

THE FIVE NIKĀYAS

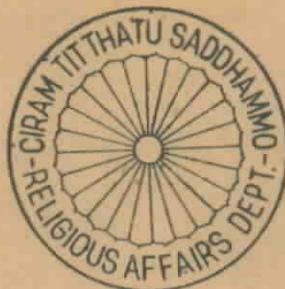
Discourses of the Buddha

An Anthology

Book One

Translated by
the Editors of the Light of the Dhamma

Edited by the English Editorial Board,



DEPARTMENT OF RELIGIOUS AFFAIRS
RANGOON, BURMA.

1978

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Khuddaka Nikāya

TIROKUṬṬA SUTTA

Suttanata Piṭaka, Kuddaka Nikāya Khuddakapāṭṭha Pāḷi

—Page 8, 6th Synod Edition.

Verse I :

*Tirokuṭṭesu tiṭṭhanti, sandhisinghā-
ṭakesu ca.*

*Dvārabāhāsu tiṭṭhanti, āgantvāna
sakaṃ gharaṃ.*

Outside the walls they stand, at the crossways and leaning on the doorposts, to their own home returning.

Verse II :

*Pahūte annapānamhi khojjabhōjje
upaṭṭhite.*

*Na tesam koci sarati, sattānaṃ
kammaṃpaccayā.*

But when a plenteous meal is spread, or food and drink, no one remembers them (the dead) on account of their (bad) *kamma*.

Verse III :

*Evaṃ dadanti ñātīnaṃ, ye honti
anukampakā.*

*Suciṃ paṇītaṃ kālena, kappiyaṃ
pānabhojanaṃ.*

Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times.

Verse IV :

*Idaṃ vo ñātīnaṃ hotu, sukhitā
hontu ñatayo.*

*Te ca tattha samāgantvā, ñātipetā
samāgatā.*

Be this a gift to our kinsmen—may our kinsmen be happy. Then those *Peta* kinsmen come and gather there.

Verse V :

*Pahūte annapānamhi, sakkaccam
anumodare.*

*Ciram jīvantu no ñātī, yesam hetu
labhāmase.*

They rejoice with due faith and earnestness at the offering of plenteous food and drink.
Long live our kinsmen, on account of whom we get this.

Verse VI :

*Amhākañca katā pūjā, dāyakā ca
anipphalā.*

*Na hi tattha kasi atthi, gorakkhettha
na vijjati.*

To us this offering with honour is made; and it is not without fruit to the donor.

For there is—no ploughing—no cattle-keeping in the *Peta*-world.

Verse VII :

*Vañijjā tādisī natthi, hiraññena
kayokayam.*

*Ito dinnena yāpenti, petā kālankatā
tahirā.*

There is no trading—buying or selling—with gold or the like.

Petas live and subsist either on what normally is food for *Petas* or what reaches them through offerings made here (for their benefit by their friends and relatives.)

Verse VIII :

*Unname udakaṃ vuṭṭhaṃ, yathā
ninnaṃ pavattati.*

*Evameva ito dinnam, petānaṃ
upakappati.*

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

Verse IX :

*Yathā vāriyahā pūrā, paripūrenti
sāgaraṃ.*

*Evameva into dinnam, petānaṃ
upakappati.*

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

Verse X :

*Adāsī me akāsi me, ñātimittā sakhā
ca me.*

*Petānaṃ dakkhiṇaṃ dajjā, pubbe
katamanussaraṃ.*

'He gave me gifts, he did things for me. They were my 'kinsmen, friends and companions'—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

Verse XI:

*Na hi ruṇṇaṃ vā soko vā, yā caññā
paridevanā.*

*Na taṃ petānamatthāya, evaṃ uṭṭ-
hanti ñātayo.*

Weeping or sorrowing or any other manner of lamenting is not for the benefit of the *Petas*.

The kinsmen (*Petas*) remain as they were.

KHUDDAKA NIKĀYA

Verse XII :

Ayañca kho dakkhīṇā dinnā, sam-
ghamhi suppatiṭṭhitā.

Dīgharattaṃ hitāyassa, phānaso
upakappati.

Moreover, this offering which has been made is firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

Verse XIII :

So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā.

Balañca bhikkhūnamanuppadānnaṃ
Tumhe hi puññaṃ pasutaṃ anap-
akanti.

The duty of relatives to make offering for the sake of the deceased has been demonstrated: offering with honour and liberality has been made to the *Petas*, physical strength has been given to *Bhikkhus*; and you also have earned great merit.

COMMENTARY ON TIROKUṬṬA SUTTA*

(The Story of those *Petas*** who had once been King Bimbisāra's relatives)

Q. Who delivered this Tirokuṭṭa Sutta? Where, when and on what account?

A. The Master gave this religious discourse on the second day of His arrival at Rājagaha, in appreciation of the meritorious deeds done by King Bimbisāra. Herein is the sequence of the narration:

Ninety-two *kappas* (world-cycles) ago, there was a city named Kāsi, which was ruled over by King Jayasena. His chief queen was called Sīrimā. The embryo named Phussa was conceived in her womb, and in due course of time he attained Supreme Enlightenment and became a *sammā-saṃbuddha* (Supremely Enlightened Buddha).

King Jayasena saying: "My son has renounced the world and now become a Supreme Buddha. This is my Buddha, Dhamma and Saṅgha only" attended on the Buddha personally without allowing others to do so.

At that time Buddha Phussa's three younger half-brothers said to themselves: "Buddhas arise for the benefit of all mankind; they will not arise for the welfare of a single person. Our father does not allow others to attend on the Buddha. What shall we do so that we may be able to attend on the Buddha?" Then the thought "We shall use a tactic" arose in their mind. These three younger half-brothers caused a sham rebellion in the suburb of the city.

When the king heard about the rebellion he sent for his three sons and sent them to the suburb of the city to suppress the rebellion.

When the three brothers returned to the city after suppressing the rebellion, the king was much pleased and granted them a boon saying "Take any kind of reward you like."

They submitted: "We desire to attend on Buddha Phussa."

The king replied: "Ask for any other reward."

When the three brothers said that they did not desire any other reward, the king said: "Well then, you may attend on the Buddha by fixing a period."

Then they asked for a period of seven years. The King did not agree to their proposal. Then they reduced the period to six years, five years, four, three, two, one year, seven months, six months, five months, four months and finally to three months. To it the king gave his assent.

The three brothers being much pleased with this reward, approached the Buddha and having paid their obeisance to Him, addressed Him as follows: "Venerable Sir, we desire to attend on the Exalted One for a period of three months. May the Exalted One be pleased to spend the *Vassa* (the three-month Season of Rains) here."

The Exalted One accepted by His silence.

After that the three brothers sent the following message to their royal agent in the suburb: "We shall attend on the Buddha for a period of three months. Kindly do the needful beginning with the building of a *vihāra* (monastery)." That royal agent accordingly accomplished his task and sent a reply to the three brothers to that effect. They put on yellow robes and together with two thousand five hundred attendants approached the Buddha, and having conveyed Him to the *vihāra* in the suburb of the city, requested Him to reside there.

Their treasurer and his wife had great *saddhā* (faith) in the Buddha, and they respectfully made offerings to the Saṅghā headed by the Buddha.

The royal agent sent for that treasurer and caused him to respectfully make offerings to the Saṅghā headed by the Buddha with eleven thousand men. Some of these people from the suburb had corrupt minds. They caused danger to *dāna* (Almsgiving) by partaking of the gifts themselves and by setting fire to the dining hall.

* Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p. 8, 6th Syn. Edn.

Khuddaka-pāṭha Aṭṭhakathā; Tirokuṭṭa Sutta Vaṇṇanā, p. 168; 6th Syn. Edn.

Tirokuṭṭa : On the other side of the wall; outside the wall.

** *Petas* : Inhabitants of one of the Four Lower Regions.

After performing the Pavāraṇā* (the ceremony performed at the termination of the Vassa), the princes paid their deepest respects to the Buddha and went to their father's palace with the Buddha at their head. In due course of time, Buddha Phussa attained *Mahāparinibbāna*.

As time passed, the king, the princes, the royal agent in the suburb, the treasurer and the 2500 attendants died and were reborn in the heavenly abodes. Those people who had corrupt minds were reborn in hell. These two groups wandered, one, from one heavenly abode to another, and the other, from one hell to another. Thus they went on for ninety-two *kappas* (world-cycles).

During Buddha Kassapa's time:

When Buddha Kassapa arose in this *Badda kappā* (*Badda* good world-cycle), those people who had corrupt minds were reborn in the *Peta*-world.

At that time people made *dāna* (Alms-giving) for the sake of their deceased relatives who were reborn in the *Peta*-world, with the definite intention: "May this *dāna* be also that of our relatives." Those *Petas* attained happiness accordingly. When the *Petas* (of Buddha Phussa's time) saw this, they approached Buddha Kassapa and said: "Venerable Sir, can we not attain such happiness?"

Buddha Kassapa replied: "You can not get such a bliss now. But in the future Buddha Gotama will arise in this world. At that time there will be a king named Bimbisāra. That king was your relative ninety-two world-cycles ago. He will make offerings to the Buddha with the object of sharing his merits with you. Then you will attain such a bliss."

Buddha Kassapa's words appeared to them as if they would attain that bliss the next day.

During Buddha Gotama's time:

After the interim period between the arisings of the two Buddhas had expired, Buddha Gotama arose in this world. The three princes and their 2500 attendants having passed away from the heavenly abodes were

reborn in the world of men as *brāhmaṇas* of Magadha. Subsequently, they led an ascetic life and became known as the three ascetics of Gayāsisa.** The treasurer became Visākha the millionaire. His wife became Ummadinna,*** the daughter of a millionaire. Similarly, the rest of the attendants became the king's retinue.

After attaining the Supreme Enlightenment, Buddha spent His "seven weeks' period" and went to Benares to deliver His First Sermon**** to the group of the Five Ascetics at Sarnath. (He then went to Gayāsisa and delivered the Great Fire***** Sermon to the three ascetics and their 2500 followers.) Thence He went to Rājagaha with the three ascetics and 2500 followers of theirs. On the very day of his arrival at Rājagaha, He delivered a discourse, at the end of which King Bimbisāra and one hundred and eleven thousand inhabitants of Magadha—*brāhmaṇas*, bankers and commoners—became *Sotāpannas* (Stream-winners).

Then King Bimbisāra invited the Buddha to the morning meal on the following day and He accepted the invitation. On the second day He entered Rājagaha and went to the king's palace to accept the great offering made by the king. The Sakka—king of *Devas*—accompanied the Buddha going ahead as His guide and uttering the following stanza:—

*"Danto dantehi saha purāṇajaṭilehi,
Vippamutto vippamuttehi.
Siṅgīnikkhasavaṇṇo,
Rājagaham pāvīsi bhagavā ti."*

(One who has tamed himself, One who is absolutely free from all defilements and One whose complexion resembles the colour of *Siṅgani* gold—enters Rājagaha along with former ascetics who have been tamed and are free from all defilements.)

The above-mentioned *Petas* surrounded (the king's palace) and stood with the expectation "The king will make *dāna* for our sake; the king will now aim at us in making his *dāna*."

After presenting his gifts to the Buddha, the king's mind was occupied with only one

* Inviting admonishment from one another.

** Uruveḷa Kassapa, Gayā Kassapa and Nadi Kassapa.

*** Majjhīma Nikāya, Mūlapaṇṇāsa-5. Cūḷayamaka-vagga, 4. Caḷavedalla Sutta, pages 373-9; 6th Syn. Edn. Please see the Light of the Dhamma, Vol. VI-No. 4, p. 38.

**** Dhammacakkapavuttana Sutta—Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, p 14, 6th Syn. Edn.

***** Saṃyutta Nikāya, Saḷāyatana Saṃyutta, 3. Sabbā-vagga, 6. Āditta Sutta, p 251, 6th Syn. Edn.

thought: "Where should the Buddha stay?" He did not make his offering for the sake of anybody. When the *Petas* found that their hope had been frustrated, they went to the king's palace at night and made a dreadful noise. When the king heard this, he was frightened, startled and stricken with fear.

The next morning he went to the Buddha and said: "Venerable Sir, I heard such a noise. What will happen to me?"

The Buddha replied: "O king! nothing will happen to you. In fact, your former relatives were reborn in the *Peta*-world. During the interim period between the arising of the two Buddhas, they wandered with the hope: 'The king will make an offering for our sake!'; but you did not specify them when you made your offering the other day. Their hope having been frustrated these *Petas* made that dreadful noise."

"Lord, can they attain happiness if I make an offering now?"

"Yes, O king!"

"May the Exalted One be pleased to accept this morning's meal from me. I shall offer it for their sake."

The king returned to his palace and having made all preparations for the offering, invited the Buddha. The Buddha went to the palace and sat on the seat specially prepared for Him.

With the hope: "Today's offering may be for us" those *Petas* stood outside the wall, etc. (*tirokuṭṭa*). The Buddha made the king see them clearly.

Then the king poured the water of libation and shared his merits with the *Petas* saying: "May this offering of mine be for the sake of my relatives (who are reborn as *Petas*)." At that very moment there appeared for them ponds of water covered with lotuses. They bathed in them and drank the water from them. They satiated their thirst, and became free from anxiety and distress. Their complexion changed into a golden colour.

The king offered eatables for their sake. At that very moment there appeared for them nectar and ambrosia. They ate the food and regained vigour.

The king offered clothes and seats for their sake. At that very moment there appeared for them celestial apparel, celestial vehicles,

celestial mansions, celestial lodgings, etc. The Buddha made the king see all their prosperity clearly. The king was very pleased.

Then the Buddha having finished His meal and said that He did not require any more, uttered the verse beginning with "*Tirokuṭṭesu tiṭṭhanti*", so that the king (of Magadha) might rejoice at his offering.

With these words, the question "Who delivered this *Tirokuṭṭa Sutta*? Where, when and on what account?" has been fully explained.

Verse I.

Tirokuṭṭesu tiṭṭhanti, sandhisinghātakesu ca.

Dvārabāhāsu tiṭṭhanti, āgantvāna sakam gharān.

Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning.

There (in the verse):—

Āgantvāna sakam gharāmiti: "To their own home returning." The house which belonged to the relatives in a former existence, or the house which belonged to one in former existences is spoken as "one's own house." Hence the expression "to their own home returning."

Verse II.

"Pahūte annapānamhi, ekhajjabhojje upaṭṭhite.

Na tesam koci sarati, sattānam kamma-paccayā.

But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*,

"Although the *Petas* had not resided in the house before, but as the house belonged to their relatives they went to King Bimbisāra's house (palace) as if it was their own.

Of these, some *Petas* as a result of their *issā* (envy) and *macchariya* (selfishness) during their existence as human beings, have long beards, distorted faces, loose and drooping jaws, lean, coarse and dark-coloured parts of the body, resembling burnt trees or palm trees.

Some *Petas* being much oppressed with great hunger, their mouths emit flames just as a fire-lathe emits flames.

Some *Petas* having an abdomen as big as a mountain and a throat about the size of a needle-eye, cannot take food to their satisfaction, although they obtain food, and so are greatly oppressed with hunger.

Some *Petas*, not being able to obtain any other food, joyfully eat pus, impure blood and mucus coming out of pimples, boils, etc. of their fellow *Petas* or other creatures, and thus have ugly-looking and dreadful bodies." The Exalted One desiring to show these *Petas* to the king declared:—

"Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning."

Again, in order to show the severity of these *Peta's* past *kammas*, He uttered the Second Verse:

"But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*.

There (in the verse):

Four kinds of food have been classified: (1) That can be eaten, (2) that can be drunk, (3) that can be chewed, and (4) that can be licked.

Kamma paṅcayā: Owing to their own *kammas*.

In their previous existences they did not make *dāna* through stinginess; they prevented others from making *danā*. Their own bad *kammas* prevented their relatives from remembering them.

Verse III.

"*Evaṃ dadanti nātinam, ye honti anukāṃpakā.*

Suciṃ panitaṃ kālena, kappiyaṃ pana-bhojanam.

(Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times.) There (in the verse):

The Buddha uttered the Third Verse, in appreciation of the *dāna* made by King Bimbisāra for the sake of those former relatives who were reborn in the *Peta*-world.

There (in the verse):

"Food and drink" are mentioned as the beginning, so it should be understood that all

articles which can be subject matter of gift are included.

First line of Verse IV:

"*Idaṃ vo nātinam hotu, sukhitā hontu nātayo.*"

(Be this a gift to our kinsmen—may our kinsmen be happy!)

The Buddha desired to show that the offering made by the King of Magadha was intended for his kinsmen *Petas*.

Second line of Verse IV and first line of Verse V.

"*Te ca tattha samāgantvā, nātipetā samāgatā.*"

(Then those *Peta* kinsmen come and gather there.)

This line should be read in conjunction with the first line of Verse IV, when it will read:

"Be this a gift to our kinsmen—may our kinsmen be happy!

Then those *Peta* kinsmen come and gather there."

It is true that the wholesome volitional actions* done by one cannot give result to another, but, in this case, the wholesome volitional actions done by King Bimbisāra leads to the wholesome volitional actions on the part of the *Petas*. Owing to this gift the kinsmen *Petas* are able to do wholesome volitional actions (by saying *Sādhu*), which bear fruit immediately. In order to show this the Buddha uttered:

"*Te ca tattha samāgantvā, nātipetā samāgatā.*"

(Then do those *Peta* kinsmen come and gather there.)

First line of Verse V :

"*Pahūte annapānamhi, sakkaccaṃ anumodare.*"

(They rejoice with due faith and earnestness at the offering of plenteous food and drink.)

By gathering at the king's palace and by rejoicing at the offering made by the king for their benefit (by saying '*Sādhu*') the *Petas* have also performed wholesome volitional actions which bear fruit immediately.

* Pattānumodanā : Rejoicing at wholesome volitional actions done by others.

Second line of Verse V and first line of Verse VI:

When the *Petas* attained happiness immediately after their saying 'Sādhu' and rejoicing at the offering made by the King of Magadha, they thanked him and earnestly wished for his long life and prosperity saying: "The offering with honour is made for our benefit; we have enjoyed immediate bliss; and the doer of the deed has earned great merit." In order to show this the Buddha declared the following two lines:

"*Ciraṃ jīvantu no ñātī, yesaṃ hetu labhā-mase.*"

(Long live our kinsmen, on account of whom we get this!)

"*Aṃhākañca katā pūjā, dāyakā ca anipphalā.*"

(To us this offering with honour is made; and it is not without fruit to the donor.)

The *danā* (Almsgiving) will be effective only if the following three conditions are fulfilled:—

- (1) *Petas* must actually rejoice in the gift.
- (2) The gift must be made for their sake.
- (3) The donee must be virtuous.

If these three conditions are fulfilled, the *Petas* attain immediate bliss.

Of these three conditions, the doer of the deed is the most essential. Hence the declaration:

"On account of whom we get this."

Here, one may ask: "How is it? Can only those relatives who are born in the world of *Petas* attain happiness?" A *brāhmaṇa* named Jānussoṇi* asked the Buddha the same question, and the Buddha replied as follows. So there is nothing to be said by us.

Brāhmaṇa Jānussoṇi asked the Buddha: "Venerable Gotama! We *brāhmaṇas* present gifts and make offerings saying: 'Be this a gift to our relatives. May they enjoy it.'

O Venerable Gotama! How is it? Will this gift reach our relatives who are dead? Will they enjoy it?"

The Exalted One replied: "O *brāhmaṇa*, it will reach them if they are in an opportune place, but not otherwise."

Jānussoṇi: "Venerable Gotama! What is meant by an 'opportune place' and what by an 'inopportune place'?"

Inopportune Places:

The Buddha replied:

I. "O *brāhmaṇa*! In this world some people are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in hell. There they have what is food for hell-beings. They live and subsist on it. O *brāhmaṇa*! That place (hell) is an inopportune place where the gift cannot reach (or benefit) them.

II. "O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the animal-world. There they have what is food for animals. They live and subsist on it. O *brāhmaṇa*! That place (animal-world) is an inopportune place where the gift cannot reach (or benefit) them.

III. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the world of men. There they have what is food for men. They live and subsist on it. O *brāhmaṇa*! That place (world of men) is an inopportune place where the gift cannot reach (or benefit) them.

IV. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the heavenly abodes as the com-

panions of the *devas*. There they have what is food for *devas*. They live and subsist on it. O *brāhmaṇa*! That place (heavenly abodes) is an inopportune place where the gift cannot reach (or benefit) them.

Opportune Place:

“O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the *Peta*-world. There they have their own food, and they have to live and subsist on that food; or in the alternative they live and subsist there on what reaches them through offerings made for their benefit by their friends and relatives. That place (*Peta*-world) is an opportune place where the gift can reach them”.

Jānussoṇi: “If none of the relatives arises in the *Peta*-world, who will enjoy the benefits of that gift?”

“O *brāhmaṇa*! Other relatives who are reborn in the *Peta*-world will enjoy it”. replied the Buddha.

Jānussoṇi: “Venerable Gotama! Supposing neither the relative nor any other relative is in the *Peta*-world, who will enjoy it?”

“O *brahmāṇa*! The *saṃsāra* has been so long that it is impossible for the *Peta*-world to be devoid of your relatives. Besides, O *brāhmaṇa*! the donor himself is not without any benefit.”

Second line of Verse VI and Verse VII:

In the *Peta*-world as there are no such occupations as cattle-rearing, cultivation, trading—buying or selling with gold—or the like., *Petas* cannot earn anything there. They can only attain what reaches them as shares of merits done by their friends and relatives here, for their benefits. So the Buddha uttered following three lines:—

“*Nahi tattha kasi utthi, gorakkhettha na vijjati.*

Vaṇijjā tādisī natthi, hiraṇṇena kayākāyam.

Ito dinnena yāpentī, petā kālaṅkatā tahim.”

Verses VIII and IX :

Again the Buddha desiring to explain it with further examples, uttered the Eighth and the Ninth Verse.

Verse VIII:

Unname udakam vusṭham, yathā ninnam pavattati.

Evameva ito dinnam, petānam upakap-pati.

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

Verse IX:

Yathā vārivahā pūrā, paripūrentī sāgarām.
Evameva ito dinnam, petānam upakap-pati.

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

(*Peta*-world being one of the Four Lower Regions, is compared to a lower level; and the world of men is compared to a higher level.) Just as rain fallen on the higher ground flows down to a lower level, the merits done by the friends and relatives of the *Petas* reach them, and enable them to enjoy immediate bliss.

Or in other words, just as water collected in the lakes, creeks and rivulets on a higher level flows into the rivers and thence into the ocean, the offerings made by the friends and relatives of the *Petas* reach them and enable them to enjoy immediate bliss.

Hence the Buddha declared that the *Peta*-world is the Opportune Place.

Verse X :

Adāsi me akāsi me, ñātimittā sakhā ca me.
Petānam dakkhinam dajjā, pubbe kata-manussaram.

‘He gave me gifts, he did things for me. They were my kinsmen, friends and companions’—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

(So after explaining that the *Petas* live and subsist there on what is given here for their benefit, the Buddha uttered this verse:) to show that for the said reason a good relative should make offerings remembering these things as reminders about them.

Although the *Petas* go to the houses of their relatives hoping that they would get

something there, they cannot ask (for anything) saying, 'Please give such and such a thing.'

The meaning of the verse is:—

Offerings should be made for the benefit of *Petas* remembering "He gave me this property; he gave me this paddy; he had personally attended to my work; he was my relative either from the father's or the mother's side; he was my intimate friend; he was my playmate and companion."

Verse XI:

After showing that people should make offerings specially intended for *Petas* with the thought "I had been given such and such a thing, etc. in former days", the Buddha uttered the Eleventh Verse to show that the weeping, sorrowing, etc., of those who are oppressed by weeping, sorrowing etc. at the death of their relatives but do not make any offering for their benefit, merely cause their own suffering and that they do not do any good to the *Petas*.

"*Na hi ruṇṇam vā soko vā, yā, caññā paridevanā.*

Na taṃ petānamatthāya, evaṃ tiṭṭhanti nātayo."

Weeping or sorrowing or any other manner of lamentation is not for the benefit of the *Petas*; and they (the *Petas*) remain as they were.

Verse XII:

The Buddha uttered the Twelfth Verse, to show that the offering made by Bimbisāra, King of Magadha, is of great benefit.

"*Ayañca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā.*

Dīghasattam hitāyassa, ṭhānasa upakappati.

Moreover, this offering which has been made and firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

The following is what the Buddha meant to say: "O king! As the *Bhikkhu-Saṅghā* is the best soil for meritorious deeds, the offering which you have made today for a group of your relatives is well established in the *Bhikkhu-Saṅghā* and it reaches the *Petas* immediately for their long benefit.

Upakappati means reaches immediately at that very moment and not after some delay.

What is meant is that the offering immediately reaches (and benefits) various kinds of *Petas*, such as, *Khuppiṭṭasika Petas* (Starving *Petas*), *Vañṭāsa Petas* (*Petas* who eat what has been vomitted by others), *Paradattūpajīvita Petas* (*Petas* who have to live on what is given for them by others), *Nijjhāmatarhika Petas* (*Petas* who are very furiously burnt with the fire of *lobha-taṅhā* etc.) They all are said to benefit by that gift of the king.

VERSE XIII :

*So nātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā.*

Balañca bhikkhūnamanuppadinnaṃ.

Tumhe hi puññaṃ pasutaṃ anappakanti.

The duty of relatives to make offering for the sake of the deceased has been demonstrated; offering with honour and liberality has been made to the *Petas*; physical strength has been given to *Bhikkhus*; and you also have earned great merit.

The Buddha uttered the Thirteenth Verse praising the king on his real qualities as he (1) has demonstrated the duty of a relative towards the deceased by making the said offering and made it clear to the people at large that they also should fulfil their duty to deceased relatives in the same manner and that they should not make themselves miserable with useless weeping etc., (2) has made liberal offering to the *Petas* by making them attain the prosperity of *Devas* (gods), (3) has given strength to the *Bhikkhus* by letting them take food and drink to their satisfaction and (4) has acquired great merit by generating the desire to give charity which is accompanied by such good qualities as compassion and so on.

At the end of the discourse, 84000 beings, who were terrified when the Buddha explained the horrors of rebirth in the *Peta*-world, practised Insight and realized the Four Noble Truths.

On the second day also, the Buddha delivered the same Sutta to the *devas* and men. Thus Realization of the Truths in the same manner went on up to seven days.

SUTTA-NIPĀTA, CULAVAGGA

ĀMAGANDHA*-SUTTA

Ascetic Tissa :

'Millet, beans and peas, edible leaves and roots, the fruit of any creeper ; the hoïy men who eat these, obtained lawfully, do not seek pleasures nor speak vainly.

'O Kassapa ! Thou who eatest whatsoever food is given by others, which is well-prepared, daintily garnished, pure and excellent ; he who enjoys such food served with rice, he eats uncleanness.

'O Brahmin** ! You say that the charge of uncleanness does not apply to you who eat rice tastily cooked with birds' flesh. O Kassapa ! I enquire the meaning from you, please define 'Uncleanness'.

Buddha Kassapa :

'Taking life, beating, cutting, binding, stealing, lying, fraud, deceiving, pretended knowledge, adultery ; this is uncleanness and not the eating of flesh. 'When men are unrestrained in sensual pleasures, are greedy in tastes, are associated with impure actions, are of nihilistic views, crooked, obscurantist ; this is uncleanness and not the eating of flesh.

'When men are rough and harsh, backbiting, treacherous, without compassion, haughty, ungenerous and do not give anything to anybody ; this is uncleanness and not the eating of flesh.

'Anger, pride, obstinacy, antagonism, hypocrisy, envy, ostentation, pride of opinion, intercourse with the unrighteous ; this is uncleanness and not the eating of flesh.

* Āmagandha—lit. 'Odours of flesh' which had the connotation of 'putridity' and the repugnant sense of uncleanness'.

** The Buddha Kassapa was a Brahmin by birth.

'When men are of bad morals, refuse to pay their debts, slanderers, deceitful in their dealings, pretenders, when the vilest of men commit foul deeds ; this is uncleanness and not the eating of flesh.

'When men attack living beings either because of greed or hostility, and are always bent upon evil, they go to darkness after death and fall headlong into hell ; this is uncleanness and not the eating of flesh.

'Abstaining from fish or flesh, nakedness, shaving of the head, wearing the hair matted, smearing with ashes, wearing rough deer skins, attending the sacrificial fire, all the various penances performed for immortality, neither incantations, oblations, sacrifices nor observing seasonal feasts, will cleanse a man who has not overcome his doubt.

'He who lives with his senses guarded and conquered, and is poised in the Law, delights in uprightness and gentleness, who has gone beyond attachments and has overcome all sorrows ; that wise man does not cling to what is seen and heard.'

Thus the Blessed One preached this again and again, and that Brahmin who was well-versed in the ancient lore, understood it ; for the Sage free from defilement, detached and hard to track, uttered this in beautiful verses. Having listened to the well-preached word of the Buddha, which is free from defilement and which ends all misery, he paid homage to the Tathāgata with humble spirit and begged to be admitted into the Order at that very place.'

ABHIDHAMMA PIṬAKA—VIBHANGA*

Sacca-Vibhanga

Suttantabhājanīya.

(THE FOUR NOBLE TRUTHS)

There are Four Noble Truths. They are:—

The Noble Truth of Suffering,

The Noble Truth of the Origin of Suffering,

The Noble Truth of the Extinction of Suffering,

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

What is the Noble Truth of Suffering ?

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

What, now, is Birth (Jāti) ?

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

existence (*abhinibbatti*) *iv*, the arising of the constituent groups of existence (*khandhānaṃ pātubhavo*) *v* and the appearance of sense organs (*āyatānaṃ paṭitabbo*) *vi* is called Birth,

And what is Decay (Jarā) ?

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

What is Death (Marāṇa) ?

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

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

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

ii Sañjāti is the full development of sense organs.

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

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

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

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

vi Khandhānaṃ pātubhavo and *Āyatānaṃ paṭitabbo* are called Birth in the philosophical sense.

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

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

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

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

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

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

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

What is Sorrow (Soka) ?

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

What is Lamentation (Parideva) ?

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

And what is pain (Dukkha) ?

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

And what is grief (Domanassa) ?

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

And what is despair (Upāyāsa) ?

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

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

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

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

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

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

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

2. SAMUDAYA—SACCĀ

(The Noble Truth of the Origin of Suffering)-

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

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

What is attractive and pleasurable in this world?

SIX INTERNAL BASES:

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

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

SIX EXTERNAL BASES:

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

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

SIX KINDS OF CONSCIOUSNESS:

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

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

SIX KINDS OF CONTACTS:

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

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

SIX KINDS OF SENSATION:

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

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

SIX KINDS OF PERCEPTION:

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

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

SIX KINDS OF VOLITION:

1. *Rūpasāñcetanā* (Volition having visible things as its objects)
2. *Saddasāñcetanā* (Volition having sounds as its objects)
3. *Gandhasāñcetanā* (Volition having smells as its objects)
4. *Rasasāñcetanā* (Volition having tastes as its objects)
5. *Phoṭṭhabbasāñcetanā* (Volition having contacts as its objects)

6. *Dhaṇṇa-nasañcetanā* (Volition having mental things as its objects).

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

SIX KINDS OF CRAVING :

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

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

SIX KINDS OF THOUGHT CONCEPTION: (Vitakka)

Vitakka is the directing of mental factors towards an object.

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

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

SIX KINDS OF DISCURSIVE THINKING: (Vicāra)

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

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

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

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

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

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

3. The Noble Truth of the Extinction of Suffering.

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

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

SIX INTERNAL BASES:

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

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

SIX EXTERNAL BASES:

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

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

SIX KINDS OF CONSCIOUSNESS:

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

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

be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONTACT:

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

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

SIX KINDS OF SENSATION:

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

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

SIX KINDS OF PERCEPTION:

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

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

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

SIX KINDS OF VOLITION:

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

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

SIX KINDS OF CRAVING:

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

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

SIX KINDS OF THOUGHT-CONCEPTION:

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

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

SIX KINDS OF DISCURSIVE THINKING:

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

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

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

This is the Noble Truth of the Extinction of suffering.

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

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

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

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

What, now, is Right Understanding?

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

What, now, is Right Thought?

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

This is called Right Thought.

What, now, is Right Speech?

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

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

What, now, is Right Action?

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

What, now, is Right Livelihood?

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

What, now, is Right Effort?

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

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

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

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

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

What, now, is Right Mindfulness?

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

This is called Right Mindfulness.

What, now, is Right Concentration?

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

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

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

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

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

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

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

This is called Right Concentration.

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



PAṬICCASAMUPPĀDA VIBHAṄGA—(SUTTANTABHĀJANĪYA)
“ANALYTICAL EXPOSITION OF THE DEPENDENT ORIGATION—
(ANALYSIS AS IN SUTTAS)”

—Abhidhamma Piṭaka, Vibhaṅga, 6th Synod Edition, pages 142-145.

1. Through *Avijjā* (Ignorance) *Sanḅhārā* (Kammaformations) arise;

2. Through *Sanḅhārā* (Kammaformations) *Viññānaṃ* (Consciousness) arises;

3. Through *Viññānaṃ* (Consciousness) *Nāmarūpaṃ* (Mental and Physical Phenomena) arise;

4. Through *Nāmarūpaṃ* (Mental and Physical Phenomena) *Salāyatanāṃ* (the 6 Bases) arise;

5. Through *Salāyatanāṃ* (the 6 Bases) *Phasso* (Contact) arises;

6. Through *Phasso* (Contact) *Vedanā* (Sensation) arises;

7. Through *Vedanā* (Sensation) *Tañhā* (Craving) arises;

8. Through *Tañhā* (Craving) *Upādānaṃ* (Clinging) arises;

9. Through *Upādānaṃ* (Clinging) *Bhavo* (Volitional action and further existence) arise;

10. Through *Bhavo* (Volitional action and further existence) *Jāti* (Rebirth) arises;

11. Through *Jāti* (Rebirth) there arise *Jarā Maraṇa Soka Parideva Dukkha Domanassa Upāyāsa* (Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair).

Thus arises the unalloyed mass of Suffering.

I. **Avijjā paccayā sanḅhārā** (Through Ignorance, Kammaformations) arise:

Avijjā (Ignorance):

What is meant by *Avijjā*?

Avijjā means

- (1) not knowing the Noble Truth of Suffering,
- (2) not knowing the Noble Truth of the Origin of Suffering,
- (3) not knowing the Noble Truth of the Extinction of Suffering, and
- (4) not knowing the Noble Truth of the Path leading to the Extinction of Suffering.

What is meant by “*Avijjā paccayā sanḅhārā*” (Through Ignorance, Kammaformations arise)?

There are six kinds of *sanḅhāras*. They are:—

1. *Puññābhisankhāra* (formations of merit),
2. *Apuññābhisankhāra* (formations of demerit),
3. *Āneñjābhisankhāra* (formations of the imperturbable),
4. *Kāyasankhāra* (the bodily formations),
5. *Vacīsankhāra* (the verbal formations), and
6. *Cittasankhāra* (the mental formations).

1. What are **Puññābhisankhāra**?

The following are *Puññābhisankhāra*:

Wholesome volitions in the Sensuous Sphere (*Kāmāvacara*) and the Form Sphere (*Rūpāvacara*) culminating in *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (practice of mental concentration) are *Puññābhisankhāra*.

2. What are **Āpuññābhisankhāra**?

Unwholesome volitions are *Āpuññābhisankhāra*.

3. What are **Āneñjābhisankhāra**?

Wholesome volitions in practising mental concentration in the Formless Sphere (*Arūpāvacara*) are *Āneñjābhisankhāra*.

4. What are **Kāyasankhāra, Vacīsankhāra and Cittasankhāra**?

Volitions connected with physical action are *Kāyasankhāra*.

Volitions connected with speech (such as thought-conception and discursive thinking) are *Vacīsankhāra*.

Volitions that arise only in the mind (and not connected with the bodily and verbal functions) are *Citta-saṅkhāra*.

II. Saṅkhāra paṇḍāyā viññāṇam (Through Kammaformations Consciousness arises):

The following Consciousness arise through Kammaformations:—

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

III. Viññāṇa paṇḍāyā nāmarūpam (Through Consciousness Mental and Physical Phenomena arise):

There are Mental Phenomena as well as Physical Phenomena.

The following are the Mental Phenomena:

1. *Vedanakkhandha* (Sensation-group),
2. *Saññakkhandha* (Perception-group),
3. *Saṅkhārakkhandha* (Kammaformations-group), and
4. *Viññāṇakkhandha* (Consciousness-group).

The following are the Physical Phenomena:

- (i) The Four Great Primaries (*Mahābhūta*)—Element of Extension, Element of Liquidity or Cohesion, Element of Kinetic Energy and Element of Support or Motion.
- (ii) The twenty-four *Upādāya rūpāni* (Forms which are derived from and dependent on the Four Great Primaries), namely, (1) eye basis, (2) ear basis, (3) nose basis, (4) tongue basis, (5) body basis, (6) heart basis, (7) male sex, (8) female sex, (9) vital force, (10) nutrition, (11) visible form, (12) sound, (13) odour, (14) savour, (15) element of space, (16) intimation through body, (17) intimation through speech, (18) lightness, (19) pliancy, (20) adaptability, (21) growth of Corporeality, (22) continuance, (23) decay and (24) impermanence.

IV. Nāmarūpa paṇḍāyā sajjāyatanam (Through Mental and Physical Phenomena the six Bases arise):

There are six kinds of Bases. They are:—

1. *Cakkhāyatanam* (Eye-base),
2. *Sotāyatanam* (Ear-base),
3. *Ghānāyatanam* (Nose-base),
4. *Jivhāyatanam* (Tongue-base),
5. *Kāyāyatanam* (Body-base), and
6. *Manāyatanam* (Mind-base).

V. SaJJāyatana paṇḍāyā phasso (Through the six Bases Contact arises):

There are six kinds of Contact. They are:—

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

VI. Phassa paṇḍāyā vedanā (Through Contact Sensation arises):

There are six kinds of Sensations. They are:—

1. *Cakkhu-samphassaia-vedanā* (Sensation caused by Eye-contact),
2. *Sota-samphassajā-vedanā* (Sensation caused by Ear-contact),
3. *Ghāna-samphassajā-vedanā* (Sensation caused by Nose-contact),
4. *Jivhā-samphassajā-vedanā* (Sensation caused by Tongue-contact),
5. *Kāya-samphassajā-vedanā* (Sensation caused by Body-contact), and
6. *Mano-samphassajā-vedanā* (Sensation caused by Mind-contact).

VII. Vedanā paṇḍāyā taṇhā (Through Sensation Craving arises):

There are six kinds of Craving. They are:—

1. *Rūpa-taṇhā* (Craving for visible objects),
2. *Sadda-taṇhā* (Craving for sounds),
3. *Gandha-taṇhā* (Craving for smells),
4. *Rasa-taṇhā* (Craving for tastes),
5. *Phoṭṭhabba-taṇhā* (Craving for physical contact), and
6. *Dhamma-taṇhā* (Craving for mental objects).

VIII. Taṇhā paccayā upādānaṃ (Through Craving Clinging arises):

There are four kinds of Clinging. They are:—

1. *Kāmapādānaṃ* (Clinging to Sensual Pleasure),
2. *Diṭṭhupādānaṃ* (Clinging to Wrong Views),
3. *Silabbatupādānaṃ* (Clinging to Rites and Rituals), and
4. *Attavādūpādānaṃ* (Clinging to Personality-belief).

IX. Upādāna paccayā bhavo (Through Clinging "Volitional action and further existence" arise):

There are two kinds of *bhavas*, namely,

1. *Kamma-bhava* (*Kamma*—volitional action which leads to future existence), and
2. *Upapatti-bhava* (Existence "i.e. life after death").

Kamma-bhava consists of (1) *Puññābhisaṅkhāra*, (2) *Apuññābhisaṅkhāra*, and (3) *Āneñjābhisaṅkhāra*, mentioned above.

Upapatti-bhava comprises:

1. *Kāma-bhava* (Existence in the Sphere of Sensual Pleasure),
2. *Rūpa-bhava* (Existence in the Form-Sphere),
3. *Arūpa-bhava* (Existence in the Formless-Sphere),
4. *Saññā-bhava* (Existence in the Sphere of Consciousness),
5. *Asaññā-bhava* (Existence in the Sphere of Non-Consciousness),
6. *Neva-saññā-nā-saññā-bhava* (Existence in the Sphere of Neither-Perception-nor-Non-Perception),
7. *Ekavokāra-bhava* (Existence where there is only one constituent group of existence),
8. *Catuvokāra-bhava* (Existence where there are four constituent groups of existence), and

9. *Pañcavokāra-bhava* (Existence where there are five constituent groups of existence). *

X. Bhava paccayā jāti ("Through Volitional action and further existence", Rebirth arises):

Jāti of beings belonging to this or that order of beings means:

- (1) *Jāti* (the first appearance of one or more *khandhas* or constituent groups of existence);
- (2) *Sañjāti* (their first appearance simultaneously with all the sense organs);
- (3) *Okkanti* (entering the womb or shell of an egg at the time of conception);
- (4) *Abhinibbatti* (arising straightaway as a full grown individual as in the case of *devas* and *Brahmās*);
- (5) *Khandhānaṃ pātubhāvo* (arising of *khandhas* or constituent groups of existence) and
- (6) *Āyatanānaṃ pa'ilābho* (attainment or appearance of sense organs). **

XI. Jāti paccayā jarā maraṇaṃ (Through Rebirth there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair):

Jarā means the decay of beings in this or that order of beings (*jarā*), their getting aged (*jiraṇatā*), becoming toothless (*khandiccamaṃ*), grey-haired (*pāliccamaṃ*), wrinkled (*valittacatā*), general decrease in the vigour of life (*āyuro-samhāni*) decrepitude of their sense-bases (*indriyānaṃ-paripāko*).

Maraṇaṃ (Death) means (1) *Cuti* (passing away), (2) *Cavanatā* (the state of passing away), (3) *Bhedo* (breaking-up), (4) *Antaradhānaṃ* (disappearance of the groups of existence), (5) *Maccumaraṇaṃ* (death), (6) *Kālakiriya* "life being put an end to (by *Kāla*, i.e. Death)". (7) *Khandhānaṃ bhedo* (dissolution of the groups of existence), (8) *Kālevarassanikkhepo* (discarding of the body), and (9) *Jīvitindriyassa upacchedo**** (the cessation of life or vital energy).

* See Appendix on *Bhava* (existence)

** *Khandhānaṃ pātubhāvo* and *Āyatanānaṃ pa'ilābho* are called birth in the philosophical sense. As birth in the ultimate analysis is the arising of the constituent groups of existence and the appearance of sense organs—and not the arising or appearance of an individual. (Sammoha Vinodanī Aṭṭhakathā).

*** Death in the ultimate analysis is mere dissolution and discarding of the groups of existence and cessation of life or vital energy. It is not the passing away of any individual.

What is Soka (Sorrow) ?

Soka (sorrow), *socanā* (sorrowfulness), *socītattam* (the state of being sorry), *anto soko* (inward sorrow), *anto parisoko* (inward woe), *cetaso parijjhāyanā* (inward burning sorrow), *domanassa* (mental distress), *soka-salla* "the arrow (pang) of sorrow—which arises through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering"; this is called Sorrow.

What is Parideva (Lamentation) ?

Ādevo (the mourning for the loss, e.g. of children, etc.), *Paridevo* (wailing and lamenting, mentioning their respective names and qualities), *Ādevanā* (state of such mourning), *Paridevanā* (state of such wailing and lamentation), *Ādevitattam* (state of being a mourner), *Paridevitattam* (state of being such a wailer or lamenter), *Vācāpalāpo* (talking vainly), *Vippalāpo* (talking incoherently), *Lālappo* (repeated grumbling), *Lālappitattam* (state of repeated grumbling), which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Lamentation.

What is Dukkha (Pain) ?

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

What is Domanassa (Grief) ?

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

What is Upāyāsa (Despair) ?

Āyāso (mental suffering), *upāyāso* (intense mental suffering), *āyāsītattam* (the state of having mental suffering), *upāyāsītattam* (the state of having intense mental suffering) which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Despair.

Thus the unalloyed mass of Suffering arises. Thus the unalloyed mass of Suffering unites, assembles, combines and becomes manifest.

APPENDIX ON BHAVAS' (EXISTENCES)

Kāma-bhava is existence in the four Lower Regions, or as a man, or as a *deva*.

Rūpa-bhava is existence as a Brahmā in the Form-Sphere.

Arūpa-bhava is existence as a Brahmā in the Formless-Sphere.

These three *Bhavas* are reclassified first with reference to consciousness and absence of consciousness and then with reference to the number of constituent groups of existence.

Saññābhava covers all existences except *Asaññābhava* i.e. existence as an *Asaññāsatta* Brahmā in the Form-Sphere and *Neva-saññā-nāsaññā-bhava*, i.e. existence as a *Neva-saññā-nāsaññā* Brahmā in the Formless Sphere.

Ekavokāra-bhava is existence as an *Asaññāsatta* Brahmā with only one Khandha (constituent group of existence), i.e. the Form group.

Catuvokāra-bhava is existence as a Brahmā in the Formless-Sphere with four groups of existence, i.e. (1) *Vedanakkhandha* (Sensation-group), (2) *Saññakkhandha* (Perception-group), (3) *Saṅkharakkhandha* (Kamma-formations-group), and *Viññāṇakkhandha* (Consciousness-group).

Pañcavokāra is existence with all the five constituent groups of existence and it covers all the remaining existences.

APPENDIX ON SAṅKHĀRAS

1. *Puññābhisaṅkhāra* in the Sensuous Sphere, such as *dāna* (almsgiving) and *sīla* (morality) will ordinarily lead to *Kāma-bhava*, i.e. to existence as man or *deva* in that Sphere and cause *Viññāṇa* (Consciousness) to arise there.

2. *Puññābhisaṅkhāra* in the Form-Sphere, such as *bhāvanā* (mental contemplation) will ordinarily lead to existence as a Brahmā in that Sphere and cause *Vinnāṇa* (Consciousness) to arise there.

3. *Apuññābhisaṅkhāra*, such as murder and theft, will ordinarily lead to the lower form of *Kāma-bhava*, i.e. to existence in hell, animal world, *petā* world or *asurakāya* world and cause *Viññāṇa* (Consciousness) to arise there.

4. *Āneñjābhisañkhāra*, such as practice of meditation on infinity of space, will ordinarily lead to existence as a *Brahmā* in the Formless Sphere and cause *Vīññāna* (Consciousness) to arise therein.

APPENDIX ON BHAVACAKKA (THE VICIOUS CIRCLE OF EXISTENCE)

Soka, etc. are not only bound up with *Avijjā*, but also arise through *Āsava* (Fluxions).

For instance:—

1. Sorrow for separation from cherished objects arise through *Kāmāsava* (Fluxion of Sensual Pleasure);

2. Sorrow of one who regards the body as "I" or 'Mine' for its change for the worse arises through *Diṭṭhāsava* (Fluxion of Wrong View); and

3. Sorrow of one who notices signs of his approaching death arises through *Bhavāsava* (Fluxion of Attachment to existence).

As *Soka*, etc. arise through *Āsava*, where there are *Soka*, etc. there also is *Āsava*; and *Avijjā* arises through *Āsava* (*Āsava samudayā avijjā samudayo*).

So the vicious circle of existence (*Bhava-cakka*) is complete and the process of *Sañkhāra* arising through *Avijjā*, etc. continues *ad infinitum* i.e. till the attainment of *Nibbāna*.



DUTIES AND RULES OF TRAINING OF A SĀMAṆERA.

There are two degrees of ordination into the 'Noble Order' of Buddhist monks, the *sangha*, that of a *sāmaṇera*, a novice, and that of a *bhikkhu*, one who has been fully ordained.

It is possible for any male person, even in early childhood, to become a *sāmaṇera*, provided he has his parents' consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (*e. g.* Government Service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years depending on circumstances) as a *sāmaṇera*.

A *sāmaṇera*, and a *bhikkhu*, can leave the Order at any time as there is no vow of life-long service.

In addition to certain duties and observances a *sāmaṇera* has to observe '75 Rules of Training' which also form part of the 227 Rules undertaken by a *bhikkhu*. These Rules of Training as the name implies are to train the *sāmaṇera* in the discipline and deportment befitting his high vocation and to help him in leading the religious life.

Formula for Sāmaṇera

Any layman who wishes to be initiated as a *sāmaṇera* has first to get permission from his parents or guardians and having approached a *bhikkhu* with the 8 requisites for a *bhikkhu*,* he informs the *bhikkhu* of his desire for initiation. When the Order agrees to initiate him, his head is to be shaved by a *bhikkhu* or a layman.

During this shaving of the head, he meditates on the first five of the constituent parts of the body (in the canonical enumeration) namely hair, body-hair, nails, teeth and skin and reflects "These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or a being, but are impermanent, a cause of suffering and not self (*anicca, dukkha, anattā*)."

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner:—

"Revered Sir, may you be pleased to take the yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths, and attain *Nibbāna*." Then he offers his robe to the *bhikkhu*.

He then recites a formula thrice requesting that his robe be returned.

"Revered Sir, may you be pleased to give me the robe and out of compassion for me, may you initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain *Nibbāna*."

Revered Sir, I ask for initiation in order to enable me to escape from the troubles of *samsara*. For the second time, Revered Sir, I ask you for initiation. For the third time, Revered Sir, I ask you for initiation."

Then he is given the yellow robe to wear and he takes refuge in three Jewels saying:—

"I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha."

For the second and third time also he recites the formula of Refuge. At the end of the third recitation, he becomes a novice. He is received into the Order.

As soon as he becomes a novice he has to ask one of the monks to be his instructor by reciting the formula:—

"Revered Sir, may you become my instructor. For the second time; Revered Sir, may you become my instructor. For the third time also, Revered Sir, may you become my instructor"

His instructor then advises him to behave well in order to inspire respect and to fulfill the three-fold Teaching (*i.e. Pariyatti, Paṭipatti and Paṭivedha*). The novice promises to act according to his advice.

In order to enable the novice to learn the Texts and practise *Paṭipatti* the instructor excuses him from performing certain duties

* 8 requisites for a *bhikkhu* :—a full set of robes (3 robes) a girdle, a bowl, a razor, a needle and a filter.

as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten Precepts

As a novice, he has to observe ten precepts. They are:—

- (1) Abstaining from taking the life of sentient beings.
- (2) Abstaining from taking what is not freely given.
- (3) Abstaining from sexual misconduct.
- (4) Abstaining from telling lies.
- (5) Abstaining from partaking of intoxicants.
- (6) Abstaining from taking food after midday.
- (7) Abstaining from dancing, singing, playing music and witnessing show or entertainments.
- (8) Abstaining from wearing flowers, using scents and unguents and beautifying with ointments.
- (9) Abstaining from using high and large beds.
- (10) Abstaining from accepting gold and silver.

Four-fold Reflection.

Besides these ten precepts he has to carry out certain duties as a novice and reflect attentively. This reflection is four-fold.

(1) Reflecting attentively will I wear the robe only for the purpose of protection from cold, heat, from dangers of gadflies; mosquitoes, snakes, from wind and sun, for the purpose of covering the body out of a sense of decency.

(2) Reflecting attentively will I partake of food not for the purpose of playing, not for taking pride in strength, not for the growth of the parts of the body (to have charm) not for beautification, but for support and maintenance of the body, for keeping it unharmed, for enabling the practice of the (*Brahmacariya*) religious life; and thus by taking food, I may dispell the former painful feelings and will not cause new ones to arise. There will be for me, support of life; faultlessness and living without discomfort.

(3) Reflecting attentively will I use lodgings in order to protect from cold, heat, danger of gad-flies, mosquitoes, snakes, for the purpose of dispelling the dangers of season and for retirement for meditation.

(4) Reflecting attentively will I use medicines for removing painful feelings that have arisen and the purpose of freedom from illness and disease.

Ten Acts for which A Novice may be Punished.

He should avoid performing ten immoral acts and if he has committed one of them he should be given penance in the form of carrying water and bags of sand, etc.

These ten improper acts for which the penance is imposed are:—

- (1) Taking food after midday.
- (2) Indulging in dancing, singing, playing music and witnessing shows.
- (3) Wearing flower, using scents and unguents and beautifying with ointments.
- (4) Using high and luxurious beds.
- (5) Accepting gold and silver.
- (6) Attempting to prevent monks from getting offerings.
- (7) Attempting to cause harm to monks.
- (8) Attempting to cause monks to be without lodgings.
- (9) Abusing monks.
- (10) Causing disunion among monks.

Ten Acts for which A Novice must be expelled.

There are another 10 immoral acts for which the novice is to be defrocked and expelled from the Order.

- (1) Taking the life of sentient beings.
- (2) Taking what is not freely given.
- (3) Leading an unchaste life.
- (4) Telling lies.
- (5) Partaking of intoxicants.
- (6) Speaking in dispraise of the Buddha.
- (7) Speaking in dispraise of the Dhamma.
- (8) Speaking in dispraise of the Sangha.
- (9) Holding false views.
- (10) Seducing nuns.

SEKHIYA (RULES FOR TRAINING)

These are the 75 Rules of a *Samanera* (Novice) which form part of the
227 Rules for a *Bhikkhu*.

1. 'I will dress with the inner robe hanging evenly around me,' is a training to be observed.
2. 'I will put on the upper robe hanging evenly around me,' is a training to be observed.
3. 'Properly clad will I go in the villages,' is a training to be observed.
4. 'Properly clad will I sit down in the villages,' is a training to be observed.
5. 'Well-controlled will I go in the villages,' is a training to be observed.
6. 'Well-controlled will I sit down in the villages,' is a training to be observed.
7. 'With the eyes cast down will I go in the villages,' is a training to be observed.
8. 'With the eyes cast down will I sit down in the villages,' is a training to be observed.
9. 'Not lifting up the robes will I go in the villages,' is a training to be observed.
10. 'Not lifting up the robes will I sit down in the villages,' is a training to be observed.
11. 'Not with loud laughter will I go in the villages,' is a training to be observed.
12. 'Not with loud laughter will I sit down in the villages,' is a training to be observed.
13. 'With little noise will I go in the villages,' is a training to be observed.
14. 'With little noise will I sit down in the villages,' is a training to be observed.
15. 'Not swaying the body will I go in the villages,' is a training to be observed.
16. 'Not swaying the body will I sit down in the villages,' is a training to be observed.
17. 'Not swaying the arms will I go in the villages,' is a training to be observed.
18. 'Not swaying the arms will I sit down in the villages,' is a training to be observed.
19. 'Not swaying the head will I go in the villages,' is a training to be observed.
20. 'Not swaying the head will I sit down in the villages,' is a training to be observed.
21. 'Not with arms akimbo will I go in the villages,' is a training to be observed.
22. 'Not with arms akimbo will I sit down in the villages,' is a training to be observed.
23. 'Not covering the head will I go in the villages,' is a training to be observed.
24. 'Not covering the head will I sit down in the villages,' is a training to be observed.
25. 'Not walking on the heels or toes will I go in the villages,' is a training to be observed.
26. 'Not with knees raised and clasped or wound round with the upper robe will I sit down in the villages,' is a training to be observed.
27. 'Attentively will I accept almsfood,' is a training to be observed.
28. 'Mindful of the bowl will I accept almsfood,' is a training to be observed.
29. 'With a proportionate amount of curry will I accept alms food,' is a training to be observed.
30. 'Only up to the inner ring of the bowl will I accept almsfood' is a training to be observed.
31. 'Attentively will I eat almsfood', is a training to be observed.
32. 'Mindful of the bowl will I eat almsfood,' is a training to be observed.
33. 'In orderly manner will I eat almsfood' is a training to be observed.
34. 'With a proportionate amount of curry', will I eat almsfood is a training to be observed.
35. 'Not pressing down the top will I eat almsfood', is a training to be observed.
36. 'Desiring something more I will not cover up the soup and curry and the condiment with rice,' is a training to be observed.
37. 'If not ill, I will not ask for food for myself and eat it,' is a training to be observed.
38. 'Not with a captious mind will I look at another's bowl,' is a training to be observed.
39. 'I will not make up too large a mouthful,' is a training to be observed.
40. 'I will make each mouthful round,' is a training to be observed.

41. 'I will not open the mouth till the mouthful is brought close', is a training to be observed.

42. 'I will not put the fingers into the mouth while eating', is a training to be observed.

43. 'I will not talk with the mouth full', is a training to be observed.

44. 'I will not eat tossing the rounds of food into the mouth', is a training to be observed.

45. 'I will not eat breaking up the rounds', is a training to be observed.

46. 'I will not eat stuffing the cheeks', is a training to be observed.

47. 'I will not eat shaking the hands about', is a training to be observed.

48. 'I will not eat scattering grains of rice', is a training to be observed.

49. 'I will not eat putting out the tongue', is a training to be observed.

50. 'I will not eat smacking the lips', is a training to be observed.

51. 'I will not eat making a hissing sound', is a training to be observed.

52. 'I will not eat licking the fingers', is a training to be observed.

53. 'I will not eat scraping the bowl', is a training to be observed.

54. 'I will not eat licking the lips', is a training to be observed.

55. 'I will not touch a drinking cup, my hands soiled with food', is a training to be observed.

56. 'I will not throw out in the village rinsings of the bowl containing rice', is a training to be observed.

57. 'I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand', is a training to be observed.

58. 'I will not preach Dhamma to one who is not ill and yet has a staff in his hand', is a training to be observed.

59. 'I will not preach Dhamma to one who is not ill, and yet has a knife in his hand', is a training to be observed.

60. 'I will not preach Dhamma to one who is not ill and yet has a bow in his hand', is a training to be observed.

61. 'I will not preach Dhamma to one who is not ill and yet is wearing sandals', is a training to be observed.

62. 'I will not preach Dhamma to one who is not ill and yet is wearing shoes', is a training to be observed.

63. 'I will not preach Dhamma to one who is not ill and yet is in a vehicle', is a training to be observed.

64. 'I will not preach Dhamma to one who is not ill and yet is on a bed', is a training to be observed.

65. 'I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe', is a training to be observed.

66. 'I will not preach Dhamma to one who is not ill and yet is wearing headgear (which covers all his head)', is a training to be observed.

67. 'I will not preach Dhamma to one who is not ill and yet has his head covered up', is a training to be observed.

68. 'While sitting on the ground myself, I will not preach Dhamma to one who is not ill and yet is sitting on a seat', is a training to be observed.

69. 'I will not preach Dhamma, while sitting on a low seat myself, to one who is not ill and yet is sitting on a high seat', is a training to be observed.

70. 'I will not preach Dhamma standing, to one who is not ill and yet is sitting down', is a training to be observed.

71. 'I will not preach Dhamma following one who is not ill and yet is going in front', is a training to be observed.

72. 'I will not preach Dhamma walking at one side of a path, to one who is not ill and yet is walking along the path', is a training to be observed.

73. 'I will not ease myself standing if not ill', is a training to be observed.

74. 'I will not ease myself or spit on living plants if not ill', is a training to be observed.

75. 'I will not ease myself or spit on potable water, if not ill', is a training to be observed.

INTRODUCTION TO THE TWO HUNDRED AND TWENTY SEVEN RULES OF VINAYA

“PĀTIMOKKHA”

Two kinds of Pātimokkha:—

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

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

(1) *Sīla Pātimokkha*:—

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

(2) *Gantha Pātimokkha* —

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

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

Sīla Pātimokkha is of two kinds.

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

Ovāda Pātimokkha is set forth in three *gāthās*.

These *Gāthās* are —

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

When the Rules should be laid down

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

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

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

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

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

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

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

Ten Points for the Promulgation of Pātimokkha Rules.

The Buddha pointed out the rules for these ten objects.

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

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

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

Recitation of Pātimokkha on an Uposatha Day.

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

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

—*Vinaya Mahāvagga*, p. 148.—

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

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

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

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

THE TWO HUNDRED AND TWENTY-SEVEN RULES¹ OF VINAYA

Compiled from *Vinaya Piṭaka* and Commentaries.

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

I. PĀRĀJĪKA

Four Offences which entail loss of monkhood

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

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

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

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

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

II. SANGHĀDISESA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

requiring formal meetings of the Order for its exoneration.

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

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

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

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

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

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

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

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

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

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

requiring formal meetings for the Order for its exoneration.

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

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

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

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

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

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

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

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

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

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

Improper Conduct—is the growing of flower-plants, causing others to grow, sprinkling water, causing others to sprinkle, plucking flowers, causing others to pluck, threading flowers (making garlands), and causing others to thread. —Ibid p. 281—

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

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

III. ANIYATA²

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

1. If a monk sits down together with a woman on a seat which is secluded, hidden from view, and convenient for an immoral purpose and if a trustworthy woman lay-follower seeing him, accuses him of any one of three offences, namely:— (1) an offence entailing loss of monkhood,³ (2) an offence requiring formal meetings of the Order for its exoneration⁴ or (3) an offence of slackening or backsliding⁵ and the monk himself confesses that he was so sitting, he should be found guilty of one of those three offences (i.e., of the offence of which he is accused by her).

2. If the seat is not hidden from view and is not convenient for an immoral purpose but is sufficiently so for speaking to a woman with lewd words, then if a monk sits down on such a seat together with a woman, the two alone, and a trustworthy woman lay-follower seeing him accuses him of one of two offences, namely:— (1) an offence requiring formal meetings of the Order for its exoneration⁶ or (2) an offence of slackening or backsliding⁷ and the monk himself confesses that he was so sitting down,⁸ he should be found guilty of one of the two offences.

IV. NISSAGGIYA-PĀCITTIIYA⁹

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

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

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

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

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

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

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

2. These Rules do not create any new offence.

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

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

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

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

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

8. Confession is essential in this case.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. A *yojana* is about seven miles.

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

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

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

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

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

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

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

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

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

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

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

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

V. SUDDHA PĀCITTIYA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

12. See *Pātimokkhamedini*, p. 305.

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

14. i.e., a *Sanghadāsesa* offence. *Pācīyādi-Atthakathā Chattha Sangīti* Edn. p. 19.

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

11. Destruction¹ of vegetable growth is a *Pācittiya* offence.

12. A monk who evades questions or harasses the monks by remaining silent² commits a *Pācittiya* offence.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. The objects are—

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

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

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

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

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

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

A suitable occasion is when an ordained nun is sick.

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

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

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

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

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

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

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

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

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

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

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

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

There are proper occasions in this case:—

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

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

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

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

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

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

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

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

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

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

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

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

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

11. *Ibid.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. *Ibid.*

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

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

5. *Ibid.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

54. Disrespect³ is a *Pācittiya* offence.

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

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

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

This is a suitable occasion in this case:— (1) When it is the hot season, i.e., the last one and a half months of summer. (2) When it is hot (and humid) i.e., the first month of the rainy season. (3) When the monk is sick. (4) When the monk has done some work. (5) When the monk is travelling 6 and (6) When there is storm or rain 7.

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

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

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

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

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

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

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

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

2. *Pācittiya Pāḷi, Chattha Sangiti Edn.* p. 147.

3. Disrespect may be—

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

(2) to the Rules themselves.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. i.e., a *Pārājika* offence or a *Sanghādisesa* Offence. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 168⁷.

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

3. i.e., merchants who have stolen or are about to steal government property or who are going to defraud government of its property or who are going to evade payment of taxes and duties. *Pācittiya Pāḷi*, *Chaṭṭha Sangīti* Edn. p. 172 and *Pācīyādi Aṭṭhakatta* same Ed. p. 137⁸.

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

(1) *Kamma*, i.e., five evil deeds:—

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

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

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

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

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

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

See *Pācīyādi Aṭṭhakatha*, *Chattha Sangīti* Edn. p. 138.

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

6. There are three kinds of ruin namely:—

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

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

A monk who knowingly—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

5. *Pātimokkhamedini* p. 480.

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

7. *Pātimokkhamedini* p. 482.

8. *Pātimokkhamedini* p. 412.

9. *Tūla* is of three kinds viz:—

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

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

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

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

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

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

VI. PĀTIDESANIYA OFFENCES.

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

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

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

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

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

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

VII. ADHIKARANASAMATHA DHAMMĀ

(Seven Ways of settling Disputes.)

For settlement of disputes which arise from time to time,

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

APPENDIX ON DISPUTES.

There are four kinds of disputes, namely:

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

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

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

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

APPENDIX ON WAYS OF SETTLING DISPUTES.

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

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

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

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

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

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

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

(d) *Paṭisārānīya Kamma* is a decision by which the monks direct a monk to ask for pardon of a person whom he has offended. (Cūlavagga Pāli, Chattha Sangiti Edn. p. 40.)

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

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

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

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

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

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

The monks can revoke a decision in (a), (b), (c), (d), or (e) by a subsequent declaration at the request of the monk concerned, if they are satisfied that he has been penitent and that he has done the proper thing e.g.,

(1) that he has lived with a teacher and learnt the scriptures if the decision to be revoked is a *Niyassa Kamma*, (2) that he has asked pardon of the person whom he offended and the latter has pardoned him, if the decision to be revoked is a *Paṭisārānīya Kamma* or (3) that he has given up the wrong view, if the decision to be revoked is an *Ukkhepanīya Kamma* for not giving up that view.

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

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

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

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

2. If an *Arahat*, who has been accused of an offence and found by the monks after due inquiry to be innocent, and who has abundant caution, asks for a *Sativinaya*, it should be given to him. It is a declaration which will serve as a reminder to prevent all further accusations of the same offence. (Cūlavagga Pāli, Chattha Sangiti Edn. p. 197.)

3. *Amuḷha Vinaya* is a declaration by the monks that another monk, who has been charged with contravention of a Rule of *vinaya* is unable to recollect it *not because he is stupid* but because he was insane at the time of contravening the rule. (Cūlavagga Pāli, Chattha Sangiti Edn. p. 200.)

6. *Tassapāpiyāsika Kamma* is a declaration of 'his being very bad' as, for instance, a monk has, in the course of his trial, confessed and retracted his confession, evaded questions and told conscious lies. (Cūlavagga Pāli, Chattha Sangiti Edn. p. 205.)

The declaration is made as the monk, if virtuous, would do the proper thing and get peace and, if bad, would remain "ruined" in that manner. (Cūlavagga Atthakatha, Chattha Sangiti Edn. p. 43.)

He would remain "ruined" as the other monks would not have anything to do with him. (Cūlavagga-nissaya, Hanthawaddy, p. 48.)

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

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

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

APPENDIX ON DISPUTES AND THE RESPECTIVE WAYS OF SETTLING THEM.

1. *Vivādādhikarana* should be settled by—
(a) *Sammukkhāvinaya* and (b) *Yebhuyyasika*.
2. *Anuvādādhikarana* should be settled by—
(a) *Sammukkhāvinaya*, (b) *Sativinaya*, (c) *Amūlḥavinaya* and (d) *Tassapāpiyāsika*.
3. *Āpattādhikarana* should be settled by—
(a) *Sammukkhāvinaya*, (b) *Paṭiññātakarana* and (c) *Tinavatthāraka*.
4. *Kiccādhikarana* should be settled by—
Sammukkhāvinaya. (Parivara Pāḷi, Chattha Sangiti Edn. p. 195.)

APPENDIX ON VISSĀSAGĀHA

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

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

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

APPENDIX ON ADHIMĀNA

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

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

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

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

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

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

FORMULA FOR A BHIKKHU

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

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

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

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

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

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

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

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

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

Four Nissayas (requisites)

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

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

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

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

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

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

Four Akaraniya Kammas.

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

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

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

This must be avoided throughout his life.

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

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

1. A coin of ancient India.

This must be avoided throughout his life.

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

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

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

This boasting must be avoided throughout his life.

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

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