ce na nivāraye  
Pade pade visīdeyya saṅkappānaṃ vasānugo”.*

If the mind going towards sensual pleasures is not stopped, for how many days will such a *bhikkhu* carry on the practice? The *bhikkhu* who from time to time get attracted by improper thoughts will retreat in the practice of *samaṇa dhamma*. Will stop without any progress.

## **Dangers of immorality**

Protection of precepts by a *bhikkhu* should not be second to the protection of his life. A person having broken the precepts and appearing as a virtuous *bhikkhu* among other virtuous *bhikkhūs*, accepting reverence because of perceived morality, consuming requisites decreed by the Tathāgata only for the moral ones, receiving reverence from virtuous *bhikkhūs* and participating in *vinaya kamma* are very serious matters.

*Kuso yathā duggahito hatthamevānukantati.  
Sāmaññaṃ dupparāmaṭṭham nirayāya upakaddhati.*

(Dhammapada nirayavagga)

How will the improperly held kusagrass cut the hand so will the improperly taken and practiced *pabbajja* drag the person to hell? Is the meaning of it.

The Tathāgata has stated in the Aggikkhandhopama Sutta that the suffering caused to an immoral *bhikkhu* by accepting reverence shown by devotees is greater than that caused when his two legs (shanks) tied by a strong rope and pulled by two strong men until the skin, flesh, sinews and bones are cut; chest stabbed with a knife or dagger.

Further the *Tathāgata* has stated in the Aggikkhandhopama Sutta that wearing robes offered by devotees while being immoral, causes suffering greater than wrapping a red hot iron sheet around the body; eating food offered by devotees causes suffering greater than opening the mouth with hot pliers and inserting red hot metal balls; using beds and chairs offered by devotees causes suffering greater than making to sit and lie down on red hot iron chairs and beds; living in temples built by devotees causes suffering greater than being completely immersed in a pot of molten iron with the legs up and head down.

It is good to memorise the following series of stanzas from the Visuddhi magga.

*“Abhivādana sādīyane  
Kim nāma sukhaṃ vipannsīlassa,  
Dalhavāla rajjughaṇsana  
Dukkhādhikadukkhassa yaṃ hetu”*

What pleasure for an immoral person in accepting reverence from others? Such acceptance of reverence is the cause of greater suffering than the suffering experienced when pulling in two directions a strong fibre rope tied to the legs (shanks).

*“Saddānamañjalīkamma  
Sādiyane kiṃ sukhaṃ asīlassa  
Sattippahāra dukkhā-  
Dhimatta dukkhassa yaṃ hetu”.*

What pleasure for one without morality to endure reverence by devotees with both hands raised? Bearing such reverence is greater suffering than a blow on the chest with a weapon.

*“Cīvara paribhoga sukhaṃ  
Kiṃ nāma asaññatassa,  
Yena cīraṃ anubhavitabbā  
Niraye jalita ayopattasamphassā”.*

What pleasure in wearing robes for one without discipline? He should suffer contact with red-hot iron sheets heated in hell for a long time.

*“Madhuro pi piṇḍapāto  
Halāhalavisūpamo asīlassa,  
Ādittā gilitabbā  
Ayoguḷā yena cirarattaṃ”.*

Delicious food is like poison for the one without morality. He should swallow red hot metal balls in hell for a long time.

*“Sukhasammato pi dukkho  
Asīlano mañcapīṭhaparibhogo,  
Yaṃ bādissanti cīraṃ  
Jalita ayomañcapīṭhāni.*

Beds and chairs considered as comfortable are suffering for the immoral. He is hurt by red- hot beds and chairs in hell for a long period.

*“Dussīlassa vihāre  
Saddhādeyyamhi kā nivāsa rati,  
Jalitesu nivasitabbaṃ  
Yena ayokumhi majjhesu”.*

What pleasure for the immoral person in living at a *vihāra* given by devotees? He should live in a pot of red- hot molten iron.

*“Saṅkassara samācāro  
Kasambujāto avssuto pāpo,  
Anto pūti ca yaṃ  
Nindanto āha lokagaru”.*

The Tathāgata who insults the immoral *bhikkhu* says; immoral *bhikkhu* has doubtful habits, is garbage rejected by the moral, putrid inside because of immorality, extremely wet due to the defilements that flow from six doors and is a sinner.

*“Dhijjīvitam aññassa  
Tassa samaṇānavēsadhārissa,  
Assamaṇassa upahataṃ*

*Khatamattānari vahantassa”.*

The unfortunate life of the person who appears as a *bhikkhu* after destroying and rejecting virtues is disgusting.

*“Guthaṃ viya kuṇapaṃ viya  
Maṇḍanakāmā vivajjayantīdha,  
Yaṃ nāma sīlavanto  
Santo kiṃ jīvitaṃ tassa”*

Does the moral reject the immoral, just as someone who likes to be adorned rejects feces and dead bodies? For what purpose is his life?

*“Sabba bhayehi amutto  
Mutto sabbehi adhigama sukhehi,  
Supihitasaggadvāro  
Apāyamaggaṃ samārūlho”.*

*“Karūṇāya vatthubhūto  
Kāruṇikajanassa nāma ko añño,  
Dussīlasamo dussīlatāya  
Iti bahuvīdhāpi dosā.*

Who else is the person other than the immoral that has not escaped all fears, devoid of the pleasure of [super human] attainments, have closed the doors to heaven, traverse the wrong path and subject to compassion by kind people? So stated are the manifold faults of the immoral.

*Aggikkhandhopama Sutta* was preached for the immoral that have deteriorated from the *samaṇa* status, but appears

as *samaṇas*. It is shown by the phrase “*assamaṇo samana paṭiñṇo*” in the sutta.

*“Ekavīsatividhāya anesanāya jīvikam kappento anipakavutti nāma hoti, na paññāya thatvā jīvikam kappeti, tato kālakiriyaṃ katvā samaṇyakkho nāma hutvā tassa saṅghāṭipi ādittā hoti sampajjalitā.*

It is shown in the commentaries to the Kandaraka Sutta of the Majjhima Nikāya that *bhikkhus* who transgress minor precepts and live immorally, will be born after death as *samaṇa yakka* wearing burning bowls and robes. It is stated in the Lakkhana Saṅyutta of the Saṅyutta Nikāya that *bhikkhus*, *bhikkhunīs*, *sāmaṇeras* and *sāmaṇerīs* who had misbehaved in the Kassapa Buddha *sasana* were seen as weeping *petas* bearing burning bowls and robes at the Gijjhakūṭa mountain by the Ven. Lakkhana. Facts being so, it must be known that improper behaviour by *bhikkhūs* is very dangerous.

## Assistance for bhikkhūs

The Tathāgata preached the Agghikkhandhopama Sutta during a travelling period. Sixty *bhikkhūs* who heard this sutta were frightened and vomited blood. Sixty *bhikkhūs* disrobed and left stating “it is difficult to be a good *bhikkhu* for life, lay life is better for us”. Sixty *bhikkhūs* overcame all defilements and attained arahantship. This sutta spread rapidly among the *bhikkhūs*. Many *bhikkhūs* who heard this Dhamma disrobed and left saying, “it is very difficult to live completely morally in this *sāsana*.” At a time; ten, twenty, fifty, hundred and thousands of *bhikkhūs* **derobed**

and left. *Vihāras*, which were earlier filled with *bhikkhūs*, became empty.

The Tathāgata returning to Jetavanārāma after travels rested for two weeks and thereafter visited the *vihāras* along with Ven. Ananda. On seeing deserted *vihāras*, reduction of *bhikkhu* population and unhappy *bhikkhūs*, the Buddha inquired from Ven. Ananda why these *vihāras* that were filled with *bhikkhūs* when He returned from travels earlier are today empty. Ven. Ananda gave the reasons. Then the Tathāgata stating that “as there are many ports to enter the ocean there are many matters regarding which *bhikkhūs* can achieve satisfaction in my *sāsana*”, assembled the *bhikkhūs* and preached the ***Cūḷa Accharāsaṅghata Sutta***.

***Accharāsaṅghātamattampi ce bhikkhave, bhikkhu mettāṃ cittaṃ āsevati ayaṃ vuccati bhikkhave, bhikkhu arittajjhāno viharati satthusāsanakaro, ovādapatikaro amogham ratthapiṇḍaṃ bhuñjati, ko pana vādo ye naṃ bahulīkaronti.***

This is the Accharāsaṅghāta Sutta.

Oh *bhikkhūs*! If a *bhikkhu* practises *mettā bhāvanā* (Meditation on loving kindness) for a moment (time taken to snap the fingers), he does not live non-devoid of *jhāna*, follows the advice of the teacher, he consumes the food supplied by the people meaningfully, is the meaning of the sutta.

What is indicated by this *sutta* is that a *bhikkhu* who practices *mettā bhāvanā* even for a moment every day

becomes one who follows the teachings of the Buddha and consumes food supplied by the people meaningfully. If a devotee supplies food to a *bhikkhu* expecting merit and it does not result in great merit due to the lack of good qualities of the recipient, consumption of food by such *bhikkhu* is meaningless. The merit to the donor becomes great only in accordance with the good qualities of the recipient.

Loving kindness is a great virtue. Even if there is a lack of morality, it is over shadowed by loving kindness. Therefore, great merit would accrue by offering alms to a *bhikkhu* who is full of loving-kindness even though incomplete in morality. As it results in great merit to the benefactor, the food consumed by a *bhikkhu* full of *mettā* is not meaningless. The *bhikkhu* who practices *mettā* becomes a suitable person to receive reverence and offerings. *Accharāsaṅghātamattaṃ kālaṃ mettāṃ āsevanto bhikkhu ratthapiṇḍassa sāmi hutvā aṇano hutvā dāyādako hutvā paribhuñjati.* *Bhikkhu* who practises loving-kindness consumes food supplied by the people as a master, not a debtor but an heir to it. This is indicated in the commentaries to the sutta.

It must be said that according to the **Cūḷa Accharāsaṅghāta Sutta**, that impropriety of consuming food offered by devotees to a *bhikkhu* of impure morality will be nullified because of his practise of loving kindness. The same must be said of robes, *gilanpasa* and residence. It is very difficult to be of pure morality at all times. Therefore, all *bhikkhūs* should practice loving kindness, at least for a short time daily. This loving-kindness is one of the means of assistance for *bhikkhu* consolation. Wishing

“well and happy” to those who pay respects is also a form of loving-kindness. *Bhikkhūs* have made it a habit to wish so in order to remove any bad effect due accepting reverence while being of impure morality. (This is done by most *bhikkhūs* as a custom without understanding the reason)

There are many Accharāsaṅghāta Suttas. They have all been preached targeting Agghikkhandhopama Sutta. All forms of meditation are included in those suttas. Therefore, it must be said that a *bhikkhu* who practises any form of meditation becomes a proper consumer of the four requisites offered by devotees and one who deserves veneration. Worshiping the Buddha with contemplation of the virtues of the Buddha is a form of meditation. Worshiping the Dhamma with contemplation of the virtues of the Dhamma is a form of meditation. Worshiping the Saṅgha with contemplation of the virtues of the Saṅgha is a form of meditation. Many *bhikkhūs* pay homage to the triple gem daily. As it is also a form of meditation, such *bhikkhūs* become suitable to consume requisites offered by devotees. This worshiping itself is of great benefit to the *bhikkhūs*. A reason for consolation. Therefore, let there be worshiping of the triple gem every day!

### ***Bhikkhu practices***

***“Ye te bhikkhave, bhikkhu navā acirapabbajitā  
adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave,  
bhikkhu catunnaṃ satipaṭṭhānānaṃ bhāvanāya  
samādapetabbā nivesetabbā paṭiṭṭhapetabbā”.***

Oh, bhikkhūs! If there are *bhikkhūs* newly ordained and entered this *Dhammavinaya*, oh, *bhikkhūs*! You should engage such *bhikkhūs* in the meditation on the four foundations of mindfulness, enter and establish them into meditation on the four foundations of mindfulness, Is its meaning.

The Tathāgata without mentioning anything else has advised that new *bhikkhūs* be engaged in mindfulness meditation, because meditation is the main activity to be performed by *bhikkhūs*. Lay life is short of opportunity and facilities. *Pabbajja* has not been created as a means of livelihood, but to create leisure and facilities for meditation by those noble sons who desire to escape the cycle of births and deaths. *Bhikkhu* activity is meditation. Meditation must be done after achieving morality. The *bhikkhu* has prepared the ground for meditation by being a moral person. *Bhikkhu* who stops after attaining morality is like one who has prepared the field and not sown the paddy. *Bhikkhūs* must essentially meditate to obtain the greatest benefit from *pabbajja* life. Studying, teaching, giving Dhamma talks, chanting *pāritta*, bringing up pupils; safeguarding, developing and renovating temples; protecting the property of the saṅgha and helping the lay people in their religious activities should also be done by *bhikkhūs* for the long endurance of the Buddha *sāsana*. Whatever else a *bhikkhu* does, he should not give up meditation. Every *bhikkhu* must set aside a time for daily meditation. The life of the *bhikkhu* who does not engage in other activities but devote the whole time for meditation is more fruitful. Whatever else a *bhikkhu* does, his life is not fruitful if he does not meditate. Giving up meditation is one of the reasons for the deterioration of the *bhikkhu* status. There are many benefits

to be enjoyed in this world itself because of meditation. People who are born unlucky become fortunate by meditating over a period of time. Meditation reduces defilements such as lust. Thereby they get rid of possible harm due to defilements. *Bhikkhūs* without self-confidence get attracted to rich and famous lay people. Listen to them. Although not in body, they pay homage in mind. Self-confidence to stand up erect without bowing down the head even in the presence of a king develops due to meditation. Develops the strength to tame others. Develops the strength to effortlessly receive requisites such as robes. Develops the strength of keen wisdom to understand deep matters correctly.

To realize the above-mentioned benefits from meditation one must meditate systematically. It must be known that learning something and repeating it as meditation does not result in any special benefit.

### **Four meditations**

Reflection on the virtues of the Buddha (*Buddhānussati*), Loving-kindness (*Metta*), loathsomeness (*Asubha*) and reflection on death (*Maranānussati*) are four forms of meditation, which should not be ignored by *bhikkhūs*. Generally, a *bhikkhu* who practises them once or twice a day develops faith, realizes the disgust of *saṃsāra* and is encouraged to engage in *bhikkhu* practices. These four types of meditation will also be a form of protection for the *bhikkhu*. Therefore, it is also known as the “four types of protection”. There is a series of stanzas called “*Caturārakshāva*” (four types of protection) on *Buddhānussati*, *metta*, *asubha* and *maranānussati*

composed by an ancient teacher to be memorized in order to easily reflect on these four objects such as reflection on the virtues of the Buddha. This has been used by *bhikkhūs* in Sri Lanka for a long time. This series of stanzas are very suitable for chanting as general meditation. The real benefit of chanting them is obtained when the meaning is learnt. Therefore, the series of stanzas with their meanings are given below.

### **Reflection on the virtues of the Buddha-meditation**

1) “*Savāsane kilese so eko sabbe nighātiya,  
Ahū susuddhasantāno pūjānañca sadāraho*”

The blessed Buddha having overcome all defilements along with past habits has acquired an immensely pure mind. Is suitable to receive innumerable offerings by *devās* and humans.

2) “*Sabbakālagate dhamme sabbe sammā sayam muni.  
Sabbākārena bujjhitvā eko sabbaññutam gato*”.

The blessed Buddha having realized by himself all Dhamma belonging to the past present and the future has become the supremely enlightened.

3) “*Vipassanādi vijjāhi sīlādi caraṇehi ca,  
Susamiddhehi sampanno gaganābhehi nāyako*”.

The blessed Buddha, like the fully developed sky, is full of insight knowledge, morality and auspicious things to be done.

4) *“Sammāgato subhaṃ thānaṃ amoghavacano ca so,  
Tividhassā pi lokassa nātā niravasesato”*.

The blessed Buddha has arrived at the supremely beautiful nibbāna. Speaks meaningful correct words. Has completely understood the three worlds.

5) *“Anekehi guṇoghehi sabbasattuttamo ahu  
Anekehi upāyehi naradamme dāmesi ca”*.

The blessed Buddha full of virtues such as morality is the greatest of all beings. Controlled untamed people by various means.

6) *“Eko sabbassa lokassa sabbathānusāsako,  
Bhāgya issariyādīnaṃ guṇānaṃ paramo nidhi”*.

The blessed Buddha is the unique completely beneficial teacher for the whole world. Is full of virtues such as honour.

7) *“Paññāssa sabbadhammesu karuṇā sabbajantusu,  
Attathānaṃ paratthānaṃ sādhiḱā guṇajeṭṭhiḱā”*.

The blessed Buddha is full of wisdom regarding all matters and compassion towards all beings, which are the two principal qualities benefitting oneself and others.

8) *“Dayāya pāramī citvā paññāyattānamuddharī.  
Uddharī sabbadhāme ca dāyāyaññe ca uddharī.*

The blessed Buddha in his great compassion towards all beings and his wisdom, completed the thirty perfections and crossed the ocean of *samsāra*. Realised all Dhamma. In his compassion, released other beings from the ocean of *samsāra*.

9) “*Dissamāno pi tāvassa rūpakāyo acintiyō,  
Asādhāraṇañāṇaḍḍe dhammakāye kathāva kā.*”

The physical body of the blessed Buddha visible to the eye is inconceivable. What is to be said of his Dhamma body, which is enriched by incomparable wisdom? It too is inconceivable.

Those who practise this meditation should read other books or learn from teachers, the detailed meaning of these stanzas, which have been briefly mentioned above. Chanting these stanzas will develop faith, only when their meaning is known.

### **Loving kindness meditation**

1. *Sukhī bhaveyyam niddukkho aham niccam aham viya,  
Hitā ca me sukhī hontu majjhattātha ca verino.*

May I be always well and happy! May I be without sorrow!  
Like me may all friendly beings, neutral beings and enemies be well and happy!

2. *Imamhi gāmakkhettamhi sattā hontu sukhī sadā,  
Tato parañca rajjesu cakkavālesu jantuno.*

May all beings in this village always be well and happy!  
May all beings in kingdoms and world systems beyond, be  
always well and happy!

3. *Samantā cakkavāḷesu sattānantesu pānino*  
*Sukhino puggalā bhūtā attabhāvagatā siyumu*

May all living beings, all born and beings in all states be  
well and happy!

4. *Tathā itthi pumā ceva ariyā anariyā pi ca,*  
*Devā narā apāyaṭṭhā tathā dasadisāsu ca.*

Similarly may all women, men, the noble, the non-noble,  
devās, humans and beings in hell be well and happy!

### **Meditation on loathsomeness**

1. *Vaṇṇa saṅṭhāna gandhehi āsayo kāsato tathā,*  
*Paṭikkūlāni kāye me kuṇapāni dvīsolasa.*

The thirty- two parts in mybody such as hair are loathsome  
in colour, shape, smell, location and delimitation.

2. *Patitamhā pi kuṇapā jegucchaṃ kāyanissitam,*  
*Ādhāro hi suci tassa kāyetu kuṇape ṭhīto.*

The parts that are attached to the body are more loathsome  
than those that have fallen out of the body. Why is it? It is  
because the location of the fallen part is clean. What is on  
the body is in a loathsome location. That is why?

3. *Mīlhe kimiva kāyo yaṃ asucimhi samuṭṭhito,*

*Anto asuci sampuṇṇo puṇṇavaccakuṭi viya.*

This body is something arising in excrement, like a worm born in excrement. The inside is full of excrement like a filled up lavatory.

4. *Asuci sandate niccaṃ yathā medakathālikā,  
Nānā kimikulāvāso pakkacandanikā viya.*

Excrement such as faeces and urine flow from this body as from a porous pot containing raw meat. This body is a rotting waste pit, home to various insects.

5. *Gaṇḍabhūto rogabhūto vaṇabhūto samussaso,  
Atekkicchetijeguccho pabhinnakuṇapūpamo.*

This body is like a boil. Like a disease. Like a wound. Difficult to treat, very loathsome, a corpse broken in places.

### **Reflection on death, meditation**

1. *Mahāsampattisampattā yathā sattā matā idha,  
Tathā ahaṃ marissāmi maraṇaṃ mama hessaṭi.*

I too will die, as beings that reached the highest positions died. Death will come to me.

2. *Uppattiyā sahe vedāṃ maraṇaṃ āgataṃ sadā,  
Maraṇatthāya okāsaṃ vadhako viya esati.*

This death is something that came with birth. *Māra*(temptor) is always looking for an opportunity to kill like the executioner.

3. *Īsakam anivattantam satatam gamanussukam,  
Jīvitam udayā attham suriyo viya dhāvati.*

Life does not stop even a moment; it is running towards death from birth as the sun travels from rising to setting.

4. *Vijjububbula ussāva jalarāji parikkhayaṃ,  
Ghātakova ripū tassa sabattāpi avāriyo.*

This life terminates as quickly as lightning, a water bubble, dewdrop or a line drawn on water. This death is like an unavoidable enemy that comes to kill you.

5. *Suyasatthāma puññiddhi buddhi vuddhi jinadvayaṃ,  
Ghātesī maraṇam khippam kātu mādisake kathā.*

The *māra* quickly killed the Buddha and the *pacceka* Buddha who are full of splendour, power, merit and wisdom. What talks about killing one like me?

6. *Paccayānañca vekalya bāhirajjhattupaddavā,  
Marāmoraṃ nimesāpi maramāno unukkhaṇam.*

I who die every moment due to the momentary destruction of *nāma, rūpa* will die sooner than the batting of an eye lid, due to non-availability of requisites or an external danger.

This meditation on the reflection on death too is deep. This meditation should be practised after getting to know the

details by asking a teacher. The details of these must be studied at least from a book on meditation.

## Obedience

The virtue known as obedience is acting according to the advice of teacher/preceptor; accepting them respectfully, without questioning and accepting the Dhamma and *vinaya*. This is called obedience. This quality will result in the development of *bhikkhūs*. This quality should be especially present in junior *bhikkhūs*. The development in this *sāsana* can be achieved by a *bhikkhu* only to the extent to which he is obedient to the teacher/preceptor. Some who are proud do not like to accept the advice of the teacher/preceptor. Some who are short-tempered get angry when mistakes are pointed out and advice given to them and go against the teachers. Such *bhikkhūs* do not achieve success. They will be ignored by their teacher/preceptor, act according to their own wishes for some time, receive no benefit, disrobe and leave the *sāsana*. They will deteriorate in both worlds. Young men entering the Buddha *sāsana*, seeking assistance from it to attain nibbāna should always be obedient to their teachers/preceptors. Should never consider the teachers/preceptors who point out mistakes and give advice as enemies and trouble-makers. The teacher/preceptor who points out mistakes and gives advice is not an enemy, but a noble friend of the pupil. Therefore, the Tathāgata preached,

*“Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassināṃ,  
Niggayhavādiṃ medhāvīṃ tādisaṃ paṇḍitaṃ bhaje  
Tādisaṃ bhajamānassa seyyo hoti na pāpiyo.”*

The teacher who wishes the success of his pupils and threatens, punishes and gives advice is like a person who shows a great wealth to a pauper, therefore, the pupils who seek success should associate such wise people as it could bring them only success and not deterioration; is the meaning of this stanza.

*Bhikkhūs* who seek the development of the *sāsana* should be obedient to the teachers as shown by **Rāhula** *sāmaṇera* and **Vatṭabbaka Nigrodha** *sāmaṇera*. There are many matters over which “**Rāhula**” *sāmaṇera*, who was a child of the Buddha, could have been proud about. Yet, Rāhula *sāmaṇera* was extremely humble. Every morning he takes a handful of sand and wishes that, he receives advice and lessons from the Tathāgata and teachers/preceptors as much as the grains of sand in his hands. Some *bhikkhūs* throw about the **eakel** brooms and baskets properly placed by Rāhula *sāmaṇera* and then inquire as to “whose work is this”. When the Rāhula *sāmaṇera* appears, the others say, “Rāhula was seen there”. When he hears these comments, the Rāhula *sāmaṇera* places them back, begs the elders pardon without any comments. He does not engage in arguments with elders. Some elder *bhikkhūs* who noticed these misdoings tried to advise the offenders. The offending *bhikkhūs* would then say, “Look after your affairs without interfering with others. We know how to manage our affairs. We do not need your wisdom,” and insult the good *bhikkhūs*. Threaten them. Repeat the misconduct. There are some people who think very highly of themselves but are really garbage.

## **Ven. Sāriputta Mahā Thero**

One day a corner of the *andana* of the Ven. Sāriputta *mahā thero* was hanging down. A seven year old *sāmaṇera* saw it and said. “Bhante, a corner of your *andana* is hanging down.” Then the Ven. Sāriputta adjusted the *andana* according to the *parimaṇḍala* precept, and came up to the young *sāmaṇera*, asked him if it is all right now, and uttered the following stanza.

*Tadahu pabbajito santo jātiyā sattavassiko,  
So pi maṃ anusāseyya sampaticchāmi matthake.  
(Devaputta saṅguttatṭhakathā)*

The meaning of which is; even if a seven year old *sāmaṇera*, ordained the same day gives me advice; I will accept it with great respect. It is the quality of great people to respectfully accept advice given by a person of any status. Wearing an *andana* with a corner hanging is against the *parimaṇḍala* precept. The *sāmaṇera* may have informed the Ven. Sāriputta *mahā thero* that a corner of the *andana* is hanging because it is incorrect to do so. All *bhikkhūs* should take as an example, the respectful acceptance of the advice of the young *sāmaṇera* by Ven. Sāriputta *mahā thero*.

## **Vattabbaka Nigrodha sāmaṇera**

Vattabbaka nigrodha *sāmaṇera* lived in Lanka during the famous famine called *bamiṇitīyāsāya*. Unable to make a living most people left their villages, moved to the hill

country, and lived eating leaves of the trees in the forest. Many *bhikkhūs* crossed the ocean and went to India.

Vattabbaka nigrodha *sāmaṇera* and his preceptor lived here without going to India. These two also travelled to the edge of the village thinking, “we will live among the people who eat leaves.” They did not receive any food for seven days. After seven days, the *sāmaṇera* saw some nuts on a palmyrah tree in a deserted village and told the preceptor “*bhante*, stop for a while, let us pluck the palmyrah nuts and eat them.” The preceptor said “you are weak do not climb the palmyrah tree”. The *sāmaṇera* climbed the tree with a small knife in hand, saying, “*Bhante*, I will climb.” As the *sāmaṇera* was trying to cut down the palmyrah nuts, the knife blade fell down. The *mahā thero* was watching to find out what the weak *sāmaṇera* will do next. The intelligent *sāmaṇera* tore palmyrah leaves into strips, tied them together and sent it down with the knife handle. The preceptor placed the blade in it. The *sāmaṇera* took it and cut down the palmyrah nuts. The *mahā thero* got the knife down, cut a palmyrah nut and when the *sāmaṇera* descended, offered it to him saying “you are weak eat this.” The *sāmaṇera* who was full of respect for the teacher did not eat before the teacher, even at this difficult time. He cut the palmyrah nuts, removed the kernel and offered it to the teacher saying, “I will not eat before you”, and only ate after the teacher. They stayed there until the palmyrah nuts lasted and moved to a deserted temple in the area in which the people were eating leaves. The *sāmaṇera* prepared a place for the *mahā thero* to live. The *mahā thero* occupied it after advising the *sāmaṇera*.

The *sāmaṇera* went to the courtyard of the pagoda and started cleaning it saying “immeasurable are the lives in which I had to die of calamities. During this short life I will do some duties towards the Buddha.” The starving *sāmaṇera* fainted. Thereafter he started uprooting grass. A group of people who had gone to the forest to collect honey, noticed the movement of grass, thought it was a deer, saw the *sāmaṇera*, made inquiries and offered honeycomb saying “eat this with the *mahā thero* and come to the place where we live”. The *sāmaṇera* informed the *thero* of what happened, prepared and offered a drink of honey for the *thero*. He also informed the *thero* that they were invited to the place where the men lived. Then the *thero* said it was difficult to go in the morning; took the bowls and robes, left immediately and went to sleep on arrival at a place close to where the men lived. This *sāmaṇera* has observed the austere practice of living in the forest from the day he was ordained. Those who observe this practice will not stay in a village until the break of dawn. Even if they entered the village for some purpose, they will leave it before dawn. Therefore, the *sāmaṇera* woke up before dawn, took the bowl and left the village. The *mahā thero* not seeing the *sāmaṇera* assumed that cannibals have taken him. After dawn, the *sāmaṇera* came to the *thero* bringing water in the alms bowl and tooth sticks

Then the *thero* said, “*Sāmaṇera*, you have gone out in the night without permission and hurt the feelings of the teacher, you should be punished for it.” The *sāmaṇera* said “yes *bhante*” and nothing else, accepting the punishment with respect to the teacher, although he has not committed any offence that warranted punishment. The *mahā thero*

washed his face and wore robes. Thereafter both went to the place where people lived, accepted and consumed the alms offered and returned to the *vihāra*. The *sāmaṇera* asked if he could wash the feet of the *mahā thero*. Then the *thero* asked, “Where did you go in the night to cause me pain of mind?” Then the *sāmaṇera* said, “I have never lived in a village until dawn. Therefore, I woke up before dawn and left the village”. *Mahā thero* then said “*sāmaṇera*, if so, it is not you who deserves punishment but I” and continued to live in the *vihāra*.

That *mahā thero* was a non-returner. Later on cannibals caught him. Ven. Vattabbaka Nigrodha lived carefully with great faith and obedience towards the advice of the *mahā thero* and after the country became prosperous again, received higher ordination and lived as a famous *mahā thero* well versed in the three baskets of the cannon (*tipitaka*).

## Respect for teachers

Respect for teachers/preceptors and other fellow *bhikkhūs* is one of the qualities that should be found in a *bhikkhu*. Development in the *sāsana* cannot be achieved without the respect for teachers/preceptors and other fellow *bhikkhūs*. Leave alone development, even the existence in the Buddha *sāsana* is difficult for a *bhikkhu* who does not receive help (sponsorship) of fellow *bhikkhūs*. Therefore, *bhikkhūs* who do not receive assistance of fellow *bhikkhūs* often have to disrobe and leave the *sāsana*. Fellow *bhikkhūs* will have compassion towards a *bhikkhu* to the same extent to which the *bhikkhu* shows respect towards his teacher/preceptor. They will think of treating such a *bhikkhu* with both

Dhamma and material things. The conceited *bhikkhu* who does not respect those deserving respect will be subject to the disgust of the fellow *bhikkhūs*. The fellow *bhikkhūs* will not think of advising him or participating in his activities. It will result in that *bhikkhu* leaving the *sāsana*.

Virtues of the teacher are as immeasurable as the virtues of parents. Therefore, however high a position one has reached; noble people will respect teachers as they would respect devās and kings. Ven. Sāriputta achieved the highest position among *bhikkhūs* in the Buddha *sāsana*. He was second only to the Buddha. Such, Ven. Sāriputta well versed in the Dhamma always attended to the needs of the Buddha and thereafter went and attended to the needs of Ven. Assajī *mahā thero*, the teacher who first introduced him to the Buddha *sāsana*. On days when the Ven. Assajī was not present at the *vihāra*, Ven. Sāriputta *mahā thero* would turn in the direction in which the Ven. Assajī lived and pay homage, reflecting on the virtues of his teacher. One-day *bhikkhūs* who saw this worshipping said, “This Ven. Sāriputta is worshipping directions even after becoming the chief disciple of the Buddha. He has not yet been able to shed the Brahmanic views”. The Tathāgata having heard this conversation by divine ear, came there and addressing the *bhikkhūs* who were present questioned. “*Bhikkhūs*, what were you talking about?” When the *bhikkhūs* informed the Buddha of what they were talking about, the Buddha said. “*Bhikkhūs*, Sāriputta *thero* does not worship directions. He is worshipping the teacher who first introduced him to the Buddha *sāsana*. *Bhikkhūs*, Sāriputta always respects teachers.” The Buddha then preached the Dhamma sutta to the *bhikkhūs*. Dhamma sutta is contained in the *suttanipāta*. “*Nāvāsutta*” is another name for it.

***“Yasmā hi dhammaṃ puriso vijaññā  
Indaṃ va nam devatā pūjayeyya  
So pūjito tasmim pasannacitto  
Bahussuto pātu karoti dhammaṃ”***

This is the first stanza of the Dhamma sutta.

The person who learns the Dhamma from one well versed in the Dhamma should pay respects to the teacher in the same manner that the *devās* in the Cāturmahārājika and Tāvatisa pay respects to *sakka*. Should pay homage. When so done, the learned teacher will advise and teach the pupil how to establish Dhamma in him. It is the meaning of the stanza.

Its second stanza is as follows.

***“Tadaṭṭhi katvāna suṇeyya dhīro  
Dhammānudhammaṃ paṭipajjamāmo,  
Viññū vibhāvī nipuṇo ca hoti  
Yo tādisaṃ bhajatī appamatto.***

“The intelligent will listen to such Dhamma with interest. If one heedfully associates a person who is able to teach the Dhamma, he will become capable of following profound Dhamma, develop wisdom in order to deliver Dhamma to others.” Foregoing is its meaning.

Following are some stanzas composed by Mahānāga *thero* and given in the *Theragāthā Pāli of the chakkanipāta*.

***“Yassa sabrahmacārīsu gāravo nupalabbhati,  
Parihāyati sadhammā maccho appodake yathā.”***

If any *bhikkhu* does not respect the teacher/preceptor, he will decline in Dhamma, as would a fish living in a little water which is decreasing.

***“Yassa sabrahmacārīsu gāravo nupalabbhati,  
Na virūhati saddhamme khetto bījaṇva pūtikam.”***

If someone does not respect his teacher /preceptor, he will not grow in the Buddhasāsana, as rotten, decayed seeds will not grow in the field.

***“Yassa sabrahmacārīsu gāravo nupalabbhati,  
Ārakā hoti nibbānā dhammarājassa sāsane.”***

If someone does not respect his teacher/preceptor, he will be far removed from the nibbāna of the *Dhammarāja*.

## **Virtue of humility**

Virtue of humility is living submissive to others, devoid of conceit that result from thoughts such as “I am great, others must respect me. What I say must be accepted. I should not submit to others. Should not respect. Should not obey.” This is a virtue, which should be developed, as it is useful to all *bhikkhūs* and the lay. The nature of swelling with pride that one is great is an unwholesome *dhamma* going hand in hand with stupidity and increases with stupidity.

Although one may think, “I am great, others must respect me”, others do not accept such perceived greatness. Such a person is looked down upon by others as a swollen headed fool. Therefore, being arrogant makes one lower than he

really is. It is subjecting oneself to disgust and dislike of others.

This conceit is even more harmful to *bhikkhūs*. Therefore, *bhikkhūs* should especially establish the virtue of humility. The character of Sāriputta *mahā thero* regarding the virtue of humility must be followed as an example.

### **Virtue of humility of Sāriputta *mahā thēro***

Once upon a time Sāriputta *mahā thēro* along with many other *bhikkhūs*, after spending the *vassāna* period at Sāvatti, obtained permission from the Tathāgata and set out on travels. A corner of Sāriputta *mahā thero*'s robe struck the body of a *bhikkhu*. This *bhikkhu* was very jealous of Sāriputta *mahā thero* accompanying many *bhikkhūs*. This *bhikkhu* intending to obstruct the journey of the Sāriputta *mahā thero* immediately came to the Buddha and said “*Bhante*, the blessed one, Sariputta knocked on my body and departed without caring and begging my pardon.” Then the Tathāgata asked another *bhikkhu* to fetch Sāriputta. Mugalan *mahā thero* and the Ananda *mahā thero*, who heard this news, went from *vihāra* to *vihāra* and requested the *bhikkhūs* to come and listen to the lion's roar of Sāriputta *mahā thero*. Many *bhikkhūs* called on the Tathāgata. Sāriputta *mahā thero* also arrived, worshiped the Tathāgata and sat aside.

Then the Tathāgata said “Sariputta you are alleged to have knocked on the body of a *bhikkhu* and left on your travels without begging his pardon.”

Then the Sāriputta *mahā thero*, replied as follows, “*Bhante*, the blessed one, if one has no mindfulness with regard to the body, he will knock on a *bhikkhu* and leave without begging his pardon. Blessed one, clean things are dropped on the earth, dirty things are also dropped, excrement also dropped, urine and saliva are also dropped, puss too dropped, blood also dropped, but that does not hurt the earth. Earth will not feel ashamed. Earth will not show disgust towards them. Blessed one, I too live without enmity or anger towards anyone, just like the earth. If anyone knocks on the body of a *bhikkhu* and leaves without begging his pardon, it is a person who has no mindfulness with regard to the body.”

*Bhante*, the blessed one, clean things are washed in water, dirty things are also washed, excrement is also washed, urine too is washed, spit is also washed, puss too is washed, blood too is washed, it is not a difficulty for water, no shame, no disgust. Blessed one, I too live without enmity or anger towards anyone, just just like the water. If anyone knocks on the body of a *bhikkhu* and leaves without begging his pardon, it is a person who has no mindfulness with regard to the body.

*Bhante*, the blessed one, fire burns clean things, fire will also burn dirty things, fire burns excrement also, urine too is burnt, will also burn spit, puss too is burnt, blood too is burnt. It does not cause any difficulty, shame or disgust for the fire. *Bhante*, the blessed one, I live without enmity or anger towards anyone, just like the fire. *Bhante*, anyone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness with regard to the body.

*Bhante*, the blessed one, wind blows towards clean things, also blows towards dirty things, blows towards excrement too, also blows towards urine, blows towards spit too, also blows towards puss, blows towards blood too, It does not cause any difficulty, shame or disgust for the wind. *Bhante*, the blessed one, I live without enmity or anger towards anyone, just like the wind. *Bhante*, anyone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness with regard to the body.

*Bhante*, the blessed one, a cleaning rag will wipe clean things, will also wipe dirty things, will also wipe excrement, will also wipe urine, will wipe spit too, will also wipe puss, will wipe blood also, It does not cause any difficulty, shame or disgust for the cleaning rag. *Bhante*, the blessed one, I live without enmity or anger towards anyone, just like the cleaning rag. Blessed one, anyone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness with regard to the body.

*Bhante*, the blessed one, a low caste boy or girl clad in a piece of cloth and basket in hand, enters a village or town with a depressed mind. Blessed one, I live with a mind like a low cast boy, devoid of enmity or anger towards anyone. Blessed one, anyone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness with regard to the body.

*Bhante*, the blessed one, a very obedient bull with no horns, walk from street to street and junction to junction without kicking or knocking anyone. I live like the hornless bull without enmity or anger towards anyone. Blessed one, anyone who knocks on a *bhikkhu* and leaves without

begging his pardon has no mindfulness with regard to the body.

*Bhante*, the blessed one, a young man or young woman waiting to dress up after a bath will feel disgust towards a dead body hung on him or her, blessed one; I find this body equally loathsome. Someone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness.

*Bhante*, the blessed one, I use this body which has many small and large pores that exude dirty matter with the same loathsomeness as when using a pot full of rotten flesh oozing dirty matter from pores in all directions. *Bhante*, blessed one, anyone who knocks on a *bhikkhu* and leaves without begging his pardon has no mindfulness with regard to the body.

The complainant *bhikkhu*, who heard this talk by Sāriputta *mahā thero* felt highly distressed and afraid, did worship the Tathāgata and begged pardon for the offence committed. The Tathāgata addressed the Sāriputta *mahā thero* and said “Sariputta, this empty person’s head will break up into seven pieces here and now. Therefore pardon this *bhikkhu*.” Sāriputta *mahā thero* pardoned him.

**The use of these two stanzas is good for overcoming conceit.**

*Dipādako yaṃ asuci*  
*Duggandho parihīratī*  
*Nānā kuṇapa paripūro*  
*Vissavanto tato tato*

*Etādisena kāyena  
Yo maññe uṇṇametave  
Paramṃ vā avajjhāneyya  
Kimaññtra adassanā.*

(Suttanipāta Vijaya sutta)

Meaning:

This smelly body with two feet is used after applying perfumes to remove bad smell. However, it exudes dirt from various loathsome parts such as head hair and body hair. If one thinks about feeling proud about such a body or thinks lowly of others, what is it other than not knowing the actual state?

## Patience

Every one in this world from time to time has to face troubles that result in retreat from activities, loss of effort, completely abandoning work undertaken, feeling afraid, feeling sad, feeling ashamed, feeling angry, quarrelling and getting into litigation. Bearing up with them so as not to change oneself is patience. It is a good quality very useful for *bhikkhūs* and laymen. It is a great power. Those who do not have this find it difficult even to protect their lives. This virtue is particularly necessary for *bhikkhūs*. Those who have no patience cannot protect *bhikkhu* status for a long time. Cannot keep the mind clean and maintain the *bhikkhu* status properly. Merits of patience are many.

*“Idha bhikkhave, bhikkhu khamo hoti sītassa, uṇṇassa,  
jīgacchāya, pipāsāya, daṇsamakasavātātapa  
sirīṇsapasamphassānaṃ, duruttānaṃ durāgatānaṃ  
vacanapathānaṃ, uppannānaṃ sārīrikānaṃ*

*vedhanānaṃ dhukkhānaṃ tibbānaṃ kharānaṃ  
kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ  
adhivāsika jātiko hoti.”*

(Aṅguttara catukkanipāta)

This is a paragraph taught by the Tathāgata regarding matters about which *bhikkūs* should have patience. In order to be able to remain a *bhikkhu* for a long time, be a good *bhikkhu* and bear up the stress of being a *bhikkhu*, they must be able to withstand cold, heat, hunger, thirst and harm from mosquitoes and flies. Get used to being patient about hints passed- insults- threats-criticism- being made fun of by others. Must get used to bearing up of physical suffering due to pain. Patience is required regarding many other matters which are not mentioned in the above paragraph. One must get used to be patient about damage to one's material belongings, theft of belongings, prevention of benefits to you, causing schism among people close to you, causing harm to your teachers/preceptors, relations, pupils and disobedience of pupils.

*Bhikkhūs* must wake up before dawn and pay homage to the triple gem. Should do reflection. Should meditate. If he is a student should read books. Perform necessary duties. A *bhikkhu* who is unable to bear up the cold will not perform duties during the morning saying “cannot get up in the cold.” It is the frequently occurring disadvantage due to the inability to bear up the cold. Sometimes it will become necessary to do improper things, to prepare living quarters to avoid harm from cold and prepare suitable robes. The *bhikkhu* who is unable to bear up heat will have to give up many activities that are necessary to perform. Sometimes it becomes necessary to do improper things to provide

requisites needed to live without harm from heat. Not bearing up hunger, thirst and harm from flies and mosquitoes will result in not doing many things that ought to be done and doing things that ought not to be done. Inability to bear up these, sometimes lead to giving up *pabbajja*. The *bhikkhu* who can bear up things like cold and heat can protect the precepts without any pain of body or mind.

It is given in the **commentaries to the sabbāsava sutta** that in ancient Lanka **Lomsanāga** *thero* who lived in the piyaṅgu cave at segiriya reflected on the *lokāntarika* hell, did not give up the practice and continued to live outdoors even in snow during the cold season.

Further the same *thero* when developing *kammaṭṭhāna* away from the walking path was sweating profusely due to strong rays of the sun. An assistant who noticed this pointed out a cold place and requested the *thero* to go there. The *thero* said that, it is because of the heat that he sat there and reflected on the *avīci* hell and continued to meditate. Lomsanāga *thero* did not stop his meditation because of the cold or heat.

Vattabaka Nigrodha *sāmaṇera*, even after starving for a week, performed duties towards the teacher. Picked grass in the pagoda yard saying, “I am performing duties towards the Buddha.”

Thirty *bhikkhūs* were reciting the Ariyavamsa Dhamma on poya days during *vassāna* at the Gavaravāla Anganaya. One *thero* following the *piṇḍapāta* austere practice sat at a covered place and listened to the Dhamma. A serpent stung

the foot of this *thero*. The *thero* bore up the pain, listened to the Dhamma and became a non-returner.

It is natural for the body to be afflicted with illness and pain from time to time. It is not possible to have a body not subject to illness and pain. One who does not bear up the pain and attempt to overcome it cannot perform anything else. Therefore, he cannot develop. To achieve development one must work ignoring minor ailments. Those who think only about illnesses, add mental suffering to physical suffering and enhance the overall suffering. It is a major foolishness. *Bhikkhūs*, who cannot bear up pain of hunger and pain due to illness, sometimes will have to break precepts such as *vikāla bhojanā* and damage their morality.

A *thero* in ancient times while meditating at Cittala pabbata was subject to a problem of gas in the stomach. The *thero* was tossing and turning unable to bear up the pain. A *piṇḍapātika* (one who lives only on food obtained by begging) *thero* who noticed this said, “a *bhikkhu* is one who has patience”. The affected *thero* said yes *bhante* and lied down quietly. The illness became grave and the *thero*’s stomach burst. The *thero* bore up the pain with patience, practised insight meditation, became a non-returner and died.

*Bhikkhūs* should, even with difficulty get used to being patient in the face of hints, scoldings, insults, blame, allegations, loss and damage. One that cannot bear up these will get angry and develop hatred. Many offences can be committed by a person who loses his temper. Sometimes may do things that make him lose the *bhikkhu* status. One

must not try to cause harm to others to take revenge on harm caused to oneself. Sometimes in an attempt to cause harm to others, a higher ordained *bhikkhu* may get involved in *adinnādānā pārājikā* which may result in completely losing the *bhikkhu* status. Not getting angry is a special quality required of a *bhikkhu*.

*Yo kopaneyya na karoti kopam  
Na kujjhati sappuriso kadāci  
Kuddho pi so nāvīkaroti kopam  
Tam ve naram samaṇamāhu loke.*

(Catuposathika Jātaka)

Meaning:

The noble person never gets angry. Even if he loses his temper, will not show anger by the use of harsh words. If someone does not lose his temper when he should get angry, such a person is a *samaṇa*. There are many qualities that identify a *bhikkhu*, but a *bhikkhu* is identified in this stanza as one who does not get angry, because it is a special quality of a *bhikkhu*. It is also called the *samaṇa dhamma*. A *bhikkhu* who loses his temper and abuses others is not fit to be kept in a temple. Therefore, a *bhikkhu* named Dhammika, who lived during the Buddha's time, was chased out by benefactors from seven residences. When this *bhikkhu* met the Buddha and mentioned the difficulty faced by him, the Buddha asked, "Dhammika, were you chased away by the devotees while you were observing the *samaṇa dhamma*." Then the *bhikkhu* Dhammika inquired, "Bhante, How does one observe *samaṇa dhamma*?" The Tathāgata uttered thus.

*Idha brāhmaṇa Dhammika, samaṇo akkosantaṃ na paccakkosati, rosantaṃ na paṭirosati bhaṇḍantaṃ na paṭibhaṇḍati, evaṃ kho brāhmaṇa Dhammika, samaṇo samaṇa dhamme ṭhūto hoti.*

Meaning:

Brahmin Dhammika, in this *sāsana*, a *bhikkhu* does not abuse one who abuses him, does not fight back with a person who fights, does not beat one who beats him, behaving in such a manner is observance of *samaṇa dhamma*.

Following is the *kakacūpama* advice given by the Tathāgata for contemplation by *bhikkhūs*:

*Ubhato daṇḍakenapi ce bhikkhave, kakacena corū ocarakā aṅgamaṅgāni okanteyyūṃ. Tatrā pi yo mano padūseyya na me so tena sāsanaṅkaro tatrāpi vo bhikkhave, evaṃ sikkhitabbaṃ, na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampi viharissāma, mettacittāna dosantarā tañca puggalaṃ mettā sahaḡatena cetasā pharivā viharissāma. Tadāramaṇaṅca sabbāvantaṃ lokaṃ mettāsaḡatena cetasā vipulena mahaggaḡatena appamāṇena averena abhyāpajjheṇa pharivā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbaṃ.*

(Kakacūpama sutta)

Meaning:

If when powerful robbers are cutting your body parts with a cross saw, you do not remain calm without getting angry,

you are not following my advice. *Bhikkhūs*, even then you should remain subdued with an unchanged mind. *Bhikkhūs*, even then one should not utter harsh words, should be without inner animosity and showing compassion and loving-kindness. Should live with a mind full of loving kindness towards the robbers, who are cutting the body parts. Similarly, should live spreading loving kindness towards all beings in the world. (This is a translation done to enable easy understanding.)

This advice cannot be followed by everyone other than a *Bodhisatta* or such other great person. The Tathāgata emphasized the importance of patience in order to embed in the minds of *bhikkhūs* the consequences of impatience and anger. *Bhikkhūs* who respect the Buddha and is mindful of this advice, although may not control their temper at all times can remain calm under most circumstances. Will be able to control quickly, the arisen anger. Therefore, *bhikkhūs* should learn this Kakacūpama advice and reflect on it. To be able to control anger one must take as an example the life story of *bhikkhu* Punna.

### **Puṇṇa thēro**

One-day Puṇṇa *thero* approached the Buddha and sought brief advice to go somewhere and meditate peacefully. The Tathāgata delivered a Dhamma *desanā* and asked the Puṇṇa *thero* as to where he intends to go and live peacefully. Puṇṇa *thero* said “*Bhante*, there is a colony called Suṇāparanta, I am going there”. Then the Tathāgata said, “Puṇṇa, the residents of Suṇāparanta are wicked and dangerous; if they will abuse you and threaten, what will you think?”

The Puṇṇa *thera* replied, *Bhante*, the blessed one, if the residents of Suṇāparanta abuse and threaten me I will think that they are good people, because although they abuse and threaten me they do not beat me.

Puṇṇa if they will beat and kick you, what will you think?

*Bhante*, the blessed one, if the Suṇāparantayans beat and kick me, I will think that they are good people, because although they beat and kick me they do not throw stones at me.

Puṇṇa if the Suṇāparantayans throw stones at you what will you think?

*Bhante*, the blessed one, if the Suṇāparantayans throw stones at me I will think that they are good people, because although they throw stones at me, they do not beat me with clubs.

Puṇṇa if the Suṇāparantayans beat you with clubs what will you think?

*Bhante*, the blessed one, if the Suṇāparantayans beat me with clubs I will think that they are good people, because although they beat me with clubs they do not attack me with arms.

Puṇṇa if the Suṇāparantayans attack you with arms what will you think?

*Bhante*, the blessed one, if the Suṇāparantayans attack me with arms I will think that they are good people, because

although they attack me with arms they do not kill me with sharp weapons.

Puṇṇa if the Suṇāparantayans kill you with sharp weapons what will you think?

*Bhante*, the blessed one, in your *sāsana* there are *bhikkhūs* who are disappointed with body and life and are looking for weapons to commit suicide, I will think that I have got them even without looking for them.

Then the Tathāgata uttered “*sadhu*” and said “you, with such patience will be able to live at Suṇāparanta” and gave permission to go there.

Puṇṇa *thero* went to Suṇāparanta, spent the *vassāna* period there, established five hundred each of lay male and female disciples and attained arahantship himself, and attained *parinibbana*.

**Insulting and abusing bhikkhūs was prevalent in the past, is there at present and will be there at all times.**

The world is full of vile people. They are very fond of insulting and hurting others. The only group they can abuse freely are the *bhikkhūs*. Therefore, they insult the *bhikkhūs* with great pleasure. *Bhikkhūs* can never live escaping it. The *bhikkhu* with harsh behavior is called an immoral one. *Bhikkhu* with calm disposition is insulted as foolish and wicked. Rich *bhikkhu* is called immoral. Poor *bhikkhu* is insulted as an unfortunate and a sinfull one. Leave alone the ordinary *bhikkhūs*, even the Buddha who was venerated by the devas and the Brahmas could not live avoiding blame. Māgandī, at the city of Kosambi bribed the citizens

and ordered them, If the *samaṇa* Gotama comes here abuse him and drive him away. Non-believers and the people who dislike the triple gem began to insult and chase the Tathāgata shouting “that is a thief, that is a bull that is an ass”, when he travelled the streets of the city. *Bhikkhūs* were treated in the same manner. Having heard these, insults Ven. Ananda approached the Tathāgata and said “*Bhante*, the citizens of this city are insulting us. Threatening us. Why should we live here while being insulted by them?” We will leave this city. Ananda, where do we go? Will go to another city. Ananda, if the people of that city insult us where do we go? Then the Tathāgata delivered a Dhamma *desanā*. Ananda, doing so is not suitable, if a dispute arises at a particular place, you should go to another place only after settling it. The elephant that enters the battlefield should bear up attack from all four directions. It is its duty. Ananda, I am also like an elephant in the battlefield. I should tolerate improper talk by many immoral people. It is my duty to bear them up. I will bear them up. At the end of this Dhamma *desanā*, all the people who were bribed to insult the Buddha were pleased and stopped the insulting. When even the Buddha cannot escape insults of immoral people, how can weak *bhikkhūs* live free of them. Cannot at all. Acting with patience like the Tathāgata can end them. As long as there are vile people in the world, insulting *bhikkhūs* will not stop. They are displaying their uncivilized nature by insulting *bhikkhūs*. In one way, these insults benefit the *bhikkhūs*. Such people are necessary to practise and develop the perfection of patience. If conditions for exercising patience are absent, there is no way to fulfil the perfection of patience. The *bhikkhu* should consider, those who insult him as people assisting him to develop the perfection of

patience. *Bhikkhūs* who consider so will find it easy to bear up. Should not get discouraged about *pabbajja* because people are insulting.

*“Bahu hi saddā paccūhā khamitabbā tapassinā,  
Na tena maṅku hotabbā na hi tena kilissati.  
Yo ca sadda parittāsi vane vātamigo viya,  
Lahucittoti taṃ āhu nāssa sampajjate vataṃ.*

(Vana saṅyutta)

Meaning:

Voices of opposition are plenty in the world. A *bhikkhu* should bear up these. Should not become ill spoken because of them. They do not tarnish *pabbajja*. If someone is frightened by the voice of ill spoken, like the fast deer that runs away frightened by the wind in the forest, the wise call him the person with a rolling mind. The observance will not be completed for him. The meaning here is that, a *bhikkhu* who is afraid of harsh speech cannot maintain *pabbajja*.

One should practise to tolerate abuse like the **Dīghabhānaka Abhaya thera**. He preached the *Ariyavaṅsa Paṭipadā* (practice of the nobles) at Māgama. All residents of Māgama came to listen to this discourse. He received many offerings and attention. A *bhikkhu*, who could not bear this, quarreled the whole night saying, “Dhīghabhānaka is preaching the Ariyavaṅsa” and abused the Abhaya thera. The following day these two travelled about a *gavva* (about three and half miles) together towards their respective temples. The jealous *bhikkhu* abused the Abhaya thera all the way. At the point of parting, the

Abhaya *thera* paid respects to the abusing *thero* and pointed the way to his *vihāra*. The other *thera* went away as if he did not hear anything. Abhaya *thero* reached his temple, washed the feet and settled down. The attendant *bhikkhūs* having heard this news asked, “*Bhante*, Why did you not say anything when you were abused, while travelling a *gavva*.” The *thero* replied, “Pupils, patience itself is my responsibility. I did not notice a distraction from my meditation subject, even during one step of the way.”

(This story is taken from the commentaries to the Sabbāsava Sutta.)

*Khantī paramaṃ tapo titikkhā*  
*Nibbānaṃ paramaṃ vadanti Buddhā,*  
*Nahi pabbajito parūpaghātī*  
*Na samaṇo hoti paraṃ viheṭṭhayanto.*

(Mahāpadāna sutta)

Patience is a great virtue. Buddhas declared that nibbāna is great. One who hurts others is not a *bhikkhu*. One who hurts others is not a *samaṇa*.

### **The quality of intolerance**

As much as patience (tolerance) is a virtue of *bhikkhūs*, intolerance towards matters that should not be tolerated is also a virtue of a *bhikkhu*. It is a greater virtue. There are a set of matters that a *bhikkhu* should not tolerate. The Tathāgata has declared them as follows.

*Idha bhikkhave, bhikkhu uppannam kāmavitakkaṃ nādhvāseti, pajahati, vinodeti, vyāntīkaroti, anabhāvaṃ gameti.*

*Uppannam vyāpāda vitakkaṃ nādhvāseti, pajahati, vinodeti, vyāntīkaroti, anabhāvaṃ gameti.*

*Uppannam viḥimsā vitakkaṃ nādhvāseti, pajahati, vinodeti, vyāntīkaroti, anabhāvaṃ gameti.*

*Uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, vyāntīkaroti, anabhāvaṃ gameti. Evaṃ kho bhikkhave bhikkhu hantā hoti.*

(Aṅguttara catukka bhaya vagga)

This teaching shows that *bhikkhūs* should not tolerate arising in their minds, of the unwholesome thoughts such as sensuous thoughts, hating (*vyāpāda*) thoughts, cruel (*viḥimsā*) thoughts and other unwholesome *dhamma* such as jealousy, conceit and avarice.

Sensuous thoughts are the thoughts that arise regarding properties and people that one is fond of. Obtaining good temples, building nice and beautiful temples, obtaining good implements, capturing good benefactors and becoming a layperson are sensuous thoughts that can arise in *bhikkhūs*.

Hating thoughts are those of ill will, which arise regarding others. They are thoughts such as so and so is like this. So and so did this to us.

Cruel thoughts are those that arise regarding hurting and destroying others. These three are called, unwholesome thoughts. The arising of the three unwholesome thoughts and other unwholesome dhamma should not be tolerated by a *bhikkhu*. Here intolerance means, when any among them arises, not allowing them to remain and develop. If any unwholesome dhamma arises in the mind, a *bhikkhu* should try to get rid of it, as he would try to put out the fire in his dress (robe). Unwholesome dhamma arisen when travelling should be got rid of during travelling itself. Unwholesome dhamma arisen when sitting should be got rid of while seated. Unwholesome dhamma arisen when lying down should be got rid of while lying down. Unwholesome thoughts arisen in one posture should not be carried to another posture.

In the past *bhikkhūs* who lived in groups of ten or twenty discussed as follows. Friends, we have not taken *pabbajja* to avoid debt or for not having a means of livelihood or because of any other difficulty. We have taken *pabbajja* for the sole purpose of ending suffering. Therefore, we will get rid of defilements arising when walking, during the walk itself. Therefore, they came to an agreement. We will get rid of defilements arising when sitting, while seated. We will get rid of defilements arising when standing, while standing. We will get rid of defilements arising when lying down, while lying down. If when going on alms round as a group, a defilement occurs in one *bhikkhu*, he will stop immediately. Other *bhikkhūs* too would stop. The *bhikkhu* in whom the defilement arose will advise himself, get rid of the defilement and proceed. If he cannot overcome the defilement, the *bhikkhu* will sit down on the spot. The rest will also sit down. Some among the *bhikkhūs*, who sat

down, will overcome the defilements, attain paths and fruits and leave. Some will overcome the defilement, get up and leave. May pious *bhikkhūs* follow the example of those ancient *bhikkhūs* and practise the intolerance of dhamma such as sensuous thoughts!

## Unity among bhikkhūs

*“Eko Dhammo bhikkhave, loke uppajjamāno uppajjati bahujana hitāya, bahujana sukhāya, bahuno janassa atthāya hitāya sukhāya devamanussānaṃ. Katamo eko Dhammo? Saṅghasāmaggī. Saṅghe kho pana bhikkhave, samagge na ceva aññamaññaṃ bhaṇḍanāni honti, na ca aññamaññaṃ parihāsā honti, na ca aṭṭamaṭṭaṃ parikkhepā honti, na ca aññamaññaṃ paricchajanā honti. Tattha appasannā ceva pasīdanti pasannānanañca bhīyyo bhāvo hoti.”*

*(Itivuttaka Pali)*

*Bhikkhūs*, one dhamma arises in the world for the benefit of the people, for the comfort of people and for the gain of people and *devās*. What is this dhamma? It is the unity among *bhikkhūs*. *Bhikkhūs*, when the Saṅgha is united, there will be no arguments among them. There will be no threats among them. There will be no abusing among them. They will not be banished because of certain actions. Those who do not believe in the *sāsana* will develop trust in it because of the unity among *bhikkhūs*. Those who believe will further strengthen their belief. It is the meaning of the above para.

This sutta indicates that the mutual unity of *bhikkhūs* will bring about great pleasure to them, worldlings and *devās*. Abusing and fighting among each other are animal habits and not human habits. It is very stupid if such animal habits are found among *bhikkhūs*, considered as a section of people in this world who are serene and pure. If *bhikkhūs* live in disunity actions such as abuse, threats, physical attack, fault finding, blame about transgressions, driving away the weak from temples, capturing temples from the weak, litigation among them, which are unsuitable and lowly for a *bhikkhu* will take place. Some by harming others, getting harm done to others, capturing other's belongings, getting into litigation and causing litigation will be subject to defeat and lose the *bhikkhu* status. Lay people who see quarreling among *bhikkhūs* will boycott them saying "They have no virtue. They do not have as much virtue even as us. There is no benefit to us from associating or giving alms to them." Think lowly of them. What a shameful matter it is for *bhikkhūs*? If *bhikkhūs* in some temple live disunited and hating each other, those *bhikkhūs* will develop hateful thoughts during most part of the day. They are unwholesome *citta*. One takes *pabbajja* to avoid unwholesome acts and perform wholesome acts more than in lay life. It is very lowly if a *bhikkhu* commits unwholesome acts during greater part of the day. A person living with hateful thoughts will not find it easy to forget them at the moment of death.

***Imamhi cāyaṃ samaye kālaṅkayirātha puggalo,  
Nirayaṃ upapajjeyya cittaṃ hissa padūsitāṃ.***

As given in the stanza above if the *bhikkhūs* who live with mutual hate happen to die having hateful thoughts, they

will end up in hell after a lowly life here. How unfortunate it is to end up in hell after being a *bhikkhu* for life with much effort and suffering. The temple which has *bhikkhūs* who are disunited, frown at each other, blame each other, find fault with each other and live filled with hate is as unfortunate a place as hell. The lay life where they live with loving kindness is much more beneficial than that. Facts being so, disunity will cause great harm and loss to *bhikkhūs*.

When *bhikkhūs* live in disunity at some place, it is not only a problem for the *bhikkhūs* involved but also a problem to a certain extent for the *bhikkhūs* not connected to it. It is a problem for the benefactors of various temples. The benefactors and relatives of confronting *bhikkhūs* will go against each other. Some uneducated lay people will follow the confronting *bhikkhūs*, take part in activities contrary to Dhamma and prepare conditions for birth in hell. This is why the Buddha declared that schism among *bhikkhūs* is harmful to all worldlings and *devās*.

To live in unity without confrontation, it is necessary to identify factors leading to confrontation and remove them. Conditions leading to unity must be created. Consideration of sect-caste-area differences is one reason for disunity.

*“Seyyatāpi pahārāda, yā kāci mahānadiyo, seyyatidaṃ?  
Gangā yamunā aciravatī sarbhū mahī, tā mahā samuddaṃ  
patvā jahanti purimāni nāma gottāni, mahāsamuddotveva  
saṅkhaṃ gacchanti. Evameva kho, pahārāda, cattāro me  
vaṇṇā khattiyā brāhmaṇā vessā suddā, te tathāgatappa  
vedite dhammavinaye agārasmā anagāriyaṃ pabbajitvā*

*jahanti purimāni nāmagottāni, samaṇā sakyaputtiyātveva saṅkham gacchanti.*

(Aṅguttara aṭṭhaka mahāvagga)

The Tathāgata told Pahārāda the king of asuras, that just as the waters of the rivers Gangā Yamunā Aciravatī Sarbhū Mahī on reaching the ocean lose their original names and nature and become one with the ocean, those who enter this *sāsana* from many nations, cities, castes and areas will lose their previous names and castes and become sons of the Buddha. Buddha considers all *bhikkhūs* in his *sāsana* as his sons. Therefore, all *bhikkhūs* in the *sāsana* should consider other *bhikkhūs* as their brothers. No *bhikkhu* should be put aside saying he belongs to such and such caste, is from such and such area, and is of such and such sect and a pupil of such and such *bhikkhu*.

Excessive greed is also a reason to destroy unity. The person with excessive greed attempts to grab everything in temples and received by temples and to give them to one's own people. This also hurts feelings of others and results in disunity.

Excessive conceit is also a reason for disunity. The person who is full of conceit always tries to achieve leadership and make others follow him. He will not like to follow *bhikkhūs* and elders. This will make him unpleasant to others.

Jealousy is also one of the causes of disunity. The jealous person will try to destroy other's benefits, fame and dishearten benefactors. This will hurt other's feelings and result in disunity.

Excessive covetousness is another cause for disunity. Excessively covetous person will not tolerate anyone living in his temple. Will dislike others using his own property or property of the Saṅgha. Does not like anyone getting even a minor job done by someone under him. Does not tolerate another *bhikkhu* receiving a favour from a benefactor considered his own or from his relative. Disunity will arise because of the unpleasentness created by these factors. Impatience is also a cause of disunity.

Some chief *bhikkhūs* of temples do not treat others fairly. Some teachers do not treat pupils fairly. These are also causes of disunity. *Bhikkhūs* should try to get rid of these bad qualities that cause disunity. The Tathāgata has declared six things to be done as remembrance factors of unity (*smaranīya dhamma*). *Bhikkhūs* should develop these qualities in themselves.

### ***Smaranīya dhamma* (Things to be remembered with respect)**

*Chayime bhikkhave, Dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅghāyā avivādāya sāmaggīyā ekī bhāvāya saṅvattantī. Katame cha?*

1) *Idha bhikkhave, bhikkhuno mettāṃ kāya kammam paccupatṭhitāṃ hoti sabrahmacārīsu āvī ceva rahoca, ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekī bhāvāya saṅvattatī.*

2) *Puna ca param bhikkhave, bhikkhuno mettam vacikkammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva rahoca, ayampi dhammo-pe-*

3) *Puna ca param bhikkave, bhikkhuno mettam manokammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvī ceva rahoca, ayampi dhammo- pe-*

4) *Puna ca param bhikkhave, Bhikkhu ye te lābhā dhammikā Dhammaladdhā antamaso pattapariyāpanna mattampi tathārūpehi lābhehi appaṭi vibhattabhogī. Ayampi dhammo- pe-*

5) *Puna ca param bhikkhave, bhikkhu yāni tāni sīlāni akhadāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmatṭhāni samādhi saṅvattanikāni. Tathārūpehi, sīlehi sīlasāmaññagatoviharati sabrahmacārīsu āvī ceva rahoca, ayampi dhammo -pe-*

6) *Puna ca param bhikkhave, bhikkhu yāyam diṭṭhi ariyā nīyānikā nīyāni takkarassa sammā dukkhakkhāya. Tathārūpāya diṭṭhiya diṭṭhisāmaññagato viharati sabrahmacārīsu āvī ceva rahoca, ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya samvattatī.*

*Ime kho bhikkhave, cha Dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā eki bhāvāya saṅvattantīti.*

(Aṅguttara chakka sārāṇīyavagga)

*Smaraṇīya dhamma* are qualities that lead to pleasantness, respect, helpfulness, harmony and likemindedness. Fifth

and the sixth qualities given in this sutta are applicable only to Arahants and not found in *putujjana bhikkhūs*. Ordinary *putujjana bhikkhūs* can develop only the first, second and third qualities.

The first *smaraṇīya* dhamma is the performance of kindly physical acts for fellow *bhikkhūs*, equally in their presence and absence.

The second *smaraṇīya* dhamma is the performance of kindly verbal acts for fellow *bhikkhūs*, equally in their presence and absence.

The third *smaraṇīya* dhamma is the performance of kindly mental acts for fellow *bhikkhūs*, equally in their presence and absence.

Washing bowls and robes, boiling robe colouring material, dyeing robes and fetching water for fellow *bhikkhūs* in their presence is the performance of kindly physical acts in their presence. Performance of these acts when they are not present is kindly physical acts in their absence. Kindly physical acts such as doing work, which they are unable to do, helping to do work which they are unable to do alone and nursing when they are ill are kindly physical acts that should be performed on behalf of junior fellow *bhikkhūs*. Speaking with due respect for different individuals in their presence and absence are kindly verbal acts. Making wishes such as “May you be well and happy” are kindly mental actions. If *bhikkhūs* honestly follow at least these three *smaraṇīya dhamma*, that itself will result in harmony among them.

The fourth *smaraṇīya dhamma* is considering every requisite beginning from the little food that falls into the bowl as the property of the saṅgha, offering them to fellow *bhikkhūs* and depending on what is leftover. This is a great quality, specific to *bhikkhūs* who have great strength of sacrifice, great loving kindness, and ability to endure suffering and have noble ideas. This quality is immensely helpful in establishing goodwill and harmony. Although it is not possible for everyone to develop this quality, all *bhikkhūs* should try to develop it at least to some extent. Some greedy people who do not consider the difficulties of others but only the the benefits to self will take everything offered without leaving anything for the donor. Will take as long as it is possible to take. If something is borrowed from another, it is used without any care and destroyed. They will not return the item to the owner at the suitable time. It will be kept until the owner comes looking for it. Even the virtuous individuals who live among indecent people engaged in such childish acts without consideration for propriety cannot fulfill the fourth *smaraṇīya dhamma*.

### **Three *mahā thēras* who lived in harmony**

Once upon a time three *mahā theros* named Anuruddha, Nandiya and Kimbila lived in a forest called Gosinga. Pleased by the harmonious existence of the three *mahā theros*, the Buddha displayed his appreciation by visiting the Gosinga forest alone one evening. The guard of the forest saw the Tathāgata arriving at a distance and called out to say, *samaṇa*, do not come here, three active *bhikkhūs* live here, do not disturb them. Anuruddha *thero* heard this and said “devotee do not stop the blessed one, who has arrived. He is our teacher.” Therafter he along with

Nandiya and Kimbila *theros*, went up to meet the Buddha. One *thero* took over the bowl and the robes of the Tathāgata. One *thero* prepared a seat. One *thero* kept water to wash the feet. The Tathāgata took the prepared seat and washed the feet. The *theros* paid respects and sat on a side. Thereafter the Tathāgata engaged in pleasant talk with those *bhikkhūs*.

*“Kacci pana vo Anuruddha, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharatha”*.

The Buddha inquired. “What? Anuruddha are you living in harmony, happily, looking at each other pleasantly as milk and water.” Anuruddha *thero* replied, “Yes *bhante*”. Then the Tathāgata inquired, “Anuruddha, how do you live in harmony like milk and water.”

Then the Anuruddha *thero* said, “I think that the opportunity for me to live with these fellow *bhikkhūs* is a great fortune and benefit. I perform kindly physical acts, make kindly speech and have kindly thoughts towards these fellow *bhikkhūs* in their presence as well as in their absence. In acting in such manner, I do not act according to my wishes but according to their wishes. “*Bhante*, although we have three bodies we are of one mind.” Nandiya and Kimbila *theros* expressed the same thoughts.

The Tathāgata appreciated the three *theros* living in harmony and uttered “*Sādhu*” and inquired “Anuruddha, are you living heedfully.” Anuruddha *thero* replied, “*Bhante*, blessed one, if one of the three of us return to the *vihāra* first, he will prepare the seats, fetch water, keep the

vessal to collect extra food. If someone returns from the village later, he will eat the extra food if he so wishes, if he does not like it he will discard the excess food and wash and store the vessal. Fold and put away the seats. Store away the vessal for water. Sweep the refectory. If someone sees that the vessal is empty, he will fill it with water. If it is not possible to carry the vessal alone, he will make a hand sign to call another *bhikkhu* and carry the vessal together. Therefore, we do not even waste a word. Blessed one, once every five days, we spend the whole night discussing Dhamma.” The Tathāgata highly applauded their conduct.

### **Things to be done at gatherings**

*Sannipatitānaṃ vo bhikkave, dvayam karaṇīyaṃ,  
dhammīvā kathā ariyo vā tuṅhībhāvo*

(Udāna nandavagga)

*Bhikkhūs*, there are two things you can do at a meeting. That is, speak the Dhamma or maintain noble silence. Is its meaning.

When two or more *bhikkhūs* meet, they should speak the Dhamma and not lowly talk such as how to build temples, plant trees and increase the number of benefactors. If there is no material available for such talk, noble silence should be maintained. There are two types of silence, namely noble silence and non-noble silence. Silence of animals such as cattle without any discussion or benevolent thoughts and silence with lustful thoughts is non-noble silence. It is not suitable for *bhikkhūs*. Noble silence is contemplating some Dhamma, Some matter resulting in

benefits for self or others and some *kammaṭṭhāna* (object of meditation) one has practised. Those who can achieve absorptions maintain the greatest silence.

### **Subjects of discussion unsuited for bhikkhus.**

*“Na kho panetaṃ bhikkhave, tumbhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe anekavihitaṃ tiracchānakataṃ anuyuttā vihareyyātha, seyyathīdam? Rājakathaṃ corakathaṃ mahāmatkathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pūnakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ nātikathaṃ yānakathaṃ gāmakathaṃ janapadakathaṃ itthikathaṃ surakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbape takathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ itivāti.”*

(Aṅguttara dasaka yamaka vagga)

This para indicates that it is not suitable for noble sons who ordained with the intention of attaining nibbāna, to spend time engaged in lowly talk such as stories about kings, because they waste valuable time and will develop defilements due to enjoying such talk. Relating stories about kings such as Dhahamsonda, Dharmāsoka and Dutugemunu, not for enjoyment but to illustrate the consequences of wholesome and unwholesome actions and encourage lay people to perform wholesome acts is suitable. It is not wrong to relate stories about kings, to show impermanence for developing wisdom.

Among these stories, *Kumbhaṭṭhāna kathā* are stories about ferries and ferrymen or about slave girls who fetch water. To talk about their ability to dance and sing is unsuitable. Talk about their morality and virtue is suitable. *Pubbapetakathā* is talk about previous relatives. It is not unsuitable to talk about how such and such of our relatives lived according to the Dhamma, accepted the triple gem and performed these wholesome acts. *Nānattakathā* are various other unsuitable speeches not mentioned here. *Bhavābhavakathā* are vain talk about progress and destruction.

### Ten types of speech to be practiced by bhikkhūs.

*Appicchakathā, santuṭṭhikathā, pavivekakathā, asānsaggakathā, viriyārambhakathā, sīlakathā, samādhi kathā, paññākathā, vimukti kathā, vimuttiñāṇa dassanakathā.*

These ten types of speech should be made at *bhikkhu* gatherings.

*Appicchakathā* is speech regarding reduction and elimination of desires. *Santuṭṭhikathā* is speech regarding satisfaction from whatever is received. *Pavivekakathā* is speech about the three solitudes *kāya viveka* (solitude regarding body), *citta viveka* (solitude regarding mind) and *upadhi viveka* (solitude from grasping). *Kāyaviveka* is living alone without anyone. Performing all acts such as travelling alone. *Citta vivēka* is attainment of eight absorptions devoid of sensuous desires. *Upadhi viveka* is nibbāna free from grasping of defilements and conditioned

things. *Kāya viveka* brings about the other two. *Bhikkhūs* should first develop *kāya viveka*.

“*Yathā brahmā tathā eko yathā devo tathā duve,  
Yathā gāmo tathā tayo kolāhalaṃ taduttariö*”

(Yasojatthera Gāthā)

To be alone is like *brahma*. Having a second person is like a *deva*. Where there are three, it is like a village. If still more, it is a commotion. *Bhikkhūs* should be mindful of this advice.

“*Asaṅsaggakathā*” is speech about escape from five types of contact. Ear contact, eye contact, verbal contact, contact regarding exchange of goods and body contact are the fivefold contacts. Lust arisen by hearing about the beauty of a woman is ear contact. Lust arisen by seeing the beauty of a woman is eye contact. Lust created by talking with a woman is *samullapana* contact. Lust arisen by using other’s property is *sambhoga* contact. Lust arisen by acts such as holding hands is body contact.

*Viriyārambhakathā* are speech about effort made to overcome defilements arisen when walking, during the walk itself. *Vimuttikathā* is speech about the four fruits. *Vimuttiṭṭānadassana kathā* is speech about the nineteen reflections.

## ***Pabbajja* and lying**

The *bhikkhu* should be an absolutely truthful person who does not lie even to protect his life. Telling a lie even for fun completely breaks the morality of *sāmaṇeras*. Young ones are especially fond of telling lies. It is fun for them. They say, “We did not see” about things they saw. Say, “We saw” about things they did not see”. Tathāgata often advised the young Rāhula *sāmaṇera* in order to prevent such things happening. Once Rāhula *sāmaṇera* was living at a retreat called Ambalaṭṭhikā. The Tathāgata visited the Rāhula *sāmaṇera* one evening. Rāhula *sāmaṇera* saw the arrival of the Tathāgata, prepared a seat and kept water to wash the feet. The Tathāgata sat there washed his feet and left some water in the vessel; addressed the Rāhula *sāmaṇera* and said “Rāhula do you see the little water in the vessel”. Rāhula replied “yes”. Then the Tathāgata said, **Rahula, if someone is shameless as to lie purposely, then his *pabbajja* is as little as the water here.**

Thereafter the Tathāgata discarded the little water, addressed the Rāhula *sāmaṇera*, Rāhula, do you see the little water that is discarded. Rāhula *sāmaṇera* replied “yes”. Then the Tathāgata said. **“If one can be shameless as to lie purposely, his *pabbajja* is similarly discarded.”** Thereafter the Tathāgata turned the vessel upside down and said. **“If one can be shameless as to lie purposely, his *pabbajja* is turned upside down as this.”** Thereafter the Tathāgata turned the vessel upright and said, **“If one can be shameless as to lie purposely, his *pabbajja* is as empty as this.”**

Thereafter the Tathāgata stated, “Rāhula, the king elephant taken to the battlefield protects his life until he keeps the trunk protected in the mouth and uses the other parts of the body. If he takes out the trunk and starts fighting with it as well, then he has given up the love for his life. Thereafter, there is nothing he cannot do. There is nothing he will not do. **Rahula, if some *bhikkhu* is shameless as to lie purposely, there is no sin that he cannot commit. Rāhula, therefore, you must be disciplined as to, not lie even for fun.**” What kind of person, a *bhikkhu* who lies is to be considered according to the advice given to Rāhula (*Rāhulovādaya*). The following stanzas must be memorized by *bhikkhūs* and contemplated upon from time to time.

*“Ekaṃ dhammaṃ atītassa musāvādiṣṣa jantuno,  
Vitiṇṇaparalokassa natthi pāpam akāriyaṃ.”*

(Dhammapada lokavagga)

There is no sin that cannot be done by a person who has given up the singular quality of truthfulness and expectation of a world hereafter.

*“Na muṇḍakena samaṇo abbato alikaṃ bhanam,  
Icchālobhasamāpanno samaṇo kiṃ bhavissati.”*

Shaving the head alone does not make a *bhikkhu*. How does one without morality, who lies and is full of jealousy-greed, become a *bhikkhu*.

## Truthful Adhimutta *sāmaṇera*

Adhimutta *sāmaṇera* was a pupil of the Saṅkicca *thero*. One day the Saṅkicca *thero* addressed the Adhimutta *sāmaṇera* thus, “*sāmaṇera*, you are now grown up, go home and find out your age to confer higher ordination.” The *sāmaṇera* said “yes, *bhante*” and took his bowl and robes and left. He went on alms round in the village of his sister, adjoining a forest where robbers lived. The sister, who saw the *sāmaṇera*, paid respects, invited him to the house and offered alms. At the end of the meal, the *sāmaṇera* inquired as to his age from the sister. She said that, only the mother and not she knows it. He entered the forest full of robbers, beyond, which was, situated the village where his mother lived saying, “in that case I will go to the mother”. There the robbers caught the *sāmaṇera*. It was the practice of the robbers to kill people even with no wealth, who enter the forest in order to prevent people getting to know of their presence. Some robbers said that the *sāmaṇera* should be let off, as he was a *bhikkhu*. Some said that he must be killed. The *sāmaṇera* who heard their discussion thought, “I have not yet become a full fledged *bhikkhu*. I am a novice who has more to achieve, therefore, I will talk to them and escape,” and addressed the leader as friend, I will give you an example and uttered the following.

*Ahū atītataṃmaddhānaṃ araññasamiṃ brahāvane,  
Ceto kūtāni oḍḍhetvā sasakaṃ avadhī tadā.*

*Sasakañca mataṃ disvā ubbiggā migapakkhino,  
Ekarattim apakkāmuṃ akiccaṃ vattate idha.*

*Tatheva samaṇaṃ hantvā adhimuttaṃ akiñcanaṃ  
Addhikā nāgamissanti dhananjāni bhavissathaö*

In the past, a hunter set traps and killed a hare. All the animals in the forest saw the dead hare, were frightened and left the forest the same day thinking, there is danger here. Therefore, the hunter lost game in that forest. If you kill me, a similar thing will happen to you. There is nothing you can get by killing me. If you kill me, no one will enter the forest, thinking that even a *bhikkhu* who enters does not return. It will cause loss of wealth for you. The robbers, who heard the story of the *sāmaṇera*, believed it to be true and released him after getting him to promise that he will not tell anyone about the presence of robbers. The Adhimutta *sāmaṇera* who was released by the robbers met the parents, sister and brother after passing the forest. The *sāmaṇera* did not break his promise even for the sake of his parents' lives. He maintained the truthfulness and proceeded. The robbers in the forest caught the relatives of the *sāmaṇera*. The mother of the *sāmaṇera* mentioned the *sāmaṇera's* name and began to weep saying, "Adhimutta did not tell us". The robbers who heard this inquired, Who is Adhimutta *sāmaṇera* to you. She replied, "I am Adhimutta's mother, these two are sister and brother."

*"Etaṃ kho vattaṃ samaṇānaṃ ariyānaṃ dhammajīvinānaṃ  
Saccavādī adhimutto yaṃ disvā na nivāraye*

*Adhimuttassa suciṇṇena saccavādissa bhikkhuno  
Sabbeva abhyaṃ pattā sotthiṃ gacchantu tātayo."*

Then the robbers said, "It is the duty of noble *bhikkhūs* to keep the promises, be truthful and live according to the

Dhamma. Adhimutta who did not reveal this fact to you is a truthful person, we will release you too because of the good behaviour of Adhimutta,” and released them. They went to Adhimutta after the release and thanked the *sāmaṇera* saying, “Child, we were released because of your good behavior as a truthful *bhikkhu*”. The robbers were convinced of the virtues of Adhimutta, gave up robbing, were ordained, received higher ordination, followed instructions of Adhimutta and all of them became Arahants.

### **Hermit Harittaca**

Once upon a time, our Bodisatta was born to a brahmin family with 800 million in wealth. He was named “Harittaca” because of the golden hued body. After the demise of the parents, he saw the wealth and contemplated. “Only the wealth is to be seen. The people who earned this wealth cannot be seen. I shall also leave this wealth and go. There is no use living as the owner of this wealth”, and gave away all the wealth, went to the Himalayan forest, ordained, attained five absorptions, special powers, lived a long time and came to Bārānasī to beg for salt and sour and was sighted by the king.

The king convinced of what he saw invited the hermit to the palace, offered the royal seat and gave various types of food. The hermit gave a Dhamma talk to the king at the end of the meal. The king further convinced by the talk inquired “where are you heading” and when the hermit replied, “I am looking for a place to spend the rainy season”, the king accompanied him to the park, prepared a place to stay, assigned the park keeper as a servant and invited him to come to the palace every day for alms. The *bodhisatta* lived

twelve years partaking in meals at the palace. One day the king had to go to a province to settle a riot and requested the queen to attend to the needs of the *bodhisatta*. From then on, she looked after him personally.

One day the queen, having prepared the meals for the *bodhisatta* and as he was getting late, she had a bath in fragrant water, covered herself with a soft cloth and lied down on a bed near an open window to feel the blowing of fresh air. That day the *bodhisatta* arrived very late by air at the open window. The queen heard the lapping of the *bodhisatta's* robe and quickly got off the bed, then the soft cloth slid off her body. Seeing this, the sensuous desire in the *bodhisatta* which was suppressed over a long time surfaced. This caused the absorptions to disappear.

The *bodhisatta* who could not instantly establish mindfulness came to the queen and held her hand. The others covered them with a curtain. The *bodhisatta* enjoyed the worldly pleasures with the queen, had the meals and walked back to the park. From that day, the *bodhisatta* visited the palace daily and behaved in the same manner. This news spread around the whole city. The ministers sent messages to the king informing him about the conduct of the hermit Harittaca. The king did not believe it, returned to Barānasi after settling the riot in the province, went up to the queen and asked. "Is this news true?". She said, "Oh! King, it is true". The king who trusted the hermit so much did not believe it. The king, thinking that, "I will get the truth from the hermit himself", went to the park and inquired, "Is this true?"

The *bodhisatta* new that if he told the king that it is a lie fabricated to break their friendship, the king would believe him. Still he did not think of deceiving him. He thought, “Those, who discard the truth may not become Sammāsabuddhas. I who aspire for Buddhahood must tell the truth, whatever the consequences”, and uttered the truth “oh! King, what you heard is true, I was deceived and went astray”. The intelligent king did not get angry with the Bodhisatta. He asked, “What is the use of your wisdom, if it fails to control the lust that comes up?” Then the Bhodisatta said,

***Cattāro me mahārāja, lokhe atibalā bhusā,  
Rāgo doso mado moho ettha paññā na gādhatiö***

Oh! King, Lust- illwill- infatuation- delusion are four very powerful *dhamma* in the world. When they arise, wisdom does not stay there. Wisdom runs away.

Then the king said, “We considered you to be an Arahant, moral, clean person and wise”. Then the hermit said, “King, these lustful, unwholesome thoughts also hurt the wise who live attached to the Dhamma.” The king further advised the *bodhisatta* to get rid of this effluent called lust. This brought back mindfulness to the hermit, who saw the consequences of sense pleasures, excused himself and went back to the temple. Meditating a short while, looking at the *kasina* he regained the absorptions and special powers, came back to the king, sat cross legged in the sky, gave a Dhamma talk to the king and said “king, I was subject to insults by the people because I lived at the improper place, now I will go to the forest where there is no smell of women,” and departed by air to the Himalayas while the

king was crying and weeping, lived there till death and was reborn in the brahma realm.

Even *Bodhisattas* on occasion had committed unwholesome acts such as killing living beings, stealing, sexual misconduct and consumption of intoxicants. There had been no lying after assurance of Buddhahood was received. There are several points in this story, which are to be taken as examples by *bhikkhūs*. The absolute truthfulness of the *bodhisatta*, non-acceptance of slanderous talk by the king of Barānasi, not losing the temper quickly, compassion towards wrongdoers and the harm caused to *bhikkhūs* by the association of women are the matters to be taken as examples.

There arise times, at which it is very difficult to be truthful. There are times at which if you do not tell the truth it will be harmful to you, but telling the truth will harm another. On such occasions the intelligent will not lie but act intelligently and save oneself and the others from harm. It is not proper for a *bhikkhu* to lie under any circumstances. It must be said that dying is better than living by lies.

*Jīvitam ca adhammena  
Dhammena maraṇāñca yaṃ  
Maraṇam Dhammikam seyyo  
Yaṃ ce jīve adhammikam.*

(Godatta thera gāthā)

This stanza shows that it is better to die in Dhamma than live devoid of Dhamma.

## ***Appicchatā santuṭṭhitā* qualities**

The two qualities known as *Appicchatā* and *Santuṭṭhitā* are two qualities essential for bhikkhās. A person who is without these qualities does not enjoy the *bhikkhu* pleasures. *Pabbajja* is like a prison for him. He cannot properly establish *pabbajja*. Those who have these two qualities find *pabbajja* to be a great pleasure. Therefore, he can fulfill good qualities such as morality.

*Appicchatā* is, not desiring many things. *Santuṭṭhitā* is the quality of being satisfied with whatever you have, be it good bad or little; these two qualities are connected to each other. If one has *appicchatā* quality, he will also have the quality of *santuṭṭhitā*. A *bhikkhu* established in these qualities does not develop the three bad qualities of *atricchatā*, *mahicchatā* and *pāpicchatā*. *Bhikkhūs* should be aware of these three bad qualities.

## ***Atricchatā***

*Atricchatā* is the nature of not being satisfied with what you have and wishing for and seeking better things. It is the childish greed. The person who has *atricchatā* will consider and wish for the rice on the other's plate assuming it to be better than his own, although both were cooked in the same pot. In the past, a certain benefactor invited thirty *bhikkhuṇīs* and offered rice and cakes. As stated in the ***khuddakavatthu vibhaṅga* commentary**, a *saṅgha therī* exchanged her cake with all the other *bhikkhuṇīs* and ultimately ate her own cake itself. This is the nature of people with *atricchatā*. Some people will have to repent the loss of both what they had and what the others had as did

the king who left his queen and chased after a mermaid in the forest and ultimately repented the loss of both. *Bhiikhūs* with *atricchatā* will be subject to the disgust of fellow *bhikkhūs* and lay devotees and will receive fewer requisites.

### *Mahicchatā*

Dissatisfaction with whatever one gets and the tendency to expect more, greater things and further things is *mahicchatā*. Showing off one's virtues and not knowing the limits of receiving and consuming are indications of those with *mahicchatā*. Like the trader who shouts such and such goods are available, good things are available and going cheap; the person with *mahicchatā* will say that, "I am a moral person, *piṇḍapātika* person, one who lives at a hermitage and a meditator." He will accept all requisites offered by foolish people who are convinced by these utterances. However much requisites a *mahicchatā* person gets he will not be satisfied, as the fire will not be satisfied with however much firewood is fed into it and the ocean is not satisfied with whatever quantity of water it receives. Therefore, it is said that

*Aggikkhando samuddhoca mahicchocāpi puggalo,  
Bahuke paccaye dente tayopete na pūraye.*

*Mahicchatā* person is unpleasant to the world. Is even unpleasant to his own mother.

A young *bhikkhu* was fond of cakes. On the first day of *vassāna*, his mother thought, if my son knows the limits of receiving, I will offer him cakes during the entire three months, and offered cakes with idea of testing the *bhikkhu*.

After he ate one, she offered another. The *bhikkhu* ate it too. The mother offered the third cake as well. The *bhikkhu* ate it too. The mother realizing that the son does not know the limits thought, my son ate today, the entire supply of cakes for three months; and did not offer even a single cake thereafter.

The king Tissa offered alms to the *bhikkhūs* of Segiriya. The people inquired, why are you giving only to one place? Is it not worth to give to other places too? So, a big offering was made at Anurādhapura on the second day. Not a single *bhikkhu* considered the limits of acceptance. Each *bhikkhu* accepted food enough for two or three persons. The king invited the *bhikkhūs* at Segiriya the next day and asked for the bowls of *bhikkhūs* who arrived at the palace. They did not give the bowls saying, “Great king, *bhikkhūs* will accept food sufficient for each one.” All the *bhikkhūs* accepted food enough to maintain one. The king addressing the people said, “See, your *bhikkhūs* who came yesterday did not know their limits and nothing was left. Today only, a little was accepted. The rest of the food is in excess.” Then praised the Saṅgha of Segiriya for knowing the limits and expressed the displeasure about Saṅgha from Anurādhapura for not knowing the limits.

People will be pleased about *bhikkhūs* who are satisfied with little. Those who are pleased will be pleased further. Much benefit will arise. Buddha sāsana will glitter due to *alpecca bhikkhūs*. Will last a long time.

A young *bhikkhu* from a *vihāra* called **Kulūmbariya in Ruhuna** was daily visiting the home of a *Lambakarna* (a race with long ears). The householders were used to giving

a spoonful of rice for the *bhikkhu* to eat everyday. They also gave another spoonful to take away. One day when the *bhikkhu* visited the house there was a visitor. Therefore, the *bhikkhu* accepted only one spoonful of rice that day. Due to this reason the householder was pleased with the *bhikkhu* and praised him with his friends at the king's compound saying, "this is the nature of the *bhikkhu* who visits our house." All of them pleased with *bhikkhu* set up food enough for sixty *bhikkhūs* the same day. Such benefits will accrue to the person who is satisfied with little. There are several such stories mentioned in our Dhamma books.

### *Pāpicchatā*

*Pāpicchatā* is the greed, even lower than both *atricchatā* and *mahicchatā*. Expressing non-existent virtues and accepting requisites more than required are characteristics of a *pāpiccha* person. A *pāpiccha* person will show off his faith although he does not even have a little faith. He will wait for the time when people visit the temple and start sweeping the terraces. Begin to wash the stand for offering flowers. Begin to remove garbage. Start offering flowers. Start worshipping and reciting *gāthās* aloud. The onlookers will consider him a good *bhikkhu* with a lot of faith and decide to make offerings to him.

He talks of morality in the presence of the lay people while he being immoral. In the presence of the lay people he will inquire from disciplined *bhikkhūs*, "Grass was uprooted when I was sweeping. Small animals I trod on during walking meditation died. I spat on the grass accidentally. Will they result in an offence for me?" When the disciplined *bhikkhūs* say, "*Avetni* (a form of address

among bhikkhūs), those will not cause an offence”. He will say, *Bhante* please check well, doubt arises in my mind about those. The lay people who hear this feel that the *bhikkhu* who thinks deeply of such minor matters to be of very high morality and decide to make offerings. Some *pāpiccha* who do not meditate at all, indicate that they keep up the whole night to meditate and thereby make people think well of them. It is the habit of the *pāpiccha* ones to mislead people with lies and obtain requisites. Bhikkhūs who have the qualities of *appicchatā* and *santuṭṭhitā* can maintain life without engaging in these low acts.

It must be mentioned that *santuṭṭhitā* is the more important of the two qualities *appicchatā* and *santuṭṭhitā*. Wishing for and seeking many things is due to the absence of *santuṭṭhitā*. If one is accustomed to be satisfied with what one has, it is not necessary for him to wish for and seek other things. The nature of being satisfied with what you have is like having everything. Therefore, he has no difficulty in living. *Santuṭṭhi* is a noble wealth. Therefore, the Tathāgata taught “*Santuṭṭhi paramam danam*”.

### **Accepting what is sufficient**

Taking something from others is not a good deed but a low deed. The *bhikkhu* who does it should do so carefully without hurting others. The Tathāgata teaches the exact method of doing it as follows.

*Yathāpi bhamaro pupphaṃ vaṇṇagandhaṃ ahetṭhayaṃ,  
Paleti rasa mādāya evaṃ gāme muni care.*

A *bhikkhu* should behave in the village in a manner that would not harm anyone, as would the wasp carry away the pollen without harming the flowers or their colour and fragrance. This is the meaning of the stanza.

A *bhikkhu* should accept the little given by the rich devotee who wishes to give only a little. *Appadānam na hīeyya dātāram nāvajāniyā*, should not insult small offerings. Should not despise the donor. Should accept only a little from the poor donor, according to his wealth, although he may like to give a lot. When the rich donor likes to give a lot, one must consider the needs and accept the requirements for survival. This is what *bhikkhūs* should follow regarding receipts.

## Requesting

Requesting is a very mean act. It is a strong reason for unpopularity among people. People collect wealth with great difficulty. With great suffering. They do so not give others but to satisfy their own needs. People who collect wealth with difficulty see those who ask for it as enemies. The person who requests is very unpleasant for them. Therefore, *bhikkhūs* should avoid asking as far as possible. Should only accept whatever others give willingly.

In the past *bhikkhūs* in the city of Alau became unwanted by the citizens because, they started to construct large residences and requested many things from the lay people. They started to run away, look the other side and close doors when *bhikkhūs* were sighted. Because of excessive requests, it became difficult for a *bhikkhu* to get even *piṇḍapāta* in that city. At this time, the Mahā kassapa *thero*

having completed the *vassāna* period at the city of Rajagaha, set off for the city of Alau. The *thero* stayed over at the **Aggālava cetiya** *vihāra* and arrived at the city of Alau for *piṇḍapāta*. The residents of Alau were frightened by the sight of the *thero*. Some ran away. Some looked the other way. Some closed the doors. Mahā Kassapa *thero* returned to the *vihāra* and inquired, “*Avetni*, earlier this city of Alau was an easy place to obtain *piṇḍapata*. It is not the same today. What is the reason for it?” The *bhikkhūs* told the *thero* the reason. Mahā kassapa *thero* informed the Buddha of the situation. The Tathāgata assembled the *bhikkhus* of the city of Alau gave a discourse showing the consequences of various types of requests and decreed the *kutikāra* precept.

One of the matters the Tathāgata told the *bhikkhūs* of Alau was the story of **the cobra king Maṇikanṭha**.

It is as follows:

In the past two brothers, ordained as hermits, built and lived in two temples by the river Gangā. The temple of the elder hermit was up stream and the temple of the younger was down stream. The cobra king Maṇikanṭha was accustomed to walking on the river banks in human form and visit the younger hermit for a chat. Progressively the friendship between the two developed. They could not live without seeing each other. Maṇikanṭha frequently went to the hermit, chatted, changed from human to cobra form and hugged the hermit because of its love for him. The cobra would wrap round the body of the hermit, keep its hood on his head for a little while and leave. The hermit was afraid of this. The hermit’s body began to decay because of the

fear. One day the younger hermit visited the temple of the older hermit. The elder hermit noticed that his brother's body has become thin, pale and veins were showing up. He asked the reason for the change. The younger gave the reason.

Then the elder hermit asked, "Do you like it if the cobra king stopped coming?" The younger hermit said "yes". The elder hermit inquired, as to what type of ornament the cobra king wore when he visited you? The younger hermit said, "He wears a gem". The older hermit advised, if so, when he visits you, ask for the gem even before he sits down, on the second day be near the doorstep of the temple and ask for it while he is still far away, on the third day ask for it as the cobra king rises from the river, thereafter the visits of the cobra king will cease. The younger hermit followed the advice of the elder and as the cobra king entered the temple on the first day the hermit said, "Give me the gem you wear before you leave." The cobra king went away without saying anything. On the second day, the hermit stood at the doorstep and said. "Give me the gem at least today". The cobra king went away without even entering the temple. On the third day as the cobra king rose from the water the hermit said, "Now I have asked for two days and you did not give, at least give me the gem today".

The cobra king uttered from the river itself, "hermit, this gem brings me many types of food and drink. I will not give it to you. You have asked for things beyond the limit. I will not visit your temple. You frightened me like a person with a sword in hand" and went back to the Nāga world. Thereafter the cobra king never visited the hermit. Consider

the dangers of asking, from this event. The strong love of the cobra king ended because of asking for one thing.

Departure of the the cobra king caused great distress to the hermit. This resulted in further deterioration of the hermit's physical condition. Noticing it, the older hermit advised thus-

*Na taṃ yāce yassa piyaṃ jīgīṃse  
Desso hoti atiyācanāya,  
Nāgo maṇiṃ yācito brahmaṇena  
Adassanaṃ yeva tadajjhagamā.*

If someone is fond of an item, you should not ask for it. Asking for more than the limit makes the likeable person disliked. The cobra from whom the hermit asked for the gem went out of sight. Saying so he advised not to be sad any further.

**Another story** related to the bhikkhūs of the city of Alau is as follows. The *Bodhisatta* born to a brahmin family at a certain town during the reign of king Pañcāla at he city of Uttarapañcāla in Kampilla; on reaching adulthood, stayed for some time in the Himālayās as a hermit living on yams, leaves and fruits, came to populated areas in search of salt and sour and ultimately came to the city of Uttarapañcāla where he spent two days at the kings park and while on alms round came to the palace door. The king saw the hermit *bodhisatta* and was pleased at the sight, took the hermit upstairs in the palace, fed him with royal food and kept him in the park. The *bodhisatta*, who had his meals at the palace while living in the park, thought of going back to the Himalayas at the end of the rainy season. The

*Bodhisatta* required a pair of sandals and a palm leaf umbrella for that journey. He thought of getting these two requisites from the king. However, asking for something from another is very difficult for a person with lofty ideals and self-respect. Going to the Himalayas was a strong desire of the hermit. Therefore, he considered asking the king to give him the two requisites for the journey, but thought again, asking for such a thing from another is a kind of weeping, and not giving to those who ask is also a weeping. It must be done secretly, so that the residents of Pañcāla do not see the weeping of the two of us. Thinking so, when the king visited he said, “great king, there is a secret to be talked about”. Then the royal retinue was removed. Thereafter the *bodhisatta* thought, “If the king does not give them when I ask, it will harm the loving kindness between us, so I will not ask.” That day the Bodhisatta could not express the matter to the king. He sent away the king saying, “Great king, leave today, I will consider this another day.” When the king visited the park, again the *bodhisatta* was unable to express this, although he tried. Twelve years passed in this manner.

At the end of twelve years the king thought, “this noble person of mine got the people removed to tell a secret but was unable to express the matter for twelve years. He may have been disheartened with life as a hermit for a long time and be wishing to become the king and enjoy sense pleasures. I shall give him anything he desires including my kingdom, and went to the park”. On that day, too the Bodhisatta got the people removed but was unable to say anything. Then the king said. “*Bhante*, you have been unable to tell your secret for the past twelve years. Please inform me of the matter without hiding it; I will even give

you my kingdom. Please ask for whatever you wish to have.” When the Bodhisatta said. “Will you give me what I ask?” the king replied, “I will give.” Then he said, “Great king, I need a pair of sandals and a palm leaf umbrella to go on a journey.” Then the king said, “Bhante were they the only two things you were unable to request, for twelve years.” Bodhisatta replied, yes, great king. When the king asked, why did you do this for such a minor matter? The bodhisatta uttered

*Dvayaṃ yācanako rāja, brahmadatta, nigacchati,  
Alābhaṃ dhanalabhaṃ vā evaṃ dhammā hi yācanā,*

*Yācanaṃ rodanaṃ āhu pañcālānaṃ rathesabha.  
Yo yācanaṃ paccakkhāti tamāhu paṭirodanaṃ.*

*Māddasaṅsu rodantaṃ pañcāla susamāgatā,  
Tvam vā paṭirodantaṃ tasmā icchāmahaṃ raho.*

Oh, king! Brahmadata, Those who ask will either receive or not receive. It is the nature of asking. King of Pañcāla, the wise say, asking is a weeping. Not giving those who ask is also a weeping. I desired a secret place so that the people of Pañcāla may not see me weep asking, and you weep by not giving.

Listening to the *bodhisatta* the king was so pleased; he also gave thousand milch cows. The *bodhisatta* refused to accept them, accepted the sandals and the umbrella, gave a Dhamma talk and left for the Himalayas.

***“Yācanāhi nāmesā kāmabhogīnaṃ gihīnaṃ āciṇṇā. Na pabbajitānaṃ. Pabbajitena pana pabbajitā kālato***

*paṭṭhāya gihīhi asamāna parisuddhājīvena bhavitabbaṃ*”. It is shown in the **commentary to Aṭṭhisēna jātaka story** that, asking is a habit of sensuous lay people and should not be done by *bhikkhūs*. The asking by *bhikkhūs* is shown in the Aṭṭhisena jātaka Pali as follows.

*“Na ve yācanti sappaññā dhīro veditu marahati,  
Uddissa ariyā titthanti esā ariyāna yācanā”*.

Meaning:

The wise do not ask. The noble await offerings. The intelligent should realize this. Awaiting offerings is the asking by the noble.

Some present day *bhikkhūs* commence large industries which cannot be completed and ask for donations from whoever comes their way. Get donations collected. Some lay people do not visit temples because of this nuisance. Some lay people hide when *bhikkhūs* visit their homes. Many lay people are disappointed with *bhikkhūs* because of asking. They boycott *bhikkhūs*, considering them a group unwanted by the country. May the *bhikkhūs* consider this!

## **Lay - Bhikkhu relationship**

*Bahukārā bhikkhave brāhmaṇagahapatikā tumhākaṃ  
ye vo paccupaṭṭhitā cīvarapiṇḍapātasenasāna  
Gilānapaccayabhesajjaparikkhārehi. Tumhepi,  
bhikkhave, bahukārā brahmaṇagahapatikānaṃ, yesaṃ  
vo dhammaṃ desetha ādikalyāṇaṃ majjhēkalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyāñjanaṃ kevala*

*paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.  
Evamidaṃ bhikkhave, aññaṃaññaṃ nissāya brahmacariyaṃ  
vussati Oghassa nittharanāya sammā dukkhassa  
antakiriyaṃyāti.*

*Etamattaṃ bhagavā avoca. Tatthetaṃ iti vuccati.*

*1. Sāgarā anagārā ca ubho aññaṃañña nissitā  
ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ*

*2. Sāgāresu ca cīvaraṃ paccayaṃ sayanāsanam,  
anagārā paṭicchanti parissaya vinodanam*

*3. Sugataṃ pana nissāya gahaṭṭhā gharamesino  
saddahānā arahataṃ ariyapaññāya jhāyino.*

*4. Idha dhammaṃ caritvāna maggaṃ sugatigāminam  
nandino devalokasmiṃ modanti kāmakāmino.*

(Bahukārasutta itivuttaka)

The meaning of this sutta is as follows:

*Bhikkhūs*, brahmin householders offer you *cīvara*, *piṇḍapāta*, *senāsana* and *gilānapacca*; they are of great help to you. *Bhikkhūs*, if you teach the Dhamma to some brahmin householders, then you are expounding the great teaching, which is excellent in the beginning, excellent in the middle, excellent in the end, useful, distinct, complete in every respect and pure. *Bhikkhūs*, by this action, both engage in proper practices and fulfill moral observances, in order to overcome the four evil propensities (*caturogha*) and end suffering.

The Tathāgata uttered this fact. The essence of that sutta is repeated in these stanzas.

1. The two parties, lay and the *bhikkhūs* fulfil the practice and learning because of each other.

2. The *bhikkhūs* receive robes, food, medicine and residences from the lay.

3-4. The lay who live as householders and seek wealth and morality, while following the right path are born in the *deva* realm and enjoy the pleasures as they wish because they are followers who practise properly and believe the word of the noble ones with pure wisdom. This is the meaning of the sutta given above.

This sutta shows that the lay people, who supply requisites such as robes, help the *bhikkhūs* and the *bhikkhūs* who teach the Dhamma and help the lay people. Both these parties engage in relevant practices and overcome suffering by their mutual association. Therefore, the association of the lay for the *bhikkhūs* and the association of the *bhikkhūs* for the lay are required. If the *bhikkhūs* do not receive the help of the lay, it will be difficult for them to conduct *sāsana* practices and will result in the progressive disappearance of the *bhikkhūs*. If it happens, the Buddha *sāsana* will end. The *bhikkhūs* should act in a manner that meets with the approval of the lay to ensure the continuance of the Buddha *sāsana*.

*Bhikkhūs* should not maintain excessive and undesirable connections to please the lay with the intention of receiving

requisites by close association, enjoying with them when necessary, sharing sorrow when required and assisting in lay activities saying, that it is difficult for the *bhikkhūs* to live and for the Buddha *sāsana* to survive without connections with the lay. Maintaining such relationships, causes harm to both lay and the *bhikkhūs*. *Bhikkhūs* who maintain such relationships are treated well by the lay, not in consideration of their qualities such as morality but because of friendship or with the expectation of help. The wholesomeness of the lay deteriorates due to this. To receive merit one must give, in consideration of qualities such as morality. The *bhikkhu* who maintains connections with the lay beyond limits will progressively deteriorate in *sāsana* practice. Sometimes completely lose *samaṇa* status. Therefore, connection with the lay beyond limits is even more dangerous for *bhikkhūs*. To illustrate the manner in which, connection with lay should be maintained; the Tathāgata taught the *candopama pratipadā*.

It is as follows:

*Candūpamā bhikkhave, kulāni upasaṅkamatha, apakasseva kāyaṃ, apakasseva cittaṃ. Niccanavakā kulesu appagabbhā, seyyatāpi bhikkhave, jarūdapānaṃ vā olokeyya pabbatavisamaṃ vā nadī viduggaṃ vā apakasseva kāyaṃ apakasseva cittaṃ evameva kho bhikkhave, candūpamā kulāni upasaṅkamatha apakasseva kāyaṃ, apakasseva cittaṃ kulesu appagabbhā.*

(Kassapa samyuta)

Meaning:

*Bhikkhūs*, approach the lay like the moon, as a stranger with the body and mind disassociated. Do not become internally involved with households. *Bhikkhūs*, how does anyone peer over an abandoned well, down a precipice or over the bank of a deep river, with the body and mind bent backwards to avoid falling in; approach the lay in a similar manner with body and mind disassociated like the moon.

The meaning of this sutta is as follows. The moon is new to the world because it changes everyday. The moon that stays in the sky, changing daily has no special friendship with or attachment to anybody. Everybody is the same for the moon. The *bhikkhu*, like the moon should also behave as a stranger without any special friendship or attachment to any layperson at households, vihāras or with those known for many years. Should not become an activist who interferes and organizes work of lay people. Should not show any attachment towards any layperson, considering that he is my benefactor, the person who rendered such and such assistance to me or the person who gave such and such things. The *bhikkhūs* should always behave among the lay with body and mind pulled back to avoid attachment to the lay, as one would lean back with the weight behind to prevent falling in when drawing water from a deep well. Requisites should be accepted from the lay. Such behavior of *bhikkhūs* is the *candropama paṭipadā* praised by the noble such as the Buddhas.

Another matter that should be taken into consideration by *bhikkhūs* is as follows: Some *bhikkhūs* think, “Lay people must look after us.” Due to this foolish idea, they get hurt

when the offerings by the lay are few. Get angry. Blame the lay. Insult. Some disrobe saying, there are no people to look after us. The lay are not bound to look after the *bhikkhūs*. Everyone received *pabbajja* of their own free will. Therefore, each one should look after their livelihood. It is foolish to blame or get angry with the lay because they do not look after the *bhikkhūs*. If a *bhikkhu* receives something from a layperson, it is his duty to be satisfied with it. The Buddha has also uttered thus.

*Yo hi kocī bhikkhave bhikkhu evaṃ citto, kulāni upasaṅkamati, dentu yeva me mā adaṅsu bahukañña me dentu mā thokaṃ, paṇītañña me dentu mā lūkhaṃ, sīghañña me dentu mā dandhaṃ, sakkaccañña me dentu mā assakkacanti. Tassa ce bhikkhave, bhikkhuno evaṃ cittassa kulāni upasaṅkamato na denti tena bhikkhu sandīyati. So tato nidānaṃ dukkhaṃ domanassaṃ paṭisaṅvediyati. Thokaṃ denti no bahukaṃ, tena bhikkhu sandīyati. So tato nidānaṃ dukkhaṃ domanassaṃ paṭisaṅvediyati. Lūkhaṃ denti no paṇītaṃ, tena bhikkhu sandīyati. So tato nidānaṃ dukkhaṃ domanassaṃ paṭisaṅvediyati. Dandhaṃ denti no Sighaṃ, tena bhikkhu sandīyati. So tato nidānaṃ dukkhaṃ domanassaṃ paṭisaṅvediyati. Asakkaccaṃ denti no sakkaccaṃ tena bhikkhu sandīyati. So tato nidānaṃ dukkhaṃ domanassaṃ paṭisaṅvediyati. Evarūpo kho bhikkhave, bhikkhu nārahati kulūpago hotuṃ.*

(Kassapa samyuta)

This discourse shows that, if a *bhikkhu* approaches the lay with the idea that the lay should provide for the *bhikkhūs*, not a little, must give a lot, not unpleasant things but delicious things, must give soon without delay, must give

with respect; and if the lay do not give him, give a little, give an unpleasant thing, delayed the giving or gave without showing respect it will hurt his feelings. He will feel sad because of it. Such a *bhikkhu* is not suited to approach the lay. What is meant by not suited is that, it is not suited for the *pabbajja*.

The *Tathāgata* has taught in this sutta that the *bhikkhu* who approaches the lay with the idea that, there is no compulsion for these people to give us, let, those who wish to give, give; those who do not wish give, not give; those who wish to respect, respect; those who do not like to respect, not respect; is suitable to approach the lay and suited for *pabbajja*. According to these facts, *bhikkhūs* must get rid of the wrong concept that the lay must necessarily give them and respect them. It must be realized that the *pabbajja* is not for the sake of the lay. It is foolish if one corrupts the *pabbajja* because the lay do not look after him.

Some *bhikkhūs* feel, “these are our benefactors, they should give only to our temple” and consider these people as their own. However, these lay people have no such idea. Therefore, it is laughable when some *bhikkhūs* consider the people to be their own and hence give only to them. Those people, who are not bound by any *bhikkhu*, give alms to any place they wish. Then, the *bhikkhu* gets angry because they give alms to other places without due consideration of the village temple. Gets angry with *bhikkhūs* who accepted the alms. Tell the world that those *bhikkhūs* are of low morality. Show ill will towards others and commit sins. This is very unsuitable for *bhikkhūs*. All lay people have the freedom to give alms. *Yattha pasīdati tattha dātabbam.*

The Buddha has uttered that if you are pleased with a place you should give alms there. If anyone is pleased with them and offers alms, with the expectation of merit all *bhikkhūs* are free to receive them. Therefore, *bhikkhūs* should not consider anyone as their own and expect alms be given only to them. The *bhikkhu* should be pleased with someone giving to anyone or anywhere.

*Yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṃ na sajjati na gaihati na bajjhati. Labhantu lābhakāmā puññakāmā karontu pana puññāniö ti yathā sakena lābhena attamano hoti sumano, evaṃ paresaṃ lābhena attamano hoti sumano. Evarūpo kho bhikkhave, bhikkhu arahati kulāni upasaṅkamituṃ.*

(Kassapa samyutta)

If a *bhikkhu* who approaches and associates lay people, does not develop attachments or bonds and feels happy about receipts by others as much his own and thinks, “Let those who wish receive, let those who seek merit do wholesome acts.” Such a *bhikkhu* is suitable to approach and associate lay people; is the essence of the discourse.

Although *bhikkhūs* should not form greedy bonds with the lay, they should not forget the good qualities of the lay people who offer requisites such as robes. Gratitude is a great quality. *Bhikkhūs* should have this quality. One should not give one’s belongings, carry messages, and treat the sick in a manner that reduces the faith of the lay; considering them to be grateful acts on behalf of attendents. Only things suitable for *bhikkhūs* such as delivering dhamma talks should be done as gratitude towards the lay

people. The following stanza uttered by the Tathāgata teaches how the lay should be helped back.

*Gihīnamupakarontānaṃ niccamāmisadānato,  
Karoṭha Dhammadānena tesāṃ paccupakāraḥkam.*

Help the lay, who frequently helps you with material needs by teaching them Dhamma. Is its meaning.

*(Buddhavaṅsa aṭṭhakakathā)*

*Desetha bhikkhave, dhammaṃ ādikalyāṇaṃ  
majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ  
savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ  
brahmācariyaṃ pakāsetha. Santi sattā apparajakkhajātikā  
assavanatā dhammassa parihāyanti.*

*(Mahāvagga mahākhandhaka)*

As declared by the Tathāgata it is the duty of *bhikkhūs* to teach the Dhamma to those who do not or do attend to your needs. *Bhikkhūs* teach the pure Dhamma which is excellent in the beginning, excellent in the middle, excellent in the end, useful and complete in every sense; express the great code of conduct. There are beings with few defilements in their minds. The Tathāgata has stated that the absence of opportunity to hear the Dhamma will deteriorate them. Therefore, it is the duty of a *bhikkhu* to teach the dhamma to everyone irrespective of whether they look after him or not.

## Matters to be known regarding Dhamma desana:

*Na kho Ananda, sukaraṃ pasesaṃ dhammaṃ desetuṃ, pasesaṃ Ananda, Dhammaṃ desentena pañca Dhamme ajjhattaṃ upaṭṭhapetvā pasesaṃ dhammo desetabbo katme pañca?*

*Ānupubbikathaṃ kathessāmiṃti pasesaṃ dhammo desetabbo. Pariyāya dassāvi kathaṃ kathessāmiṃti pasesaṃ dhammo desetabbo, anuddayatāṃ paticca kathaṃ kathessāmiṃti pasesaṃ dhammo desetabbo. Na āmisantaro kathaṃ kathessāmiṃti pasesaṃ dhammo desetabbo. Attānañca parañca anupahacca kathaṃ kathessāmiṃti pasesaṃ dhammo desetabbo. Na kho Ananda, sukaraṃ pasesaṃ dhammaṃ desetuṃ. Pasesaṃ Ananda dhammaṃ desentena ime pañca Dhammā ajjhattaṃ upaṭṭhapetvā pasesaṃ dhammo desetabbo.*

(Aṅguttara pañcaka saddhammavagga)

### Meaning:

Ananda, it is not easy to teach Dhamma to others. Ananda, those who teach Dhamma to others must have five conditions in them and teach Dhamma to others. What are the five conditions? Should teach Dhamma with the intention of relating gradual course of sermon (ānupubbikathā) regarding subjects such as generosity and morality. Should teach Dhamma with the intention of expressing facts. Should teach Dhamma with compassion to liberate living beings from suffering. Should teach Dhamma with the thought that I am not relating the Dhamma story in consideration of a material offerings.

Should teach Dhamma without any intention of destroying virtues of self and others.

This sutta shows that Dhamma should be taught, without relating any rubbish that comes to the mind, systematically illustrating causes and examples with no expectation of material profit, publicity and self-improvement, with no intention of attacking others and with the sole intention of liberating living beings from suffering. Only the Dhamma taught by the speaker with such good intentions will be a pure Dhamma *desanā*. The Tathāgata has declared the purity of the Dhamma *desanā* as follows.

*Yo hi koci bhikkhave, bhikkhu evaṃ citto paresaṃ Dhammaṃ deseti, aho vata me Dhammaṃ suṇeyyūṃ, sutvā ca pana Dhammaṃ pasādeyyūṃ, pasannā ca me pasannākaraṃ kareyyunti. Evarūpassa bhikkhave, bhikkuno dhamma desanā aparisuddhā hoti.*

*Yo ca bhikkhave, bhikkhu evaṃ citto paresaṃ Dhammaṃ deseti. “Svākkhāto bhagavatā Dhammo sandiṭṭhiko akāliko ehipassiko opanaiko paccattaṃ vedītabbo viññūhiṃ ti aho vata me Dhammaṃ suṇeyyūṃ sutvā ca pana Dhammaṃ ājāneyyūṃ, ājānitvā ca pana tathatthāya paṭipajjeyyunti.” Iti dhammaṃ sudhammataṃ paticca paresaṃ dhammaṃ deseti, Kāruṇṇaṃ paticca paresaṃ dhammaṃ deseti, anuddayaṃ paticca paresaṃ dhammaṃ deseti, anukampaṃ upādāya paresaṃ dhammaṃ deseti. Evarūpassa bhikkhave, bhikkhuno parisuddhā dhamma desanā hoti.*

(Kassapa samutta)

Meaning: Bhikkhūs, if a *bhikkhu* delivers a Dhamma talk with the idea that it is good if people listen to my talk, good

if they accept after hearing it, it is good if they treat me well, the Dhamma *desanā* of such a *bhikkhu* is impure.

Bhikkhūs, if a *bhikkhu* delivers a Dhamma talk with the idea; the blessed one's Dhamma is well delivered, it can be seen by oneself, it brings instant results, it is suitable to be called come and see, it should be grasped individually, it can be seen in their minds by the intelligent, it is beneficial if my Dhamma is heard, it is beneficial if that Dhamma is understood, it is beneficial if they act according to the Dhamma; such *desanā* by a *bhikkhu* solely because of its goodness and his compassion is a pure Dhamma *desanā*.

### **Those whom *bhikkhūs* should not associate:**

*Idhekaccho vesiyāgocaro vā hoti. Vidhavā gocaro vā hoti, thullakumāri gocaro vā hoti, paṇḍaka gocaro vā hoti, bhikkhunī gocaro vā hoti, pānāgāra gocaro vā hoti, saṅsattho viharati rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi ananulomikena saṅsaggena, yāni vā pana tāni kulāni assaddhāni appasannāni anopānabhutāni akkosaka parihāsakāni anattakāmāni ahitakāmāni aphāsu kāmāni ayogakkhēnakāmāni bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ tathārūpāni kulāni sevati bhajati payurupāsāti. Ayam vuccati agocaro.*

(*Sāriputta sutta niddesa*)

As shown by this para *bhikkhūs* should not associate prostitutes, unmarried grown up women, eunuchs, *bhikkhunīs* and liquor shops. Should not come into unsuitable association with kings, ministers, heretics and followers of heretics. Should not associate those who insult

*bhikkhūs*, *bhikkhunīs*, *upāskas* (lay male devotees) and *upāsikās* (lay female devotees).

## Maintaining contacts with women

It is the *upāsikās* who are the most faithful and helpful to *bhikkhūs*. It is difficult to maintain the Buddha *sāsana* without their help. However, it is women who often cause destruction of *bhikkhūs*. There have been many *bhikkhūs* in the *sāsana* who were destroyed because of women. Not only ordinary *bhikkhūs*, even *bhikkhūs* who have attained absorptions and travel by air have deteriorated because of women. Therefore, *bhikkhūs* must associate women very carefully. *Bhikkhūs* cannot boycott these helpful women. Maintaining contact with them is a very serious matter. Therefore, near the time of *parinibbāna* of the Buddha, Ven. Ananda inquired, “*Bhante*, blessed one, how should we behave with respect to women.” The Tathāgata replied ***adassanam* Ananda**, that is, Ananda it is good for you not to see women. Ven. Ananda inquired *bhante*, if we do see women how should we behave? The Tathāgata replied, ***anālāpo* Ananda**, that is Ananda if you see it is beneficial for you not to talk. Ven. Ananda inquired, *Bhante*, blessed one, if the woman speaks, how should we behave? Then the Tathāgata replied, ***Sati* Ananda *upat̥ṭhapetabbā***, that means, should be mindful.

*Etha tumhe bhikkhavē, mātumattīsu mātucittam  
upat̥ṭhapetha, bhagīnimattīsu bhagīnicittam  
upat̥ṭhapetha, dhītumattīsu dhītucittam upat̥ṭhapetha.*

According to the above advice, meaning of being mindful is; when speaking to a woman like your mother, think of her as your mother; when speaking to a woman like your sister, think of her as your sister; when speaking to a woman like your daughter, think of her as your daughter. The seriousness of the dangers that could result from the association of women without mindfulness and exceeding the limits, can be seen from the following story.

In the past, a *bhikkhunī* and a *bhikkhu* who were mother and son entered *vassa* at Sāvatti. They were fond of seeing each other frequently. The mother frequently visited the son and the son frequently visited the mother. Mutual trust developed due to this. As time passed, the son lost the feeling that she was his mother. The mother lost the feeling that he was her son. In the end, they engaged in sexual misconduct and the *pabbajja* of both of them deteriorated. The *bhikkhūs* noticed this and informed the Tathāgata. Then the Tathāgata uttered thus.

*“Nāhaṃ bhikkhave, aññaṃ ekarūpampi samanupassāmi, evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchānīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya. Yathayidaṃ bhikkave, itthirūpaṃ. Itthirūpe bhikkhave, sattā rattā gathitā giddhā mucchitā ajjhoppānā te dīgharattaṃ socantī itthirūpavasānugā.*

*Nāhaṃ bhikkhave, aññaṃ ekasuddampi - pe ū ekagandhampi - pe- ekarasampi - pe - ekaphoṭṭhabbampi samanupassāmi, yaṃ evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchānīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa*

*adhigamāya, yathayidaṃ bhikkhave, itthi phottabbo. Itthi phottabe bhikkave, sattā rattā gathitā giddhā mucchitā ajjhopannā. Te dīgharattaṃ socantī itthi phoṭṭhabbavasānugā.*

*Itthi bhikkhave, gacchantīpi purisassa cittaṃ pariyādāya tiṭṭhati. Thītāpi nisinnāpi sayānāpi hasantīpi bhaṇantīpi gāyantīpi rodantīpi ugghāti tāpi, mātāpi purisassa cittaṃ pariyādāya tiṭṭhati. Yaṃ hi taṃ bhikkhave, sammā vadamāno vadeyya samantapāso mārassāti mātugāmaṃ. Evaṃ sammā vadamāno vadeyya samantapāso mārassati.ö*

(Aṅguttara pañcaka nīvaraṇa vagga)

The meaning is as follows:

*Bhikkhūs*, I do not know of anything that attracts men, tie up, intoxicate, and sink in a manner it is not possible to come out, as the female body. *Bhikkhūs*, beings attracted, bonded and stuck in the female body will remain sorrowful for a long time.

I do not see anything that attracts, binds, intoxicates and ensnares in a manner it is not possible to come out, for a man than the voice of women, smell of women, taste of women and the touch of women. *Bhikkhūs*, beings attracted, stuck and bound by physical contact with women are subject to sadness over a long period.

*Bhikkhūs*, woman walking attracts the man. Woman standing attracts the man. Woman sitting attracts the man. Woman sleeping attracts the man. Woman laughing attracts the man. Woman talking attracts the man. Woman singing

attracts the man. Woman crying attracts the man. Mother also attracts the man. *Bhikkhūs*, woman should be called “the noose of the killer (*maru*)”.

Women being so, *bhikkhūs* who associate them should do so with great caution. Some novice *bhikkhūs* question, “If you are not engaged in any misconduct, what is the harm in talking to or giving something to a woman or taking something from a woman?” They do so at the beginning, not with any future expectation but simply for fun. However, as they carry on like this, lust arises in such *bhikkhūs* without their knowledge. It progressively develops without their knowledge.

*Kāmacchadanīvarṇā bhikkhave, andhakaraṇaṃ  
acakkhukaraṇaṃ aññāṇakaraṇaṃ paññānirodhiyaṃ  
vighātapakkhiyaṃ anibbāna saṅvattanikaṃ.*

(Bojjhaṅga Saṅyutta)

The development of sexual desire makes the *bhikkhu* blind, as given in the following teaching of the Buddha. “*Bhikkhūs*, sexual desire blinds beings, does not create wisdom, makes one foolish, destroys intelligence, is connected with suffering and is not for nibbāna.” He does not foresee the danger that comes his way in the future. Due to the blindness, he will not understand the advice of the teacher/preceptor. He does not understand the advice of other sincere people. The advisor begins to appear as an enemy.

Very often, such people deteriorate in the practice, disrobe and go away and fail to realize their expectations and end

up in suffering. They will realize the matter only after everything is over. The *Tathāgata* uttered thus because, the association of women is dangerous.

*Sallape asihatthena pisācena pi sallape.  
Āsavisampi āsīde yena daṭṭho na jīvati.  
Natveva eko ekāya mātuḡāmena sallape.  
Mutṭhassatiṃ tā bandhati pekkhitena sitena ca.*

(Aṅguttara pañcaka nipāta)

Meaning:

Talks to one holding a sword to sever the head. Talks to a *yakka* (devil) who has come to eat you. Will also have contact with the serpent whose bite will kill. Will not speak alone with a lone woman. She will bind the man who lost his mind with her look and smile.

**Arahant *mahā thero* Pārāpariya too has uttered thus.**

*Itthirūpe itthisare poṭṭhabbepi ca itthiyā,  
Itthighandesu sāratto vividhaṃ vindate dukhaṃ.  
Itthisotāni sabbāni sandanti pañca pañcasu  
Tesamāvaraṇaṃ kātuṃ yo sakkoti viriyāvā,  
So atthavā so dhammaṭṭho so dakkho so vicakkaṇo.*

Meaning:

Those who are attracted by the female body, female voice, female touch and female smell will undergo manifold suffering. The greedy sense that arises due to the sensations such as the female beauty flows into the five sense doors of the male. If someone can develop mindfulness and avoid

them, he is a person with effort. Is someone who creates personal well being. One established in Dhamma. He is a skilled person. Is an intelligent person.

## ***Āryavaṁsa Dhamma.***

The ancient *bhikkhūs* considered this *Āryavaṁsa* Dhamma as very important. In the past, many *bhikkhūs* preached and listened to this Dhamma on *poya* (fullmoon) days at various places. This is made clear by the stories to illustrate the patience of the *pindapātika bhikkhu* who heard the discourse at the Gavaravāla compound and of the Dīghabhānaka thero. The lay too listened to this Dhamma with great affection. It is clear from the *upāsikā* at Ullabhakolakaṇṇika, mentioned in the Manorathapurani commentaries. She walked five *yojanās* to hear *Āryavaṁsa* Dhamma. Listened to the Dhamma until dawn. Buddha taught the *Āryavaṁsa sutta* at Sāvatti in the midst of forty thousand bhikkhus.

It is as follows:

*“Cattāro me bhikkhave ariyavaṁsā aggaññā rattaññā vaṁsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇapubbā na saṅkiyanti na saṅkiyissanti appatikuṭṭhā samaṇehi brahmaṇehi viññūhi.” Katame cattāro?*

*“Idha bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītara cīvara santuṭṭhiyā ca vaṇṇavādī naca cīvarahetu anesanam appatirūpaṁ āpajjati, aladdhā ca cīvaram na paritassati, laddhā ca cīvaram agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati. Tāya ca pana itarītara cīvara santuṭṭhiyā*

nevattānukaṅseti, no param vambheti, so hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati bhikkave, bhikkhu porāṇe aggañṇe ariyavaṅse t̥hito hoti.

Puna ca param bhikkhave, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītara piṇḍapāta santuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapāta hetu anesanam appatirūpaṃ āpajjati. Aladdhā ca piṇḍapātāṃ na paritassati. Laddhā ca piṇḍapātāṃ agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati, tāya ca pana itarītara piṇḍapāta santuṭṭhiyā nevattānukkaṅseti, no param vambheti, so hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati bhikkave, bhikkhu porāṇe aggañṇe ariyavaṅse t̥hito hoti.

Puna ca param bhikkhave, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītara senāsana santuṭṭhiyā ca vaṇṇavādī, na ca senāsana hetu anesanam appatirūpaṃ āpajjati. Aladdhāca senāsanam na paritassati. Laddhā ca sēnāsanam agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati, tāya ca pana itarītara senāsana santuṭṭhiyā nevattānukaṅseti, no param vambheti, so hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati bhikkave, bhikkhu porāṇe aggañṇe ariyavaṅse t̥hito hoti.

Puna ca param bhikkhave, bhikkhu bhāvanārāmo hoti bhāvanārato. Pahāṇārāmo hoti pahāṇarato, tāya ca pana bhāvaṇāramatāya bhāvaṇāratiyā pahāṇāramatāya pahāṇaratiyā ne va attānukkaṅseti, no param vambhēti, so hi tattha dakkho analaso sampajāno patissato, ayaṃ vuccati bhikkave, bhikkhu porāṇe aggañṇe ariyavaṅse t̥hito hoti.

*Ime kho bhikkhave cattāro ariyavaṅsā aggaññā rattaññā vaṅsaññā porāṇā asaṅkiṇṇā asaṅkiṇṇa pubbā appatikuṭṭhā samaṇehi brāhmaṇehi viññūhi.*

*Imehi ca pana catuhi ariyavaṅsehi samannāgato bhikkhu puratthimāya cepi disāya viharati. Sveva aratim sahati. Na tam arati sahati. Pacchimāya cepi disāya viharati. Sveva aratim sahati, na tam arati sahati. Uttarāya cepi disāya viharati, sveva aratim sahati, na tam arati sahati. Dakkhiṇāya cepi disāya viharati. Sveva aratim sahati. Na tam arati sahati. Tam kissa hetu? Aratisahohi bhikkhave, dhīroti.”*

*“Nārati sahati vīraṃ nārati vīra saṅhati,  
Dhīro va aratim sahati dhīro hi aratim saho,*

*Sabbakamma viyākataṃ panunnaṃ ko nivāraye  
Nekkhaṃ jambodanasse va ko tam ninditumarahati  
Deva pi naṃ pasāṅsanti brahmunā pi pasāṅsītoti.”*

Buddhas, pacceka Buddhas and disciples of the Buddha are called noble because they live devoid of defilements, do not engage in misconduct, engage in good conduct and deserve veneration by worldlings including the *devās*. Sammāsambuddhas are noble. Within Four *asaṅkheyyas* and a hundred thousand aeons, four Buddhas named **Taṇhāṅkara**, **Medhāṅkara**, **Saraṇāṅkara** and **Dīpaṅkara** arose during one aeon. **Koṇḍañña** Buddha arose one-*asaṅkheyya* aeons after the *parinibbāna* of the Dīpaṅkara Buddha. One-*asaṅkheyya* aeons after his *parinibbāna* four Buddhas named **Maṅgala**, **Sumana**, **Revata** and **Sobhita** arose within one aeon. One-*asaṅkheyya* aeons after the *parinibbāna* of Sobhita Buddha

three Buddhas named **Anomadassī**, **Paduma** and **Nārada** arose within one aeon. One-*asaṅkheyya* aeons after the *parinibbāna* of Buddha **Nārada**, arose Buddha **Padumuttara**. Buddha **Sujāta** after him, thereafter, within one aeon arose three Buddhas named **Piyadassī**, **Atthadassī**, and **Dhammadassī**, thereafter in one aeon only one Buddha named **Siddhatta**, thereafter two Buddhas **Tissa and Phussa** within one aeon, thereafter in one aeon, Buddha **Vipassī**, thereafter in one aeon, two Buddhas **Sikhī** and **Vessabhū** and thereafter in this aeon arose in this world four Buddhas, **Kakusandha**, **Koṇāgamaṇa**, **Kassapa** and **gotama**. There are four matters or four practices followed by all those Sammāsambuddhas, the *pacceka* Buddhas that arose in between and the great disciples in their noble succession and considered high, lasting a long period, lineage of nobles such as Buddhas, very old, not rejected by the likes of Buddhas, not rejected by any Buddha in the past, not rejected now, not rejected in the future and not rejected by the samaṇa, Brahmins and the pundits of the world. Those four practices were declared by the Tathāgata as Āriyavaṇsa Dhamma.

That Dhamma is as follows:

1. *Itarītara cīvara santuṭṭhitāva*. (Nature of being satisfied with any robe received)
2. *Itarītara piṇḍapata santuṭṭhitāva*. (Nature of being satisfied with any food received)
3. *Itarītara senāsana santuṭṭhitāva*. (Nature of being satisfied with any residence received)
4. *Bhāvanārāmatāva* (Living attached to meditation)

If a *bhikkhu* is satisfied with a robe received, be it soft, rough, heavy, light, new or old, expresses the virtue of being satisfied with it, does not engage in twenty one improper actions to obtain robes, refrain from activities unsuitable for *bhikkhūs*, does not repent when robes are not received, does not get attached to the robes when received, is not deluded with greed, sees the faults of seeking robes in an unsuitable manner, uses the robes intelligently in escaping from greed, does not consider him great because of the quality of being satisfied with what he got, does not run down other *bhikkhūs* as greedy, is competent in expressing the virtues of satisfaction with robes, is not lazy and is mindful, then such *bhikkhu* is established in the ancient, great Ariyaṅsa Dhamma.

If a *bhikkhu* is satisfied with the food received, be it not delicious or delicious, expresses the virtue of being satisfied with it, does not engage in twenty one improper actions to obtain food, refrains from activities unsuitable for *bhikkhūs*, does not repent when food is not received, does not get attached to the food when received, is not deluded with greed, sees the faults of seeking food in an unsuitable manner, consumes food intelligently in escaping from greed, does not consider him great because of the quality of being satisfied with what he got, does not run down other *bhikkhūs* as greedy, is competent in expressing the virtues of satisfaction with food, is not lazy and is mindful, then such *bhikkhu* is established in ancient, great Ariyavaṅsa Dhamma.

If a *bhikkhu* is satisfied with any residence received, expresses the virtue of being satisfied with it, does not engage in twenty one improper actions to obtain a

residence, refrain from activities unsuitable for *bhikkhūs*, does not repent when a residence is not received, does not get attached to the residence when received, is not deluded with greed, sees the faults of seeking a residence in an unsuitable manner, uses the residence intelligently in escaping from greed, does not consider him great because of the quality of being satisfied with what he got, does not run down other *bhikkhūs* as greedy, is competent in expressing the virtues of satisfaction with a residence, is not lazy and is mindful, then such *bhikkhu* is established in ancient, great Ariyavaṅsa Dhamma.

If a *bhikkhu* likes to meditate, live attached to meditation, likes getting rid of defilements, does live attached to liberation from defilements, does not talk highly of this nature of his, does not run down others for not having such virtues, is competent in meditation, is not lazy and is mindful, then such *bhikkhu* is established in ancient, great Ariyavaṅsa Dhamma.

So far, Ariyavaṅsa Dhamma has been shown in brief. There is enough material to write a book if this is to be described in detail. All *bhikkhūs* should remember the Ariyavaṅsa Dhamma at least to the extent given here. Not all *bhikkhūs* are able to completely establish themselves in the Ariyavaṅsa Dhamma. However, all *bhikkhūs* should establish to some extent in this Dhamma.

*Na cīvara hetu anesanaṃ appatirūpaṃ āpajjati. Na piṇḍapāta hetu anesanaṃ appatirūpaṃ āpajjati. Na senāsana hetu anesanaṃ appatirūpaṃ āpajjati.* All *bhikkhūs* should refrain from matters given above. Should not show non-existent virtues with the expectation of

receiving favours. It is not suitable for *bhikkhūs* to express even the virtues they possess with the expectation of receiving favours. Should not thank others without a reason with the expectation of receiving favours. Should not show false friendship. Should not utter words to deceive others in order to receive favours. Should not engage in collecting donations. Should not engage in the practice of medicine-trade- fortune telling- astrology- reciting cursing verses and blessing verses - occult practices - praying to god. Lay practices such as carrying messages should not be done.

Should not request and obtain requisites such as robes, food and residences from anyone other than relatives or those benefactors who have volunteered to provide them when requested. It is not wrong to request for *gilanpasa* from any one.

Relatives are the two parents, children, brothers and sisters, grand parents and their children, children of the children of parents, brothers and sisters. Relationship exists seven generations up and down.

### **Undertaking of austere practices**

There are thirteen austere practices that *sāmaṇeras* and *bhikkhūs* can observe, in addition to their precepts, in order to develop the virtues such as simplicity. *Bhikkhūs* should observe austere practices at least to some extent. It is demeaning for *pabbajja* if no austere practices have been observed during the entire lifetime. All *bhikkhūs* can observe them to some extent.

*Pañca senāsane vuttā pañca āhāra nissitā,  
Eko viriyasānyutto dve ca cīvaranissitā.*

As given above there are two austere practices regarding the first Ariyavaṅsa Dhamma of satisfaction with robes, five austere practices regarding the second Ariyavaṅsa Dhamma of satisfaction with *piṇḍapāta*, five austere practices regarding the third Ariyavaṅsa Dhamma of satisfaction with residences and one austere practice regarding effort. This austere practice assists the fourth Ariyavaṅsa Dhamma of living in meditation.

*Tecīvarikaṅgaya, pāṇsukūlikaṅgaya* are the two austere practices about satisfaction with robes.

*Piṇḍapātikaṅgaya, Sapadānacārikaṅgaya,  
Ekāsanikaṅgaya, Pattapiṇḍikaṅgaya and  
Khalupacchābhattikaṅgaya* are the five austere practices about satisfaction with *piṇḍapāta*.

*Ārañṇakaṅgaya, Rukkhamūlikaṅgaya,  
Abbhokāsikaṅgaya, sosānikaṅgaya and  
Yathāsanthikaṅgaya* are the five austere practices about satisfaction with residences.

*Nesajjikaṅgaya* is the austere practice of *bhāvanārāmatā* Ariyavaṅsa Dhamma.

Refer the Visuddhimagga (Path to purification) for details regarding these austere practices. One can observe these austere practices for any length of time as one pleases. It is not wrong to observe them for one day, many days or even a few hours. There is no rule that an austere practice

observed must be maintained for life. There will be merit according to the duration of observation. There is no offence involved with breaking an austere practice as in the case of precepts. One need not go to another to observe austere practices. Determination by you is adequate.

### ***Piṇḍapātikaṅgaya:***

This *can be observed* by all *bhikkhus* and *sāmaṇeras* who prefer to eat alms obtained by begging. It can be observed by determining as follows. “*Atirekalābhaṃ paṭikkhipāmi, piṇḍapātikaṅgaṃ samādiyāmi.*” Refer *Visuddhimagga* for details.

### ***Ekāsanikaṅgaya:***

This should be observed by the following determination, *Nānāsanabhojanaṃ paṭikkhipāmi ekāsanikaṅgaṃ samādiyāmi.* Those observing this should consume food only once in a day. When you sit down to eat, you must eat enough for the day. The austere practice will be broken if any food is consumed after rising from the seat. Consuming *gilanpasa* does not break the austere practice.

### ***Pattapiṇḍikaṅgaya:***

This should be observed by the following determination, “*dutiyaabhājanāṃ paṭikkhipāmi. pattapiṇḍikaṅgaṃ samādiyāmi.*” Those who observe this should eat everything from the bowl. Liquid like items such as curd-porridge also should be consumed from the bowl. Items that become unpalatable when mixed may be taken separately and consumed. It is not wrong to take *gilanpasa*

in another vessel. Pure water may be consumed in any vessel. It is possible to observe and protect all three austere practices, *Piṇḍapāpātikaṅgaya* - *Ekāsanikaṅgaya* - *Pattapiṇḍikaṅgaya* at once. Even the two, *Ekāsanikaṅgaya* - *Pattapiṇḍikaṅgaya* can be observed and protected simultaneously. Many observe and protect these two simultaneously. Observe and protect these austere practices whenever possible. Those *bhikkhūs* who cannot observe them over long periods can do so on poya days.

### ***Nesajjikaṅgaya:***

This can be observed by the determination, “***Seyyam paṭikkhipāmi Nesajjikaṅgam samādiyāmi.***” Those who observe this should live in the other three postures than the lying down posture. Falling asleep when leaning on something while seated does not break the austere practice. Even if not fallen asleep, lying down with the back on the bed (or any other furniture) will break the austere practice.

It is not suitable for *bhikkhūs* to sleep until dawn. The *bhikkhūs* who sleep until sunrise with *anusampannas* under the same roof will be subject to *sahaseyya* offence daily. Some will be caught in the transgression of not reflecting as well. Therefore, all higher ordained *bhikkhūs* and *sāmaṇeras* should get used to waking up two hours before sunrise. Should wake up, wash yourself, pay respects to the triple gem, perform reflections and engage in some meditation. Thereafter perform duties. Such a *bhikkhu* can observe *nesajjikāṅgaya* and do the above. Can maintain the *nesajjikāṅgaya* observed, over a long period of the day. Someone with effort can observe it until nightfall. One who wakes up before dawn and engages in meditation fulfills

the *bhāvanārāmatā* austere practice. Those who spend their time away from the residence can fulfill *rukkhamūlikaṅga* and *abbhokāsikaṅga* along with the *nesajjikāṅga*.

### ***Rukkhamūlikaṅga:***

Can be observed by the determination, “*Channaṃ paṭikkhipāmi. Rukkhamūlikaṅgaṃ samādiyāmi*ö. Those who observe *rukkhamūlikaṅga* should not go under a roof.

### ***Abbhokāsikaṅga:***

Should be observed by the determination, “*Channaṃ ca rukkhamūlaṅca paṭikkhipāmi. Abbhokāsikaṅgaṃ samādiyāmi*. Those who observe this should not even go under trees but live in the open air. Observing the *rukkhamūlikaṅga* first and *abbhokāsikaṅga* secondly will fulfill both austere practices simultaneously. Observing the *nesajjikāṅga* first, *rukkhamūlikamga* second and *abbhokāsikamga* third will fulfill all three austere practices at once. Some pious *bhikkhus* do so. Shown here are the austere practices that can be observed easily.

## **Dasadhamma sutta**

*Dasa ime bhikkhave, dhammā pabbajitena abhiṅhaṃ paccavekkhitabbā.*

*Katame dasa?*

*(1) Vevaṇṇiyamhi ajjhupagatoti pabbajitena abhiṅhaṃ paccavekkhitabbam.*

(2) *Parapaṭibuddhā me jīvikāti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(3) *Añño me ākappo karaṇīyoti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(4) *Kacci nu kho me attā sīlato na upavadatīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(5) *Kacci nu kho maṃ anuvicca viññū sabrahmacāri sīlato na upavadantīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(6) *Sabbehi me piyehi manāpehi nānā bhāvo vinā bhāvoti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(7) *Kammassakomhi kammadāyādo kammayoni kammabandhu kammaṭṭisaraṇo yaṃ kammaṃ karissāmi kalyaṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissāmīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(8) *Kathambhūtaṃ me rattindivā vītipatantīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(9) *Kacci nu kho haṃ suññāgāre abhiramāmīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

(10) *Atthi nu kho me uttarimanussadhammā alamariyañāḍassana visesso adhigato so haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅkubhavissāmīti pabbajitena abhiṇham paccavekkhitabbaṃ.*

*Ime kho bhikkhave, dasadhammā pabbajitena abhiñhami paccavekkhitabbām.*

(Aṅgutṭaa dasaka nipata)

Meaning:-

*Bhikkhūs*, these ten matters must be frequently contemplated by *bhikkhūs*.

What are the ten matters?

(1) The *bhikkhu* should repeatedly contemplate that, I have arrived at a status different from lay people.

(2) The *bhikkhu* should repeatedly contemplate that, my life is for the sake of others.

(3) The *bhikkhu* should repeatedly contemplate that, I should behave in a manner different from lay people.

(4) The *bhikkhu* should repeatedly contemplate that, what does my mind complain about morality?

(5) The *bhikkhu* should repeatedly contemplate that, what do the intelligent fellow *bhikkhūs* complain about my morality?

(6) The *bhikkhu* should repeatedly contemplate that, death will part me from everything I like.

(7) The *bhikkhu* should repeatedly contemplate that, I consider that kamma belongs to me. I inherit the kamma, kamma is the cause of pleasure and suffering, I depend on

the kamma, if I perform any wholesome or unwholesome kamma I inherit same.

(8) The *bhikkhu* should repeatedly contemplate that, what am I doing when day and night pass?

(9) The *bhikkhu* should repeatedly contemplate that, do I live with attachment to an empty place?

(10) The *bhikkhu* should repeatedly contemplate that, if, near the time of death, fellow *bhikkhūs* inquire, whether I have achieved any super human quality, can I mention something without indignation?

*Bhikkhūs*, these ten dhamma should be repeatedly contemplated by the *bhikkhu*.

The defilements such as greed and conceit are reduced by the contemplation of these ten dhamma. It develops effort to be moral, perform duties and meditate. Contemplating this frequently is very beneficial for *bhikkhūs*. Therefore, *bhikkhūs* of the old chanted this sutta daily. Pious *bhikkhūs* chant this daily even now.

## **Jīvaka sutta**

*Antamidam bhikkhave jīvakānam yadidam piṇḍolyam, abhisāpoyam bhikkhave, lokasmim “piṇḍolo vicarasi pattapāṇī” ti. Tañca kho etam bhikkhave, kulaputtā upenti atthavasikā. Atthavasam paticca, neva rājābhinītā na corābhinītā na iṇaṭṭā na ājīvikāpakatā. Api ca kho otiṇṇamha jātiyā jarāya maraṇena sokehi, paridevehi, dukkhehi, domanassehi, upāyāsehi, dukkhotiṇṇā*

*dukkhaparetā, appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāō ti.*

*Evam pabbajito cāyam bhikkhave, kulaputto so ca hoti abhijjhālū kamesu tibbarāgo khyapannacitto paduṭṭhamanasāṅkappo muṭṭhassati, asampajāno asamāhito vibbhantacitto pākatindriyo. Seyyatāpi bhikkhave, chavālātaṃ ubhatopadittaṃ majjhe gūthagataṃ neva gāme kaṭṭhatthaṃ pharati na ayaññē tathūpamāhaṃ bhikkhave, imaṃ puggalaṃ vadāmi “gihibhogāca parihīno, sāmāññatthañca naparipūreti” ti.*

*Etamattaṃ bhagavā avoca tatthetaṃ iti vuccati. Gihībhogāca parihīno, sāmāññatthañca dubbhago paridhamsamāno pakireti chavālātañca nassati. Kāsāvakaṅṭhā bahavo pāpadhammā asaññatā, pāpaṃ pāpehi kammehi nīrayaṃ te upapajjare Seyyo ayo guḷo bhutto tatto aggisikhūpamo Yañce bhunṅeyya dussīlo raṭṭhapiṇḍamasaññato.*

(Itivuttaka tikanipāta)

At a time when the Buddha was residing at the Nīgrodhārama in Kimbulvatpura, many *sāmaṇera bhikkhūs* were making a noise while preparing seats for the visitors and sharing the offerings with the *Saṅgha*. The *Tathāgata* banished those *sāmaṇera bhikkhūs* from the *vihāra* for making such a noise. Every one banished were new entrants to the *sāsana*. The *mahā brahma*, who saw this, approached the Buddha, paid respects, sat aside and requested the *Tathāgata* to have pity and pardon the banished *bhikkhūs*. The blessed one gave them permission. The *brahma* circumbulated the Buddha, paid respects and

departed. Thereafter the *Tathāgata* signaled Ven. Ananda to recall the banished *bhikkhūs*. Ven. Ananda recalled the *bhikkhūs*. Those *bhikkhūs* approached the Buddha fearfully and sat aside. The *Tathāgata* considering, what Dhamma *desanā* was suitable for these *bhikkhūs* who were banished because of material objects, decided on *Pindiyālopa desana* and delivered it. ***Pindiyālopa sutta*** is another name for it.

### The meaning of the Jīvaka sutta

*Bhikkhūs*, living by begging for alms is the worst form of livelihood. It is an insult to say, “take a plate and beg for food.” Noble sons get into this lowly livelihood in expectation of a noble result. Those noble sons were not captured by the king for committing crimes, are not those captured by robbers and not those who have run away due to inability to settle debts. Not those who ordained because they were unable to live lay lives. They considered that it is beneficial to end the suffering caused by sadness, lamentation, sorrow, melancholy, distress of mind and entered this lowly life.

*Bhikkhūs*, if a noble son who ordained with such high expectations, is fond of others property, is strongly attached to sense pleasures, has a mind putrefied with ill-will, has a wicked mind - wicked thoughts, has a deluded mind, has no intelligence, has no calm mind has an agitated mind and has uncontrolled sense organs; *bhikkhūs*, such a *bhikkhu* is like a useless firebrand burning at both ends and soiled by excrement in the middle. He is a person who has deteriorated as a layman and deteriorated from the *samaṇa* status, which is to be achieved by learning, practice and realization. The blessed one declared this fact.

The meaning of the stanzas:-

The unfortunate person who has deteriorated as a layman, and as a *samaṇa*, in learning, practice and realization is being destroyed and scattered. Will be destroyed like the firebrand in the charnel ground.

There are many who have robes round their necks without any discipline. These sinners will be born in hell because of their unwholesome acts.

It is better for the indisciplined immoral person to swallow red-hot iron balls than to consume food offered by people.

The Tathāgata taught this sutta not for the immoral, but for those *bhikkhūs* who consume food supplied by people without performing necessary duties, meditating or learning the Dhamma; not doing what other *bhikkhūs* do, waste time getting together with such other people to play games, engage in low talk, sensual pleasures; and sleeping. Although they have some morality, their life is very immature.

The Tathāgata has shown the lowly nature of living by begging for alms, as it has been delivered to a group of people who live by such means. Living on food received from others in whatever manner is lowly. It is because of this living on other's offerings that *bhikkhūs* are subject to insults and criticism by people. People do not insult so much, the *bhikkhūs* who live by begging for alms. It is the *bhikkhūs* who consume food brought to the temple, who are insulted most. Therefore living on food brought to the temple is lower than living by begging for alms. A person

who has entered the *samaṇa* life and does not accept the food offered by others but earn his own living is also considered lowly. That too subjects such a person to insults. The person who entered the *samaṇa* life should live for the sake of others. The Tathāgata arranged this lowly means of living dependent on others help for the benefit of both bhikkhūs and laymen. The Tathāgata prepared this lowly means of living especially with a noble intention. That is overcoming suffering in *saṁsāra* and attaining nibbāna. Not making an effort to achieve it by lazily wasting time after taking *pabbajja* is a childish act like preparing and sowing a field with much effort and hardship and not collecting the harvest. The noble result of nibbāna cannot be achieved merely by taking *pabbajja* and morality. To achieve it one must learn the Buddha Dhamma and practise meditation without laziness.

Therefore, it was declared,

*“Naidam sithilamārabbha naidam appena thāmasā,  
Nibbānam adhigantabbanṁ sabbaganthappamocanamṁ.*

(Bhikkhu Samyutta)

Nibbāna which is release from all attachments cannot be achieved by slight effort or middle level effort. Is its meaning. Those who received *pabbajja* in this Buddha sāsana, which cannot be achieved in millions of aeons, should try to achieve great results.

## Effort/Energy

The **Tathāgata** has thus uttered how effort should be made to arrive at unrealized dhamma and obtain unrealized dhamma by the noble sons who took *pabbajja* in this exalted and rare *sāsana*.

*“Appaṭivāni sudāhaṃ bhikkhave, padahāmi kāmāṃ taco ca naharū ca aṭṭhi ca avasissatu sarīre upusussatu maṅsalohitaṃ yaṃ taṃ purisathāmena purisa viriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatī”* ti. Tassa maihaṃ bhikkhave, appamādādhigato bodhi. Appa madādhigato anuttaro yogakkhemo.

*Tumhe ce pi bhikkhave, appaṭivānaṃ padaheyyātha. “Kāmāṃ taco ca naharū ca aṭṭhi ca avasissatu sarīre, upasussatu maṅsalohitaṃ yaṃ taṃ purisathāmena purisa viriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatī”* ti. Tumhe pi bhikkhave, na cirasseva yassathāya kula puttā sammadeva āgārasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariya pariyoṣānaṃ ditṭheva dhamme sayāṃ abhiññā sacchikatvā upsampajja viharissatha. Tasmāhita bhikkhave, evaṃ sikkhitabbaṃ appaṭivānaṃ padahissāma kāmāṃ taco ca naharū ca aṭṭhi ca avasissatu sarīre, upasussatu maṅsalohitaṃ yantaṃ purisathāmena purisa viriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissatī ti. Evaṃ hi vo bhikkhave, sikkhitabbanti.

(Aṅguttara duka nipāta)

Meaning:-

*Bhikkhūs*, I made effort without retreat and with determination, “if only the skin, veins and bones of the body remain, so be it, let the blood and flesh dry up; I will use manly power, manly effort to continue the effort until the goal is achieved.” *Bhikkhūs*, I who made such effort, with that heedful practice attained arahantship and nibbāna.

*Bhikkhūs*, you too make determination and continuous effort with manly power, manly prowess and manly strength until the goal is achieved even if, only the skin veins and bones of the body are left and the blood and flesh have dried up. Doing so, you who are the noble sons that left lay life to take *pabbajja*, will attain in this life, arahantship that is the ultimate goal. *Bhikkhūs*, therefore, you make effort with determination that, “you will make continuous effort with manly power, manly prowess and manly strength even if, only the skin veins and bones of the body are left and the blood and flesh have dried up”. *Bhikkhūs*, you should be so disciplined.

People in the world make effort in expectation of various results. Spend their wealth. Some things expected by them happen sometimes, sometimes the expenditure, labour and the effort bears no fruit. The effort made in the Buddha *sāsana* never becomes meaningless. Its result will come sometime, without fail. It is because of this, the Tathāgata advises to make such a great effort. This *sāsana* is definitely leading to nibbāna. Effort made in a *sāsana* that is not leading to nibbāna is fruitless. Therefore being lazy in those *sāsanas* is beneficial. Therefore, it is stated:

***Durakkhāte bhikkhave, Dhammavinaye yo kusīto so sukhaṃ viharati. Taṃ kissa hetu? Durakkhātattā bhikkhave dhammassa.***

As this *sāsana* is leading to nibbāna, it is a loss to be lazy in it. Not advantageous.

Therefore, it is stated:-

***“Svākkhāte bhikkhave, dhammavinaye yo āradhāviriyo so sukhaṃ viharati. Taṃ kissa hetu? Svākkhātatta bhikkhave dhammassa.”***

*Yo ca vassasataṃ jīve kusīto hīnavīriyo.  
Ekāhaṃ jīvitaṃ seyyo viriyamārabhato dalhaṃ.*

(Dhammapada sahassa vagga)

Meaning:

Living in the Buddhasāsana with effort to fulfill morality, concentration and wisdom for one day is greater than living a hundred years devoid of effort, lazily thinking of sense pleasures.

*Ārabhata nikkhamata yuñjatha buddhasāsane  
Dhunāta maccuno senaṃ naḷāgāraṃ va kuṇjaro.  
Yo imasmim dhammavinaye appamatto vihessati.  
Pahāya jātisaṅsāraṃ dhukkhassantaṃ karissati.*

(Brahma Saṅyutta)

Meaning:-

Make effort. Practise in the Buddha *sāsana*. Trample the army of the temptor (*māra*), like an elephant that crushes up a house built with thin bamboo. If one lives heedfully according to *dhammavinaya*, he ends the suffering of births and the cycle of births and deaths.

Here what are referred to as the army of the temptor are defilements. Trampling and crushing defilements is reducing and getting rid of defilements by fulfilling morality and practising meditation.

Learn how well known *maha theros* in this *sāsana* lived without laziness in the past.

*“Sāriputtathero kira tiṅsavassāni mañce piṭṭhiṃ na pasāresi. Tathā mahāmoggallānatthero. Mahākassapatthero ca vīsaṃ vassasataṃ mañce<sup>2</sup> piṭṭhiṃ na pasāresi. Anuruddhatthero pañca paṇṇāsa vassāni, Bhaddiyatthero tiṅsa vassāni, soṇatthero aṭṭhārasavassāni, Raṭṭhapālatthēro dvādasa, Anandatthēro paṇṇa rasa, Rāhulatthero dvādasa. Bakkulatthero asīti vassāni. Nālakatthero yāva parinibbānā maṭṭe piṭṭhiṃ na pasāresi.*

*(Sakka pañha sutta vaṇṇanā)*

### **The effort of Mahāsīva therō**

Mahāsīva *mahāthero* was well versed in the Dhamma. About thirty thousand *bhikkhus* learnt Dhamma from him

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<sup>2</sup> Should check.

and attained arahantship. One day one of the arahants inquired as to the status of his teacher. The pupil Arahant who saw that his teacher was still a *putujjana* decided to help the teacher, arrived by air, paid respects and sat aside. When the Mahāsīva *thero* inquired, “for what did you come here”, Arahant pupil said, I came here to learn a Dhamma sermon. The Mahāsīva *thero* said, I do not have time to do it. The pupil inquired about different times of the day. There is no time because there are learners during the whole day. Then the pupil said “*Bhante* everyone should have time to work with wise attention. Do you have time even to die? I have no need for your Dhamma sermon” and went by air.

When the pupil said so and departed, the *mahāthero* thought, “the *bhikkhu* who came and departed was not one who wanted to learn. Definitely, he must have come to help me. I should also become an arahant like him. I am not free to leave now. I will teach the *bhikkhūs* during the early part of the night, and middle part of the night and leave for a quiet place during the latter part of the night.” He kept the bowl and robes with him, and left along with a student *bhikkhu*, without informing any other. The student *bhikkhu* too did not recognize the Mahāsīva *thero*. The students who were close by thought that the teacher was leaving for some work. He left without informing the students because he was expecting to return in two to three days, after attaining arahantship.

He left on the thirteenth day of the bright fortnight of the month of *Asālu*. He went to a place called **Gāmantara pabbhāra** and started walking meditation. However, he did not attain Arahantship that day. Did not become an Arahant

on the second and third days. The fourth day was the date to enter prior *vassāna*. He entered *vassāna* there, as he was not able to attain Arahantship so far. He lived there and meditated with great effort until the end of the *vassāna*. Nothing special happened. I came expecting to attain Arahantship in two or three days. Still, I could not attain Arahantship even in three months. Tears began to pour out from his eyes, when he thought that many of his fellow *bhikkhūs* are ending *vassāna* in *visuddhipavārana* (Ending *vassāna* as Arahants).

Thereafter, mahāsīva *thero* thought, I cannot attain Arahantship while living in all four postures. From today I will meditate in the three postures other than lying down, I will not lay my back on a bed without attaining Arahantship, shall not wash the feet. Kept the bed upright and continued *bhikkhu* practices while living in the other three postures. Still he could not attain *Arahantship*. Tears poured down on the last day of the second *vassāna*. Did not give up the effort. He tried for twenty-nine years without sleeping. His feet began to crack, as they were not washed for a long time. On occasion, the village children sewed up the cracks in his feet using needles. The village children joked among themselves saying “May your feet crack like those of Mahāsīva *thero*!” On the last day of the thirtieth *vassāna* he thought, I have made effort for thirty years and still not become an *Arahant*. I will not be able to perform *Visuddhipavārana* with my fellow *bhikkhūs* in this life. Tears started flowing due to the resultant sadness. Then a female *deva* who was close by started to cry. Then the *thero* asked, “Who is crying here?” She replied, “I am a *deva*.” When asked why you are crying, she replied. If it is

possible to attain paths and fruits by crying, I too want to achieve one or two.

Then the *thero* advised himself, “Mahāsīva, even the gods are making fun of you, it is not suitable for you to be discouraged,” and meditated with undiminished effort. His effort did not become fruitless. He attained Arahantship due to the continuous effort made for thirty years. When the Mahāsīva *thero* sat down to wash his feet after attaining Arahantship, thirty thousand arahant pupils came to wash the feet. Sakka too arrived. May you realize that it is not in vain to make effort for whatever long period in this *Buddhasāsanā*, which is directed towards nibbāna! May you take the life story of Mahāsīva *thero* as an example!

There are people among both the lay and the *Saṅgha*, who do not engage in any work, waste time lazily, go to people who are engaged in some work and disturb them by engaging in meaningless talk. Bhikkhūs who like to work should avoid association with them.

*Parittam̐ dārumāruyha yathā sīde mahaṇṇave,  
evam̐ kusītamāgamma sādhuḥjīvīpi sīdati,  
tasmā tam̐ parivajjeyya kusītam̐ hīnavīrayam̐.  
Pavivittehi ariyehi pahitattehi jhāyihī,  
niccam̐ āraddhaviriyehi paṇḍitehi sahāvase.*

(Somamitta thera gāthā)

Meaning:

The well behaved person who associates a lazy person sinks in the ocean of *samsāra* as would the one who gets on

a small piece of wood in the mighty ocean. Therefore, the lazy person who makes no effort is boycotted.

Lives together with wise noble people who like quietitude, have minds directed towards nibbāna or meditation, practises meditation and frequently make effort.

May the people who perform duties, study, read books and meditate without wasting time realize and beware of those who engage in idle talk for fun, as enemies appearing in the form of friends!

### **Eight types of laziness**

There are eight reasons that the lazy put forward to justify spending time idly, stated as “*aṭṭhimāni bhikkhave, kusītavatthūni*” in the Aṭṭhakanipāta of the Aṅguttara nikāya.

1) The lazy *bhikkhu* who has to perform a task that requires some effort will sleep saying, “I have a job to do and I will get very tired.” So will not perform the required duties, study, read a book or meditate. This is the first type of laziness.

2) The lazy *bhikkhu* who is a little tired after some work will sleep saying, “I am very tired today after work” and will not engage in anything such as duties. This is the second type of laziness.

3) The lazy *bhikkhu* who has to undertake a journey will sleep, considering the tiredness due to the journey to be

undertaken, will not perform duties or meditate. This is the third type of laziness.

4) The lazy *bhikkhu* who returns from a journey will sometimes sleep for days, saying he is tired from the journey. This is the fourth type of laziness.

5) The lazy *bhikkhu* who receives slightly less food will sleep saying, I did not receive sufficient food today. "I feel weak." This is the fifth type of laziness.

6) The lazy *bhikkhu* who eats a bellyful on the days he receives good food will sleep saying, today, the body is too heavy, feel faintish and the head is heavy. This is the sixth type of laziness.

7) The lazy *bhikkhu*, when subject to some minor ailment will sleep saying, "I am not well enough to work". This is the seventh type of laziness.

8) The lazy *bhikkhu*, after recovery will sleep saying, "I cannot engage in work just after recovering, I have not gained full fitness." This is the eighth type of laziness.

### **Eight types of effort**

The eight types of laziness mentioned above is reason for the pious energetic *bhikkhu* to engage in *samaṇa dhamma* with greater effort. Therefore, the eight types of effort are given as *aṭṭhimāni bhikkhave, āranbhavatthūni* in the *Aṭṭhaka nipāta* of the *Aṅguttara nikāya*. The same matters become types of laziness or types of effort according to the thoughts of different people.

The eight types of effort are as follows:-

1) The pious, intelligent, energetic *bhikkhūs* in this *sāsana*, when they have to attend to chores such as washing robes and dyeing them will consider, I have to attend to chores, when I attend to them, I will not be able to act according to the teachings of the Buddha. Therefore, I will do so now, and make effort to achieve unrealized *dhamma*. This is the first type of effort.

2) When the energetic *bhikkhu* has attended to some work such as dyeing robes, he will make effort thinking, I was unable to follow the teachings of the Buddha due to this work, so I will engage in *samaṇa* acts to cover up that loss. This is the second type of effort.

3) The energetic *bhikkhu* who has to undertake a journey will consider, “I will not be able follow the teachings of the Buddha during the journey”, and engage in *samaṇa* acts with effort. This is the third type of effort.

4) The energetic *bhikkhu* on his return from a journey will consider that his *samaṇa* activities were neglected due to the journey and will make effort to engage in *samaṇa* acts. This is the fourth type of effort.

5) The energetic *bhikkhu* who was unable to eat a stomachful of food will engage in fulfilling *samaṇa* acts considering, today my body is light and active. This is the fifth type of effort.

6) The energetic *bhikkhu*, on days he eats a stomachful will engage in *samaṇa* acts considering, today my body is

powerful and active; therefore, I will fulfill *samaṇa* acts well. This is the sixth type of effort.

7) The energetic *bhikkhu*, when he is subject to some ailment will consider, “if this ailment becomes serious, I will not be able to engage in *samaṇa* acts, so I will engage in them well today”, and do so. This is the seventh type of effort.

8) The energetic *bhikkhu*, when he has recovered from sickness will engage in *samaṇa* acts with effort considering, I was unable to engage in *samaṇa* acts due to illness. This is the eighth type of effort.

### **Begging for food**

Buddha on the first visit to Kapilvattu, his birthplace created a gold walking path (*caṅkamaṇa*) in the sky, from which he delivered a sermon in order to destroy the conceit of the Sākya clan. Although they listened to the Dhamma, paid him respects and returned, no one invited him for alms for the following day. The great king Suddhodana who thought, “The *Tathāgata* will come to his palace for alms” prepared meals for twenty thousand *bhikkhūs* including the *Tathāgata*. On the second day the *Tathāgata*, on entering the city of Kimbulvat, reflected to see whether, the Buddhas of the past on reaching the cities of their fathers’, did go direct to the house of the relative or beg for food from consecutive houses. Having seen that they begged for food from consecutive houses, he followed the practice of the past Buddhas and went begging for alms, from house to house in the city of Kimbulvat. Yasodharā who saw the *Tathāgata* begging for food promptly informed the king.

The king who thought, “What an insult is this for me? Can’t I provide alms for these people?” Was excited, went immediately to the Buddha and said, “You are insulting me by begging for food in this city. What an insult it is for you to beg for food like this, for a person who lived in this city with every comfort?” Then the Tathāgata said, “I am not insulting you. I am following the practice of my clan.” Then the king asked. “Child, is my clan one that lives by begging?” The Tathāgata uttered. ”Great king, this begging for food, **is not the habit of your clan; it is the habit of my clan. In the past, thousands of Buddhas lived by begging for food.**”

*“Uttiṭṭhe nappamajjeyya Dhammaṃ sucaritaṃ care,  
Dhammacārī sukhaṃ seti asmim̐ loke paramhi ca.  
Dhammaṃ care sucaritaṃ na nam̐ duccharitaṃ care,  
Dhammacārī sukhaṃ seti asmim̐ loke paramhi ca.”*

(Dhammapada lokavagga)

Meaning:-

“One should not ignore begging for alms and seek delicious food. Should practise the good livelihood of living on alms rather than obtaining food by unsuitable means. Such *bhikkhu* who lives by the Dhamma is well and happy in this and the world beyond.”

The act of *piṇḍapāta* should be performed properly avoiding unsuitable locations such as brothels. It should not be done improperly. The *bhikkhu* who engages in the *piṇḍapātadhamma* becomes well and happy in this and the world beyond. The king Suddhodana who heard this discourse attained the state of *Sotāpanna*. It is the

inheritance of the *bhikkhūs* who are the sons of Buddha to live on *piṇḍapata*. The *bhikkhūs* who live on food brought to the temple by the lay has to be under obligations to the lay people because of this bit of rice. The *bhikkhūs* who receive food from them has to accept whatever they say, whether reasonable or unreasonable. Will even have to do improper things, otherwise will not receive any food. Not only that they belittle the *bhikkhūs* saying, “they live on us”. The person who lives on *piṇḍapāta* does not have to be subservient to the lay. The *bhikkhu* who lives by *piṇḍapāta* has no fixed plan to obtain food. If nothing is given from one house, he can go to another house. If nothing is received from one village, can go to another village. Therefore, the *bhikkhu* who lives on *piṇḍapāta* can live with self- respect without subservience to the lay. The lay who offers *piṇḍapāta* does not influence the *bhikkhūs*.

Even in the poorest of homes, a meal is cooked at least every other time. They will not feel any loss by offering a spoonful of rice to a *bhikkhu* begging for alms. Therefore, many who are unable to perform any other wholesome act can receive merit because of the *bhikkhūs* begging for alms. Many were born in the world of devas by offering a spoonful of rice from the pot of rice cooked for them to *piṇḍapātika bhikkhūs*. Therefore going on *piṇḍapāta* in the village is an act of beneficence on behalf of the people. Great beings like the Buddha went on *piṇḍapāta* rounds not because they had no means of livelihood but for the benefit of others. The *bhikkhūs* who follow them and go on *piṇḍapāta* with kind and compassionate thoughts, such as May many receive merit, attain nibbāna and end suffering, will acquire merit each step of their way. The *bhikkhu* who tirelessly brings food from *piṇḍapāta* can acquire great

merit by offering same to the Buddha and giving other *bhikkhūs* if there are any present. Can acquire a lot of merit by offering them to a poor person, a traveler or an animal. The living on *piṇḍapāta* by which great merit can be acquired should not be considered a lowly means of livelihood. The Bhodhisatta king **Mahājanaka** considered so while being the ruler.

*Kadā pattam̐ gaheṭvāna muṇḍo saṅghāṭipāruto  
Piṇḍikāya carissāmi taṃ kudāssu bhavissati.  
Kadā sattāha sammeghe ovaṭṭo allacīvaro  
Piṇḍikāya carissāmi taṃ kudāssu bhavissati.*

(Mahājanaka Jātaka)

Meaning:-

When will I go begging for food with shaven head, body covered with robes and bowl in hand? When will it happen to me?

When will I go begging for food in robes soaked continuously by rain for seven days? When will it happen to me?

Even the kings wished to go begging for food because of the many virtues of it. Its merits are given in the Vissuddhimagga as follows.

*Piṇḍiyālopasantuṭṭho aparāyattaṭṭhiko,  
Pahīṇāhāraloluppo hoti cātuddiso yati.*

*Vinodayati kosajjam̐ ājīvassa visujjhati,  
Tasmāhi nātimaññeyya bhikkhācariya sumedhaso.*

Meaning:

The *bhikkhu* who is satisfied with food from *piṇḍapāta*, has a livelihood not belonging to another and has dispensed with craving for food, goes about in all four directions as he has no bondage with anyone.

The *bhikkhu* who lives on *piṇḍapāta* will not be lazy. His livelihood is pure. Therefore, the intelligent do not consider the practice *piṇḍapāta* as demeaning.

### **The places unsuitable to visit for *piṇḍapāta***

*Nava hi bhikkhave, aṅgehi samannāgataṃ kulaṃ anupagantvā vā nālaṃ upagantuṃ upgantvā vā nālaṃ upanisīdituṃ.*

*Katamehi navahi?*

*Na manāpena paccuṭṭhenti, na manāpena abhivādenti, na manāpena āsanaṃ denti, santamassa nigūhanti, bahukampi thokaṃ denti, paṇītampi lūkhaṃ denti, asakkaccaṃ denti no sakkaccaṃ, na upanisīdanti dhammasavaṇāya, bhāsitassa na rasī yanti. Imehi kho bhikkhave, navahi aṅgehi samannāgataṃ kulaṃ anupagantvā vā nālaṃ upagantaṃ upagantvā vā nālaṃ upnisīdutuṃ.*

(Aṅguttara navaka nipāta)

Meaning:-

*Bhikkhūs*, if not yet visited, the nine families with these factors are not suitable for visiting. If already gone to, it is not suitable to enter and sit down. What are the nine

factors? When a *bhikkhu* visits they do not willingly rise up from the seat, do not pay respects willingly, do not willingly offer a seat, hides from the *bhikkhu* what they have, when plenty is available offers little as for a cat or crow, give something rough when delicious things are available, give in a disagreeable manner without care and respect, do not come forward to listen to Dhamma and are not pleased after hearing the Dhamma.

### **A matter to be careful about**

*Assaddhesu micchādiṭṭhikulesu sakkaccaṃ pañītabhojanaṃ labhivā anupaparikkhivā neva attanā bhuñjitabbaṃ. Na paresaṃ dātabbaṃ. Visa missampi hi katvā tāni kulāni piṇḍapātaṃ denti, yampi ābhidosikaṃ bhattaṃ vā khajjakaṃ vā tato labhati tampi na paribhuñjitabbaṃ. Apihita vatthumhi sappavicchakādi adhisaitaṃ chaddhāyadhammaṃ tāni kulāni denti. Gandhahaliddādi makkhitopi tato piṇḍapāto na gahetabbo sarīrē rogaṭṭhānāni puñjivā ṭhapīta bhattampihi tāni dātabbaṃ maññanti.*

(Pālimuttaka vinaya vinicchaya 389)

Meaning:

Should not consume without examination, delicious food offered by households that lack faith and has wrong views. Should not give others too. Such householders may sometimes offer poisoned food. If rice or sweetmeats kept overnight in such households are offered they should not be consumed. They may sometimes offer food left uncovered into which poisonous animals such as centipedes and scorpions have fallen. Should not accept food contaminated

with perfumes or saffron from such places. Sometimes they think of offering *bhikkhūs* food with which sick points of the body have been wiped.

## Benefits

*Aññā hi lābhūpanisā aññā nibbānagāminī,  
evametam abhiññāya bhikkhu buddhassa sāvako,  
Sakkāraṃ nābhinandeyya viveka manubrūhaye.*

(Dhammapada Bālavagga).

Meaning:

The path seeking profit is another. Path to nibbāna is another. *Bhikkhu* who is the disciple of the Buddha differentiates between these two paths and does not wish for profits, benefits. Seeks solititude.

Some receive many benefits effortlessly due to their past merits. It is not wrong to accept what is obtained by proper means. However, should not be greedy for them. Should not be conceited because of them. Should not be intoxicated. Those with less past merits receive few benefits. They should be satisfied with what they receive. The *bhikkhu* who is not satisfied with what he gets in accordance with his past *kamma* and seeks additional benefits will have to commit sins such as deception, at least in small measure. It is difficult to earn profits without at least a little sin. Some commit serious sins such as lying for profit. *Bhikkhu* who gets in the habit of making profit will have to devote all his time for profit. He will not have time to follow advice and instructions of the Buddha. Therefore, he will completely leave the path to nibbāna. The purpose

of *pabbajja* is to seek nibbāna. It is a great danger for a *bhikkhu* to leave the path to nibbāna and lead an improper life. The *bhikkhu* conceited with great benefits and fame that he receives or the *bhikkhu* who receives less and feels lowly should not get into the habit of seeking benefits. Some *bhikkhūs*, who think that it will be difficult for them to live if they do not develop means of earning wealth, follow improper livelihood. Everyone is born in the human world because of a *kusala kamma*. This *kusala* also has the power to provide some means of livelihood. Therefore, *bhikkhūs* should not be afraid that there would be no means to live. It is a teaching of great beings like the Buddha that it is better to die than to live a long time by improper means. The *bhikkhu* who travels the path to nibbana may be short of benefits and fame. However, one should not think of leaving the path to nibbāna. Although many regard benefits, fame and praise as important, the Tathāgata has not said that they are anything but dangers for a *bhikkhu*. This is what the Tathāgata has said about benefits.

*“Dāruṇo bhikkhave, lābhasakkārasiloko katuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya. Tasmā tiha bhikkhave, evaṃ sikkhitabbaṃ “uppannaṃ lābhasatkārasilokaṃ jahissāma na vata no uppanno lābhsatkāra siloko cittaṃ pariyādāya ṭhasstī” ti. Evaṃ hi vo bhikkhave, sikkhitabbaṃ.*

(Lābhasakkāra Saṅyutta)

Meaning:

*Bhikkhūs*, benefits and fame are severe, harsh rough and dangerous for attainment of arahantship and nibbāna. *Bhikkhūs*, therefore, you must be disciplined, to consider

that benefits and fame will cling on to your *kusala citta* and destroy it, therefore decide to discard the benefits and fame.

It can often be seen how; some *bhikkhūs* who followed *samaṇa* dhamma very well, became empty persons because of greed and conceit developed due to excessive benefits and fame. It can often be seen that sinful people get close to a *bhikkhu* who receives many benefits and fame to mislead him. They often cause some *bhikkhūs* to leave *pabbajja*. That is why the Tathāgata stated that even the benefits received because of Dhamma are dangerous. The following was uttered about benefits.

*Bahu sapatte labhati muṇdo saṅghāṭipāruto,  
lābhī annassa pānassa vatthassa sayanassa ca.  
Etamādīnavariṇī natvā sakkāresu mahabbhayaṇī  
Appalābho anvassuto sato bhikkhu paribbaje.*

(Tissatthera gāthā)

Meaning:-

The person with shaven head, bearing robes who receives plenty of food and drink, garments and beds also gets many enemies. *Bhikkhūs* see this flaw and fear associated with benefits and live in this world accepting only a few benefits avoiding the dirty water called greed for benefits.

These stanzās show that the *bhikkhu* with many benefits makes many enemies. There are two types of enemies for a *bhikkhu* with many benefits. One group of them is the jealous people. They create a lot of trouble for the *bhikkhu* with many benefits. The other group is the enemies who come as friends to get favours. The second group is more

dangerous. They will tempt the *bhikkhu* to take the wrong path and cause great harm. Many *bhikkhūs* lose the *pabbajja* because of this danger. It is because of this danger that **Tissa *thero*** advised the fellow *bhikkhūs* to give up benefits and become recipients of a few benefits.

The *bhikkhu* who receives many benefits should offer them to fellow *bhikkhūs* who have less, without hoarding them with greed until they are destroyed or collect money by selling them.

***Na ca bhikkhave, saddhādeyyaṃ vinipātetabbaṃ. Yo vinipāteyya āpatti dukkatassa.***

(*Mahāvagga cīvarkkhandhaka*)

*Bhikkhūs*, as there is a *vinaya* precept which prohibits the destroying of excess requisites provided by devotees they should not be destroyed. If someone destroys them, an offence will result for him. Giving relatives is a form of *saddhādeyya vinipātanaya* (destroying the requisites given by devotees). ***Anujāmī bhikkhave, mātāpitūnaṃ dātuṃ.*** It is not an offence to give one's requisites to parents. As shown in the *vinaya* commentary "***Sesa ñātīnam dento vinipātetī eva***", giving relatives other than the parents is a *saddhādeyya vinipātanaya*. It is not an offence to give requisites one receives, to the lay attendants of *bhikkhūs*, those awaiting ordination, those who will cause damage if not given such as king's agents and robbers; poor who visit the *vihara* and strangers who come with no money for the journey.

*Na ca bhikkhave, paṇidhāya araṇṇe vatthabbaṃ. Yo vaseyya āpatti dukkatassa. Na ca bhikkhave, paṇidhāya piṇḍāya caritabbaṃ, yo careyya āpatti dukkatassa.*

(Pārājikāpāli catutthāpārājikā)

It means. *Bhikkhūs* should not live in the monastery expecting benefits, fame and praise. Should not stay for food. As stated above even living in the monastery and meditating should not be for the sake of profit and fame.

### **Eight vicissitudes of fortune**

There are eight natures of the world called **profit - loss-fame-infame-scorn-praise-pleasure-misery**. They are known as eight-world dhamma. There, “fame” is having followers. Infame is not having followers, being lonely. No one lay or *bhikkhu* will always remain at the same level in the world. Profit and loss comes to everyone from time to time. The *bhikkhu* should have the mental power to face it. The ability to remain unchanged by world dhamma is called *tādi gunaya* (quality of firmness -unshakability). It is a great noble quality. Only the Buddhas and Arahants have it in full. Generally, all *bhikkhūs* should develop this quality of firmness to some extent. The person who does not have it finds it difficult to fulfill *bhikkhu* practices. This stanza should be learnt to remember the eight-world dhammas.

*Lābho alābho ayaso yaso ca  
nindā pasaṅsā ca sukhaṃ ca dukkhaṃ  
ete aniccā manujesu dhammā*

*Asassatā vipariṇāma dhammā.*

## **Godattathera gāthā**

It is very useful for *bhikkhūs* to learn the following stanzas uttered by the Ven. *Mahā* arahant Godatta.

1. *Yathāpi bhaddo ājaṇṇo dhure yutto dhurāsabho  
mathito atibhārena saṅyugam̐ nātivattati.*

2. *Evaṃ paññāya ye tittā samuddo vārinā yathā,  
na pare atimaññanti ariyadhammova paṇinaṃ.*

People filled with mundane and supramundane wisdom like the ocean filled with water, do not discard the weight called *tādi* quality as the good bull carrying the load in the cart does not shed the yoke. They do not belittle others regarding profit and loss. Not belittling others is a noble quality.

3. *Kāle kālavasaṃ pattā bhavābhavavasaṃ gatā,  
narā dukkhaṃ nigacchanti te' dha socanti mānavā.*

People who feel proud of profit and sad with loss and are subject to attachment and anger as well as those who are affected by success and failure end up suffering. They suffer in this world.

4. *Unnatā sukhadhammena dukkhadhammena onatā,  
dvayena bāla haññanti yathā bhūtaṃ adassino.*

The foolish people, ignorant of world conditions and aggregates are conceited by profit leading to pleasure and

become plaint due to loss, suffer from both superiority and inferiority complexes.

5. *Ye ca dukkhe sukhasmiṃ ca majjhe sabbani maccagu,  
ñhitā te indakhīlova na te unnata onatā.*

If some noble person has surpassed the attachment towards, pleasant feelings, unpleasant feelings and neutral feelings, called sensuous greed by the attainment of paths and fruits, such noble beings will be as unshakable as a strong post firmly planted in the ground (*indrakhīla*).

6. *Naheca lābhe nālābhe ayase na ca kittiyā  
na nindāyaṃ pasaṅsāyaṃ na te dukkhe sukhamhi ca.*

7. *Sabbattha te na lippanti udabindūva pokkhare  
sabbattha sukhitā dhīrā sabbattha aparājitā.*

The Arahants are not affected by profit. Not affected by loss. Not affected by fame, infame, scorn, praise, pleasure or misery. Those noble beings do not cling to anything, as water does not stick to lotus leaves. Therefore, those intelligent beings are happy everywhere. They are not defeated by defilements anywhere.

8. *Dhammena ca alābho yo yo ca lābho adhammiko  
alābho dhammiko seyyo yaṃ ce lābho adhammiko.*

Between decrease of profit due to following the Dhamma and earning profit by improper means which is subject to disgust by the the likes of the Buddha; the loss due to practice of Dhamma is nobler than profit gained by living against the Dhamma.

9. *Yaso ca appabuddhīnam viññūnaṃ ayaso ca yo,  
Ayaso ca seyyo viññūnaṃ na yaso appabuddhīnaṃ.*

Between fame from among the foolish and infame from among the intelligent; infame due to the intelligent is nobler than the fame due to the mentally retarded.

10. *Dummedhehi pasaṅsā ca viññūhi garahā ca yā,  
Garahāva seyyo viññūhi yaṃ ce bālappasaṅsanā.*

Between the, praise by the foolish and scorn by the intelligent: the scorn by the intelligent is nobler than praise by the foolish.

11. *Sukhañca kāmamāyikaṃ dukkhaṭṭhaṃ pavivekiyaṃ,  
pavivekiyaṃ dukkhaṃ seyyo yañce kāmamāyaṃ sukhaṃ.*

Between the pleasures derived from sensuous objects such as images, sounds and misery from leisurely use of monasteries, foot of trees, caves and sitting and sleeping on rough furniture: misery caused by leisurely existence is nobler than pleasure derived by the use sense objects.

12. *Jīvitañca adhammena dhammena maraṇaṅca yaṃ,  
maraṇaṃ dhammikaṃ seyyo yañce jīvā adhammikaṃ.*

Between living by improper means and death due to living in Dhamma; the death due to living in Dhamma is nobler than living by improper means.

13. *Kāmakopa pahīṇā ye santacittā bhavābhave.  
caranti loke asitā natthi tesāṃ piyāppiyaṃ.*

Do noble persons who have completely overcome attachment, anger and attachment to birth in higher or lower existences by means of supramundane path knowledge exist in the world, such noble persons have no likes and dislikes.

14. *Bhāvayitvāna bojhaṅge indriyāni balāni ca,  
pappuyya paramaṃ santiṃ parinibbanti anāsavā.ö*

The Arahants who have arrived at the blissful state by meditating regarding factors of enlightenment, spiritual faculties and spiritual powers will reach full extinction by *anupādishesa parinibbāna*.

### **A series of stanzas showing *samaṇa* qualities**

A series of stanzas depicting *samaṇa* qualities recited by Cūlasubbhaddā, a daughter of Anātapindika, in the presence of her father in-law comes in the commentaries to the Cūlasubbhaddā vattu in the Paṭiṇṇakavagga of the Dhammapada.

It is as follows:

1. “*Santindriyā santamanasā santaṃ tesam gataṃ thūtam  
okkhittacakkhu mitabhāṇi tādisā samaṇā mama.*

2. *Kāyakammaṃ sucī tesam vācākammaṃ anāvilam  
manokammaṃ suvisuddham tādisā samaṇā mama.*

3. *Vimalā saṅkhamuttābhā suddhā antarabāhirā  
puṇṇā suddhehi dhammehi tādisā samaṇā mama.*

4. *Lābhena unnato loko alābhena ca onato.  
lābhālābhena ekaṭṭhā tādisā samaṇā mama.*

5. *Yasena unnato loko ayasena ca onato.  
yasāyasena ekaṭṭhā tādisā samaṇā mama.*

6. *Pasaṅsāya unnato loko nindāya ca onato.  
samā nindā pasaṅsāsu tādisā samaṇā mama.*

7. *Sukhena unnato loko dukkhena ca onato.  
akampā sukhadukkhesu tādisā samaṇā mama.”*

Meaning:-

1. My *samaṇas* have tranquil (calm) faculties. They have tranquil minds. Their walking and standing are also tranquil. They have eyes directed downwards. They have the nature of talking to the point. My *samaṇas* are such persons.

2. My *samaṇas*' physical actions are pure. Verbal actions are pure. Mental activities are pure. My *samaṇas* are such persons.

3. My *samaṇas* are as pure as conches and pearls, both inside and outside. They are full of pure good qualities. My *samaṇas* are such persons.

4. People in the world become proud due to profit. They become plaint due to loss. My *samaṇas* behave the same in profit and loss. My *samaṇas* are such persons.

5. People in the world become proud due to followers. Become plaint due to loss of followers. My *samaṇas* behave the same in both fame and infame. My *samaṇas* are such persons.

6. People in the world become proud due to praise, plaint due to scorn. My *samaṇas* behave the same in both praise and scorn. My *samaṇas* are such persons.

7. People in the world become proud due to pleasure, plaint due to misery. My *samaṇas* behave the same in both pleasure and misery. My *samaṇas* are such persons.

### ***Bhikkhūs of the Buddha's period***

1. *“Sītavāta parittānaṃ hirikopīna chādanam  
mattatthiyaṃ abhuñjīṃsu santuṭṭhā itarītare*

2. *Paṇītaṃ yadi vā lūkhaṃ appaṃ vā yadi vā bahum  
yāpanatthaṃ abhuñjīṃsu santuṭṭhā itarītare*

3. *Jīvitānaṃ parikkhāre bhesajje atha paccaye,  
na bālhaṃ ussukā āsum yathā te āsavakkhaye.*

4. *Araññe rukkhamūlesu kandarāsu guhāsu ca.  
viveka manubrūhantā vihiṃsu tapparāyanā.*

5. *Nīcā niviṭṭhā subharā mudū atthaddhamānasā,  
abhyāsekā amukharā atthacintā vasānugā.*

6. *Tato pasādikaṃ āsi gataṃ bhuttaṃ nisevitaṃ  
siniddhā teladhārāva ahoṣi iriyāpatho.*

7. *Sabbāsava parikkhīṇā mahājhāyī mahāhitā  
nibbutā dāni te therā parittā dāni tādisa.*

(Parāpariyathera gāthā)

Meaning:

1. The *bhikkhūs* of the past who were satisfied with the robes they got, used them solely to avoid cold, protect against wind and cover parts of the body which if left uncovered cause shame.
2. The *bhikkhūs* of the past, who were satisfied with the food they got, consumed them solely for existence, whether they were delicious or harsh and a little or plenty.
3. The *bhikkhūs* of the past did not make effort to seek *gilanpasa*, which were requisites to continue life, in order to attempt overcome fetters and attain Arahantship. (Those *bhikkhūs* when ill while striving to overcome fetters used only the medicine obtained without effort.)
4. Those *bhikkhūs* who were bent towards solitude lived in the forest, under trees, in rock crevices and caves.
5. The *bhikkhūs* of the past were of humble minds and did not consider them to be greater than others. They were of well-established faith in the Buddha *sāsana*. Being satisfied with the minimum, were easy to be supported. Were of soft minds. Not of harsh conceited minds. They did not have defilements as they often lived with mindfulness. Did not use cruel words. They were mindful of benefit for self and others.

6. Therefore, the walk, use of the four requisites and behaviour of the *bhikkhūs* of the past, developed faith in the people who saw them. The maintenance of the postures of those *bhikkhūs* was like the flow of soft oil.
7. Those *mahā theros* who had overcome all cankers, had the nature of thinking in absorptions and with noble minds attaining nibbana have reached *parinibbana*. Such persons are scarce now.

This series of stanzas were expressed by Pārāpariya *thero*, a short time after the *parinibbāna* of the Buddha about two thousand five hundred years ago. Although there are not many who behave according to these stanzas, the present day *bhikkhūs* should try to emulate the behavioural qualities of the *bhikkhūs* of the past to whatever extent possible.

### **People suitable and unsuitable for the robe**

1. “*Anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati  
apeto damasaccena na so kāsāvamarahati.*
2. *Yo ca vantakasāvassa sīlesu susamāhito,  
upeto damasaccena sa ve kāsāvamarahati.*
3. *Vipannasīlo dummedho pākaṭo kāmakāriyo,  
vibbhantacitto nissukko na so kāsāvamarahati.*
4. *Yo ca sīlena sampanno vītarāgo samāhito  
odātamanasaṅkappo sa ce kāsāvamarahati.*
5. *Uddhato unnaḷo bālo sīlamyassa na vijjati*

*odātakaṃ arahati kāsāvaṃ kiṃ karissati.*

(Phuussa thera gāthā)

1. Does someone full of harsh defilements such as lust wear yellow robes, he who is devoid of controlled faculties and true speech is not suitable for the robe.
2. Has someone shed harsh defilements, is well disciplined in morality has controlled faculties and true speech; he is suitable for the robe.
3. He who has broken precepts, has no intelligence to purify the morality, known to be immoral, does anything that comes to the mind due to indiscipline, has the mind scattered in objects such as images and is without pure Dhamma is not suitable for the robe.
4. If one has morality, got rid of lust, a calm collected mind, a pure mind and pure thoughts he is suitable for the robe.
5. If someone with a scattered mind, intoxicated by conceit, not intelligent and immoral he is suitable for a white garment. What purpose the robe serves him? The robe is of no use to him.

*Uddhato capalo bhikkhu paṇsukūlena pāruto,  
kapīva sīhacammaṇa na so tenupasobhati.*

(Mahākassapathera gāthā)

When the *samaṇa* who is of scattered and wavering mind wears a *pāṇsukūla*, it is as improper as a monkey covering itself with a lion hide.

## Four dangers for the bhikkhūs

The Tathāgata has declared in the *Cātuma sutta* of the *majjhima nikāya* and *catuska nipāta* of the *Āṅguttara nikāya* that there are four types of dangers for the noble sons entering the *Buddhasāsana* just as there are four dangers called *Umi* danger, *kumbhīla* danger, *āvatta* danger and *susukā* danger for those entering water.

Among them *ūmi* danger is that caused by strong waves for those entering water. *Kumbhīla* danger is that of dangerous crocodiles which attack people. *Āvatta* danger is the fear of whirlpools that drag people. *Susukā* danger is the danger due to dangerous fish that catch and bite people.

When a noble son is ordained in this *sāsana*, the fellow *bhikkhūs* such as the teachers/preceptors advise him as, pupil you should, walk like this, sit like this, go to sleep at this time, look around like this, bear bowl and robe like this, these things should be done, these things should not be done. Some *bhikkhūs* are angered by such advice and say, when we were laymen no one interfered with our work. We behaved as we pleased without any trouble from anyone. We have no freedom now, what kind of trouble is this? We don't need this *pabbajja* and disrobe. Such disrobing and leaving *pabbajja* overcome by malice is called *Umi* danger as it is like death by drowning of the person entering water due to waves.

**“*Ūmibhayanti kho bhikkhave, kodupāyassetam adhivacanam.*”**

*Bhikkhūs*, *Ūmi* danger is a name for the mental agony caused by malice. Is its meaning.

Some noble sons who take *pabbajja* in this *sāsana* when advised by the teachers/preceptors as; eat this, do not eat this, drink this, do not drink this, eat at this time, do not eat at this time, this is allowed, this is not allowed, say “ we had no trouble like this as laymen, we drank and ate what we pleased at any time we wanted, now even our mouths are shut, we are not even allowed to eat and drink what is available, this a great nuisance, we can’t do this” and disrobe. The person who is greedy [for food] and expects to eat frequently is thrown out of *pabbajja* like those entering the water is killed and devoured by crocodiles. Therefore, greed is the *kumbhīla* danger in the *sāsana*.

***“Kumbhīla bhayanti kho bhikkhave, odarikattassetam adhivacanāṃ.”***

*Bhikkhūs*, *kumbhīla* danger is a name for greed, is its meaning.

Some who took *pabbajja* in this *sāsana*, without mindfulness and controlled faculties, visit cities and villages, see the laymen having good clothes and ornaments, good houses, good furniture, good food and drink, good vehicles and enjoying sensuous pleasures say, “this *pabbajja* is like a prison where nothing can be done, there is no use of this ordained life” and disrobe due to attachment to sensuous pleasures. Just as a person entering water is drawn by the whirlpool, drowned and killed by it the *bhikkhūs* who are fond of five sense pleasures, which is like a whirlpool, are drawn to it and are excluded from

*pabbajja*. Therefore, it is called the *āvatta* danger of the *sāsana*. The *Tathāgata* has uttered thus.

**“*Āvaṭṭabhayanti kho bhikkhave, pañcannaṃ kāmagaṇānametaṃ adhivacanaṃ.*”**

Bhikkhūs, this *āvatta* danger is a name for sense pleasures, is its meaning.

Some who took *pabbajja* in this *sāsana* with faith, visits cities and villages without mindfulness and controlled faculties see women improperly dressed and leave *pabbajja* due to arising of lust. Because, lust caused by seeing women result in the repulsion of *bhikkhūs* from the *sāsana*, like the people entering water that are killed by dangerous fish, it is called *susukā* danger The *Tathāgata* uttered thus.

**“*Susukābhayanti kho bhikkhave, mātugāmassetaṃ adhivacanaṃ.*”**

Bhikkhūs, *susukā* danger here is a name for the woman, is its meaning. May the noble sons who faithfully entered *pabbajja* with the desire to overcome suffering in *samsāra*, be not caught in these four dangers and act with intelligence and mindfulness to avoid exiting the *sāsana*!

## ***Saṃsāra***

One takes *pabbajja* to cross and gain release from *samsāra*, which is full of suffering. The meaning of the word *bhikkhu* is that, it is the person who has understood the suffering of *samsāra*. Forgetting the fear of *samsāra* is a hindrance for the *bhikkhūs*. The, more one thinks of the suffering in

*saṅsāra*, it enhances the interest to practice *samañadhamma*. Therefore, *bhikkhus* should recollect the conditions of the *saṅsāra*.

*Saṅsāra* is the generation of aggregates not ceased by repeated births and deaths. The generation of lives that continue to be born and dead can also be called *saṅsāra*. This *saṅsāra* is very long. These beings did not exist before such a period. There is no time limit to say that these beings existed from a certain period. Therefore, the Tathāgata expressed that the *saṅsāra* has no beginning. There is no life in which that a being can permanently exist in this very long *saṅsāra*. Wherever born, one exists from one birth to another. A being that dies is very seldom reborn in a happy state.

One day the Tathāgata picked up a bit of earth in a fingernail and inquired, *Bhikkhūs*, which is more, the sand in my nail or the sand in whole earth? *Bhikkhūs* replied, “*Bhante*, blessed one, grains of sand in your nail is a few. Many are the grains in the earth.” Then the Tathāgata said, “*Bhikkhūs*, those who are reborn in this world are a few like the grains of sand in my finger nail. Many are the people reborn in hell.” It can be realized by looking at the world that beings born in happy states are a few. There are many animals in the world that our eyes cannot see. Even if we consider the animals that we can see, the number of such animals that live in an acre or two of land with a few humans is as large as the human population of the whole world. Animals belong to the unhappy states. There are so many animals because of the abundance of beings born in unhappy states. The number of times a person has been born in the animal world cannot be estimated by any

means, as beings are mostly born in unhappy states. The number of times one has been born in the *peta* world and hell cannot be estimated by any means. The dangers of *saṅsāra* should be considered according to the following stanza in the Anamatagga samyutta.

*Yaṃ bhikkhave passeyyātha duggaṃ durūpetam  
niṭṭhametaṃ gantabbam. Amhepi evarūpaṃ  
paccanubhūtaṃ iminā dīghena addhunāti.*

*Bhikkhūs* when you see a poor person with deformed limbs, then you should consider that you too had been the same in this long *saṅsāra*.

*Etadeva bhikkhave, bahutaraṃ yaṃ vo iminā dīghena  
addhunā sandhāvataṃ saṅsarataṃ amanāpa sampayogā  
manāpa vip̐payogā kandantānaṃ rudantānaṃ assu  
passandaṃ paggharitaṃ natveva catusu mahāsamuddesu  
udakaṃ.*

*Bhikkhūs*, during the long period in *saṅsāra* the tears you shed due to association of disliked ones and disassociation of loved ones are many. The waters of the four great oceans are less than that.

*“Dīgharattaṃ vo bhikkhave, mātu maraṇaṃ  
paccanubhūtaṃ tesam vo mātu maraṇaṃ  
paccanubhontānaṃ amanāpa sampayogā  
manāpavip̐payogā kandantānaṃ rudantānaṃ assu  
passandaṃ paggharitaṃ, natveva mahā samuddesu  
udakaṃ.”*

*Bhikkhūs*, you have suffered the sorrow of the death of the mother for a long period. The tears you shed due to the death of the mother are many. The waters of the four great oceans are less than that.

***“Dīgharattaṃ vo bhikkhave, pītumaraṇaṃ paccanubhūtaṃ -pe - bhātu maraṇaṃ paccanubhūtaṃ -pe - bhagini maraṇaṃ paccanubhūtaṃ -pe- putta maraṇaṃ paccanubhūtaṃ -pe- dhītu maraṇaṃ paccanubhūtaṃ -pe- ñāṭivyaṣanaṃ paccanubhūtaṃ -pe- rogavyāsaṇaṃ paccanubhūtaṃ, tēsaṃ vo rogavyāsaṇaṃ paccanubhontānaṃ amnāpa sampayogā manāpavippayogā kandantānaṃ rudantānaṃ assu passandaṃ paggharitaṃ, natvēva catusu mahāsamuddēsu udakaṃ.”***

*Bhikkhūs*, you have for long time, consumed sadness due to death of the father, consumed sadness due to death of the brother, consumed sadness due to death of sister, consumed sadness due to death of son, consumed sadness due to death of daughter, consumed sadness due to death of relatives, consumed sadness due to illness, the tears you shed on account of these are many. The waters of the four great oceans are less than that.

***“Etadeva bhikkhave bahutaraṃ yaṃ vo iminā dīghena addhunā sandhāvataṃ saṅsarataṃ sīsacchinnānaṃ lohitaṃ passandaṃ paggharitaṃ natvēva catusu mahā samuddēsu udakaṃ.***

Plenty is the blood shed due to being beheaded during many lives in this long journey in *saṅsāra*. The waters of the four great oceans are not as much.

*Dīgharattaṃ vo bhikkhave, guṇṇaṃ sataṃ go bhūtānaṃ sīsacchinnānaṃ lohitaṃ passandaṃ pagghāritaṃ natvēva catusu mahā samuddesu udakaṃ. Dīgharattaṃ vo bhikkhave mahisānaṃ sataṃ mahisabhūtānaṃ-pe-ajānaṃ sataṃ ajabhūtānaṃ -pe- urabbhānaṃ sataṃ urabbhābhūtānaṃ -pe- migānaṃ sataṃ migabhūtānaṃ -pe- sūkarānaṃ sataṃ sūkarabhūtānaṃ -pe- kukkuṭānaṃ sataṃ kukkuṭabhūtānaṃ -pe- dīgharattaṃ vo corā gāmaghātakāti gahetvā sīsacchinnānaṃ lohitaṃ passandaṃ paggharitaṃ. Dīgharattaṃ vo bhikkhave, corā pāripanthikāti gahetva -pe- corā pāradārikāti gahetvā sīsacchinnānaṃ lohitaṃ passandaṃ pagghāritaṃ natvēva catusu mahā samuddesu udakaṃ.*

“*Bhikkhūs*, in this long period the blood you shed from your bodies when beheaded as cattle is much. Waters of the great ocean is less. Much is the blood shed when beheaded after being born as buffaloes, goats, deer, pigs and fowl. Less are the waters of the four great oceans. The blood shed from your bodies when caught and beheaded as robbers in the village, highway robbers and those practising sexual misconduct is much. The waters of the four great oceans are less”. Is its meaning.

If you do not practise the *samaṇa dhamma* well and destroy the craving, which is the cause for repeated births, these sufferings will continue as they are now. May those who wish to overcome this suffering, practise *samaṇa dhamma* and attain nibbāna, which is the end of suffering in *saṃsāra*!

## Consequences of sense desire (*kāma*)

If there is anything that living beings are fond of and seek such as wives, children, brothers and sisters, relatives and friends, food and drink, garments and ornaments, vehicles, various types of consumer goods, song and dance, various types of games, gold, silver, pearls, gems and cash they are called sense objects (*kāma*). All of them classified as images, sounds, smells, tastes and contact are collectively called five sense objects (*pañcakāma*). In one way, this *pañcakāma* is very enjoyable. In another way, this *pañcakāma* is of great danger to living beings.

These *pañcakāma* cause the noble sons who are disillusioned in the *saṁsāra* and make great sacrifice to take *pabbajja* in the Buddha *sāsana* to later on leave the *sāsana* or engage in various improper activities while being a *bhikkhu*. It is possible for *bhikkhūs* who do not repeatedly reflect on the consequences of *kāma*, to desire again the once discarded *kāma*, to disrobe and leave, although they took *pabbajja* after shedding the desire for *pañcakāma*. It may also make them engage in improper activities while in the *sāsana*. To avoid this, *bhikkhūs* should understand the consequences of *kāma* very well. It should be contemplated from time to time. The *Tathāgata* has expressed the consequences of *kāma* as follows.

*Appassādā kāmā vuttā mayā bahudukkhā bahūpāyāsā  
ādīnava ettha bhīyeyyā.*

*Aṭṭhikaṅkalūpamā kāmā vuttā mayā bahudukkhā  
bahūpāyāsā, maṅsapesūpamā kāmā -pe- tiṅkuppamā  
kāmā -pe- aṅṅārakāsūpamā kāmā -pe- supinakūpamā*

*kāmā -pe- yācitakūpamā kāmā -pe- rukkhaphalūpamā  
kāmā -pe- asisūnūpamā kāmā -pe- sattisulūpamā kāmā -pe-  
sappasirūpamā kāmā vuttā mayā bahu dukkhā bahūpāyāsā  
ādīnavo etthā bhīyeyyo.*

(Alagaddūpama sutta majjhima nikāya)

Ten comparisons of the evil consequences of the *kāma* are given in this para.

***Aṭṭhikaṅkalūpamā kāmā.*** Sense desire is compared to a piece of bone with no blood or flesh, is its meaning. A hungry dog with desire for food that waits outside a meat stall will pick up and begin to bite a piece of bone without any blood or flesh, that is thrown out. However much it bites the piece of bone, it will not satisfy its hunger. What happens is that it gets tired and hungrier. Similarly, the person suffering from thirst for *kāma* and seeking them cannot satisfy the desire, however much sense objects such as food drink and garments he consumes. He is never satisfied. The more sense objects one receives and consumes the thirst for them increases. There is no substance in the sense objects that gives satisfaction as much as there is no substance in that piece of bone devoid of blood and flesh. Sense objects that are mentally hoarded saying, “mine, mine” after collecting them with great effort saying, “I need, I need, not enough, need more and need more” will go into decay without giving any satisfaction to the person. The person too will go into decay without gaining any satisfaction from clinging to them. This is the nature of sense desire. Therefore, the Tathāgata uttered, “sense objects can be compared to a piece of bone without blood or flesh.”

***Maṅsapesūpamā kāmā.*** “As it is applicable to many people, *kāma* is compared to a piece of flesh”, is its meaning. A golden eagle, eagle or any other bird that picks up a piece of flesh in its beak will be chased and attacked by other birds that see it. It has no respite until it drops the piece of flesh. If another picks up the piece of flesh dropped by one, it too is attacked. Wealth is like the piece of flesh that is desired by many. There are thousands- tens of thousands who expect to grab if possible, the wealth collected and owned by one. Therefore, the person who has amassed wealth always lives in fear of the thought, “will the king grab my wealth, will robbers grab, enemies grab or children grab them.” Will always have to protect them. Sometimes, have to protect them without sleeping at night. He has no consolation as long as he has wealth. He has to face many difficulties created by jealous individuals because of the wealth collected. He has to face many problems caused by robbers and enemies and sometimes have to die because of the wealth. Therefore, the Tathāgata said, “sense objects are like a piece of flesh.”

***Tiṇukkūpamā kāmā.*** ‘Due to their nature of burning, *kāma* is compared with a torch made of grass’, is its meaning. Someone holding a burning torch made of grass will definitely suffer burns to the hand if he does not drop it. He who has gathered wealth will definitely suffer if he does not abandon it. It is sad for the wealthy person to part with the wealth collected with greed. However much the wealth is protected, owner of the wealth will definitely part with it either by its loss or his death. Therefore, that sadness will come to the one who does not let go of the wealth as for the one who does not release the grass torch. Sometimes have

to suffer from attacks by robbers and enemies. That is why it is said, “*kāma* is a grass torch in the hand”.

***Aṅgārakāsūpamā kāmā.*** ‘*Kāma* is like smokeless, flameless pit of burning embers’, is its meaning. If there is a six-foot deep pit full of burning embers without smoke or flames, it has a great amount of heat. If something falls in, it will be fried and charred. The strong desire for *kāma* is also such a heat. Some commit suicide when they cannot satisfy their desire, because they cannot bear the disappointment.

***Supīṇakūpamā kāmā.*** ‘*Kāma* is like a dream seen at night’, is its meaning. Whatever wealth or benefits you get in a dream, will last only while you are dreaming. There is nothing left when you wake up. Similarly, the satisfaction and pleasure from *kāma* is only at that instant. It is gone in a moment. Individuals in the past have derived satisfaction and pleasure from sense objects acquired with great effort. There is nothing of it left today. The pleasure enjoyed now and in the future will be subject to the same fate. Similarly, the sense objects acquired will be subject to decay. If you look at the past in the *saṁsāra* of individuals, it must be said that the wealth acquired is limitless and the wives and children supported were innumerable. There is nothing of them today. The wealth amassed today and the wife and children supported today will suffer the same fate. Therefore, the Tathāgata uttered, *kāma* is impermanent like a dream.

***Yācītakūpamā kāmā.*** ‘*Kāma* is like things borrowed from others’. The person who wears garments and ornaments borrowed from another, appear to be rich at that moment.

The moment the owner takes them, back he has nothing. The *kāma* that disappears in a short time is as goods burrowed from another.

***Rukkhaphalūpamā kāmā.*** “*Kāma* is compared to a fruit bearing tree”. The person who climbs the fruit bearing tree in the forest, picks the fruit and eats them, will fall down and break his limbs if he does not climb down quickly when another looking for fruit but unable to climb the tree begins to fell the tree. He may even die. Similarly, one clings on to sense objects without letting go is often subject to death or great misery.

***Asisūnūpamā kāmā.*** ‘*Kāma* is compared to a sword and a block for chopping meat’. Due to living beings’ quarrels, they are subject to destruction like the meat that is chopped on the block by the sword.

***Sattisulūpamā kāmā.*** ‘*Kāma* is compared to the point of a knife or dagger’. The *kāma* pierces the minds of beings as the point of the knife or dagger pierces their bodies.

***Sappasirūpamā kāmā.*** ‘*Kāma* is compared to the head of a serpent’. Just as the head of the serpent is dangerous, *kāma* is dangerous because it causes many forms of suffering.

Many evil consequences of *kāma* are given in the **Cūladukkhaskandha** and **mahādukkhaskandha suttas** of the Majjhima Nikāya. It is very useful for *bhikkhūs* to read this suttas. It is not given here due to its great length. The use of these stanzas is also beneficial.

### 1. Cātuddīpo rājā

*mandhātā āsi kāmabhogīnamaggo,  
atitto kālaṅkato  
na tassa paripūritā icchā*

*2. Sattaratanāni vasseyya  
vuṭṭhimā dasadisā samantena  
na catthi titti kāmānaṃ  
atittāva maranti narā.*

*3. Asīsunūpamā kāmā kāmā sappasiropamā,  
ukkopamā anudahanti aṭṭikaṅkalu sannibhā*

*4. Aniccā addhuvā kāmā bahudukkhā mahāvisā  
ayogulova santatto aghamūlā dukkhaphalā*

*5. Rukkhaphalūpamā kāmā maṅsapesūpamā dukkhā  
supinopamā vañcaniyā kāmā yācitakūpamā*

*6. Sattisulūpamā kāmā rogo gaṇḍo aghaṃ nighaṃ  
aṅṅārakāsu sadisā aghamūlaṃ bhayaṃ vadho.*

(Sumedhātheri gāthā)

Meaning:-

1. There was a king named Mandhātu who was highest in the possession of sense objects and the head of four islands. He also died without achieving satisfaction from *kāma*. His desire was not fulfilled. King Mandhātu ended his life after enjoying sensuous pleasures in the human world for eighty four thousand years as a playful prince, eighty four thousand years as a sub king, and eighty four thousand years as an emperor and enjoying sense pleasures in the

deva world during the lifetime of thirty-six sakkas but without achieving contentment.

2. Even if it rains gold in all ten directions, living beings do not achieve contentment regarding sense pleasures. Humans die without achieving contentment. The meanings of the other four stanzas are not given, as they are easily understood.

It can be known from the Bhisā jātaka, how dangerous the the olden day monks considered the sensuous pleasures were.

It is as follows:-

### **Bhisā Jātaka**

Once upon a time, the *bodhisatta* was born at the city of Benāris, to a Brahmin family worth eight hundred million. He was named **Mahā kacchana** prince. He had seven younger brothers and a sister. They were not attached to *kāma* and did not enter wedlock. They looked after the parents until they died gave away the eight hunderd million wealth to the poor and all of them left for the Himalayas to live as hermits. A male servant, maidservant and a friend also went with them. The group consisted of eleven. They built a temple at a beautiful site close to a lake, ordained and followed *samaṇa* dhamma under the instructions of the *bodhisatta*. The forest became like a village due to their going about in a group, discussing what they noticed on their way to collect fruit. The *bodhisatta* realized that it was not suitable to seek fruits in this manner for people who had left a wealth of eight hundred million. He summoned

everyone in the evening and informed them that in the future he will go to the forest and pick fruits for everyone while the others engaged in *samaṇa* dhamma.

Then the rest of the group saying, “Teacher, we were ordained because of you. You remain here and practice *samaṇa dhamma*, let the sister also remain here, let the maidservant remain with the sister, the eight of us will take turns in picking fruit”, got the *bodhisatta* to agree and did so from thereon. The one whose turn it is to collect fruit will go to the forest, collect the fruit and on his return lay them out on a stone slab, divide into eleven portions, sound the gong, take his portion and leave. The others also came and collected their portions, went back, ate and engaged in the practice. Later on, the hermits discontinued the practice of picking fruit, ate only lotus root brought from a lake and meditated to attain absorptions.

The power of their morality shook even the abode of the *sakka*. The *sakka* too paid attention to them. Everyone is virtuous as long as there is no reason for some internal bad quality to become active. A person’s good or bad nature, bad qualities can be seen when conditions are right for internal bad qualities to surface. Such conditions are rare in monasteries. Therefore, it is difficult to find the good and bad qualities among the residents of monasteries. To test the hermits the *sakka* created a condition that can bring out bad qualities. That is, he hid the portion of lotus root kept for the *bodhisatta* on three consecutive days.

On the first day, the *bodhisatta* arrived at the place where fruits are distributed and did not see his portion. He was surprised that someone forgot to leave his portion. On the

second day, too he did not see his portion and thought that his portion was not kept due to some fault on his part. On the third day, he decided to beg pardon for any misdoing because of which, his portion of fruit was not kept. In the evening, he sounded the gong, assembled the group, and inquired from the respective persons who took turns to collect fruit, the reason for not keeping his portion. Everyone said that, they kept the *bodhisatta*'s portion. Then the *bodhisatta* said, "These virtuous people say they kept my portion. I did not get it. There must be a rogue here for this to happen. Such actions are not suitable for the ordained. We must know who did this." Everyone felt very sad about such an occurrence among the ordained. The *sakka* too arrived there to get the news and remained invisible.

Then the hermit **Upakañchana**, the eldest among the brothers of the *bodhisatta* arose, paid respects to the *bodhisatta*, sought permission to express his innocence and cursed as follows.

*“Assaṃ gavaṃ rajataṃ jātarūpaṃ,  
bhariyañca so idha labhataṃ manāpaṃ  
puttehi dārehi samaṅgi hotu  
bhisāni te brahmaṇa, yo ahāsi.”*

Brahmin, if anyone took away your portion of lotus root, may he have horses, cattle, silver, gold, pleasing wives as wished; also have wife and children, is its meaning.

Likeable property such as horses, cattle brings great joy to the person who likes them. He will experience similar or greater sorrow due to the parting with something he is fond

of, because of their loss. This is one danger of being fond of property. There are many forms of sadness that arises due to them. That is why the curse of the hermit, to get objects such as horses. According to the thinking of these hermits, there is no other danger more severe than possessing them. The others who heard this said, “virtuous one, do not say so, your curse is very severe” and blocked their ears with fingers. After he cursed and sat down, the second hermit brother too cursed in the following manner to indicate his purity.

*“Mālañca so kāsikacandanañca  
dhāretu puttāssa bahū bhavantu,  
kāmesu tibban̄ kurutaṃ apekkhaṃ  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took away your portion of lotus root, may he have flowers, sandalwood from Kāsi country; may he have many children; may he have sharp love for *kāma*, is its meaning. Thereafter the rest of them cursed in the manner they desired, as given below.

*“Pahūta dhañño kasimā yasassī  
putte gihī dhanimā sabbakāmo,  
vayaṃ apassaṃ gharamāvasātu  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if someone stole your portion of lotus root; may he be a wealthy, famous farmer. May he have many sons. Be a layman. May he have great wealth, may he have all sense objects. May he remain a layman, without due consideration for age, even when he is old, is its meaning.

*“So khattiyo hotu pasayyakāri  
rājābhirājā balavā yasassī,  
sa cāturantaṃ mahimā vasātu  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took away your portion of lotus root, may he be a *Kshatriya* (warrior caste) who harms others, be a famous emperor, may he be the leader of the entire earth, is its meaning.

*“So brāhmaṇo hotu avītarāgo  
muhutta nakkhatta pathesu yutto,  
pūjetu naṃ raṭṭhāpatī yassasī  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took away your portion of lotus root, may he be a brahamin who knows auspicious times and be full of lust. May the glorious king venerate him, is its meaning.

*“Ajjhāyakaṃ sabba samattavedaṃ  
tapassīnaṃ maññtu sabba loko  
pūjetu naṃ jānapadā samecca  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took your portion of lotus root, may he be one who studies all *vedas* (Hindu scripts). May the entire world think he is a moral person. May the people venerate him.

*“Catussadaṃ gāmvaram samiddhaṃ  
dinnaṃ hi so bhujjatu vāsavena,  
avītarāgo maraṇaṃ upetu,*

*bhisāni tē brāhmaṇa, yo ahāsi.*”

Brahamin, if some one took away your portion of lotus root, may he have a prosperous village full of people, wealth, firewood, water such as one presented by the *sakka*. May he die without shedding the love for it!

*“So gāmiṇī hotu sahāya majjhe  
naccehi gītehi pamodamāno,  
mā rājato vvasana malattha kiñci  
Bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took away your portion of lotus root, may he be a village headman. May he enjoy singing and dancing amidst friends. May he not be harmed by the king in any manner.

The curse of the sister is as follows:

*“Yaṃ ekarājā paṭhaviṃ vijetvā  
itthī saḥassassa ṭhapetu aggaṃ  
sīmantinīnaṃ pavarā bhavātu  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some woman took away your portion of lotus shoot, may the chief king keep her as chief of the sixteen thousand women. May she be the greatest among women!

Thereafter the maidservant cursed as follows.

*“Isinam hi sā sabbasamāgatānaṃ  
bhuñjeyya sādum avikampamānā  
Carātu lābhena vikatthamānā*

*bhisāni te brāhmaṇa, yo ahāsi.*”

Brahamin, if some woman took away your portion of lotus shoot, may she sit among the hermits and enjoy food without any hesitation. May she cheat to make profit, is its meaning.

The maidservant cursed in this manner as it is very unpleasant for maidservants to eat in the presence of the masters. The senior tree deity who was present cursed as follows.

*“Āvāsiko hotu mahā vihāre  
navakammiko hotu kajaṅgalāyaṃ  
āloka sandhiṃ divāsa karotu  
Bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin, if some one took away your portion of lotus shoot, may he be one who lives in a big temple. May he be one who performs new work in the city of Kajaṅgalā. May he be one who finishes work on a window in a day. Is its meaning.

This deity cursed in this manner because he has suffered a lot, being involved in reconstruction work as the chief of a big old temple in the city of Kajaṅgalā during the time of the Kassapa Buddha. An elephant that had escaped to the forest after sometime in captivity used to come and pay respects to the hermits. It also cursed as follows.

*“So bajjhatam pāsasatehi chamhi  
rammā vanā nīyyatu rājadhānīm  
tuttei so haññatu pācanehi*

*bhisāni te brahmaṇa yo ahāsi.”*

Brahamin, if someone took away your portion of lotus shoot may he be tied tight in six places with snares and may he be taken from an attractive jungle to a kingdom and may he be pricked with goads at the base of the ear.

A monkey who had escaped from a gypsy was also there. It too cursed as follows.

*“Alakkamālī tipukaṇṇa viddho  
laṭṭhihato sappamukhaṃ upetu  
sakkacca baddho visikhaṃ carātu  
bhisāni te brāhmaṇa, yo ahāsi.”*

Brahamin if some one took away your portion of lotus shoot, may he be garlanded, ears adorned with lead ornaments, beaten with sticks and made to go before serpents, is its meaning.

The monkey is stating here the suffering he underwent when in captivity with a gypsy. After these, thirteen finished cursing, Bodhisatta cursed as follows to show his purity to the others, that he did not make a false complaint about the loss of lotus root.

*“Yo ce anaṭṭhaṃ naṭṭhanti cāha  
kāme ca so labhataṃ bhuñjatañca,  
agāramajjhe maraṇaṃ upetu  
Yo vā bhonto saṅkati kiñcidēva.”*

Virtuous people, if someone says he lost his portion of food when he had not lost it, May he gain sense objects such as

images, consume sense objects and die as a layman, is its meaning.

When the hermits cursed in this manner, the *sakka* was frightened to hear that they were insulting the *kāma* held in high esteem by the people. The *sakka* thinking, that he must find the reason for this, became visible, paid respects to the *bodhisatta*, addressed him and said, “People seek *kāma* with much effort. *Kāma* are pleasant to many. Why do you insult such *kāma* in this manner”? The Bodhisatta replied him thus.

*“Kāmesu ve haññare bajjhare ca  
kāmesu dukkhañca bhayañca jātaṃ  
kāmesu bhūtādhipatī pamattā  
pāpāni kammāni karonti mohā.*

*“Te pāpadhammā pasavetvā pāpaṃ  
kāyassa bhedā nirayaṃ vajanti,  
adīnavāṃ kāma guṇesu disvāt  
tasmā isayo nappasaṃsanti kāme”.*

“*Sakka*, one is beaten with clubs and sticks because of *kāma*. *Kāma* causes physical and mental suffering and fear due to pricking of conscience. Beings deluded with *kāma* engage in unwholesome actions. They accumulate bad *kamma* and end up in hell after death. Sages who see the defects of *kāma* do not praise them,” is its meaning.

The *sakka* begged pardon of the hermits for his misdemeanour and left for the world of *devas*. The group of hermits attained *jhāna* and went to the *brahma* realm.

## Inheritance of the Buddha

All noble sons coming from various countries, various nationalities and various castes lose their former identities and become the sons of the Buddha, just as waters from all rivers and waterways reaching the great ocean lose their original names and become the ocean. Thereafter they become heirs to the inheritance of the Buddha.

Inheritance of Dhamma and inheritance of materials are two types of inheritances of the Buddha. Dhamma inheritance is twofold as *nishparyāya* Dhamma inheritance and *paryāya* Dhamma inheritance. The nine-supramundane dhamma consisting of the four paths, fruits, and nibbāna are ***Nishparyāya Dhamma inheritance***. The wholesome acts such as morality performed to attain the nine supramundane Dhamma are the ***Paryāya Dhamma inheritance***. Beings can achieve the nine supramundane Dhamma because the Tathāgata discovered, grasped and taught his followers. If not no one would even know about them, leave alone attaining them. It is an inheritance from the Buddha as these Dhamma which amounts to paths, fruits and nibbāna were given by the Buddha. The *Paryāya Dhamma* which are the wholesome acts leading to nibbāna are an inheritance from the Buddha because it was the Buddha who found them.

Material inheritance is also twofold, as *nishparyāya* and *paryāya* material inheritance. Among them ***paryāya material inheritance*** are the four requisites in the form of *civara*, *piṇḍapāta senāsana*, *gilānapaccya* received by *bhikkhūs*. The *bhikkhūs* receive them because the Tathāgata

prepared the means to obtain them. Therefore, the four requisites are also an inheritance from the Buddha. Some people receive mundane benefits they wish in the human and *deva* worlds by performing wholesome acts of morality, generosity and meditation. The human and *deva* benefits so received are ***nishparyāya material inheritance***. As they are human and *deva* benefits received by way of the teachings of the Buddha, they are an inheritance of the Buddha. Of these two types, the Buddha expected his followers to obtain the Dhamma inheritance. Therefore:-

***Dhamma dāyādā me bhikkhave, bhvata mā āmisa dāyādā; atthi me tumhesu anukampā. Kinti me sāvakā Dhamma dāyādā bhaveyyuṃ, no āmisa dāyādāti.***

***Tumheva me bhikkhave, āmisa dāyādā bhaveyyātha no Dhamma dāyādā, tumhepi tena ādissā bhaveyyātha āmisa dāyādā satthusavakā viharanti no Dhamma dāyādā ti. Ahampi tena ādisso bhaveyyaṃ āmisa dāyādā satthusāvakā viharanti no Dhamma dāyādā ti.***

(Dhammadāyāda sutta)

Meaning:-

*Bhikkhūs*, may you become recipients of my Dhamma as inheritance. Do not be recipients of material inheritance. *Bhikkhūs*, my compassion is there for you as my followers, to be acceptors of Dhamma inheritance and non-acceptors of material inheritance.

*Bhikkhūs*, if you accept my material inheritance and not accept Dhamma inheritance, thereby you should be despised as followers of the teacher who accept material

inheritance and do not accept Dhamma inheritance. I too should be despised because of it.

This discourse shows that the followers of the Tathāgata should not consider material inheritance as great but accept Dhamma inheritance. Those *bhikkhūs* who make no effort to attain nibbāna but build good temples and live with the expectation of profit and benefits, fame and praise are acceptors of material inheritance only. A *bhikkhu* cannot totally reject materials and live devoid of material benefits. The Tathāgata has given the inheritance of material benefits, as they are also necessary. However, they should be taken without greed, like taking medicine for an illness. If a *bhikkhu* lives with no attachment to material things, establish himself in the *Āriyavaṁsa Dhamma*, accept and consume the four requisites while considering practice as the foremost matter according to the Buddha, such a *bhikkhu* becomes one who has accepted Dhamma inheritance.

### ***Pariyatti Dhamma***

The *Pariyatti Dhamma* consisting of the three baskets of the cannon taught by the Tathāgata as the direction for arriving at *nishparyāya dhamma* of the four paths and fruits and nibbana should be accepted by *bhikkhūs* as the inheritance of the Buddha. *Pariyatti Dhamma* can be taken in three ways. One is improper. Two are correct.

Depending on how it is taken the *Pariyatti Dhamma* becomes three fold, as *Alagaddūpama pariyattiya*, *nittaraṇatha pariyattiya* and *bhaṇḍāgarika pariyattiya*.

*Alagadda* is a term for a serpent (snake) full of poison. *Alagaddūpama pariyattiya* is like an improperly held serpent. A man in the forest hunting for snakes sees a large snake, will die or undergo great suffering from a snake bite if he gets hold of the snake by its tail or the body. If a *bhikkhu* studies the Buddha Dhamma intending to win an argument, to avoid an argument, become a well-known exalted person or gain profit, benefits fame and praise, he will be harmed as the person who improperly caught the snake. No benefits will result. The *bhikkhu* who studies Dhamma with such immature thoughts will not understand the Dhamma. Many unwholesome *dhamma* such as intoxication, conceit, arrogance and greed will arise within him because of the Dhamma learnt. Arising of such *dhamma* will cause the *bhikkhu* to twist it, preach Dhamma to the people running down others, glorifying himself, and as a result end up in hell after death because of the Dhamma the *Tathāgata* taught to attain nibbāna. Some *bhikkhūs* study Dhamma as a means of livelihood with the idea that it will be difficult to survive if one does not learn to give a Dhamma talk. This is nothing but *Alagaddūpama pariyattiya*.

Buddha Dhamma should be studied with the intention of getting rid of one's delusion, learning the true nature of the world, getting rid of faults, meditating without mistakes and protecting morality. It is the person who learns with good intentions that will realize the Dhamma. Dhamma learnt with good intentions lead to nibbana, therefore it is called *Nittharaṇattha pariyatti*. It is also referred to as *Nissaraṇattha pariyatti*.

Even the Arahants who have already reaped the benefits of the *paryayārti* Dhamma by overcoming all defilements study the Dhamma in order to protect it. Dhamma studied by Arahants in this manner is called ***Bhaṇḍāgarika Dhamma***. (Refer Dhamma dāyāda- Alagaddūpama sutta)

### ***Aparihāniya dhamma* -Conditions of welfare (non-decline)**

1. *Yāvakīvañca bhikkhave, bhikkhu abhiñham sannipātā sannipātabahulā bhavissanti, vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*
2. *Yāvakīvañca bhikkhave, bhikkhu samaggā sanni patissanti, samaggā vuṭṭahissanti. Samaggā sangha karanīyāni karissanti, vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*
3. *Yāvakīvañca bhikkhave, bhikkhu apaññattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathā paññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*
4. *Yāvakīvañca bhikkhave, bhikkhū ye te bhikkhu therā rattaññu cirapabbajitā saṅghapitaro saṅghaparināyaka, te sakkarissanti, garukarissanti, mānessanti, pūjessanti, tesañca sotabbaṃ maññissanti, vuddhi yeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*
5. *Yāvakīvañca bhikkhave, bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṃ gacchanti, vuddhi yeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*

6. *Yāvakīvañca bhikkhave, bhikkhū araññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*
7. *Yāvakīvañca bhikkhave, bhikkhū paccattaṃ yeva satīṃ upatṭhapessanti, kinti anāgatā ca pesalā sabrahmacārī āgaccheyyuntī, āgatā ca pesalā sabrahmacārī phāsum vihareyyuntī, vuddhi yeva bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāni.*

(Mahāparinibbana sutta)

1. Holding frequent meetings is one *aparihāniya dhamma*. Not everybody gets to know the things that happen at various places; when frequent meetings are not held it can cause harm to the *sāsana*, *bhikkhūs* and temples. When frequent meetings are held these matters come to light and solutions found after discussion. This will avoid *sāsana* going into decay. *Bhikkhūs* will improve.
2. When meetings are held, attending them without thinking that one cannot attend because of other work and attending while leaving private work aside, not thinking of leaving one by one before the business of the meeting is concluded and everyone leaving together peacefully after completing the work, is an *aparihāniya dhamma*.
3. Not setting precepts on matters that the Buddha has not done so, not making *adhamma* (opposed to Dhamma) enactments favourable to some and unfavourable to others and protecting the precepts set by the Buddha is one *aparihāniya dhamma*.

4. Respecting elder *bhikkhūs* who have taken *pabbajja* long ago and accepting with respect their advice is one *aparihāniya dhamma*.

5. Not being overcome by greed that arises is one *aparihāniya dhamma*. *Bhikkhūs* overcome by greed will engage in various improper activities and go into decline.

6. Living with expectations of forest monasteries is one *aparihāniya dhamma*.

7. Expectation regarding the arrival of pleasant fellow *bhikkhūs* not yet arrived at one's residence and expectation about providing comfort to the fellow *bhikkhūs* already arrived is an *aparihāniya dhamma*.

### **Seven other *aparihāniya dhamma***

1. *Yāvakīvañca bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā, na kammārāmataṃ anuyuttā, vuddhiyeva bhikkhave, bhikkūnaṃ pāṭikañkhā, no parihāni.*

2. *Yāvakīvañca bhikkhave, bhikkhū na bhassārāmā bhavissanti, na bhassaratā, na bhassārāmataṃ anuyuttā, vuddhiyeva bhikkhave, bhikkūnaṃ pāṭikañkhā, no parihāni.*

3. *Yāvakīvañca bhikkhave, bhikkhu na niddārāma bhavissanti, na niddāratā, na niddārāmataṃ anuyuttā, vuddhiyeva bhikkhave, bhikkunaṃ pāṭikañkhā, no parihāni.*

4. *Yāvakīvañca bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti, na saṅgaṇikaratā na saṅgaṇikārāmataṃ*

*anuyuttā, vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikaṅkhā,  
no parihāni.*

5. *Yāvakīvañca bhikkhave, bhikkhū na pāpicchā  
bhavissanti, na pāpikānaṃ icchānaṃ vasaṅgatā,  
vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no  
parihāni.*

6. *Yāvakīvañca bhikkhave, bhikkhu na pāpamittā  
bhavissanti, na pāpasahāyā, na pāpasampavaṅkā,  
vuddhiyeva bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no  
parihāni.*

7. *Yāvakīvañca bhikkhave, bhikkhu na oramattakena  
visesādhigamena antarā vosānaṃ āpajjissanti, vuddhiyeva  
bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.*

(Mahā parinibbāna sutta)

1. Bhikkhus detaching from various industries, performing necessary duties learning and engaging in *samaṇa* activities is one *aparihāniya dhamma*.

2. Not wasting time in talk about useless subjects such as praising men and women is one *aparihāniya dhamma*.

3. Not being attached to sleep and not spending more time than necessary for it is one *aparihāniya dhamma*.

4. Avoiding living with people, without enjoying the pleasure of solitude is one *aparihāniya dhamma*.

5. Not becoming a sinner who shows non-existent virtues with the intention of gaining fame and praise is one *aparihāniya dhamma*.

6. Not associating sinful friends is one *aparihāniya dhamma*.

7. Not stopping at just purifying morality or achievement of minor special powers is an *aparihāniya dhamma*. Many other *aparihāniya dhamma* are given in the *Parinibbāna sutta*. Knowing them also is very useful for *bhikkhūs*.

### ***Nāthakaraṇa dhamma* (Beneficial conditions)**

*Nāthakaraṇa dhamma* are those that benefit *bhikkhūs*. There are two suttas dealing with the *Nāthakaraṇa dhamma* in the *Nāthavagga* of the *dashaka nipāta* in the *Āṅguttara nikāya*. The first is as follows.

*Sanāthā bhikkhave, viharatha mā anāthā. Dhukkham bhikkhave, anātho viharati. Dasa ime bhikkhave, nāthakaraṇa dhammā. Katame dasa?*

1. *Idha bhikkhave, bhikkhu sīlavā hoti, pātimokkha saṅvarasaṅvuto viharati. Ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, Yampi bhikkhave, bhikkhu sīlavā hoti -pe-samādāya sikkhati sikkhāpadesu, ayampi dhammo nāthakaraṇo.*

2. *Puna ca param bhikkhave, bhikkhu bahussuto hoti, sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe*

*kalyāṇā pariyoṣānakalyāṇā sātthā savyañjanā kevalāparipuṇṇam parisuddham brahmacariyam abhivadanti, tathārūpassa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā yampi bhikkhave, bhikkhu bahussuto hoti -pe- diṭṭhiyā suppaṭividdhā ayampi dhammo nāthakaraṇo.*

3. *Puna ca param bhikkhave, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇa sampavaṅko ayampi dhammo nāthakaraṇo.*

4. *Puna ca param bhikkhave, bhikkhu suvaco hoti sovaccakaraṇehi dhammehi samanāgato khamo padakkhiṇaggāhi anusāsanim, yampi bhikkhave bhikkhu suvaco hoti sovaccassa karaṇehi dhammehi samannāgato, khamo padakkhiṇaggāhi anusāsanim ayampi dhammo nāthakaraṇo.*

5. *Puna ca param bhikkhave, bhikkhu yāni sabrahmacārīnam uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrūpāyāya vīmaṅsāya samannāgato alaṃ kātum, alaṃ saṅvidhātum yampi bhikkhave. Bhikkhu yāni tāni -pe- alaṃ saṅvidhātu, ayampi dhammo nāthakaraṇo.*

6. *Puna ca param bhikkhave, bhikkhu Dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo, yampi bhikkhave, bhikkhu Dhammakāmo -pe- ulārapāmuḍḍo, ayampi dhammo nāthakaraṇo.*

7. *Puna ca param bhikkhave, bhikkhu āradhaviṛiyo viharati akusalānam dhammānam pahānāya kusalānam Dhammānam upasampadāya thāmaṃvā daḥaparakkamo anikkhattadhuro kusalesu Dhammesu, yampi bhikkhave*

*bhikkhu āraddhaviriyo -pe- kusalesu Dhammesu, ayampi dhammo nāthakaraṇo.*

8. *Puna ca paraṃ bhikkhave, bhikkhu santuṭṭho hoti itarītarena cīvara piṇḍapāta senāsana gilānapaccaya bhesajja parikkhārena, yampi bhikkhave bhikkhu santuṭṭho -pe- bhesajja parikkhārena, ayampi dhammo nāthakaraṇo.*

9. *Puna ca paraṃ bhikkhave, bhikkhu satimā hoti paramena satinepakkena samanāgato cirakatampi cirabhāsītampi saritā anussaritā, yampi bhikkhave, bhikkhu satimā hoti -pe- anussaritā, ayampi dhammo nāthakaraṇo.*

10. *Puna ca paraṃ bhikkhave, bhikkhu paññavā hoti udayatthagāminiyā paññāyā samanāgato ariyāya nibbedhikāya sammā dukkhakkhaya gāminiyā, yampi bhikkhave, bhikkhu paññavā hoti -pe- sammā dukkhakkhāya gāminiyā, ayampi dhammo nāthakaraṇo.*

*Sanāthā bhikkave, viharatha mā anāthā, dukkhaṃ bhikkhave, anātho viharati, ime kho bhikkave dasa nāthakaraṇā dhammāti.*

Meaning of the sutta:

One should not live in a forlorn condition, being forlorn is suffering; there are ten *Nāthakaraṇa* or helpful dhamma for *bhikkhū*.

They are as follows:-

1. Avoiding unwholesome actions of the three doors; body and speech and mind, avoiding the association of

unsuitable persons, association of pious laymen and laywomen, being fearful of even a minor transgression and protecting very well the morality is a *nāthakaraṇa dhamma*. Morality is the main form of assistance for *bhikkhūs*.

2. Learning, understanding, reflecting on, re-thinking intelligently about their meaning and reasons regarding many items of triple noble Dhamma on chastity taught by the Tathāgata is a *nāthakaraṇa dhamma*. These Dhamma studied and intelligently well comprehended is of great benefit to *bhikkhūs*.

3. Developing and associating noble friends is one *nāthakaraṇa dhamma*.

4. Accepting and obediently following the advice of teacher /preceptor is a *nāthakaraṇa dhamma*.

5. Becoming competent in major and minor activities such as sewing robes, dying robes and re-constructing *dhāgabus* and temples is a *nāthakaraṇa dhamma*.

6. Being a religious person who is very fond of Buddha Dhamma, taking pleasure in teaching and listening to Dhamma and taking a great interest in *Abhidhamma* and *abhivāyana* is a *nāthakaraṇa dhamma*.

**Dhamma, Abhidhamma, Vinaya and Abhivāyana** are the four to be learnt. Dhamma is *sutta pitaka*. *Abhidhamma* are the seven sections such as *Dhammasaṅgaṇī vibhaṅga*. *Vinaya* is *Ubhato vibhaṅga* (the two sections *Pārājikā Pali* and *pācittiya Pali*). *Abhivāyana* is *Mahā vagga* and *Culla*

*vagga* and *parivāra*. *Vipassana* (Insight) cannot be practised without recognizing mentality (*nāma*) and corporality (*rūpa*). Paths and fruits cannot be attained without *vipassanā*. The purpose of *pabbajja* is to attain paths and fruits, overcome defilements and attain *nibbāna*. Therefore, every *bhikkhu* must practise *vipassana*. For this purpose, the study of *Abhidhamma* at least to some extent is necessary to understand *nāma-rūpa*. Especially the *bhikkhūs* in forest monasteries should learn *Abhidhamma* and *Abhivinaya*. Therefore, “*āraññakenahāvuso bhikkhunā abhidhamme Abhivinaye yogo karaṇiyo*” is stated in the *Gulissāni sutta* of the *majjhimaṇṇāsaka* in the *Majjhima nikāya*. This para is eulogized in the commentaries as follows:

*Abhidhamme Abhivinayeti Abhidhammapiṭake ceva vinaya piṭake ca pālivasena ceva aṭṭhakathāvasena ca yogo karaṇiyo, sabbantimenahi paricchedena abhidhamme dukatikamātikāhi saddhiṃ dhammahadaya vibhaṅgam vinā na vaṭṭati. Vinaye kammākamma vinicchayena saddhiṃ suvinicchitāni dve pātimokkhāni vinā na vaṭṭati.*

“*Abhidhamma piṭaka* and *vinaya piṭaka* should be studied in Pali as well as in meaning. It is not worth to live in a forest monastery without at least studying *dhammahadaya vibhanga* along with two or three topics of the *Abhidhamma*. It is not worth living in a forest monastery without studying *Ubhaya pātimokka* (*Bhikkhu, bhikkhunī Pātimokka*) along with *kammākamma vinishcaya* (Disciplinary and non-disciplinary acts) of the *vinaya*”, is its meaning. Some live in forest monasteries without studying anything. It is not proper. Even the *bhikkhūs* who live in the village should learn this Dhamma. A person who

has not studied *Abhidhamma* at least to some extent cannot understand Buddha Dhamma.

7. Being a person who makes an unrelenting strong effort to discard unwholesome things and to develop wholesome things is a *nāthakaraṇa dhamma*.

8. The nature of being satisfied with any form of the four requisites of *cīvara*, *piṇḍapāta*, *senāsana* and *gilanapaccaya* received is a *nāthakaraṇa dhamma*.

9. Ability to recollect deeds done and words spoken a long time ago through mindfulness is a *nāthakaraṇa dhamma*.

10. The noble wisdom directing to nibbāna, which is able to see both arising and passing away of *nāma-rūpa* is a *nāthakaraṇa dhamma*. *Bhikkhūs* should try to develop at least some of these *nāthakaraṇa dhamma*. Should not live in a forlorn state.

### **Qualities of *Mettā Karunā***

*Bhikkhūs* should as far as possible follow the The Buddha who is their teacher. The blessed Buddha did show loving kindness and compassion towards all beings irrespective of whether they were enemies or friends. The Buddha did well to the enemy as much as to the friend. He also did the same as a *bodhisatta* before enlightenment. The *bodhisatta* once born as a king of the monkeys in the Himalayas rescued a man lost in the jungle and fallen in to a deep ravine. He fell a sleep due to tiredness after the action. This vile person hit the *bodhisatta* on the head with a large stone with the intention of killing and eating the flesh. The *bodhisatta*

went from tree to tree and directed this vile person who caused him such grievous hurt to reach a populated area. (See Mahākapi *jātaka* of the *tiṅsa nipāta*). *Bhikkhūs* too should follow their teacher and show kindness and compassion towards all beings. Should not hurt anyone. Should help everyone, whether enemy or friend. Should always accept loss and difficulty and let the others enjoy gain and comfort. This is how kind thoughts must be maintained.

*Mātā yathā niyaṃ puttāṃ  
āyusā ekaputta manurakkhe,  
evampi sabbabhūtesu  
mānasā Bhāvaye aparimānaṃ.*

Should show kindness towards all beings as the mother of an only child protects it kindly and not second to her own life, is its meaning. Those with such loving kindness will undergo suffering, as did the Manikāra kulupaga Tissa *thero* on account of others' benefit.

### **The story of Maṇikara Kulupaga Tissa *thero*:**

The Tissa *thero* consumed food at the residence of a lapidarist for a period of twelve years. This husband and wife looked after the *thero* as if they were his parents. One day this lapidarist was carving meat in the presence of the *thero*. At this time, a gem was sent there by the king Pasenadi Kosala to be polished and bored. The lapidarist picked it up with his bloodstained hands, kept it on a box and went inside to wash his hands. An eagle who thought, the gem was a piece of flesh swallowed it. The lapidarist who came out did not see the gem and inquired about it

from the wife and children. They said that they did not take it. Then he thought that the *thero* had taken it, went inside and told his wife “the *thero* must have taken it”. “Husband, do not say so, we have associated this *thero* for a long time. We did not notice any fault in him, the *thero* did not take it” said the wife. As there was no other person there, the lapidarist inquired, “*Bhante* did you take the gem that was here.” The *thero* said, “I did not take.” Then the lapidarist said, “*Bhante*, there was nobody else here. You must have taken it. It is the king’s gem. We have no escape if it is lost. Therefore, please give the gem immediately.” The *thero* was surprised. The lapidarist went inside and told his wife, “must frighten the *thero* and ask for the gem.” The wife said, “Husband, do not destroy ourselves, it is better for us to become slaves, it is not good to hurt the *thero*.” The husband said. “Even if all of us become slaves, it cannot cover the value of the gem”, tied a rope round the *thero*’s head, twisted it with a pole, and asked for the gem. It caused the *thero* great pain. Blood oozed from the ears and nose and eyes started to pop out. The *thero* knew what happened to the gem. However, the *thero* in his compassion towards the eagle suffered without endangering the eagle.

The *thero* who was in great pain collapsed. Then the eagle started to drink the blood flowing from the *thero*’s body. The enraged lapidarist kicked the eagle saying, “why did you come here?” The eagle dropped dead by the blow. Then the *thero* said, “*Upāsaka* (lay follower) release the rope a little and check whether the eagle is dead.” The enraged lapidarist said, “You too die like the eagle.” The *thero* knowing that the eagle was dead said, “*upāsaka*, cut open the eagles stomach.” The lapidarist cut open the eagle’s stomach, found the gem, knelt down shivering with

fright and said, “Forgive me for my mistake due to ignorance.” The *thero* said. “Upāsaka, this is not a fault of mine or your’s, It is a fault of the *saṅsāra*. I forgive you.” The lapidarist said, “Bhante, if you forgive me, partake in meals in my house as done in the past.” The *thero* said, “*Upasaka*, this happened because of entering another’s house, from now on I will not enter anyone’s house. I will beg for food as long as I can walk.” The *thero* attained parinibbāna due to the same illness. The lapidarist was born in hell after death. The lapidarist’s wife who showed compassion towards the *thero* was born in the deva realm after death.

### **Nursing the sick**

Nursing the sick is a virtuous activity praised by the Buddha. It is a wholesome action, which will bring about good health in *saṅsāra*. When a *bhikkhu* falls ill it is a good opportunity for other *bhikkhūs* to show their kindness and compassion. The Buddha too had nursed the sick on many occasions. It should be done by novice, medium and senior *bhikkhūs* alike. *Bhikkhūs* at whatever level of capability should nurse the sick.

One day the Tathāgata along with Ven. Ananda while visiting the residences of *bhikkhūs* arrived at the residence of an ailing *bhikkhu*. Noticing the sick *bhikkhu* lying on excreta and urine, the Buddha approached him and inquired. “What is your illness?” Then the *bhikkhu* replied. “Blessed one, I have a stomach ailment.” When the Buddha asked. “Do you have an attendant?” The *bhikkhu* replied. “*Bhante*, I do not have an attendant.” When the Buddha inquired. “Why do the *bhikkhūs* not attend to

you?” The *bhikkhu* said. “*Bhante*, I do not do the work of other *bhikkhūs*, so they do not attend on me.”

Then the Tathāgata looked at Ven. Ananda and asked him to fetch some water to bathe the *bhikkhu*. Ven. Ananda brought the water saying, “yes *Bhante*.” Thereafter they took the sick *bhikkhu* outside and bathed him. The Tathāgata poured water and the Ven. Ananda cleaned him. Thereafter he was robed and lifted on to the bed with the Tathāgata taking the head and Ven. Ananda the feet. Thereafter the Ven. Ananda cleaned the dirty robes and cleaned the house.

Thereafter the Tathāgata returned to the *vihāra*, assembled the *bhikkhūs* and inquired, “Is there an ailing *bhikkhu* at such and such a *vihāra*?” The *bhikkhūs* replied. “Yes *Bhante*.” When the *bhikkhūs* were asked, “does that *bhikkhu* have an attendant?” The *bhikkhūs* said, “No *Bhante*.” When asked, “Why don’t the *bhikkhūs* attend on that *bhikkhu*?” They said, “That *bhikkhu* is not one who attends on others. Therefore, *bhikkhūs* do not attend on him.” Then the Tathāgata uttered thus.

*Natthi vo bhikkhave, mātā natthi pitā, ye vo upaṭṭhaheyyuṃ, tumhe ce bhikkhave, aññamaññaṃ na upaṭṭhahissatha, atha ko carahi uppaṭṭhissati? Yo bhikkhave, maṃ uppaṭṭhaheyya; so gilānaṃ upaṭṭhaheyya; sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upaṭṭhātabbo. Uṭṭhānassa āgametabbaṃ. Sace ācariyo hoti ācariyena yāvajīvaṃ upaṭṭhātabbo, Uṭṭhānassa āgame tabbaṃ. Sace saddhivihāriko hoti sandhivihārikena upaṭṭhātabbo, Uṭṭhānassa āgametabbaṃ. Sace antevāsiko hoti antevāsikena yāvajīvaṃ upaṭṭhātabbo, uṭṭhānassa*

*āgametabbaṃ, sace samānupajjhāyako hoti samānupajjhāyena yāvajīvaṃ upaṭṭhātabbo, Uṭṭhānassa āgametabbaṃ. Sace samānācariyako hoti samānācariyakena yāvajīvaṃ upaṭṭhātabbo, Uṭṭhānassa āgamētabbaṃ. Sace na hoti upajjhāyo vā ācāriyo vā saddhivihārikovā antevāsiko vā samānupajjhāyako vā samānacariyako vā saṅghena upaṭṭhātabbo. No ce upaṭṭhaheyya āpatti dukkatassa.*

(Mahāvagga cīvarakkhandhaka)

Meaning:

*Bhikkhūs*, There is no mother or father to attend to you. *Bhikkhūs*, if you do not attend to each other who will attend to you? **Bhikkhūs, if you follow my advice and nurse the sick, it is as if you nursed me.** *Bhikkhūs*, if a sick *bhikkhu* has a preceptor, such preceptor must nurse the sick person for life. He must wish for the recovery of the sick person. If there is a teacher, he must nurse the sick person for life. Must expect the recovery of the sick person. If there is a co-habitant, he must nurse the sick person for life. Must expect the recovery of the sick person. If there is an *antevāsika*, he must nurse the sick person for life. Must expect the recovery of the sick person. If there is a co-preceptor, he must nurse the sick person for life. Must expect the recovery of the sick person. If there is a co-teacher, he must nurse the sick person for life. Must expect the recovery of the sick person. If someone does not have a preceptor, teacher, co-habitant, *antevāsika*, co-preceptor, co-teacher the *saṅgha* should nurse him. If not a minor offence will result, is the meaning of the above para.

*Saṅgha* is responsible for a *bhikkhu* who falls ill after arriving at a temple as a visitor, or a *bhikkhu* who has no pupils. *Saṅgha* must nurse them. The sick too should learn to behave so as not to cause any difficulties or unpleasantness to those who attend on them. It is difficult for a sick person to receive good attention if he does not behave so. The Tathāgata has said the following about the sick.

*Pañcahi bhikkhave, aṅgehi samannāgato gilāno dūpaṭṭho hoti, asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjam na paṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti, abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti thitaṃ vā thītoti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ andhivasanajātiko hoti. Imehi kho bhikkhave, pañcahaṅgehi samannāgato gilāno dūpaṭṭho hoti.*

(Mahāvagga cīvarakkhandhaka)

Meaning:

*Bhikkhūs*, it is difficult to nurse a sick person with five characteristics. If a person does unsuitable things. Does not know the limit of suitability. Does not take the medicine. Does not inform the meaningful attendant when the illness gets worse, when the illness is cured or the illness remains the same. Does not bear up pain, which causes suffering and take away the life, and is sharp, wicked, unpleasant, and inferior. *Bhikkhūs*, it is difficult to attend to the patient with these five characteristics.

## Good attendant

A patient needs a good attendant for him to recover fast. If the attendant is bad it is sometimes possible for the illness to develop further or the patient may even die. The Tathāgata has given the following qualities of a good attendant.

*“Pañcahi bhikkhave, aṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānānaṃ upaṭṭhātum paṭibalo hoti bhesajjaṃ saṃvidhātum; sappāyasappāyaṃ jānāti, asappāyaṃ upanāmeti, sappāyaṃ upanāmeti; mettacitto gilānaṃ upaṭṭhāti no āmisantaro; ajegucchi hoti uccāraṃ vā passāvaṃ vā khelaṃ vā vantaṃ vā nīharitum; paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetum samādapetum samuttejetum sampahamsetum; imehi kho bhikkhave, pañcahaṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānānaṃ upaṭṭhātum.*

(Mahāvagga cīvarakkhandhaka)

Meaning:-

*Bhikkhūs* the attendant with five specific qualities is suitable for looking after the sick. Is competent in preparing medicine; knows the suitable and unsuitable, rejects the unsuitable, gives the suitable things; nurses the sick with a kind mind with no expectation of a material benefit, does not feel any revulsion in removing excreta, urine, spit or vomit; is capable of showing the goodness of this world and the world beyond, tempts to engage in wholesome acts and encourages wholesome action with righteous talk. *Bhikkhūs*, the attendant with these five factors is suitable for nursing the sick.

The *bhikkhu* who nurses a sick *bhikkhu* should consider doing it properly according to these five factors and not with the idea of avoiding blame from the public.

## Vijaya sutta

This sutta is from the *uruga vagga* of the *sutta nipāta*. *Kāyavicchandānika sutta* is another name for it. This was a discourse once made to Janapada Kalyaṇi Nandā who did not visit the Buddha because of her conceit arising from her beauty. It was once preached to a *bhikkhu* who was sleeping even without food after developing lust on seeing the beauty of a prostitute called Sirima. This *sutta* twice uttered by the *Tathāgata* is highly suitable for use in avoiding conceit due to one's beauty, avoid developing lust by seeing other's beauty and realizing the status of beauty (images) in the practice of *vipassanā*.

1. *Caraṃ vā yadi vā tiṭṭhaṃ nisinno uda vā sayam sammiṇjeti pasāreti esā kāyassa iñjanā.*

2. *Aṭṭhi nahāru saṅyutto tacamaṇsāva lepano chaviyā kāyo paticchanno yathābhūtaṃ na dissati.*

3. *Antapūro udarapūro yakapelassa vatthino, hadayassa papphāsassa vakkassa pihakassa ca.*

4. *Siṅghānikāya khelassa sedassa ca medassa ca, Lohitassa lasikāya pittassa ca vasāya ca.*

5. *Athassa navahi sotehi asuci savati sabbadā akkimhā akkhigūthako kaṇṇamhā kaṇṇagūthako*

6. *Siṅghānikā ca nāsato mukhena vamate sadā,  
pittaṃ semhaṃ ca vamate kāyamhā sedajallikā.*

7. *Athassa susiraṃ sīsaṃ matthaluṅgena pūritaṃ,  
subhato nam maññati bālo avijjāya purakkhato*

8. *Yadā so mato seti uddhumāto viṇḷako,  
apaviddho susānasmim anapekkhā honti nātayo*

9. *Khādanti naṃ suvāṇa ca sigālā ca vakā kimi,  
kākā gijjhā ca khādanti ye caññesantipāṇino*

10. *Sutvāna buddhavacanaṃ bhikkhu paññāṇavā idha,  
so kho naṃ parijānāti yathābhūtaṃ hi passati.*

11. *Yathā idan tathā etaṃ yathā etaṃ tathā idan  
ajjhatañca bahiddhā ca kāye chandaṃ virājaye.*

12. *Chandarāgaviratto so bhikkhu paññānaṃ vā idha.  
ajjhgā amataṃ santiṃ nibbāna padamaccutaṃ*

13. *Dipādako yaṃ asuci duggandho parihīratī,  
nānākuṇapa paripūro vissavanto tato tato*

14. *Etādisena kāyena yo maññe unnametave,  
paraṃ vā avajāneyya kimaññatra adassanā.*

*(Sutta nipata)*

It is difficult to understand the meaning of this sutta if it is translated word for word. Therefore, its meaning is given in a manner, which is conducive for easy comprehension.

1. Walking, standing, sitting, lying down, bending and stretching hands and legs, which are considered to be actions of a worldling are not so, but merely movements of the body.

There is no person or soul performing these motions within the body. This is how actions such as walking occur in the absence of a soul:- When consciousness (mind) occurs with the intention of walking, the power of such consciousness creates the wind that pushes the body. All other movements occur the same way because of the mind. (One should study Abhidhamma to understand these properly.)

2. Those that lack insight do not see this loathsome body consisting of three hundred bones and nine hundred small and large veins attached to flesh and covered by a fine coat in its proper sense.

3. - 4. This body is filled with intestines. Is filled with food like dog vomit. Is filled with the liver, urine, heart, lungs, kidneys, spleen, rheum, spit, sweat, fat, blood, marrow, bile and oil.

5. Unclean matter flow continuously from nine openings in this body. Gum from eyes and wax from ears flow out.

6. Rheum always flows from the nose. Spit flows out from the mouth. Bile and phlegm flow out. Sweat pours out from every point in the body.

7. The hollow head in the body is filled with the brain. The stupid directed by ignorance consider this body as nice.

8. Sometimes when the person is dead, bloated, become blue and thrown out of the village and lie in the charnel ground, the relatives will have no expectation.

9. That body discarded by the relatives will be devoured by dogs, foxes and wolves. Worms, crows, eagles and other dirt eating birds will eat it.

10. The *bhikkhūs* in this *sāsana* who practise *vipassanā* will listen to the Buddha's word that overcomes attachment to the body and will comprehend with the threefold understanding of (*ñātapariññā*) understanding of the known, (*tīraṇa pariññā*) understanding as investigating and (*pahāna pariññā*) overcoming understanding. Will see the body as it is.

11. How is the body that has life and performs acts such as walking earlier; so is the body lying face up in the charnel ground. How unpleasant is the body lying in the charnel ground, so will be this walking body with consciousness. Considering this, they will overcome lust due to desire.

12. The *bhikkhu* in this *sāsana* who has the Arahant path knowledge, attained the Arahant fruit after the path, thereby having discarded lust regarding the body, such *bhikkhu* has attained nibbāna, which is deathless as there is no death and is tranquil because of the absence of aggregates due to the annihilation of greed.

13. - 14. This smelly body with two feet is used after applying perfumes to remove the bad smell. However, it exudes dirt from various loathsome parts such as head hair and body hair. If one thinks about feeling proud about such

a body or thinks lowly of others, what is it other than not knowing the actual position?

## Dasa bala sutta

*Dasabala samannāgato bhikkhave, Tathāgato catūhi vesārajjehi samannāgato āsabhatṭhānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti, iti rūpaṃ iti rūpassa samudayo iti rūpassa atthagamo, iti vedanā iti vedanāya samudayo iti vedanāya atthagamo, iti saṭṭā iti saṭṭāya samudayo iti saṭṭāya atthagamo, Iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthagamo, iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthagamo iti imasmim̐ sati idaṃ hoti imassuppādā idaṃ uppajjati imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjā paccayā saṅkhārā, saṅkhārā paccayā viññāṇam, viññāṇa paccayā nāmarūpaṃ, nāmarūpa paccayā salāyatanaṃ, salāyatana paccayā phassa, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādānaṃ, upādāna paccayā bhava, bhava paccayā jāti, jāti paccayā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāyatveva asesā virāghanirodhā saṅkhāranirodho, saṅkhāra nirodhā viññāṇaniridho, viññāṇa nirodhā nāmarūpa nirodho, nāmarūpa nirodhā salāyatana nirodho, salāyatana nirodhā phassa nirodho, phassa nirodhā vedanā nirodho, vedanā nirodhā taṇhā nirodho, taṇhā nirodhā upādāna nirodho, upādāna nirodha bhava nirodho, bhava nirodhā jāti nirodho, jāti nirodhā jarā maraṇaṃ sokaparideva dukkhadomanassupāyāsā*

*nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hotī ti.*

*Evam svākkhāto bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evam svākkhāto bhikkhave dhamme uttāne vivaṭe pakāsīte chinnapilotike alameva saddhāpabbajītena kulaputtēna viriyam ārabhitum kāmam taco ta naharū ca aṭṭhī ca avasissatu sarīre upasussatu maṅsalohitam yantaṃ purisathāmena purisaviriyena purisaparakkamena pattabbam na taṃ apāpuṇitvā viriyassa saṅghānam bhavissatī ti.*

*Dukkham bhikkhave, kusīto viharati vokiṅṇo pāpakehi akusalehi dhammehi mahantaṃ ca sadattham pariḥāpeti. Āraddhaviriyo ca kho bhikkhave, sukham viharati pavivitto pāpakehi akusalehi dhammehi mahantaṃ ca sadattham paripūreti.*

*Na bhikkhave, hīnena agassa patti hoti. Aggena ca kho agassa patti hoti.*

*Maṇḍapeyyamidam bhikkhave, brahmacariyam satthā sammukhībhūto tasmā tiha bhikkhave. Viriyam ārabhata appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyā, evam no amhākam pabbajjā avajjhā bhavissati saphalā saudrayā yesaṅca mayam paribuñjāma cīvara piṇḍapāta senāsana gilānappaccaya bhesajja parikkhāre. Tesam te kārā amhesu mahapphalā bhavissanti mahānisaṅsātī.*

*Evam hi vo bhikkhave, sikkhitabbam, attattham vā bhikkhave, sampassamānena alameva appamādena sampādetum, parattham vā bhikkhave, sampassamānena*

*alameva appamādena sampādetum, ubhyattham vā hi bhikkhave, sampassamānena alameva appamādena sampādetunti.*

*Idamavo ca bhagavā attamanā te bhikkhu bhagavato bhāsitaṃ abhinanduntī.*

(Nidānavagga saṅyutta dasabalavagga)

### **The meaning of Dasabala sutta**

*Bhikkhūs*, the *Tathāgata* endowed with ten special powers and the fourfold wisdom has achieved the highest position. Makes a lion's roar to the people. Establishes the great wheel of Dhamma. This is corporality (*rūpa*). This is the cause of the birth of corporality, this is the extinction of corporality, this is feeling (*vedanā*), this is the cause of feeling, this is the extinction of feeling. This is perception (*saññā*), this is the cause of perception, and this is the extinction of perception. These are formations (*saṅkhārā*), this is the cause of formations, and this is the extinction of formations. This is consciousness (*viññāna*), this is the cause of consciousness, and this is the extinction of consciousness. When these causes are present, they arise. The arising of this *dhamma* results in the birth of this. When this *dhamma* is not present, this is not there. The extinction of this *dhamma* causes the extinction of this. Ignorance causes the arising of formations. Formations cause the arising of consciousness. Consciousness causes the arising of mentality and corporality. Mentality and corporality cause the arising of six bases. Six bases cause the arising of sense impression. Sense impression causes the arising of feeling. Feeling causes the arising of greed.

Greed causes the arising of clinging. Clinging causes the arising of becoming. Becoming causes the arising of birth. Birth causes the arising of decay/old age, death, sorrow, lamentation, pain, grief, and despair. The arising of all aggregates of suffering occurs in this manner. The complete extinction of ignorance by the supramundane path causes the extinction of formations. Extinction of formations causes the extinction of consciousness. Extinction of consciousness causes the extinction of mentality and corporality. Extinction of mentality and corporality causes the extinction of six bases. Extinction of six bases causes the extinction of sense impression. Extinction of sense impression causes the extinction of feeling. Extinction of feeling causes the extinction of greed. Extinction of greed causes the extinction of clinging. Extinction of clinging causes the extinction of becoming. Extinction of becoming causes the extinction of birth. Extinction of birth causes the extinction of decay, death, sorrow, lamentation, pain, grief, and despair. The extinction of all aggregates of suffering occurs in this manner.

*Bhikkhūs*, I have uttered properly the Dhamma concerning the five aggregates. Surfaced it, opened it and expressed it. Have expressed completely without any shortcomings. *Bhikkhūs*, when I have expressed so well, surfaced, opened up and completed the Dhamma, it is worth for the noble son who ordained with faith to make effort with manly power, manly effort without weakening even if only the skin, veins and bones of the body remain and blood and flesh have dried up.

*Bhikkhūs*, the lazy person in this *sāsana* lives with sadness engulfed in unwholesome *dhamma*. Scorns the beautiful fruit called the great Arahantship. Those who have the strength to begin and stay detached from childish unwholesome *dhamma* lives well. Completes the great result called Arahantship.

*Bhikkhūs*, highest state of Arahantship is not attained by weak practice, weak effort, weak mindfulness, weak concentration and weak wisdom. Highest Arahantship is attained only by the highest practice.

*Bhikkhūs*, this method of practice or pure holy life consisting of the code of conduct is a delicious drink. Have also met the teacher. *Bhikkhūs*, therefore, make effort to attain absorptions, not yet attained and develop *dhamma* not yet developed. Doing this avoids our *pabbjja* becoming barren; it becomes prosperous and results in improvement. We should make effort to practice and wish great results and great merit accrue to those who provide us with the requisites of *cīvara*, *piṇḍapāta*, *sēnāsana* and *gilānapacca* that we consume. *Bhikkhūs*, you must be so disciplined. *Bhikkhūs*, it is suitable to be heedful about benefit to self. It is also suitable to be heedful about benefit to others. It is suitable to be heedful about benefit for both.

### ***Kula putta sutta***

*Ye hi keci bhikkhave, atītamaddhānaṃ kula puttā sammā agārasmā anagāriyaṃ pabbajīṃsu, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya. Ye hi keci bhikkhave, anāgata maddhānaṃ kulaputta sammā agārasmā anagāriyaṃ pabbajissanti, sabbe te catunnaṃ*

*ariyasaccānaṃ yathābhūtaṃ abhisamayāya. Ye hi keci bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṃ pabbajanti, sabbe te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.*

*Katamesaṃ catunnaṃ? Dukkassa ariyasaccassa dukkhasamudassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa. Ye hi keci bhikkhave, Atītamaddhānaṃ kulaputta sammā agārasmā anagāriyaṃ pabbajīnsu -pe-pabbajissanti, -pe- pabbajanti, sabbē te catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya.*

*Tasmātiha bhikkhave, “Idaṃ dukkhanti” yogo karaṇiyo. “Ayaṃ dukkhasamudayo” ti yogo karaṇiyo.*

*“Ayaṃ dukkhanirodho” ti yogo karaṇiyo. “Ayaṃ dukkhanirodhagāmini paṭipada” ti yogo karaṇiyo.*

Meaning: - *Bhikkhūs*, if in the past some noble sons left home and took *pabbajja* properly, all of them did so to realize the four noble truths. *Bhikkhūs*, if in the future some noble sons leave home and take *pabbajja* properly, all of them do so to realize the four noble truths. *Bhikkhūs*, if at present any noble sons leave home and take *pabbajja* properly, all of them do so to realize the four noble truths.

What are the four? The noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering are the four. *Bhikkhūs*, if in the past some noble sons left home and took *pabbajja*, all of them did so to realize the four noble truths.

*Bhikkhus*, therefore, you must try to realize that, this is suffering, this is the cause of suffering, this is the cessation of suffering, and this is the practice for the cessation of suffering.

Beings do not overcome suffering and attain nibbāna because the four noble truths are hidden by their delusion. The noble sons, who have the desire to end suffering, overcome this delusion and realize the four noble truths, take *pabbajja* in the Buddha *sāsana* and make effort to realize the truth. Among people who take *pabbajja* in the *sāsana* there are people who do so with various intentions. Some engage in various activities even after ordination. This *Kula putta sutta* shows that only those who take *pabbajja* to realize the four noble truths do so properly. Those who engage in activities leading to the realization of the four noble truths are the persons who practise *samaṇa* acts properly. As the release from suffering and attainment of Nibbāna can be achieved only by the realization of the four noble truths, those who take *pabbajja* for the purpose of ending suffering in *saṅgāra* and attaining Nibbana are also the ones who do so to realize the four noble truths. Therefore, taking *pabbajja* with such intentions can be called proper taking of *pabbajja*.

The ordained noble son should study Dhamma books such as “**The manual of Abhidhamma-The path of purification**” to enable the realization of the truth. Should practise meditation thereafter. Realisation of the truth can be achieved by meditation.

## *Vitakka sutta*

*Mā bhikkhave, pāpake akusale vitakke vitakkeyyātha. Seyyathīdam? Kāmavitakkaṃ vyāpāda vitakkaṃ vihimsāvitakkaṃ. Taṃ kissa hētu? Nete bhikkhave, vitakkā atthasañhitā nāḍibrahmacariyakā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na Nibbānāya samvattati.*

*Vitakkentā ca tumhe bhikkhave, “idaṃ dukkhānti” vitakkeyyātha. “Ayaṃ dukkhasamudayo” ti vitakkeyyātha. ōAyaṃ dukkhanirodho” ti vitakkeyyātha. “Ayaṃ dukkhanirodhagāminīpaṭipadā” ti vitakkeyyātha. Taṃ kissa hetu? Ethe Bhikkhave. Vitakkā atthasañhitā, ete āḍibrahmacariyakā, ete nibbidāya virāgāya nirodhāya upasamāya sambodhāya Nibbānāya saṅvattati.*

*Tasmātiha bhikkhave, “idaṃ dukkhanti” yogo karaṇīyo. “Ayaṃ dukkhasamudhayo” ti yogo karaṇīyo. “Ayaṃ dukkha nirodho” ti yogo karaṇīyo. “Ayaṃ dukkhanirodhagāmini paṭipadā” ti yogo karaṇīyo.*

(Saccasaṅyutta samādhivagga)

Meaning:-

*Bhikkhūs*, do not develop low unwholesome thoughts. What are they? Sensuous thoughts, hating thoughts and cruel thoughts. Why should you not have these thoughts? *Bhikkhūs*, these thoughts do not serve a useful purpose, are not for the practice of chastity, they do not cause the disenchantment of *samsāra*; getting rid of, overcoming, or

controlling of lust; learning of the noble truths, developing of the four noble knowledges and attainment of Nibbana.

*Bhikkhūs*, you think of this as suffering. Think of this as the cause of suffering. Think of this as the cessation of suffering. Think of this as the practice for the attainment of Nibbāna. Why should you do so? *Bhikkhūs*, these thoughts serve a noble purpose. They are for the practice of the holy path, these thoughts are for the disenchantment with *sansāra*, getting rid of lust, controlling of lust, learning the noble truths, for the knowledge of the four paths and attainment of Nibbāna.

*Bhikkhus*, therefore try to understand that this is suffering, try to understand that this is the cause of suffering, try to understand that this is the cessation of suffering and try to understand that this is the practice for the cessation of suffering.

### *Cintana sutta*

*Mā bhikkhave, pāpakaṃ akusalaṃ cittaṃ cinteyyātha. “Sassato loko” ti vā “asassato loko” ti vā “antavā loko” ti vā “anantavā” loko ti vā “taṃ jīvaṃ taṃ sarīraṃ” ti vā “aññaṃ jīvaṃ aññaṃ sarīraṃ” ti vā “hoti Tathāgato parammaraṇā” ti vā “na hoti Tathāgato parammaraṇā” ti vā “hoti ca na ca hoti Tathāgato parammaraṇā” ti vā “neva hoti na na hoti Tathāgato parammaraṇā” ti vā. Taṃ kissa hetu? Nesā bhikkhave, cintā atthasaṅhitā, nadibrahamacariyakā, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na Nibbānāya saṅvattati.*

*Cintēta ca kho tumhe bhikkhave. “Idaṃ dukkhaṃ” ti cinteyyātha. “Ayaṃ dukkhasamudhaya” ti cinteyyātha. “Ayaṃ dukkhanirodho” ti cinteyyātha. “Ayaṃ dukkhanirodhagāminī paṭipadā” ti cinteyyātha. Taṃ kissa hētu? Esā bhikkhave, cintā atthasamhitā, esā ādi brahamcariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya Nibbānāya saṅvattati.*

*Tasmātiha bhikkhave, “idaṃ dukkhaṃ” ti yogo karaṇīyo. “Ayaṃ dukkhasamudhaya” ti yogo karaṇīyo. “Ayaṃ dukkhanirodho” ti yogo karaṇīyo. “Ayaṃ dukkhanirodhagāminī paṭipadā” ti yogo karaṇīyo.*

(Saccasaṅyutta samādhivagga)

Meaning:-

*Bhikkhūs* do not develop immature unwholesome thoughts. Do not develop thoughts such as, the soul is permanent or the soul is not permanent, it dies with the body or it has no end or the soul and the body are one or the soul is one and the body is another or the soul remains after death or the soul does not exist after death or the soul is both there and not there after death or the soul isn't there or not there after death. Why is it so? *Bhikkhūs*, such thinking is for no purpose. It is not the practice of the path to holy life (chastity). It does not result in disenchantment in the *saṅsāra*, getting rid of lust, controlling lust, and learning of the noble truths, acquiring of knowledges or attaining Nibbāna.

*Bhikkhūs*, when you do think; think, this is suffering. This is the cause of suffering. This is the cessation of suffering. Think, this is the practice for arriving at Nibbāna. Why is

it? *Bhikkhūs*, such thinking is useful; it is for the path to holy life. Such thinking is for disenchantment in the *saṁsāra*, getting rid of lust, controlling lust, realizing of the noble truths, supramundane path knowledge and Nibbana.

*Bhikkhūs*, therefore, try to understand, this is suffering. Try to understand, this is the cause of suffering. Try to understand, this is Nibbāna. Try to understand, this is the path to Nibbāna.

Many people in the world think of matters such as; is there a soul or not, is the soul something that dies with the five aggregates, is it something that remains forever and travels from birth to birth even if the aggregates die. They talk about it. It is not practical to realize the truth by thinking according to the knowledge of each individual. Very often, further strengthening of the wrong view, instead of realizing the truth will occur in the mind of the person who thinks of and clings to the belief that a permanent soul exists. The same happens to people who believe that the soul dies with passing of the aggregates and no future birth occurs. The people who look at these matters doubtfully will have their doubts further strengthened. It will cause them harm. That is why the Tathāgata uttered thus. ***Mā bhikkhave, pāpakaṁ akusalaṁ cittaṁ cinteyyātha.*** Is there a soul? Is there not? Is the soul permanent? Not permanent? Is there a world beyond? Is there not? The only way to solve all these problems and overcome suffering is the realization of the four noble truths. When one does so, all the problems mentioned above are solved automatically. Therefore, may all noble sons taken *pabbajja* in the Buddha *sāsana*, not waste time in thinking and talking about matters that serve no purpose, trust the Tathāgata and

think only about the four noble truths according to his advice. May they consider! May they meditate to realize the truth!

## Koti grāma sutta

*Ye hi keci bhikkhave, samaṇā vā brāhmaṇā “vā Idam dukkham” ti yathābhūtaṃ nappajānanti, “ayaṃ dukkha samudayo” ti yathābhūtaṃ nappajānanti, “ayaṃ dukkhaniridho” ti yathābhūtaṃ nappajānanti, “ayaṃ dukkhanirodhagāminī paṭipadā” ti yathābhūtaṃ nappajānanti, na mete bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammata, brāhmaṇesu vā brāhmaṇa sammatā na ca pana te āyasmanto sāmaññattham vā brāhmaññattham vā diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti.*

*Ye ca kho keci bhikkhave, samaṇā vā, brāhmaṇā vā “Idam dukkham” ti yathābhūtaṃ pajānānti -pe- “ayaṃ dukkhanirodhagāminī paṭipadā” ti yathābhūtaṃ pajānānti, te kho me bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammata, brāhmaṇesu vā brāhmaṇasammata, te panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayam abhiññā sacchikatvā upsampajja viharanti. - pe-*

(Saccasaṅyutta kotigāmaṅga)

Meaning:-

Bhikkhūs, if a certain *samaṇa* or *brahmaṇa* is not realistically aware that, this is suffering, this is the cause of suffering, this is the cessation of suffering and this is the

practice to attain Nibbāna; bhikkhūs, such *samaṇa* or *brahmaṇa* is one devoid of *samaṇa* status among the *samaṇas* and one devoid of *brahmaṇa* status among the *brahmaṇas*; they are not persons who have attained supramundane fruits through great knowledges as indicated by the terms *samaṇa* or *brahmaṇa*.

*Bhikkhūs* if certain *samaṇas* or *brahmaṇas* are realistically aware that “this is suffering”, -as before- this is the practice to arrive at Nibbāna” those *samaṇas* or *brahmaṇas* possess the *samaṇa* or *brahmaṇa* qualities. They have developed and attained the noble fruits indicated by the terms *sāmaññattha* and *brāhmaññattha* through their superior knowledges.

The two terms *samaṇa* and *brahmaṇa* in this *sutta* refer to the same group of people. The same person is called, *samaṇa* meaning he has allayed unwholesome actions and *brahmaṇa* meaning he has got rid of unwholesome actions. Therefore, it should be noted that both these terms refer to the *bhikkhu*. *Samaṇa* is a *bhikkhu*. *Brahmaṇa* is also a *bhikkhu*. At certain places in the suttas, two or three words with the same meaning are used to beautify the Dhamma discourse as well as to further clarify the matter.

Everyone who has gone into homelessness, generally become *samaṇa* or *brahmaṇa* for the reason that unwholesome actions are allayed or overcome. This *sutta* states that those who have not realized the noble truths are not *samaṇas* among the *samaṇas* and only the *samaṇas* who have realized the noble truths becomes *samaṇas* among the *samaṇas*. *Samaṇas* who have achieved a high position by the realization of the truths are referred to as

*samaṇas* among the *samaṇas*. They are the *samaṇas* of the *samaṇas*. The real *samaṇas* are those who have attained the four paths and fruits of *sotapatti*, *sakkadāgāmi*, *anāgāmi* and *ārahant*. The *putujjana bhikkhūs* do not have this status. Even though it is difficult for the present day *bhikkhūs* to achieve such status, they should try as much as possible to realize the noble truths and live as close as possible to real *samaṇas*. The *bhikkhu* who tries in such manner is able to make the *samaṇadhamma* productive. The person who tries in that manner but is unable to realize the noble truths and end suffering in this life can overcome all defilements, become an Arahant and attain Nibbāna in a future life.

### **Advice on the disciplinary code**

*Pātimokkha* precepts - Advice on the disciplinary code, are two forms of *pātimokkha*. *Pātimokkha* precepts are the group of precepts recited when the *saṅgha* gather at the *sīmā* on the poya days. There are three stanzas concerning the advice on the disciplinary code uttered by the Sammāsabuddhas at a gathering of the *saṅgha*. This is called advice on the *pātimokkha*. They are as follows:-

1. *Khantī paramaṃ tapo titikkhā  
nibbānaṃ paramaṃ vadanti Buddhā,  
na hi pabbajito parūpaghātī  
na samaṇo hoti paraṃ viheṭṭhayanto.*

2. *Sabbapāpassa akaraṇaṃ kusalassa upsampadā  
sacitta pariyodapanaṃ etaṃ Buddhānasāsaṇaṃ.*

3. *Anūpavādo anūpaghāto pātimokkhe ca saṅvaro,*

*mattaññutā ca bhattasmiṃ pantarī ca sayanāsanarī,  
adhicitte ca āyogo etaṃ Buddhānasāsanarī.*

(Mahāpadāna sutta)

Meaning:-

1. The nature of enduring crime referred to as *titikkhā* (forgiveness) is a great ascetic quality in this *sāsana*. The Buddhas state that Nibbāna is great in every respect. The person who hurts others and makes them suffer is not a *bhikkhu*. The person who hurts and makes others suffer is not even a *samaṇa*.

2. Avoiding all unwholesome deeds, performing all wholesome deeds and cleansing one's mind is the advice of all Buddhas.

3. Not speaking in a manner that hurts other's feelings, not attacking others with hands and feet, protecting the *pātimokkha saṃvara sīla* (morality of restraint with regard to the disciplinary code), knowledge of the correct quantity of food, living in residences that provides physical rest and engaging in the achievement of higher mentality including eight absorptions is the advice of Buddhas.

### **Thoughts of great people**

1. *Appicchassā yaṃ bhikkhave, Dhammo, nā' yaṃ  
Dhammo mahicchassa.*

2. *Santutṭhassā' yaṃ bhikkhave, Dhammo, nā' yaṃ  
Dhammo asantutṭhassa.*

3. *Pavivittassā' yaṃ bhikkhave, Dhammo, nā' yaṃ Dhammo saṅgaṇikārāmassa.*

4. *Āraddhaviriyassā' yaṃ bhikkhave, Dhammo, nā' yaṃ Dhammo kusītassa.*

5. *Upaṭṭhitasatissā' yaṃ bhikkhave, Dhammo, nā' yaṃ Dhammo muṭṭhassatissa.*

6. *Samāhitassā' yaṃ bhikkhave, Dhammo, nā' yaṃ Dhammo asamāhitassa*

7. *Paññavato ayaṃ bhikkhave, Dhammo, nā' yaṃ Dhammo duppaññassa.*

8. *Nippapañcārāmassā' yaṃ bhikkhave, Dhammo nippapaṭcaratino, nā' yaṃ Dhammo papañcārāmassa papañcaratino.*

(Aṅguttara aṭṭhaka nipāta gahapativagga)

1. *Bhikkhūs*, ninefold supramudane *dhamma* consisting of the four paths, four fruits and Nibbāna can be developed by the person who is satisfied with whatever is received. The one who desires much cannot develop it.

2. *Bhikkhūs*, this ninefold supramundane *dhamma* can be developed only by those who are satisfied in three ways regarding the four requisites. The one who is not satisfied cannot achieve it.

3. One who maintains quietitude can develop this *dhamma*. One who is attached to people cannot achieve it.

4. *Bhikkhūs*, this *dhamma* can be developed by the one who makes effort. The lazy cannot do it.

5. *Bhikkhūs*, those who maintain the four foundations of mindfulness can develop this *dhamma*. Those who are not mindful cannot achieve it.

6. *Bhikkhus*, those who have concentration can develop this *dhamma*. Those who have no concentration cannot achieve it.

7. The intelligent can develop this *dhamma*. Those without intelligence cannot do it.

8. *Bhikkhūs*, those who are not deluded by greed, conceit and wrong view can develop this *dhamma*. Those who are deluded cannot achieve it.

### **The daily exhortation by the Buddha**

The all-compassionate blessed Buddha having finished the partaking of food routinely arrives daily at the doorstep of the *gandhakuti* (Buddha's kuti) takes the seat prepared, washes the feet and gives this advice to the *bhikkhūs* who arrive there.

***Bhikkhave, appamādena sampādettha. Dullabho Buddhuppādo lokasmiṃ dullabho manussatta paṭilābo, dullabhā saddhāsampatti, dullabhā pabbajjā. Dullabham saddhammasavaṇaṃ.***

Bhikkhūs, attend to all activities mindfully. Rare is the arising of a Buddha in the world. Birth as a human is rare.

Faith is rare. *Pabbajja* is rare. Hearing the true Dhamma is rare.

It is worthwhile for *bhikkhūs* to contemplate daily on this advice of the *Tathāgata*. It is good to contemplate this after paying homage at the image house or *dāgaba*. (This para is not shown in the *tipitaka*. It is found in the sections of the commentaries describing the daily routine of the Buddha. There are minor differences among them.)

### **Buddha's last advice**

***“Handa’ dāni bhikkhave, āmantayāmi vo vayadhammā sañkhārā appamādena sampādeṭha.”***

The all-compassionate blessed, perfected, self-enlightened *sammāsambuddha* gave this final advice lying on his deathbed just before *parinibbāna*. The essence of all the Dhamma the Buddha taught in the entire forty-five years is contained in this advice. *Bhikkhūs*, I am now addressing you for the last time. Formations have the nature of passing away. Therefore, heedfully engage in *samaṇa* activities, is its meaning.

### **Loving kindness meditation**

All *bhikkhūs* should learn a method of meditation to practise until the attainment of Arahantship. It is difficult to include detailed methods of meditation in a book of this nature. However, as it is not in keeping with ordained life, not to know at least one form of meditation, only the loving kindness meditation (*Mettā bhāvanā*) is given here. *Metta*

*bhāvanā* helps the *bhikkhu* in this life and beyond. It is a form of meditation by which absorptions can be achieved. However, because *bhikkhūs* who spend busy lives in towns and villages do not have the opportunity to meditate fruitfully to attain absorptions; *mettā bhāvanā* is shown in a manner that only ordinary results can be achieved.

Many *bhikkhūs* do not receive sufficient help from the lay to maintain life. Some *bhikkhūs*, as a solution to this blame the lay and engage in gathering wealth. Some engage in improper activities such as displaying virtue, praising the lay, doing work for the lay and live by obtaining requisites from them. When *bhikkhūs* do not receive requisites by proper means, they seek requisites by improper means, instead of thinking as to why they do not receive requisites. *Bhikkhūs* who do not receive sufficient requisites should think of the reason for it. An example is given to enable the understanding of it.

Everyone's eyes are directed towards a woman, who is not too tall, not too short, not too fat, not too thin, not too dark, not too fair, with soft pleasant features and fifteen or sixteen years of age. Most people like to see her, talk with her and treat her nicely. Most people like to make room for her, make her sit next to them and if there is no room get up and give their seat to her in the bus or train. If they have something she needs, they will be pleased to give it. If she performs an act many people will come to see her. Will pay much money to see the act.

No one likes to see the woman past sixty years, with reduced blood and flesh, having pronounced veins, skin full of white and black spots, wrinkled body, hanging breasts,

protruding bones, no teeth, sunken cheeks, grey hair and a smelly body. People will look away when she approaches. Go away from her. Will not allow her to enter a house. Even if she enters will not offer a seat. Will not offer a seat in a bus or a train. Sometimes will not even allow her to get in. Inquire as to the reason for treating the young woman well and not the old woman. Treating the young woman well is not a special quality of the people. Similarly, it is not a bad quality of the people to be distracted by the old woman. Both these happen because of the nature of their bodies. There is something in the nature of the young woman's body that attracts people. Therefore, people are attracted to her. Treat her well. The nature of the old woman's body repels and distances people's minds. Therefore, people go away from her. Do not treat her well. Likewise if a *bhikkhu* has *samaṇa* qualities known as *Āhuneyyo* (worthy of veneration/worthy of receiving requisites), *Pāhuneyyo* (Worthy of hospitality), *dakkhineyyo* (worthy of offerings) and *Añjalikaranīyo* (worthy of veneration) that attracts people's minds, such a *bhikkhu* will receive veneration and offerings. The *bhikkhu* who has a little of these will receive less. The *bhikkhu* who does not have them will not receive any. If a *bhikkhu* does not receive sufficient veneration and offerings without any effort he should consider that, he lacks the qualities that deserve veneration and offerings. Such a *bhikkhu* should as a solution, try to develop the *samaṇa* qualities worthy of veneration and offerings rather than collect wealth to maintain life. Loving kindness is one of the qualities that makes a person worthy of veneration and offerings. The practice of loving kindness makes a person pleasant not only to humans but also to the *devās* and are treated well by them. Therefore, may all *bhikkhūs* practise loving kindness

meditation, which results in benefits in this world and beyond!

The person who practises loving kindness meditation should understand loving kindness. Should know how to bring about pleasure to others and alleviate suffering and difficulties of others, with the mind power of loving-kindness. Loving kindness meditation will be meaningful if it is done in a manner that brings happiness to others and alleviate their suffering. There is great power in the minds of those who have attained absorptions and special powers to do various things. The power of ordinary people's minds is very little. It is not even sufficient to shake a strip of cotton. Keep a strip of cotton in front of you and try to will it to move with mind power. However much you wish, it will not move. Understand the state of the mind by this. Saying, "I make *metta*, may all beings be well and happy!" is an empty deed if those beings do not become well and happy. Must learn to exude *metta* so that it becomes a successful deed and not an empty deed.

*Metta* is friendliness. Friendliness is pleasure and conformity with others to; have no enemies, receive what they need, not undergo suffering and difficulties, succeed, discard evil thoughts from their minds, not be insulted, suffer no illness and live in mutual harmony. This is *metta*. Goodwill towards others, can also be called *metta*. That is one *cetasika* (mental concomitant/mental formation). The mind with such mental formations is a mind full of *metta*. Directing such consciousness towards others and repeatedly maintaining it to bring about benefits to others is *mettā bhāvanā*.

Practice of loving kindness should be done with the honest intention of bringing about benefit to others. The dishonest *mettā bhāvanā* without the wish for benefit to others will not be successful. Man's mind is very dishonest. One cannot even realize the dishonesty in one's mind. If you question a person who utters, "May all beings be well and happy, may all beings be well and happy!" whether he likes a particular person to be well and happy and still another person to be well and happy, on an individual basis, there can be many people that he does not wish to be well and happy. However, he practises *mettā bhāvanā* saying, "May all beings be well and happy!" The *mettā bhāvanā* so practised by him has no uprightness. It is dishonest. Such meditation does not result in any benefit. The person who sets about to practise loving kindness meditation should first condition his mind to honestly exude loving kindness. Many ways of conditioning, the mind is given in the Visuddhi magga. We are giving here one method, which we consider to be very good. Commit to memory the following sentence.

I am a follower of the Buddha who performed beneficial deeds even for the enemies who attempted to kill him and was a noble friend of all living beings. I will follow the Buddha and be a friend of all living beings. I will be a friend of the friends, friend of the neutral people, friend of the enemies and a friend of everybody.

Learn this passage and recite it ten times in the morning, ten times during the day and until you fall sleep after going to bed at night. Repeat this for ten days. It is better to do it for one month. When someone does it for several days his mind will be conditioned accordingly. The person who

recites this for several days will develop thoughts such as “he is a friend of everyone in the world and therefore should act beneficially towards everyone.” Remain a friend who does well to everyone even if others harm him. Do not think of harming them. Everyone does well for friends. To be a gentleman and a follower of the Buddha Dhamma, one should do well even for enemies.

When you feel that, I am a friend of the world. I must do some good for the world, after reciting the above paragraph; search for the good that you can do for the world. In a world where , there are many people who do not have enough food and drink, it is not possible to make them well and happy by supplying them with food and drink. It is not possible to supply them with garments and ornaments. Although there are many poor it is not possible to make them well and happy by making them rich. If there is something that can be done to benefit the collection of beings, it is only by exuding loving kindness. Exuding loving kindness will not provide living beings with food and drink. The conditioning of the minds of others according to your own, through *metta bhāvanā* can result in some benefit to living beings.

It is not easy to effect special changes in material things with the power of the mind, which is weak. Because the mind of one impacts on the mind of another it is possible for someone who meditates to effect certain changes in the other’s mind by means of his own mind. Loving kindness can reduce enmity, jealousy and hatred. Can remove them. Can condition other’s minds not to develop them.

Enmity is a highly harmful *dhamma*. When it develops, one cannot distinguish good from bad. Cannot see what should be done and what should not be done. Will use harsh words in moderate anger. When it develops further, one will attack with hands and feet. When it develops even further will attack with stones and clubs. Will attack with arms. Will destroy other's property. Sometimes the person blinded by anger will attack the mother and father. Will attack pious *bhikkhūs*. Will attack kindly brothers and sisters and other relatives. The anger of powerful people results in wars that kill hundreds of thousands of people. Cities and villages are destroyed. Limitless wealth is destroyed. The person who developed enmity causes much suffering of others and undergoes suffering himself. Many go to hell because of unwholesome actions due to anger. Jealousy and hatred are as dangerous as enmity. Cause harm. It is a great relief for the world if the highly harmful enmity, jealousy and hatred are not present. It is a comfort. The meditator who reduces the enmity, jealousy and hatred by practising loving kindness brings about great benefit to the people by eradicating the harm caused by these. If you have become a friend and well-wisher of the world, bring about benefit to the world by practising loving kindness.

When the meditator points his mind towards a particular group of beings and directs with honest intention, the thoughts that, they be devoid of hatred! May one not harm another! May they desire each other's well being! the impact of his kindly thoughts on their minds will gradually reduce and remove the hatred. The wicked nature in the minds will progressively go away. The strength or weakness of the kindly thoughts of the meditator and the duration of meditation will determine the extent to which

the minds of the targeted beings are conditioned. The loving kindness directed towards all beings at once is not powerful. Therefore, loving kindness should be directed towards beings in different directions and areas. The power of the mind becomes weaker with the distance like the light of a lamp reduces with distance. Its power is greater nearby.

**The commentaries to the Cūḷasakuludāyī** states that animals in the jungle of about thirty yojanas in extent lived peacefully due to the power of loving kindness of the **Assagutta** thero who was the foremost in loving kindness. This thero lived during the reign of Dharmasoka. Vissuddhimagga states that due to the loving kindness of the **Visākha** thero who lived at the Cittalapabbata *vihāra*, the spirits that inhabited this forest lived with mutual kindness and peace. The beings that come to places where yogis meditate do not harm even those who are against each other from birth. All these take place because of the conditioning of the minds of those subjected to the meditators thought process. Loving kindness meditation can easily condition the minds of others. Practice loving kindness and bring about the beneficial conditioning of other's minds.

Words which have the meaning that cannot be fulfilled by mental power and words which have no definite meaning, should not be used for the practice of loving kindness. May you be well and happy, has many meanings. For someone without food, getting food is well being. For someone without clothes, getting clothes is well being. For someone with clothes getting better clothes is well being. For someone without a house, getting a house is well being. For

someone with a house getting a better house is well being. For someone without a job, getting a job is well being. For someone with a lowly job getting a higher job is well being. For someone without wealth, getting wealth is well being. For a wealthy person getting more wealth is well being. For someone without a husband, getting a husband is well being. For someone without a wife, getting a wife is well being. For someone without children, getting children is well being. There are many aspects of well being not mentioned here. Therefore, may you be well and happy, has no specific meaning. No meaningful result occurs with words without specific meaning. It is suitable to say, May you be well and happy, to achieve a specific form of well being among many forms of well-beings. **The absence of hatred and enmity is well being for these beings. It is suitable to meditate with the intention of bringing about such well-being.**

Similarly, “may you be free from suffering” too has many meanings. Suffering of birth, decay, sickness, death, association of those you dislike, loss of loved ones and suffering in searching for food and suffering due to past *kamma*, cannot be overcome by wishing, may you be free from suffering. When practising loving kindness, may you be free from suffering, should be used only to alleviate suffering due to hatred and anger.

When meditating one should first direct loving kindness towards self. It is sufficient to do it once or twice. Thereafter, direct loving kindness towards others. It should be done towards groups of beings and all beings together. Loving kindness towards groups of beings should be done first. Direct loving kindness towards self and then all

beings in the monastery. Direct loving kindness once or many times towards one group and then towards another group. After directing loving kindness towards beings in the monastery, direct loving kindness towards the village, then the whole country, and thereafter the whole universe. This is one method of directing loving kindness.

*Mettāsaḥagatena cetasā ekam disam pharivā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ* spreading loving kindness according to directions is mentioned in many suttas. Directing loving kindness can be done as one pleases by directing towards beings with no feet, two feet, four feet, many feet and small, medium, large in size and in many other ways.

### **Loving kindness towards self:**

**May I be free from hatred. Be a noble person who wishes the well being of enemies, friends and neutral persons; be free from suffering, be well and Happy.**

Direct loving kindness first towards self in this manner. Wicked thought is one that wishes and wills, to harm the body, life, honour, fame, wealth of another. “Free from suffering” is freedom from suffering due to hatred and wicked thoughts. Well being, is the happiness resulting from the freedom from such suffering. Treat the meaning of these words everywhere in this manner.

**Directing loving kindness towards the residents of the monastery:**

**May all those who live in this monastery be free from hatred. May be devoid of wicked minds. May one not think lowly of another. May everyone wish the well-being of each other. May be free from suffering. May be well and happy.**

When directing loving kindness towards beings in the monastery consider them as laymen, *bhikkhūs*, all animals small and big and the likes of spirits on abodes such as trees. When directing loving kindness towards beings in a specific village, make the same consideration.

**Directing loving kindness towards the residents of a specific village:**

Direct loving kindness towards beings in a specific village in the same manner as, may all beings in the village be free from hatred! Be free from wicked thoughts! Direct loving kindness towards beings in the island as, May all beings in the island be free from hatred and so on. Direct loving kindness towards beings in this world system as may all beings in this world system be free from hatred and so on. Direct loving kindness towards beings in innumerable world systems as may all beings in other world systems be free from hatred and so on. In the end, direct loving kindness towards all beings as may all beings be free from hatred and so on.

## **Directing loving kindness according to directions:**

Directing loving kindness according to directions should be done as may all beings that live in the east be free from hatred! And so on, thereafter, as all beings that live in the south, for the south; as all beings that live in the west; as all beings that live in the north, all beings above and all beings below. When meditating for a short time, direct loving kindness once or twice in all six directions. When meditating for a long time, it is good to direct loving kindness many times for each direction. When doing so face the particular direction, direct the mind in that direction and meditate prioritising the well-being of beings in that direction. If loving kindness is directed towards a particular direction for several days, results can be seen.

## **Directing loving kindness towards a specific person:**

When directing loving kindness towards a particular person, mention his name first and meditate as “May he be free from hatred! May he be devoid of wicked thoughts! May he not think lowly of others! May he not harm others! May he desire benefit to others! May he be free from suffering! May he be well and happy!”

If you direct loving kindness towards an enemy, his animosity will cease. Even if it does not cease fully, it will subside. Directing loving kindness frequently can sometimes turn an enemy into a friend. When you need someone’s assistance direct loving kindness towards him. His assistance will be forthcoming. Specific loving kindness meditation will produce quick results when the mind is powerful. If the mind is weak, it takes a long time

to produce results. When directing loving kindness for a specific purpose to a particular person, find out where he lives; sit down facing his direction and direct attention to his face.

### **Directing loving kindness towards the sick:**

Loving kindness can bring about many benefits to the sick, if done properly. Directing loving kindness as above does not cure the sick. Loving kindness should be practised in another manner to cure illnesses. It is difficult to cure an illness by directing loving kindness as “May his illness be cured, may he be well and happy”. In directing loving kindness to cure an illness one should know what is required to happen to the sick person’s body and direct loving kindness for that to happen. In doing so sit facing the sick person, direct the mind towards the inside and the outside of the body, if it is necessary to heat the body to cure the illness direct loving kindness as “May his body be heated!” If the illness requires the body to be cooled as a cure, then wish, “May his body be cooled!” If the patient’s body is weakened by the deficiency of elements, “May the seven elements in his body grow!” If one element such as blood is deficient “May the blood in his body grow!” If the blood pressure is elevated, direct loving kindness as “May the blood pressure subside!” If there is a blood clot, “May the clot dissolve!” If there is a weakness in the nerves, direct loving kindness as “May the nerves strengthen!” If a rheumatic condition has developed, direct loving kindness as, “May it subside!” If there is a wound, “May it dry up!” Matters not mentioned here must be considered intelligently and loving kindness directed accordingly.

When directing loving-kindness do not change words repeatedly. While meditating, the thought of loving kindness should be sustained from consciousness to consciousness; distraction of the mind should be avoided. Meditating for a short time does not produce beneficial results. Meditate for a long time. Meditate at least fifteen minutes for each patient. Direct loving kindness with the honest belief and wish that the mental power of loving kindness could cure the patient. If loving kindness is directed properly, one can experience the results. If there is a set of people in the country who practice loving kindness meditation systematically in a manner that will remove evil habits and calm the minds of people, the disunity among them and present day crime will be reduced to a large extent. May the *bhikkhūs* consider this matter!!

The pious *bhikkhūs* who follow the advice offered in this book will be praised by good people, live well, overcome suffering of birth, decay, death and attain deathless, supramundane Nibbāna.

**Sāsanāvatarāṇaya ends here.**

## Reverential stanzas used in Burma

Everyone who follows a religion praises the likes of gods etc. they follow and venerate them. Buddhists often use stanzas in venerating their teacher the Tathāgata. As the virtues of the Buddha are limitless, anyone who knows the language can compose any number of stanzas. Therefore, many Buddhist countries of the world have stanzas for veneration of the Buddha. Only a few among them are included in books on stanzas for veneration. Stanzas for veneration found in Sri Lanka are not found in Burma. Burmese use stanzas in their own language and in Pali for veneration. Many people in that country use the set of stanzas beginning *Sugatam sugatam settham kusalam kusalam jaham*. The most Ven. Agga mahā pandita U Revata mahā thero who lives in the city of Mandalay has compiled a book called Namakkāratikā (Sub commentaries on veneration) in Pali running into more than two hundred pages, in praise of this set of stanzas. The importance attached to these stanzas can be judged by this.

It is not known for certain when and who compiled these stanzas. There is an oral tradition in Burma that when the Ven. Buddhagosa who arrived in Lanka from India to write commentaries to the three baskets of the cannon (*Tipitaka*), recited these stanzas and paid respects at the entrance of the library containing Dhamma books, the door opened automatically. Whatever the truth of this story, it is good for anybody to use these stanzas for veneration. Any number of these stanzas can be learnt and used for veneration. May any virtuous persons learn and use these stanzas! The set of stanzas are as follows:

## Stanzas for veneration

1. *Sugataṃ sugataṃ seṭṭhaṃ  
kuslaṃ kusalaṃ jahaṃ  
amataṃ amataṃ santaṃ  
asamaṃ asamaṃ dadaṃ.*
2. *Saranaṃ saranaṃ lokaṃ  
aranaṃ aranaṃ karaṃ  
abhayaṃ abhayaṃ thānaṃ  
nāyakaṃ nāyaka name.*
3. *Nayana subhaga kāyaṅgaṃ  
madhura sara varo petaṃ  
amita guṇa gaṇā dhāraṃ  
dasabala matulaṃ vande.*
4. *Yo budho dhitimññadhārako  
saṅsāre anubhosi kāyikaṃ  
dukkhaṃ cetasikañca lokato  
Taṃ vande naradeva maṅgalaṃ*
5. *Battiṅsati lakkhaṇa citra dehaṃ  
dehajjuti niggata pajjalantaṃ  
paññādhiti sīla guṇoghavindaṃ  
vande munī mantima jāti yuttaṃ*
6. *Pātodayaṃ mabala divākaraṃ ca  
majjhe yaṭīnaṃ lakitaṃ sirīhi  
puṇṇindu saṅkāsa mukhaṃ anejaṃ  
Vandāmi sabbaññu maham munindam*
7. *Upeta puñño vara bodhimūle*

*sasena mārāṃ sugato jinitvā  
abujjhi bodhiṃ arunodayamhi  
namāmi taṃ mārājinaṃ abhaṅgaṃ*

*8. Rāgādi chedā mala ñāṇa khaggam  
satī samañño phalakābhi gāhaṃ  
silogha laṅkāra vibhūsitam taṃ  
namāmi bhiñṇā varamiṅddhupetaṃ*

*9. Dayālayaṃ sabbadhi dukkaraṃ karaṃ  
bhvaṅṅavā tikkama maggataṃ gataṃ  
tilokañāthaṃ susamāhitaṃ hitaṃ  
samanta cakkhuṃ paṇamāmi sādaraṃ*

*10. Tahiṃ tahiṃ pārami sañcayaṃ cayaṃ  
gataṃ gataṃ sabbhi sukhappadaṃ padaṃ  
narā narānaṃ sukhasambhvaṃ bhavaṃ  
namā namānaṃ jinapugavaṃ gavaṃ*

*11. Maggaṅga nāvaṃ muni dakkha nāviko  
ihā piyaṃ ñāṇa kareṇa gāhako  
āruyyhaṃ yo kāya bahū bhvaṅṅavā  
tāresi taṃ Buddha maghappahaṃ name*

*12. Samatim sati pārami sambharaṇaṃ  
vara bodhidume catusacca dasaṃ  
varamiṅddhi gataṃ nara deva hitaṃ  
tibhavūpasamaṃ paṇamāmi jinaṃ*

*13. Satapuññaṃ lakkhaṇikaṃ virajaṃ  
gaganūpamadhiṃ dhitimerusaṃ  
jalajūpama sitala sīlaṃ yutaṃ  
paṭhavī sahanaṃ paṇamāmi jinaṃ*

14. *Yo buddho sumati dive divākaro ca  
sobhanto ratijanane silāsanamhi  
āsinno sivasukhadam̐ adesi dhammam̐  
devānam̐ tamasadisam̐ namāmi niccam̐*

15. *Buddham̐ narānara samosaraṇam̐ dhitattam̐  
paññāpadīpa jūtyā vihatandhakāram̐  
atthābhirāma nara deva hitā vham̐ tam̐  
vandāmi kāruṇika magga mananta nāṇam̐*

16. *Akhila guna nidhāno yo munindo paganvā  
vana misi patanavham̐ saññatānam̐ nicketam̐  
tahi makusala chedam̐ dhammacakkam̐ pavatto  
tamātula mahikantam̐ vandaneyyam̐ namāmi*

17. *Sucīparivāritam̐ sucīrappabhāhi rattam̐  
sirivisayālayam̐ gupita mindriyehu petam̐  
ravi sasi maṇḍalappabhūti lakkhaṇopa cittam̐  
sura nara pūjitam̐ sugata mādarām̐ namāmi*

18. *Maggolumpena muhapaṭighāsādi ulalola vīcim̐  
saṅsārogham̐ tarita mabhayam̐ pārappattam̐ pajānam̐  
tānam̐ leṇam̐ asama saraṇam̐ ekatittham̐ patittham̐  
puññakkhetam̐ parama sukhadam̐ dhammarājām̐ namāmi.*