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BY

THE MOST VENERABLE MINGUN SAYADAW

BHADDANTA VICITTASĀRĀBHIVAMSA

TIPITAKADHARA DHAMMABHANDĀGĀRIKA

AGGA MAHĀPANDITA

ABHIDHAJA MAHĀRATTHAGURU

TRANSLATED INTO ENGLISH

BY

U KO LAY · U TIN LWIN

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Preface

This book forms the later portion of Volume one, Part one, of the Great Chronicle of Buddhas, the state Buddha Sasana Council's version, by the most Venerable Mingun Sayadaw Bhaddanta Vicittasārābhivaṃsa, Tipiṭakadhara, Dhammabhaṇḍāgārika, Agga Mahāpaṇḍita, Ādhidhaja Mahārațțhaguru.

Volume One, Part One of the treatise was brought out on the Full-moon day of Tazaungmon, 1352 M. E (1st November 1990) in time for the 79th birthday Veneration Ceremony of the Venerable Sayadaw. We have successfully endeavoured to bring out this book in commemoration of the Venerable Sayadaw's 80th birthday Jubilee which is being celebrated by members of the Sangha and the laity alike in various centres all over Myanmar.

This book deals with elaborate explanations of various doctrinal points which arise in the earlier portion of Volume One, Part One which ends with the story of the Hermit Sumedha, his reflections on Perfections, and his entering a great forest in the Himalayas with a strong determination to practise and fulfiil the Ten Perfections.

In particular it gives an elaborate expositions on the Ten Perfections treating each of them with meticulous thoroughness quating the whole range of autorities in the Tipiṭaka. The Ten Perfections are to be fulfilled by all those who work for spiritual upliftment to all lavels of attainments – Buddhahood, Pacceka Buddhahood or Arahatship. We hope this book will be found particulary useful to those who are walking the Eightfold Noble Path but who have not had a Buddhist background.

On this auspicious day of the 80th birthday of the Venerable Sayadaw, we are most rejoiced to be able to honour him with the English rendering of the first volume of his work on the Great Chronicle of Buddhas.

We would like to repeat here our wishes that have been expressed in our Foreword to the previous part of this volume:

"May the Venerable Sayadaw be blessed with long life and good health so that he may continue on rendering invaluable services for the welfare and happiness of all mankind."

U Ko Lay **U Tin Lwin**

Dated, Yangon

The 4th Waxing of Tazaungmon, 1353 m.e.,

The 10th November 1991.

The Anudipani

On the Great Chronicle of Buddhas

Foreword

The word anudīpanī is purely Pali, anu meaning 'further' and dīpanī 'explanation'; hence 'further explanation' of what is not explicit in the original writing is called anudīpanī. After the Venerable Ledi Sayadaw had written an exegetical work Paramatthadīpanī on the Abhidhammatthasaṅgaha, he composed another work, entitled Anudīpanī, to explain again what is vague in the Paramatthadīpanī.

Similarly, an expository work under the title of Anudīpanī on some words and passages of the Great Chronicle which deserve elaboration or explication is written here separately as a supplement. Had the expositions been included in the original work, readers would find the textual expressions and their meanings all in confusion. That would be a distraction for readers. Therefore it is deemed necessary to compile comprehensive notes on important points and topics in the Text as a supplement, Anudīpanī, for the benefit of serious students of the Great Chronicle.

It is hoped that, by going through the Anudīpanī, difficult subjects in the Chronicle would become more easily understandable and profound meanings of some usages would become clearer. Therefore it is suggested that after reading the Cronicle, readers study the Anudīpanī with great care. May they understand easily the deep and important meanings that might otherwise remain unrevealed or overlooked.

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The Anudīpanī - Futher Explanations

Definition of Pāramī (p. 17)

The set of ten virtues including Dāna (Alms-giving), Sīla (Morality), etc., ts called Pāramī, Perfections.

A Bodhisatta (Future Buddha), being endowed with these ten virtues such as Dāna, Sīla, etc., is known as a Parama or Extraordinary Personality. On this basis, therefore, the etymology of Pāramī is: Paramānam bhāvo (state of Extraordinary Personalities), which is derived from two things: the knowledge of those who see and know them as such and the saying of those who see and know them that they really are. An alternative etymology is Paramanam kammam (work of Extraordinary Personalities); hence their course of conduct, consisting of Dāna, Sīla, etc., is called Pāramī.

The order of the ten Perfections should be known by the following verse:

Dānaṃ sīlañ ca nekkhammaṃ
paññā vīriyena pañcamaṃ
khantī saccam adhiṭṭhānaṃ
mett' upekkhā ti te dasa.

Alms-giving, Morality, Renunciation,

Wisdom, Energy as the fifth,

Forbearance, Truthfulness, Resolution,

Loving-kindness and Equanimity;

all these make ten (Perfections).

[Each perfection is of three categories, namely, Parami (Ordinary Perfection), Upa-Pāramī (Higher Perfection) and Paramattha-Pāramī (Highest Perfection), (For instance, Dāna is of three categories: (I) Dāna-Pāramī (Ordinary Perfection of Alms-giving), (2) Dāna Upa-pāramī (Higher Perfection of Alms - giving) and Dāna Paramattha Pāramī (Highest Perfection of Alms-giving). So are Sīla and each of the remaining virtues.] Thus there are thirty kinds of Perfection in its detailed enumeration.

Difference between Pāramī, Upapāramī and Paramattha-pāramī.

With regard to these three categories, (1) properties such as one's own gold, silver, etc. and family members such as one's own children and wife, (2) limbs big and small such as one's own hands, legs, etc. and (3) one's own life should be noted first. Then referring to Dana, (1) Gift of properties is Dāna-pāramī (2) Gift of limbs big and small is Dāna-upapāramī and (3) Gift of life is Dāna-paramatthapāramī.

Similarly (1) observance of morality at the sacrifice of properties (2) observance of morality at the sacrifice of limbs big and small and (3) observance of morality at the sacrifice of life are to be understood as Sīla-pāramī Sīla-Upapāramī and Sīla-pramatthapāramī respectively. In the case of the remaining eight perfections, too, the same way of classification should be applied.

Different views held by different commentators may be looked up in the exposition of the word 'ko vibhago' in the Pakiṇṇaka Kathā of the Cariyā Piṭaka Commentary.

Adhimuttimaraṇa (p.18)

Voluntary passing away by self-determination is called Adhimuttimaraṇa. It is the kind of death that takes place as soon as one resolves "May death come unto me." Such a death could happen only to Future Buddhas, not to others.

When a future Buddha is reborn, sometime in a Deva or a Brahma world where the span of life is extremely long, he is aware of the fact that, living in a celestial world, he has no chance whatever to fulfil and cultivate Perfectons, Sacrifices and Practices, and feels such a lengthy life in that celestial abode is boredom. Then after entering his mansion, he shuts his eyes and no sooner has he resolved, "May my life-faculty cease to be", than he experiences the impact of death and passes

away from that divine realm. Indeed his resolution materialises partly because he has little attachment to his body as he has particularly conditioned the continuity of his body by attaining higher knowledge and partly because his resolution based on overwhelming compassion for beings is intense and pure.

As he has control of mind, so has he control of deed: accordingly, when he dies such a voluntary death, he is reborn in the human world as a prince, a brahmin, etc. so that he can fulfil any Perfections he wishes to. That is why, though our Future Buddha Gotama had lived in many an existence in the Brahma abode without losing his attainment of jhana, he existed only for a short time in that Brahma world and died voluntarily and passed from the Brahma existence into the human existence and built up elements of Perfections.

Kappa or Aeon (p. 34)

What is called ကမ္ဘာ (**kambhā**) in Myanmar is **kappa** in Pali. Therefore it is said in the text of the **Buddhavamsa**: "**kappe ca satasahasse, caturo ca asankhiye**" etc.

The duration of a kappa cannot be calculated by the number of years. It is known only by inference. Suppose there is a big granary which is one yojana each in length, breadth and height and which is full of tiny mustard seeds. You throw out just one seed each century; then all the mustard seeds may have been thrown out, but the period called kappa may not have come yet to an end. (From this, it is to be inferred that the word kappa in Pali or the word kambhā in Myanmar is an extremely long portion of time. But nowadays that the word kambha exactly means such a period is forgotten, and the word is used in the sense of the mass of the earth as in the expressions ကမ္ဘာမြေပြင် (earth surface), ကမ္ဘာမြေလုံး (the globe), etc.

Divisions of kappa

It should therefore be noted that kambhā and kappa are the same. The kappa is of six divisions: (1) Mahā-kappa, (2) Asaṅkhyeyya-kappa, (3) Antara-kappa, (4) Āyu-kappa, (5) Hāyana-kappa and (6) Vaddhana-kappa.

One Mahā-kappa is made up of four Asaṅkhyeyya-kappas, namely, (a) the kappa in the process of dissolution (Saṃvaṭṭa-kappa), (b) the kappa in the state of dissolution (Saṃvaṭṭaṭṭhāyī-kappa), (c) the kappa in the process of evolution (Vivaṭṭa-kappa) and (d) the kappa in the state of evolution (Vivaṭṭaṭṭhāyī-kappa). (That is to say, these four Asaṅkhyeyya kappas called Saṃvaṭṭa Asaṅkhyeyya-kappa, Saṃvaṭṭaṭṭhāyī Asaṅkhyeyya-kappa, Vivaṭṭa Asaṅkhyeyya-kappa and Vivaṭṭaṭṭhāyī Asaṅkhyeyya-kappa make one Mahā-kappa).

Of these four Asaṅkhyeyya-kappas, the Saṃvaṭṭa-kappa is the period beginning from the falling of the great rain, that heralds the dissolution of kappa till the extinction of flames if the kappa is to be dissolved by fire; or till the receding of floods if the kappa is to be dissolved by water; or till the cessation of storms if the kappa is to be dissolved by the air element.

The Saṃvaṭṭaṭṭhāyī-kappa is the period beginning from the moment of dissolution of the world by fire, water or the air element till the falling of the great rain that heralds the evolution of a new world.

The Vivaṭṭa-kappa is the period beginning from the falling of the great rain that heralds the evolution of a new world till the appearance of the sun, the moon, and the stars and planets.

The Vivaṭṭaṭṭhāyī-kappa is the period beginning from the appearance of the sun, the moon and the stars and planets to the falling of the great rain that heralds the dissolution of the world.

Thus there are two kinds of kappa – dissolving rain: one is the great rain which falls in any kappa when it is nearing its dissolution either by fire, or by water or by the air element. First, there is a great downpour of rain

all over the universe that is to be dissolved. Then taking advantage of the falling of the rain, people start cultivation. When there come up plants big enough for cattle to feed on, the rain completely ceases to fall. It is the rain that heralds the dissolution of a kappa.

The other kind is also a great downpour but it falls when a kappa is to be dissolved by water. It is not an ordinary rain fall, but a very unusual one, for it has the power to smash even a rocky mountain into smithereens.

(An elaborate description of the dissolution of a kappa by fire, water or the air element is given in the chapter on the Pubbenivāsānussati Abhiññā of the **Visuddhimagga** translation.) The above-mentioned four Asaṅkhyeyya-kappas are of the same duration, which cannot be reckoned in terms of years. That is why they are known as Asaṅkhyeyya-kappas (Aeons of Incalculable Length).

These four Asaṅkhyeyya-kappas constitute one Mahā-kappa (Great Aeon). The Myanmar word **kambhā** is (sometimes) used in the sense of the Pali Mahā-kappa; the Myanmar language has no separate word for Asaṅkhyeyya-kappa, but it adopts အသင်္ချေယျကပ် (**Asaṅkyeyya-kap**) as a derivative from Pali.

Antara-kappa, etc.

At the beginning of the Vivaṭṭaṭṭhāyī Asaṅkheyya kappa (i.e. at the beginning of the world) people live for incalculable (asaṅkheyya) years. As time goes on, they are overcome by such mental defilements as **lobha** (greed), **dosa** (anger), etc. and consequently their life-span gradually decreases until it becomes only ten years. Such a period of decrease is called Hāyana-kappa in Pali or ဆုတ်ကပ် (aeon of decrease) in Myanmar.

On the contrary, owing to the occurrence and uplift of such wholesome principles as sublime states of mind, namely, metta (loving-kindness), etc., the life-span of generations of their descendents doubles up step by step until it becomes incalculable years. Such a period of increase in life-span from ten years to incalculable years

is called Vaddhana-kappa in Pali or တိုးကမ် (aeon of increase) in Myanmar. (For further details of these two periods of increase and decrease in the human life-span, see the Cakkavatti - Sutta of the Pāthika Vagga in the Dīgha Nikāya.)

Thus the life-span of human beings goes up and down between ten years and incalculable years as they develop meritoriousness or are overcome by their demeritoriousness. A pair of life-span, an increasing one and a decreasing one, is called an Antara-kappa.

Three kinds of Antara-kappa

At the beginning of the world, when people's life-span declines from incalculable years to ten years, a change of kappa takes place. If the decline is due to the particularly overpowering state of greed, there occurs scarcity of food and all evil persons perish during the last seven days of the kappa. Such a round of time is called Dubbhikkhantara-kappa or the aeon of famine.

If the decline is due to the particularly overpowering state of bewilderment there occurs an epidemic of diseases and all evil persons perish during the last seven days of the kappa. Such a round of time is called Rogantara-kappa or the aeon of diseases.

If the decline of life-span is due to the particularly overpowering state of hatred there occur killings of one another with arms and all evil persons perish during the last seven days of the kappa. Such a round of time is called Satthantara-kappa or the aeon of weapons.

(According to the Visuddhimagga -Mahaṭīka, however, the Rogantara-kappa is brought about by the particularly overpowering state of greed, the Satthantara-kappa by the particularly overpowering state of hatred and the Dubbhikkhantara-kappa by the particularly overpowering state of bewilderment; then perish evil persons.)

The naming of each pair of life-spans – one increasing and the other decreasing as Antara-kappa may be explained thus: before all is dissolved either by fire, water or the air element at the end of Vivattatthāyī-Asaṅkhyeyya-

kappa and whenever the life-span becomes ten years, all evil persons are perished with famine, diseases or weapons. In accordance with this statement, here it refers to the intermediate period of decrease between one period of total destruction and another.

After the calamity that befalls during the final seven days of each Antara-kappa, the name Rogantara-kappa, Satthantara-kappa or Dubbhikkhantara-kappa is given to the period of misfortune that befalls before the ten years' life-span (not in the whole world but) in a limited region such as a town or a village; if there appears an epidemic of diseases, we say there is Rogantara-kappa in that region; if there breaks out war, we say there is Satthantara-kappa in that region; if there occurs starvation we say there is Dubbhikkhantara-kappa in that region. Such a saying is just figurative because the regional incident is similar to the cosmic. When in prayers one mentions "three kappas" from which one wishes to be free, one usually refers to these three great disasters.

At the completion of 64 Antara-kappas (each antara-kappa consisting of a pair of increasing and decreasing aeons), a Vivattathayi Asankhyeyya-kappa comes to an end. Since there are no living beings (in human and celestial realms) during the Samvatta Asaṅkhyeyya-kappa, Samvattat-thāyī Asaṅkhyeyya-kappa and Vivattatthāyī Asaṅkkhyeyya-kappa, these kappas are not reckoned in terms of Antara-kappa consisting of a set of increasing and decreasing aeons. But it should be noted that each of these Asaṅkkhyeyya-kappas, lasting as long as 64 Antara-kappas, are of the same duration as a Vivattatthayi Asaṅkhyeyya-kappa.

Āyu kappa

Āyu-kappa means a period which is reckoned in accordence with the span of life (āyu) of that period. If the life-span is one hundred, a century is an Āyu-kappa; if it is one thousand, a millennium is an Āyu-kappa.

When the Buddha said, "Ānanda, I have developed the four Iddhipadas (bases of psychic power). If I so desire I can live either a whole kappa or a little more than a kappa," the kappa therein should be taken as an Āyu-kappa, which is the duration of life of people living in that period. It is explained in the Aṭṭhaka Nipāta of the Aṅguttara Commentary that the Buddha made such a declaration meaning to say that he could live one hundred years on a little more if he so desired.

Mahāsiva Thera, however, says, "the Āyu-kappa here is to be taken as the Mahā-kappa called Bhaddaka." (He says so because he holds that the kamma that causes rebirth in the final existence of a Buddha has the power of prolonging his life-span for incalculable years and because it is mentioned in the Pali Texts that Āyupālaka-phalasamāpatti, the fruition-attainment that conditions and controls the life-sustaining mental process called Āyusankhara, can ward off all its dangers.) But the Thera's view is not accepted by commentators.

The Saṅghabhedakakkhandhaka of the Vinaya Cūḷavagga states; "He who causes a schism of the Sangha is reborn in Niraya, realms of continuous suffering, and suffers there for a whole kappa." "That kappa is the life-span of Avici, the lowest realm of continuous suffering", explains the Commentary. The life-span of Avīci inmates is equal to one eightieth of a Mahakappa according to the Terasakaṇḍa-Tika, a voluminous Sub-Commentary on the Vinaya. In the same work it is particularly mentioned that one eightieth of that duration should be reckoned as an Antara-kappa (of Avīci inmates). It therefore follows that one Mahakappa is made up of 80 Antara-kappas according to the reckoning of Avīci inmates.

It may be clarified that as mentioned above one Mahākappa has four Asaṅkhyeyya-kappas, and one Asaṅkheyya-kappa has 84 Antara-kappas. Therefore one Mahākappa is equivalent to 256 Antara-kappas by human calculations.

If 256 is divided by 80, the remainder is 3 1/5 Therefore 3 1/5 Antara-kappas of human beings make one Antara-kappa of Avici inmates. (In Avici there is no evolving and dissolving kappas as in the human world. Since it is the place that knows suffering at all times, the end of each dissolving kappa is not marked with the three periods of misfortune. One eightieth of a Mahakappa which is the life-span of Avici inmates is their Antara-kappa. Therefore by one Antara-kappa of Avici is meant 3 1/5 Antara-kappas of human beings.)

In this way, it may be assumed that one Asankhyeyya-kappa is equal to 64 Antara-kappas of human beings and 20 Antara-kappas of Avīci inmates. Therefore when some Pali texts (such as the **Visuddhi-magga Mahā-Ṭīka**, the **Abhidhammattha - vibhāvanī Ṭīkā**, etc.) say that one Asaṅkhyeyya-kappa contains either 64 or 20 Antara-kappas, the figures do not contradict each other. The difference between the numbers (64 and 20) lies only in the manner of calculation. It should be noted that the two are of the same length of time.

A particularly noteworthy thing is a statement in the **Sammohavinodani**, the Commentary on the Abhidhamma **Vibhanga**. In the exposition of Ñāna-vibhaṅga, it is said: "Only Saṅghabhedaka-kamma (the act of causing schism in the Sangha) results in suffering a whole kappa. Should a man owing to his such act be reborn in Avīci at the beginning or in the middle of the kappa, he would gain release only when the kappa dissolves. If he were reborn in that realm of suffering today and if the kappa dissolves tomorrow, he should then suffer just one day and would be free tomorrow. (But) there is no such possibility."

On account of this statement there are some who opine that "The Saṅghabhedaka-kamma leads to niraya for the whole aeon (in the sense of Mahākappa); he who commits this kamma gains freedom only when the kappa dissolves. As a matter of fact, the expression **kappatthitiyo** (lasting for the whole kappa) is explained in the Vibhaṅga-Commentary only in a general manner; it does not

emphatically mention the word Maha-kappatthitiyo (lasting for the whole Mahakappa). The expression **kappatthitiyo** is based on a verse in the Vinaya Cūḷavagga which reads to the effect that "having destroyed the unity of the Sangha, one suffers in niraya for the whole kappa." Therefore the kappa here should be taken only as Āyukappa but not Mahākappa. In the 13th chapter of the **Kathavatthu Commentary,** it is said in dealing with kappa that the verse has been composed with reference to Āyukappa (of Avīci inmates) which is only one eightieth of Mahākappa.

Divisions of Mahākappa

Mahākappa is divided into two classes: (1) Suñña-kappa or Empty Aeon and (2) Asuñña-kappa or Non-empty Aeon.

Of these two, the aeon in which Buddhas do not appear is Sunna-kappa or Empty Aeon; it means the aeon which is void of a Buddha.

The aeon in which Buddhas appear is Asuñña-kappa or Non-empty aeon; it means the aeon which is not void of a Buddha.

Though Buddhas do not appear in an Empty Aeon, that there can be appearance of Private Buddhas and Universal Monarchs, may be inferred from the Upali Thera Sutta in the first Vagga of the **Apadana.**

In the Upali Thera Sutta and its Commentary, it is said two aeons prior to this one, Prince Khattiya, son of king Añjasa, on his departure from a park committed an offence against Pacceka Buddha Devila. No text mentions the appearance of a Buddha in that aeon. In the Commentary on the Bhaddaji Thera Sutta of the **Apadāna,** too, it is stated that the Thera had given alms-food to five hundred Pacceka Buddhas in a Suñña-kappa. It is clear from these texts that Pacceka Buddhas appear in Suñña-kappa. Again the Kusumāsaniya Thera Sutta of the Apadāna, mentions that "Future Kusumāsaniya was reborn as

Universal Monarch Varadassī in the aeon that immediately followed". The Tiṇasanthara Thera Sutta of the same work also says that "Future Tiṇasanthara Thera was reborn as Universal Monarch Migasammata in the second aeon prior to the present one," suggesting that there is the possibility of the appearance of Universal Monarchs in any empty oeon.

The Non-Empty Aeon in which Buddhas appear is divided into five classes: (a) Sara-kappa, (b) Manda-kappa, (c) Vara-kappa, (d) Saramanda-kappa, and (e) Bhadda-kappa. Of these

(a) the aeon in which a single Buddha appears is known as Sāra-kappa,

(b) the aeon in which two Buddhas appear is known as Maṇḍa-kappa,

(c) the aeon in which three Buddhas appear is known as Vara-kappa,

(d) the aeon in which four Buddhas appear is known as Sāramanda-kappa, and

(e) the aeon in which five Buddhas appear is known as Bhadda-kappa.

The aeon that witnessed the existence of Sumedha as mentioned in the Chapter on Sumedha the Brahmin is Saramanda-kappa because there appeared four Buddhas in that aeon. The city of Amaravatī came into existence after the appearance of the three Buddhas, namely, Taṇhaṅkara, Medhaṅkara, and Saraṇaṅkara and before the appearance of Dīpaṅkara.

The name Amaravatī (p. 35)

Amara means "God" (immortal being) and vatī means "possession"; hence the great city which gods possess.

It is stated in the Bhesajjakkhandhaka of the Vinaya Mahāvagga and other places that as soon as the Brahmins Sunidha and Vassakāra planned to found the city of

Pāṭaliputta gods came first and distributed among themselves plots of land. Those plots of land occupied by gods of great power became residences of princes, ministers and wealthy persons of high rank; those plots of land occupied by gods of medium power became residences of people of medium rank; and those plots of land occupied by gods of little power became residences of people of low rank.

From this statement it may be supposed that gods came in hosts to take up residences for themselves and occupied them where a great royal city was to be established. Amaravati was so named to denote the presence of gods who marked out their own locations in the city and protected them for their habitation.

The Pali word vati signifies possession in abundance. In this world those who have just a little wealth are not called wealthy men but those who possess wealth much more than others are called so. Therefore the name Amaravati indicates that, as it was a great royal residential city, it was occupied and protected by a large number of highly powerful gods.

Ten sounds (p.35)

The **Buddhavaṃsa** enumeartes only six sounds, not all ten. The Mahāparinibbāna Sutta of the Mahāvagga of the **Dīgha Nikāya** and the **Buddhavaṃsa Commentary** enumerate all ten. (This is followed by a comprehensive and critical survey of the ten sounds, **dasasadda** which come differently in different texts, namely, the **Buddhavaṃsa**, the Mahāparinibbāna Sutta of the **Dīgha Nikāya**, **Buddhavaṃsa Commentary**, the Myanmar and Sri Lankan versions of the **Jātaka Commentary**, and the **Mūla-Ṭīkā**, for the benefit of Pali scholars. We have left them out from our translation.)

IV. The Chapter on Renunciation of Sumedha

The five defects of a walkway (p. 40) are as follows:–

(I) A walkway that is rough and rugged hurts the feet of one who walks on it; blisters appear. Consequently

meditation cannot be practised with full mental concentration. On the other hand, comfort and ease provided by a soft and even-surfaced walkway is helpful to complete practice of meditation. Roughness and ruggedness therefore is the first defect of a walkway.

(2) If there is a tree inside or in the middle or at the edge of a walkway, one who walks without due care on that walkway can get hurt on the forehead or on the head by hitting himself against the tree. The pressence of a tree is therefore the second defect of a walkway.

(3) If a walkway is covered by shrubs and bushes, one who walks on it in the dark can tread on raptiles, etc. and kill them (although unintentionally). The presence of shrubs and bushes therefore is the third defect of a walkway.

(4) In making a walkway, it is important that it has three lanes. The middle and main one is straight and of 60 cubits in length and one and a half cubits in breadth. On either side of it are the two smaller lanes, each a cubit wide. Should the middle lane be too narrow, say, only a cubit or half a cubit, there is the possibility of hurting one's legs or hands through an accident. Being too narrow therefore is the fourth defect of a walkway.

(5) Walking on a walkway which is too wide, one may get distracted: one's mind is not composed then. Being too wide therefore is the fifth defect of a walkway.

(Here follows the explanation of the Pali word 'pañcadosa' as contained in the Buddhavamsa Commentary. This is left out from our translation.)

The Eight Comforts of a Recluse

The eight comforts of a recluse (Samaṇasukha), mentioned here are described as the eight blessings of a recluse (Samaṇabhadra) in the Soṇaka Jātaka of the Satthi Nipāta. The following is the Jātaka story in brief:

Once upon a time, the Bodhisatta was reborn as Arindama, son of king Magadha of Rājagaha. On the same day was born Soṇaka, son of the king's chief adviser.

The two boys were brought up together and when they came of age they went to Taxila to study. After finishing their education, they left Taxila together and went on a long tour to acquire a wider and practical knowledge of various arts and crafts and local customs. In due course they arrived at the royal gardens of the king of Bārāṇasī and entered the city the following day.

On that very day the festival of Veda recitations known as Brāhmaṇavācaka was to be held and milkrice was prepared and seats were arranged for the occasion. On entering the city, Prince Arindama and his friend were invited into a house and given seats. Seeing that the seat for the prince was covered with a white cloth while that for him was covered with a red cloth, Sonaka knew from that omen that "Today my friend Arindama will become king of Bārāṇasī and I will be appointed general."

After the meal, the two friends went back to the royal gardens. It was the seventh day after the king's demise, and ministers were looking for a person worthy of kingship by sending the state chariot in search of him. The chariot left the city, made its way to the gardens and stopped at the entrance. At that moment Prince Arindama was lying asleep on an auspicious stone couch with his head covered and Sonaka was sitting near him. As soon as Sonaka heard the sound of music, he thought to himself, "The state chariot has come for Arindama. Today he will become king and give me the post of his Commander-in-Chief. I do not really want to have such a position. When Arindama leaves the gardens I will renounce the world to become an ascetic," and he went to a corner and hid himself.

The chief adviser and ministers of Bārāṇasī anointed Prince Arindama king even on the very stone couch and with great ceremonial pomp and grandeur took him into the city. Thus Prince Arindama became king of Bārāṇasī. Lost in the sudden turn of events and attended upon by a large number of courtiers and retinue he totally forgot his friend Sonaka.

When King Arindama had left for the city, Sonaka came out from his hiding place and sat on the stone couch. At that time he saw a dry leaf of sāla (shorea robusta) falling right in front of him and he contemplated: "Like this sāla leaf my body will certainly decay and, oppressed by old age, I will definitely die and fall to the ground." With this religious emotion thus aroused, he at once engaged himself in Vipassana meditation, and, at the very sitting, there arose in him the enlightenment of a Pacceka Buddha, and he became a Pacceka Buddha himself. His lay appearance vanished, and he assumed a new appearance of an ascetic. Making an utterance of joy, "Now I have no more rebirth!" he went to the cave of Nandamūlaka.

Prince Arindama on the other hand remained intoxicated with kingly pleasures. Only after some forty years, he suddenly remembered his childhood friend. Then he yearned to see him, wondering where he would be staying now. But receiving no news or clues about his friend's whereabouts, he uttered repeatedly the following verse:

> Whom shall I give a hundred coins for hearing and bringing me good news about Sonaka? Whom shall I give a thousand coins for seeing Sonaka in person and telling me how to meet him? Who, whether young or old, would come and inform me of my friend Sonaka, my playmate with whom I had played in the dust?"

People heard the song and everybody sang the same, believing it to be his favourite.

After 50 years, a number of children had been born to the king, the eldest one being Dīghāvu. At that time Pacceka Buddha Sonaka thought to himself thus: "King Arindama is wanting to see me. I will go to him and shower upon him the gift of thought-provoking sermons on the disadvantages of sensuality and the advantages of renunciation so that he would incline to lead an ascetic life". Accordingly, he travelled through space to the royal gardens. Having heard a boy singing repeatedly the

aforementioned song of King Arindama while chopping wood, the Pacceka Buddha taught him a verse in response to his.

The boy went to the king and recited the responding song which gave the clue to his friend's whereabouts. Then the king marched in military procession to the gardens and paid respect to the Pacceka Buddha. But being a mon of worldly pleasures the king looked down upon him and said: "What a destitute you are, living a wretched lonely life as this." The Pacceka Buddha rejected the king's censure by replying: "Never is he a destitute who enjoys the bliss of the Dhamma in the Noble Path both mentally and physically! Only he who dissociates himself from the Dhamma and practises what is not righteous is a destitute! Besides, he is evil himself and forms a refuge for other evil persons."

Then he informed the Pacceka Buddha that his name was Arindama and that he was known by all as king of Kāsi, and asked if the holy man was living a happy life.

Then the Pacceka Buddha uttered the eight verses in praise of the eight blessings of a recluse (samanabhadra):

1. "Great King, a recluse who has gone forth from a household life to a houseless state and who is free of the worries of wealth feels happy at all places and at all times (not only in your gardens and at this moment). Great King, such a recluse does not have to keep grain in stores or in jars (unlike lay people who do the hoarding and whose greed grows for a long time). A recluse lives on food prepared in donors' homes and obtained by going on almsround; he partakes of such food with due contemplation. (By this is explained the comfort that comes from nonhoarding of wealth and grain).

2. (There are two kinds of blameworthy food (savajjapinda). As mentioned in the Vinaya, the first kind is the food obtained by one of the improper means such as by healing the sick and so on, or by one of the five wrong manners of livelihood. The other blameworthy kind is the food taken without due contemplation although the food may have been properly obtained).

"Great ding, a noble recluse duly contemplates while eating the food that has been obtained blamelessly. He who has thus blamelessly eaten his blameless food is not oppressed by any form of sensuality. Freedom from oppression by sensuality is the second blessing of a recluse who has neither wants nor worries. (By this is explained the comfort that comes from seeking and taking of blameless food.)

3. (The food that has been sought properly and eaten with due contemplatlon by a worldling may be called "peaceful food" (**nibbutapiṇḍa**), that is to say, the food that does not incite craving. In reality, however, only an arahat's food is "peaceful," i.e. it does not incite craving.)

"Great king, a noble recluse takes peaceful food only. He is thus not oppressed by any form of sensuality. Freedom from oppression by sensuality is the third blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from taking peacefully food only.)

4. "Great King, a noble recluse who goes on alms round in towns and villages without attachment to donors of requisites does not adhere to greed and hatred. (Clinging wrongly to a sense object in the manner of a thorn is called **dosasaṅga**, faulty adherence.) Freedom from such clinging is the fourth blessing of a recluse who has no wants nor worries. (By this is explained the comfort that comes from non-attachment to male and female donor and from non-association with them.)

5. "Great King, (a recluse who has extra requisites not used by him entrusts them to a donor for security. Later on when he hears such (and such) a donor's house has been gutted by fire, he is greatly distressed and has no peace of mind. On the other hand, another recluse has only those requisites that are on his body or that he carries along with him just like the wings of a bird that go with it wherever it flies). He suffers no loss when a town or a village is destroyed by fire. Immunity from

loss of requisites through fire is the fifth blessing of a recluse. (By this is explained the comfort that comes from not being victimized by fire.)

6. "Great King, when a town or a village is plundered by robbers, a recluse, who like me wears or carries along his requisites, loses nothing (while others who have extra requisites suffer loss through plundering by robbers and know no peace of mind). Freedom from the trouble of looking after one's possessions is the sixth blessing of a recluse. (By this is explained the comfort that comes from feeling secure against robbers.)

7. "Great King, a recluse who has only the eight requisites as his possession moves freely without being stopped, interrogated or arrested on the road where robbers waylay or security officers patrol. This is the seventh blessing of a recluse. (By this is explained the comfort that comes from harmless travelling on the road where robbers or security men are waiting.)

8. "Great King, a recluse who has only the eight requisites as his possessions can go wherever he likes without taking a longing look back (at his old place). Such possibility of moving is the eighth blessing of a recluse who has no possessions. (By this is explained the comfort that comes from freely going about without yearning for his old place.)

The King Arindama interrupted Pacceka Buddha Soṇaka's sermon on the blessings of a recluse and asked, "Though you are speaking in praise of the blessings of a recluse, I cannot appreciate them as I am always in pursuit of pleasures. Sensual pleasures, both human and divine, I cherish. In what way can I gain human and divine existences?". Pacceka Buddha Soṇaka replied that those who relish sensuality are destined to be reborn in unhappy abodes, and only those who abandon it are not destined to be reborn there. By way of an illustration, he told the story of a crow that joyously road a dead elephant floating into the ocaan and lost its life: Pacceka Buddha then spoken of the blemishes of sensual pleasures and departed, travelling through space.

Being immensely moved by religious emotion as a result of the Pacceka Buddha's exhortation, King Arindama handed over kingship to his son Dighavu and left for the Himalayas. After becoming a recluse, living on fruit and cultivating and developing jhāna through meditation on the four sublime modes of living (**Brahmavihāra–mettā, karunā, muditā** and **upekkhā**) he was reborn in the Brahma realm.

The nine disadvantages of a lay–man's dress (p. 42)

1. Costliness of the garment.
2. Availability only through connection with its maker.
3. Getting soiled easily when used.
4. Getting worn out and tattered easily owing to frequent washing and dyeing.
5. Difficulty in seeking a replacement for the old one.
6. Being unsuitable for a recluse.
7. Having to guard against loss through theft.
8. Appearing to be ostentatious when put on.
9. When taken along without being worn it is burdensome and makes one appear to be avaricious.

The twelve advantages of the fibre-robe (p. 42)

1. Being inexpensive but of fine quality.
2. Possibility of making it by oneself.
3. Not getting easily soiled when used and being easily cleaned.
4. Easily discarded, when worn out without a need for stitching and mending.

5. Having no difficulty in seeking a replacement for the old one.
6. Being suitable for a recluse.
7. Not having to guard against loss through theft.
8. Not appearing to be ostentatious when put on.
9. Not burdensome when taken along or put on.
10. Forming no attachment to the robe as a requisite for the user.
11. Mede just by beating the bark of a tree; thus it is righteously and faultessly gained.
12. Not being worthy of regret over its loss or destruction.

The fibre-robe

The fibre-robe means the robe made of fibres obtained from a kind of grass and fastened together. (This is described in the **Aṭṭhasālinī**.)

According to the **Hsutaunggan Pyo**, fastening the fibres together itself is not the complete making of the garment. It must be beaten so as to make it soft and smooth. That is why it is called လျှော်တော "beaten fibre " in Myanmar.

The "fibre–robe" has the name **vākacīra, vakkala, and tiriṭaka** in Pali.

Vākacīra literally means a robe made of grass, and therefore it should actually be translated "grass–robe". But traditional teachers translate the word as "fibre-robe".

The remaining two names, **vakkala** and **tiriṭaka**, refer to a robe made of fibres that come from the bark of a tree. Though the word **vakka** of **vakkala** means "bark of a tree" it does not denote pure, thick, outer crust of the bark, but the inner layers made up of fibres covering the wood–core. It should be noted that, because such fibres are taken

off, fastened and beaten for softness and smoothness, the robe made thus is called fibre-robe. Though **vākacīra** has the meaning of "grass-robe", the process of making the robe out of fibres taken off from trees is more common than that of making it out of grass and the name "fibre-robe" is better known than "grass-robe". That is why the word "fibre-robe" is adopted in the **Hsutaunggan Pyo.**

The wooden tripod

The wooden tripod (**Tidaṇḍa** or **tayosūlī**) is a requisite of a hermit. It is a stand with three legs on which is placed a water jug or pot.

The water jug and the yoke

The water jug (**kuṇḍikā**) is another requisite of a hermit. **Khārikāja** meaning a yoke is taken by traditional teachers as a combination of **khāri** and **kāja** both meaning the same: a pole which is curved. According to some, **Khāri** means a hermit's set of requisites consisting of a flint, a needle, a fan etc. Taking these interpretations together, **khārikāja** may be taken as the pole on which are hung various requisites of a hermit.

The hide of a black antelope (ajinacamma) (p. 42)

The hide of a black antelope, complete with hoofs, called **ajinacamma** is also one of the requisites of a hermit, which may be elaborted somewhat as follows.

The Pali **ajinacamma** has been unanimously translated "the hide of a black antelope" by ancient scholars. It is generally thought therefore that a beast which is black all over its body is called a "black antelope" . . . In the **Amarakosa Abhidhāna** (section 17, v,47) the word **Ajina** is explained as "hide" synonymous with **camma.** This explanation of the **Amarakosa** is worthy of note.

In the **Atthasālinī** and other commentaries, there is an expression meaning "the hide, complete with hoofs, of a black antelope, which was like a bed of **punnāga** flowers".

The phrase "complete with hoofs" (**sakhuraṃ**) indicates that it is the hide of a hoofed animal. When it is said to be "like a bed of **punnaga** flowers", we have to decide whether the likeness to a bed of **punnāga** flowers refers to its colour or to its softness. That the **punnāga** flowes is not particularly softer than other flowers is known to many: therefore it should be decided that the likeness refers to its colour. This suggests then that the hide could not be that of a black antelope.

Though **ajina** is translated "black leopard" by scholars of old, that it actually means an animal's coat and is synonymous with **camma** is evident from such statement as "**ajinamhi haññate dīpi**," ("a leopard is killed for its coat,") in the Janaka and Suvaṇṇasāma Jātakas. The Commentary on the Janaka also explains **ajiṇa** to be a synonym of **camma** by saying "**ajinamhīti cammatthāya cammakaraṇā**" – ("for its coat means for obtaining its hide"). There are only two words, **dīpi** and **saddūla**, in Pali meaning a leopard. **Ajina** is not found in that sense.

The **Buddhavaṃsa** Text also says, "**kese muñcitvā'ham tattha vākacīrañ ca cammakaṃ**". When Sumedha lay prostrate before Buddha Dīpaṅkara, offering himself as a bridge, he loosened his hair-knot and spread his fibre-robe and the animal's hide on the bog. The Pali word used here is **cammaka** which is the same as **ajinacamma** discussed above.

All this points to the fact that **ajinacamma** is not the coat of a beast with claws like a tiger, a leopard or a cat and the adjectival phrase "complete wfth hoofs" shows that it is the coat of an animal with hoofs like that of cattle and horses. The coat has the colour of a bed of **punnāga** flowers as mentioned in the **Aṭṭhasālinī**. It is also very soft to the touch. Such animals like **eṇī** are found in the neighbourhood of the Himalayas. Because its coat is smooth and very beautiful and not easily available, people treasure it as a symbol of auspiciousness.

When Bodhisatta Siddhattha was born, the Cātumahārājika Devas of the four quarters, received him from the hands of the saintly Brahmas of the Suddhāvāsa abode

with a coat of this particular animal–the coat having a soft fur and commonly regarded to be auspicious. This is mentioned in the Introduction of the **Jātaka Commentary** and in the **Buddhavaṃsa Commentary** as well.

(The author then acknowledges that all that has been discussed regarding the translation of **ajinacamma** as the hide of a black antelope is the view of the great scholar U Lin, the previous compiler of **The Great Chronicle of Buddhas.**)

Matted hair (jaṭā) and round headdress made of hair (jatāmaṇḍala) (p. 42)

The difference between the matted hair and the round headdress made of hair should be understood. The matted hair is something that is a part of the hermit. In order to save the trouble of keeping it well groomed, the hermit knotted his hair firmly and tightly. This is what is meant by "matted hair".

One of the requisites created and left in the hut by Visukamma as mentioned in the **Atthasālinī** is the round headdress made of hair called **jatāmaṇḍala.** This is a thing separate from the hermit's person. It is not a part of him. From the sentence "He put the headdress on his topknot and fastened it with an ivory hairpin", it is clear that the headdress is a thing separate from Sumedha's hair-knot. It evolved into a hermit's headdress of later times and protects the hair knot from dust and litter and is called nowadays in ဧရာဝတီခရာ Myanmar.

(The author here mentions the opinions of the Monyway Zetawun Sayadaw and Mahāsīlavaṃsa who stated that the "matted hair" and "headdress" are the same thing. But the author concludes his discussion by quoting the **Catudhammasāra (Kogan) Pyo, Māgadha Abhidhāna,** and certain Jātaka stroies which say that they are two different things. By quoting the **Catudhammasāra Pyo** and the **Maghadeva Laṅkā,** the author finally says that

just as a snare is used to catch a bird, so also the matted hair in the form of a snare is worn by a hermit to catch the great bird of "the Eightfold Noble Path" as soon as it alights in the forest that is "his mind".

Eight Kinds of Hermits

(The author first explains the derivation of the Myanmar word ရဟန္တာ (hermit) from Pali and Sanskrit.)

The word "hermit" refers to those who are outside the Buddha's teaching. Nevertheless they should be regarded as holy persons of the time.

The commentary on the Ambattha Sutta of the Sīlakkhandha Vagga enumerates eight kinds of hermits as follows:

1. Saputtabhariya,
2. Uñchācariya,
3. Anaggipakkika
4. Asāmapāka,
5. Ayamutthika (Asmamutthika),
6. Dantavakkalika,
7. Pavattaphalabhojana and
8. Pandupalāsika.

1. A hermit who piles up wealth and lives a householder's life is called Saputtabhariya. (Here the author mentions Keniya of the Buddha's lifetime as an example.)

2. A hermit who does not pile up wealth and who does not live a householder's life, but who collects unhusked grain from lay people at threshing grounds and cooks his own food is called Uñchācariya.

3. A hermit who collects husked grain from lay men in villages and cooks his own food is called Anaggipakkika. He thinks husking grain by pounding is not worthy of one who lives a hermit's life.

4. A hermit who enters a village and collects cooked rice is called Asāmapāka. He thinks cooking is not worthy of one who lives a hermit's life.

5. A hermit who takes off the bark of a tree for food by means of a metal or stone implement is called Ayamuṭṭhika (or Asmamuṭṭhika). He thinks to collect food each day is wearisome.

6. A hermit who takes off the bark of a tree with his teeth for food is called Dantavakkalika. He thinks to carry metal or stone implements is wearisome.

7. A hermit who lives on the fruits that fall down by throwing a stone or a stick at them is called Pavattaphala-bhojana. He thinks to remove the bark is wearisome.

8. A hermit who lives only on leaves, flowers and fruits that fall down naturally from trees is called Pandupalasika.

The Paṇḍupalāsika are divided into three types:

(1) Ukkaṭṭha-paṇḍupalāsika, he who remains seated without arising and who lives on leaves, flowers and fruits that fall down within his reach;

(2) Majjhuṃ-paṇḍupalāsika, he who does not move from tree to tree and subsists only on leaves, flowers and fruits that fall down from a single tree; and

(3) Muduṃ-paṇḍupalāsika, he who moves from tree to tree in search of leaves, flowers and fruits that fall naturally from trees to maintain himself.

This is the enumeration of the eight kinds of hermits as given in the commetary on the Ambaṭṭha Sutta.

In addition, the author gives a somewhat different enumeration that is mentioned in the commentary on the Hiri Sutta of the **Sutta Nipāta.**

1. Saputtabhariya,
2. Uñchācarika;
3. Sampattakālika,
4. Anaggipakkika,
5. Ayamuṭṭhika,
6. Dantaluyyaka,
7. Pavattaphalika and
8. Vaṇṭamuttika.

1. A hermit who leads a householder's life earning his living by farming, trading, etc. like Keṇiya and others is called Saputtabhariya.

2. A hermit who, living near a city gate and teaching children of Khattiya and Brahmin families, accepts only grain and crops but not gold and silver is called Uñchācarika.

3. A hermit who lives only on food that is obtained at the meal time is called Sampattakālika.

4. A hermit who lives only on uncooked fruits and vegetables is called Anaggipakka.

5. A hermit who wanders from place to place with metal or stone implements in hand to remove the bark form trees for food whenever he feels hungry and who observes precepts, cultivating meditation on the four sublime illimitables, is called Ayamuṭṭhika.

6. A hermit who wanders from place to place without metal or stone implements in hand and who removes the bark from trees with his teeth whenever he feels hungry and who observes precepts, cultivating meditation on the four sublime illimitables, is called Dantalūyyaka .

7. A hermit who lives depending upon a natural pond or a forest grove and who going nowhere else, subsists on the lotus stems and stalks from the pond or on the

fruits and flowers from the forest grove or even on the bark of trees (when other kinds of sustenance are not available) and who observes precepts, cultivating meditation on the four sublime illimitables, is called Pavattaphalika.

8. A hermit who subsists on leaves that fall down naturally and observes precepts cultivating meditation on the four sublime illimitables is called Vaṇṭamuttika.

In these two lists of eight kinds of hermits, each type is nobler than the preceding type.

Again in these lists, excepting the first type, namely, Saputtabhariya, all are holy persons, observing precepts and cultivating meditation the four sublime illimitables.

Sumedha came under the fourth category (of the list given in the **Sīlakkhandha Commentary**), namely, Asamapaka, for one day, i.e. a hermit who collects and lives only on cooked food; for the following days he remained as a hermit of the eighth type, namely, Pandu-palasika, one who lives only on leaves, flowers and fruits that fall down naturally from trees. According to the list given in the **Sutta Nipāta Commentary**, he came under the eight category, namely, Vaṇṭamuttika, i.e. a hermit who subsists only on leaves that fall down naturally from trees and who observes precepts, cultivating meditation on the four sublime illimitables.

Three kidds of persons addressed as

ရှင် [1] (Shin) in Myanmar

The Pali "**pabbajjā**" has been translated "going forth as a recluse" by teachers of old. That is to say "giving up of worldly life", which is of three kinds:

1. Isi-pabbajjā, giving up of worldly life and becoming an **isi** (hermit),

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1. A respectful religious title more or less equivalent to Pali Sāmi.

2. Samana-pabbajjā, giving up of worldly life and becoming a samana (monk) and

3. Sāmaṇera-pabbajjā, giving up of worldly life and becoming a Sāmaṇera (novice).

Accordingly, there are three kinds of persons worthy of veneration and addressed as ရှင် (shin) in Myanmar: isi (hermits), samaṇa (monks) and samaṇera (novices)

The eight disadvantage of a leaf-hut (p.44)

1. The hut requires the dweller to make efforts to acquire timber and other materials for its construction.
2. It requires the dweller to take constant care and to provide maintenance or reconstruction when the grass roof and mud of the walls decay and fall into ruins.
3. It requires the dweller to make room at any time for a visiting senior elder, who is entitled to suitable accommodation, so that he fails to get concentration of mind.
4. Being sheltered from sun and rain under its cover, the dweller tends to become soft and feeble.
5. With a roof and surrounding walls to provide privacy, it serves the dweller as a hiding place for committing blameworthy, evil deeds.
6. It creates attachment for the dweller, who then thinks, "It is my dwelling place."
7. Settling down in it makes the dweller appear to be living a householder's life with family.
8. It requires the dweller to deal with nuisance created by domestic pests such as fleas, bugs, lizards, etc.

These are the disadvantages of a leaf-hut which Sumedha discerned and which prompted him to abandon the hut.

The ten advantages of the foot of a tree (p.44)

1. The foot of a tree does not require the dweller to acquire building materials, there being already a dwelling place provided by nature.
2. It does not require the dweller to take constant care and to provide maintenance.
3. It does not require the dweller to make room for visiting senior elders.
4. It does not provide privacy nor serves the dweller as a hiding place for committing evil deeds.
5. Its dweller is free from stiffness of limbs unlike those dwelling in the open space who suffers from such a discomfort.
6. The dweller does not have to take possession of it as his own property.
7. The dweller is able to abandon it without an attachment saying, "It is my dwelling place."
8. The dweller does not have to request others to vacate the place for purpose of cleaning.
9. It makes a pleasant place for the dweller.
10. Since the dweller easily finds similar dwelling places wherever he goes, he does not cling to it as "my dwelling place."

(Then the author quotes the **Hsutaunggan Pyo** which gives the same list of disadvantages in verse.)

The Prophecy (p. 48)

As has been said, Sumedha reflected, "What is the use of selfishly escaping the cycle of births alone," and this is mentioned in the **Buddhavamsa Text: "Kim me ekena tinnena".**

Quoting this Pali sentence people are fond of saying with a tinge of contempt: "One should not be selfish in

this world. A selfish one is a person who seeks only his good. One who seeks only his welfare is a useless person".

But if one continues to read the same sentence one would come across "purisena thamadassina", implying "inspite of the fact that I am a superior person fully aware of my prowess of wisdom, faith and energy", which explicitly qualifies the foregoing sentence. All this indicates that only those who, despite their ability, are selfish and not willing to work for others should be blamed. And those, who have no such ability but who say, "I will work for others" and are not true to their word, should be despised, for they do not know the limits of their own capability.

As a matter of fact those who have no ability to work for others should look after their own interest. That is why it is taught in the Atta-vagga, the twentieth chapter of the Dhammapada:

Attadattham paratthena bahunā' pi na hāpaye
attadattham abhiññāya sadatthapasuto siyā.
Let him not sacrifice his own interest
by willing to work much for others.
Knowing full well his own limited ability
he should work for his own welfare.

This teaching of the Dhammapada means: "He who is incompetent to work for others but speaks as though he were competent cannot do good for others, nor can he do for himself; thus he suffers a double loss. Therefore he who is incompetent to work for others should seek his own good and work only for himself. He who knows the true extent of his own capability and works only for himself (should not be blamed as a selfish person but) should be spoken of as a good person who works within the limits of his capability. On the contrary, he, who is qualified like Sumedha to render service to others, runs only after his own interest, ignoring others' should truly be censured as a purely selfish person.

Ti=Ni

In short, let him work for others if he is competent. If not, let him look after himself so that he may not miss his interest. He who seeks his own interest but pretends to be working for others' welfare is surely a dishonest, cunning, evil person.

Nerañjarā (p. 56)

Nerañjarā as the name of a river is derived from nelajala, nela meaning 'faultless' and jala 'water'; hence 'the river with pure clean water.'

Another derivation is from nīlajala, nīla meaning 'blue and jala 'water' blue water' signifies 'clear water'; hence 'the river with clear blue water.'

Yet another derivation is from nari jarā meaning a kind of musical instrument which produces the sound similar to that of the flowing waters in a stream.

Notes on ဗျာဒိတ် (prophecy) (p.56)

Under this heading the author discusses not only ဗျာဒိတ် (prophecy) but also other Myanmar words or phrases. The word ဗျာဒိတ် is commonly held to be derived from the so-called Pali word byādita. But there is no such word as byadita in Pali. It appears to have been formed by ancient scholars in imitation of the Pali words 'byākaraṇa' or 'byākata' says the author.

With reference to the phrases 'stepping out with his right foot' and 'honouring him with eight handfuls of flowers', the author has the following to say:

'Stepping out with his right foot' is the translation of the Pali phrase dakkhiṇam pādam uddhari. Buddha Dipankara departed not only stepping out with his right foot first but also keeping Sumedha on his right. This mode of departure from the presence of an honourable person is a very ancient Indian custom of showing high esteem.

'Honouring him with eight handfuls of flowers' in Pali is aṭṭhahi pupphamuṭṭhīhi pujetvā which occurs in the Jātaka Commentary and the Buddhavaṃsa Commentary. Over this phrase there has been a controversy whether a living Buddha should pay respect to a Bodhisatta who would become a Buddha only many aeons later. Even if one argues that Buddha Dīpaṅkara was paying homage not to the person of Sumedha the Hermit but only to the Sabbaññutaṇāṇa, Supreme Wisdom, that he would attain, this arguement also is unacceptable as it is inappropriate that the present possessor of Omniscience should pay respect to the Omniscience yet to be attained by a Bodhisatta.

The whole controversy rests on the translation of the word pūjetvā which is connected with puja: the Khuddaka-pāṭha Commentary explains that pūjā means sakkāra, 'treating well', mānana 'holding in esteem', and vandanā 'salutation, homage, or obeisance'. The author gives his view that in honouring the hermit Sumedha with eight handfuls of flowers he was not saluting or paying homage or obeisance (vandanā), but he was merely giving good treatment (sakkāra) to Sumedha and showing the high esteem (mānana) in which he held him.

The text mentions the prophetic phenomenon which took place on the day the planet Visākhā conjoined with the full moon. That day is reckoned in the Myanmar Calendar as full-moon day of Kason (April-May). The day is regarded usually to be auspicious being the full-moon day of the first month of the year.

All the previous Buddhas received their prophecy of becoming a Buddha on the full-moon day of Kason. So when Sumedha received the prophecy on the same auspicious day, Devas and Brahmas were quite positive in their proclamation that Sumedha would definitely become a Buddha.

The author further mentions that, the full-moon day of Kason is not only the day on which the prophecy was received but also the day on which Bodhisattas took their last birth in the human world; it is also the day on which they attained Perfect Self-Enlightenment and the day on which they passed away into Nibbāna.

The full moon of Kason is so auspicious in the traditional customs of Myanmar that kings of yore have had themselves anointed and crowned on this particular day.

Devas proclaimed 32 prophetic phenomena (p. 60)

These thirty – two prophetic phenomena occurred on the day Sumedha received of the Prophecy. These phenomena were different from those that took place on the days of the Buddha's Conception, Birth, Enlightenment and Teaching of the First Sermon. They will be dealt with in the volume on Gotama Buddhavamsa. (Volume II of the Chronicle.)

Notes on prophetic phenomena (p. 60)

'Prophetic phenomena' is the rendering into English of the Pali word **nimitta,** နိမိတ် **(nimit)** in Myanmar which means a phenomenon foretelling a good or evil event that is likely to take place.

The author then gives a mine of information on the Myanmar synonyms, quoting various sources from Myanmar literature. We have left them out from our translation.

End of Anudīpanī on the Prophecy.

VI. CHAPTER ON PĀRAMITĀ (PERFECTIONS)

(a) The Perfection of Generosity or Generous offering (Dāna Pāramī.) (p.67)

With regard to the Perfection of Generosity, it is clearly stated in the Pali Canon concerning the Chronicle of Buddhas that the Bodhisatta Sumedha admonished himself to start forth with the practice of the Perfection of Generosity since the Bodhisattas of the past had done so. It is clearly seen therefore that amongst the ten Perfections, Perfection of giving of offering or generosity demands the highest priority for fulfilment.

But, in the Sagāthā Vagga of the **Saṃyutta Nikāya**, we find the verse, "**Sīle patitthāya naro sapañño** ... " in which the Buddha explains that when a person of mature wisdom born with three root-conditions,[1] well established in morality, ardently develops concentration and insight wisdom, he can unravel the tangled network of craving. Here the Buddha mentions only the three trainings: Morality (**Sīla**), Concentration (**Samādhi**) and Insight Wisdom (**Paññā**); there is not even a hint about the practice of Generosity.

Furthermore, as the **Visudhhimagga** (The Path of Purification) Commentary which is the expository treatise on the single verse of Sagāthāvagga Saṃyutta quoted above does not touch upon the subject of Generosity and as the Noble Path of Eight Constituents which leads to Nibbāna includes the paths concerning morality, concentration and wisdom only, and there is no path including generosity, some people misconstrue that generosity is not regarded by the Buddha as essential, that it is not conducive to

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1. Three root-conditions: Tihetu-paṭisandhika - a being whose conciousness of the moment of rebirth is accompanied by three root-conditons of Greedlessness, Hatelessness, Undeludedness.

attainment of Nibbana, that it generates more rebirths in the cycle of existence and as such generosity should not be cultivated.

The well-known Minister of King Mindon, U Hlaing of Yaw, went so far as to write in his book 'The Taste of Liberation' (**Vimuttirasa**) that the Buddha taught generosity only for the sake of very ordinary people such as the rich man's son, Siṅgāla.

There are many Buddhists who are offended by such observation as 'generosity should not be cultivated' and who are indignant at Yaw minister's writing that 'the Buddha taught generosity only for the sake of very ordinary people'. But more dislike of such views and indignation with them serves no purpose. What is more important and helpful to oneself is to understand correctly what the Buddha means by his teaching.

Concerning the aforesaid verse of the Sagāthāvagga Saṃyutta what one should understand as the true meaning of the Buddha's discourse is as follows: This discourse was taught by the Buddha for the benefit of those superior persons who are capable of striving hard for complete eradication of defilements, for the attainnment of Arahatship in the present life, with no more rebirth. If such a superior person actually strives hard for the attainment of Arahatship in this very life and if, as a consequence of his strenuous efforts, he becomes an Arahat, there is no need for him to set up a new life. Generosity is an act which generates new life, new pleasures; for the person who will break the circle of the existance in this very life, there will be no more rebirths. Since there will be no new life for him to reap the benefits of generosity, acts of giving by him are unnecessary. That is why the Buddha, for the benefit of superior persons, dwells in this discourse of the Saṃyutta mainly on morality, concentration and insight wisdom which are more important than generosity for the purpose of eradication of the difilements. The Buddha does not say at all that generosity should not be cultivated.

Generosity has the quality of making the mind and heart pliable. When someone makes a generous offer of some gift, the very act of giving serves as a decisive support [1] to make the mind more pliable and ready for observance of precepts, for cultivation of concentration and for development of insight wisdom through practice of Vipassanā meditation. It is within the experience of every Buddhist, that a feeling of awkwardness and embarassment arises in him whenever he visits, without an offering, monasteries or temples for the purpose of keeping precepts, of listening to the Dhamma talks or for the practice of meditation. Therefore it was customary for the noble disciples like Visākhā to bring an offering such as rice, sweets or fruits in the morning and beverages and medicinal preparations in the evening whenever they went to visit the Buddha.

Everyone who does not become an arahat in this life will go through more rounds in the cycle of existence. In doing so, it will be difficult for them to attain favourable states of existence without practising generosity in the present life. Even if they happen to gain a good rebirth, they will find themselves lacking in material possessions without which they cannot do meritorious deeds. (In such a case, it may be argued that they could devote themselves to the practice of morality, concentration and insight wisdom. But this is easier said than done. Indeed, it is only with the support of the beneficial results of past acts of generosity that the three training of morality, concentration and insight wisdom can be cultivated successfully.) Therefore it is most important for those who stille have to go on this long journey of samsara, the cycle of existence, to cultivate generosity. Only when one is equipped with 'provisions for the long journey', namely, generosity, that can one reach good destination; and there, possessing material wealth as the fruits of generosity of past lives, one can devote oneself to the pursuit of whatever meritorious deeds one wishes to.

Among the travellers travelling round and round this cycle of samsara, Bodhisattas are the greatest individuals.

1. **Upanissaya–Paccaya:** life immediate support.

After receiving a definite prophecy from a Buddha of his gaining Buddhahood, a Bodhisatta continues to fulfil the Perfections for the attainment of Omniscience (Sabbannuta Nana) for four incalculable world-cycles plus a hundred thousand aeons. A Pacceka-Buddha i.e. a non-teaching Buddha has to fulfil his Perfections for two incalculable world cycles plus a hundred thousand aeons; an Aggasāvaka, a Chief Disciple of a Buddha for one incalculable world cycles plus a hundred thousand aeons; and a Mahāsāvaka, one of the Leading Diciples, for one hundred thousand world cycles. Therefore, for Bodhisattas who are great travellers on the long journey of samsara, Perfection of Generosity is of primary importance and as such, a place of prominence is given to steadfast fulfilment of the Perfection of Generosity in the Pali Text concerning the Chronicle of the Buddhas.

Thus, as the discourse in the Saṃyutta Pali mentioned above was addressed to tndividuals who are ripe for attainment of Arahatship; those who have not yet fulfilled the Perfections should not say that Perfection of Generosity is not essential.

There are some who ask if it is possible to attain Nibbāna by practising only generosity. It may be replied that, practising only one perfection by itself, neither generosity, nor morality, nor meditation will result in attainment of nibbāna. For practising generosity alone implies that it is not accompanied by morality nor by meditation; similarly, practising meditation alone means that it is practised without the support of morality and generosity. When not restrained by morality, one is liable to Indulge in evil acts; if such a person of evil habits attempts to practise meditation, his efforts will be futile like a good seed which, when put on red-hot iron, does not produce a sprout but turns to ashes. Thus it should be noted that it is improper to speak of 'practising generosity alone.'

In the chapter on generosity in the Chronicle of the Buddhas, it is clearly stated that alms should be given irrespective of the recipient's status, whether high, medium

or low. In view of such a firm statement, it is neither desirable nor necessary to pick and choose the recipient when one makes an offering.

But in the Dakkhiṇāvibhaṅga Sutta of the **Uparipaṇṇāsa, Majjhima Nikāya**, the Buddha taught seven kinds of gifts to be made to Sangha, the Community of Bhikkhus, and fourteen kinds ot gift to be made to individual recipients. It is pointed out with regard to fourteen kinds of gifts made to individual receipients, the merit gained increases according to the recipient going up from the lowliest animals to the highest beings; the most meritorious gift is, of course, that made to the Community of Bhikkhus.

Again in the Ankura Peta story of **Peta Vatthu** we find the story of two Devas. When the Buddha taught the Abhidhamma while being seated on the Sakka's throne in the abode of Tavatimsa two Devas Indaka and Ankura came to listen to the discourse. Whenever powerful Devas came, Ankura had to make way for them and move back until he was ten yojanas away from the Buddha.

But Indaka remained in his seat; he did not have to move. The reason is as follows: At the time when the life-span was ten thousand years, Ankura was a human being and was very rich. Throughout that life he made offerings of meals to large numbers of ordinary people, cooking the meals on fireplaces which stretched for twelve yojanas. Because of the merit gained, he had taken rebirth as a Deva. Indaka, however, became a Deva because he had offered a spoonful of rice to the Arahat Anuruddha.

Although the offering Indaka had made was just a spoonful of rice, the recipient was an Arahat and the merit he thus acquired was great and noble. Thus as an equal of the powerful Devas, he had not to make way for them. On the other hand, although Ankura had made large amounts of gifts over a very long period of time, the recipients were worldlings and consequently the beneficial result that accrued was not of high order. And he had to move back every time a powerful Deva arrived. Therefore we find in the Pali text the exhortation **'Viceyya danam databbam yattha dinnam mahapphalam'** which means

'When an offering is to be made, one who can bring the greatest benefit should be chosen as the recipient.'

There seems to be a contradiction between the Pali Text of the Chronicle of the Buddhas and the discourses such as the Dakkhiṇāvibhaṅga Sutta, etc. of other Pali Texts. The seeming contradiction is easily resolved when one remembers that the discourses such as the Dakkhiṇā-vibhaṅga Sutta are meant for ordinary people or Devas, whereas the discussions in the Chronicle of the Buddhas are directed exclusively to the Bodhisattas whose goal is attainment of Omniscience, the Sabbaññuta Ñāṇa, or the Buddha-Wisdom. This Wisdom is of only one kind and not to be classified into low, medium or great order wisdom. A Bodhisatta has only to give away whatever he has to offer to whoever comes along to receive them, irrespective of his status whether high, medium or low. He does not have to consider thus: "This recipient is of low status; making an offering to him, I shall gain only a low order of Buddha-Wisdom. This recipient is only of medium status; making an offering to him, I shall gain Buddha-Wisdom merely of the medium order". Therefore giving of alms to whoever comes along to receive them without any discrimination is the habitual practice of Bodhisattas who are bent on attinment of Sabbaññuta Ñāṇa. On the other hand, the aim of ordinary worldlings, human or Devas, in practising generosity is to gain worldly comforts of their liking, and as such it is natural that they would choose the best recipient for their alms.

It may be concluded, therefore, that there is no contradiction between the texts in the Chronicles of the Buddhas, which are intended for the great Bodhisattas and the discourses such as the Dakkhiṇāvibhaṅga Sutta which are meant for ordinary people and Devas.

Meanings of pāramī

The possible meanings of the word pāramī have been variously explained in the Cariyā-Pitaka Commentary. Just to let the reader have an idea:

Pāramī is the combination of **parama** and **ī**. **Parama** means 'most excellent', which is used here in the sense of Future Buddhas who are the most excellent ones.

Or **pāramī** derives from the root **para** with the suffix **ma**. The root **para** means 'to fulfil' or 'to protect.' Because they fulfil and protect such virtues as dāna (alms-giving), etc., Future Buddhas are called **parama**.

Or **para**, a prefix, is attached to the root **mava** meaning 'to bind.' Because Future Buddhas behave as though they bind on and attract other beings to them by means of special virtues, they are called **parama**.

Or **paraṃ**, a prefix, is attached to the root **maja** meaning 'to be pure'; **paraṃ** means 'more'. Because Future Buddhas are free of mental impurities and far purer than others, they are called **parama**.

Or **paraṃ**, a prefix, is attached to the root **maya** meaning 'to go.'; **param** means 'superior.' Because Future Buddhas go to the superior state of Nibbana in a special manner, they are called **parama**.

Or **param**, a prefix, is attached to the root **mu** meaning 'to determine.' Because Future Buddhas determine their next existence as they do in the case of the present, they are called **parama**. (What this means to say is that as Future Buddhas are able to ascertain precisely what should be done to make the present existence pleasant and faultless, so are they able to do with regard to the next existence. That is, they have the ability to improve their existences.)

Or **paraṃ**, a prefix, is attached to the root **mi** meaning 'to put in'; **paraṃ** means 'more.' Because Future Buddhas 'put in' more and more such virtues as **sila** (morality). **etc.** in their mental process, they are called **parama**.

Or **paraṃ** means 'different from' or 'opposed to'; the root is **mi** meaning 'to crush.' Because Future Buddhas crush all their enemies, which in the form of impurities,

are different from and opposed to all virtues, they are called parama.

Or pāra, a noun, is attached to the root maja meaning 'to purify'; pāra means 'the other shore.' Here samsāra is to be taken as 'this shore' and Nibbāna 'the other shore.' Because Future Buddhas purify themselves as well as others on the other shore of Nibbāna, they are called pāramī.

Or pāra, a noun, is attached to the root mava meaning 'to bind' or 'to put together.' Because Future Buddhas bind or put beings together in Nibbāna, they are called pāramī.

Or the root is maya, meaning 'to go.' Because Future Buddhas go to the other shore of Nibbana, they are called parami.

Or the root is mu, meaning 'to understand.' Because Future Buddhas fully understand the other shore of Nibbana as it really is, they are called parami.

Or the root is mi meaning 'to put in.' Because Future Buddhas put in and convey beings to the other shore of Nibbana, they are called parami.

Or the root is mi, meaning 'to crush.' Because Future Buddhas crush and eradicate in Nibbana the impurities which are enemies of beings, they are called pāramī.

(These are the various meanings presented in accordance with sabhavanirutti (natural etymology). They are not random attempts.)

Paramānam ayam pāramī: Pāramī means property in the form of practices of Future Buddhas; (or) paramānam kammam pāramī: pāramī means duties of Future Buddhas; Paramissa bhāvo pāramitā paramissa kammam pāramitā: duties that bring about knowlege that such a person is a Future Buddha.

All this means: A series of duties such as dāna and others to be fulfilled by Future Buddhas is called pāramī (or pāramitā).

In the Jinalaṅkāra Sub-commentery, it is said: "Pāraṃ nibbānaṃ ayan ti gacchanti etāhī ti pāramiyo, nibbānasādhakā hi dānacetanādayo dhammā pāramī ti vuccanti," meaning to say that "Dānacetanā or the volition of alms-giving, etc. which forms the way to Nibbāna, the other side of saṃsāra, should be called pāramī."

In the Cariyāpiṭaka Commentary it is said: taṇhāmāna-diṭṭhīhi anupahatā karuṇ'ūpāyakosalla-pariggahita dānādayo guṇā pāramiyo, Pāramī is constituted by virtues such as dāna, etc. that are to be grasped by means of compassion and clevèrness. Compassion is shown towards beings who are not spoiled (overwhelmed) by craving, pride and wrong view. Cleverness means wisdom in seeking ways and means. Dāna, etc. (that are to be guided by compassion and wisdom) are to be named pāramī. (This explanation is made with special reference to pāramī of Sambuddhas.)

Perfections

The Ten Perfections are:

(1) Generosity (Dāna, translated sometimes as Charity, Liberality or just alms-giving)
(2) Morality or Virtue (Sīla)
(3) Renunciation (Nekkhamma)
(4) Wisdom (Paññā)
(5) Energy (Vīriya)
(6) Forbearance or Patience (Khanti)
(7) Truthfulness (Sacca)
(8) Determination or Rèsolution (Adhitthāna)
(9) Loving Kindness (Mettā)
(10) Equanimity (Upekkhā)

(The full meaning of these Perfections will become clear in the following passages). Concerning these Perfections, it has been mentioned above in the Chapter on 'The Rare Appearance of a Buddha' (page 15) that

there are four kinds of cu tivation of mind. One of these cultivations deals with the fact that from the time Bodhisattas receive definite assurance from a Buddha about their Buddhahood till the last rebirth when they actually become a completely Self-Enlightened Buddha, there is no period in this very long interval in which they do not practise for fulfilment of the ten Paramis at the very least, they do not fail to fulfil the perfection of generosity. It fills us with devotional inspiration to reflect on these noble practices pursued by the Bodhisattas.

The characteristics, functions, manifestations and proximate causes of the 'Perfections.

A person practising Vipassanā Meditation must come to know the nature of Nāma and Rūpa by means of their characteristics, functions, manifestations and proximate causes. Then only will he come to possess a clear view of them. In similarly it is only when one knows the characteristic, function, manifestation and proximate cause of the Perfections that one will have a clear understanding of them. Therefore we fine in the Commentary to the Cariya Pitaka a separate chapter on the characteristic, function, manifestation and proximate cause of the Perfections.

A feature common to all the ten Perfections is that they have the characteristic of serving the interest of others. Their function is (a) providing assistance to others (kicca rasa); (b) being endowed with steadfastness (prosperity, success), fulfilment (sampatti rasa)– Their manifestation is (a) the recurring phenomenon of the quest for the welfare and benefits of beings; or (b) the recurring phenomenon of appearing in the mind (of Bodhisattas) that it is a useful means of bringing about Buddhahood. Their proximate cause is (a) great compassion or (b) great compassion and skillfulness as to means and ways.

It is necessary to provide a few explanations on the above definitions. Characteristic (Lakkhaṇa) has two aspects: (i) Samannasabhava, the ordinary feature of each thing, i.e.

the feature applicable to others also and (ii) **Visesasabhāva.** the peculiar feature which is not applicable to others. For example, amongst the material qualities, the Earth-element of the Four Great Elements has two characteristics, namely, impermanence and hardness. Of these, the characteristic of impermanence is a feature applicable to other elements and is thus an ordinary feature only: whereas, the characteristic of hardness is the unique feature of the Earth-element only, not shared by others and is thus its special feature.

Function, Rasa, has also two aspects to it. (i) **Kiccarasa,** function, that which is to be performed; (ii) **Sampattirasa,** fulfilment, attainment. For example, when meritoriousness arises, it does so after counteracting or obliterating demeritoriousness. Thus it is said that the function of meritoriousness is the counteracting of demeritoriousness. The final fulfilment of a meritorious act is production of beneficial results; thus the function of meritoriousness is the attainment of beneficial results.

Whenever a person ponders deeply on certain mind-objects, what usually appears in his mind relates to the nature of the mind object under consideration; relates to its function; relates to its cause; relates to its effect. The manifestations which thus appear in his mind concerning the mind object he is thinking about is called its manifestation. For example, when a person starts to investigate 'what is meritoriousness?', it would appear in his mind. 'meritoriouness is of the nature of purity' regarding its nature; 'meritoriousness is that which counteracts or obliterates demeritoriousness' regarding its function; 'meritoriousness is possible only when one associates with the good and virtuous regarding its cause; 'meritoriousness is that which enables production of desirable results' regarding its fruition.

The immediate, and the most powerful contributory factor for its arising is called the proximate cause. For example, of many factors which cause the arising of meritoriousness, proper attitude of mind is the immediate and the most powerful contributory factor for its arising

and is therefore termed its **proximate cause, Padatthāna,** in the Texts.

Some Notable Features concerning Generosity, Charity, Dāna.

The essential thing to know concerning the word Dānapāramī (the Perfection of Generosity) is that anything which is given away or any act of giving is **Dāna** (charity or generosity). There are two kinds of giving:

1. Giving as an act of merit (**Puñña**visayadāna), and
2. Giving in conformity with worldly practices (**Loka**-visayadāna).

Acts of giving out of pure faith are acts of merit (**Puñña**visayadāna) and only such givings coustitute the perfection of generosity.

But gifts given in pursuit of love, or out of anger, fear, or foolishness etc. and even giving punishment, giving a sentence of death are worldly giving; they do not form part of Perfection of Generosity.

Dāna (Generosity) and **Pariccāga** (Abandonment)

In connection with giving which would amount to an act of merit, it is helpful to understand the differences and similarities between what is termed **Dāna**, translated as 'Generosity', and what is termed as **Pariccāga**, translated as abandonment, renunciation through charity.

In the Mahāhaṃsa Jātaka of Asītinipāta, there is given an enumeration of the ten duties of a king, viz generosity, morality, abandonment, uprightness, gentleness, self-control, freedom from anger, mercy, forbearance and absence of obstruction. We see therein that generosity and abandonment are listed separately.

According to the **Jātaka Commentary**, there are ten objects which may be offered as alms: food, drink,

transportation (including umbrellas, slippers or shoes which contribute case in travelling), flowers, perfumed powder, scented unguent or ointment, bed, dwelling places, and facilities for lighting. The volition that prompts the giving of these alms constitutes generosity, Dāna. The volition that accompanies the giving away of any other object of alms is to be regarded as abandonment, Pariccāga. Thus the differentiation here rests on the different kinds of the objects of alms.

But the Sub-commentary of the Jātaka, quoting the views of many teachers, says that' 'giving of offerings with the prospect of enjoying good results in future lives is Dāna; giving rewards to servants and service personnel etc. in order to reap the benefits in the present life is pariccāga.'

A story that gives another illustration of the difference between generosity and abandonment is described in the Commentary to the Cariyāpiṭaka Pali Text and in the Commentary to Terasanipāta Jātaka. Briefly, Bodhisatta was once a learned brahmin by the name of Akitti. When his parents passed away, he was left with a vast accumulation of wealth. Deeply stirred by religious emotion, he reflected thus: 'My parents and ancestors who have accumulated this great wealth have abandoned them and left; as for me, I shall gather only the substance of this accumulation and depart'. Then having obtained permission from the king, he had a drum beaten all over the country to proclaim the great charity he was going to make. For seven days he personally gave away his riches; but there still remained more.

He saw no point in presiding himself over the ceremony of distribution of his wealth; so leaving the doors of his mansion, treasure houses and granaries wide open, so that whoever wished to may come and help himself to what ever he liked, he renounced the worldly life and went away.

It may be said that in the above story, distribution of wealth personally by the Bodhisatta during the first seven

days is an act of generosity (Dāna), whereas abandoning of the remaining wealth after seven day's personal distribution is an act of abandonment (Pariccāga). The reason for such distinction is that, for an offering to be an act of generosity, Dāna, four conditions must be fulfilled 1. a donor, 2. objects to offer, 3. a recipient actually present to receive, 4. the volition to give. The wise man Akitti's distribution of wealth during the first seven days fulfils all these conditions: hence it is an act of generosity, Dāna. After seven days had passed, he went away leaving his wealth before any recipient came near or arrived to actually receive the gifts; hence it is said that such offering should be regarded as abandonment.

In every day practice which is not an act of merit, when we give something to some one, we just say we 'give'; the Pali word is 'deti'. But when we part with our property with the thought let "whoever wants it take it; if no one wants it, then let it be" it is no giving away but discarding or abandoning; in Pali, it is not dāna, but cāga.

In short, when we hand over possession of our property to another person, it is said to be given away or an act of charity; when we relinquish the wish to possess the property which is one's own, it is termed abandoning or discarding (as one would cast aside anything which is of no more use).

Another method of differentiation is: giving to noble persons is dāna; giving to persons of lower status is pariccāga. Thus when a king, in performance of the ten duties of a king, makes an offering to noble bhikkhus, brahmins, etc. it would be generosity, dāna; when he offers alms to lowly beggars, it would be pariccāga.

In this way it should be noted how generosity, dāna, is taught distinctly from abandorment, pariccāga.

Where Dāna and Pariccāga are similar.

Although **dāna** and **pariccāga** are treated separately as in the list of the ten duties of a king shown above, in ultimate truth, the two terms cannot be different from each other. When there is **dana**, there could be **pariccāga**: when there is **pariccāga**, there could be **dāna**. The reason is that when an offering is made to a recipient, whether he is near or far, it is an act of generosity (**dāna**); when the sense of ownership is banished from the mind (at the time of giving), this relinquishment is **pariccāga**. Thus, whenever someone makes a gift, it is always preceded by the thought, 'I will not make use of it any more' which implies abandonment. Therefore, with acts of merit, there is **pariccāga** always accompanying generosity.

In the Chronicle of Buddhas of the Pali Cannon also, in dealing with the Ten Perfections, the Buddha mentions only the Perfection of Generosity, not the perfection of abandoning (**cāga**), because (as explained above) abandonment is included in an act of generosity. As the Text of the Chronicle of Buddhas deals only with the ultimate truth (without considering the conventional usages) it mentions that making an offering to any recipient. whether of high, medium or low status. is generosity (**dāna**). It is irrelevant to say that it is **dana** when offering is made to a noble person and **pariccaga** when the recipient is of low status.

Similarly, in the **Anguttara Nikaya** and other Pali Texts, we find the enumeration of the seven niches of a noble person as follows: faith, morality, knowledge, liberality (**cāga**), wisdom, moral shame (at doing evil) and moral dread (for doing evil). There is only **caga** in the list; there is no mention of **dāna** here, because it is understood that generosity is included in liberality, **cāga**.

These are examples where **dāna** and **cāga** are mentioned without any distinction, with identical meaning.

Where dāna is termed pariccāga

Although any act of giving may generally be described as Perfection of Generosity, great offerings (of extraordinary nature) are described in the Text as Great Abandonings,

Mahāpariccāga. The Great Abandonings which consist of five kinds of relinquishing of possession are listed differently in different Commentaries.

Commentaries on the **Sīlakkhandha, Mūlapaṇṇāsa and Aṅguttara** (in explaining the meaning of the word 'Tathāgata') list the Great Abandonings as follows:

(i) Relinquishing of the limbs,
(ii) Relinquishing of the eyes,
(iii) Relinquishing of wealth,
(iv) Relinquishing of kingdom,
(v) Relinquishing of wife and children.

The Commentary to the **Mūlapannāsa** (in the exposition on the Cūḷasīhanâda Sutta) gives another list:

(i) Relinquishing of the limbs,
(ii) Relinquishing of wife and children,
(iii) Relinquishing of kingdom,
(iv) Relinquishing of one's body (life),
(v) Relinquishing of the eyes.

The Sub-commentary to the **Visuddhimagga** gives the list:

(i) Relinquishing of one's body (life),
(ii) Relinquishing of the eyes,
(iii) Relinquishing of wealth,
(iv) Relinquishing of kingdom,
(v) Relinquishing of wife and children.

The sub-commentary to the **Mahāvagga** of the **Dīgha-Nikaya** (in the exposition on the Mahapadana Sutta) gives the list:

(i) Relinquishing of the limbs,
(ii) Relinquishing of the eyes,
(iii) Relinquishing of one's body (life),
(tv) Relinquishing of kingdom,
(v) Relinquishing of wife and children.

The Commentary to the **Itivuttaka** (in its exposition of the first sutta of the Dukanipāta, dutiyavagga) gives the list:

(i) Relinquishing of the limbs,
(ii) Relinquishing of one's body (life),
(iii) Relinquishing of wealth,
(iv) Relinquishing of wife and children,
(v) Relinquishing of kingdom.

The Commentary to the **Buddhavamsa** gives the list:

(i) Relinquishtng of the limbs,
(ii) Relinquishing of one's life,
(iii) Relinquishing of wealth,
(iv) Relinquishing of kingdom,
(v) Relinquishing of wife and children,

The Commentary to the Vessantara Jātaka gives the list:

(i) Relinquishing of wealth,
(ii) Relinquishing of the limbs,
(iii) Relinquishing of children,
(iv) Relinquishing of wife,
(v) Relinquishing of one's life.

The same list is found in the **Sub-commentary** to the Jinālaṅkāra but arranged is a different order.

Although each of the above lists is made up of slightly different items, it should be noted that the essentials are the same in all of them namely, external objects and one's own body. Under external objects, we find material things apart from one's own body, viz: relinquishing of wealth; relinquishing of wife and children, very dear to oneself; relinquishing of kingdom, a most important treasure of one's own. With regard to the relinquishing of one's own body, it falls under two modes: one that does not endanger

life, that is relinquishing of the limbs (angapariccāga) and the other endangers life, that is relinquishing of the eyes (nayanapariccāga), or relinquishing of life (jīvitapariccāga) and relinquishing of one's own body (attapariccāga). Here it is explained giving one's eyes or giving one's own body involves the risk of losing one's life, so these are considered to be essentially the same as giving one's life.

The great ceremony of offering performed by King Vessantara when he gave away seven kinds of objects, one hundred each in number, is described by the Commentary as Mahadāna and not Mahāpariccāga. But one can argue that this great offering can be considered as one of the five Great abandonings, namely, great relinquishing of wealth.

Miscellaneous Notes on different aspects of Dana.

For the edification of those aspirants who ardently strive for attainment of perfect Self-enlightenment of a Buddha, or for Self-enlightenment of a Pacceka Buddha, or for the enlightenment of a disciple of a Buddha, we provide herewith miscellaneous notes on different aspects of Generosity, which forms a part of the conditions for obtaining enlightenment. These notes are given in the form of answers to the following questions:

(i) What things are called Dana?

(ii) Why are they called Dāna?

(iii) What are the characteristics, functions, manifestations and proximate causes of Dāna ?

(iv) How many types of Dāna are there?

(v) What are the elements that strengthen the beneficial results of Dāna?

(vi) What are the elements that weaken the beneficial results of Dāna?

(This form of treatment will be adhered to when dealing with other Perfections too)

1. WHAT THINGS ARE CALLED DĀNA ?

In brief, it should be answered that 'the volition to give a suitable thing to give' is çalled **Dāna**, The meaning will become clearer in the following passages.

2. WHY ARE THEY CALLED DĀNA ?

The volition is called **Dāna** because it is responsible for an act of generosity to take place. There can be no generosity without the volition to give; an act of generosity is possible only when there is the volition to give.

In this connection, by volition is meant (i) the volition that arises at the time of donation. It is called **muñca cetanā**, 'relinquishing' volition, **munca** meaning relinquishing. It is only this volition, which accompanies the act of relinquishing, that forms the true element of generosity.

(ii) The volition that arises in anticipation before one makes the donation is called **'Pubba cetanā'**. This type of volition can also be considered as **Dāna**, provided that the object to be given is at hand **at the time the intention, "I shall make an offering of this object,"** occurs. Without the object to be given being actually in one's possession, cherishing the thought of giving may be called 'pubba cetana' but cannot qualify as **Dana**: it can only be a benevolent thought of ordinary merit.

How volition comes to be taken as synonymous with **Dāna** is based on the grammatical definition of **Dīyati anenāti dānam**, that which prompts giving is generosity, **dāna.** (Volition, here, is definitely the determining cause of giving).

Things to be given are also called Dāna from the grammatical definition of **Dīyatiti dānam** which means objects which could be offered as alms.

Following these grammatical definitions, Texts of the Canons mention two kinds of **dāna**, namely, volitional **dāna** and material **dāna.** In this connection, questions have been asked why objects to be offered are called **dāna,** since

only volition is capable of producing results and material object is not. It is true that only volition is productive of results because volition is a mental action; but as explained above, volition can be called dāna only if it arises when there exist suitable things to be given. Therefore, material object for giving is also an important contributory factor for an act of giving to qualify as generosity, dāna.

For example, we say 'rice is cooked because of the firewood'. Actually, it is the fire that cooks the rice. But there can be no fire without firewood. So fire burns because of firewood; and rice is cooked because of fire. Thus taking into consideration, these connected phenomena, it is not incorrect to say 'rice is well cooked because of good firewood'. Similarly, we can rightly say 'beneficial result is obtained because of objects of offering'.

Because things to be given away feature importantly in acts of generosity, the Canonical Texts mention different types of Dāna depending on different objects to be offered. Thus in expositions on the Vinaya we find four types of dana, namely offerings of food, robes, dwelling places and medicines. Although the Vinaya is not concerned with enumeration of types of dāna, since the Buddha allows four kinds of requisites to the Sangha, the offerings made to the Sangha are naturally listed under these four heads; hence this classification in the Vinaya expositions of four types of dana, which is primarily based upon different kinds of object of offering.

According to the classification in the exposition on the Abhidhamma, everything in the world comes under six heads correspounding to the six sense objects, there are six kinds of dana depending upon whether it is a gift of visible object, of sound, of smell, of taste, of touch or of mind-object or dhamma. Here also, although there is no direct mention of six kinds of dāna in the Abhidhamma Teachings, if gifts were to be made of each of the sense objects, there would be six kinds of offering; hence this classification in the Abhidhamma expositions of six types of dāna.

In the Suttanta classification, there are ten kinds of dāna, namely, offering of various kinds of food, of drink, of transportation, of flowers, of perfumed powder, of scented unguent or ointment, of bed, of dwelling places and of facilities for lighting. Here again, the actual teaching in the Suttas relates only to the ten classes of objects which may be offered as alms. But when these ten objects are offered as alms, there would be then ten kinds of offering; hence this classification in the Suttanta expositions of ten types of dana.

Maintaining that the Buddha teaches only these ten objects for offering one should not consider that these are the only gifts to be given; and that other gifts are not allowable. One should understand that the Buddha merely mentions the ten things most commonly offered as alms in practice; or as any material thing can be classified as belonging to one or the other of the ten types of gift, one should take it that by these ten objects are covered also any object which is in daily use by the noble recipient.

From what has been said above, it should be well noted how a material object is an important contributory factor (for the arising) of volitional generosity. It will be seen that the various types of generosity which will be described hence forth include many that relate to objects of offering.

As a resume of this chapter, it should be remembered that volition is dana because it prompts giving; the material thing is dana because it is a suitable thing to give.

3. WHAT ARE THE CHARACTERISTICS, FUNCTIONS, MANIFESTATIONS AND FROXIMATE CAUSES OF DĀNA ?

(a) Dāna has the characteristic of abandoning (**lakkhaṇa**)

(b) Its function (**kicca-rasa**) is destruction of attachment to objects of offering; or it has the property of faultlessness (**sampatti-rasa**)

(c) Its manifestation is absence of attachment i.e. a sense of freedom from attachment that appears in the mind of the donor, or knowing that dana is conducive to good destination and wealth i.e. on thinking of the effects of giving, the donor senses that his act of generosity will result in attainment of rebirth in the human or Deva world and attainment of great wealth.

(d) The proximate cause of giving is having objects of offering in one's possession. Without having anything to give, there can be no act of charity, only imagining that one gives. Thus objects to be offered are the proximate cause of Dāna.

4. HOW MANY TYPES OF DANA ARE THERE?

The subject to be dealt with under this head is quite vast; it will entail considerable exercise of mental alertness and intelligence to study them.

Types of Dāna in Groups of Twos.

(1) Offering of material things (Āmisa dāna) and the gift of the teaching (Dhamma dāna). (a) Offering of material things such as alms rice etc. is known as Āmisa dāna. It is also called Paccaya dāna (when the things offered are the requisites of bhikkhus).

Teaching the Buddha Dhamma in the form of talks, lectures etc. is giving the gift of Dhamma. The Buddha said that this is the noblest of all types of dāna. (This classification of dana into two types is made according to the objects of offering).

In relation to this division of types of dāna, it is necessary to look into the question of what type of dāna accrues to one who sets up pagodas and statues of Buddha.

There are some who maintain that although setting up of pagodas and statues of Buddha involves relinquishing of large amount of wealth, it cannot be an act of generosity,

dāna; because they say, for an act of giving to become dāna, three conditions must be fulfilled: there must be a recipient; there must be an object for offering and there must be a donor. In setting up pagodas and statues of Buddha there is obviously the donor, but who receives his gift, they asked. In the absence of any one to receive the gift, how can it be an act of generosity, dāna?

From their point of view, the pagodas and Buddha statues are not objects to be given as an act of dāna; rather, they serve as aids to recollection of the attributes of the Buddha. A builder of pagodas and Buddha statues has no particular receiver in mind to give them away; he builds them to help produce vivid visualization of the Buddha in the mind of the worshipper enabling him to practise the Recollection of the Virtues of the Buddha. It should therefore be considered, they maintain, that setting up of pagodas and Buddha statues is related to the Buddhānussati Meditation, cultivation of the Recollection of the Virtues of the Buddha, and is not an act of generosity.

There are, again some people who maintain that as the person who builds pagodas and installs Buddha statues undertakes these works in order to honour, to make homage to the most Homage-Worthy Buddha, his act must be considered as an act of honouring the Buddha (apacāyana), one of the ten qualities contributing to merit (Puññakiriya vatthu). They further say that since this kind of merit, namely, honouring those who are worthy of honour, is a practice of morality (cāritta sila), it should come under (odservance of) sīla and not under (cultivation of) Buddhānussati Meditation.

But neither the Merit of Buddhānussati Meditation nor the merit of honouring (apacāyana) involves relinquishing of objects of offering; whereas building a pagoda and installing Buddha statues require an expenditure of a large sum of money. Hence these works of merit must be considered to come under Dāna.

Here the question may be asked, 'if it comes under dāna, will it be an act of dāna when there is no recipient for it?' According to the Texts, whether an offering should

be regarded as an act of dāna may be decided by an analysis of its features under four heads: characteristic, function, manifestation and proximate cause. We have already provided above what these four features are for a true act of dāna. Now applying this test to the present problems, we find the characteristic of abandoning since the person who builds the pagoda and installs the Buddha statues relinquishes a large sum of money; as its function, there is destruction of attachment to the objects of offering by the donor; the donor senses that his act of generosity will result in attainment of rebirth in the human or deva world and attainment of great wealth; and finally, as the proximate cause, there is the object to be offered. Thus all the four features necessary for an offering to be truly an act of dāna are present here and we may therefore conclude that building a pagoda and installing Buddha statues is a true act of generosity.

As to the question of who receives the gift, it will not be wrong to say that all the Devas and human beings who worship at the pagodas and Buddha statues in memory of the virtues of the Buddha are the recipients of the dāna. At the same time, as they serve as objects of worship for the Devas and human beings in their recollection of the virtues of the Buddha, they also form the objects of offering. All the various material things in the world are utilized in different ways depending on their nature; food materials are utilized for consumption; clothing materials are utilized for wearing; materials for religious devotion and adoration are utilized as objects of veneration.

If wells and tanks are dug near public highways, the general public could use them for drinking water, washing etc. The donor would have no particular recipient in mind when he dug the wells and tanks. When, as he intended, the wayfarers passing by the road make use of his gifts, no one could say that his gift is not an act of dāna; even if he did not finalize it with a libation ceremony. (See below).

Now to wind up the discussion, it is quite proper to say that the builder of a pagoda with Buddha statues is

a donor, the pagoda and Buddha statues are objects of dāna, and Devas and human beings who pay homage to them in adoration are the recipients of the dāna.

An additional question may be asked, 'Is it really proper to refer to pagodas and Buddha statues as objects of dāna; may it not be sacrilegious to classify them as such?' Just as bookcases and shelves are used in the monasteries for holding Cononical Texts which are looked upon as sacred (**Dhamma-cetiya**), so also pagodas and Buddha statues form storehouses for keeping sacred relics and objects of veneration. So it may be answered that it is quite appropriate to designate them as objects of generosity, dāna.

Whether a libation ceremony is essential for an offering to qualify as an act of generosity

The point to consider here is whether constiutes an act of **dāna** when it is not finalised with a libation ceremonoy. Actually there is no mention of this requirement in the Texts. The practice is, however, of long standing tradition.

In the Commentary on Chapter 'Cīvarakkhandhaka of the **Vinaya Mahāvagga**, we find the following reference to this tradition of libation ceremony. "There was a split among the bhikkhus of a monastery prior to the time of offering of robes after the Buddhist Lent. When the time arrived lay devotees came and offered robes, piled up in a heap, to one group of bhikkhus. The devotees then went to the other group of bhikkhus and performed the ceremony of libation, saying, "We offer to the other group of bhikkhus." As to how the robes should be distributed among the Sangha, the **Great Commentary** says that if it was in a region where they set no great store by the ceremony of libation, the robes belonged to the group (of bhikkhus) which had been directly offered the robes. The group which received only 'the libation' had no claim to the robes. But if it was in a region where they set great store by the libation

ceremony, the group which received only 'the libation' had a claim to the robes because the ceremony of libation was performed with them; the other group to which the robes were offered directly had also a claim on them since they had the robes already in their possession. Therefore the two groups must divide the robes equally among them. This method of distribution is a practice followed by tradition in regions on the other side of the Ocean."

'Regions on the other side of the Ocean, from Sri Lanka implies 'the Jambudīpa', i.e. India. Therefore it should be noted that the ceremony of libation is a practice traditionally followed by the people of India.

Considering that there are regions where they set a great store by the ceremony of libation and there are regions where they set no great store by the ceremony of libation, it cannot be said that an offering constitutes an act of generosity only when it is finalised by a ceremony of libation. The ceremony is important only for those who follow the tradition of libation; it is clear that no significance is attached to it by those who do not follow the tradition. It should be noted therefore that a libation ceremony is not a primary factor for the successful completion of an act of generosity.

(b) With respect to the gift of the teaching, Dhamma dāna, there are, nowadays, people who are unable to teach the Dhamma, but who, bent on making a gift of the teaching, spend money on books, palm-leaf scripts etc. (of Canonical Texts) and make a gift of them. Although such a donation of books is not truly a gift of the teaching, since a reader will be benefitted by reading in the books practices and instruction which will lead one to Nibbana, the donor may be regarded as one who makes a gift of the teaching.

It is like the case of one who has no medicine to give to a sick person, but only a prescription for a cure of the illness. When the medicine is prepared as prescribed and taken, the illness is removed. Although the person does not actually administer any medicine, because of his effective prescription, he is entitled to be regarded as

one who has brought about the cure of illness. Likewise, the donor of books on Dhamma who personally cannot teach the Dhamma enables the readers of his books to attain knowledge of the Dhamma and thus is entitled to be called the donor of the gift of Dhamma.

Now, to conclude this section, the pair of gifts mentioned above, namely, amisa-dana and Dhamma-dāna may also be called amisa-puja, honouring with material things and Dhamma-pūjā, honouring with the teaching; the terms mean the same thing.

The word 'Pūjā' means 'honouring' and is generally used when a younger person makes an offering to an older person or a person of higher status. Depending on this general usage, some people have stated that dana should be divided into 'puja-dana' and anuggaha-dana' ; puja-dana, honouring with an offering when the gift is made by a younger person or a person of lower status to an older person or a person of higher status; and 'anuggaha-dana' offering to render assistance out of kindness 'when a gift is given by an older person or a person of higher status to one who is younger or of lower status.

But as we have seen before in the chapter on 'Prediction', the word puja can be used for both the high or the low and the word 'anuggaha' is likewise applicable to both cases. It is true that generally, 'anuggaha' is used when the giving is made by the high to the low or by the old to the young. But we must, however, remember the usages of 'āmisānuggaha' and 'Dhammānuggaha' to describe the assistance rendered and support given, for the progress and development of the Buddha's Teaching. Here the word anuggaha is employed even though the gift is being made to the highest and the noblest Teaching of the Buddha. Thus it should be noted that the division into pujadana and anuggaha-dana is not an absolute division into two aspects of dāna, but rather a classification following common usage.

(2) Offering of one's own person (Ajjhattika-dāna) and Offering of external properties (Bāhira-dāna). Offerings

of one's own person means giving away of one's own life and limbs. Offerings of external properties include giving of all the external material possessions of the donor.

Even in these modern times, we read sometimes in the newspapers news of offerings of one's own limbs at the Pagoda or of 'honouring with the gift' of burning oneself after wrapping up the whole body with cloth and pouring oil on it. Some comments have been made on such kinds of dana involving one's limbs. According to them, such offerings of one's life and limb are deeds to be performed only by great Bodhisattas and are not the concern of odinary persons. They doubt if such offerings made by ordinary persons produce any merit at all.

Now to consider whether such views are justified or not. It is not as if a Bodhisatta can suddenly make his appearance in this world. Only after gradually fulfilling the required perfections to the best of his ability, an individual grows in maturity and develops himself stage by stage to become a Bodhisatta. Ancient poets have written thus: Only by gradual venture, one ensures continuous improvement in rebirths to come. Therefore we should not hastily condemn those who make offerings of parts of their body or the whole of their body. If a person, through unflinching volition and faith, very courageously makes an offering of his own body, even to the extent of abandoning his life, he is actually worthy of praise as a donor of the gift of one's own person, **Ajjhattika-dāna.**

(3) Offering of property (**Vatthu-dāna**) and Granting of safety (**Abhaya-dāna**). **Vatthu-dāna** is concerned with offering of material things. **Abhaya-dāna** means granting of safety or security with respect to life or property. This is usually an exercise of mercy by kings.

(4) **Vattanissita-dana** and **Vivattanissita-dana.** **Vattanissita-dāna** is offering made in the hope of future worldly wealth and pleasures, which mean suffering in the cycle of existences. **Vivattanissita-dāna** is concerned with offering made in aspiration for Nibbana which is free of the suffering of rebirth.

(5) **Dana** tainted with fault (**Sāvajja-dāna**) and Dana untainted with fault (**Anavajja-dāna**). Offering of meals with meat obtained from killing of animals is an example of **dana** tainted with fault. Offering of meals which does not involve killing of animals is dana untainted with fault. The first type is an act of generosity accompanied by demeritoriousness; the second type is **dāna** unaccompanied by demeritoriousness.

We see the case of some fishermen, who having accumulated wealth from fishing decide to give up the business thinking 'I shall abandon this demeritorious fishing work and adopt a pure mode of livelihood'. Engaging in other occupations, they find their prosperity declining; reverting to the old vocation, they grow in wealth again. This is an example of Dana tainted with fault (**Sāvajja-dāna**) done in previous lives coming to fruition in the present life. Since that act of dana was associated with the act of killing, at the time of its fruition too, success is achieved only when associated with act of killing (fishing) when not associated with an act of killing, the previous dana tainted with fault cannot come to fruition and his wealth declines.

(6) Offering made with one's own hands (**Sāhatthika-dana**) and Offering made by agents on one's behalf or made by others under one's instruction (**Anattika-dana**). (That **Sāhatthika-dāna** brings more beneficial results than the Anattika dana can be read in the Payasi Sutta of Maha Vagga, **Dīgha Nikāya**, of the Pali Canon).

(7) Offerings made with proper and careful preparations (Sakkacca-dāna) and Offering made without proper and careful preparation (**Asakkacca-dāna**). As an example, offering of flowers may be cited. Having gathered flowers from trees, a donor creates garlands of festoon with them, and arranges them to look as beautiful and as pleasant as possible, and makes his offering of flowers, **then it is a sakkacca-dāna**, offering made with proper and careful preparations. Without such careful preparations, when flowers are presented as they have been gathered from trees, thinking that the mere gift of the flowers is sufficient

in itself, then it is asakkacca-dana, offering made without proper and careful preparations.

Some ancient writers have translated 'sakkacca-dāna' and 'asakkacca-dāna' into Myanmar to mean 'offering made with due respect' and 'offering made without due respect'. This rendering has, as often as not, misled the modern readers to think that it means paying due respect or without paying due respect to the receiver of the offering. Actually, 'paying due respect' here means simply 'making careful preparations' for the offering .

(8) Offering associated with wisdom (Ñāṇasampayutta-dāna) and offering unassociated with wisdom (Ñāṇavippayutta-dāna). Offering made with clear comprehension of volitional acts and the results they produce is said to be an offering associated with wisdom; when an offering is made without such comprehension and awareness, by just following examples of others making donations, it is Ñāṇavippayutta-dāna. It must be mentioned that just awareness of cause and its ensuing effect, while an offering is being made, is sufficient to make it an offering which is associated with wisdom. In this connection, an explanation is necessary with respect to some exhortations which run like this: 'Whenever an offering is made, it should be accompanied by Insight Knowledge, Vipassanā Ñāṇa, in this manner : I, the donor of the gift, am anicca, of impermanent nature; the object of offering is also anicca, of impermanent nature; and the recipient of the gift is also anicca, of impermanent nature. The impermanent I am offering the impermanent gift to the impermanent recipient. Thus you should contemplate whenever you make an offering of gifts.'

This exhortation is made only to encourage the practice of developing Insight Knowledge, Vipassanā Ñāṇa. It should not be misunderstood that an act of generosity is not one associated with wisdom, if the donor does not practise contemplation as exhorted.

As a matter of fact, whoever wants to develop real Vipassanā-ñāna should first of all discard the notion of

I, he, man, woman, i.e. the illusion of I, the illusion of Self to discern that they are merely material aggregates and mental aggregates. Then one has to go on contemplating so as to realise that these aggregates of mind and matter are of the nature impermanence, unsatisfactoriness and insubstantiality. Without differentiation into aggregates of mind and matter, if one were to contemplate on conventional concepts of 'I am anicca; the object of offering is anicca; the recipient is anicca', no real Insight Knowledge would be possible.

(9) Offering made hesitatingly and only after being urged is Sasaṅkhārika-dāna; Offering made spontaneously without being urged is Asaṅkhārika-dāna. Here urging means prompting or entreating earnestly someone to give when he is hesitating or reluctant to do so. When offering is made only with such prompting. But a simple request should not be taken as urging. For example, a person who has not made any decision yet, whether he will make a donation or whether he does not wish to make a donation, is approached by someone with a request for some alms contribution; and that person gives willingly without any hesitation. This is a spontaneous gift in response to a simple request; it is therefore in Asaṅkhārika-dāna (one without prompting), and should not be called a Sasaṅkhārika-dāna (just because it is made after a request). Another person is similarly approached and similarly requested to make a contribution; he is reluctant at first and refuses to do so. But when the request is repeated with a prompting 'Do make a gift; please don't flinch' he makes a contribution. His dāna made as a consequence of urging is of Sasaṅkhārika-dāna type (one with prompting). Even in the case where no one has made an approach to request for dana, if one first thinks of making an offering, and then shrinks away from the idea, but after much self-persuasion, self-inducement, finally makes the gift, his dana is of Sasaṅkhārika type too.

(10) Offering made while one is in a joyful mood with a happy frame of mind is Somanassa-dana; Offering made with a balanced state of mind, neither joyous nor sorrowful but equipoised is Upekkhā-dāna. (When the act of giving

is accompanied by pleasure, it is **Somanassa-dāna; when it is accompanied by equanimity it is Upekkhā-dāna).**

(11) Offering of property earned in accordance with Dhamma by just means is **Dhammiya-dana;** Offering of property earned by immoral means such as stealing, robbing is **Adhammiya-dana.** Although earning of property by immoral means is not in accord with dhamma, offering as alms of much property is nevertheless an act of merit; but the good results accruing from this type of dana cannot be as great as those obtained from the first type, the **dhammiya-dana.** A comparison can be made of these two different results with types of plant that will grow up from a good seed and from a bad seed.

(12) Offering made with hopes of gaining worldly pleasures is Enslaving dāna, Dāsa dāna, the offering that will enslave one. Being a slave to craving for sense-pleasures, one makes this kind of dāna to serve one's Master, the Craving to fulfil its wishes. Offering made with aspiration for attainment of the Path and Fruition, the Nibbana, is dana for freedom, **Bhujissa-dāna** (offering made in revolt against the dictates of the Master, the Craving).

Sentient beings in the endless round of existences desire to enjoy the delightful pleasures of the senses (visible objects, sounds, smells, tastes, touch). This desire to revel in the so called pleasures of the senses is called Craving. Every moment of their existence is devoted to satisfying that Craving; fulfilling the needs of that Craving, they have become its servants. Continuous striving, day and night throughout their life for wealth is nothing but fulfilment of the wishes of the Craving which demands the best of food, the best of clothing and the most luxurious way of living.

Not content with being a slave to Craving in the present life, working to fulfil its every need, we make acts of dana to ensure luxurious living in future. This type of offering accompanied by a strong wish for enjoyment of worldly pleasures continuously for lives to come, is definitely an enslaving dāna, Dāsa dāna.

This type of dāna in fulfilment of the wishes of Craving and which ensures servitude to Craving throughout the endless round of existences is performed, thinking it to be the best, before one encounters the Teachings of the Buddha. But once we are fortunate enough to hear the Buddha Dhamma, we come to understand how powerful this Craving is, how insatiable it is, how much we have to suffer for fulfilling the wishes of this Craving. Then resolving 'I will no longer be a servant of this terrible Craving, I will no longer fulfil its wishes, I will rebel against it, I will go against it and in order to uproot, to eradicate this evil Craving, one makes offerings with aspiration for attainment of the Path and Fruition, the Nibbana. This dana is called dana made for freedom, **Bhujissa-dana** (offering made in revolt against the dictates of the Master, Craving).

(Whole of page ၀၂ and the first three lines on page ၀၃ deal with expositions on ancient Burmese word ဖောက်လှန် which has nothing to do with types of dana; they are therefore left out from the translation.)

(13) Offering of things of permanent, immovable nature such as pagodas, temples, monasteries, rest houses and digging wells, tanks etc. is Thāvara-dāna. Offerings of movable nature, meant for temporary use such as food, robes etc. movable gifts is Athāvara-dāna.

(14) Offering made with accompaniment of supplementary materials that usually go along with such on offering is Saparivāra-dāna. For example, in offering robes, as main item of gifts when it is accompanied by suitable and proper accessories and requisites, it is a Saparivāra-dāna; when there are no other objects of offering besides the main item of robes, it is a gift without accompanying things, Aparivāra-dāna. The same differentiation applies to offerings made with other forms of gifts.

The special characteristic marks on the body of Boddhisattas who have large retinue attendant upon them are the benefits that result from Saparivāra type of dāna.

(15) Offering made constantly or regularly such as offering of alms food to the Sangha every day is Constant dana, Nibaddha dana; offering made not constantly, not on a regular basis but only occassionally when one is able to is Anibaddha dana, occassional offering.

(16) Tarnished offering, Paramattha-dana Untarnished offering, Aparamattha-dana. Offering which is tarnished by craving and wrong view is Parāmattha-dāna; offering which is not corrupted by craving and wrong view is Aparāmattha-dāna. According to the Abhidhamma, one is corrupted when led astray by wrong view alone; but wrong view always co-exists with craving. When wrong view corrupts and leads one astray, craving is also involved. Therefore both craving and wrong view are mentioned above. And this is how craving and wrong view bring about corruption. Having made an offering, if one expresses an ardent, wholesome wish, 'May I attain speedily the Path and Fruition, Nibbana as a result of this act of merit', the offering becomes one of Vivattanissita type [see type (4) above], and it could serve as a strong sufficing condition for attainment of the Path and Fruition, Nibbana. But instead of making such a wholesome wish for Nibbana, when one, corrupted and led astray by craving and wrong view, aspires a result of this act of merit, may I become a distinguished Deva such as Sakka, the king of Tāvatimsa abode, or just a Deva of the durable divine realms, his dāna cannot serve as a sufficing condition for attainment of Nibbāna and is classed as mere Paramattha-dāna, the dāna which is bereft of the sufficing condition for attainment of Nibbāna, being tarnished by craving and wrong view. The dāna which is not tarnished by craving and wrong view but is made with the sole purpose of attaining Nibbana is classed as Aparāmattha-dāna.

Much Charity can also be practised outside the Teaching of the Buddha; but dāna of Parāmattha type is only possible then. It is only within the Teaching of the Buddha that dāna of Aparāmattha type can be practised. So while we are blessed with the rare opportunity of meeting with the Teachings of the Buddha, we should strive our utmost to ensure that our offerings are of the Aparāmattha type.

(17) Offering made with what is left over, what is inferior, wretched is **Ucchiṭṭha-dāna**; Offering made with what is not left over, what is not inferior, wretched is **Anucchiṭṭha-dāna**. Suppose, while preparations are being made for a meal, a donee appears and one donates some of the food that has been prepared before one has taken it; it is considered to be 'the highest gift' (**agga-dāna**) and it is also an **anucchiṭṭha-dāna** since the offering is not the left-over of a meal. If the donee arrives while one is eating the meal, but before eating is finished, and one makes an offering of the food taken from the meal one is eating, that is also considered to be an **Anucchiṭṭha-dāna**; it can even be said to be a noble gfft. When the offering is made of the food left over after one has finished eating, it is a gift of the leftover, an **Ucchiṭṭha-dāna**; a wretched, inferior one. It should be noted, however, that the humble offering made by one who has nothing else to give but the leftover meal could well be called an **Anucchiṭṭha-dāna**. It is only when such an offer is made by one who can well afford to make a better gift that his gift is regarded as a wretched, inferior one, **Ucchiṭṭha-dāna**.

(18) Offering made while one is still alive is **Sajīva-dāna**; Offering which is meant to become effective after one's death: 'I give such of my property to such and such a person. Let him take possession of them after my death and make use of them as he wishes' is **Accaya-dāna**.

A bhikkhu (Buddhist monk) is not permitted to make an **Accaya** type of **dāna**, i.e. he cannot leave his properties as gifts for others after death. Even if he should do so, it does not constitute an act of **dāna**; the would-be recipient also has no right of possession to them. If a bhikkhu gives from his property to another bhikkhu while he is still living, the receiver is entitled to what is given him; or while the bhikkhu is still alive, some bhikkhu who is on intimate terms (**Vissāsagaha**) with him can take it and come to possess it; or if he owns something jointly (**dvisantaka**) with another bhikkhu, when he dies the surviving bhikkhu becomes the sole owner. Unless these conditions are fulfilled, namely, giving his property during his lifetime, taking possession of it by reason of intimacy

while he is still alive, or possessing it through dual ownership, the bhikkhu's property becomes the property of the Sangha, the Order of Bhikkhus, when he dies. Therefore, if a bhikkhu makes an Accaya-dana, saying 'I give such of my property to such and such a person when I die. Let him take possession of them', it amounts to giving a property which by then belongs to the Order of Bhikkhus. His giving does not form an act of dana and the would-be recipient is also not entitled to its ownership. It is only amongst the laymen that such kind of gift, Accaya-dāna, is possible and legal.

(19) Offering made to one or two separate, individual persons is Puggalika-dāna; Offering made to the whole Order of Bhikkhus, the Sangha, is Sanghika-dāna. Sangha means group, assemblage or community; here, the whole community of the Ariya disciples of the Buddha is meant. In making an offering intended for the Sangha, the donor must have in his mind not the individual Ariya disciples that constitute the Order, but the community of the Ariya disciples as a whole. Then only, his offerings will be of the Sanghika type.

Dakkhinãvibhanga Sutta (of Majjhima Nikāya Pāḷi Canon) gives an enumeration of 14 kinds of gifts to individuals, Puggalika dāna, and 7 kinds of gifts to the Sangha, Saṅghika dāna. It is useful to know them.

14 kinds of gifts to individuals

(1) Offering made to a Buddha,

(2) Offering made to a Pacceka-Buddha, a non-teaching Buddha,

(3) Offering made to an Arahat or to one who has attained the Arahattaphala stage,

(4) Offering made to one who is striving to realise Arahattaphala or one who has attained the Arahattamagga stage,

(5) Offering made to an Anāgāmi or to one who has attained the Anāgāmiphala stage,

(6) Offering made to one who is striving to realise Anagamiphala or one who has attained the Anāgā-mimagga stage,

(7) Offering made to a Sakadāgāmi or to one who has attained the Sakadāgāmiphala stage,

(8) Offering made to one who is striving to realise Sakadagamiphala or one who has attained Sakadā-gāmimagga stage,

(9) Offering made to a Sotāpanna or to one who has attained the Sotāpatti stage,

(10) Offering made to one who is striving to realise Sotāpattiphala or one who has attained Sotāpatti-magga stage,

(11) Offering made to recluses (outside the Teachings of the Buddha or when the Teaching is not extant) who are accomplished in Jhāna or Supernormal Power attainments,

(12) Offerings made to an ordinary lay person who is possessed of morality,

(13) Offerings made to an ordinary lay person who is devoid of morality, and

(14) Offering made to an animal.

Of these 14 kinds of offering made to individuals, giving one full meal to an animal will bring wholesome results of long life, good looks, physical well-being, strength, and intelligence for one hundred lives. Then in an ascending order, giving one full meal to a lay person of poor morality will bring these wholesome results for one thousand lives; to a lay person of good morality at a time when Buddha's teachings are not extant and he has no

opportunity to take refuge in the Triple Gem, for a hundred thousand lives; to recluses and ascetics accomplished in Jhāna attainments, for ten billion lives; to lay men and novitiates (during a period when the teachings of Buddha are extant) who take refuge in the Triple Gem , and up to the Noble person who has attained the Sotāpattimagga, for an innumerable period (asaṅkhyeyya) of lives; and to persons of higher attainment up to the Buddha, for countless periods of lives. (According to the Commentary, even one who only takes refuge in the Triple Gem may be considered as a person who is practising for realisation of Sotāpattiphala).

There is no mention of bhikkhus of loose morality in the above list of 14 kinds of recipients of offerings made to individuals. The Buddha's enumeràtion of offering made to a person devoid of morality concerns only the period when the Buddha's Teaching is not extant. For these reasons, there is a tendency to consider that offerings made to bhikkhus of impure morality while the Buddha's teachings are still extant are blameworthy. But one should remember that any one who has become a Buddhist at the very least takes refuge in the Triple Gem; and the Commentary says that whoever takes refuge in the Triple Gem is a person who is practising for realisation of Sotāpattiphala. Futhermore when an offering made to an ordinary lay person devoid of morality (while the Teaching of Buddha is not extant) could be of much benefit, there is no doubt that offerings made to an ordinary lay person devoid of morality while the Teaching of the Buddha is still extant could be beneficial too.

Again, in the Milinda-Pañha Text, Nāgasena Thera explains that an immoral bhikkhu is superior to an immoral lay person in ten respects such as reverence shown to the Buddha, reverence shown to the Dhamma, reverence shown to the Sangha etc. Thus, according to the Milinda Pañha, an immoral bhikkhu is superior to an immoral lay person;and since he is listed by the Commentary as one who is practising for realisation of Sotāpattiphala, one should not say that it is blameworthy and fruitless to make an offering to a bhikkhu devoid of morality.

There is yet another point of view in connection with this matter. At a time when there is no Teaching of the Buddha, immoral bhikkhus cannot cause any harm to the Teaching; but when the Teaching is in existence, they can bring harm to it. For that reason, no offering should be made to bhikkhus devoid of morality during the period when there is the Buddha's Teaching. But that view is shown by the Buddha to be untenable.

At the conclusion of the discourse on seven kinds of offerings to the Sangha, Saṅghika-dāna (see below), the Buddha explains to Ānanda:

"Ānanda, in times to come, there will appear vile bhikkhus, devoid of morality, who are bhikkhus only in name, who will wear their robes round their necks. With the intention of giving to the Sangha, offerings will be made to these immoral bhikkhus. Even when offered in this manner, a Saṅghika-dāna, an offering meant for the whole Sangha, I declare, will bring innumerable, inestimable benefits."

There is still another point to take into consideration. Of the Four Purities of Generosity (Dakkhiṇā Visuddhi), the first Purity is: Even if the donee is of impure morality, when the donor is moral, the offering is pure by reason of purity of the donor. For these reasons also, one should not say that an immoral bhikkhu is not a donee, and that no benefit will accrue by making an offering to him.

It should be well noted, therefore, it is blameworthy only when we make an offering with bad intentions of approving and encouraging an immoral bhikkhu in his evil practices; without taking into considerations his habits, if one makes the offering with a pure mind, thinking only 'one should give if some one comes for a donation', it is quite blameless.

Seven kinds of gifts to the Sangha, Saṅghika-dāna

(1) Offering made to the community of both bhikkhus and bhikkhunīs led by the Buddha, while the Buddha is still living.

(2) Offering made to the community of both bhikkhus and bhikkhunis after Parinibbana of the Buddha;

(3) Offering made to the community of bhikkhus only;

(4) Offering made to the community of bhikkhunis only;

(5) Offering made (with the whole Sangha in mind) to a group of bhikkhus and bhikkhunis as nominated by the Order, such an offering is made when the donor could not afford to give offerings to all the bhikkhus and bhikkhunis; the donor approaches the Order and requests it to nominate a certain number (he could afford to give) of bhikkhus and bhikkhunis to receive his offerings. The Sangha nominates the required number of bhikkhus and bhikkhunis and the donor makes his offerings to that group of bhikkhus and bhikkhunīs (with the whole Sangha in mind);

(6) Offering made to a group of Bhikkhus only (with the whole Sangha in mind) after requesting the Sangha to nominate the number he could afford to give; and

(7) Offering made (with the whole of Sangha in mind) to a group of Bhikkhunīs only after requesting the Sangha to nominate the number he could afford to give.

Of these seven kinds of Saṅghika-dāna, it may be asked if it is possible to make an offering of the first kind, namely, an offering made to the community of both bhikkhus and bhikkhunīs led by the Buddha, after the Parinibbāna of the Buddha. The answer is 'Yes, it is possible' and the offer should be made in this manner: after placing a statue of the Buddha containing relics in front of the community of both bhikkhus and bhikkhunīs who have gathered for the ceremony, the offering should be made, saying, 'I make this offering to the community of both bhikkhus and bhikkhunis led by the Buddha'.

Having done an offering of the first kind, the question arises as to what happens to the objects of offering intended for the Buddha. Just as the property of the father customarily goes to the son, so too should the offerings

intended for the Buddha go to the bhikkhu who does devotional duties to the Buddha or to the community of bhikkhus. Especially, if the objects offered include such materials as oil, ghee, etc. they should be utilized in offering of lights by oil lamps to the Buddha; pieces of cloth included in the offering should be made into banners and streamers to be offered in worship.

During the Buddha's lifetime, people were generally not disposed to form attachment to, or concerning themselves with, individual personalities; they had their mind bent on the Order of bhikkhus as a whole, and thus were able to make much offering of the noble Saṅghika-dāna kind. Consequently, the needs of the members of the Order were mostly met by the distributions made by the Order; they had little need to rely on lay man and lay woman donors and therefore had little attachment to them as 'the donors of my monastery, the donors of my robes etc.' Thus, the bhikkhu could be free of bonds of attachments.

Brief story of the Householder Ugga

Those desirous of making offerings of pure Saṅghika-dāna type should emulate the example set by the householder Ugga. The story of the householder Ugga is found in the second discourse of the Gahapati Vagga, Aṭṭhaka-nipāta of Aṅguttara Nikāya Pali Canon.

At one time when the Bhagavā was residing at Elephant Village in the country of Vajjī, the Bhagavā addressed the bhikkhus, saying 'Bhikkhus, you should regard the householder Ugga of Elephant Village as a person endowed with eight wonderful attributes'. Stating thus briefly without giving any elaboration, the Bhagava went inside the monastery.

Then a bhikkhu went in the morning to the house of the householder and said to him, 'Householder, the Bhagavā has said that you are a person endowed with eight wonderful attributes. What are those eight wonderful attributes which the Bhagavā said you are endowed with ?

"Venerable Sir, I am not exactly sure what specific eight wonderful attributes the Buddha said I am endowed with but please listen with proper attention to an account of the eight wonderful attributes which I actually possess." Then he gave the following full description of the eight wonderful attributes as follows:

(1) The first time I saw the Buddha was when I was drinking and enjoying myself in the forest of Ironwood flowers. As soon as I saw the Buddha coming in the distance, I became sober and devotional piety and faith in the virtues of the Buddha rose in me. This is the first wonder.

(2) At that very first meeting with the Buddha, I took refuge in the Buddha and listened to his discourse. As a result, I became a Sotāpanna, a 'Stream-winner', and established in the observance of Brahmacariya-pañcama-sīla. This is the second wonder.

(Brahmacariya-pañcama-sīla is similar to the five precepts habitually observed by lay people except that, instead of the precept 'abstain from sexual misconduct', it has the precept 'I abstain from any form of sexual intercourse'. With the usual formula of the five precepts, and one abstains from sexual intercourse with any one other than one's own wife; but the Brahmacariya-pañcama-sīla requires total abstinence of sex, not even with one's own wife).

(3) I had four wives; as soon as I arrived back home, I said to them: 'I have vowed to observe the precept of total abstinence; whichever of you wishes to remain living in this house may do so enjoying my wealth as you like and doing meritorious deeds with it; whoever wants to go back to her parents home is also free to do so; and whoever wants to get married to another man may just tell me to whom I should give you'. The eldest of my four wives expressed the wish to be given to a certain person whom she named. I sent for the man and holding my eldest wife with my left hand and a jug of water in my right hand, I gave away my wife to the man. In making

this gift of my wife to the man, I ramained completely unmoved, unaffected. This is the third wonder.

(4) I have resolved to use all my wealth jointly with people of good moral character. This is the fourth wonder.

(5) I always approach a bhikkhu with all due respect, never without reverence; if the bhikkhu gives me a talk on Dhamma, I listen to his discourse with respect only, never without reverence; if the bhikkhu does not give me a talk on Dhamma, I give him a discourse. This is the fifth wonder.

(6) Whenever I invite the Sangha to my house to make some offerings, Devas would come ahead of them and inform me: 'Householder, such and such bhikkhus are enlightened noble persons, Ariyas; such and such bhikkhus are ordinary persons of morality; such and such bhikkhus are devoid of morality.' That the devas come and give me this prior information about the bhikkhus is nothing surprising to me; the wonder is that when I make offering of meals or material things to the Sangha such thoughts as 'I will offer much to this individual because he is an enlightened noble person, of good morality; or I will offer little to this individual since he is of poor morality' would never occur to me. As a matter of fact, without differentiation as to who is noble, who is moral or who is immoral, I make my offerings impartially to each and every body. This is the sixth wonder.

(7) Venerable sir, Devas come and tell me that the doctrine of the Buddha is well-taught, it has the merit of being well-taught. This news conveyed to me by the Devas is nothing surprising to me. The wonder is that, on such occassions, I tell the Devas in reply, "Devas, whether you tell me so or not, verily, the doctrine of the Buddha is well-taught; (He believes that the doctrine of the Buddha is well-taught, not because the Devas tell him, but because he himself knows it to be so). Although I hold such communications with Devas, I feel no pride in that the Devas come to me and that I have conversations with them. This is the seventh wonder.

(8) There is nothing surprising too, if I should pass away before the Bhagavā did and the Bhagava would foretell: 'the householder Ugga has completely destroyed the lower Five Fetters which lead to rebirth in the lower sensuous realms; he is an Anāgamī'. Even before the Buddha's prediction, I have become an Anagami and I have already known this. This is the eighth wonder.

Of these eight wonders described by the Householder Ugga, the sixth is concerned with making impartial offerings to the noble, the moral or the immoral alike. It is necessary to know how one can be impartially minded in such circumstances. The impartial attitude can be understood to be brought about in this manner, 'As I have made the invitation with intention to give to the Sangha, the whole Order, when I make the offering to a noble one, I will not recognise him as such; I will not consider that I am making the offering to a noble one; I will keep in mind only that I am making my offering to the Sangha, the noble disciples of the Buddha as a whole. And when I make the offering to an immoral person, I will not recognise him as such; I will not consider that I am making the offering to an immoral person; I will keep in mind only that I am making an offering to the Sangha, the noble disciples of the Buddha as a whole. In this manner, impartiality may be maintained.

Emulating the example set by the Householder Ugga, when making an offering one should ignore the status of the recipient, keep aside personal feelings towards him, and strive to keep firmly in mind only the Order of bhikkhus as a whole, so that his dana may be of the noble Sanghika dana type. As taught explicitly by the Buddha in the Dakkhiṇā - Vibhaṅga Sutta mentioned above, when an offering is of Saṅghika type, that is with the whole community of bhikkhus in mind when making it, it could bring innumerable, inestimable benefits to the donor, even if the recipient is an immoral person devoid of virtues.

An offering is of Saṅghika-dāna type when it is made with full reverence to the Sangha; but it is not always easy

to do so. Suppose a person decides to maka a Saṅghika type of offering, having made the necessary preparations, he goes to a monastery and addresses the bhikkhus: 'Reverend Sirs, I wish to make a Saṅghika type of offering; may you designate someone from amongst the Sangha as its representative'. Should the bhikkhus nominate a novice whose turn it is to represent the Sangha, the donor is likely to be displeased; should they choose an elderly Thera of long standing to represent them, he is likely to be overwhelmed with intense delight, exulting 'I have an elderly Thera of long standing as my donee'. Such generosity affected by the personality of the donee cannot be a perfect Saṅghika type of offering.

Only if one can accept the representative nominated by turn by the Sangha without any misgiving and without concerning oneself about whether the recipient is a novice or a bhikkhu, a young bhikkhu or an elderly bhikkhu, an ignorant bhikkhu or a learned bhikkhu, and makes one's offering, thinking only 'I make my offering to the Sangha', with full reverence to the Sangha, one makes a truly Sanghika-dana.

Story concerning a donor of a monastery

This incident happened on the other side of the ocean, i.e. in India. A rich householder who had already donated a monastery intended to make an offering to the Sangha. After making necessary preparations, he went to the Order of bhikkhus and addressed them, 'Venerable sirs, may you designate someone to receive my offering for the Sangha'. It happened that it was the turn of an immoral bhikkhu to represent the Sangha for alms. Although the man knew well that the designated bhikkhu was immoral, he treated him with full respect: the seat for the bhikkhu was prepared as for a ceremonious occassion, decorated with a canopy overhead, and scented with flowers and perfumes. He washed the feet of the bhikkhu and anointed them with oil very reverentially as if he were attending upon the person of the Buddha himself. He then made his offering to the bhikkhu paying full homage to the Sangha.

That afternoon, the immoral bhikkhu came back to his house and standing at the doorway asked for a hoe he needed to make some repairs in the monastery. The donor of the monastery did not even bother to get up from his seat; he simply pushed the hoe towards the bhikkhu with his feet. The members of his family asked of him: "Respected sir, this morning you had heaped upon this bhikkhu so much veneration that beggars description; now you have shown him not even a small part of that deference. Why is this difference between the morning and the afternoon in your attitude towards the bhikkhu?" The man replied, "My dear ones, the respect I was showing this morning was towards the Sangha not to this immoral bhikkhu".

Some notable points for consideration concerning offerings made to individual, Puggalika-dāna, and to the Sangha, Saṅghika-dāna

There are some people who maintain that if some person should approach one for alms and if one knew beforehand that the person was of bad morality, one should not make any offering to that person; if one should do so, it would be like watering a poisonous plant.

But it could not be said that every act of offering made knowingly to immoral persons is blameworthy. It is the volition of the giver that must be taken into account here. If the donor should approve of the bad habits of the recipient and give with a view to give him support and encouragement for continuance of his immoral practices, then only his gift would be like watering a poisonous plant. It the donor does not approve of the bad habits to the recipient and has no mind to encourage him to continue with his bad practices, but emulating the example of the monastery donor described above, if he makes his gift in such a way that it becomes a true Saṅghika-dāna, then no blame can be attached to such an offering.

Again there are some who maintain that whether the recipient is of good moral character or bad moral character is no concern of the donor's; it only concerns the

recipient. Therefore, remaining indifferent to the character of the recipient, whether good or bad, the donor should give bearing in mind, 'This is a noble person, an ariya (or an Arahat)'. They maintain that this act of offering is blameless and as fruitful as making an offering to an Arahat. This point of view is also untenable.

Disciples of other teachers who are not in a position to know whether a person is an Ariya, or an Arahat, wrongly believe their teachers to be Noble Ones, enlightened Arahats. This sort of belief called Micchādhimokkha, making the wrong decision or conclusion, is demeritorious. Surely it would be demeritorious and would be making a wrong decision if one were to bear in mind 'these are noble, enlightened Arahats' when one knew full well that they were not. It is not proper, therefore, to hold such views.

When faced with such recipients in making one's offering, the proper attitude to bear in mind should be "Bodhisattas in fulfilment of Perfection of Generosity make their offering without discriminating between persons of high, medium or low status or development. I will also emulate the examples of the Bodhisattas and make my offerings to whoever comes for them without discrimination. In this way, one would not be giving support and encouragement to the practice of bad habits and would not be 'making wrong decisions or conclusions about the recipients' development; the act of offering would thus be free from blame or fault.

Controversies and difficulties arise only in the case of offerings made to individuals, puggalika-dāna, because there exist various kind of individuals, good or bad; in the case of offerings made to the Sangha, Sanghika-dana, there exists only one kind of Sangha, not two-good and bad. (Here the noble disciples of the Buddha, the Ariyas, are meant). There is no distinction amongst the Ariya Sangha as high, medium or low status or development, they are all equally noble. Therefore, as explained above, whenever a donee appears before one, without taking into consideration his character, one should make the offering

with the thought 'I make my offering to the disciples of the Buddha, the noble community of bhikkhus'. Then this offering is of Sanghika-dāna type and the recipient is the Sangha; the person who appears before him to receive the offering is merely the representative of the Sangha. However low that person may be in his morals, the true recipient of the offering is the noble Sangha and therefore this is truly a noble gift.

Some people consider that it is very difficult to put into actual practice the advice to ignore the personal character of the immoral recipient who has appeared before one and to make one's offering with the mind directed not to him but to the noble Sangha, regarding him only as a representative of the Sangha. The difficulty arises only because of lack of habitual practice in such matters. In making reverential vows to the images and statues of the Buddha, regarding them as the Buddha's representatives, one is so accustomed to the practice of projecting one's mind from the images and statues to the person of the living Buddha that no one says it is difficult. Just as the householder Ugga of the Buddha's time and the monastery donor of Jambu Dipa had habituated themselves to make offerings to an immoral bhikkhu as a representative of the Buddha, so also Buddhists of modern times should discipline their mind to become accustomed to such an aititude.

Four kinds of offerings to the Sangha as described in the Vinaya Pitaka

The Vinaya Pitaka, the Book of Discipline for members of the Order, gives a description of the four categories of offerings made intentionally for the Sangha. But these four categories of Sanghika-dāna do not concern the lay donor; only the seven types of Sanghika-dana mentioned above concern them. The Vinaya distinctions are made for the Order only so that they would know how to distribute the offerings amongst themselves. The four categories are: –

(1) Sammukhībhūta Saṅghika. Offerings to be distributed amongst the Sangha who are actually present at the time and place. Suppose an offering of robes is made at a certain place in towns or villages where some bhikkhus have gathered together, and the offering is made to the noble Sangha as a whole by the donor saying 'I give to the Sangha'. It will be difficult to reach all the noble Sanghas in the town or the village concerned. The distribution is, therefore, to be made amongst the Sangha present at the place at the time. Hence it is called Sammukhibhuta Sanghika (Sammukhibhuta – present at the time and place; Sanghika – belonging to the Sangha.)

(2) Ārāmaṭṭha Saṅghika. Offerings to be distributed amongst the Saṅgha residing in the whole compound of the monastery. Suppose a donor comes into the compound of a monastery and makes an offering of robes to a bhikkhu or bhikkhus whom he meets, saying 'I give to the Sangha'. As the offering is made within the compound of the monastery, it belongs to all the Sangha residing in the whole compound of the monastery, not just to the bhikkhus who are in the vicinity. Hence it is called Ārāmaṭṭha Saṅghika (Ārāmaṭṭha–residing in the compound; Saṅghika–belonging to the Sangha.)

(3) Gatagata Saṅghika. Offerings which belong to the Sangha of whichever place they (have gone to) have been taken to. Suppose a donor comes to a monastery where a solitary bhikkhu resides and makes an offering of one hundred robes, saying 'I give to the Sangha'. If the residing bhikkhu is well–versed in the Disciplinary rules, he can take possession of all the offerings for himself by simply remarking, 'At the present moment, in this monastery, I am the sole Sangha; all these one hundred robes, therefore, belong to me and I take possession of them'. He has the right (according to the Vinaya rules) to do so; he cannot be faulted for monopolising the offering made to the Sangha. If the bhikkhu is not proficient in Vinaya rules, he would not know what to do. And without resolving, determining 'I am the sole owner, I take possession of them', suppose he left for another place taking the robes with him, and the bhikkhus he met there

should ask him how he came by the robes. Suppose, on learning how he had come by them, those bhikkhus claimed their share of the robes, saying, we also have the claim on them', and consequently all the robes were divided equally with them. Then this sharing of the robes is deemed to be a good one. But suppose, without sharing the robes, he should continue on his way and encounter other bhikkhus, these bhikkhus would also be entitled to receive their share of the robes. In this way, wherever the bhikkhu would go taking the robes with him, the bhikkhus of those places would be entitled to the robes. Hence it is called Gatagata Sanghika: (Gatagata – where ever one has gone; Sanghika –belonging to the Sangha.)

(4) Catuddisä Sanghika. Offerings which belong to all bhikkhus who come from the four directions. Such offerings include gifts which are weighty and important, which are to be treated with deference, for example, monasteries. They are not to be apportioned but for use by Sangha coming from all directions. Hence it is called catuddisa Sanghika (Catuddisä–from four directions; Sanghika–belonging to the Sangha.)

Not being mindful of the fact that these four categories are mentioned in the Vinaya rules to provide measures for distinction of ownership and distribution of the offerings made to the Sangha, some (bhikkhus) make use of these Vinaya provisions when lay people make offerings. To give an illustration, suppose a donor actuated by pious devotion to a certain bhikkhu builds a monastery, though not intending for him, but for the whole Sangha. For the libation ceremony, he invited ten bhikkhus including the bhikkhu to whom he has so much devotion. After recitation of the Parittas[1], when the time comes for actual announcement of the offer, the bhikkhu wants to be offered the monastery as a puggalika–dana; offering made to a particular individual because he feels that living in a monastery meant for the whole Sangha entails so much liabilities and responsibilities. But the donor prefers to make it a

1. Parittas: lit. protection; it is a Buddhist custom to recite certain Suttas such as Mangala, Ratana, Metta, etc. to ward off evil influences.

Sanghika-dāna because, he believes, such dāna is superior and of much merit. The congregation resolves the disagreement between the donor and his preceptor by asking the donor to make the offering saying, 'I give this monastery to the Sangha who is present here now' (Sammukhībhūta Saṅgha). Then nine bhikkhus of the congregation, saying to the remaining one, 'We relinquish all our right of possession of the monastery to your reverence', hand over the new monastery to him and leave.

In this manner such procedures are liable to be followed, believing that by so doing the donor's wish for a Saṅghika-dāna is fulfilled and the recipient who prefers individual ownership is also happy since the nine co-owners have relinquished their right of possession of the monastery making him the sole owner.

But in reality, such a procedure is not proper and should not be followed. The gift of a monastery is a weighty, important one; the ten bhikkhus to whom the monastery has been offered cannot make any kind of apportionment of the offering between them; and the donor's gift amounts to be only a gift to the ten bhikkhus present on the occassion only and not to the Sangha as a whole.

(20) Offerings to be made on specific occasions (Kāla-dāna); offerings which may be made at any time (akāla-dāna). Offering of Kathina robes at the end of the Buddhist lent for the duration of one month, offering of robes at the beginning of the Buddhist Lent, offering of dietary food to the sick, offering of food to visiting bhikkhus, offering of food to bhikkhus setting out on a journey are gifts made at a specific time for a specific purpose and are called timely gifts, Kala-dana; all other gifts made as one wishes without reference to any particular time are called Akala-dana.

Kāla-dāna is of greater merit than the Ākāla-type because the offering is made to meet the specific needs at a specific time. The Kāla type of dana, at the time of its fruition, brings specific good results at the time they are needed. For example, if the donor wishes for something special to eat, his wish is immediately fulfilled; likewise if

he wishes to have some special clothes to wear, he will receive them. These are examples of special merit that accrues from offerings made at specific times to meet specific needs.

(21) Offerings made in the presence of the donor, (Paccakkha – dāna); Offerings made in the absence of the donor, (Apaccakkha – dāna). The Pali word paccakkha is made up of pati and akkha. Pati means towards; akkha means five senses: eye, ear, nose, tongue, body. Although Paccakkha is generally 'before the eye', its complete meaning should be 'perceptible to the senses'. Thus Paccakkha–dana has wider scope, not just the kind of offering which can be seen by the donor but also those which can be perceived by his other senses, i.e. by sound, by smell, by taste and by touch. In this connection, it should be noted that offerings made in the presence of the donor, Paccakkha – dāna is not exactly the same as sāhatthika–dāna, that made with one's own hands. Offerings made in one's presence at one's instance but not actually with one's own hands are of the Anattika – dāna type, offerings made at one's request or command.

(22) Offerings which can be matched by someone else (Sadisa–dāna); Offerings which cannot be matched by any one, unrivalled alms–giving, (Asadisa–dana.) When offerings are made in a spirit of competition, donors make efforts to excel their rivals in the scale and magnificence of charity. In such competitions, the offerings that prove to be incomparable, inimitable is called unrivalled alms–giving, Asadisa – dana.

According to the Dhammapada Commentery, as explained in the story of Unrivalled alms–giving in the Loka–vagga, only one donor appears durig the time of each Buddha to make an unrivalled offering. The story runs as follows:

At one time the Bhagava, after going on a long journey followed by five hundred Arahats arrived back at the Jetavana monastery. The king, Pasenadi of Kosala, honoured the Bhagavā and his five hundred disciples by inviting them to the palace and offering them alms on a magnificent

scale. The king invited also the people of Sāvatthi to his ceremony of offering so that they could watch and rejoice in his meritorious deed . The next day the people of Savatthi, rivalling the king, organized the resources of the whole city and gave offerings which surpassed those of the king's to the Bhagavā and his disciples. They invited the king to their ceremony to observe their deed and rejoice in it.

Catching the spirit of competition, the king accepted the challenge of the citizens the next day by conducting a more magnificent ceremony of offering the next day. The citizens in turn organized again another grand ceremony of offering to outdo the efforts of the king. In this manner, the keen contest between the king and his citizens went on until either side had made six offerings. (The contest still remained indecisive .)

As the seventh round came along, the royal donor was feeling despondent: "It will be very difficult to surpass the efforts of the citizens in this seventh round; and life would not be worth living, if I, the sovereign ruler of the land, were to lose to the people over whom I rule in this round." (To console him), his queen, Mallika, thought out a plan by which the king could make a truly majestic offering which the people would find impossible to match. She had a grand pavillion built; five hundred great disciples of the Buddha, the Arahats, were to sit in the pavillion with five hundred princesses fanning them and spraying perfumes and scented water in the pavitlion. At the back of the five hundred Arahats, there would be five hundred elephants, kneeling down and holding a white umbrella over each of the great Arahats.

As the arrangements were being made according to the above plan, they found one tame elephant short of five hundred; so they had a wild, unruly elephant notorious for its savagery placed at the back of the Venerable Angulimala and made it hold a white umbrella like other elephants. People were amazed to find this savage beast taking part in the ceremony and holding the umbrella over the head of the Venerable Angulimala in a docile manner.

After the meal had been offered to the congregation, the king declared: "I made an offering of all the things in this pavillion, allowable things as well as unallowable things." On this delaration, the people had to admit defeat in the contest, because they had no princesses, no white umbrellas, no elephants.

Thus the donor of the unrivalled dana at the time of the Supreme Being of the three Worlds, the Buddha Gotama, was King Pasenadi of Kosala. It should be noted that each of the other Buddhas also had a donor who presented him with an incomparable, unrivalled dana.

(End of the chapter on Generosity in Groups of Twos.)

Type of Dāna in Groups of Threes

(1) **Dāna** can also be divided into three categories namely, Inferior (**Hīna**), Medium (**Majjhima**), and Superior (**Paṇīta**). The degree of benevolence of an act is dependent upon the strength of intention (**chanda**), the conscious state (**citta**), energy (**vīriya**), and investigative knowledge (**Vīmamsā**) involved in the act. When these four constituent elements are weak, the **dāna** is said to be of inferior type; when they are of medial standard the **dāna** is regarded as of medium type; when all are strong, the **dāna** is considered to be of the superior order.

(2) When the act of **dāna** is motivated by desire for fame and acclaim, it is of inferior type; when the goal of **dana** is for attainment of happy life as a human being or a **deva**, it is of medium type; if the gift is made in reverence to the Ariyas or Bodhisattas for their exemplary habits of offering, it is an excellent gift of superior order.

(In the various discourses of the Pali Texts are mentioned parks and monasteries which were given the names of the individual donors, for example, Jetavana, the garden of Prince Jeta; Anāthapiṇḍikārāma, the monastery donated by the richman Anāthapiṇḍika; Ghositārāma, the monastery donated by the rich man Ghosita. This system of nomenclature was adopted by the First Council Elders with the intention of encouraging others to follow their example and thus acquire merit. So donors today, when making such gifts, inscribe their names on marble or stone. In doing so they should keep under control, by exercise of mindfulness, any desire for fame bearing in mind that they make the gift in order to set an example to those who wish to acquire merit.)

(3) When the donor aspires for happy life as a human or celestial being, his gift is of inferior type; when the aspiration is for attainment of enlightenment as a disciple (**Sāvakabodhi–ñāṇa**), or as a silent Buddha (**Paccekabuddha–ñāṇa**), the gift is a medium one; when one aspires for Perfect Self – Enlightement (Sammā – sambodhi – Ñāna or Sabbaññuta Ñāna), one's gift is of superior order.

(By Bodhi or Enlightenment is meant knowledge of one of the four Paths. The sages of yore had advised that in order for the gift to serve as a means of escape from the round of rebirths (**Vivaṭṭanissita**), one should never make a gift in a haphazard or casual manner; one should seriously (positively) aspire for one of the three forms of Enlightenment while making an offering .)

(4) Again, gifts may be of three types, viz: **Dāna–dāsa**, gift fit for a servant; **Dāna–sahāya**, gifts fit for a friend, and **dāna–sāmi**, gifts fit for a master.

Just as in everyday life, one uses materials of good quality while offering the servants inferior things, so also if one makes a gift of materials which are poorer in quality than those enjoyed by oneself, the gift is of inferior type, a **dana–dasa**, fit for a servant; just as in everyday life, one offers one's friends things which one uses and enjoys, so also if one makes a gift of materials which are of the same quality as used by oneself, then the gift is said to be of medium type (**dāna–sahāya**); just as in everyday life, one makes present of gifts to one's superior of things better in quality than those enjoyed by oneself, so also if one gives **dāna** of superior quality materials, then the gift is said to be of superior order, **dāna–sāmi**.

(5) There are three types of **Dhamma–dāna** (the division being based on the meaning of the word '**Dhamma**' for each type). In the first type of **Dhamma–dāna**, '**dhamma**' is the one associated with the **Amisa dhamma-dana**, mentioned above under **dana** categories by Twos. Therein, it was stated that Āmisa **dhamma–dāna** is the gift of palm – leaf scriptures or books of the Scriptures. In this classification, the 'dhamma' is the scriptures themselves, the **Pariyatti**

Dhamma, that was taught by the Buddha and recorded on palm leaves or books as texts.) The dhamma-dāna, therefore, means here teaching the Scriptures or giving the knowledge of the Buddha's teachings to others. The Pariyatti is the gift-object, the material that is given; the listener is the recipient and one who teaches or expounds the dhamma is the donor.

(In the second type of Dhamma-dāna, the 'dhamma' refers to the 'dhamma' included in the Abhidhamma classification of danas into six classes, namely, rūpa-dāna' sadda-dāna, gandha-dāna, rasa-dāna, phoṭṭhabba-dāna and dhamma-dāna, The dhamma in this particular case is explained as all that forms the object of the mind or mental objects) The mental objects are :(1) the five sense-organs (pasāda rūpas); (2) the sixteen subtle forms, (sukhuma rūpas; (3) the 89 states of consciousness, (citta); (4) 52 mental factors (cetasikas); (5) Nibbāna and (6) Concepts (paññatti). Whereas in Pariyatti dhamma, the 'dhamma' means 'noble'; here it has the sense of 'the truth concerning the real nature of things'.

Dhamma-dāna of this type is made through rendering assistance to those afflicted with (organic) disabilities, for example, weak eye-sight, trouble in hearing, etc. Helping others to improve their eye-sight is cakkhu (dhamma) dāna; helping them to improve their hearing is sota (dhamma) dāna, etc. The most distinctive dana of this type is Jivita-dana, the promotion of longevity of others. In a similar manner, the remaining dānas of the type, namely, gandha, rasa, phottabba and dhamma may be understood.

In the third type of Dhamma-dāna, the 'dhamma' refers to the Dhamma of the Triple Gem , namely, the Buddha, the Dhamma and the Sangha. As in the second type of Dhamma-dāna, the Dhamma here means the Scriptures of the teachings of the Buddha. Whereas in the second type the 'dhamma' is a gift-object for offering, while the listener is the recipient; in this third type, the Dhamma, which is a part of the trinity of the Buddha, the Dhamma and the Sangha itself forms the recipient to which offerings are to

be made. When the Buddha and the Sangha become recipients, the associated Dhamma also becomes a recipient of offerings.

To give an illustration: The Buddha was residing in the Jetavana monastery in Savatthi. At that time a rich householder who had faith in the Teaching, thought to himself thus; 'I have had opportunites to honour the Buddha and the Sangha constantly with offerings of food, robes, etc. But I have never honoured the Dhamma by making offerings to it. It is time now that I should do so' With this thought, he approached the Bhagavā and asked the Bhagavā how to do about it.

The Bhagavā replied: 'If you wish to honour the Dhamma, you should give food, robes etc. to the bhikkhu who is well cultivated in the Dhamma, but with the clear intention of honouring the Dhamma which he has realized'.

When the householder asked the Bhagavā which bhikkhu would be appropriate to receive such an offering, the Buddha told him to ask the Sangha. The Sangha directed him to give his offerings to the Venerable Ananda. So he invited the Venerable Ānanda and made a generous offering of food, robes, etc. to him, keeping in mind that he was honouring the Dhamma which the Venerable Ānanda had realized. This story is described in the introduction to the Bhikkhāparampara Jātaka, the thirteenth Jātaka of the Pakinnaka Nipāta.

According to the story, the householder is the donor, food, robes, etc. are material objects of offering, and the body of the Dhamma which lies embedded in the person of the Venerable Ānanda is the recipient of the gift.

This householder was not the only one who made such offerings at the time of the Buddha, keeping in mind the Dhamma as the recipient of offering. The Text clearly mentions that the great ruler Sirī Dhammāsoka (Asoka) with much pious reverence for the Dhamma built monasteries, 84,000 in all, one in honour of each of the 84,000 groups of Dhamma(Dhammakkhandha) which form the complete Teaching of the Buddha.

(Note of Caution) ..... Many have heard of this great dāna of Asoka's and have desired to imitate him in such giving. But it is important to follow his example in a proper manner. The real motive of the great king Asoka was not merely giving of monasteries, but the paying of respect to the groups of Dhamma individually. Building of monasteries serves only to provide him with materials for offering. Later generations of donors who wish to follow the example of Sirī Dhammāsoka should understand that they build monasteries not just as objects for offering, not with the intention of acquiring the fame of being a monastery donor, but with the sole aim of paying homage to the Dhamma.

The significance of these Dhamma – dānas may be appreciated when one remembers the importance of the Teaching, the Dhamma. The great Commentator, the Venerable Maha Buddhaghosa concluded his work Atthasālinī, the Commentary to the Dhammasaṅgaṇī, the first book of the Abhidhamma, with the wish "May the true Dhamma endure long. May all beings show reverence to the Dhamma." (Ciraṃ titthatu saddhammo, dhamme hontu sagāravā, sabbepi sattā). He made this wish because he was fully aware of the important role of the Dhamma. He realised that as long as the Dhamma endures, the teachings of the Buddha cannot decline and everyone who honours the Dhamma will show reverence to the teachings and follow them. And the Buddha had said, "Only those who see the Dhamma, see me." And nearing the end of his life, the Buddha had said that "The Dhamma will be your teacher after I am gone". (So vo mamaccayena satthā .)

Therefore one should strive to cultivate this third type of Dhamma–dāna which plays such an important role.

(6) Another three types of dāna are classified as Dukkara–dāna, gift which is difficult to be given; Mahā–dāna, awe inspiring gift of great magnificence; and Sāmañña–dāna, common forms of gifts, which are neither too difficult to make, nor too magnificent.

An example of the first type, **Dukkara – dāna**, may be found in the story of dāna given by Dārubhaṇḍaka Tissa. This story is given in the commentary to the 28th vagga of Ekadhammajhāna, Ekakanipata of the Aṅguttara Nikāya.

The story of the dāna given by Dārubhaṇḍaka

There was a poor man who lived in Mahāgāma of Sri Lanka, and who earned his living by selling firewood. His name was Tissa, but because his livelihood was selling firewood, he was known as Darubhandaka Tissa (Tissa who has only firewood as property).

One day he had a talk with his wife: "Our life is so humble, wretched, lowly; although the Buddha had taught the benefits of **nibaddha–dāna**, the observance of the duty of regular giving, we cannot afford to cultivate the practice. But we could do one thing; we could start giving alms–food regularly twice a month, and when we could afford more, we will try for the higher offering of food by tickets[1] (**salākabhatta**)." His wife was agreeable to his proposal and they started giving whatever they could afford as alms food the next morning.

That was a very prosperous time for the bhikkhus who were receiving good food in plenty. Certain young bhikkhus and samaneras accepted the poor alms–food offered by the Dārubhaṇḍaka's family, but threw it away in their presence. The housewife reported to her husband, "They threw away our alms–food", but she never had an unpleasant thought over the incident.

Then Dārubhandaka Tissa had a discussion with his wife. "We are so poor we cannot offer alms–food that would please the Noble Ones. What should we do to satisfy them". "Those who have children are not poor", said his wife in order to give him solace and encouragement and advised him to hire out the services of their daughter to a household, and with the money so acquired. to buy a milch cow. Dārubhandaka accepted his wife's advice; he obtained twelve pieces of money with which he bought a

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1. According to I.B.Horner (**Book of the Discipline**), food tickets were issued at times when food was scarce. But the story of Dārubhaṇḍaka suggests that the same is adopted also when food is abundant as a higher form of **dāna**.

cow. Because of the purity of their wholesome volition, the cow yielded large quantities of milk.

The milk they got in the evening was made into cheese and butter. The milk they got in the morning was used by the wife in the preparation of milk porridge which together with the cheese and butter, they offered to the Sangha. In this manner, they were able to make offerings of alms food which was well accepted by the Sangha. From that time onwards the salākabhatta of Dārubhaṇḍaka was available only to the Noble Ones of high attainments.

One day Darubhandaka said to his wife, "Thanks to our daugther we are saved from humiliation. We have reached a position in which the Noble Ones accepted our alms food with great satisfaction. Now, do not miss out on the regular duty of offering alms food during my absence. I shall find some kind of empeoyment; I shall come back after redeeming our daughter from her bondage." Then he went to work for six months in a sugar mill where he managed to save up twelve pieces of money with which to redeem his daughter.

Setting out for home early one morning, he saw ahead of him the Venerable Tissa on his way to worship at the Pagoda at Mahāgāma. This bhikkhu was one who cultivated the austere practice of piṇḍapāta, that is, he partakes only of alms food offered him when going on alms round. Dārubhaṇḍaka walked fast to catch up with the bhikkhu and strolled along with him, listening to his talk of the Dhamma. Approaching a village, Dārubhaṇḍaka saw a man coming out with a packet of cooked rice in his hand. He offered the man one piece of money to sell him the packet of meal.

The man realising that there must be some special reason for offering one piece of money for the food packet when it was not worth the sixteenth part of it, refused to sell it for one piece of money. Darubhandaka increased his offer to two, then three pieces of money and so on until he had offered all the money he possessed, But the man still declined the offer (thinking Dārubhaṇḍaka had still more money with him.)

Finally, Dārubhaṇḍaka explained to the man, "I have no money with me other than these twelve pieces. I would have given you more if I had. I am buying this meal packet not for myself; wishing to offer alms food, I have requested a bhikkhu to wait for me under the shade of that tree. The food is to be offered to that bhikkhu. Do sell me the packet of food for this twelve pieces of money. You will also gain merit by doing so."

The man finally agreed to sell his food packet and Dārubhaṇḍaka took it with great happiness to the waiting bhikkhu. Taking the bowl from the bhikkhu, Dārubhaṇḍaka put the cooked rice from the packet into it. But the Venerable Thera accepted only half of the meal. Dārubhandaka made an earnest request to the bhikkhu: "Venerable Sir, this meal is sufficient for only one person. I will not eat any of it. I bought the food intending it only for you. Out of compassion for me, may the Venerable One accept all the food." Upon this, the Venerable Thera permitted him to offer all the food in the packet.

After the Thera had finished the meal, they continued the journey together and the bhikkhu asked Dārubhaṇḍaka about himself. Dārubhaṇḍaka told everything about himself very frankly to the bhikkhu. The Thera was struck with awe by the intense piety of Dārubhaṇḍaka and he thought to himself: "This man has made a **dukkara-dāna**, an offering which is difficult to make. Having partaken of the meal offered by him, under difficult circumstances, I am greatly indebted to him and I should show my gratitude in return. If I can find a suitable place, I shall strive hard to attain Arahatship in one sitting. Let all my skin, flesh and blood dry up. I will not stir from this position until I attain the goal". As they reached Mahāgāma, they went on their separate ways.

On arriving at the Tissa Mahāvihāra Monastery, the Thera was alloted a room for himself, where he made his great effort, determined not to stir from the place until he had eradicated all defilements and become an arahat. Not even getting up to go on the alms round, he steadfastly worked on until at the dawn of the seventh day, he became

an Arahat fully accomplished in the four branches of Analytical Knowledge (Patisambhidā). Then he thought to himself thus: "My body is greatly enfeebled. I wonder weather I could live longer". He realised through exercise of his psychic powers that the phenomenon of nama rupa which constituted his living body would not continue much longer. Putting everything in order in his dwelling place and taking his bowl and great robes he went to the Assembly Hall at the center of the monastery and sounded the drum to asemble all the bhikkhus.

When all the bhikkhus had gathered together, the head Thera enquired who had called for the assembly. The Venerable Tissa who had cultivated the austere practice of taking only alms food, replied, "I have sounded the drum, Venerable Sir." "And why have you done so?" "I have no other purpose, but if any member of the Sangha has doubts about the attainments of the Path and Fruition, I wish them to ask me about them".

The head Thera told him there were no questions. He then asked the Venerable Tissa why he had persevered so arduously sacrificing even his life for the attainment. He related all that had happened and informed him that he would pass away the same day. Then he said, "May the catafalque on which my corpse would be supported remain immoveable until my alms-food donor, Dārubhaṇḍaka, comes and lifts it with his own hands". And he passed away that very day.

Then King Kākavaṇṇatissa came and ordered his men to put the body on the catafalque and take it to the funeral pyre at the cremating grounds, but they were not able to move it. Finding out the reason for this, the king sent for Dārubhaṇḍaka, had him dressed in fine clothes and asked him to lift up the catafalque.

The text gives an elaborate account of how Dārubhaṇḍaka lifted up the catafalque with the body on it easily over his head and how, as he did so, the catafalque rose in the air and travelled by itself to the funeral pyre.

Dārubhaṇḍaka's dāna involving the sacrifice ungrudgingly of twelve pieces of money which were needed for redeeming his own daughter from servitude and which had taken six whole months to earn is indeed a very difficult one to give and thus is known as Dukkara-dāna.

Another example of such gifts is found in the story of Sukha Sāmaṇera given in the tenth vagga of the Commentray to the Dhammapada. Before he became a śāmaṇera, he was a poor villager who wanted to eat the sumptuous meal of a rich man. The rich man Gandha told him that he would have to work for three years to earn such a meal. Accordingly he worked for three years and obtained the meal he so earnestly longed for; when he was about to enjoy it a Paccekabuddha happened to come by. Without any hesitation, he offered the Paccekabuddha the meal which he had so cherished and which had taken him three years to earn.

Another example is provided by the Ummādantī Jātaka of Paññāsa Nipāta which gives the story of a poor girl who worked for three years to get the printed clothes she wanted to adorn herself. When she was about to dress herself in the clothes she had so yearned for, a disciple of the Buddha Kassapa came by (who was covered only with leaves because he had been robbed of his robes by the dacoits). The giving away of clothes which she so cherished and for which she had to work for three years is also a Dukkara type of dāna.

Awe-inspiring gifts of great magnificence are called Mahā Dana, The great Siridhammāsoka's (Asoka's) gifts of 84,000 monasteries in honour of 84,000 passages of the Pitaka are great danas of this type. On this account the Venerable Mahāmoggaliputta Tissa said, "In the Dispensation of the Buddha, or even in the life time of the Buddha, there is no one equal to you as a donor of the four requisites. Your offering is the greatest."

Although the Venerable Mahāmoggaliputta Tissa said so, the gifts of Asoka were made on his own initiative without any one to compete and therefore, there is no need to

classify them as Sadisa or Asadisa type of dana. Passenadi Kosala's gifts were made in competition with those of the citizens (of Savatthi) and are therefore termed 'Asadisa Dāna', the Matchless gift.

All other gifts of ordinary nature which are neither difficult to make nor of great magnitude are just common gifts, Sāmaññña dāna.

In addition to these, there is another classification of three Dhamma danas described in the Vinaya Parivāra Texts and its commentary, viz:

1. Giving to the Sangha gifts which were verbally declared to be offered to the Sangha,

2. Giving to the Pagoda gifts which were verbally declared to be offered to the Pagoda, and

3. Giving to the individual gifts which were verbally declared to be offered to the individual.

These are called Dhammika-dāna, giits offered in connection with the Dhamma. (Further details of these types of gifts will be found below in accordance with the nine gifts of Adhammika-dāna.

Type of Dāna in Groups of Fours

The texts do not mention any type of gifts by fours. But Vinaya lists four kinds of requisites which may be offered as gifts. They are:

1. Gift of robe or robe-materials (Cīvara-dāna),
2. Gift of alms food (Pindapāta-dāna),
3. Gift of dwelling places (Senāsana dāna),
4. Gift of madicinal materials (Bhesajja dāna).

Gifts may also be classified into four types depending on the purity of the donor and the receiver, viz:

(1) Dāna where the donor has morality but the recipient has not.

(2) Dāna where the recipient has morality but the donor has not,

(3) Dāna where both the donor and the recipient are immoral, and

(4) Dāna where both the recipient and the donor have morality.

Type of Dāna in Groups of Fives

The Kāladāna sutta in the Sumana Vagga, Pañcaka Nipāta, Anguttara Nikāya mentions the following five types of gifts which are to be given at an appropriate time:

(1) Gift made to a visitor,
(2) Gift made to one starting on a journey,
(3) Gift made to one who is ill,
(4) Gift made at the time of scarcity. and
(5) Gift of newly harvested grains and crops made to those endowed with virtue.

The fifth type has direct reference to farmers and cultivators, but it should be understood that it also includes the first furits of labour of any one who offers them as dana before using them for oneself.

Five kinds of Asappurisa dāna

There are five kinds of gifts made by men of no virtue:

(1) Dana made without seeing carefully that the gift to be offered is properly prepared, fresh, wholesome and clean;
(2) Dana made without due reverence or consideration;

(3) Dāna made without offering it with one's own hands; (For example, the dana of King Pāyāsi[1] who instead of presenting the gifts with his own hands had his attendant Uttara do so for him .)

(4) Dāna made in the manner of discarding one's left-overs; and

(5) Dāna made without the knowledge that the good deed done now will surely bring good results in the future (Kammassakatā Ñāna).

Five kinds of sappurisa dāna

There are five kinds of gifts made by men of virtue:

(1) Dāna made after seeing carefully that the gift to be offered is properly perpared, fresh, wholesome and clean;

(2) Dāna made with due reverence with the mind firmly placed on the material for offering;

(3) Dāna made with one's own hands; (Throughout the beginningless cycle of existences, the beginning of which we have no knowledge, there have been many existences in which one is not equipped with hands and feet. In this existence when one has the rare fortune of being equipped with complete limbs, one should avail oneself of this rare opportunity of offering gifts with one's own hands reflecting that one would work for liberation making use of the hands one is fortunate enough to be born with);

(4) Dana made with due care, and not as if one is discarding one's own leftovers; and

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1. Pāyāsi, a chieftain at Setavya in the kingdom of Kosala, was reborn in Catumaharājika as a result of his alms-giving in the human world. He related his past experiences to the visiting MahāThera Gavampati. He said he had given alms without thorough preparation, not with his own hand, without due thought, as something discarded; hence his rebirth in that lowest of the six celestial planes. But Uttara, the young man who supervised his alms-giving at his request, was reborn in a higher abode – Tāvatimsa – because he gave with thorough preparation with his own hand, with due thought, not as something discarded. The story teaches the right way of alms-giving.

(5) Dāna made with the knowledge that the good deed done now will surely bring good results in the future.

These two groups of five kinds of gifts are described in the seventh sutta of the **Tikanda Vagga, Pañcaka Nipāta, Anguttara Nikaya.)**

Another five kinds of gifts made by men of virtue (Sappurisa Dāna).

(1) Dāna made with faith in the law of cause and effect **(Saddhā-dāna);**

(2) Dāna made after seeing carefully that the gift to be offered is properly prepared fresh, wholesome and clean **(Sakkacca-Dāna);**

(3) Dāna made at the right time, on the proper occassion **(Kāla-dāna).** (When it is the meal-time alms food is offered; when it is the **Kathina** season, robes are offered);

(4) Dāna made with a view to rendering assistance to the recipient or to show kindness to him **(Anuggaha-dāna);** and

(5) Dāna made without affecting in any way one's dignity and the dignity of others **(Anupaghāta-dāna).**

All of these five kinds of gifts give rise to great wealth, riches and prosperity. In addition, **saddha-dana** results in fair, handsome appearance. As a result of **Sakkacca-dana,** one's followers and attendants are attentive and obedient. Resulting from **Kāla-dāna** are benefits that come at the right time and in abundance. As a result of **Anuggaha-dana,** one is well disposed to enjoy the fruits of one's good deeds and is able to do so in full. As a result of **Anupaghāta-dāna,** one's property is fully protected against the five destructive elements (water, fire, king, thieves and opponents. This classification of five kinds of Dāna comes in the eighth sutta of the above Text).

The opposites of these five kinds of Dāna are not mentioned in the Texts; but it may be assumed that the five

corresponding dānas made by men of no virtues would be as follows:

(1) Dāna made without believing in the law of cause and effect (**Asaddhiya – dāna.**), just to imitate others' dāna or to escape from being censured or reviled. (Such dānas will produce wealth and riches for the donor, but he will not be bestowed with fine appearance.)

(2) Dāna made without seeing carefully that the gift to be offered is properly prepared, fresh, wholesome and clean (**Asakacca – dāna**). (Wealth and riches will accrue from such danas, but the donor will not receive obedience and discipline from his sub-ordinates .)

(3) Dāna made at inapprporiate time (**Akāla–dāna**). (It will produce wealth but its benefical results will not be in great abundance and will not come at the time needed.)

(4) Dāna made perfunctorily (**Ananuggaha – dāna**), without intention of assisting or doing honour to the recipient. (One may reap riches and wealth out of such deeds, but he will not be disposed to enjoy his wealth or he may be denied the occasion to enjoy them.)

(5) Dāna made in such a way that it will affect in some way one's dignity or the dignity of others (**Upaghāta–dāna**).(Wealth and riches may accrue from such danas but they will be subject to damage or destruction by the five enemies.)

In view of the **Kala– dana** and **Akāla – dāna** types of offering mentioned above i.e. offerings made at appropriate or in appropriate times, is should be well noted that it is improper to make offerings, even with the best of intentions, of light to the Buddha during the day when there is light, or of food when it is after noon.

Five kinds of Immoral gifts

The Parivāra (Vinaya Piṭaka) mentions five kinds of giving which are commonly and conventionally called by people

as acts of merit, but which are nothing but harmful, demeritorious forms of offering.

They are (1) Gift of intoxicants, majja–dāna:

(2) Holding of festivals, samajja – dāna.

(3) Provision of prostitutes for sexual enjoyment of those who wish to do so, Itthi – dāna:

(4) Dispatch of bulls into a herd of cows for mating (Usabha – dāna) and

(5) Drawing and offering of pornographic pictures (Cittakamma – dāna).

The Buddha described these forms of offering as immoral, demeritorious gifts because they cannot be accompanied by good intentions, wholesome volitions. Some people think that by providing opium to an addicted person, who is nearing death because of the withdrawal of the drug, they are doing a meritorious deed of life–giving (Jivita – dana). As a matter of fact, this does not constitute an act of merit, because it is unwholesome consciousness that motivates one to offer opium which is not suitable for consumption. The same consideration holds good in the case of offering of intoxicants.

The Commentary to the Jātaka mentions the inclusion of intoxicating drinks in the display of material to be given away by the Bodhisatta King Vessantara as a great offering, Mahā – Dāna.

Some people try to explain away this inclusion of intoxicants as materials for offering by the King Vessantara by saying that the king had no intention of providing liquor to the drunkards; that it is only the volition that determines the merits of an offering; that King Vessantara did not want any one to drink the intoxicants; there is no wrong intention involved. He merely wanted to avoid being criticised by those who would say that the king's Great – Dāna' has no offerings of intoxicants.

(But such rationalization is untenable .) Great persons like King Vessantara do not worry about criticism levelled

at them by others, especially when the criticism is unjustified. The fact of the matter is that it is only in drinking that the guilt lies; using it as a lotion or for medicinal preparations in a proper manner is not demeritorious. We should take it, therefore, that it is for such purposes that the King Vessantara included into xicants as materials for offering in his Great–Dāna.

Five Kinds of 'Great Gifts', Mahā–Dāna

In the ninth Sutta of the fourth Vagga of the Aṭṭhaka Nipāta, Aṅguttara Nikāya are given comprehensive expositions of the Five Precepts beginning with the words "Pañcimāni bhikkhave dānāni mahādānāni," describing the Five Precepts as the Five Kinds of Great Gifts 'Mahā–Dāna'. But it should not be wrongly understood that Sila is Dāna just because the Five Precepts are described as the Five Great Dānas in the Text mentioned above. The Buddha does not mean to say that Sīla is not different from dāna or the two are exactly the same. Sīla is proper restraint of one's physical and verbal actions and dana is offering of a gift, and the two should not be taken as identical.

When a virtuous person observes the precept of non-killing and abstains from taking life of other beings, that moral person is actually giving them the gift of harmlessness (Abhaya–dāna). The same consideration applies to the remaining precepts. Thus when all the Five Precepts are well observed by a moral person, he is, by his restraint, offering all beings gifts of freedom from harm, from danger, from worries, from anxiety, etc. It is in this sense that the Buddha teaches here that observance of the Five precepts constitutes offering of the Five Great gifts, Mahā–Dāna.

End of Types of Dāna in Groups of Fives.

Types of Dāna in groups of Sixes

Just as the Texts do not mention any list of gifts in groups of Fours as such, so there is no direct mention of types of gifts in groups of six in the Texts. But the Atthasālinī,

the Commentary to Dhammasaṅgaṇī, the first volume of Abhidhamma, gives an exposition of six types of gifts in which the six sense-objects provide materials for offerings viz: the gift of colour, of sound, of odour, of taste, of objects of touch, and of mind-objects.

Types of dāna in groups of Sevens

Similarly, there is no mention of types of dana in groups of sevens as such; but the seven kinds of Saṅghika dāna, described above under the heading 'Types of gifts in pairs', sub-heading 'Gifts to the Sangha' may be taken to represent this type of dana.

Types of dāna in groups of Eights

The Buddha teaches the group of eight danas in the first Sutta of the Fourth Vagga, Aṭṭhaka Nipāta, Aṅguttara Nikāya. (1) The Eight dānas are:

(a) Dāna made without delay, without hesitation, as soon as the recipient arrives;

(b) Dāna made through fear of censure or of being reborn in the realms of misery and suffering;

(c) Dāna made because the recipient had in the past given him gifts;

(d) Dāna made with the intention that the recipient of the offering will make a return offering in future;

(e) Dāna made with the thought that making a gift is a good deed;

(f) Dāna made with the thought 'I am a householder who prepares and cooks food to eat; it would not be proper if I partake of the food without making offerings to those who are not allowed (by their disciplinary rules, i.e. Buddhist monks) to prepare and cook their own food?'

(g) Dāna made with the thought 'The gift I am offering will bring me a good reputation which will spread far and wide, and

(h) Dāna made with the idea that it will serve as an instrument to help one attain concentration when one fails to achieve it while practising Concentration and Insight Meditation.

Of the eight kinds of dana, the last one is the best, the noblest. The reason is that this last dana is unique, one which promotes joy and delight in one who is practising Concentration and Insight meditation, and renders great assistance to his endeavours in meditation. The first seven modes of giving do not arouse and encourage the mind in the work of Concentration and Insight Meditation and of them, the first and the fifth are superior ones (Panīta). The seventh type is an inferior one (hīna), while numbers 2, 3, 4, 6 are of medium status.

The eight categories of dāna may be divided into two groups: Puñña visaya – dāna, dana which belongs to the sphere of meritorious giving and Lokāvisaya–dāna, dāna which belongs to the sphere of worldly gifts. The first, the fifth and the eighth are Puñña visaya – dānas and the remaining five belong to the Lokavisaya type.

(2) Again, the third sutta in the Dāna Vagga of Aṭṭhaka Nipāta of the Aṅguttara Nikāya provides another list of eight dāna.

(a) Dāna made out of affection,

(b) Dāna made under unavoidable circumstances, made reluctantly and showing resentment,

(c) Dāna made through bewilderment and foolishness without understanding the law of cause and effect,

(d) Dāna made through fear of censure, through fear of rebirth in the realms of misery and suffering, through fear of harm that may be caused by the recipient,

(e) Dāna made with the thought 'It has been the tradition of generations of my ancestors and I should carry on the tradition',

(f) Dāna made with the objective of gaining rebirth in the Deva realms,

(g) Dana made with the hope of experiencing joy and delight with a pure mind, and

(h) Dana made with the idea that it will serve as an instrument to help one attain concentration when one fails to achieve it while practising Concentration and Insight Meditation.

Of these eight categories of dana also, only the eighth kind is the noblest; the sixth and the seventh are Punnavisaya type of dana and are quite meritorious. The remaining five are of inferior type belonging to the Lokavisaya types.

(3) Again, in the fifth sutta of the Dāna Vagga Aṭṭhaka Nipāta, Aṅguttara Nikāya, the Buddha had taught comprehensively on the subject of gaining rebirths as a result of giving alms, Danupapatti. According to the eight kinds of destination to be gained as future births, the danas are divided into eight categories:

(a) Seeing the happy circumstance of rich and prosperous people in this life one makes the dāna wishing for such wealth and comfortable life in the future, at the same time taking care to lead a life of morality. After death, his wish is fulfilled; he gains rebirth in the human world in happy, comfortable, wealthy circumstances.

(b) Hearing that the Catumahārājika Devas are powerful beings leading a life of comfort and pleasures, one makes the dana wishing for such powerful, comfortable life full of pleasures in the Catumahārājika Deva world, at the same time taking care to lead a life of morality. After death, his wish is fulfilled; he is reborn in the Catumahārājika Deva world.

(c) Hearing that the Tāvatimsa Devas are..... in the Tāvatimsa Deva world.

(d) Hearing that the Yāmā Devas are ..... in the Yāmā deva world.

(e) Hearing that the Tusita Devas are ..... in the Tusitā Deva world.

(f) Hearing that the Nimmānarati Devas .....

(g) Hearing that the Paranimmitavasavattī Devas are..... in the Paranimmitavasavattī Deva world.

(h) Hearing that the Brahmas live a long life, having beautiful appearance and enjoying happy, blissful lives, one makes the dana wishing to be reborn in the Brahma world and at the same time taking care to lead a life of morality. After death, one gains rebirth in the Brahma world as one has wished.

It should not be concluded from the above statement that giving of alms alone is a sure guarantee for a happy life in the Brahma world. As stated under the eighth type, in the above two categories, it is only by making the mind soft and gentle through offering of alms and through development of concentration up to the Absorption stage, Jhana, by practising meditation on the four illimitables, namely, Loving Kindness (Mettā), Compassion (Karuṇā), Sympathetic Joy (Muditā) and Equanimity (Upekkhā) that one can gain rebirth in the Brahma world.

Again in the seventh Sutta of the same Dana Vagga is given the following list of eight danas given by a moral person (Sappurisa-dāna):

(a) Giving of gifts which have been made clean, pure and attractive;

(b) Giving of gifts of choice materials and of excellent quality;

(c) Giving of gifts at proper and appropriate times;

(d) Giving of gifts which are suitable for and acceptable by the recipient;

(e) Giving of gifts after making careful selection of the recipient and the objects to be offered (Viceyya-dāna); excluding persons of immoral conduct, the selected recipients should be moral persons who follow the Teachings of the Buddha; as to the materials to be offered, when possessing things of both good and bad quality, better quality materials should be selected for making a gift;

(f) Giving of gifts according to one's ability in a constant manner;

(g) Giving of gifts with a pure, calm mind;

(h) Giving of gifts and feeling glad after having done so.

A separate list of eight types of gifts made by persons of immoral conduct (Assappurisa-dāna) is not given as such in the Texts, but one could surmise that they would be as follows:

(a) Giving of gifts which are unclean, impure and unattractive,

(b) Giving of gifts of inferior quality,

(c) Giving of gifts at improper and inappropriate times,

(d) Giving of gifts which are unsuitable for the recipient,

(e) Giving of gifts without making careful selection of the recipient and the objects to be offered,

(f) Giving of gifts only occasionally although one is capable of doing so in a constant manner,

(g) Giving of gifts without calming the mind, and

(h) Giving of gifts feeling remorse after having done so.

End of Types of dāna by Groups of Eights.

TYPES OF DĀNA BY GROUPS OF NINES

The Vinaya Parivāra Pali Text mentions the Nine types of giving which are taught by the Buddha as not valid as a deed of offering (Adhammika-dāna). The Commentary on the Text explains these nine types of gifts as follows:

(1) Causing the gift which has been intended by the donor for a certain group of the Sangha to be given to another group of the Sangha,

(2) or to be given to a shrine,

(3) or to be given to an individual,

(4) Causing the gift which has been intended by the donor for a certain shrine to be given to another shrine,

(5) or to be given to the Sangha,

(6) or to be given to an individual,

(7) Causing the gift which has been intended by the donor for a certain individual to be given to another individual ,

(8) or to be given to the Sangha, and

(9) or to be given to a shrine.

Here the gift which has been intended by the donor means the four requisites of robes, food, dwelling place and medicines and other small items of necessities which the donor has already committed verbally to give to the Sangha, or a shrine, or an individual.

The story of why the Buddha taught these nine types of Adhammika-dāna is given in the **Pārajika kaṇḍa** and **Pācittiya** Pali Texts of the Vinaya Pitaka. Once the Bhagava was residing at the Jetavana Monastery in Sāvatthi. Then a certain group of people decided to make offerings of food and robes to the Sangha. Accordingly they made necessary preparations and had the robes and food ready prepared for the offering. A group of immoral **bhikkhus** went to the would-be donors and forcibly urged them to make the offering of robes to them instead. Being thus forced to give away the robes to the immoral **bhikkhus**, the people had only food left to offer to the Sangha. Hearing of this, the modest **bhikkhus** denounced the immoral bhikkhus and reported what had happened to the Bhagava. It was then that the Bhagava laid down the rule: whoever **bhikkhu** should knowingly appropriate for himself the gift which has been declared to be intended for the Sangha, there is an offence of expiation involving forfeiture **Nissaggiya Pācittiya Āpatti.**

In the explication that accompanies the rule, the Buddha explains: If the gift already committed by word of mouth to be given to the Sangha is appropriated for oneself, there is the offence of expiation involving forfeiture (**Nissaggiya Pācittiya Āpatti**); if it is caused to be given to the Sangha other than the intended one or to a shrine, there is an offence of **Dukkaṭa Āpatti.** Knowing the gift is intended for a certain shrine, if it is made to be given to another shrine or to the Sangha or to an individual, there is an offence of **Dukkaṭa Āpatti.** Knowing the gift is intended to be given to a certain individual, if it is caused to be given to another individual, or to the Sangha, or to a shrine, there is an offence of **Dukkaṭa Āpatti.**

The above story is given to illustrate how one's well intentioned deed of merit could become vitiated through intervention and interference of undesirable intermediaries and how due to their intervention it could be turned into an **adhammika-dāna.** The Buddha also explained the nine unrighteous acceptances (**adhammika paṭiggaha**) of the nine **adhammika-dāna** and the nine righteous uses (**adhammika paribhoga**) of righteously offered requisites.

It should be noted, however, that not every transfer of gifts from the recipient originally intended by the donor to another results in an **adhammika-dāna.** The donor himself may change his original intention for some good reason or may be persuaded by a well-wisher to transfer the gift for acquiring more merit.

An illustration of such transfer of gifts is found in the story of Mahā Pajāpati who had made a new robe intending it to be offered to the Buddha. The Buddha advised her to offer the robe to the Sangha instead. If it were an offence, the Buddha would not have given the advice. As a matter of fact, the Buddha knew that Mahā Pajāpati would gain much greater merit by offering the robe to the Sangha headed by the Buddha himself.

In another instance, the Buddha persuaded King Pasenadī of Kosala to change his mind about permitting a monastery for ascetics of another faith to be built close by the Jetavana monastery. The king had been bribed by the ascetics for granting land to build their monastery. Foreseeing endless disputes that would later arise, the Buddha first sent the Venerable Ānanda and other **bhikkhus** and later the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggallāna, to dissuade the king from taking the bribe and granting the land to the ascetics. The king gave some excuse to avoid seeing the great Disciples. Consequently the Buddha himself had to go to the king and told him the story of King Bharu, mentioned in the Duka Nipāta, who in a similar situation had caused much suffering through taking bribes. Fully convinced of his wrong doing, King Passenadī made amends by withdrawing the grant of land and appropriating the building materials gathered on it by the ascetics. The king then had a monastery built with those materials on the very site and donated it to the Buddha.

As stated above there is no offence when a donor changes his first intention for a good reason and makes the offer to another person. This has direct reference to one of the attributes of the Ariya Sangha. If a donor prepares gifts for **bhikkhus** who would be visiting him, and if in the meantime, **bhikkhus** who are well-established in the higher **Dhammas** and who are members of the Ariya Sangha come upon the scene, he may change his mind and offer the gifts to the newcomers to his better advantage. And they may also accept such gifts. They may also make use of the gifts so received. Being worthy of accepting such gifts originally intended for visitors is known as the **Pāhuneyya** attribute of the Ariya Sangha.

End of Types of **Dāna** in Groups of Nines.

Type of dāna in Groups of Tens and Fourteens

As in the case of dana in Groups of Fours, Sixes, or Sevens there is no direct mention of type of dana in groups of Tens in the Texts. But the Commentaries provide a list of ten material things which may be offered as dana.

Likewise the Dakkhina Vibhanga Sutta gives a list of danas which come under the category of fourteen kinds of gifts by individuals (see item 19 of types of dana in groups of Twos).

End of Chapter on types of Dāna.

5. WHAT ARE THE ELEMENTS THAT STRENGTHEN THE BENEFICIAL RESULTS OF DĀNA ?

6, WHAT ARE THE ELEMENTS THAT WEAKEN THE BENEFICIAL RESULTS OF DĀNA?

The Dāna Sutta, the seventh discourse of the Devatā Vagga, in the Chakka Nipāta, Anguttara Nikāya, explains the elements that strengthen the beneficial results of dāna and those that weaken them. At one time, the Bhagavā was residing at the Jetavana Monastery in Sāvatthi. At that time, he saw by the exercise of supernormal psychic power of divine sight that a certain female follower of the Teaching by the name of Nandamātā, was making an offering to the two Chief Disciples and the Sangha in the distant town of Velukandakī. He said to the bhikkhus "Bhikkhus, Nandamātā of Velukandaki is right now making a great offering to the Sangha headed by Venerables Sāriputta and Moggallāna. Her offering has the distinguished feature of the donor possessing three special qualities of volitional purity, namely, (a) feeling happy before the act of offering; (b) having a clear, pure mind while making the offering and (c) rejoicing after having made the offering, and of the recipients possessing three special qualities of mental purity, namely, (a) being free of attachment (rāga) or practising to be liberated from it; (b) being free of ill-will (dosa) or practising to be liberated from it, (c) being free of bewilderment (moha) or practising to be liberated from it.

"Bhikkhus, just as the water in the ocean is immeasurable, the benefit that will accrue from an offering distinguished by those six features is also immeasurable. As a matter of fact you speak of the water in the ocean as an immeasurably huge mass of water; likewise you say of such an offering which is unique with these six features as one that will bring an immeasurably huge accumulation of merit."

According to this Pali Text, it may be seen that the three qualities possessed by the donor and three qualities possessed by the recipients form the elements that strengthen the beneficial results of Dāna. It follows from it that, to the extent that the donor and the recipients are lacking in their respective qualities to that extent will the act of dana fall short of the full possible beneficial results.

Again in the ninth birth story of Mahādhammapāla, in the Dasaka Nipāta of the Jātaka it is mentioned that King Suddhodana was a brahmin in a past life. The great teacher of the Texila to whom he had entrusted his son for education asked him why members of his clan did not die young but lived to a ripe, old age.

He replied in verse:

Pubbeva dānā sumanā bhavāma
dadampi ve attamanā bhavāma
datvāpi ve nānutappāma pacchā
tasmā hi amham dahara na mīyare.

"We feel very happy before we ever make an offering, We are delighted and satisfied while making the offering; And we rejoice after having made the the offering, never feeling remorseful. For these three reasons people never die young in our clan."

From this tory one can surmise that when an offering is made with fulfilment of these three volitional conditions, the benefit that accues from it is enjoyment of long life in the present existence.

Again in the Aṭṭhasālinī and the Dhammapada Commentary are mentioned four conditions that bring beneficial results in the present life from an act of offering :.

(a) The materials to be offered as gifts have been acquired legitimately and equitably (Paccayānaṃ dhammikatā).

(b) They are given with faith and confidence and with fulfilment of three volitional conditions. (Cetanā-mahattā).

(c) The recipient is one of high attiament, an Arahat or an Ānāgāmin (Vatthusampatti).

(d) The recipient has just arisen from 'the unconditioned state', Nirodhasamapatti (Guṇatirekatā).

Offerings of this kind which bring beneficial results in the present life were made by people such as Puṇṇa, Kākavaliya and the flower girl Sumana who reaped great benefits from their dānas which met these four conditions completely.

In the Aṭṭahasālinī, these four conditions for a gift are termed the four purities of gifts (Dakkhinā visudhi); in the Dhammapada Commentary, they are called 'the Four accomplishments (Sampadā).

Again, there is a list of four kinds of purity (Dakkhina visuddhi) connected with an act of dana given in the Dakkhiṇā Vibhaṅga Sutta of the Uparipannāsa Pali. They are

(a) A gift made pure by the donor but not by the recipient. (Even if the recipient is of no moral virtue (dussīla), if the donor is virtuous and makes an offering of what has been acquired legitimately and equitably, with pure and good volition before, during and after giving the dāna and does it with full faith in the law of cause and effect, then the dana is pure because of the donor and will bring great benefit.)

(b) A gift made pure by the recipient but not by the donor. (Even if the donor is of no moral virtue, and makes an offering of what has been acquired

illegitimately and unequitably, and does not have pure, good volition before, during and after giving the dāna, and without faith in the law of cause and effect, if the recipient is morally virtuous, then the dāna is pure because of the recipient and will bring great benefits .)

(c) A gift not made pure either by the donor or the recipient. (When the donor of no moral virtue makes an offering of ill-gotten wealth to an immoral recipient with no pure, good volition before, during and after the act of offering and without faith in the law of cause and effect, the dāna will bring no great beneficial result, just as a poor seed planted on poor soil will not grow properly to produce good crops .)

(d) A gift made pure both by the donor and the recipient. (When the donor of moral virtue makes an offering of what has been acquired legitimately and equitably, with pure and good volition before, during and after the act of offering to a morally virtuous recipient, the dāna will bring great beneficial result, just as a good seed planted in good soil produces good crops .)

The third type, of course, is not concerned with purity at all, but it is mentioned to include all the cases involved. To summarise all that we have considered, there are five elements that strengthen the beneficial results of dana :

(1) The donor observes the precepts and is of good moral conduct,

(2) The recipient is also morally virtuous,

(3) The materials offered have been acquired justly and rightly,

(4) The offering is made with happiness before, wtth pure satisfaction and delight during and with rejoicing after making the offer,

(5) The donor has complete faith in the law of cause and effect,

These five elements should accompany the dana to be of greatest purity and benefit; when they are lacking when offerings are made, to that extent will the dana be deficient in beneficial results.

Some remarks on 'Saddhā'

It is important to understand clearly the complete meaning of the fifth element, namely, 'faith in the law of cause and effect'. Here, faith is the rendering into Myanma of the Pali word 'saddhā'. Grammatically it would mean 'that which holds and keeps well'.

Just as clear water in which all sediment and impurities have settled down to the bottom can hold the image of the moon, of the sun and keep it well, so also faith which is devoid of mental difilements can firmly hold the virtues and attributes of the Buddha (to serve as object for contemplation).

To give another illustration, if man is not equipped with hands, he would not be able to help himself to jewels lying about him although he sees them. If he does not possess wealth he would not be able to provide himself with a variety of goods and materials.

Without seeds, there would be no crops nor grains. Similarly, without faith we cannot acquire the jewels of generosity, morality and development of concentration and insight; (and there can be no enjoyment of the pleasures of the human or Deva world or the bliss of Nibbāna). Hence the Buddha in his teaching compared faith to possessing hands, wealth or seeds.

In the Milindapañha Pāli and Aṭṭhasālinī Commentary, faith is compared to the crown jewel, ruby, of a Universal Monarch, which has the property of instantly purifying and clearing the water in which it is put, no matter how dirty the water is. In a similar manner, faith dispels instantly all that is defiling the mind and make it pure and clear at once. If the mind is filled with faith, there is no room in it for defilements such as grief, worry etc.

How difficult it is to keep the mind steadfastly contemplating on the attributes of the Buddha is within the experience of all good Buddhists. In other words, it is not a simple matter to keep the mind filled with only faith devoid of all defilements. But with practice, one can maintain a pure, clear mind through faith for short periods, until with steadfast effort, one can do so continuously for long periods.

As regards having faith in the law of cause and effect, mentioned above, we should reflect thus: 'I will have spent a certain amount of my wealth by offering this dana. but it will not be spent in vain. Through this act of dana, I will have developed volitions which is much more precious than the wealth I will have spent. My wealth is liable to be destroyed by five kinds of enemies, but this mental action of volition is indestructible and will follow me through rounds of existence till I attain Nibbana. Ability to keep the mind clear and pure in this manner is having faith in the law of cause, the mental action of volition.

And considering the results that would accrue from the mental action we will come to a very clear, definite conclusion: 'Because of this mental action of volition, I will reap beneficial results throughout the rounds of existence, there is no doubt about it'. Reflecting thus and experiencing the exhilarating purity of the mind is having faith in the law of effect.

Thus it is important to develop, through reflecting on the law of cause or the law of effect, faith which is conducive to purity of mind, for it is the fifth element that strengthens the beneficial results of Dāna.

End of Chapter on Generosity.

(b) The Perfection of Morality (Sīla Pāramī)

The Game Animal Cāmarī

The author gives an elaborate description of the animal camari which we have translated 'yak'. He quotes various authorities to dispel the notion of many people that camari is a kind of winged animal. Far from it, the author says on the authority of Abhayarama Sayadaw of Mandalay, and Taung Pauk Sayadaw of Mawlamyine that it is a yak, a Tibetan beast of burden, useful also for its milk and flesh. The fan made of its tail is one of the emblems of royality.

Wishing to prevent damage, the yak will sacrifice its life not making any effort to release it when even a single hair of its tail happens to be caught in the branches of a bush. Sumedha admonished himself to take the example set by a yak and preserve the purity of morality even at the risk of his life.

Miscellaneous notes on different rspects of Morality

As with Perfection of Dāna, these notes are given in the form of answers to the following questions quoting the authority of the Visuddhimagga, the Path of Purification:

(1) What is Morality?

(2) Why is it called Morality?

(3) What are the characteristics, functions, manifestations, and proximate cause of Morality?

(4) What are the benefits of Morality?

(5) How many types of Morality are there?

(6) What are the defiling factors of Morality?

(7) What are the purifying factors of Morality?

Exposition of Morality

(1) WHAT IS MORALITY ?

Various factors which may be defined as Morality are mental volition (cetanā) which arises in the person who abstains from wrong physical actions such as killing, etc. or which arises when performing duties towards one's elders, teachers, etc.; the three mental factors of abstention (virati) i.e. right speech, right action, and right livelihood; greedlessness (alobha or anabhijjhā), absence of ill-will (adosa or abyāpāda), right view (sammāditthi or amoha); the five restraints (to be described in full later) and the mental factor of avītikkama.

Thus morality may be conveniently studied under five heads:

(1) Volition that accompanies one when abstaining from wrong physical or verbal action or when performing duties towards one's elders or teachers, etc.;

(2) the three mental factors of abstention from wrong action, wrong speech and wrong livelihood;

(3) the three right mental actions of anabhijjha, abyapada and sammāditthi;

(4) the five restraints (samvara); and

(5) the mental factor which arises when avoiding transgressions.

(a) Morality of volition (cetanā sīla) and (b) Morality of abstinence (viratī sila)

The three wrong physical actions are taking the life of other beings, taking what is not given and sexual misconduct. The four wrong verbal actions are telling lies, gossiping or backbiting, using harsh, abusive words and indulgence in vain, frivolous talks. These two categories of wrong actions may be committed in association with earning a livelihood (like that of a fisherman or a hunter), or may not be associated with earning livelihood (like game hunting for sport).

Likewise, abstaining from these two categories of wrong actions may, or may not be associated with earning a livelihood. Abstaining from three wrong physical actions when not associated with earning a livelihood is known as abstention through right action (**sammā kammanta virati**); abstaining from the four wrong verbal actions when not associated with earning a livelihood is known as abstention through right speech (**samma vaca virati**); abstaining from these two categories of wrong actions when associated with earning a livelihood, and from various kinds of wrong livelihood (especially those kinds which bhikkhus are enjoined against) is known as abstention through right livelihood (**samma ajiva virati**).

The three mental factors of abstention mentioned above are known as morality of abstention (**viratī sīla**) and the mental factor of volition that accompanies them is known as morality of volition (**cetanā sīla**). The volition that arises when performing acts of great merit of attending upon one's teacher is also known as morality of volition (**cetanā sīla**).

(c) Morality of non-covetousness, etc. (**anabhijjhādi sīla**)

The greed that prompts one to covet others' property, harbouring the thought, "It would be good if these were mine" is known as the wrong mental action of covetousness (**abhijjhā manoduccarita**). When one dispels such thoughts, there arise in one the mental factors of dispelling volition (**cetanā**) and greedlessness (**alobba**) or non-covetousness (**anabhijjhā**). These mental factors are called Morality.

Wishing harm to someone, there arises in a person the mental factor of hatred which is known as wrong mental action of ill-will (**byāpāda manoduccarita**). When one dispels such thoughts of ill-will, there arise in him the mental factors of dispelling volition and hatelessness (**adosa** or **abyāpāda**). These mental factors are called Morality.

When someone holds that there is no such thing as generosity and that there are no beneficial results accruing

from it, he holds a wrong view which is called wrong mental action of wrong view (**micchā diṭṭhi manoduccarita**). When he dispels such beliefs, there arise in him the dispelling volition and non-delusion (**amoha**) or right view (**sammā diṭṭhi**). These mental factors are called Morality.

When three wrong mental actions (**abhijjhā, byāpāda,** and **micchā diṭṭhi**) are present, a person is liable to commit such demeritorious deeds as killing, etc. which ruin one's **sīla**. When volition and the three right mental actions arise in one, it is impcssible for one to commit deeds such as killing, etc. which are ruinous to one's **sīla**. Therefore the three right mental actions of **anabhijjha, abyapada** and **samma ditthi** are called Morality,

When consciousness arises, it is always accompanied by volition. That volition is responsible for prompting the mind to take notice of an object; it serves as a link between the mind and an object. Without its prompting, there would be no mind-object linkage; the mind will not rest on the object; it will not be aware of the object. It is only through the services of volition that a mind–object linkage is possible at all. Thus every volition accompanying consciousness that arises for each moral act is called Morality.

(d) Morality of restraints (Saṃvara Sīla) and (e) Morality of avoiding transgression (avītikkama sīla)

The kinds of morality as described apply to laymen and bhikkhus equally. But there are other forms of morality which are concerned with bhikkhus only, viz: morality of restraints (samvavara sīla) and morality of avoiding transgressions (avītikkama sīla),

Morality of Restraints :

(i) **Pātimokkha Saṃvara :** Restraint through the Fundamental Precepts for bhikkhus, observance of which liberates the observer from the dangers of rebirths in the realms of miseries and continuous suffering.

(ii) **Sati Saṃvara:** Restraint through Mindfulness which means keeping close guard over the doors of the five senses: eye, ear, nose, tongue, body and mind so that no 'thief of demeritoriousness' can gain entry into one.

(iii) **Ñāṇa Saṃvara:** Restraint through Wisdom, which means control of the mind with insight so that the current of mental defilements of craving, wrong view and ignorance which normally flows incessantly stops flowing. Under this head is also included **Paccaya-sanissita Sīla**, exercise of proper care over the use of requisites.

(iv) **Khanti Saṃvara:** Restraint through Forbearance which means controlling the mind so that no defiling thoughts disturb it when enduring extreme heat or cold.

(v) **Vīriya Saṃvara:** Restraint through Development of Energy which means strenuous mental exertion to prevent the arising of demeritorious thoughts: sensuous thought (**kama vitakka**), thought of ill-will (**byāpāda vitakka**), thought of cruelty (**vihiṃsā vitakka**). Purification of livelihood (**Ājīvapārisuddhi Sīla**) is also included under this head.

(e) Morality of avoiding transgression (**avītikkama sīla**).

This is the morality cultivated through avoidance of physical and verbal transgression of precepts which one has undertaken to observe.

From the above descriptions of five kinds of Saṃvara Sīla and Avītikkama Sīla, it could be inferred that in essence Patimokkha Samvara Sila means a group of mental factors (**cetasikas**) including volition and the three abstentions of non-greed(**alobha**),non-hate (**adosa**) and non-delusion (**amoha**) : **Sati Saṃvara** means the mental factor of **Sati**, mindfulness, (which is also accompanied by volition); **Ñāṇa Saṃvara** means the mental factor of wisdom (which is also accompanied

by volition); **Khanti Samvara** means a group of moral consciousness and mental factors headed by non-hate which has the characteristic of not losing temper, in other words, the mental factor of non-hate; **Viriya Samvara** means mental factor of energy (which is also accompanied by volition).

As for **Avītikkama Sīla,** in ultimate sense, it is a group of moral consciousness and mental factors which lead one to avoid transgression of precepts which one is observing. In the case of generosity, (dana) volition forms its basis. For morality, too, volition serves as a main factor, but in addition to it, the group of moral consciousness and mental factors led by the three abstentions, the three mental factors of non-greed, non-hate, non-delusion and the three mental factors of mindfulness, wisdom, energy also play their respective roles.

End of definition of Morality

(2) WHY IS IT CALLED MORALITY ?

The Pali word **sila** is translated 'morality' or 'virtue'; it is adopted **in toto** in the Myanma language. **Sila** has two meanings: first, it is employed to convey the sense of natural character, behaviour or habit. We find it used in this sense in such expression as **Pāpakarana–sīlo**, 'one who is in the habit of doing evil'; **dubbhāsana–sīlo**, 'one who is in the habit of speaking evil'; **abhivādana–sīlo**, 'one who is in the habit of showing reverence to those worthy of homage'; **Dhammakathana–sīlo**, 'one who is in the habit of teaching the doctrines'. It is also employed to describe natural phenomena: **Vassāna-samaye rukkha ruhana-sīlā**, 'trees usually grow during the rainy season'; **gimhasamaye patta patana-sila**, 'leaves usually fall in summer'. In this first sense, **sila** is employed to describe the habits of both moral and immoral persons; and also natural events which are outside the domain of moral good or bad.

Secondly, it has the meaning of good practice which implies only that practice which is noble, moral, ethical. This is the sense employed in this chapter on the Perfection of Morality. And in this sense also, there are two meanings, namely, (a) orientating and (b) upholding.

(a) 'Orientating' means controlling one's physical and verbal actions and steering them towards right direction so that they do not get out of hand. In a person who does not observe the precepts, physical and verbal actions take place in a haphazard manner like loose yarn not properly wound in a roll uncontrolled and undirected. But a person who observes the precepts, watches closely over his physical and verbal actions to see that they take place in an orderly manner under his proper control. Even a person of ill-humour who is easily irritated and loses temper at the slightest provocation can manage to keep his physical and verbal actions under control when he is observing the precepts.

(b) **Sīla** is 'upholding' because no act of merit can be accomplished without accompaniment of moral virtue. Meritorious acts can arise only in persons of morality; thus sila serves as the basis or foundation of all acts of meritoriousness; it facilitates the arising of meritoriousness through performance of meritorious deeds that would lead to rebirths in the four planes of existence (**Catubhūmaka**): the sensuous world, the fine material world, the non-material world and the supra-mundane states.

In this chapter on the perfection of morality, it is mentioned that the hermit Sumedha, having received the definite prophecy that he would become a Perfectly Self-Enlightened One, admonished himself to establish first in the Perfection of Alms-giving. But this does not imply that he should practise generosity first without observance of precepts. In his investigation of the Buddha-making factors by the exercise of Perfection-Investigating Wisdom (**Pāramī pavicaya Ñāṇa**), it was the Perfection of Alms-giving that appeared first in his mind's eye, followed in succession by Perfection of

morality, Perfection of Renunciation, etc. The order of Perfection given in the Text is the order in which they appeared in the mind's eye of the hermit Sumedha. It was not possible for him to discern all the ten Paramis simultaneously; they were investigated one after another and were mentioned accordingly. The first Perfection reviewed happened to be the Perfection of Alms-giving; hence it heads the list of the Pāramīs, but this does not mean that the order in the list is the order in which Pāramīs are to be fulfilled.

In actual practice, an act of giving is pure only when the donor is established in morality; alms-giving is made more fruitful when it is preceded by observance of precepts. That is the reason why when bhikkhus are invited by lay people to accept robes and other gifts, they see to ti that the lay people are first established in the precepts (even though taking of precepts is not mentioned when making the invitation).

Thus to the question "Why is it called Sīla? the plain, clear-cut answer is: it is called Sila because (1) it does not permit physical and verbal actions to take place in a violent, disorderly manner; it controls and directs them to become quiet and gentle, (2) it serves as a foundation for the arising by stages of four classes of moral consciousness, namely, the moral consciousness pertaining to the sensuous world, the moral consciousness pertaining to the material world, the moral consciousness pertaining to the non-material world and the supra-mundane consciousness.

Out of these discussions may arise the following questions: (1) If both morality (sīla) and concentration (samādhi) are orientating, how do they differ in their functions? Sīla promotes calm and peace by keeping physical and verbal actions under proper control; wheras concentration prevents the mind and mental factors that are associated with it from distraction by directing them to converge on a single object. In this manner, morality differs from concentration in its function of orientating.

(2) If both Morality and the Element of Solidity (Pathavī) are 'upholding', what is the difference in their functions? Morality is the fundamental cause of the arising of the four classes of moral consciousness; hence it is said to serve as the foundation for the arising of the moral consciousness pertaining to the sensuous world, the moral consciousness pertaining to the material world, the moral consciousness pertaining to the immaterial world and the supra-mundane consciousness.

Just as a royal wet-nurse holds the infant prince in her arms to keep him from crawling all over the royal chamber, so also the Element of Solidity holds together other elements that arise along with it preventing them from dispersing and scattering away in all directions. In this manner, Morality and the Element of Solidity differ in their respective functions of upholding and facilitating. (Visuddhimagga Sub-commentary - Chapter on Morality).

The Visuddhimagga mentions only two grammatical meanings as explained above. But there are different views expressed by other teachers. According to them the Pali word sila for morality is derived from the words sira or sisa, both meaning 'head'. When the head is cut off, the whole body of a being is destroyed; so also when morality is ruined, all forms of meritoriousness come to ruins. Thus morality is like the head of the body of meritoriousness and termed 'sila', a derivative of sira or sisa by replacing the letter 'r' or 's' with 'l'.

But the author opines that this alternative view is far-fetched, since it draws only upon the similarity of the sounds produced by uttering the words sira, sisa and sila and does not deal with the intrinsic meaning of the word sila as defined in the Abhidhānappadīpikā verse no. 1092.

He concludes that morality is called sila because, according to the Abhidhānappadīpikā, it conveys two meanings of (1) natural characteristic, and (2) good practice.

Although natural characteristic may mean both good and bad ones as explained above, since we are dealing

with the habit and practices of ancient sages or of Future Buddhas, Arahats, etc. we should take that **sila** refers only to good aspects. For instance, although **dhamma** may be meritorious or demeritorious when we say 'I take refuge in the **Dhamma**,' the **dhamma** here can only be the meritorious **dhamma**. So also, although **sangha** means 'a group,' 'an assemblage' in such words as '**manussa-sangha**', 'a group of people', **sakuna-sangha**, 'a flock of birds', when we say 'I take refuge in the Sangha', it implies only the Order of **bhikkhus**.

Considering in this manner, **sila** should also be taken in the sense of the **Abhidhānappadīpikā** definition of 'natural characteristic'. Thus it should be stated that it is called Morality because it is the natural characteristic of ancient sages, Future Buddhas, Arahats, etc.

(3) WHAT ARE ITS CHARACTERISTIC, FUNCTION, ETC.?

Morality has the characteristic of controlling one's physicial and verbal actions and orientating them towards right direction; it also serves as a basis or foundation of all meritoriousness.

Its function is to prevent one from becoming immoral through uncontrolled physical and verbal actions. It helps one to remain spotless in conduct, free from blame by the wise.

Morality is manifested as purity in thought, word and deed. When the wise reflect on the nature of morality, they come to realise that it is the purity of physical action, the purity of verbal action and the purity of mental action.

The proximate cause for arising of morality is moral shame for doing an immoral act (**hiri**) and moral dread for doing an immoral act (**ottappa**). Although listening to the Dhamma promotes arising of morality, it serves only as a remote cause. It is only through **hiri** and **ottappa** the precepts are observed.

(4) WHAT ARE THE BENEFITS OF MORALITY?

A man of virtuous conduct enjoys many benefits such as a gladdening heart which leads to joy and happiness (pāmojja). This in turn results in delightful satisfaction (piti). In one who enjoys delightful satisfaction, there arises calmness of mind and body (passaddhi) followed by bliss (sukha). The tranquil state of mind and body brings about development of concentration (samādhi) which enables one to see things as they really are (yathābhūta-ñāṇa). When one gains this knowledge of things as they really are, one gets wearied of and detached from the ills and suffering of the cycle of rebirths. In him arises powerful insight into reality (balava Vippassanā-ñāṇa). With this insight he becomes detached from craving and achieves the knowledge of the Path, which leads to full liberation (vimutti) through the knowledge of Fruition. After gaining the Path and Fruition knowledge, he develops reflective knowledge (paccavekkhaṇá-ñāṇa) which enables him to see that the cessation of phenòmena of the aggregates of nama and rupa has taken place in him. In other words, he has realised the Perfect Peace, Nibbana. Thus morality has many benefits including the realisation of Nibbana. (AN III, P. 515).

In several discourses the Buddha mentions the following five benefits gained by one who observes precepts and who is established in morailty:

(1) based on mindfulness through sila, he acquires great wealth;

(2) he gains fame and good reputation;

(3) he approaches and enters any assembly of nobles, brahmins, householders or recluses with complete self-assurance (born of his morality), without any indication of inferiority complex;

(4) he lives the full span of life and dies unconfused. (An immoral person repents on his death bed that he has not done meritorious deeds throughout his life; a man of moral habits never suffers from any remorse

when death approaches him; instead, memories of good deeds previously performed by him flashed past his mind's eye making him fearless, mentally lucid, unconfused to face death even as someone who is about to acquire a golden pot gladly abandons an earthen pot.)

(5) he is reborn after that in happy realms of Devas and human beings.

(DN II, p. 73; AN II, p. 22 I; Vin III, p. 322)

In the Ākaṅkheyya Sutta of the Majjhima Nikaya, the Buddha enumerates 13 benefits which come from practising morality; such benefits range from reverence and respect shown by fellow follwoers of the teaching to realization of **Arahattaphala**, that is, attainment of Arahatship.

(5) HOW MANY TYPES OF MORALITY ARE THERE?

Morality in Groups of Twos:

(1) Precept involving performance of certain action (**Cāritta**); Precept of abstentions (**Vāritta**).

Of these two kinds, the precept laid down by the Buddha saying 'This should be done' is **Caritta Sila.** For example, performance of duties towards a preceptor (**upajjhāya vatta**); or duties towards a teacher (**ācariya vatta**), is fulfilment of **Cāritta Sila** through practice.

Not doing what is prohibited by the Buddha saying, 'This should not be done' is fulfilment of **Varitta Sila.** For example, observance of Parajika rules of the Vinaya (which prohibits **bhikkhus** from indulgence in sexual intercourse, from stealing, from killing and from falsely claiming attainments to **Magga** and **Phala** Insight) is observance of **Varitta Sila** through avoidance.

Some people casually misinterpret these disciplinary rules saying that **Cāritta Sīla** is the precept which would lead to no offence if it is not fulfilled, but its observance

contributes to purity one's morality. In interpretting thus they make no distinction between bhikkhus and lay men.

Actually, the Buddha has laid down definite disciplinary rules concerning duties to be performed by a pupil towards his preceptor or teacher. Any co-resident pupil who fails to abide by these rules not only fails to fulfil the **Cāritta Sīla** but is also guilty of breaking the discplinary rules concerning performance of duties (**vatta bhedaka dukkata āpatti**).

Thus, for bhikkhus, it cannot be said that non-fulfilment of **Cāritta Sīla** would lead to no offence; for them, **Cáritta Sīla** is the mandatory observance of the precepts laid adown by the Buddha.

As for lay men, it may be said that avoidance of wrong deeds which would definitely give rise to rebirths in lower planes of existence falls under the categery of **Cāritta sīla** On the other hand abstinence from wrong deeds which may or may not result in such rebirths **varitta** had showing reverence to the aged should be classified as **Cāritta Sīla.**

For example, there are five precepts to be observed by lay men: abstinence from killing, stealing, sexual misconduct, lying and taking intoxicants. Indulgence in these deeds, instead of avoiding them, leads definitely to lower planes of existence. Therefore abstaining from these five wrong deeds which will certainly result in such rebirths constitutes **Vāritta Sīla.**

A lay person can also observe the eight precepts which include the avoidance of killing, stealing, lying and taking intoxicants, (these four precepts, falling under the category of (**Vāritta Sīla**) and the additionai four precepts of total sexual abstinence, abstaining from not eating afternoon, abstaining from dancing, singing, playing music, and enjoying to them, and abstaining from using high and luxurious beds.

Actions included in these four additional precepts do not necessarily lead to the lower planes of existence. Lay

noble persons such as 'Stream Winners' (Sotāpanna), 'Once Returners' (Sakadāgāmi) enjoy lawful sexual relations with their own spouses, eat afternoon, dance, sing, etc. and sleep on high and luxurious beds. But since they do so with mind unassociated with wrong view (Diṭṭhi-vippayutta Citta) their action will not result in rebirths in the lower planes of existence.

But an ordinary worldling may do these acts with mind either accompanied by wrong view (ditthi-sampayutta) unaccompanied by wrong view (ditthi-vippayutta). These actions may or may not lead to rebirths in the lower plane of existence. Therefore the four precepts namely, total sexual abstinence, abstaining from eating afternoon, abstaining from dancing, singing, playing music, etc. and abstaining from using high and luxurious beds should be called Cāritta Sīla.

When a person who has taken refuge in the Buddha, the Dhamma and the Sangha observes the five precepts with meticulous care he would be a lay disiciple of the Buddha, an Upāsaka. If he makes further efforts to observe the eight precepts, it is for the purpose of practising holy life at a higher level of endeavour. But the Buddha has not said that the observance of the eight precepts will save one from the lower destinations and that observance of the five precepts alone is not enough to secure safety from the danger of falling into the lower planes of existence.

In this sense, therefore, the four additional observances included in the eight precepts should be considered to belong to the category of Cāritta Sīla. For bhikkhus, however, the Buddha has strictly forbidden them from indulging in these four acts; hence, for bhikkhus, ayoidance of these acts constitutes definitely Varitta Sīla.

Note for special consideration

A cursory reading of the above distinction between Caritta Sīla and Vāritta Sīla or a superficial consideration of the fact of indulgence by noble disciples such as Visākha in lawful sexual relation, eating afternoon,

dancing, singing, playing music, etc., in using high and luxurious beds could lead one to wrong conceptions. One could easily take the wrong view that all such acts are faultless, blameless; one is then liable to indulge in them more and more with the accompaniment of wrong view (micchā-ditthi). It is most important that one should not fall into such error of conception.

Killing, stealing, sexual misconduct, lying and taking intoxicants, being demeritorious wrong deeds, invariably lead to the lower planes of existence. There is no escape from their ill consequences. That is why noble persons, Ariyas, will never do such acts even if they are under the threat of death to do so. They will willingly give up their lives rather than acquiesce to do such acts, because they have uprooted through Magga Insight all traces of latent tendency (anusaya) to do demeritorious acts. Just because Ariyas such as the 'Stream Winners', 'Once-Returners', 'Non-Returners', indulge in taking food afternoon, etc. just as ordinary persons do, it is not correct to say that they do so with identical mental attitudes in their various acts.

The Ariyas do not look upon objects of sense pleasure in the same way an ordinary worldling does; their manner of indulgence in sense plesaure is also different from that of worldlings.

The Commentary to the Anguttara Nikāya (AN I, p. 350) says that the Ariya's attitude towards pleasurable sense-objects is like that of a clean Brahmin, who, pursued by an elephant in rut, seeks refuge with loathing and much reluctance in a dumping ground of excreta. When oppressed by craving for sensual pleasures, the defilement that has not been eradicated by the knowledge of the Path, the 'Stream Winner' or the 'Once Returner' deals with objects of sensual pleasures with mind unaccompanied by wrong view, just to pacify, subdue the burning heat of the defilement.

This exposition deserves careful consideration. Citing the example of Ariya persons such as Visakha, the worldling is liable to say wrongly that the Ariyas indulge in sense-pleasures exactly in the same way as he does. As pointed out in the **Anguttara Commentary**, the Ariyas enjoy sense pleasures, with mind unaccompanied by wrong view just to calm the burning desire, the defilement they have not yet destroyed with the knowledge of the Path, whereas the worldling indulges in sense pleasures generally with mind associated with wrong view.

To summarise, one may have sex relation with one's spouse, take meal afternoon, dance, sing, play music, etc. and use high and luxurious beds etc. with mind accompanied by wrong view resulting in rebirths in the lower planes of existence, or with mind unaccompanied by wrong view not resulting in the lower planes of existence. Therefore abstinence from these four actions (which may not lead to the lower planes of existence) should be classed as **Cāritta Sīla** and not as **Vāritta Sīla.**

The division of the Eight Precepts into four **Cāritta Sīla** and four **Vāritta Sīla** is tenable only when the vow of abstinence is made, separately for each individual precept as is current now. Should the vow be taken for the whole group of the Eight Precepts, saying, "I observe the Eight precepts," it would simply be observance of **Cāritta Sīla**, because the Eight Precepts constitute a code of morality which one may or may not observe.

As for the Five Precepts, whether the vow is taken for the Five Precepts as a whole or as separate individual precepts, its observance is practice of **Vāritta Sīla** definitely. (More detailed treatment of **Vāritta** and **Cāritta Sīlas** is given in the Chapter on Miscellany below).

Of the two categories of **Sīla**, observance of **Cāritta Sīla** can be accomplished only when one is endowed with faith and energy. Faith is believing

that good results will follow good deeds of practising morality; and energy means the relentless effort with which one observes the precepts in keeping with his faith.

No special effort is needed to become accomplished in the observance of the Vāritta Sīla. It requires only faith. Mere refrain through faith from doing deeds which the Buddha has taught to be demeritorious is sufficient for the fulfilment of Vāritta Sīla.

(2) Group of moral practices (Abhisamācārika Sīla) which promote good conduct and which include all forms of virtuous acts other than those classed as a set of eight precepts with right livelihood as the eighth, Ājīvatthamaka Sīla. All forms of moral practices which are taught for fulfilment of the Path and the Fruition come under this classification.

Since it forms the beginning of the life of purity consisting in the Path, the set of eight precepts consisting of the practices of the right livelihood, (Ājīvatthamaka Sīla is also termed Ādibrahmacariyaka Sīla.

Precepts with right livelihood as the eighth, Ājīvatthamaka Sīla includes three moral physical actions: abstaining from killing, from stealing, from indulging in wrongful sexual intercourse; four moral verbal actions: abstaining from lying, from malicious speech, from using harsh and abusive words, from frivolous talks; and finally abstaining from wrong livelihood.

The Visuddhimagga states that the Ājīvatthamaka Sīla may also be termed Ādibrahmacariyaka Sīla as it includes precepts which are to be fulfilled in the initial stage of developing the Noble Path.

This Commentary statement is likely to be misinterpretted by some as to mean that only Ājīvatthamaka Sīla is the precept which should be observed first for the attainment of the Path. There have even appeared some groups which maintained that the Five precepts, the Eight Precepts and the Ten Precepts, which are

generally observed at present, are not the initial precepts which should be observed for the attainment of the Path.

On the other hand, there are some people who say that they have not even heard of this strange code of morality called Ājīvaṭṭhamaka Sīla; it could not have been taught by the Buddha; it may be a later accretion of no particular worth.

As a matter of fact, Ājīvaṭṭhamaka Sīla is certainly the precept taught by the Buddha himself. The Visuddhi Magga quoted the Uparipaṇṇāsa Pali (5 Vagga, 7 Sutta) "Tenāha pubbeva kho panassa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī ti" to show that the Buddha taught the Ājīvaṭṭhamaka Sīla, the set of precepts with right livelihood as the eighth.

The Buddha made his appearance in the world at a time when it was enveloped in the dark mass of evil forces. People were depraved, bereft of morality, steeped as they were in evil thoughts, words and deeds. When the Buddha wanted to inculcate in those wild, debased beings a sense of gentle civility through practice of morality, he had to select a moral code from amongst various sets of precepts which would best suit their coarse minds. He thus taught them at the initial stages the Ajivatthamaka Sila. When the grosser forms of evil had been removed from the habits of the untamed beings by teaching them the Ājīvaṭṭhamaka Sīla, the Buddha no longer made use of it; instead he taught the Five Precepts and the Eight Precepts in his further civilizing endeavours.

Having thus been set aside by the Buddha when a certain stage of moral purification has been reached by the people, successive teachers from the time of the Buddha till the present time have not given much attention to the Ājīvaṭṭhamaka Sīla; lay people also have not made special effort to observe it (because Ājīvaṭṭhamaka Sīla was originally meant for people of debased morality only).

A question arises here : since **Ājīvatṭhamaka Sīla** forms the initial practice for the Path and since it had been used at the time when the Buddha first appeared, would it not be even more suitable to observe it at the present time ?

The term 'initial practice for the Path' is applicable only when the **Ājīvatṭhamaka Sīla** is observed by those who have no code of morality whatever at the start to serve as the precept for the Path. Those who have only recently given up wrong views and begun to embrace Buddhism should no doubt start to purify themselves by observing this **Ājīvatṭhamaka Sīla** but when they have become well established in the Buddhist belief after being well trained in the **Sila**, it should no longer be termed "the initial practice for the Path."

Even children of Buddhist parents have been taught to understand the dire consequences of gross misdeeds such as taking the life of sentient beings and they refrain from doing so. Accordingly when they grow up and begin to observe precepts, there is no need for them to keep the **Ājīvatṭhamaka Sīla.** They should gradually advance in their training from the Five Precepts to the Eight Precepts and on to the Ten Precepts.

In other words, observance of **Ājivatṭhamaka Sīla** is the necessary step which those steeped in immorality should take to rid themselves of debased habits; but for those who have been well brought up under the guidance of Buddhist parents, it is clear that they already possess a modicum of moral conduct. Therefore there is no special need for them to observe the **Ājīvatṭhamaka Sīla.** What has been said above applies to the present time when the Buddha's Teaching is widely extant.

Although brought up in a Buddhist environment and taught to refrain from gross misdeeds, if one judges oneself to be deficient in moral conduct and

to have committed all kinds of grave transgression, one has no alternative but to start with the initial purification process of observing the Ājīvatthamaka Sīla for the practice of the Noble Path.

Those inclined to follow the line of least resistence are likely to find this Ājivatthamaka Sīla attractive if someone points out that in observing this Sila, one does not have to refrain from indulging in intoxicating drinks and drugs, one does not have to refrain from dancing, singing, enjoying shows, that it is easily observed being free from difficult restraints and that it serves as the basis for the attainment of the Path and the Fruition.

It is a weakness of human nature to look for easy means of acquiring wealth. People forget or ignore the fact that even with hard labour and diligent work, it is not always possible to have one's dream of riches fulfilled. Many of them have become a prey to fraudulent villains who claim to possess magical secrets of multiplying one's wealth. By seeking an easy way of becoming rich, people have fallen a victim to their own avarice.

Just as there are deceivers in wordly affairs there are also frauds in religious matters especially concerning the attainment of the Path and the Fruition which is, of course, not easy at all to come by. Many are those who, inclining to seek short cuts, have followed to their great loss the spurious teachings of self-acclaimed masters who promise them the stage of a 'Stream-Winner' within seven days of practising their technique or that of a 'Once Returner' if one has adequate intellectual development. After finishing their seven days' course of practice the master announces pseudo-attainments of his pupils as a 'Stream-Winner' or a 'Once Returner' who consequently are delighted with their illusory achievements.

Here we would like to sound a note of caution. The copper metal if it could be converted into

the precious metal of gold, through practice of alchemy, would become possessed of the properties of gold which are vastly different from those of the original base metal of copper. Likewise a noble person known as an **Ariya** who has achieved the First Path and Fruiton only as a 'Stream-Winner' is easily distinguished from an ordinary worldling by means of his physical, verbal, mental demeanour. Instead of placidly accepting the announcement of the master as having attained the stage of a 'Stream-Winner' or a 'Once-Returner'' one should by self-introspection examine one's true nature to see if one has changed for the better and has truly benefited by the seven days' course of practice. Only by self-evaluation in this manner could one save oneself from being misled by dubious teachers of religion.

Thus in matters of observing the precepts or in other pursuits there is no short cut or easy way to achieve one's cherished object. A person addicted to drinks will not be able to observe even the Five Precepts, not to speak of the higher practices such as the Eight Precepts.

The group of moral precepts other than the said **Ajivatthamaka Sila** is classified as **Abhisamācārika Sīla**, precepts which promote good conduct. Even the Five Precepts are to be considered as superior to the Ājīvatthamaka Sīla.

It may be questioned : 'How could the Five Precepts which have only one restraint (i.e., not to speak lies) out of the four verbal restraints be superior to the Ājīvatthamaka Sīla which requires the observance of all the four verbal restraints (lying, gossipping, using abusive language and engaging in frivolous talks)?

The answer lies in the fact that of the four verbal restraints, lying forms the basis of breach of all the verbal restraints. The Buddha teaches that for one who commits falsehood, there is no misdeed which he is not liable to perpetuate; and one who can abstain from lying can easily observe the remaining precepts.

How could one who does not speak lies engage himself in slandering, abusing and frivolous talks? This explains why only the restraint of falsehood is included as the main verbal restraint in the Five Precepts. No question arises therefore that the **Ājīvatthamaka Sīla** is superior to the Five Precepts.

Again it may be asked: Since the precept to refrain from wrong livelihood, which does not feature in the Five Precepts, forms the Eighth Precept of the Ājīvaṭṭhamaka Sīla, surely it should be deemed superior to the Five Precepts.

The answer in brief to this question is: For one who observes the Five Precepts, no special effort is needed to refrain from wrong livelihood. After all, wrong livelihood means earning one's living through wrong means of killing, stealing and lying. By observing the Five Precepts meticulously, one is automatically avoiding the misdeeds of killing, stealing and lying. Thus the precept to refrain from wrong livelihood as an additional observance in the **Ājīvatthamaka Sīla** does not justify the claim of its superiority over the Five Precepts. What has been discussed above applies only to lay devotees.

For members of the Saṅgha the rules of discipline laid down by the Buddha for them as expounded in the Vinaya Piṭaka are known as Sikkhāpadas. The offences, for which penalties are imposed, may be classified under seven categories depending on their nature:

(i) Pārājika, (ii) Saṅghādisesa, (iii) Thullaccaya,
(iv) Pācittiya, (v) Patidesanīya, (vi) Dukkaṭa, and
(vii) Dubbhāsita.

An offence in the first category of offences (Pārājika), and one in the second category (Saṅghādisesa), are classified as grave offences, garukāpatti.

The remaining five categories which consist of light offences are called lahukāpatti.

The group of moral precepts observed by bhikkhus so that there is no breach of lesser and minor offences classified under lahukapatti is known as **Abhisamācārika Sīla;** that observed by them to avoid transgression of grave offences, **garukāpatti,** is known as **Ādibrahmacariyaka Sīla.**

Of the five volumes of the Vinaya Pitaka, **Pārājika Pali** and **Pācittiya Pāli,** also known as **Ubhato Vibhaṅga** deal with codes of morality which belong to **Ādibrahmacariya** category of **Sila; Mahā Vagga Pali** and **Cūla Vagga Pali** which are collectively termed **Khandhaka Vagga** describe the group of morality which has been classified **Abhisamācārika Sīla.** (The last volume, **Parivāra,** gives a summary and classification of the rules in the four previous volumes).

(Bhikkhus become accomplished in **Ādibrahmacariyaka Sīla** only after completing observance of **Abhisamacarika Sila.** When a bhikkhu meticulously avoids transgression of even a minor fault, a light offence, it goes without saying that he will take the greatest care not to be guilty of grave offences).

Again:

(3) Morality is of two kinds:

(a) **Viratī Sīla,** and
(b) **Aviratī Sīla.**

(a) **Virati Sila** means the mental concomitants of three abstinences, that is, right speech, right action and right livelihood as explained under the heading "What is morality?" (See page 117).

(b) **Aviratī Sīla** consists of precepts associated with various mental concomitants such as volition, etc. other than the mental factors of three abstinences (**virati**).

Again:

(4) Morality is of two kinds:

(a) **Nissita Sīla,** and
(b) **Anissita Sīla.**

(a) **Nissita Sīla** is morality practised depending upon craving or upon wrong view. When one observes precepts with the aim of achieving a happy existence in the future abounding in wealth and property, one's **sila** is called morality of dependence upon craving. Observance of precepts or rituals (such as imitating cows or dogs) in the wrong belief that they are conducive to spiritual purification is called morality of dependence upon wrong view.

(Those who have embraced Buddhism are not likely to practise the morality of dependence upon wrong view; but they should guard themselves against practising the morality of dependence upon craving which they are liable to do).

(b) **Anissita Sīla** is morality practised without depending upon craving or upon wrong view with the sole aim of cultivating the noble practice. This means practice of mundane morality which is prerequisite for that supra-mundane morality.

Again :

(5) Morality is of two kinds :

(a) **Kālapariyanta Sīla, and**

(b) **Āpāṇakoṭika Sīla.**

(a) **Kâlapariyanta Sīla** is morality observed for a limited period.

(b) **Āpánakoṭika Sīla** is morality observed for life.

In describing **Kalapariyanta Sila**, the **Visuddhimagga** mentions only in a general way the limit of the observing period (**kālaparicchedaṃ katvā samādinnaṃ sīlaṃ**). But its **Tīkā** is more specific in prescribing the time limit : whole day or whole night, etc. (**kálaparicchedaṃ katvā ti imañ ca rattim imañ ca divan ti ādinā viya kālavasena paricchedaṃ katvā**).

Nowadays, many people take the precepts without mentioning any time limit; so it seems for life. But as the intention is to observe a certain precept for a day

or a limited period only, it is certainly a tempoary morality. As the formulae in the **Commentary** and the **Sub-Commentary** for taking the vow of precept mentioned above require the stating of the period of observance, one should mention the period during which one would observe the precept. However, neglecting to do so constitutes no fault; it would still be a temporary practice of morality.

The intention though unspoken is generally assumed to be for the whole period of a day,or a night,or a whole day and night. But it is not necessarily so according to the **Commentary** on the **Patisambhidā Magga** which states that one may observe the precepts for one sitting, like lay devotees who, having established themselves in the Triple Gem, observe a set of Precepts while making a donation to an invited bhikkhu in their home. They observe the Precepts only for the duration of the ceremony of almsgiving. Or they may undertake to observe a set of precepts during their sojourn at a monastery for a day or two or more. These are all observances of temporary morality.

Thus according to this **Commentary**, it is beneficial to observe precepts even for a very short period. Therefore teachers explain that it is quite proper to encourage children who are not used to go without an evening meal to take the eight precepts on uposatha days and observe them all throughout the morning only. One always gains merit for doing the good deed of observing precepts, however short the duration of the observance may be.

Two stories in the Cula Vagga of the **Peta Vatthu** illustrate this point. During the time of the Buddha there was in Rājagaha a hunter who earned his living by killing deer day and night. A friend of his was a disciple of the Buddha being established in the Triple Refuge. The friend advised the hunter to refrain from the evil act of killing game animals. But his advice fell on deaf ears. Undaunted, he suggested to the hunter to refrain from killing at least during night time and instead to engage himself in the meritorious act of observing precepts. The hunter finally

gave in to his frlend's persistent persuasion, and abandoning all acts of preparations for killing during night time, he spent his time observing precepts.

After his death, the hunter gained rebirth near Rajagaha as a Vemanika peta, who was subjected to great suffering during the day, but lived a happy life at night enjoying fully the pleassures of the senses.

The Venerable Nārada Thera, encountering this peta in the course of his wanderings, enquired of him as to what kind of meritorious acts he had performed in his previous lives. The peta recounted his life as a hunter, how he earned his living by killing, how his friend who was established in the Triple Refuge counselled him to give up his wrong mode of living, how he refused his friend's good advice at first but finally succumbed to his persuasion half-heartedly by giving up hunting at night time and devoting to good deed of observing precepts. For his cruel misdeeds in the day time, he was suffering intensely during the day while at night he lived the blissful," sensuous life of Devas.

The second peta story is similar. (But it concerns a wealthy sportsman who hunted deer day and night as a pastime for sheer enjoyment, not for livelihood. He also paid no heed to a friend of his who proffered him good advice for his benefit. Ultimately, he was won over by an Arahat who came on an alms-round to his friend's house, who instructed him to devote at least the night time to meritorious acts instead of full-time pursuit after sport. He suffered the same fate after death as the hunter of the previous story.)

We learn from these two stories that we reap the benefit of meritorious deeds even if they were performed only for the short period of night time. Accordingly, we should make an endeavour to observe the precepts for whatever time we could afford however short it may be.

Again:

(6) Morality is of two kinds:

(a) **Sapariyanta Sīla, and**
(b) **Apariyanta Sila.**

(a) **Sapariyanta Sīla** is morality, the observance of which is brought to an end before a stipulated time for some reason such as being coaxed or tempted with an offer of wealth or servants and attendants to break the observance or being threatened with destruction of one's life and limb or of one's relatives to do so. In this type of Sila it should be noted that although its observance is brought to an end through outside interference, nevertheless merit has been already gained commensurate with one's precepts. Sila observed before is not rendered fruitless by its termination.

(b) **Apariyanta Sīla** is morality, the observance of which is not cut short by any outside influence but is maintained till completion of the intended period.

Again:

(7) Morality is of two kinds:

(a) **Lokiya Sīla**, and

(b) **Lokuttara Sīla.**

(a) **Lokiya Sila** is morality subject to (or accompanied by) mental intoxicants (āsavas) such as sensual desire, desire for future existece, wrong view and ignorance.

(b) **Lokuttara Sila** is morality not subject to (or not accompanied by) the mental intoxicants.

Lokiya Sila is conducive to happy future rebirths (as a human being or a Deva) and is a prerequisite for escape from the cycle of rebirths. **Lokuttara Sila** brings about escape from samsara; it is also an object for contemplation with Reflective Knowledge (**Paccavekkhaṇā Ñāna**).

End of Morality in Groups of Twos

Morality in Groups of Threes

(1) Morality is of three kinds:

(a) **Hīna Sīla,**

(b) **Majjhima Sīla, and**

(c) **Paṇīta Sīla.**

(a) When the four elements – will (**chanda**), energy (**vīriya**), consciousness (**citta**). and investigative knowledge (**vīmaṃsa**) – with which precepts are observed are of inferior quality, it is **Hīna Sīla;** (b) when they are of medium quality, it is **Majjhima Sīla;** (c) when they are of superior quality, it is **Paṇīta Sīla.**

(a) When morality is observed through desire for fame, it is **Hīna Sīla.** Such an observance is an act of hypocrisy, a deceptive show of sham piety, without pure volition for doing a genuine meritorious deed. Hence it is low (**hīna**).

(b) Observance of morality through desire for a good destination is no doubt associated with a certain amount of greed, but it is a wholesome wish for beneficial results of one's good deeds and is accompanied by volition and faith. Hence it is nobler than one observed through desire for fame.

On the other hand, since the motivating force here is still tainted with the expectation of beneficial results from one's meritoriousness, it is not ranked a superior kind, but only a middle one.

(c) The morality observed not through desire for fame nor through desire for reaping beneficial results of one's good deeds, but through understanding that observance of precept is a noble practice for pure life and through realization that one should indeed cultivate these practices, solely for their nobleness is known as a major morality. Only such a morality of superior quality observed with pure wholesome volition unassociated with any form of

greed is reckoned as the genuine Perfection of Morality (Sīla Pāramī).

(When the Bodhisatta took the existence of a Naga, during his two lives as Campeyya Nāga and Bhüridatta Nāga, he could not exert for the superior kind of morality, but observed precepts only in the hope of attaining rebirth as a human being. In that sense, the morality he observed was of medium quality.Nevertheless since he did not break the precepts and persisted in their observance even at the risk of his life, his effort is to be regarded as fulfilment of the Perfection of Morality).

Again:

(a) When the morality is defiled by demeritorious thoughts of self-praise and disparagement of others such as "I am virtuous; others are not virtuous and inferior to me", it is a minor morality.

(b) The morality which is not tainted with such defilements but is a mundane sila is a middle morality.

(c) When the morality is free from all taints and is associated with supramundane Path and Fruition it is classed as a major morality.

Again:

(a) Minor Morality is the morality that is observed with a view to attain happy prosperous rebirths.

(b) Middle Morality is one practised for self-liberation from the cycle of suffering such as that practised by future ordinary disciples of the Buddhas or by Future Pacceka Buddhas (Non-Teaching Buddhas).

(c) Panīta Sīla is observed by Bodhisattas for the purpose of liberating all beings from the cycle of rebirths and it qualifies as Perfection of Morality (Sīla Pāramī). (This Commentarial statement is made with reference to the noblest type of morality. But this dose not mean that morality

observed by Bodhisattas alone qualifies as such; morality belonging to Pecceka Buddhas and Disciples of a Buddha, though it is not the noblest type, should also be recognized as Perfection of Morality).

Again :

(2) Morality is of three kinds :

(a) **Attādhipateyya Sīla,**

(b) **Lokādhipateyya Sīla,** and

(c) **Dhammādhipateyya Sīla.**

(a) **Attādhipateyya Sīla** is the morality observed out of self-respect and to satisfy one's conscious by abandoning what is unbecoming and unprofitable.

(b) **Lokādhipateyya Sīla** is the morality observed out of regard for the world and to ward off censure of others.

(c) **Dhammādhipateyya Sīla** is the morality observed in reverence to the glory of the Buddha's Teaching. One who practises this Sīla is convinced that the discourse of the Buddha on the subjects of the Path, the Fruition and Nibbāna truly show the way to liberation from the cycle of rebirths and that the only way to pay respect to the Dhamma and to honour the Dhamma is through observance of precepts.

Again :

(3) Morality is of three kinds :

(a) **Paramattha Sīla,**

(b) **Aparāmattha Sīla,** and

(c) **Patippassaddha Sīla.**

(a) **Paramattha Sīla** is the same as **Nissita Sīla** (item 4 of the Groups of Twos); it is observed with adherence to craving or wrong view. Because of craving, one is

pleased with the thought that his morality would result in happy destination he longs for and that it is superior to that of others. Because of wrong view, he holds that his morality is the 'Soul or Substance'. In either case, that morality falls under the category of Parāmaṭṭha Sila.

(Even while practising it, this morality burns with the fires of craving and wrong view. The fires of craving and wrong view burn not only when enjoying the sense pleasures, but even while practising alms-giving and morality. Only when the practice of good deeds reaches the state of meditation, that it becomes immune from the ravages of these firse. By practising (Vipassanā Meditation) till one comes to realize that this body is not self, not a personality but mere phenomenon of matter and mind, one can become free from the fires of wrong personality-belief, sakkaya ditthi).

(a) Aparāmaṭṭha Sila is morality observed by a virtuous worldling (kalyāṇa puthujjana) who is established in the Triple Gem and who has started cultivating the Noble Path of eight constituents with a view to attain the Path and Fruition. This is also the morality of a learner (sekkha) who, through cultivating the Noble Path of eight constituents, has attained one of the four Paths or the first three Fruitions but still has to work for the Final Goal of the Fourth Fruition.

(c) Patippassaddha Sila is morality that becomes calm on attaining the four Fruition States (of Sotapatti, Sakadagami, Anagami and Arahatta).

Again :

(4) Morality is of three kinds :

(a) Visuddha Sila,

(b) Avisudhha Sila, and

(c) Vematika Sila.

(a) **Visuddha Sīla** is morality of a bhikkhu who has not committed a single offence (of the Vinaya rules) or who has made amends after committing an offence.

(b) **Avisuddha Sīla** is morality of a bhikkhu who has committed an offence and has not made amends after committing it.

(c) **Vematika Sīla** is morality of a bhikkhu who has misgivings about the alms-food he has accepted (whether it is bear meat which is not allowable, or pork which is allowable for him); who has misgivings about the offence he has committed (whether it is a **pācittiya āpatti** or **dukkata āpatti**) and who is uncertain whether the act he has done constitutes an offence or not.

(A bhikkhu engaged in meditation should endeavour to purify his Sila if it is impure. Should he be guilty of a light offence (i.e. one of the ninety-two **Pacittiya** offence), he should remedy it by admission of the offence to a bhikkhu and thus purify his Sila. Should he be guilty of a grave offence (i.e. one of the thirteen **Sanghādisesa** offences), he should approach the Sangha and confess his offence. Then as ordered by the Sangha he should first observe the **Parivasa** penance[1] and then carry out the **manatta** penance.[2] Then only would his **sila** become pure and he is fit for practice of meditation. Should he have doubts about the nature of the alms-food he has accepted or of any of the actions he has done, he should carefully scrutinize them or consult a Vinaya specialist who is learned in the Vinaya rules and thus remove his scruples and purify his Sila).

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1. **Parivāsa**: a penalty for a **Sanghādisesa** offence requiring him to live under suspension from association with the rest of the Sangha for as many days as he has knowingly concealed his offence. At the end of this Parivāsa observance he undergoes a further period of penance, **mānatta.**

2. **Manatta**: a period of penance for six days to gain approbation of the Sangha, after which he requests the Sangha to reinstate him to full association with the rest of the Sangha.

Again:

(5) Morality is of three kinds:

(a) **Sekkha Sīla.**

(b) **Asekkha Sīla,** and
(c) **Nevasekkha nāsekkha Sīla.**

(a) **Sekha Sīla** is the moraiity observed by one who is still undergoing Training. It is the morality associated with those who have attained the Four Paths and the first Three Fruition States.

(b) **Asehkha Sīla** is the morality observed by one who no longer requires any training. It is the morality associated with those who have attained the Fruition State of an Arahat.

(c) The group of mundane precepts not falling under (a) and (b) is **Nevasekkha. nāsekkha Sīla.** It is the morality observed by one who is neither a learner nor a non-learner; it is the morality of an ordinary worldling.

End of Morality in Groups of Threes.

Morality in Groups of Fours

(1) Morality is of four kinds:

(a) **Hānabhāgiya Sīla,**

(b) **Ṭhitibhàgiya Sīla,**

(c) **Visesabhāgiya Sîla,** and

(d) **Nibbedhabhāgiya Sîla.**

(a) The morality that is bound to decrease is called **Hanabhagiya Sila.** (A certain bhikkhu associates himself with immoral persons only and does not associate with the virtuous; he does not know or see the fault of committing an offence, he often dwells with wrong

thoughts and does not guard his faculties. The morality of such a bhikkhu makes or progress, instead it decreases day by day.)

(b) The morality that remains stagnant is called **thitibhāgiya sila.** (A certain bhikkhu remains satisfied with the morality he is already established in and does not wish to practise meditation for further advancement. He is quite content with mere morality and does not strive for any higher state; his morality neither makes progress nor decreases, it just stagnates.)

(c) The morality that will gain distinction is called **Visesabhagiya Sila.** (A certain bhikkhu, having established himself in morality, is not content with mere morality but strives for concentration of mind. The morality of that bhikkhu is called **Visesabhāgiya Sīla** or the morality that will gain the special benefit of the concentration of mind.)

(d) The morality that penetrates and dispels the darkness of defilements is **Nibbedhabhāgiya Sila.** (A certain bhikkhu is not content with mere morality but strives hard to get, through **Vipassanā** meditation, strong vipassana – insight (**balavavipassanā ñāṇa**) which is the knowledge of disgust with the sufferings of the cycle of rebirths. The morality of that bhikkhu is the one that penetrates and dispels the darkness of defilements through the Path and the Fruition.)

Again:

(2) Morality is of four kinds:

(a) **Bhikkhu Sīla,**

(b) **Bhikkhunī Sīla,**

(c) **Anupasampanna Sīla,** and

(d) **Gahaṭṭha Sīla,**

(a) The rules of discipline promulgated by the Exalted One for bhikkhus and those which should also be observed by them although promulgated for bhikkhunis are called **Bhikkhu Sīla.**

(b) The rules of discipline promulgated for Bhikkhunis and those which should also be observed by them although promulgated for bhikkhus are called **Bhikkhuni Sila.**

(c) The ten precepts observed by male and female novices or neophytes, **samaneras and samaneris,** are called **Anupasampanna Sīla.** (Non–bhikkhus are called **Anupasampanna.** Although lay men are also Anupasampanna according to this definition they will be shown as **gahattha** separately and are therefore **not** included here. Only **sāmaṇeras and sāmaṇerīs** are taken as **anupasampanna** by the Commentator. Yet there is another kind called **sikkhamāna.** As the **sikkhamānas** are elder **sāmaṇerīs** who undergo a special training as probationers to become **bhikkhusni,** they are not mentioned here seperately but are reckoned as **samaneris).**

(d) The morality observed by the laity is called **Gahattha Sila.**

With regard to **Gahaṭṭha Sīla** the **Visuddhimagga** says:

"Upasaka upāsikānam niccasīlavasena pañcasikkhāpadāni sati vä ussāhe dasa uposathaṅga vasena aṭṭhäti idaṃ gahattha–sīlaṃ."

"The five precepts as a permanent undertaking, the ten precepts when possible and the eight precepts as a special observance on an **Uposatha day,** come under **Gahaṭṭha Sīla** which should be observed by male and female followers."

There are different views on the meaning of the Pali phrase **"sati vā ussāhe** = 'when possible' of the **Visuddhimagga.**

Some teachers take the view that not only the five precepts but also the ten precepts are to be observed as permanent undertaking. They wrongly apply to the ten precepts the altribute of **nicca sila,** a "permanent undertaking' which is only meant for the five precepts.

According to these teachers, "To observe the five precepts, it is not necessary to consider whether a person has the ability; he should observe the five precepts for ever. Regarding the ten precepts, even though it is urged that the ten precepts should be observed as a permanent undertaking, only persons with the ability should observe them. The ability means the ability to ababdon his treasure of gold and silver with no more attachment to it; giving up his possessions in this manner, he should observe the ten precepts for the whole of his life, not just for some days and months only. If his intention is to avoid handing gold and silver during the period of observance only and to use them again afterwards, then he should not observe them at all.

Again some people erroneously think and say, "It is difficult for people to abandon their own possessions of gold and silver; therefore lay men are not fit to observe the ten precepts." Also according to the **Visuddhimagga Mahā Ṭīka**, the term 'dasa', 'ten', should be taken as the ten precepts of **sāmaṇeras.** It is commented further that **sila** here is meant to be like the **sila** observed by **Ghatikāra** the **pot-maker** and others. This commentarial statement makes for more coufusion in the already mistaken view of these people. They take the extreme view that it is not enough for people to merely refrain from acquiring and accepting new wealth; they should be able to abandon all that they have already possessed just as **Gha Tikara** of the **Ghaṭikāra Sutta** (**Rājavagga, Majjhima-paṇṇāsa**) refrained from using gold and silver for his whole life. And only when they are like **Ghatikāra** in this respect, they can be fully established in the ten precepts. Thus they have made an overstatement.

To clarify,

Their view is that only when a person can "abandon his treasure of gold and silver with no more attachment to it" he should observe the ten precepts. It is mistaken as it arises with reference to **Jātarūpa sikkhāpada** of the ten precepts. According to this interpretatin, only when people can abandon all the wealth they possess without clinging

any more, they will be full established in the precepts. Ghatikāra is an Anāgāmi, a 'Non-Returner', who has alrealy abandoned all his wealth without clinging any more. Nowadays, although the laity do not acquire fresh wealth on the day of observance of the ten precepts, they have stored up at home and else where all the wealth they have made previously and so it is against the Jātarūpa sikkhāpada. Hence they should not observe the ten precepts unless they abandon all their wealth with no more attachment. Even if they take the ten precepts, they fail to keep them.

The interpretation of these teachers is not sustainable, because there is for bhikkhus rupiyasikkhapada, concerning handling and possession of money which is more subtle and nobler than the Jātarūpa sikkhāpada of the laity. According to that sikkhāpada, a bhikkhu should not accept money nor let others do so for him; if it is left near him in the absence of someone to receive it, he should not remain complacent but raise his objection saying: "Gold and silver is not allowable for bhikkhus; we do not want to accept it." If he does not raise any objection then he commits an offence; and the gold and silver should be abandoned by him too. This is the disciplinary rule laid down by the Bhagavā.

Suppose a dāyaka comes to a bhikkhu and offers money even though the bhikkhu, following the Vinaya rules, forbades him and refuses to accepts it; but he leaves it all the same and goes away; if another dāyaka comes along and the bhikkhu tells him about the money and the dāyaka says: "Then please show me a safe place for keeping the money", the bhikkhu may go up to the seventh terrace of the monastery, taking the dāyaka with him, and says: "Here is a safe place". But he should not say, "Keep it here". However, when the dāyaka has gone away after keeping the money safely in the place shown by the bhikkhu, the bhikkhu can close the door of the room carefully and keep watch on it. In doing so the bhikkhu is not guilty of infringement of any disciplinary rule, states the **Commentary clearly on rūpiya sikkhāpada.**

If possession of gold and silver is not allowable for the laity observing the **Jātarūpa Sikkhāpada**, it will by no means be allowable for the bhikkhu who observes the subtler and nobler precepts to keep watch on his gold and silver. Thus it should be noted that if such a bhikkhu is free from offence, so is the laity not affected in the observance of the **Jātarūpa Sikkhāpada** by his possession of wealth left in place of security.

In the **Visuddhimagga Mahā Ṭikā**, the example of **Ghaṭikāra** the pot-maker, is not cited to convey the meaning that "the laity should observe the ten precepts only when they can abandon all their wealth without clinging any more like **Ghaṭikāra**. Actually, the example of **Ghaṭikāra**, a superior observer of the ten precepts, is cited just to exhort the people not to be content with their ordinary observance of the ten precepts, but that they should make efforts to become observers of a higher type following Ghatikara's example. Even though they cannot be equal to him, the citation is made in order to encourage them to emulate **Ghatikara** as far as possible.

The authority for this remark is : **sīlamayanti niccasīla uposatha niyamādivasena pañca attha dasa vā sīlāni samādiyantassa"**, as commented in the **Itivuttaka Aṭṭhakathā** by Ācariya Dhammapāla Thera, the author of **Visuddhi magga Mahāṭīkā**. The Commentary mentions three kinds of morality, namely, (i) the five precepts observed permanently (**nicca sīla**), (ii) the eight precepts observed on **uposatha** days, (**uposatha sīla**), and (iii) the ten precepts observed occasionally (**niyama sīla**). It is clear that, according to this Commentary, the ten precepts are not observed permanently; they are observed occasionally.

Again, in the **Sagāthāvagga Saṃyutta Pāli, Sakka Saṃyutta**, we find the follwing account. **Sakka**, King of **Devas**, came down from Vejayanta Palace to go to the royal garden; when he was about to get onto his chariot he paid homage to the eight directions. Then the **Deva Mātali** said, "To whom do you pay homage, Sir ?"

Sakka said :

"Ye gahaṭṭhā puññakarā,
sīlavanto upasakā,
dhammena dāraṃ posenti,
te namassāmi Mātali".

"Matali, some people perform meritorious deeds; they are also endowed with morality; they take refuge in the Three Gems of Buddha, Dhamma, and Sangha, and they support their wives and children righteously. To them I pay homage".

The term 'Sīlavanto' in the Sakka's reply is explained by the commentator thus: **Sīlavanto ti upāsakatthe patiṭṭhāya pañcahi pi dasahi pi sīlehi samannāgatā.** Those who are endowed with morality means those who take refuge in the Three Gems and become established in the five precepts and the ten precepts." (According to this Commentary, it is clear that the people to whom Sakka, King of Devas, pay homage are the people who, living with their families, observe the five and ten precepts).

Also in the Samyutta Sub-Commentary it is commented thus : **niccasīlavasena pañcahi niyamavasena dasahi**, 'the five precepts should be taken as Nicca Sila, the ten precepts as Niyama Sīla'.

Niyama Sīla

In the Magadha Dictionary, verse 444, the meaning Niyama Sila is briefiy shown thus: "The morality which must be observed forever is Yama Sīla. The morality which is not observed forever but only occassionally is called Niyama Sīla. The expression, Yama Sīla and Niyama Sīla, has its origin in Brahmanism. (Not harming, not speaking lies, not stealing, not indulging in ignoble sexual act, not accepting alms-food – these five are Yama Sila which must be observed forever; purifying, being easily content, practising austerity, reciting the Vedas, recollecting the Brahma - these five are Niyama Sīla which should be observed occassionally (Amarakosa Brāhmana Vagga, v. 49.)

According to the Samyutta Pāḷi and its Commentary, it is clear that even the people who are supporting their families by right livelihood can observe the ten precepts. Hence the view: "People should observe the ten precepts only when they can abandon their gold and silver without clinging anymore like Ghatikara, the pot-maker" is not a right one; it is merely an overstatement.

Moreover, of the ten duties of a king, mentioned in the Mahāhaṃsa Jātaka of the Asīti Nipāta, the Commentary says that by the term 'sīla' is mant both the five and the ten precepts. Therefore it is evident that kings observe also the ten precepts as (one of) their duties. If it is maintained that "the ten precepts should be observed only when they can be observed forever", then kings who have chief queens, lesser queens and maids of honour and a treasury filled with gold and silver would not be able to observe the ten precepts because of the Abrahma cariya and Jātarūpa Sikkhāpadas. Had it been impossible for kings to observe, then the Commentator would not have included the ten precepts in his comment on sila of the ten kingly duties. But the Commentator has definitely mentioned them in his comment. Therefore the ten precepts are not nicca sīla; they are the morality to be observed whenever one is able to do so.

Moreover, the Khuddakapātha Commentary explains how the eight precepts are derived from the ten Sikkhāpadas: "Of the ten precepts,[1] the first two, Pānātipāta Sikkhāpada and Adinnādāna Sikkhāpada, are to be observed by the laity or sāmaṇeras as nicca sīla. (The third precept, Abrahmacariya Sikkhāpada, is not mentioned as Nicca Sīla for the laity. It is the precept to be observed only when one is able to do so.) Again, out of the ten precepts, the seventh one, namely, Naccagita Sikkhāpada and the eighth one, namely, Mālāgandha Sikkhāpada merge as one factor, the last Sikkhāpada of Jātarūpa is excluded.

1, The Ten Precepts; Dasa Sikkhāpada, (1) Pāṇātipāta, (2) Adinnādāna, (3) Abrahmacariya, (4) Musavāda (5) Surāmeraya, (6) Vikālabhojana, (7) Nacca gīta vādita visuka – dassana, (8) Mālāgandha vilepana dhārana maṇḍana vibbūsanatthāna, (9)Ucccásayana-Mahāsayana, and (10) Jātarūpa rajata patiggahaṇa.

In accordance with this Commentary also, those out of the ten precepts which the laity should observe permanently are four, namely, refraining from killing, stealing lies and taking intoxicants. The laity cannot always oberve Abrahmacariya Sikkhapada. They are also unable to observe permanently the precepts of **Vikālabhojana, Niccagita**, etc. Thus it is clear that all these ten precepts are **Niyama type** of Sila to be observed only when able.

Although it is mentioned in the **Khuddaka Pāṭha Commentary** that **Jatarupa Sikkhāpada** is a special precept for samaneras, breaking it will not entail falling from novicehood. Because in the **Mahākhandhaka** of the **Vinaya Mahāvagga** Pali, the Exalted One laid down the ten **liṅgas** (factors) which will make the novices fall from their novicehood only the first five from the ten precepts are included in the ten **liṅgas.** The last five are not inclued. Therefore, inspite of breaking one of these last five factors, the novices will not fall from their novicehood; they are only guilty of breach of the rules which entail due punishment. If they take the punishment imposed by their teachers in the form of carrying sand, water, etc., they will become again good novices, duly absolved from guilt.

Thus, even **sāmeṇeras** for whom the ten precepts are mandatory will not fall from their novicehood inspite of the **Jātarūpa Sikkhāpada.** It is clear, therefore, that of the ten precepts the last five are not so important as the first five for sāmaṇeras. Thus it is not proper to say and write very seriously exhorting strict observance of the **Jātarūpa Sikkhāpada** for the laity when it is not regarded as very important even for **sāmaṇeras.**

It is accepted that both the **Visuddhimagga** and the **Khuddakapatha** Commentary are written by the Venerable **Mahā Buddhaghosa.** As the two books are written by one and the same author, the exposition should not be different. The passage from the **Visuddhimagga: upasakanamnicsīlavaṣena pañca sikkhāpadāni sati vā ussāhe dasa,** "The ten precepts are not **Nicca Sila** for the laity; they are Niyama Sila to be observed only when able" should thus be noted to be in line with the **Khuddakapāṭha** and **Itivuttaka Commentaries.**

With respect to breach of precepts the Khuddakapatha Commentary after dealing with matters concerning novices states: "Whereas, in the case of the laity, after taking the vow of the five precepts, if one of them is broken, only that one is broken; and if that one be observed by taking a new vow, the five precepts are complete again. But some teachers (**apare**) maintain thus: 'If the five precepts be taken separately, i.e. one after another, breach of one will not cause the breach of the rest'. However, if they say, at the beginning of taking precepts, "**pañcaṅga samannāgataṃ sīlaṃ samādiyāmi**", "I vow to observe the complete five precepts", then, if one of them is broken, all are broken; because the vow was initially taken to keep the precepts together. As to the result of breach of precepts, each breach will have its own consequences, not affecting others.

But some teachers rationalize this view by saying that after vowing to observe the complete five precepts, if one of them is broken, all are not broken; others remain unaffected. If we thus accept this rationalization, there will be no difference at all in their views. In this connection, the **Sikkhapada Vibhaṅga** of the **Sammohavinodanī** states:

> "**Gahattha yaṃ yaṃ vītikkamanti, taṃ tadeva khandaṃ hoti bhijjati, avasesaṃ na bhijjati, kasmā gahattha hi anibaddhasilā honti, yaṃ yaṃ sakkonti, taṃ tadeva gopenti** = After taking the precepts, if the lay men break one of them, only that one is broken; the rest are not. Because for the laity there is no mandatory permanent precepts to observe like novices. Of the five precepts, they may observe whichever they can; one, two or three, but not necessarity all the five. We should not say that because they observe only partially and not the complete five precepts it does not amount to observance of the precepts and that they will not get any merit for it."

It should be noted thus that even though the laity cannot observe all five precepts but only as many as possible, they will get merit and that their Sila is genuine. In this connection, the **Paṭisambhidāmagga Commentary**

comments on **Pariyanta Pārisuddhi Sila** (this morality is described fully under morality in groups of fives). There are two kinds of limit regarding **Sila**, namely, the limit to the number of precepts observed and the limit to the duration of observance. The laity may observe one precept, or two, three, four, five, eight or ten precepts. But the trainees (**sikkhamāna sāmanera** and **sāmaneri**) have to observe the ten precepts in full. This is the limit to the number of precepts observed.

The essential meaning here is : If the laity take precepts numbering one, two, three, four, five, eight or ten and observed them properly, his morality will become **Sikkhāpada Pariyanta Pārisuddhi Sīla**, a pure one with the limit in number.

Therefore, although in practice one does not vow to take one, two, three or four, but all five precepts, it is not mandatory to observe all of them. If they can observe only one precept, they should observe that one. If they can observe two, they should observe those two; and so on.

It may be questioned when the laity have the right to observe any number of precepts they wish, why the five precepts alone are prescribed in the **Visuddhimagga** thus: **'Upāsakopāsikānam niccasīlavasena pañca sikkhāpadāni?'**

The answer is that the Commentary is here concerned mainly with the principle of morality, which requires that all the five precepts must be observed permanently, **"niccasīlavasena pañca sikkhāpadāni"**. We have no right to leave out any precept we wish. It will be a guilt to break any one of the five precepts. It is not only in the **Visuddhimagga** but also in other texts that the five precepts are shown as **Nicca Sīla** in the light of the principle of morality.

Brahmacariya-Pañcama Sīla

In addition to the five, eight and ten precepts, there is also **Brahmacariya-Pañcama Sīla** observed by the laity. However, that **Brahmacariya Pañcama Sīla** is in reality

the five precepts. The third precept of the original five, "**Kāmesu micchā cārā veramaṇi - sikkhāpadaṃ samādiyāmi**" is replaced by "**Abrahmacariyā veramani-sikkhāpadam samādiyāmi**" to observe **Brahmacariya–Pañcama Sīla.**

The **Brahmacariya–Pañcama Sīla** was observed at the time of Buddha Kassapa by **Gavesī Upāsaka.** (**Anguttara Nipāta, Pañcaka Nipāta, 3. Upāsaka Vagga, 13. Gavesī Sutta.**) At the time of Buddha Gotama this **Sila** was observed by **Ugga** the Banker of Vesāli and **Ugga** the Banker of Hatthigāma, **Vajjian** Country. (**Anguttara Nikaya, Atthaka Nipata, 3. Gahapati Vagga, 1 Sutta and 2 Sutta.**) The two Uggas took the **Brahmacariya–Pancama Sila** from the Exalted One and kept observing them; of the four wives they each possessed, the eldest ones were given away in marriage to the men they loved and the remaining ones were also abandoned likewise and thereafter they remained single for life; they were lay 'Non–Returners'. It should not be misunderstood that married persons who want to observe the **Bhahmacariya Sila** at the present time have to abandon their wives without any more attachment to them. In other words it should not be taken that they may not observe this **Sila** unless they are prepared to renounce their wives altogether. Because in the words of the **Khuddakapātha Commentary** mentioned above, of the ten precepts only four, namely, **Pānātipāta, Adinnādāna, Musāvāda,** and **Surāmeraya,** are regarded as **Nicca Sila**". Hence it is evident that **Abrahmacariya Sikkhāpada** and the remaining precepts such as **Vikālabhojana** etc., are not **Nicca Sīla**; they are **Niyama Sīla** to be observed occassionally. Even though they cannot observe the precepts exactly like **Ghatikara** the Pot-Maker, they can observe them as **Niyama Sīla** as far as possible. So also, with regard to **Brahmacariya–Pañcama Sila** the two Uggas, being 'Non–Returners', abandoned their wives without anymore attachment, and observed the precepts for life. If other people can follow their example and observe this precept it is well and good; but if they cannot emulate them fully, they should observe the precept only according to their ability.

Brahmacariya-Pañcama Ekabhattika Sila

Furthermore, there is yet **Brahmacariya Pañcama Ekabhattika Sīla** (or **Ekabhattika Sīla**). **Ekabhattika** means taking only one meal a day in the morning. So, if lay pepole want to observe this **Sila**, they may after making the vow of **Brahmacariya-Pañcama precepts** take one more precept by saying "**Vikālabhojanā veramani-sikkhāpadaṃ samādiyāmi**". Or if they wish to take the vow as a whole they may do so by saying: "**Brahmacariya pañcama Ekabhattikasīlam samādiyāmi**". This **sīla** was observed by **Dhammika Upāsaka** and **Nandamātā Upāsikā** etc. at the time of the Exalted One according to the **Dhammika Sutta** of the **Suttanipāta** Commentary. At the time of Buddha Kassapa, **Gavesī Upāsaka** also observed this **Sīla**; so did five hundred laymen. (**Anguttara Nikāya pañcaka nipāta, 3. upāsaka vagga, 10. Gavesī Sutta.**)

Aṭṭhanga Uposatha Sīla

It may be questioned why, regarding the **five precepts**, the term '**pañca**' alone is used, and, regarding the **ten** precepts, the term '**dasa**' is used; whereas in describing the eight precepts not only the term '**attha**' but the additional term '**uposatha**' is used?

The term **Uposatha** has five meanings, namely,

(a) Recitation of **Pātimokkha**,

(b) Proper name for persons or animals,

(c) Observance,

(d) The **Sila** which should be observed, and

(e) The day for observing **Sila**.

Of these five, the first meaning (a) is concerned only with the bhikkhu; and the second meaning (b), being the name for a prince (e.g. Prince **Uposatha**) or of an elephant (e.g. Uposatha Elephant) etc., has no connection with the Chapter on Sila; only the remaining three meanings are to be considered here.

The three meanings are derived from the Pali term **'Upavasa'** which means observing or fulfilling the precepts. The third meaning (c) is the act of observing the precepts. The fourth meaning (d) is the precepts, which should be kept. The fifth meaning (e) is the day on which the precepts are kept.

No particular day was fixed by the virtuous people in the past for observance of the five precepts and the ten precepts; only the eight precepts were observed on specially fixed day. Hence the special epithet of Uposatha for these eight precepts.

There is another point to consider. The five precepts are not as numerous as the eight precepts and as they are to be kept everyday no special day was named for their observance. But as the ten precepts are higher than the eight precepts the virtuous people in the past should have fixed a special day for their observance; then why had they not done so? The probable reason is that the eight precepts are specially suitable for the laity whereas the ten precepts are not. According to the Visuddhimagga the ten precepts are for samaneras and samaneris; the Khuddakapatha Commentary also states that the last one, Jātarūpa Sikkhāpada, of the ten precepts, is a special one for sāmaṇeras. It is, therefore, evident that the ten precepts are specifically for sāmaṇeras, not for laymen.

Therefore, the learned and virtuous in the past selected, out of the two kinds of Sīla which concerned them, the eight precepts which are of a higher form, to be observed on a specially appointed day. Only the eight precepts are therefore called Uposatha as explained in the Visuddhimagga.

The virtuous are not content with the observance of Sīla only; they also wish to make meritorious deeds through giving alms which entail acquiring, buying, shopping of things to offer. Consequently they cannot properly observe the Jātarūpa-rajata Sikkhāpada. Therefore the ancient people fixed a special day for observance of the eight precepts only.

Navanga Uposatha

In the **Anguttara Nikāya** (**Navaka Nipāta, 2. Sihanāda Vagga, 8. Sutta**) an exposition on **Navaṅga Uposatha Sila** is given with this inroduction: "The nine precepts are beneficial, advantageous, powerful". In enumerating them, the Exalted One expounds the usual eight precepts from the **Pānātipāta Sikkhāpada** up to **Uccāsayana - Mahāsayana Sikkhāpada**, but ends up with the formula for practice of loving-kindness thus : **mettā sahagatena cetasā ekam disam pharitvā viharāmi**, 'I abide with thoughts of loving-kindness directed to beings in one direction'.

According to the discourse, to keep the **Navaṅga Uposatha Sila**, after taking the usual eight precepts, one keeps on developing Loving-kindness. A man who observes the eight precepts without any breach and keeps on developing loving-kindness is called an observer of the nine precepts. Loving-kindness is to be developed whereas **Sila** is to be observed. Therefore to practise the nine precepts one need not recite the nine precepts when taking the vow. It is sufficient to take the usual eight precepts and to develop loving-kindness as much as possible; then one is said to be practising the nine precepts (**Navaṅga Uposatha**).

With regard to loving-kindness, as the Exalted One particularly mentions '**ekaṃ disaṃ**', diffusing loving-kindness with one direction in mind is more effective than doing so without minding the direction. One should direct one's thought to all beings in the ten directions (the four cardinal points, the four intermediate points, plus above and below) one after another begining from whichever direction one wishes.

Even though there are four sublime mental states[1], the Exalted One takes only loving-kindness and adds it to the eight, thus prescribing the nine precepts because loving-kindness has a great power. That is why the

1. The Four Sublime mental states: Loving-kindness (**Mettā**), Compassion (**Karuṇā**), Altruistic joy (**Mudita**) and Equanimity (**Upekkhā**).

Exalted One has expounded the Metta Sutta in the Khuddakapātha and the Suttanipāta.

Also, in the Anguttara Nikāya, (Ekādasaka nipata, 2. Anussati vagga, 5. Sutta), are expounded the eleven advantages that accrue repeatedly to him who develops loving-kindness:

(a) he sleeps well in peace,
(b) he wakes up well in peace,
(c) he dreams no bad dreams,
(d) he is dearly loved by human beings,
(e) he is dearly loved by non-human beings (ogres and petas),
(f) he is protected by Devas.
(g) he is not afflicted by fire, poison and weapons,
(h) his mind is easily concentrated,
(i) his face is calm and clear,
(j) he dies unconfused, and
(k) if he cannot penetrate higher Dhamma, Arahattamagga and Phala, in this life, he will take rebirth in the Brahma world.

Therefore it is clear that loving-kindness is more powerful than the other three sublime mental states.

Three kinds of Uposatha Sila

Uposatha Sila is of three kinds :

(1) **Gopala Uposatha** – The Cowherd's Uposatha
(2) **Nigantha Uposatha** – The Naked Ascetic's Uposatha
(3) **Ariya Uposatha** – The Noble One's Uposatha

as expounded by the Exalted One in the Anguttara Nikaya (Tika nipāta, 2. Mahā vagga, 10. Visākhuposatha Sutta.) The essential meanings are–

(1) The **Uposatha Sīla** observed with thoughts of a cowherd is called **Gopāla Uposatha.** After grazing the cattle all day long, the cowherd returns them to the owner in the evening. On reaching home he thinks only in this way: "Today I have grazed the cattle in such-and-such a field and taken them to water at such-and-such a place. Tomorrow I'll take them to such-and-such a field for food and to such-and-such a place for water". Similarly, the observer of **Uposatha Sila,** having greedy thoughts of food, thinks, "Today I have taken such-and-such a kind of food. Tomorrow, I'll take such-and-such a kind." If he spends the day thus like the cowherd, his **Uposatha** is called **Gopāla Uposatha.**

(2) The **Uposatha Sīla** observed by a naked ascetic who holds wrong views is called **Nigaṇṭha Uposatha.** For example, according to their practice with regard to **Pāṇātipāta precept,** killing living beings beyond a distance of one hundred yojana east, west, north and south must not be done. Within such-and-such a distance killing is allowed, thus giving a chance of committing evil. Differentiation between forbidden and unforbidden places for doing wrong they practise their uposatha. The **uposatha** practised by the holders of such a view is called **Nigantha Uposatha.**

(3) If the **Uposatha** is observed after purifying the mind of defilements through recollection of special attributes of the Buddha etc., it is called **Ariya Uposatha.** The **Ariya Uposatha** again is of six kinds:

(a) **Brahmuposatha** – **Noble[1] Uposatha**
(b) **Dhammuposatha** – **Dhamma Uposatha**
(c) **Samghuposatha** – **Samgha Uposatha**
(d) **Sīluposatha** – **Sīla Uposatha**
(e) **Devatuposatha** – **Devatā Uposatha**
(f) **Atthanguposatha** – **Uposatha** with the eight precepts.

(a) The uposatha that is observed by taking the eight precepts and repeatedly recollecting special attributtes of the Buddha such as **Araham** etc., is called **Brahuposatha.**

1. Noble : Brahma; here Brahma refers to the Buddha, the Noblest Being.

(b) The uposatha that is obserevd by taking the eight precepts and repeadedly recollecting special attributes of the Dhamma is called Dhamm' uposatha.

(c) The uposatha that is observed by taking the eight precepts and repeadedly recollecting special attributes of the Samgha is called Samgh' uposatha.

(d) The uposatha that is observed by taking the eight precepts, observing without breaking any of them and repeatedly recollecting special attributes of sila is called Sil'uposatha.

(e) Reflecting that "there are in the world Devas and Brahmas who have endowed themselves with noble qualities of pure faith, morality, learning, generosity, and wisdom in their previous births and as a result are reborn in the realm of Devas and Brahmas; such noble qualities are present in me, too", one observes the Uposatha comparing himself with Devatās. Such Uposatha is called Devat 'uposatha. (Here Devatā stands for both Devas and Brahmas.)

(f) After taking the eight precepts, one reflects thus: "Just as Arahats never kill or harm any living being and always have compassion for them, so also I do not kill or harm any living being and have compassion for them; by this practice, I am following the way of Arahats." The uposatha observed in this manner reflecting on each of the eight precepts is called Atthang'uposatha.

It should be noted that the division of uposatha into the three and the six kinds is in reference to the manner of keeping it. Primarily, however, the sila which is observed is of two kinds only, Atthaṅga Uposath Sīla and Navaṅga Uposatha Sīla as already stated above.

Three Kinds of Uposatha Day

(1) Pakati Uposatha,
(2) Paṭijāgara Uposatha, and
(3) Pāṭihāriya Uposatha.

This classification is made in the light of the **Anguttara Nikaya** (Tika nipata, 4. Devadutadvagga, 7. Raja Sutta, etc.), which says: "uposatham upavasanti patijagaronti" and

cātuddasim pañcaddasim,
yā ca pakkhassa atthamī,
pāṭihāriya pakkhañ ca,
aṭṭhaṅga susamāgatam.

(1) Pakati Uposatha, 'Ordinary Uposatha Day

In the said Pali verse, the lines reading "**cātuddasim pañcaddasim, yā ca pakkhassa atthamī**" refer to ordinary **Uposatha Days**. In accordance with this, each fortnight of a month, waxing or waning, has three **Uposatha** Days, namely, the eighth, the fourteenth and the fifteenth days; therefore a month has six Uposatha Days, which are called ordinary **Uposatha Days**. In the Commentary, however, the waxing fortnight has four **Uposatha** Days, namely, the fifth, the eighth, the fourteenth and the fifteenth waxing days; the waning fortnight, has four Uposatha Day, too, namely, the fifth, the eighth, the forteenth and the fifteenth waning days; altogether there are eight **Upósatha** Days in a month. These eight are ordinary **Upsatha** Days usually observed by the laity.

(Whereas nowadays the lay people observe only four **Uposatha** Days in each month. These are the eighth waxing, the full-moon, the eighth waning and the new-moon days.)

(2) Paṭijāgara Uposatha, "Pre-and Post-Uposatha Days"

Paṭijāgara Uposatha means the eight ordinary Uposatha Days observed with one additional day before and after each of them. (**Paṭi** means 'repeatedly'; **Jāgara** means 'waking'. Therefore Paṭijāgara Sila may be interpreted as morality which repeatedly wakes up from the slumber of defilements) To calculate the number of days : the fifth waxing Uposatha day is preceded by the fourth waxing, and followed by the sixth waxing Uposatha Days; the eighth Uposatha Day is preceded by the seventh waxing and followed by the ninth waxing Uposatha Days; the fortnight

waxing Uposatha Day is preceded by the thirteenth waxing Uposatha Day (but there is not Uposatha Day to follow); the full-moon day is not preceded by an Uposatha Day but is followed by the first waning Uposatha Day. Hence, serially there are the fourth, the fifth, the sixth, the seventh, the eighth, the ninth, the thirteeenth, the forteenth waxing, the fullimoon and the first waning days. Thus there are ten days in the waxing fortnight and ten days in the waning fortnight of the month, making altogether eight Pakati Uposatha and twelve Patijägara Uposatha Days in a month.

(3) Patihariya Uposatha

The Uposatha which is more powerful than the Patijagara is called Pāṭihāriya. Paṭijāgara Uposatha has intervening days in the waxing and waning fortnight. Pāṭihāriya Uposatha has no such days, Sila being observed continuously.

If the laity want to observe Pätihäriya Uposatha, they should observe for the whole three months of Vassa (rains-retreat) without a break. If they cannot observe for the whole three months, they should do so for one month from the full moon of Thadingyut (October) to the full moon of Tazaungmon (November). If they cannot observe for one month, they should do so for fifteen days from the full moon to the new moon of Thadingyut. This is stated in the Anguttara Nikaya Commentary.

However, according to the Sutta Nipāta Attakhatha (the Dhammika Sutta of the Cūla Vagga), the Uposatha observed for five months (Waso, Wagoung, Tawthalin, Thadingyut, Tazaungmon) without break is Pāṭihāriya Uposatha; whereas other teachers say that the Uposatha observed for each of the three months of Waso, Tazaungmon and Tabaung without break is called Pāṭihāriya Uposatha. Still other teachers say that, according to Pali Texts, there are three Pakati Uposatha Days, namely, the eighth, the fourteenth and the fifteenth of each fortnight of a month. If, in addition to those three Pakati Uposatha Days, four more days, namely, the seventh before the eighth and the ninth after the eighth, the thirteenth before the

fourteenth and the first day after the fifteenth are observed, such **Uposatha** is called **Patihariya Uposatha.** The Commentator remarks that for the benefit of the good people who wish to acquire good merit all kinds of Sīla are mentioned to enable them to observe whichever they like.

Of the three views shown in the **Suttanipāta Atthakatha,** the Commentator's own view, "the Uposatha observed for five months is **Pāṭihāriya Uposatha,**" agrees in essence with the **Aṅguttara Commentary.** where the period of continuous observance is shown as three months; whereas in the Suttanipata Conmmentary, it is five months. That is the only difference.

The third view from the **Suttanipāta Commentary** is in agreement with that of the Commentaries on the **Nemi Jātaka, Vimānavatthu(Uttara Vimānavatthu),** the **Theragāthā** and the **Suruci Jātaka** of the **Pakiṇṇaka Nipāta.**

However, according to the **Sagathavagga** of the **Samyutta Aṭṭhakathā** (**Indaka Vagga, 5. Sutta**) the **Pāṭihāriya** Uposatha Days in each fortnight of the month are the seventh, the ninth, the thirteenth, and the first waning or waxing day after the fifteenth and the half month after **vassa,** i.e. from the first waning to the newmoon day of Thadingyut.

Herein, there is one thing to consider: Even though the Commentaries on the **Aṅguttara, the Suttanipāta, the Jātaka,** and the **Saṃyutta** are written by the same Commentator, Ven'ble **Mahā Buddhaghosa,** why are they different from one another regarding Uposatha Days?

That the Buddha actually described the three kinds of **uposatha** is clear from the **Visakh 'uposath Sutta,** but there is no Sutta delivered by the Buddha to set aside specific days, three or six, as **Uposatha** Days. The fourteenth Wposatha, the fifteenth **Uposatha,** the eighth **Uposatha, Pāṭihāriya Uposatha** mentioned before are not prescribed by the Exatled One as days of **Uposatha** observance. Indeed, it was **Sakka,** king of **Devas,** who said to Tavatinsa Deities, "People observe uposatha on the fourteenth, the fifteenth, and the eighth. On the Days called **Pāṭihāriya,** too, they observe **Uposatha.**" He was given this information by

Catumaharajika who went round in the Human world preparing a list of the virtuous. The Buddha was only reproducing the words of Sakka. The classification of the fourteenth, the fifteenth and the eighth uposatha days is merely a statement of the Uposatha days traditionally observed by people. There is no special discourse expounded by the Exalted One to enjoin. Uposatha must be observed on these days or must not be observed on other days.

Thus the fourteenth, the fifteenth, the eighth Uposatha days were the days of uposatha observance prescribed by the ancient people. So traditionally there were only three Pakati Uposatha days, but later on people observed the fifth day also and therefore there come to be four Uposatha days in each fortnight of a month. Thus the fifth Uposatha day is mentioned in the Commentary. Nowadays people observe only four Uposatha in a month.

The Buddha did not prescribe any specific Uposatha day because people can observe the precepts on whichever day they like. In mentioning Paṭijāgara and Pāṭihāriya Uposatha days as special days for observance, the Commentators are merely recording the various customary practices of the people. Hence these seeming differences in the Commentaries.

Moreover, the Aṅguttara, the Suttanipāta, the Samyuttta and the Jātaka which make expositions of Sīla are known as the Suttanta Desanā, the teachings in discourses; they are also known as Vohāra Desanā because in these discourses the Buddha, who is incomparable in the usage of the world, employs the terms and expressions of the people which can never be uniform. Thus, with regard to different classifications of Uposatha, as all are meant to develop good merit, it is not necessary to decide which view is right and which view is wrong. In the Suttanipata Commentary the three views are described advising readers to accept whichever they like.

Sīla – observers select suitable days which they prefer and observe uposatha accordingly in many ways. And all their observance develops merits; so the Commentators

write recording the ways employed by the people. In the Discourses, **Suttanta Desana**, even the Buddha expounded following the usages of the people. Why did the Exalted One expound in this manner? Because he wished them not to violate their traditional customs which are not demeritorious.

The principal objective of the Exalted One is to expound only such Realities as mind and matter (**Nāma-rūpa Paramattha Dhamma**) that would facilitate attainment of the Paths, Fruition States and Nibbana. Teaching in such abstruse terms could be beneficial to those with right perception. But it could make those lacking it to commit wrong deeds which would lead them to the four lower worlds. For example, those who have wrong perception of **Nāma-rūpa Dhamma** would think thus: "In this world there is Nāma-rūpa only; there is neither 'I' nor 'others'; if there is no 'others' there will be no harm in killing them: and there will be neither 'mine' nor 'others'; therefore there will be no harm in stealing things, in committing adultery, etc. In this manner, they will freely break the rules of society and do such unwholesome acts which will cause rebirths in the lower planes of existence.

In terms of Ultimate Truth (**Paramatha Sacca**) there is neither 'I' nor 'others', neither 'man' nor 'woman', etc.; there are only aggregates of **Nāma-rūpa** (mental and physical phenomena). For those incapable of understanding the terms of Ultimate Truth, the Buddha employed terms of Conventional Truth (**Samuti Sacca**) in giving Discourses (**Suttanta Desanā**). Though all is a mass of Nama and Rupa, by conventional-usage it is determined for easy discrimination that such-and-such a mass is 'I' such and such a mass is 'they', such-and-such a mass is 'mother', 'father', etc. If people deviate the norm set up by conventional usages, they will go astray doing wrong deeds. It is to prevent them from falling to the lower planes of existence as a consequence of their misdeeds that the Buddha teaches the discourses in conventional terms.

If, however, only Discourses were delivered, people would take such terms as 'I', 'they', 'my son', 'my daughter',

'my wife', 'my property' etc., as Ultimate Realities and their belief in Permanent Personality. (Sakkāya – Ditṭhi) would become so great that they would not attain Magga, Phala and Nibbāna.

Hence the teaching of Nāma–Rūpa Paramattha Dhamma by the Buddha.

Some teachers write: "In the Vinaya Pitaka there is an injunction for bhikkhus not to observe 'bhikkhu uposatha' (recitation of Pātimokkha rules) on non-uposatha days; if they do so, they commit the offence of Dukkaṭa Āpatti. Likewise, laymen should not observe the eight precepts on non-uposatha days."

Such writing shows they are not accomplished in interpreting the teaching of the Buddha. Vinaya Desana is called Āṇādesanā in Buddhist literature; it means the authoritative injunction laid down by the Exalted One. If a bhikkhu commits even with good intention a forbidden act, he is guilty because he goes against the command of the Exalted One and transgresses the rules of the Vinaya. To assume that such a Vinaya rule is also applicable to laymen in their observance of uposatha, to say that people must not observe precepts on non-uposatha days and that doing so will be an offence, is a clear misinterpretation of the Desana. In brief, Uposatha being a pure and noble observance can be fulfilled on any day. The more it is observed the greater will be the beneficial results.

Therefore, the Sub-commentary on the Mahā Sudassana Sutta of the Mahā Vagga, Dīgha Nikāya, says: "uposatham vuccati atthaṅgasamannāgatam sabbadivasesu gahaṭṭhehi rakkhitabbasīlam – uposatha is said to be the sīla with eight factors that can be observed by laymen on all days." (This Sub–commentary is written by the Ven. Dhammapāla who has also written the Anutīkā, the Sub-commentary of the Mūlaṭīkā, the Visuddhimagga–Mahāṭīkā, the Itivuttaka Aṭṭhakathā, etc., and other Sub-commentaries.)

Here ends Bhikkhu Sīla, Bhikkhuni Sīla,
Anupasampanna Sīla and Gahaṭṭha sila,

Again

(3) morality is of four kinds:

(a) **Pakati Sila,**
(b) **Ācāra Sīla,**
(c) **Dhammatā Sila** and
(d) **Pubbahetu Sīla.**

(a) Non-transgression of the five precepts by inhabitants of the Northern Continent is called **Pakati sīla.** (By nature, these inhabitants refrain from wrong deeds such as killing, etc., without taking the vow of the five precepts.) Non-breaking of the five precepts by them is not a matter of restraint through a vow (Samadana-virati), but of natural restraint even when transgression is demanded by circumstances (Sampatta-virati).

(b)Following traditional practices of one's family, locality or sect is called **Ācāra Sīla.** (Refraining from evil because it is done so by one's ancestry is called **Kula Ācāra;** refraining from evil because it is generally done so in one's locality is called **Desa Ācāra;** refraining from evil because it is done so in one's sect is called **Pāsaṇḍa sīla.**)

(c) The kind of sila kept by the mother of a Bodhisatta since she conceived her son, by virtue of which she has no thought for man, is called **Dhammatā sīla.** (A Bodhisatta's mother regularly observes the five precepts and desires no man not even her husband, from the moment of conception. This is because an extremely Noble Being, the Bodhisatta, is lying in her womb. As the sila is kept as a rule by the mother of a Bodhisatta, it is called **Dhammatā Sīla.**)

(d) The observance of sila by chaste persons such as the youth **Pippali** (who later became **Mahā Kassapa**) and the Bodhisatta like King **Mahāsīlava** through natural inclination and without anyone's instruction is calle **Pubbahetu Sīla.** (As a result of habitual observance of sila in their former births, they are by nature inclined to observe sila in this life.)

Again

(4) Sīla is of four kinds :

(a) **Pātimokkhasamvara sīla,**
(b) **Indriyasamvara sīla,**
(c) **Ājivapārisuddhi sīla,** and
(d) **Paccayasannissita sīla.**

These four are chiefly concerned with the bhikkhu. When the Bodhisatta, Sumedha the Hermit, reflected on the Perfection of Morality, he said to himself: "**tath'eva tvam catūsu bhūmīsu, sīlāni paripūraya**", "likewise, you should become accomplished in the four realms of sīla."

(a) Pátimokkhasamvara sīla

The Sīla that liberates its observer from suffering of the four lower worlds is called **Pātimokkhasamvara sīla.** (**pāti**–observer; **mokkha**–to set free)

The observer of this Sila (i) should have proper conduct, (ii) should have blameless, wholesome resorts, (iii) should see great danger in the slightest fault; the offence may be small like a particle of dust but one should see in it a dander as big as Mount Meru which has a height of one hundred and sixty-eight thousand yojanas above and under water and (iv) should observe and practise the precepts properly.

To explain further :

(i) In the world there is **Ācāra Dhamma** that should be practised, and there is **Anācāra Dhamma** that should not be practised. The three wrong physical actions (killing, stealing and unlawful sexual intercourse) and the four wrong speeches (telling lies, backbiting, abusing and babbling), altogether seven wrong doings (**duccarita**), and other deeds that cause breach of Sīla constitute **Anācāra.**

To give some examples of unwholesome actions that would cause breach of Sīla: in the world some bhikkhus earn their living by making gifts of bamboo, leaves,

flowers, fruits, soap powder, tooth sticks to the laity; they degrade themselves by approving of the wrong speeches of the laity, flattering them to gain favour, telling much falsehood mixed with a little truth just like a lot of uncooked peas mixed with a few cooked ones in a pot. They look after children of the laity as nurse-maids, embracing them, dressing them, etc.; they serve as messangers running errands for their lay supporters; they give medical treatment to laity, look after their properties, exchange food and beverage with them. Such wrong livelihood as well as every other resort of wrong livelihood condemmed by the Buddha are called Anācāra Dhamma.

It is improper for the bhikkhu to give bamboo, leaves, etc. , even if the laity come and ask for their use; more so, therefore, when they are not asked for. Such acts of giving are not the business of bhikkhus. If they do so, they would be destroying the faith of the laity (kuladūsana) in the Vinaya

In this connection it might be asked whether the laity's faith would not be destroyed if the bhikkhu does not give them what they want, or whether, if the bhikkhu gave them what they want, their faith would develop with the thought, "this is the bhikkhu who satisfies our needs." The laity's faith in the bhikkhu as a disciple of the Exalted One has been genuine and pure even before receiving gifts from the bhikkhu; after their receipt, the laity will see him as the giver of bamboo, the giver of leaves, etc., and as a result attachment will arise in them. Therefore, their faith in the bhikkhu becomes tainted with attachment. The genuine faith has been destroyed. Accordingly the Exalted One has condemmed the giving of gifts by the bhikkhu, naming such act as Kuladūsana, 'despoilment of the laity's faith'.

All practices which are the opposite of the aforesaid Anācāra are Ācāra practices which should be cultivated.

(ii) Resort is of two kinds, namely, wrong resort and right resort.

Wrong resort: some bhikkhus in the teaching of the Buddha have intimate dealings with prostitutes, widows, divorced women, spinsters, eunuchs and bhikkhunis. They frequent ale houses unbecoming for a bhikkhu; they mingle with kings, ministers; heretics and their followers like ordinary laymen. They associate with people who have no faith and who abuse and threaten the disciples of the Buddha, bhikkhus, bhikkhunis, male and female lay devotees–and who wish them ill. All these intimate associates of bhikkhus and places frequented by them are wrong resort for bhikkhus.

'Wrong resorts' here refers to unwholesome friendship and association and to place improper for bhikkhus to visit. But if a prostitute invites bhikkhus to offer alms, they can go and receive it maintaining steadfast mindfulness. Herein, prostitutes, widows, divorced women, spinsters, eunuchs and bhikkhunis are regarded as unwholesome resorts, because they form the bases of five sensual pleasures. Ale houses, taverns etc. are dangerous to the noble practice of Dhamma. Association with kings and ministers are also not beneficial; offerings made by them may prove destructive like a thunderbolt. And the houses where there is no falth, where people are abusive and threatening are unholesome resorts because they discourage faith and cause fear in the bhikkhu.

People and places as opposed to those described above constitute the bhikkhu's wholesome resort. Some laymen have faith and confidence in the Triple Gem; they believe also in Kamma and its results; they are like wells or lakes where the bhikkhu may enjoy inexhaustible supply of water. Their houses are brightened by the colour of the robes of bhikkhus who visit them frequently. The atmosphere of such a place is filled with the breeze caused by movements of bhikkhus. Here people wish them well, wish for the welfare of bhikkhus, bhikkhunis and male and female lay devotees; such a house is a wholesome resort for bhikkhus.

To explain still further: Ācāra, Anācāra and Gocara:

Anācāra, means improper conduct.

There are two kinds of improper conduct (**Anācára**), namely, improper bodily conduct (Kāyika Anācāra) and improper verbal conduct (**Vacasika Anācāra**).

Improper bodily conduct:

After entering the Order, a bhikkhu acts disrespectfully towards the Sangha; he stands jostling the Elders, sits jostling them, stands or sits in front of them, takes a seat higher than that of the Elders, sits with his head covered with the robe, speaks while standing, waves his hands while talking, walks with the footwear on while the Elders are walking bare foot, takes a higher path while the Elders are taking a lower path, walks on a path while the Elders are walking on the ground, sits pushing the Elders, stands pushing them and give no place to the younger bhikkhus; (at the bath house) he puts faggots into stove without permission of the Elders and closes the door; (at the bathing place) he pushes the Elders and gets into the water in front of them, pushes them and bathes before they do, comes out jostling them before they do, and goes before them overtaking the Elders ahead of him; on reaching the village and town, he hurries into the laity's private and secret chambers and ladies' rooms; he strokes children's heads (showing signs of fondness). This is called improper bodily conduct (Kāyika Anācāra).

Improper verbal conduct:

After entering the Order, a bhikkhu acts disrespectfully towards the Sangha; he talks about Dhamma without asking for permission of the Elders, answers questions, recites the Patimokkha without permission; talks while standing, waves his hands while talking. On reaching the village and town, without restraining himself, he speaks to the women or young girls: "You so and so of such and such a family, what do you have? Is there rice gruel? Is there cooked rice? Is there hard food to eat? What shall we drink? What hard food shall we eat? What soft of food shall we eat? What will you offer me?" etc. This is called improper verbal conduct (Vacasika Anācāra.)

Ācāra, proper conduct

Ācāra should be understood as the reverse of the said Anācāra, improper conduct. Furthermore, a bhikkhu is reverential, obedient, possessed of shame and conscience, wears his lower robe properly, wears his upper robe properly, his manners inspire reverential faith whether moving forwards or backwords, looking sideways, bending or stretching, his eyes are downcast, he guards the doors of his sense-faculties; he knows the right measure in eating, strives to be always wakeful, possesses mindfulness with full comprehension, he wants little, he is easily contented, he is strenuous in the practice of wholesome Dhamma, observes with meticulous care the Abhisamācārika Sīla described above. This is called proper conduct (Ācāra).

Gocara, proper resort

Gocara is of three kinds:–Upanissaya Gocara, the resort that serves as a powerful support for one's moral developments; Ārakkha Gocara, the resort that serves as a guardian of the mind, and Upanibandha Gocara, the resort that serves as an anchor of the mind.

(1) A good friend who always uses the ten kinds of right speech conducive to liberation from Samsāras is called Upanissaya Gocara. By depending upon such a friend he hears the Dhamma unheard of before, dispels doubts, rectifies his views, gains clearness of mind. In addition to these benefits he grows in faith, morality, learning, generosity and wisdom. Hence that good friend is the Upanissaya Gocara, the powerful support for developing wholesome qualities such as morality, etc.

The ten kinds of speech conducive to liberation:

1. appiccha kathā – speech about wanting little,
2. santutthi kathā – speech about contentment with what one has in hand,
3. paviveka kathā – speech about living in solitude,

4. asamsagga kathā – speech about living in seclusion,
5. vīriyārambha kathā – speech about making effort,
6. sīla kathā – speech about morality,
7. samādhi kathā – speech about concentration of the mind,
8. paññā kathā – speech about Vipassanā Insight and the knowledge of the Paths,
9. vimutti kathā – speech about the Fruition States (liberation), and
10. vimuttiñāṇadassana kathā – speech about the Paccavekkhanā nana, Reflective Knowledge of the Path and Fruition.

In brief, the person who uses ten kinds of speech relating to liberation from the suffering of samsara bringing thus five advantages such as hearing the Dhamma unheard of before, etc., the good friend who can make others progress in five attributes such as faith, morality, learning, generosity, and wisdom–such a one is called **Upanissaya Gocara,** the resort which provides the strong sufficing condition for the development of wholesome qualities such as morality, etc.

Mindfulness (**Sati**) that guards the mind is called **Ārakkha Gocara.** (Ārakkha = that guards the mind; **Gocara = Sati,** mindfulness.) (A bhikkhu, who takes resort in mindfulness, goes for alms round into the village and town, with downcast eyes, seeing the length of a plough yoke and guarding his sense faculties. He goes on without looking at the troops of elephants, or troops of horses, or troops of chariots, or infantry soldiers, or at women or men. He does not look up or down, or towards any of the eight directions and keeps going. A bhikkhu who does not take resort in mindfulness, **Ārakkha Gocara,** when going round for alms food in the village and town, looks this way and that way, everywhere like a crow kept in a covered basket. Hence, mindfulenss is the resort that protects the mind of the bhikkhu from the danger of evil thoughts.

As the Four Foundations of Steadfast Mindfulness (**Satipaṭṭhāna Kammaṭṭhāna**) are the resort to which the mind is anchored, it is called **Upanibandha Gocara.** (**Upanibanda** = where mind is anchored; **gocara** = resort.)

The bhikkhu who wants to make his **Pātimokkhasamvara Sīla** completely pure should have proper conduct, wholesome resort and look upon the slightest fault as an enormous danger.

Here ends of the **Pātimokkhasamvara Sīla.**

(b) Indriyasamvara Sīla

Guarding the faculty of sense is called **Indriyasamvara Sīla.** [The six bases, namely, eye, ear, nose, tongue, body and mind are called **Indriya.**) **Indriya** means governing. In seeing a sight, the eye (**cakkhu pasāda**) is the governing organ. If the eye is defective, it cannot see an object (eye-consciousness cannot arise); therefore the Buddha says that the eye is called **cakkhundriya.** Similarly, in hearing a sound, the ear (**sota pasāda**) is the governing organ. If the ear is defective, it cannot hear a sound (ear-consciousness cannot arise); therefore the ear is called **sotindriya.** In smelling an odour, the nose (**ghānapasāda**) is the governing organ; if the nose is defective, it cannot smell an odour (nose-consciousness cannot arise); therefore the nose is called **ghānindriya.** In tasting a flavour, the tongue (**jivhā pasāda**) is the governing organ. If the tongue is defective, it cannot taste a flavour (tongue-consciousness cannot arise); therefore the tongue is called **jivhindriya.** In touching a tangible object, the body (**Kāya pasāda**) is the governing organ. If the body is defective, it cannot feel a tangible object (body-consciousness cannot arise); therefore the body is called **kāyindriya.** In cognizing a mental object, the mind (**mana**) is the governing organ. With no mind there cannot arise mind-consciousness; therefore mind is called **manidriya.** Thus guarding these six faculties (**indriya**) is called **Indriyasamvara Sīla.**]

This is how to guard the six sense faculties: when seeing a visible object with the eye, one should be aware of it only as a visible object; one should not cognize even the general aspect of what is seen, e.g. "this is a woman", "this is a man", "this is beautiful", that will cause the arising of difilements. Nor should one give attention to details (anubyañjana) regarding the sign or image of that woman, man, etc., such as shape of hand, leg, etc., the manner of smilling, laughing, talking, etc., looking aside, etc., which will cause repeated arising of defilements.

Example of Mahā Tissa Thera

With regard to guarding the faculty of eye, Maha Tissa Thera who lived on the top of Cetiya mountain should be shown as an example. One day Mahā Tissa Thera went into Anurādha for alms food. That day a woman who had quarrelled with her busband left her house to go back to her parents' place; she had dressed herself in fine clothes. Seeing Mahā Tissa Thera who was coming with the restraint of his faculties, she laughed loudly with the thought, "I will make him my husband after alluring him." Mahā Tissa Thera looked up to see what it was. Seeing the bones of her teeth, he developed Perception of Foulness (Asubha saññā), and contemplating on it attained Arahatship.

Her husband who was going after her saw the Thera and asked:

"Venerable Sir, did you see a woman on the way?"

"Nābhijānāmi itthī vā, puriso vā ito gato,
api ca atthisamghato, gacchatesa mahāpathe"

"Dāyaka, I don't notice whether it was a man or a woman that went by.
I was only aware that a skeleton had gone along the road."

Even though the Thera saw the sight of a woman, he just saw it, but was not aware that it was a woman; instead, he simply developed his meditation and became an Arahat. That incident should be taken as a good example.

Without control of the sense of sight, when a bhikkhu sees a pleasant object, covetousness (**abhijjhā**) will arise in him; if he sees an unpleasant object, unhappiness, grief (**domanassa**) will arise in him. Therefore one should exercise control over one's sense of sight through mindfulness to prevent arising of such unwholesome states of mind.

With regard to the remaining sense doors, similar control is to be maintained so that no defilement would arise from hearing a sound, smelling an odour, tasting a flavour, touching a tangible object or cognizing a mental object.

Here ends Indriyasamvara Sīla.

(c) Ajivaparisuddhi Sila

Ajīvapārisuddhi Sīla, the morality of purity of livelihood, means avoiding six kinds of livelihood which the **Vinaya** prohibits and avoiding of all other kinds of wrong livelihood. The six **Sikkhāpadas** promulgated by the Buddha with regard to livelihood are :.

(1) Having evil wishes and being oppressed by them, if a bhikkhu boasts of **Jhana, Magga, Phala** attainments which are not present in him, and which have never been present before, he is guilty of **Pārājika Āpatti.**

(2) For the sake of livelihood, if he acts as a go-between, arranging marriages, he is guilty of **Sanghadisesa Apatti.**

(3) Without mentioning directly, 'I am an Arahat', if he says, for the sake of livelihood, A certain bhikkhu lives at your monastery, that bhikkhu is an Arahat' and if the donor of the monastery understands what he means, he is guilty of **Thullaccaya Āpatti.**

(4) For the sake of livelihood, if he asks for and eats sumptuous food,[1] without being ill, he is guilty of Pācittiya Āpatti.

(5) For the sake of livelihood, if a bhikkhuni asks for and eats sumptuous food, without being ill she is guilty of Pātidesanīya Āpatti.

(6) For the sake of livelihood, if a bhikkhu asks for and eats curry or boiled rice, without being ill, he is guilty of Dukkaṭa Āpatti.

Other kinds of wrong livelihood in addition to the above six are:

(1) Kuhana, hypocrisy, (2) Lapana, talking,
(3) Nemittkata, hinting, (4) Nippesikatā, belittling,
(5) Lābbhena lābham nijigisanatā, seeking gain with gain.

(a) Kuhana, hypocrisy, is of three kinds:

(i) Hypocrisy in use of requisities (Paccaya patisevana).
(ii) Hypocrisy in talk on subjects close to attainments of the Path and the Fruition States (Samanta Jappana).
(iii) Hypocrisy in change of postures to decieve lay devotees (Iriyāpatha saṇṭhapana).

(i) When lay devotees offer a bhikkhu robes, etc., although he wants them, having evil desires to pretend and pose himself as if he has attributes which are non-existent, he says in order to get even more, (for robes): 'What is the use of such expensive robes for a bhikkhu? Only paṁsukulika robes made of refuse rags is proper for him; (for food) he says: 'What is the use of such expensive food for a bhikkhu? Only food obtained on alms round is proper for a bhikkhu'. (For dwelling place) he says:

1: Sumptuous food means food mixed with ghee, butter, oil, honey, molasses, fish, milk and curd.

'What is the use of such a fine dwelling place for a bhikkhu? Only dwelling at the foot of a tree or in the open air is proper for him'; (for medicine) he says; 'What is the use of such expensive medicine for a bhikkhu? Cow urine or a portion of gall nut or myrobalan is good for him as medicine.

Accordingly, to practise what he preaches, he uses only coarse robes, coarse dwelling place and coarse medicines. Lay devotees think so highly of him thus: "This Venerable One has few wishes; he is easily contented; he is free from desires of material goods and sense pleasures; he does not mix with lay people; he is also very diligent (in the practice of Dhamma)". Then they invite him to accept more and more of requisites. Then the bhikkhu with evil desires boastfully says: "Dayaka, when these three things: the faith, material goods to offer and the person to receive them are present, then the good person who has faith can develop much merit. Here, you devotees have surely faith; you have things to give away in charity; and indeed, I am a donee. If I do not accept your alms, your merit will decline. So out of compassion for you, I should accept your alms although I am not in need of them." So saying, he accepts cartloads of robes and food, numerous dwelling places and large quantities of medicine. Thus, though he is avaricious, he pretends to be of little wants, and uses coarse requisites to make others think highly of him. This is called **Paccaya-patisevana Kuhana**, hypocrisy in use of requisites.

(ii) Without saying directly, "I have already attained **Jhāna, Magga and Phala**", he makes other people think that he is already in possession of them by insinuating, "The bhikkhu who wears such kind of robes is powerful, the bhikbhu who carries such a kind of bowl, such a kind of water filter, such a kind of water strainer, such a kind of waistband, such a kind of sandal, is powerful". This is called **Sāmanta Jappana**, hypocrisy in talk on subjects close to attainments of **Jhāna, Magga and Phala**.

(iii) Bent on gaining the praise and high esteem of lay devotees, the bhikkhu thinks, "If I were to walk like

this, people will praise me and think highly of me", and effects the deportment of Noble Ones in going, standing, sitting and lying down. This is called **Iriyāpatha saṇṭhapāna**, hypocitisy in change of posture to deceive lay devotees.

(2) **Lapana** means talking with an evil motive. When the bhikkhu sees people coming to the monastery, he speaks to them first, "Dayaka, for what purpose do you come here? Do you come here to invite bhikkhus? If so, you go ahead, I will follow you carrying the bowl;" or he says, "I am Tissa Thera The king reveres me. The ministers revere me" etc. While talking with the people he takes care not to go against them, or to bore them, thus avoiding their displeasure. He flatters themc alling 'a great banker', 'a great miller' etc. Talking thus in many ways to wheedle alms from lay devotees is called **lapana.**

(3) **Nemittikatā** means hinting by making signs or giving indcations with an evil motive to induce charity. For example, seeing a man carrying some food, he gives an indication that he also wants some food by saying, "Have you already got food? Where have you got it from? How do you manage to get it?" etc. Seeing cowherds, he points to the calves and says, "Do these calves grow up on milk or water?" The cowherds reply, "Venerable sir, the calves grow up on milk." 'I don't think so. Should the calves get milk, the bhikkhus would have got it, too", etc., thus sending the message through to their parents to offer them milk. Hinting thus to induce charity is called **nemittikata.**

The forms of talk which gives more direct and glaring indications of what one wants is called **sāmanta jappa.** Both **nemittikatā** and **sāmanta jappa** being different kinds of **Lapana, are of evil nature.**

In describing the **Samanta jappa** kind of talk which indicates unmistakably the object of desire, the **Visuddhi Magga** gives the story of a **kulupaka bhikkhu**, a bhikkhu who habitually visited lay people.

The story of a Kulupaka bhikkhu

Wanting a meal a bhikkhu who was in the habit of visiting lay people entered a house and took a seat uninvited. Seeing the bhikkhu and unwilling to give food to him, the waman of the house grumbled, "I haven't got any rice," went out as though to look for some and stayed at a nearby house. The bhikkhu then stealthily went into an inner room and looking here and there saw sugarcane in the corner behind the door, lumps of jaggery in a bowl, flattened piece of dried fish in a basket, rice in a pot and butter in a jar. Thereafter he returned to his seat and sat there as before.

The woman came back murmuring, "I didn't get any rice". The bhikkhu then said, "Dayika, this morning I saw some signs suggesting that I would get nothing to eat." "What signs, Ven'ble Sir?", the woman asked,."As I came to this house for alms food, I saw on the way a snake as big as sugarcane in the corner hehind the door. To drive it away I looked for something and found a stone which was as big as the lump of juggery in your bowl. When I hurled the stone at the snake its hood spread out to the size of the piece of flattened dried fish in your basket. When the snake opened its mouth to bite the stone it showed its teeth and fangs which were like the rice-grains in your pot. The foamy saliva mixed with poison of the angry snake was like the butter in your jar." Caught inextricably in the web of words which glaringly indicates his wish, the woman thought to herself, "Here is no way to deceive the shaven head!". And she reluctantly gave him the sugarcane, cooked the rice and offered it to him together with the butter, jaggery and dried fish.

(4) Nippesikatā, another form of wickedness, means pursuit of gain by wiping off or grinding or pulverising the virtuous qualities of a lay devotee like pursuit of perfume by grinding or pulverising scented materials. Such pursuit is made in many ways: use of abusive language to compel one to give; reproach by saying, "You are a fellow with no faith at all", "You are not like other devotees"; sarcasm by saying to one who does not give,

"Oh, what a donor! Oh, what a great donor"; ridiculing remark made to a non-giver in the midst of people by saying, "Why do you say that this man does not offer any thing? He always gives the words 'I have nothing' to everyone who comes for alms." Such pursuit of gain by belittling the virtuous qualities of lay devotees is called **Nippesikatā.**

(5) **Labhena lābham nijigīsanata** means pursuit of gain with gain motivated by covetousness. For example, after receiving some food offered at a dayaka's house, a bhikkhu gives it away to the children in the neighbourhood. He does so just to make the families of children give him more in return to express their thanks and delight (for his seeming interest in their children). In brief, seeking for more alms from another house by giving away the few offerings he has already received is called **Lābhena lābham nijigīsanatā.**

The five kinds of wrong livelihood, such as **Kuhana,** etc., described above, are different from one another only in the manner of pursuance in their nature, they are all the same–beguiling lay devotees into giving him offerings reluctantly.

Thus living on things obtained by infringing the six **sikkhāpadas** laid down the Buddha with regard to livelihood as stated before and so things obtained by evil practices of **kuhana, lapana, nemittikatā, nippesikatā** and **lābhena lābham nijigīsanatā,** is called **Micchājīva** (Wrong Livelihood). Refraining from all forms of wrong livelihood and becoming pure in means of living is called **Ājīvapārisuddhi Sīla.**

Here ends **Ājīvapārisuddhi Sīla**

(d) Paccayasannissita Sīla

Morality fulfilled by depending on the four requisites is called **Paccayasannissita Sīla.**

The four requisites are robes, food, dwelling place and medicine. They are indispensable; living is impos-

sible without them. But when using them one should reflect on the nature of the requisite concerned so that such evils as greed, hatred, etc. my not arise.

The way in which one should reflect: (While using robes) without considering it as an embellishment (which will cause arising of demeritorious thoughts) one reflects on it wisely, "For the purpose of protection from the cold I wear this robe; for the purpose of protection form the heat of the sun I wear this robe; for the purpose of protection from contact with mosquitoes, gad-flies, wind, heat of the sun, snakes, scorpions, fleas, etc. I wear this robe; for the purpose of concealing the private parts of the body (that would disturb conscience) I wear this robe."

(While using alms-food) one reflects wisely, "I take this almsfood not for amusement as children do; I take this almsfood not for intoxication with manliness; I take this almsfood not for development of body beauty ; I take this almsfood not for a clear skin and complexion. I take this almsfood only for long endurance and maintenance of the body; I take this almsfood for warding off the oppression of hunger; I take this almsfood for facilitating the noble practice. By thus taking almsfood, the old suffering of hunger and thirst will be got rid of; I will also ward off the new suffering of indigestion due to over-eating etc. By moderate eating, the old suffering of hunger and thirst and the new suffering of indigestion due to over-eating cannot arise, and my body will be maintained. This almsfood is sought properly and eaten in a blameless manner and by taking it moderately I shall live in comfort."

With regard to living in comfort by eating moderately, the Buddha expounded:

> **Cattāro pañca ālope,**
> **abhutvā udakaṃ pive.**
> **alaṃ phāsuvihārāya,**
> **pahitattassa bhikkhuno.**

"With four or five morsels still to eat a bhikkhu should finish off his meal by drinking water. This is

sufficient to abiding in comfort of the bhikkhu with resolute will for meditation."

Even though this discourse was expounded by the Buddha primarily to meditating **yogīs**, it is also beneficial to non-meditators. By following this instruction, they can abide in ease, free from discomfort of immoderate eating.

(While using a dwelling place) one reflects thus, "I use this dwelling place for the purpose of protection from the cold; I use this dwelling place for the purpose of protection from the heat of the sun; I use this dwelling place for the purpose of protection from mosquitoes, gadflies, wind, heat of the sun, snakes, scorpions, fleas, etc. I see this dwelling place to ward off the perils of extreme climates and for enjoying (secluded living).

(While using medicine) one reflects, "I take this medicine for the purpose of countering illness, for the protection of life and for immunity from afflictions that have arisen or are arising.

This elaborate manner of reflection is called **Mahā Paccavekkhanā.**

Here ends Paccayasannissita Sīla.

How to fulfil these four kinds of **Sīla**

Of these four kinds, the **Patimokkhasamvara Sila** should be fulfilled with faith and confidence (**saddha**): faith and confidence in the Buddha thus, "The Exalted One who has promulgated the **Sikkhāpadas** is truly a Buddha who realizes all the Laws of Nature without exception, (i.e. having a clear vision of the Buddha); faith and confidence in the Dhamma thus, "The **Sikkhāpadas** to be practised by the Sangha are indeed those promulgated by the Buddha. (i.e. having a clear vision of the Dhamma); faith and confidence in the Sangha thus, "Members of the Sangha are the disciples of the Buddha, all of whom practising well these Sikkhāpadas (i.e. having a clear vision of the Sangha.)"

Thus, if one has faith and confidence in the **Buddha, Dhamma** and **Sangha**, one would be able to fulfil the **Pāṭimokkhasaṃvara Sīla.**

Therefore the **Sikkhapadas** as promulgated by the Buddha should be observed without exception, with faith and confidence and should be fulfilled even at the cost of one's life. The Buddha, indeed, has expounded thus; **kiki va aṇḍam camarīva vāladhiṃ,** etc., " Just as the female pheasant guards her eggs even sacrificing her life, just as the yak (**camarī**) guards its tail even sacrificing its life, just as the householder guards his only son with loving-kindness, just as the one-eyed man protects his only eye with meticulous care, even so the observers of moral precepts in all three ages should have a high regard for the Sīla, and guarding it with affection."

The story of Elders who fulfilled Pātimokkhasaṃvara Sīla at the cost of their lives

Once in **Mahāvattanī** forest grove of Sri Lanka robbers caught a Thera and bound him with creepers and made him lie down. Even though he could free himself with his effort if he desired, he feared that should he make a struggle the black creepers would break and he would be guilty of **bhūtagāma pācittiya āpatti'.** So he developed Vipassana Insight by meditation for seven days in his lying posture, attained the **Anagamiphala,** the Fruition State of Non-Returner, and passed away on the very spot; he was reborn in the Brahma world.

Also in Sri Lanka another Thera was similarly mistreated by robbers. At that time a forest fire broke out. Even though he could manage to free himself, he feared that he might be guilty of **Bhūtagāma pācittiya āpatti.** By developing Vipassana Insight without cutting the creepers, he became a **Samasisi Arahat,** whose defilments and life span ended at the same time, and attained **Maha Parinibbana.** Then **Abhaya Thera, the Dīghanikāya Reciter** together

with five hundred bhikkhus, arrived on the scene. Seeing the body of the Thera, he had it cremated properly and a shrine built. Therefore it is stated in the commentary:

Pātimokkham visodhento,
appeva jīvitam jahe.
paññattaṃ lokanāthena,
na bhinde sīla saṃvaram.

"The good man who maintains the purity of the **Pātimokkhasaṃvara Sīla** should sacrifice his own life rather than break the precepts laid down by the Buddha."

Just as **Pātimokkhasaṃvara Sīla** is fulfilled with faith and confidence, so also **Indriyasaṃvara Sīla** should be fulfilled with mindfulness. Only when **Indriyasaṃvara Sīla** is well-guarded by mindfulness, **Patimokkhasaṃvara Sīla** will endure long. When **Indriyasaṃvara Sīla** is broken, **Pātimokkhasaṃvara Sīla** will be broken.

At the time of the Buddha, a newly ordained bhikkhu, **Venerable Vangīsa**, while going on alms-round, broke **Indriyasaṃvara Sīla**, losing his restraint of faculties, and was filled with lust on seeing a woman. He said to **Thera Ānanda**, "Venerable **Ānanda**, I am burning with sensual lust, my mind is consumed by the flames of lust. Out of compassion, please teach me the Dhamma to extinguish the burning flames."

Then the Venerable **Ānanda** replied, "As you perceive wrongly, the burning flames consume your mind. Dispel your perception of pleasantness in what you see, for it leads to lust; see foulness there to purify your mind." The Venerable Vangīsa followed the Thera's advice and the burning fires of lust died down.

There are two other examples which should be followed by one who wishes to fulfill **Indriyasaṃvara Sīla.**

The story of Cittagutta Thera

In the greaat cave **Kuraṇḍaka** in Sri Lanka there was a lovely painting depicting the renunciation of the Seven Buddhas such as **Vipassī** etc; a number of guest bhikkhus wandering amidst the dwellings saw the painting and said: "Venerable Sir, what a lovely painting it is in your cave!" The Thera replied, "For more than sixty years, friends, I have lived in the cave, and I did not know whether there was any painting or not. Today, I come to know about it through you who have very keen eyesight." (Though the Thera had lived there for more than sixty years, he had never raised his eyes and looked up at the cave even once. And at the door of his cave there was a great ironwood tree. The Thera had never looked up at the tree either. But seeing the flower petals on the ground each year, he knew it was in bloom.)

Hearing the Thera's strict observance of **Indriyasaṃvara Sila** the King of **Mahāgāma** sent for him three times, desiring to pay homage to him. When the Thera did not come, the King had the breasts of all the women with infants in the village bound and sealed off, saying "As long as the Thera does not come, let the children go without milk." Out of compassion for the children the Elder went to **Mahāgāma.**

Being imformed that the Thera had come, the King said, 'Go and bring the Thera into the palace. I want to take the precepts'. In the inner chamber, the king paid homage to the Thera and provided him with a meal after which he said, "Venerable Sir, it is not opportune for me today to take the precepts. I shall do so tomorrow." Carrying the Thera's bowl he followed him for a short distance and paid homage with the queen. Whether it was the king or the queen who paid him homage the Thera gave the blessing, "May the king be happy!" Seven days went by in this manner.

The fellow-Bhikkhus asked him, "Venerable Sir, why it is that, whether it is the king or the queen who pays homage, you say, 'May the king be happy?' The Thera replied,

"Friends, I have no particular awareness whether it is the king or the queen." At the end of seven days, when the king found that the Thera was not happy living there, he allowed him to leave. He went back to the great cave at Kurandaka. When night came he went out onto his walk.

A Deva who dwelt in the ironwood tree stood by with a torch. The Thera's meditation was so pure and bright that it gladdened him. Immediately after the middle watch he reached Arahatship, making the whole mountain resound with a thunderus roar.

(This story gives a good example of how, **Indriya-samvara** should be observed.)

The story of Mahā-Mitta Thera

The Thera Mahā-Mitta's mother was sick with a breast tumour. She told her daughter, who also had gone forth as a bhikkhuni, "Go to your brother. Tell him my trouble and bring back some medicine." She went and told him, who said, "I do not know how to gather herbs and concoct a medicine from them. But I will rather tell you a kind of medicine: 'since I became a recluse, I have not broken my **Indriyasamvara Sīla** by looking at the bodily form of the opposite sex with lustful thoughts.' By this declaration of truth may my mother get well. Go back and repeat the words of truth I have just uttered and rub her body." She went back and reported to her mother what her brother had told her and did as she has been instructed. At that very moment the mother's tumour vanished like a lump of froth breaking into pieces. She got up and uttered with joy: "If the Fully Enlightened One were still alive, why should he not stroke with his net-adorned hand [1] the head of a bhikkhu like my son!"

Mahā-Mitta Thera's way of restraint of the faculties is somewhat different from that of the former Thera, Citta-gutta. Cittagutta Thera restrained his faculties with down-cast eyes so as not to look at any of the objects even by chance. Whereas Mahā Mitta Thera did not rest-

1: It is one of the 32 distinctive marks of a Grest Being (Mahāpurisa Lakkhana.) For details, see Digha Nikāya, Vol II & III.

rain with down-cast eyes. He looked at things as they presented themselves. Even when he caught the sight of the opposite sex, he restrained his faculty of eye to prevent lust from arising.

The Venerable Cittagutta Thera's way of restraint of the faculties is like the closing of the door of the house completely not letting any robbers come in. The Venerable Mahā Mitta Thera's way of restraint is not closing the door, but keeping the robbers from entering the house even once. Both types of restraint are marveleous and worthy of emulation.

While restraint of the faculties is to be undertaken with mindfulness (sati), purification of livelihood is to be practised with energy (vīriya). This is because one is able to abandon wrong livelihood only by applying right energy. Therefore avoiding unbefitting, improper means, purification of livelihood should be undertaken with the right kind of search like going on alms round with energy.

No hint, roundabout talk, indication or intimation is allowable to acquire such requisites as robes and alms food. But as regards acquiring a dwelling place only intimation is not allowable.

'Hint' : when a bhikkhu who is preparing the ground etc. as if to build a dwelling place is asked, "What is being done, Ven'ble Sir? Who is having it done?" and he replies, "No one"; such a reply of his is a 'hint' (implying that there is no donor yet for the dwelling place). All other actions which communicate his need for a residence also constitute a hint.

'Roundabout talk' : a bhikkhu asks a lay devotee, "What kind of a house do you live in?" "In a mansion, Venerable Sir." "But, Dāyaka, is a mansion not allowed for bhikkhus?" This and any such expressions constitute a 'roundabout talk'.

'Indication': "The dwelling place is too small for the community of bhikkhus" or any other such suggestive talks constitute an 'Indication'.

All four forms of talk such as hint, etc. are allowed in the case of medicine. But when the disease is cured, is it or is it not allowed to use the medicine obtained in this way? Herein, the Vinaya specialists say that since the Buddha has opened the way for its use, it is allowable. But the Suttanta specialists maintain that though there is no offence, nevertheless the purity of livelihood is sullied; therefore it is not allowable. But one who wishes to live a completely pure noble life should not use hint, roundabout talk, indication or intimation, even though these are permitted by the Blessed One. Endowed as he is with special qualities such as having few wants, etc., he should make use only of requisites obtained by means other than hint, etc., even when he is to risk his life. Such a one is called a person of extremely noble, austere practice like the Vener able **Sariputta.**

The story of the Venerable Sāriputta

Once the Venerable **Sariputta,** wishing to cultivate noble life, lived in a solitary place in a certain forest with the Venerable **Mahā Moggallāna.** One day an affliction of colic arose in him, causing him great pain. In the evening the Thera **Mahä Maggallāna** went to confer with him and found him lying down. He asked, "What is the matter?" When the Venerable **Sariputta** explained, he asked again, "What had helped you in the past?" The Venerable **Sāriputta** said, "When I was lay man, friend, my mother gave me rice gruel prepared with a mixture of ghee, honey, sugar and so on. That used to make me recover." Then the Venerable **Mahā Moggallana** Thera said, "So be it, friend, if either you or I have accumulated enough merit, perhaps tomorrow we shall get some."

Now a **Deva** who lived in a tree at the end of the walk overheard their conversation. Thinking, "I will find rice gruel for the Thera tomorrow", he went immediately to the family who was supporting **Mahā Moggallāna** Thera and entered the eldest son's body to cause him discomfort. Then he told the boy's family who had gathered that if they would prepare rice gruel of such and such a kind next day for the **Thera,** he would set the boy free.

They replied, "Even without being told by you we regularly offer almsfood to the Thera." The next day they prepared rice gruel.

Mahà Moggallana Thera went to **Sariputta** Thera in the morning and told him, "Stay here, friend, till I come back from the alms round." Then he went into the village. The people met him, took his bowl, filled it with rice gruel prepared as required and gave it back to him. When the Thera made to leave, they said, "Eat, Ven'ble Sir, we shall give you more." When the Thera had eaten, they gave him another bowlful. The Thera left taking the almsfood to the Venerable **Sariputta**, and told him to eat. When the Venerable **Sariputta** saw it, he thought, "The rice gruel is very nice. How was it got?" He then reflected and, seeing how it had been obtained, said, "Friend, the almsfood is not fit to be used." Instead of feeling offended and thinking, "He does not eat the almsfood brought by someone like me", **Mahà Moggallàna** Thera at once took the bowl by the rim and turned it over. (Not because he was angry.)

As the rice gruel fell on the ground the Venerable **Sāriputta's** affliction vanished. (And it did not re-appear during the remaining forty-five years of his life.) Then he said to the Venerable **Mahà Moggallāna**, "Friend, even if one's bowels come out and fall to the ground in a whole coil through hunger it is not fitting to eat gruel got by verbal intimation."

Herein, it should be noted: the Blessed One prohibited only verbal intimation about the food. The Venerable **Sariputta** did not use verbal intimation to get the food. When **Mahā Moggallāna** Thera wanted to know what had cured his affliction before, he only related the relief given by rice gruel in the past. However, he was not pleased that a verbal intimation had been made at all and did not accept the rice gruel.

The story of Ambakhàdaka Mahà Tissa Thera

Let alone a Thera of the Veverable **Sariputta's** stature during the lifetime of the Buddha, even little known **Mahà**

Tissa of Ciragumba in Sri Lanka long after the demise of the Buddha had strictly observed the disciplinary rules. Once Maha Tissa, while travelling during a famine, became weary and weak owing to lack of food and tedious journey. So he lay down at the foot of a mango tree full of fruit. Several mangoes fell to thé ground here and there near him. But he would not think of picking up some to eat in spite of his hunger.

At that time an old man came near him and, seeing him in the state of exhaustion, prepared some mango juice and offered the Thera. Then carrying the Thera on his back, the man took him where he wanted to go. While being carried thus the Thera thought to himself: "This man is not my father, or my mother, or any relative of mine. Yet he takes me on his back; this is only because of the morality I possess." Reflecting thus he admonished himself to keep his morality and concentration of mind intact without blemishes. He then developed Vipassanā Insight and while still being carried on the back of the man he attained Arahatship through successive stages of the Path.

This Mahā Thera is a noble person whose abstemiousness in food serves as an example for emulation.

While Purification of livelihood (Ājīvapārisuddhi Sīla) is to be practised with energy (Vīriya), Morality which depends upon the four requisites (Paccaya sannnissita Sīla) should be fulfilled with wisdom (Paññā). Since only men of wisdom can discern the advantages and dangers of the four requisites, Paccaya sannissita Sīla is the morality which is fulfilled through wisdom. Therefore one should make use of the four requisites, which have been obtained lawfully, without craving for them and after reflecting with wisdom in the aforesaid manner.

Two kinds of reflection (Paccavekkhaṇā)

There are two kinds of reflection (paccavekkhana) on the four requisites (1) reflection at the time of receiving them and (2) reflection at the time of using them. Not only at the time of using the requisites but also at the

time of receiving them one reflects either (a) as mere elements (**Dhātu paccavekkhanā**), or (b) as repulsive objects (**Patikūla paccavekkhanā**) and put them away for later use.

(a) Reflection as elements: This robe (etc.) is a mere aggregate of eight elements which arise when conditions are present. So is the person who uses them.

(b) Reflection as repulsive objects: Reflection on food as in meditation on perception of foulness in nutriment (**Ahare patikula sanna**); and reflection on robes, etc. thus: "All these robes, etc. which are not in themselves disgusting become utterly repulsive when associated with this filthy body."

(To recapitulate, reflection is of three kinds in all: (1) **Mahā Paccavekkhanā** as described in detail regarding the use in general of the four requisites, (2) **Dhātu Paccavekkhanā**, reflecting on the four requisites as mere elements, and (3) **Patikūlamanasikāra paccavekkhanā** reflection on them as repulsive objects whether in their own nature or when put in use.

If a bhikkhu reflects on the robes, etc., at the time of receiving them and if he does again at the time of use, his use of the requisites is blameless from beginning to end.

Four kinds of use

To dispel doubts about use of requisites one should take, note of four kinds of their use:

(a) Use like an act of thieving (**theyya paribhoga**): use of requisites by an immoral person even in the midst of the Sangha is called theyya paribhoga.

(The Blessed One has permitted the use of the four requisites for men of morality. Lay devotees also make their offerings to virtuous persons only expecting great benefit for their good deeds. Therefore immoral persons have no right whatever to enjoy the requisites.

Hence using them without such right by immoral persons resembles an act of thieving. **Visuddhi Magga Maha Tika.)**

(b) Use like owing debt (**ina paribhoga**): use of requisites by a moral person without due reflection is like owing a debt. One should reflect every time a robe is used; every time a morsel of food is eaten. Falling to do so at the time of using these requisites one should reflect on them in the morning, at dusk, during the first watch, middle watch and last watch of the night. If dawn breaks without his making such reflection he finds himself in the position of one who owes a debt.

Every time he passes under the roof to enter the dwelling place and after entering it every time he sits, every time he lies down he should make due reflection. In receiving a requisite of medicine and in using it he should make reflection. But if he makes reflection while receiving and fails to do so when using it he is guilty of an offence. On the other hand, even if he fails to make reflection when receiving but does when using it he is free from guilt.

Four kinds of purification of Sila

If a bhikkhu happens to have committed an offence, he should take a recourse to any of the four kinds of purification of his morality as mentioned below :

(1) Purification by admission of fault (**desana suddhi**): **Pātimokkasamvara Sila** is purified by open declaration of its breach.

(2) Purification by restraint (**samvara suddhi**) : **Indriya-samvara Sila** is purified by making the resolution, "Never will I do it again."

(3) Purification by search (**pariyetthi suddhi**) : **Ajiva-pariuddhi Sila** is purified by abandoning wrong search and seeking requisites in a lawful manner.

(4) Purification by reflection (**paccavekkaṇā suddhi**) : **Paccayasannissita Sīla** is purified by reflection according to the manner mentioned above.

(c) Use like getting an inheritance (**dāyajja paribhoga**) : use of requisite by the seven kinds of Learners (**Sekkha** implying Noble Ones who have realized three lower Paths and three lower Fruition States and the Path of Arahatships). These seven kinds of Learners are sons of the Buddha. Just as a son is an heir to his father, these noble persons as heirs make use of the requisites allowed by the Buddha. (Although the requisites are in practice given by the laity, yet they are allowed by the Buddha and thus they are to be considered as the Buddha's requisites.)

(d) Use like a master by an Arahat (**sāmi paribhoga**); worldlngs (**puthujjanas**) and Learners (**Sekkhas**) are not free from craving yet and accordingly they remain subject to craving and their use of requisites is not as masters but as slaves of craving. On the other hand, Arahats have been liberated from servitude of craving and their use of requisites is as masters with full control over craving. Therefore they can use disgusting things reflecting on their non-disgusting nature or they can use non-disgusting things reflecting on their disgusting nature, or they can use reflecting on them as neither disgusting nor non-disgusting things.

Of these four kinds of use, use like a master by an Arahat and use like getting an inheritence are allowable to all. Herein, as said before, use of requisites like a master is applicable only to Arahats; but if **sekkhas** and **puthujjanas** use the requisites by abandoning craving through perception of their foulness it is like being liberated from servitude of craving; therefore this kind of use may also be classed as use like a master by an Arahat, **sami paribhoga.** In the same way, Arahats and **Puthujjanas** may also be considered as inheriting sons of the Buddha.

Use like owing a debt is not allowable, more so is the use like an act of theiving which is certainly not allowable. Use of requisites after reflection by one

endowed with morality is opposite to use like owing a debt, ina paribhoga and is thus called use without owing a debt, ananya paribhoga. At the same time puthujjanas endowed with morality who use requisites after due reflection may be reckoned as a sekkha, noble person. Therefore use of requisites after due reflection by such puthujjanas endowed with morality is also reckoned as use like getting an inheritence.

Of these four kinds of use, use like a master by an Arahat is the noblest; a bhikkhu who wishes to use requisites like a master should fulfil the Paccayasannissita Sila by using the four requisites only after due reflection.

Here ends Morality in Groups of Fours.

Morality in Groups of Fives

Morality is of five kinds:

(a) Pariyanta Parisuddhi Sila,
(b) Apariyanta Parisuddhi Sila,
(c) Paripunna Parisuddhi Sila,
(d) Aparāmattha Parisuddhi Sila, and
(e) Patippassddhi Parisuddhi Sila.

(a) Morality consisting in limited purification (Pariyanta Parisuddhi Sila). Morality observed by lay devotees and Sāmaneras are called morality consisting in limited purification, because it is limited by the number of precepts to be kept.

The Visuddhi Magga does explain the limit by the number of the precepts in Pariyanta Parisuddhi Sila. But the Patisambhidā Magga Commentary explains as has been mentioned before two kinds of limit (i) limit regarding the precepts observed (Sikkhāpada pariyanta); (ii) limit regarding the period of observance of precepts (Kāla priyanta).

(i) limit regarding the number of precepts observed: this refers to the number of precepts traditionally observed by lay devotees, namely, one, two, three or four precepts; five, eight or ten precepts (whatever number of precepts they can observe). Probationers, Samaneras and Samaneris keep the ten precepts. This is the limit regarding the number of precept observed.

(ii) limit regarding the period of observance of precepts: when lay devotees make a ceremonial offering of alms, they also observe precepts within the limited period of the ceremony; whenever they go to monastery too, they observe precepts before returning home, or for one, two, three days or more during daytime or night-time. This is the limit regarding the period of observance of precepts.

(b) Morality without limit (**Apariyanta pārisuddhi Sila**). The **Dve Matika** which is the summary of the **Ubhato Vibhanga** enumerates 227 **sikkhāpadas** for members of the Sangha. When expanded, these **sikkhapadas** total up to nine thousand one hundred and eighty croes, five million and thirty six thousand. These disciplinary rules for bhikkhus are promulgated by the Buddha and were recorded in brief by the Convenors of the First Council. The whole group of these disciplinary rules is called **Apariyanta pārisuddhi Sila.**

Though the disciplinary rules are laid down by the Buddha in a definite number, the Sangha has to observe all of them without exception; furthermore it is impossible to foresee the termination of observance of Sila through five kinds of destruction, namely, that due to gain, that due to fame, that due to relatives, that due to impairment of body and that due to loss of life. For these reasons, these disciplinary rules are collectively called **Apariyanta pārisuddhi Sila.** This is the kind of Sila observed by **Mahā Tissa** Thera of **Ciragumba** described above.

(c) Morality which is completely purified by a worldling who is striving for the spiritual good is called **Paripunna pārisuddhi Sila.** His morality since the time of admission

to the Order has been very pure like a bright ruby properly cut or like well refined gold. Therefore it is devoid of even the stain of impure thoughts and becomes the approximate cause for Arahatship. Hence it is named **Paripunna parisuddhi Sila.** Maha **Sangharakkhita** Thera and his nephew, **Sangharakkhitta** Thera set examples of how such Sila is to be observed.

The Story of Mahà Sangharakkhita Thera

While **Mahā Sangharakkhita** Thera of over sixty years standing in the Order (aged eighty) was lying on his death bed, bhikkhus enquired of him, "Venrable Sir, have you attained the supramundane states?" The Thera replied, "I have not made any such attainment yet." At that time a young bhikkhu attendant of the Maha Thera addressed him, "Venerable Sir, people living within twelve leagues have assembled here thinking that the Venerable One has passed into **Parinibbāna.** If they come to know that you have passed away as an ordinary worldling, they will be much disappointed."

Then the Maha Thera said, "Friend, thinking I will see the coming Buddha Metteya, I have not strived for Vipassanā Insight meditation. If it will be a disappointment for many, help me to sit up and give me a chance to comtemplate with mindfulness." The young bhikkhu helped the Thera to sit up and went out. As soon as he left the room the Mahā Thera attained Arahatship and gave a sign by a snap of his fingers. The young bhikkhu returned and made him lie down as before. He reported the matter to the Sangha who assembled and addressed the Thera, "Venerable Sir, you have performed such a difficult task of attaining the supramundane state even when so close to death. The Mahā Thera replied, "Friends, it is not difficult for me to attain Arahatship when the hour of death is drawing near. Rather I will tell you what is really difficult to perform. Friends, I see no action which I have done without mindfulness and full comprehension since the time of my admission to the Order. It is only such

kind of action which is always accompanied by mindfulness and full comprehension that is far more difficult to do."

The Mahā Thera's nephew also attained Arahatship like him when he completed fifty sixth year as a bhikkhu.

(4) Morality unaffected by wrong view and observed by Sekkha, noble persons and morality untarnished by lust, and observed by worldlings are called **Aparāmaṭṭha pārisuddhi Sīla**, the kind of morality observed by **Tissa Thera,** the householder's son.

The Story of Tissa Thera, the son of a householder

A householder in Sri Lanka had two sons. After the death of their father the elder son Tissa gave all inheritance to his younger brother and became a bhikkhu, practising meditation at a jungle monastery. Then the younger brother's wife thought to herself: "Now we get all the wealth because the brother-in-law became a bhikkhu. If he dicides to return to layman's life we will have to give him back half the wealth. There is no knowing whether he will do so or not. We will have peace of mind only when he dies". With this thought she engaged some men to kill the Thera.

The men came to the jungle monastery and seized the Thera in the evening. Tissa Thera told them that he possessed nothing which they might want. The men explained, "We do not come here to get your wealth. We come here to kill you (at the instance of your sister-in-law)." The Thera said, "I possess pure Sila, but I haven't yet attained Arahattaphala As I want to achieve Arahatship depending on this pure Sila, allow me to practise Vipassana Meditation before dawn." "We cannot grant your request. If you run away during the night we will have to take the trouble of catching you again." Saying, "I will let you see clearly how I cannot run away," the Thera broke his two knees himself with a big stone.

When both knees were completely broken thus, the Thera said, "Now you have seen my condition. By no means can I run away from you. I abhor to die as a worldling with sensual lust. I feel ashamed of it." Only then did the men give him permission to practise meditation. Then the Thera depending upon his Sila which was not tarnished by lust, made efforts throughout the night until dawn when he attained Arahatship.

The Story of a Mahá Thera

Once there was a certain Maha Thera who was very ill and unable to eat with his hands. He lay rolling smeared with his own urine and excrement. Seeing him a young bhikkhu exclaimed, "Oh, how painful is the life process!" The senior Thera said: "Friend, if I die now I will surely achieve divine bliss. I have no doubt of that. The bliss obtained by breaking[1] this Sila is like forsaking monkhood and becoming a lay man. But I am determined to die with my Sila intact."[2] So saying he lay in the same place, contemplating on the same illness inherent in the five aggregates of mind and matter and attained Arahatship.

(The Sila of these Noble Mahä Theras is **Aparamattha Sila.**)

(e) Morality of Arahats, etc.,[3] which is purified through subsidence of the fires of defilements is called **Patippassaddhi pārisuddhi Sila.**

Again

(2) Morality is of five kinds:

(a) **Pahäna Sila,**
(b) **Veramani Sila,**
(c) **Cetanā Sila,**

1, To break Sila means to die without becoming an Arahat.
2. "Sila intact' means passing away only after attaining Arahatship.
3. Here 'etc'. means refers to other Enlightened Ones, namely, **Pacceka Buddhas** and **Sammäsambuddhas.**

(d) **Samvara Sīla**, and

(e) **Avītikkama Sīla.**

(a) Morality observed by abandoning killing, etc., is called Morality of abandoning (**Pahāna Sīla**). (Here 'etc.' covers not only the wrong deeds of stealing, sexual misconduct and so on but also abandoning of everything that ought to be abandoned through successive stages of meritorious deeds. In terms of **Abhidhamma**, 'abandoning' (**pahāna**) means a group of wholesome consciousness together with their mental concomitants which are characterised by their function of abandoning everything that is to be abandoned wherever necessary.)

(b) Morality observed by abstaining from killing etc. is called Morality of abstention (**Veramaṇi Sīla**). In terms of **Abhidhamma**, it is a group of wholesome consciousness together with their mental concomitants headed by **Virati Cetasika.**

(c) Morality observed by volition which associates avoidance of killing, etc. with consciousness is called Morality of Volition (**Cetanā Sīla**).

(d) Morality observed by preventing thoughts of wrong deeds such as killing, etc. from defiling the mind is called Morality of Restraint (**Samvara Sīla**). In terms of **Abhidhamma, it is a group of wholesome consciousness together with their mental concomitants headed by Sati Cetasika.**

(e) Morality observed by not committing worng deeds such as killing, etc. is called Morality of Non-transgression (**Avītikkama Sīla**). In terms of **Abhidhamma** it is wholesome consciousness together with their mental concomitants.

(These five kinds of morality beginning with **Pahāna Sīla** are not separate ones like other sets of **Sīla**; observance of one, e.g. Pahāna Sīla, by abandoning killing, etc., means observance of all the remaining ones as well.)

Here ends Morality in Groups of Fives

End of the Chapter on groups of Morality

Defilement and Purification of Morality

(6) What is Defilement of Morality?

(7) What is Purification of Morality?

In answering these questions Defilement and Purification of morality should be explained together.

Defilement of Morality means impairment of morality; and in reverse, non-impairment of morality is Purification of Morality.

Impairment of morality may arise through destruction due to gain, fame, etc., or through seven minor acts of sexuality.

To explain further:

Of the seven groups of transgression (āpatti)[1] if a sikkhāpada of the first or the last group is impaired due to craving for gain, fame, etc., a bhikkhu's Sīla is said to be torn like the cloth which is cut at the edge.

If a sikkhāpada in the middle group is impaired, his Sila is said to be rent like the cloth having a hole in the middle.

If two or three sikkhāpadas are impaired serially, his Sila is said to be blotched like a cow having irregular marks of brown, red and other colours on her back or belly.

If the sikkhāpadas are impaired at intervals, his Sīla is said to be mottled like a cow having variegated spots of different colours on her body.

Thus impairment of morality through tearing, rending, blotching or mottling due to gain, fame, etc., is Defilement of Morality.

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1. (1) Pārajika, (2) Sanghādisesa, (3) Thullaccaya, (4) Pācittiya, (5) Pāṭidesanīya, (6) Dukkata and (7) Dubbhāsita.

Even in the absence of impairment of morality through tearing, rending, blotching or mottling, there can be defilement of morality through seven minor acts of sexuality.

The seven minor acts of sexuality are expounded elaborately by the Buddha in the Jāṇussoni Sutta of Mahāyaññā Vagga, Sattaka Nipāta of the Aṅguttara Nikāya. They may be mentioned briefly as follows :

(i) An ascetic or a brahmin claiming to be leading the noble life does not have actual sexual intersourse with a woman, but enjoys being caressed, massaged, bathed and rubbed down by her. (He loves to be attended upon in person by a woman.)

(ii) He does not have sexcual intercourse with a woman, he does not enjoy being attended upon in person by her, but he enjoys joking and laughing with her.

(iii) Or else, he enjoys staring and gazing at a woman eye to eye.

(iv) Or else, he enjoys listening to a woman on the other side of a wall or a fence as she laughs, talks, sings or cries.

(v) Or else, he enjoys recollecting frequently how he has talked, laughed and played with a woman formerly.

(vi) Or else, he enjoys seeing a householder or his son who possesses five kinds of worldly pleasures and who is being served by a host of servants and attendants.

(vii) Or else, he enjoys longing for a divine abode and leads the noble life with the wish, "With this Sīla, with this practice, with this effort and with this noble life, may I be reborn as a great Deva or some Deva."

Thus impairment of morality through tearing, rending, blotching or mottling due to gain, fame, etc., and also

through seven minor acts of sexuality is Defilement of Morality.

(7) Purification of morality characterized by non-tearing, non-rending, non-blotching or non-mottling of Sīla is brought about

(a) by not transgressing any of the sikkhāpadas;

(b) by taking proper remedial measure whenever there is transgression;

(c) by avoiding seven minor acts of sexuality; furthermore,

(d) through non-arising of anger, grudge, disparagement, rivalry, jealousy, meanness–stinginess, deceit, hypocrisy and such evils, and

(e) through development of such attributes as fewness of wishes being easily satisfied, practice of austerity, etc.

These types of morality, Silas which are not torn, not rent, not blotched and not mottled, also assume other names such as **Bhujissa Sīla** because they set one free from servitude of craving; **Viññūpasattha Sīla** because they are praised by the wise; **Aparāmaṭṭha Sīla** because they are not effected by craving: "My Sīla is very pure, it will produce great beneficial results in future", or by wrong personality belief: "This Sila is mine; my Sila is very pure; no one possesses Sila like mine; **Samādhi saṃvattanika Sila** because they are conducive to advancement towards Access Concentration (**Upacāra Samādhi**) and Absorption Concentration (**Appana Samadhi**).

As stated above, these seven factors, namely, not torn, not rent, not blotched, not mottled, liberating, praised by the wise and not tarnished by craving and wrong view are the factors conducive to purification of morality. Only when morality is complete with these seven factors can it develop the aforesaid two kinds of

concentration. Therefore a noble person wishing to develop these two kinds of Concentration should earnestly endeavour to make his Sīla compleíe with all these seven factors.

Here ends the Chapter on the Perfection of Morality.

(e) Perfection of Renunciation (Nekkhamma Pāramī)

Nekkhamma means renunciation which is here synonymous with emancipation. Emancipation is of two kinds: emancipation from cycle of existences (**saṃsāra**) and emancipation from sense-desire (**Kāma**), the former being the result of the latter. Only when emancipation from sense-desire has been achieved through practice can one gain emancipation from samsara. Of these two kinds of emancipation, it is for the purpose of the resultant emancipation (from existences) that the Buddha expounds in the **Buddhavaṃsa Text**, likening the three states of existence [1] to prisons.

Essential meaning of Perfection of Renunciation

According to the **Cariyāpiṭaka** Commentary, Perfection of Renunciation in terms of **Abhidhamma** is wholesome consciousness together with mental concomitants that arises by virtue of emancipation from sense-desire and from the three states of existence. The **Mahā Niddesa** describes two kinds of sense-desire: pleasant objects of sense-desire (**vatthu kāma**), and mental defilement of greed which is desire for pleasant objects (**kilesa-kama**). With reference to Perfection of Renunciation, emancipation from sense-desire means emancipation from both kinds of sense-desire.

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1 The three states of exsstence are: (a) **Kāma-bhava**, the state of sensual existence senses (b)**Rūpa-bhava**, the state of fine material existence and (c)**Arūpa-bhava**, the states of formless, non-material existence.

How to be mindful to achieve emancipation

How to achieve emancipation from bonds of Kilesakama is explained in the Mahā Niddesa Pali:

> Addasam kāma te mūlam saṅkappā kāma jāyasi
> na taṃ sankappayissämi evaṃ kāma na hohisi.
> "O greed, I have seen your source; you arise from my thoughts of pleasant objects of sense (Kāma Vitakka). No more will I think of any pleasant object of sense. Then, O greed, you will arise no more.

In this connection, three kinds of wrong thought and three kinds of right thought should be understood. The three kinds of wrong thought are :

(i) Kāma Vitakka, sensuous thought, i.e., thinking of pleasant objects as desirable things;

(ii) Vyāpāda Vitakka, hateful thought, i.e., thinking of harming others, and

(iii) Vihiṃsā Vitakka, cruel thought, i.e., thinking of torturing others.

The three kinds of right thought are:

(i) Nekkhamma Vitakka, thought of renunciation, i.e., thinking of emancipating oneself from sensuous objects.

(ii) Avyāpāda Vitakka, thought of hatelessness, i.e., thinking of others with loving-kindness, and

(iii) Avihiṃsā Vitakka, thought of non-violence, i.e., thinking of others with compassion.

The source of greed (Kilesakāma) or close examination is found to lie in sensuous thought (Kāma Vitakka) which is one of the three wrong thoughts. As long as one keeps on thinking of sensuous thought, greed continues to multiply and there is no emancipation from that mental defilement of greed. Only when one ceases to think of pleasant objects of sense-desire greed will not arise and one achieves emancipation. Therefore as

stated above, one should be mindful to be free from mental defilement of greed. Just as freedom from sense-desire leads to freedom from cycle of samsara, even so making efforts to free oneself from greed results in freedom from pleasant objects of sense-desire.

The characteristics, functions, manifestations and proximate causes of this Perfection of Renunciation and of the remaining ones will be dealt with in the Chapter on Miscelleny which follows (in the Second Book).

Relation between Renunciation and the Life of a Bhikkhu

The Cariyāpiṭaka Commentary defines nekkhamma: "Nekkhammam pabbajja-mūlakam." This definition can be interpreted in two ways: "Emancipation has a bhikkhu's life as its cause," and "Emancipation is the cause of a bhikkhu's life." The first interpretation, namely, a bhikkhu's life as a cause of emancipation is in consonance with the narration in the Mahā Janaka Jātaka. King Mahā Janaka first acquired requisites of robes, a bowl etc. without the knowledge of his queen, lesser queens and royal attendants and he then went up to the upper terrace of his palace and became a bhikkhu; thereafter he renounced the world. In this instance, the Bodhisatta Mahā Janaka became a bhikkhu before he made the renunciation. Therefore it may be said that the bhikkhu's life is the cause and renunciation is the effect.

The second interpretation, namely, emancipation as a cause of bhikkhu's life is in consonance with the stories of Sumedha the Wise, Hatthipāla brothers, etc. Sumedha the Wise first went forth and reaching Dhammika Mountain found a dwelling place readily prepared by Sakka, King of Devas. Then only he became a bhikkhu. Similarly Hatthipāla brothers went forth first and when pursued by the whole country led by royal parents, they became bhikkhus. Therefore it may be said renunciation of Sumedha the Wise, Hatthipāla brothers etc. is the cause and the bhikkhu's life is the effect.

The Cariyāpiṭaka Commentary gives the exposition in accordance with the first interpretation. (This is mentioned in detail in the Chapter on Miscelleny.) Though Sumedha the Wise, Hatthipāla brothers, etc. renounced the world first and became bhikkhus' afterwards, they did so only because they wanted a bhikkhu's life. Therefore even though renunciation took place first it may be said that a bhikkhu's life which follows later is the real cause. (For example, to construct a building, the wood is cut first. Although cutting of wood precedes construction, the wood is cut with the intention of constructing the building, Therefore it should be said the desire to build the building is the cause and cutting of the wood is its effect.)

Five kinds of forest dwelling

As expounded in the Vinaya Parivāra Ekuttarikanaya pañcaka and Upāli Pañha, Dhutanga Vagga, forest dwelling is of five kinds:

(i) Dwelling in the forest because of stupidity, dullness of mind, not knowing the advantages and their causes;

(ii) Dwelling in the forest with an evil desire, "If I go and dwell in the forest, people will support me generously as a forest dweller";

(iii) Dwelling in the forest because of insanity;

(iv) Dwelling in the forest because the practice is praised by the Buddhas and the virtuous; and

(v) Dwelling in the forest because one has few wishes, contentment and such virtues.

Only the last two of these kinds of forest dwelling are praiseworthy.

Perfection of Renunciation is not a matter of where one lives. Defilement of sense desire (Kilesakama), craving for pleasant sensuous objects, is liable to arise anywhere. This defilement of sense desire should be eradicated

wherever it appears and not be permitted to thrive. Emancipation from defilement of sense desire by eradication in this way is the true characteristic of renunciation.

As for Emancipation from pleasant objects of sense desire, there are examples of Sumedha the Wise, Hatthipala brothers etc., who went forth as far as the Himalayas. Therefore it may be asked whether it is necessary for those who wish to fulfil Perfection of Renunciation (Emancipation from pleasant objects of sense desire) to go forth as far as the Himalayas. One should do so if possible, or if one wishes to or if circumstances favour. In the Jataka Stories concerning renunciation, the majority went forth up to the Himalayas. They did so as circumstances were favourable to them.

According to the Maghadeva Jataka of the Ekaka Nipata and the Nimi Jataka of the Maha Nipata, the continuous line of rulers numbering eighty-four thousand begining from King Maghadeva to King Nimi went forth from household life to homeless one as soon as a single hair on the head turned grey. However, none of them went up to the Himalayas. They repaired only to the royal mango grove near their capital city of Mithila. It is said that by strenuous practice of meditation they attained Jhanas and were reborn in Brahma realms. It is evident from these stories that, although not travelling as far as the Himalayas, just leaving the place where mental defilement of greed thrives is sufficient for successful fulfilment of Perfection of Renunciation. The eighty-four thousand kings such as Maghadeva completely abandoned their luxurious palaces, and by living in the mango grove their Perfection of Renunciation was fulfilled.

Therefore Perfection of Renunciation can be fulfilled by anyone who abandons completely the place where his mental defilement of greed flourishes and without establishing such new resorts, dwells in a suitable place free from such defilement.

Two kinds of Renunciation

Renunciation of Bodhisattas is of two kinds:

(i) Renunciation when they are young (and single), and

(ii) Renunciation when they are old (and married).

Sumedha the Wise, Hatthipāla brothers, etc., renounced the worldly life to escape from (bonds of) pleasant objects of sense desire, namely, luxuries of their palaces or homes. Although the Jatakas referred to them as examples of those who fulfilled the Perfection of Renunciation they were then mere youths still unmarried. They were possessors of pleasant objects of sense desire, but it may be said that their ties to them were not so strong. Only older people living a household life with wife and children are tightly bound with these fetters of **Vatthukāma.** In this conection, it may be said that renunciation by old married people is more difficult than that by younger persons. But some could point out that the renunciation by the Bodhisatta Prince Temiya made at a time when he was only sixteen and unmarried was really an arduous one. But his difficulty arose not from the bonds of pleasant objects of sense desire but from the great troubles of having to pretend to be cripple, deaf and dumb to make his renunciation possible. Therefore although he faced much difficulty when contriving to make his renunciation, when he actually did so he encountered little difficulty because he had only few fetters of pleasant objects of sense desire.

The **Atthasālinī** gives in the chapter on Perfection of Renunciation full accounts of **Pāramī** fulfilled by the Bodhisatta when he was Prince **Somanassa, Prince Hatthipāla, Prince Ayoghara, etc.,** in innumerable existences. The Commentary gives the special names of **Paramattha Pāramī,** Supreme Perfecetion, to the Perfection of Renunciation fulfilled by King **Cūla Sutasoma.**

In the case of Prince Somanassa, Prince Ayoghara, Prince Hatthipāla, and Prince Temiya, they were youthful persons at the time of their renunciation. Renunciation by King Mahā Janaka was more difficult than theirs because he was an older and married man. He became a bhikkhu without the knowledge of his queen, lesser queens and royal attendants. And only at the time of renunciation that he faced difficulty as he was pursued by his queens and retinue to persuade him to return to them. They had not taken any measures to ensure that he would not go forth as a bhikkhu or renounce the worldly life.

As for the eighty-four thousand kings such as Maghadeva they openly and publicly declared their intention to renounce. In spite of the entreaties of their families, they refused to yield and made their renunciation. But they did not go very far. They dwelt in their own mango groves near the palaces.

In contrast to them all, King **Cūla Sutasoma** announced his intention of leaving the world as he was deeply stirred by spiritual sense of urgency on seeing a grey hair on his head. Although his queens, royal parents and the assembled citizens prayed in tears to give up his plan, he remained firm and indifferent to their earnest pleas and went away till he reached the **Himalayas.** Therefore renunciation of King **Cūla Sutasoma** was far more powerful than those of King **Maghadeva** etc. On this account the Commentator has described the Perfection of Renunciation fulfilled by King **Cūla Sutasoma** as of the highest type, **Paramattha Pārami.**

Here ends the Chapter on Perfection of Renunciation,

(d) The Perfection of Wisdom (Paňna-Parami)

Three kinds of Wisdom

1. The Vibhanga of the Abhidhamma, in the section on Nana Vibhanga, mentions three kinds of Wisdom (**Panna**):

(a) **Cintamaya Panna,**

(b) **Sutamaya Panna,** and

(c) **Bhavanamaya Panna.**

(a) Knowledge of various kinds whether low or noble, including various crafts and professions etc., which are acquired through one's own reasoning and not through asking others or hearing about it from others, is called **Cintamaya Panna** (cinta, 'thinking'; maya, 'formed of'; hence, literally, wisdom formed of thinking.)

This kind of wisdom includes not only thoughts on mundane affairs but also on things concerning Dhamma matters. Therefore it comprises the knowledge of ordinary worldly things such as carpentry, agriculture etc. as well as the knowledge of things of Dhamma nature such as Generosity, Morality, Concentration and Vipassana Insight Meditation. The Omniscience (**Sabbannuta Nana**) of the Buddhas may even be called **Cintamaya Panna** if one wishes to do so because the Bodhisatta, Prince Siddhattha, had thought out by himself the practice leading to Omniscience without hearing of it from anyone and become Omniscient.

However, Wisdom as the fourth Perfection to be fulfilled by the Bodhisatta should be considered as only the group of fundamental knowledge necessary for the attainment of knowledge of the Path and Fruition State and Omniscience. We are not concerned here with the group of Wisdom which is acquired in the final existence of a Bodhisatta entitling him to Buddhahood. Bodhisattas fulfilling the Perfection of

Wisdom before the last life practised only up to the first part of the Ninth stage (Saṅkhārupekkhā Ñāna, 'Knowledge of Equanimity about Formations') out of the ten stages of Vipassanā Insight. The final part of this Saṅkhārupekkhā Ñāna leads on directly to the knowledge of the Path. So Bodhisattas do not attempt to go beyond the first part until their last life, for should they do so, they would have accordingly attained Magga Phala and become Ariyas and passed into Nibbāna in those existences; they would not become a Buddha though. Therefore it should be noted that as a Bodhisatta, the Perfection of Wisdom is fulfilled only up to the first part of the Saṅkhārupekkhā Ñāṇa.

(b) Knowledge gained by listening to the wise who talk either on their own or at one's request when one is unable to think out or reason by oneself is called **Sutamaya Paññā.** (**Suta**, 'hearing'; **maya**, 'formed of'; hence, wisdom formed of hearing.) Like **Cintāmaya Paññā**, this kind of wisdom is of very extensive nature. The only difference between the two is that in the first, wisdom is gained through one's own thought or reasoning and in the second by hearing from others.

(c) The kind of Wisdom gained at the time when one is actually experiencing the Jhāna or Phala States is called **Bhāvanāmaya Paññā.**

The Abhidhamma **Vibhanga**, in the Chapter on the Ñāna Vibhaṅga, gives types of wisdom in groups of one kind, two kinds etc. up to ten kinds.

All these groups of wisdom, however, may be taken as coming under the three types of wisdom given above. For example, in the **Vibhaṅga**, after the group of the three kinds of wisdom, namely, **Cintāmaya** etc. are enumerated **Dānamaya Paññā, Sīlamaya Paññā** and **Bhāvanāmaya Paññā. Dānamaya Paññā** is wisdom formed of generosity. Volition associated with generosity is of three kinds namely, volition that arises before, volition that arises during and volition that arises after the offering. The wisdom associated with these volitions in each case is Dānamaya Paññā.

Similarly in the case of observance of morality, wisdom that arises with the intention, "I will observe the precepts", wisdom that arises while observing and wisdom that arises on reflection after observing the precepts, all three are Sīlamaya Paññā.

If the Dānamaya Paññā and Sīlamaya Paññā have been deduced through one's process of thinking and reasoning, then it is to be classed as Cintāmaya Paññā; if it has been gained through hearing from others, they are to be included in Sutamaya Paññā. Other kinds of wisdom can similarly be classified under the same three heads of Cintāmaya Paññā etc.

The teaching "paripucchanto budhaṃ janaṃ paññā pāramitam gantvā," "accomplishing the Perfection of Wisdom by learning from the wise," in the Buddhavaṃsa clearly indicates that the Buddha regards the Sutamaya Paññā as the basic wisdom. This is because in this world one who has not yet acquired basic wisdom cannot know any thing through thinking it out for himself; he has to learn it first from the wise by listening to them. Therefore the Buddha has expounded that one who wishes to fulfil the Perfection of Wisdom should first acquire knowledge from the wise before he has any basic wisdom.

In brief, wisdom through hearing (Sutamaya Paññā) should be acquired before Wisdom through Thinking (Cintāmaya Paññā).

The Commentaries such as the Atthasalini describe the innumerable lives of the Bodhisatta, for example, as the wise men Vidhura, Mahā Govinda, Kudāla, Araka, Bodhi the Wondering Ascetic, Mahosadha etc. when he had to fulfil the Perfection of Wisdom. In these lives, the Bodhisatta had already acquired basic wisdom; he also possessed therefore Cintāmaya Paññā. As his basic wisdom was already great enough, acquiring Sutamaya Paññā was no longer his chief concern in those existences.

Four kinds of Kavi

The Catukka Nipāta of the Anguttara Nikāya describes four kinds of Kavi:

(1) Cintā kavi,
(2) Suta kavi,
(3) Attha kavi, and
(4) Paṭibhāna kavi.

(The term kavi is derived from the root kava which means 'to praise'; so a person who praises things worthy of praises is called kavi meaning a 'wise person.')

(1) One who is capable of knowing a given matter by thinking it out for himself is called a Cinta kavi, a wise man of original thinking. It is the province of such persons to sing verses lauding those deserving praise. Thus Cintā kavi is one who composes poems relying solely on his own thinking.

(2) One who puts into verse what one knows through hearing is called a Suta kavi.

(3) One who does not know through his original thinking or through learning from others but interprets the meaning of a difficult point based upon the knowledge he already possesses of similar problems is called an Attha kavi, a wise man who explains meaning. He writes verses based on a given subject-matter.

(4) One who, without having recourse to thinking out himself or listening to others or referring to what is already known, has the ability to penetrate at once the meaning of a given subject is called a Patibhāna kavi, a wise man of ready speech (like the Venerable Vangīsa Thera of the Buddha's time).

The nature of Wisdom

Wisdom is a separate mental concomitant, one of the ultimate realities. In the Dhammasaṅgaṇī, various names such as paññindriya, paññā, pajānanā etc. are given to

wisdom, because it is the characteristic of the Abhidhamma to give complete details of everything that should be taught about each subject. The principal term for wisdom is **paññindriya** made up of **paññā** and **indriya.**

It is called **paññā**, wisdom, because it is conducive to understanding in all aspects the Four Truths or the Three Characteristics of impermanence (**Anicca**), suffering (**Dukkha**), and non-self (**Anatta**).

It is called faculty, **indriya**, (controlling or governing) because it can overcome ignorance (**avijjā**) and delusion (**moha**) or because it dominates in understanding the real nature. **Paññā**, wisdom, has the characteristic of creating light. Just as darkness is dispelled as soon as light appears in a dark room; even so, where ignorance blinds us, as soon as wisdom appears, ignorance is dispelled enabling us to see clearly. Therefore the Buddha has said, **Paññā samā ābhā natthi** 'There is no light like wisdom'.

Wisdom has the characteristic of perceiving things with discrimination. Just as a clever physcian discerns which food is suitable for his patient and which food is not, so when wisdom arises it enables one to distinguish between what is meritorious and what is not.

Wisdom also has the characteristic of penetrating the real nature as it is. It may be likened to an arrow which, shot by a clever archer, penetrates the target unerringly.

An important point to note with regard to this characteristic of wisdom: Genuine wisdom is knowing a thing as it really is and such a knowledge is blameless. That is why in the Abhidhammattha Saṅgaha, the mental concomitant of wisdom (**Paññā Cetasika**) is included in the 'Beautiful' (**Sobhaṇa**) types of mental concomitants.

Questions arise concerning wisdom with reference to the action of Sulasā in the **Sulasā Jātaka** of the **Aṭṭhaka Nipāta.** In Bārāṇasī, a prostitute by the name of Sulasā saved the life of robber Suttaka who was

about to be executed. She made him her husband and they lived together. Wanting to possess her jewellery, the robber persuaded her to put on jewelled ornaments worth one lakh of money and go up a mountain with him. On reaching the top, he told her to take off all her jewellery and prepared to kill her. Then Sulasa thought to herself, "He is surely killing me; I must strike first and kill him by a ruse." So she begged of him, 'My dear, even though you are going to kill me, I lose no love for you; nearing my death, may I pay my respects to you from the four quarters, front, back and the sides.' Not suspecting her stratagem, the robber allowed her to do so. After paying respects to the robber, who was standing on the edge of a precipice, from the front and the sides, when she came behind him, she pushed him over the precipice with all her might and killed him.

The Bodhisattá who was a Deva then living in the mountain remarked: **'Na hi sabbesu thanesu puriso hoti pandito; itthipi pandito hoti tattha tattha vicakkhanā"**

'Not in all circumstances is the man the wise one; woman is also wise and far sighted."

Some raise the question as to whether it is proper for the Bodhisatta Deva to praise Sulasa as being wise. Sulasa's intention to kill the robber is a matter of committing the wrong deed of killing and cannot be associated with **paññā cetasika.**

In reply to that some say that Sulasa's knowledge was not true **paññā.** Of the three kinds of knowledge, namely, knowledge through perception (**sanna**), knowledge through consciousness (**viññāna**), and knowledge through wisdom (**paññā**). Sulasā's was knowledge through consciousness only, that is to say, through exercise of imagination. That knowledge through consciousness has been referred to here as **paññā.**

Others wrongly assert that of the two views: wrong view (**miccha ditthi**) and right view (**samma ditthi**); Sulasā had wrong view and the Bodhisattá Deva was referring to her view as **paññā** and not praising her because of the

faculty of wisdom, and therefore it is not against Abhidhamma.

Both these answers, taking consciousness (viññāna) and view (ditthi) as wisdom (pañña) contrary to the principles of Abhidhamma, are entirely wrong.

Sulasa's knowledge that she would win over the robber if she adopted a ruse was true knowledge and was, therefore, wisdom. One should not doubt whether genuine wisdom can be involved in matters connected with evil actions. For example, it is blameless to know discriminatingly about alcoholic drinks which should not be indulged in and which lead to immoral actions, as to which ones contain more or less alcohol, how much does each cost, what will happen if one drinks them etc. It begins to be immoral only from the moment one thinks of drinking the intoxicant.

Similarly, one can make a thorough study of all the various views and beliefs in the world without any exception, differentiating between what is correct and reasonable and what is wrong. Thus studying and getting to know about them as they really are, whether right or wrong, is entirely faultless. Only when one misconstrues a wrong view to be right is one at fault.

So in Sulasa's case, knowing "I will win over him if I use a ruse" is knowing rightly; it is knowing through wisdom and therefore blameless. But since the moment of her decision to kill her husband by means of a stratagem her action had become blameworthy, immoral. It is only with reference to the correct knowledge which initially arose in her before the deed of killing that the Bodhisatta Deva praised, saying she was wise.

As has been said above, we should distinguish clearly between the knowledge about evil on the one hand and the commisson of evil such as killing on the other If one persists in the belief that knowledge about evil is not true wisdom, one would make the error of thinking that the great Omniscience of the Buddha itself is not free from blemish.

Through his supreme Wisdom, the Buddha knows all there is to know, everything moral or immoral; hence the name of Omniscience. If true Wisdom has nothing to do with anything evil, then the Buddha would have no knowledge whatever of evil things; indeed, the Buddha's Wisdom is very extensive, infinite and is thus known as Omniscience.

In brief, the Buddha knows everything, good or evil. But since he has uprooted all latent defilments, he has no desire to commit any thing evil, not to say of the actual deed. Thus reflecting on the attributes of knowing everything that is evil, of having abandoned what should be abandoned and of refraining from doing any evil, we should develop faith in the Buddha.

Again, we should also examine the story of Mahosadha the Wise described in the Mahosadha Jataka. In that story, Culani Brahmadatta with rulers of his vassal states surrounded and attacked the royal city of King Videha who had as his right-hand man, Mahosadha the Wise. Mahosadha master-minded the defence of the city devising various stratangem to decieve the enemy hordes, to break down their morale and finally to force them retreat to all directions in a disorderly rout. Should we opine that deceptive measures adopted by Mahosadha, not being moral undertaking do not count as Wisdom, there would be no occasion for the Bodhisatta to fulfil the Perfection of Wisdom. As a matter of fact, all the strategic devices employed by Mahosadha are the products of the Bodhisatta's Wisdom. The Buddha has therefore specifically mentioned the story of Mahosadha as an example of how the Bodhisatta had fulfilled his Perfection of Wisdom.

In view of what has been said, it should be noted that in the story of Sulasa, the Mountain Deva praised Sulasa as a wise person because she indeed had Wisdom.

(This is an explanation on doubtful points with regard to characteristics of Wisdom.)

The kinds of Wisdom

The definiton of wisdom given in the Commentaries such as the **Atthasalinī** etc. as the knowledge of or the knowledge leading to full comprehension of the Four Noble Truths and the Three Characteristics refers to the highest (**Ukkattha**) type of Wisdom. There are also certain types of Wisdom which are much lower.

The Commentary on the **Abhidhamma Vibhanga** in expounding on **Cintāmaya Paññā** and **Sutamaya Paññā** describes the kinds of Wisdom involved in 'manual labour for earning one's livelihood' (**Kammäyatana**) and in 'skills for earning one's livelihood (**Sippayatana**). Each is again divided into two kinds, lower and higher. Carpentry is an example of a lower type of manual labour. Farming, trading are of a higher type. Mat-making, weaving etc. are of lower forms of skill for earning one's living; writing, calculating etc. are higher forms of skill for earning one's living.

The essential distinction between forms of livelihood is that when manual labour is done for livelihood without taking special training, it is **Kammäyatana** type; when skill for earning livelihood is acquired after special training, it is called **Sippayatana.** When special training is for skill in vocal accomplishments it is called **Vijjāthāna.**

When we discriminate one fire from another our discrimination is not based on the quality of the fuel used for burning but on the quantity of the fuel and we say "a small fire" or "a big fire". So also in the case of wisdom, discrimination should be done not on the basis of the quality of what is known but rather on the basis of the degree or extent of what is known and we should speak of wisdom as "weak" or "powerful", in other words – "simple" or "profound". We should not restrict ourselves to higher forms of knowledge as expounded in the Commentary but also recongnize lower forms also as wisdom.

Therefore one who wishes to fulfil the Perfection of Wisdom should do so irrespective of the standard of wisdom whether low or high; and regarding things unknown, one should approach the wise for learning from them. Therefore it is said in the Buddhavaṃsa: "Paripucchanto budham pannaparamitam gantva", meaning "repeatedly asking the wise, having reached the Perfection of Wisdom..."

Seven ways of developing wisdom

The Sammohavinodani, Commentary to the Abhidhamma Vibhanga gives seven ways of developing wisdom in the chapter on the Foundations of Steadfast Mindfulness (Satipaṭṭhāna):

(1) **Paripucchakatā** – asking the wise again and again. (This is in accordance with the Pali phrase quoted above.)

(2) **Vatthuvisadakiriyā** – making objects both inside and outside the body pure. (For internal cleanliness, one's hair, nails and beard should not be too long. The body should not be soiled with sweat and dirt. For external cleanliness, one's clothes should not be too and bad smelling; one's dwelling should be kept clean. When there is impurity inside and outside the body, the wisdom that arises is like the thick flame produced from a dirty wick soaked in the turbid oil of an unclean lamp. In order to have clean and bright wisdom which is like the flame of a clean lamp, one should keep one's body clean both internally and externally.)

(3) **Indriya samatta patipādanā** – bringing the faculties, such as faith etc. into perfect balance.

(There are five faculties[1] which control consciousness and mental concomitants of beings. If the faith faculty is

1. The five faculties are faith, energy, mindfulness, concentration and wisdom; each has its own function: faith enables one to give devoted attention to the objcet of reverence; energy gives support and encouragement enabling one to exert and strive hard; mindfulness keeps track of the object of attention; concentration prevents distraction of mind; and wisdom enables one to see, to understand. These faculties must be kept in balance, for if one is in excess the others would suffer and fail to do their functions.

too strong, the other four faculties are bound to be weak; consequently, energy faculty cannot exercise its function of giving support and encourgement to exertion; mindfulness faculty cannot fulfil its task of minding the object of attention; concentration faculty cannot prevent distraction of mind; and wisdom faculty fails to discern. When faith faculty is in exces an attempt should be made to moderate it and bring it in line with others either by reflecting on the Dhamma that will normalise it or avoiding to reflect on the Dhamma that will promote and strengthen it.

(If the energy faculty is too strong, faith faculty will not be able to perform its function; the rest of the faculties also cannot perform their respective functions. This excess of energy should be corrected by developing tranquility. The same holds true in the case of each of the remaining faculties.)

What is particularly praised by the wise and virtuous is balancing faith with wisdom, and concentration with energy. If one is strong in faith and weak in wisdom, one will have faith in unworthy ones to no purpose. (Being weak in wisdom, one is unable to discern critically who is deserving of reverence and who is not; mistaking what is not true 'Buddha, Dhamma, Sangha' for genuine ones, one's devotion is then of no avail and fruitless.) Mistaken belief of those who wrongly devote themselves to false Buddha or false Dhamma is not true faith but only wrong and harmful conclusion (**micchādhimokkha**).

If wisdom is strong and faith is weak, one will miss the correct path and follow the wrong one which leads to the side of cunning. To bring such a person to the right path is as hard to cure as a patient suffering from ill-effects of wrong medicine. For example, these are two kinds of giving (i) gift of volition (**cetanā dāna**) and (ii) gift of meterial objects (**vatthu dāna**). A person who has cunning ways of thinking might consider that it is only volition not the material objects that would be fruitful in future; therefore it is not necessary to offer material things as **dāna**; gift of voli-

tion is sufffficient. Such a person who fails to do meritorious deeds of alms giving, because of his cunning, would be reborn in the lower planes of existance.

Only when faith and wisdom are in balance can one have proper faith in deserving ones and with the absence of cunning there can develop many advantages. Energy and concentration should also be in balance; when energy is weak and concentration strong, idleness (**kosajja**) will result: without any activity but assuming an air of calmness as if in good concentration, one is overwhelmed by indolence.

When energy is strong and concentration weak, there will be agitation and excitement but no steadiness. Overwhelmed by restlessness (**uddhacca**) one may be distracted with the thought, "If this work does not yield any good result as expected, it will not be suitable for me. I would abandon it and try something else.

When energy and concentration are in equilibrium, idleness (**kosajja**) and restlessness (**uddhacca**) get no chance to arise. Balancing of these two leads to quick attainment of Jhāna or Absorption Concentration (Appanā).

However, mindfulness – faculty can never be in excess; there may be only its shortage. In the Text, it is likened to salt, a necessary ingredient of all food preparations or to a Prime Minister who attends to all the royal business. Therefore while maintaining the maximum possible mindfulness, faculties in each of the two pairs, faith and wisdom, energy and concentration should be kept in perfect balance with each other. Excess of any is a disadvantage. In this connection, the venerable U Budh has made the following comment in his Mahā Satipatthāna – Nissaya

Excess of faith leads to over enthusism,

Excess of wisdom leads to craftiness,

Excess of energy leads to restlessness,
Excess of concentration leads to ennui
(mental weariness),
But there is never an excess of mindfulness.

(4) Duppaññapuggala parivajjanam – avoiding persons without wisdom.

(Duppaññā means an individual who has no wisdom to discern penetratingly such groups of Dhamma as the aggregates (Khandha), the bases (ayatana) etc. One should keep oneself far away from such people.)

(5) Paññavanta puggalasevana–associating with the wise.

(The wise means persons who are possessed of the fifty characteristics of the knowledge of arising and falling (Udaya bhaya Ñana). For details of the fifty characteristics of Udhaya bhayaÑana, Patisambhidāmagga may be consulated[1].)

Concerning both items nos (4) and (5), the commentator is only describing the developments of the highest (ukkattha) type of wisdom. In item (4), a person without wisdom means one who cannot discern penetratingly the group of Dhammas such as aggregates and the bases; a person with penetrating knowledge of such Dhammas can only be one who is of great wisdom. But there are those, who though not possessing wisdom to discern such subtle Dhammas as aggregates and bases, know ordinary matters concerning practice of Dhamma: "It is proper to make such offering; it is not proper to do so. Precepts should be observed thus; they should not be observed otherwise". They also know matters concerning worldly living, "This act will prolong life; this act will shorten one's life". Such persons cannot be said to be entirely devoid of wisdom. One should cultivated association with them too.

In item (5) also, by defining a wise person as one who is possessed of the fifty characteristics of the knowledge

1. May also see Path of Purification by Bhikkhu Nanamoli. Chapter XX para 93–104.

of arising and falling (Udayabbaya Nana) the commentator is referring by way of excellence (Ukkattha naya) only to the wise who are most highly advanced in Vipassana Meditation.

But with regard to acquiring knowledge, the Buddha has expounded in the **Buddhavamsa:** "Taking the example of a bhikkhu going on alms round to all the houses in serial order without discrimination, a learner should approach whoever can answer his questions, regardless of his social or educational status. Therefore he should avoid only a totally ignorant one and approach all who can help him in his quest of knowledge.

In short, avoiding only those who are completely incapable of answering any question, one should associate with those who can furnish him with even the slightest information he is seeking.

According to the **Buddhavamsa,** in acquiring wisdom one should first ask and learn from the wise to develop wisdom through hearing, **Sutamaya panna.** Then, if one is not clear about any point, one should reflect on it and think about it, and thus develop wisdom by means of thinking, **Cintamaya panna.**

In the Discourse to the Kalamas (**Anguttara Nikaya,** Tikanipata, Dutiya Pannasaka, 2–Mahavagga, 5–Kalama Sutta) the Buddha was told by the Kalamas that many preachers visited their place, that all of these visiting preachers praised only their own doctrines denouncing and condemning others and that they had doubt and perplexity as to which doctrine to accept and follow. The Buddha's reply to them may be summarized as "you should accept the doctrine which you find after due consideration to be free of fault."

This Discourse shows that one should first acquire **Sutamaya panna** by listening to the talks of preachers, and then think over which doctrine is blameless by using the **Cintamaya panna.**

Moreover, in the Patha Jataka, Dasaka Nipata, 9-**Maha Dhammapala Jataka**, when the great teacher of Takkasila come in person to the village of Dhammapala to find out why the young people of the village did not die before the end of their life span, Mahadhammapala (the village headman) who would be reborn as King Suddhodana in time to come replied, "We listen to all who come and preach; after listening we ponder upon their preaching we do not heed what the immoral persons teach, instead we forsake them; we accept only the teachings of the moral ones with which we are delighted and which we follow. Therefore, in our village, the young ones never die before the end of their life span".

This Jataka story also clearly shows that one acquires wisdom first by means of Sutamaya Nana, and then accepts only what is confirmed to be true by Cintamaya Nana.

Associating with the wise

The expression 'associating with the wise' does not mean mere approaching a wise person and staying with him day and night. It implies learning and acquiring some knowledge from the person who is possessed of wisdom.

The advice, "Do not associate with the fool" given as one of the Blessings in the Mangala Sutta does not necessarily present staying with a foolish person. One may even live with him for the purpose of coaxing and persuading him to the right path. In such a case one is not going against the advice of the Mangala Sutta. An example is the sojourn of the Buddha in the Uruvela Grove in the company of ascetics of wrong view (to help them abandon their wrong path).

Thus, only when one accepts the view and follows the practices of a foolish person can one be said to be associating with the fool. Likewise the advice given in the Mangala Sutta exhorting one to associate with the wise is well taken, not by merely keeping company with him but only when one accquires some form of knowledge (from him), be it only a little.

(6) **Gambhirananacariya paccavekkhana**–reflecting on the nature of Dhamma which is the resort of profound wisdom. (Herein, wisdom is like fire which burns all inflamable things whether big or small. Depending on the size of what is burning, fire is said to be a small fire or a big one. In the same way, wisdom knows everything there is to know; it is called small, manifest or profound depending on what is known is small, manifest or profound. The Dhamma which is the resort of profound wisdom comprises aggregates, bases etc. The wisdom which arises from the knowledge of these profound subjects is what is meant by profound wisdom. Such profound wisdom is as numerous as there are profound Dhammas. Analytical review of all these numerous profound Dhammas leads to the development of wisdom.)

(7) **Tadadhimuttata** – Having the inclination towards developing wisdom. (In all four postures of lying, sitting, standing and walking one should be only inclined to development of wisdom. Having such a mind is one of the causes of developing wisdom.)

Resume in verse by U Budh:

1. Asking again and again,
2. Keeping things clean,
3. Having facultes in balance,
4. Avoiding the fool,
5. Associating with the wise,
6. Pondering deeply, and
7. Having the mind bent on development of wisdom constitute seven ways of developing of wisdom.

The qualities of Wisdom

(1) When Wisdom takes a predominant place in performing multifarious functions, it acquires the name of **Vimamsadhipati**, one of the four Predominence-conditions.

(2) Forming constituent parts of the twenty-two Controlling Faculties are four different faculties which are concerned with wisdom, (a) the Wisdom that is included in the thirty-nine mundane consciousness associated with knowledge (**lokiñānasampayutta citta** is called **Pannindriya;** (b) the Wisdom accompanying the consciousness that arises at the moment of the first stage of Enlightenment (**Sotápatti Magga Citta**) is known as **anannātaññassāmīt' indriya** ; (c) the Wisdom that arises with the Fruition State of Arahatship (**Arahattaphala**) is called **Aññātavindriya;** (d) the Wisdom that is associated with the six intermediate supramundane consciousness (that comes between the **Sotāpanna** and **Arahatta** stage) is termed **Aññindriya.**

The Wisdom that should be fulfilled as a Perfection is concerned only with mundane consciousness; thus it is included in the thirteen kinds of moral consciousness (**Kusala Nana Sampayutta Citta**) of the thirty nine **Lokiñāna Sampayutta Citta.** (The non-functional consciousness (**Kriyā Citta**) belongs only to Arahats; it is not the concern of Bodhisattas who are still worldlings; the Resultant Consciousness (**Vipāka Citta**) arises without any special effort as a consequence of one's past **Kamma.** Therefore the wisdom that is associated with these two types of consciousness does not count as Perfection.) Bodhisattas concentrate only on the mundane wisdom so as to fulfil the Perfection of Wisdom to its highest degree.

In the 37 Constituents of Enlightenment (**Bodhipakkhiya Dhamma**) are included the five Controlling Faculties (**Indriya**), one of which is Faculty of Wisdom (**Pannindriya**); this Faculty of Wisdom is of two kinds: mundane and supramundane. The supramundane kind is not included in the Perfection of Wisdom developed by a Bodhisatta. Only the wisdom that is accociated with mundane moral consciousness which arises while undertaking purification of morality and purification of mind previous to attainment of Magga Phala States is the Perfection of Wisdom fulfilled by Bodhisattas.

(3) Similarly, in the other four constituents of the Bodhipakkhiya are included factors of wisdom (**Panna**) under

different names. Thus in the Five Powers (**Bala**) it is known as Power of Wisdom (**Panna bala**); in the Four Means of Accomplishment (**Iddhipada**) as Accomplishment by Wisdom (**Vimansiddhipada**); in the Seven Factors of Enlightenments (**Bojjhanga**) as Investigation of Dhamma (**Dhammavicaya Sambojjhanga**) and in the Eight Constituents of the Noble Path (**Ariya Magganga**) as Right View (**Samma-ditthi**).

As with Faculty of Wisdom (**Pannindriya**), these various factors of wisdom under different names are developed at two different levels: mundane and supramundane. The Wisdom that accompanies the supramundane consciousness is not included in the Perfection of Wisdom as fulfilled by Bodhisattas. It is only the wisdom associated with mundane moral consciousness which arises while undertaking purification of morality and purification of mind previous to attainments of Magga Phala States that counts as the Perfection of Wisdom fulfilled ky Bodhisattas.

Contemplating on these special qualities of wisdom, may you fulfil the Perfection of Wisdom to its highest possible stage.

Here ends the Chapter on the Perfection of Wisdom.

(e) The Perfection of Energy (Viriya Parami)

Bodhisatta's exertion of Energy

In matters of the Perfection of Energy, the Texts give the example of a maned lion whose nature is to put forth maximum effort whether in hunting a rabbit or in hunting an elephant. He does not exert less in hunting a rabbit because it is a small animal; nor does he strive more in hunting an elephant because of its great size. In both cases, he uses equal degree of exertion.

Following the ways of a maned lion, a Bodhisatta while fulfilling the Perfection of Energy, does not make less effort for ordinary tasks nor put forth more energy for

more arduous ones. He always makes the same maximum exertion, whether the task is small or great.

Deep impression of past exertions on the Buddha

As a result of the habit of employing uniform energy whether attending to big or small affairs in past lives as a Bodhisatta, when he finally became an Enlightened One, he made equal efforts when giving discourses. He did not reduce his effort and deliver an address casually to a single person; neither did he put forth more energy to enable the audience at the extreme end hear him when addressing a huge assembly as, for example, at the time of delivering the First Sermon. He maintained an even voice putting forth equal energy for both occasions.

Special Glory of the Buddha – –. The Buddha being blessed with unthinkable majestic glory, his voice uttered with uniform exertion reaches all who listen. If there is only one person listening to him, only that person hears the discourse. When there are many people, each person whether near or far from the Buddha hears him clearly. (When the Chief Disciple Venerable Sariputta gave the Discourse of Samacitta Suttanta, as the audience was very large, his normal voice could not reach all of them; he had to make them all hear him with the help of Super-normal Psychic Powers of Accomplishments (**Iddhividha Abhiññana**); he has to use the 'Abhiñña loud-speaker,' so to say. However, it was not necessary for the Buddha to do so to make everyone in the audience hear him.) This is the special glory of the Buddha.

Every Buddha exerts himself to fulfill the Perfection of Energy in all his previous lives as a Bodhisatta. In addition, in his last birth when he would gain Enlightenment, he renounces the world and makes strenuous efforts to practise austerities (**dukkaracariya**) at least for seven days. Having performed the austerities, as the time draws near for Buddhahood, he sits on a seat of grass at the foot of the Bodhi tree and makes a resolute effort with a firm determination: "Let only my skin remain; let only my sinews remain; let only my bones remain; let all the blood

and flesh dry up, I will not rise from this seat until I have attained Omniscience (Sabbaññuta Ñāṇa)".

Through this effort, he developed the Knowledge of Insight as powerful as a thunder bolt (Mahā Vājira Vipassanā Ñāṇa) which enables him to realize first the law of Dependent Origination, followed by the knowledge of the three characteristics of impermanence (anicca), unsatisfactoriness (dukkha) and unsabstantiality (anatta) in all material and mental phenomena (Rūpa and Nāma).

Energy (vīriya) like Wisdom (paññā), is a mental concomitant, but whereas wisdom is, as stated before, always associated with moral consciousness, energy being a miscellaneous type of concomitant (pakiṇṇaka cetasika) is associated with both moral and immoral consciousness and also of indeterminate type (abyākata) which is neither moral nor immoral. Consequently energy can be wholesome or unwholesome or indeterminate. Effort which is wholesome is known as Right Effort (Sammā vāyāma); effort employed for wrong purpose is unwholesome and is called Wrong Effort (Micchā vāyāma). It is only the Right Effort which should be cultivated to the fullest extent as the Perfection of Energy.

Right Exertion (Sammappadhhana)

Right Effort (Sammā vāyāma) is also known as Right Exertion (Sammappadhāna). The meaning is the same. In exposition on Sammappadhana of the Abhidhamma Vibhaṅga the Buddha has explained four kinds of Right Exertion:

(1) The endeavour to prevent the arising at any time, any place on any object, of evil which has not yet arisen; or which one cannot recall to mind of having arisen at a certain time, at a certain place, on a certain object.

(2) The endeavour to put away evil that has a risen.

(As a matter of fact it is impossible to abandon evil that had already arisen or that had arisen and passed away. The evil that had arisen in the past had ceased; it

is no longer existing. What does not exist cannot he removed. What is to be understood here is that one should strive to prevent arising of new evil which is of similar nature to the one that has arisen before.)

(3) The endeavour to bring about the arising of the good which has not yet arisen or which one cannot recall to mind of having arisen at a certain time, a certain place, on a certain object.

(4) The endeavour to maintain and further develop the good that has arisen or that is arising. (Here also what is to be understood is that one should strive to bring about the repeated arising of the good similar to the one that has already arisen.)

Eleven factors of developing energy

The Satipatthana Vibhanga Commentary and the Maha Satipatthana Sutta Commentary describe eleven factors of development of energy.

(1) Reflecting on the dangers of lower worlds of existence (Apaya bhaya paccavekkhanata).

Energy will develop in him who reflects thus, "If I am lax in making effort I may be reborn in the realms of misery (apaya). Of the four realms of misery, if I am reborn in the realm of continuous suffering (niraya), I will suffer intense pains resulting from numerous, terrible tortures; or if I am reborn in the animal world I may be subjected to all forms of ill-treatment by human beings; or if I am reborn in the ghost realm (peta loka) I will be tormented by hunger for long periods (of world cycles) between the appearance of one Buddha and of another: or if I am reborn in the demon world (asura loka), with my huge body, sixty or eighty cubits in length, of bones and skins only, I will suffer from heat, cold or winds. In any of these terrible rebirths, I will get no chance of developing the four Right Exertions. This life is my only opportunity to do so."

(2) Perceiving the benefits accruing from development of energy (**ānisamsadassāvitā**).

Energy will develop in him who, reviewing and seeing the advantages of developing energy, reflects thus, "A lazy man can never get out of the cycle of rebirths (samsara) and attain the supramundane Paths and Fruition States. Only the industrious can attain them. The beneficial result of making effort is the attainment of the supramundane Path and Fruition States which are so difficult to realize."

(3) Reviewing the path to be tread (**Gamanavīthipaccavekkhaṇatā**).

Energy will develop in him who reflects thus, "All Buddhas, Pacceka Buddhas and Noble Disciples of a Buddha realize their goals by walking along the path of industry. Exertion is the straight path trod by the Noble Ones. No idle person can follow this road. Only the industrious take to this path."

(4) Honouring the alms food of devotees (**Piṇḍapātāpacāyanatā**).

This factor is the specific concern of bhikkhus. Energy will develop in him who, regarding with esteem and appreciation rich food offered by devotees, reflects thus, "These devotees are not my relatives; they give me this alms food not because they want to make their living by depending on me; they do so only because of the great merit that accrues from giving (to the Sangha). The Buddha does not allow us to eat alms food in a light minded, irresponsible manner, or to live an easy-going life. He permits it only for the purpose of practising the Dhamma to achieve liberation from samsara. Alms food is not for the lazy or the indolent. Only men of diligence are worthy of it."

(5) Reflecting on the nobility of the inheritance (**Dāyajjamahatta paccavekkhanatā**):

Energy will develop in him who reflects thus, "The heritage of the Buddha known as 'the treasures of the

virtuous' to be received by his disciples is of seven kinds: faith (saddhā), morality (sila), learning (suta), liberality (cāga), wisdom (panna), moral shame (hiri), and moral dread (ottappa).

The indolent are not entiled to inherit from the Buddha. Just as bad children disowned by their parents cannot inherit from them, even so those who are lazy cannot receive the 'treasures of the virtuous' as heritage from the Buddha. Only men of diligence deserve this inheritance."

(6) Reflecting on the nobility of the Teacher, the Buddha (Satthumahatta paccavekkhanatā)

Energy will develop in him who reflects thus: "My Teacher, the Buddha, is so noble that the ten-thousand-world universe shook when he took conception (as a Buddhisatta for his last life), when he renounced the world, when he became the Enlightened One, when he expounded the First Sermon (Dhammacakka pavattana Sutta), when he performed the Twin Miracle at Savatthi to defeat the heretics (titthiya), when he descended from the Tāvatimsa Deva world to Sankassa Nagara, when renounced the Vital Principle (Āyusaṅkhāra) and when he passed into Parinibbāna. Being a true son (or daughter) of such a noble Buddha, should I remain care free and lazy without exerting myself to practise his Teachings?"

(7) Reflecting on the nobility of own lineage (Jāti mahatta paccavekkhanatā).

Energy will develop in him who reflects thus: "My lineage is not humble; I am descended from (the first king) Mahasammata of pure and high caste; I am the brother of Rahula who is the grandson of King Suddhodana and Queen Mahā Māyā, who belonged to the House of King Okkāka, one of the descendants of Mahāsammata; Rāhula is the Buddha's son; since I have also taken the name of Buddha's son of Sakya ancestry, we are brothers. Being of such noble ancestry I should not live a life of indolence but exert myself to practise the noble Teaching."

(8) Reflecting on the nobility of companions in the holy life (**Sabrahmacārīmahatta paccavekkhanatā**).

Energy will develop in him who reflects thus: "My companions in the holy life, the Venerables Sariputta and Maha Moggalana as well as eighty Great Disciples who practised the noble Dhamma, have already realized the supramundane Paths and Fruition States. I should follow the way of the venerable companions in the holy life."

(9) Keeping away from those who are indolent (**Kusīta puggala parivajjanata**).

Energy will develop in him who avoids idle ones i.e., those who forsake all physical, verbal and mental activities to lie down and roll in sleep like a python that has eaten its fill.

(10) Associating with people who are industrious and energetic (**Āraddha vīriya puggala sevanatā**).

Energy will develop in him who associates himself with industrious and energetic people whole-heartedly devoted to their task only.

> Men of dedication (**Pahitatta**) are always determined not to leave off their efforts in carrying out a set task until success is achieved (or if not successful until death). Those lacking dedication hesitate even before beginning a work with the thought, "Shall I succeed or not?" While carrying out the work, if the expected goal is not easily achieved, he flinches with the thought, "Even though I carry on with the work, I shall not succeed" and thus they stop putting effort.

(11) Inclination towards development of Energy in all four postures (**Tad adhimuttatā**).

Energy will develop in him who is intent on and inclined to cultivating it in all four postures of lying down, sitting, standing and walking.

These are the eleven factors which develop Energy.

The main foundation of Energy

The main foundation of Energy is the emotion of dread (saṃvega). It is of three kinds:

(1) **Cittutrāsa Saṃvega,**

(2) **Ottappa Samvega, and**

(3) **Ñāṇa Saṃvega.**

(1) Disturbance of mind through dread of dangers of elephants. tigers, weapons such as swords, spears etc. is known as "**Cittutrāsa Saṃvega.**" In terms of Abhidhamma, it is the mental concomitant of aversion (dosa). Through weak aversion arises fear; through strong averision arises aggressiveness.

(2) Dread to do evil is **Ottappa Saṃvega.** It is a wholesome type of mental concomitant (**Sobhana Cetasika**).

(3) Dread that arises as religious emotion through reflecting on cause and effect is known as **Ñāṇa Saṃvega.** It is the kind of fear of **samsara** felt by the virtuous. In the Texts **Ñāṇa Saṃvega** is described also as the knowledge that is accompanined by moral dread of evil.

(Should one include **Dhamma Saṃvega** which is the wisdom of Arahats that arises accompanied by moral dread on seeing the dangers of conditioned phenomena, there will be four kinds of **Saṃvega**).

Of these types of **Samvega,** only **Ñāṇa Saṃvega** should be considered as the main spring of Energy. When one sees the dangers of samsara through wisdom and is stirred by moral dread, one would certainly work arduously for liberation from these dangers. Without such wisdom, one will not work for it at all.

Even in everyday mundane life, a student who is struck with fear of poverty, that is, one who has Nana Samvega will work hard reflecting thus, "Without education, I will be faced with poverty when I grow up"; another one who is not moved by such anxiety, that is, one who has no

Ñāṇa Saṃvega, will put forth no effort whatever to acquire knowledge.

Similarly, motivated by fear of poverty, workers assiduously devote themselves to work which provides them with necessities of life; whereas those who do not consider for their future will remain indolent and carefree. It should be surmised from what has been said that only Ñāna Saṃvega can cause the development of Energy.

But this applies only to the development of Energy which serves as a Perfection. As already mentioned, there are two kinds of Energy, namely, Energy which is developed for a wholesome act and that developed for an unwholesome act. The energy necessary for an unwholesome act is also caused by stirring of emotion (saṃvega); but it is Cittutrāsa Saṃvega and not Nana Saṃvega that serves as its foundation.

An indigent person in need of money will make effort to steal; he cannot take up a proper mental attitude (Yoniso manasikāra). This is an example of how wrong effort arises through unwholesome Cittutrāsa Saṃvega. A person who does not possess a proper mental attitude will have recourse to wrong efforts to prevent possible dangers falling upon him. But a person with right frame of mind will not exert to do wrong actions; he always strives for good ones.

Thus whereas the main foundation of Energy is the emotion of dread (Saṃvega), it is the mental attitude which determines the kind of energy whether wholesome or unwholesome to develop.

As a Perfection, unwholesome energy is not to be considered; it is only blameless, wholesome energy that is reckoned as a Perfection.

When we consider the four Right Exertions, it would seem that only energy that causes wholesome acts serves as a Perfection. But, although an effort may not result in wholesome acts, if it is neither a wrong effort nor the kind

that would produce unwholesome acts, it should be counted as a Perfection of Energy.

As an example of super effort for Perfection the Commentary cites the story of Mahajanaka. The Bodhisatta as prince Janaka made effort of swimming for seven days in the ocean (when the ship he was travelling in sank). His strenuous endeavour was not motivated by a desire to perform wholesome acts or to practise charity, observe morality or cultivate meditation. It does not result in arising of unwholesome states such as greed, hatred, bewilderment either and may thus be regarded as blameless. Prince Janaka's supreme exertion, being blameless and being free from unwholesomeness counts as fulfilment of Perfection of Energy.

When the ship was about to be wrecked, seven hundred people on board wept and lamented in desparation without making any attempt to survive the disaster. Prince Janaka, unlike his follow travellers thought to himself: "To weep and lament in fear when faced with danger is not the way of the wise; a wise man endeavours to save himself from an impending danger. A man with wisdom as I am, I must put forth effort to swim my way through to safety." With this resolve and without any trepidation, he courageously swam across the ocean. Being urged by such a noble throught, his performance was laudable and the effort he put forth for this act was also extremely praiseworthy.

Bodhisattas in every existence undertake what they have to do bravely and without flinching; not to say of rebirths in the human world, even when he was born as a bull, the Bodhisatta performed arduous tasks (Pāṭha Jātaka, Ekaka Nipāta, 3 – Kuru Vagga). Thus as a young bull named Kanha, the Bodhisatta, out of gratitude to the old woman who had tended him, pulled five hundred carts loaded with merchandise across a big swamp.

Even as an animal, the development of Energy as a Perfection by the Bodhisatta was not slackened; when reborn as a human the tendency to put forth effort persisted in him. Extreme hardships he went through as King

Kusa in his endeavours to win back the favours of Princess Pabhavati (who ran away from him an account of his ugly appearance) are examples of determined effort, unyielding in face of difficulties of the Bodhisatta. The latent tendency to develop such energy remained with a Bodhisatta throughout all his various existences.

The life of Mahosadha

The Texts give the story of Mahosadha to show the Bodhisatta's fulfilment of the Perfection of Wisdom. But in that very life, the Bodhisatta also developed the Perfection of Energy. On the whole, Mahosadha made use of Wisdom as a guide in attending to multifarious duties of his; but once a careful decision had been made it was put to execution by making continual effort. Such endeavours of Mahosadha, even though they were not intended to develop meritorious acts of generosity, morality or meditation, should be considered as Perfection of Energy since they were made for the welfare of others.

Mahosadha's Endeavours

It may be asked whether some of Mahosadha's endeavours did not cause suffering to others. For example, when King Culani-Brahmadatta laid siege to Mithilā with 18 divisions of his indestructible (**akkhobhaṇī**) army, Mahosadha devising a stratagem brought about a complete rout of the great army, causing much suffering to King Cūḷanī-Brahmadatta and his hordes. Should we not blame Mahosadha then for his attempts to make his opponents suffer?

In answer to that: take the simile of scaring a snake which is about to catch a frog. Some people take the view that such an attempt is blameworthy because by so doing the frog will no doubt get out of harm's way but the snake will go hungry. The Buddha teaches that volition is the deciding factor in such a situation. If one frightens away the snake in order to make it suffer from hunger, it is blameworthy; one the other hand, if one acts only to get the frog out of danger without giving any thought to the snake's hunger, it is quite blameless.

Again, in the Questions of King Milinda (**Milindapañha**, 4–Meṇḍaka Vagga, 5–Devadattapabbajja pañha) the king asks the Venerable Nagasena, "Venerable Sir, is it not a fact that the Buddha knew that Devadatta would create a schism if he was permitted to become a bhikkhu; knowing thus why did the Buddha admit him into the order; if he did not receive admission, he would not be able to cause the schism."

The Venerable Nagasena replies, "O King, The Buddha indeed foresaw that Devadatta would create a schism among bhikkhus but the Buddha also knew that if Devadatta did not gain admission into the Order, he would commit unwholesome acts such as holding "wrong view with fixed destiny" (**niyata micchāditṭhi**); for which he would suffer worse fate than he would for causing schism. Creating the schism would no doubt lead him to miserable realms (**apāya**), but there is a time limit for suffering in these realms. Staying outside the Order, however, through his unwholesome deeds such a holding 'wrong views with fixed destiny' he would be doomed to unlimited misery in the realms of intense suffering (**Niraya**). Foreseeing this possible limit to his suffering, the Buddha out of compassion admitted him into the Order thus mitigating his agony to a certain extent."

In the same way, by putting to rout the great army of King Cūḷanī–Brahmadatta without causing suffering to his country, Mahosadha was saving his own country of Mithilā from complete destruction. He acted thus to serve the best interest of both and was free of any blame.

The qualities of Energy

(1) When Energy takes a predominant place in performing multifarious functions, it acquires the name of **viriyadhipati**, one of the four Predominance–Conditions (**Adhipati**).

(2) It forms a constituent part of the twenty–two controlling Faculties (**Indriya**) and is known as Vīriyindriya. But only the energy that is associated with mundane moral

cousciousness is reckoned as the Perfection of Energy. In the five Controlling Faculties (**Indriya**) of the Bodhipakkhiya Dhamma also, the **Viriyindriya**, just as in the case of **Paññindrĭya**, is counted as a Perfection only when it is included in the mundane purifications (of morality and mind).

Likewise concerning the four kinds of Right Exertion (**Sammappadhāna**) it is only the energy included in the mundane purification that is considered as a Perfection.

(3) The factor of Energy included in the Five Powers (**Bala**) is known as Power of Energy (**Vĭriya Bala**); in the Four Means of Accomplishment (**Iddhipada**) as Accomplishment by Energy (**Viriyiddhipāda**); in the Seven Factors of Enlightenment (**Bojjhaṅga**) as Energy Factor of Enlightenment (**Vĭriyasambojjhaṅga**) and in the Eight Coustituents of the Noble Path (**Ariya Maggaṅga**) as Right Effort (**Sammā Väyāma**). These various factors of Energy under different names are reckoned as Perfection of Energy only in association with mundane moral consciousness which arises while undertaking mundane purification.

Contemplating on these special qualties of Energy, may you fulfil the Perfection of Energy to its highest possible stage.

Here ends the Chapter on the Perfection of Energy.

(f) The Perfection of Forbearance (Khantĭ Pāramĭ)

The Text exhorts 'to bear praise and disdain with patience' (**Sammānāvamānakkhamo**). One should neither be elated when meeting with pleasant objects nor upset when encountering unpleasant objects. It is no tolerence of pleasantness if we develop greed under fortunate circumstances or of unpleasantness if we develop hate under unfortunate circumstances. The essential meaning here is: we are truly patient only when favourable situations are faced without greed; and unfavourable ones without hate.

However with regard to the Perfection of Forbearance, the Commentaries generally use in illustrative stories the term Perfection of Forbearance (Khantī Pāramī) only for tolerance to acts of physical or verbal aggression by others without giving way to anger. The Cariyāpiṭaka Commentary expounds in the Chapter on Miscellany: "Karuṇūpāya-kosallapariggahitaṃ sattasaṅkhārāparādhasahanaṃ adosappadhāno tadākārappavattacittuppādo khanti-pāramitā" The group of consciousness and its concomitants associated with tolerance of wrongs done by others predominated by the mental factor of non-aversion (adosa cetasika) and grasped by compassion and skill in means is called Perfection of Forberance; that is, the group of consciousness and its concomitants formed in such a mode of tolerance to faults of beings is called Perfection of Forbearance.

The Mūla Ṭīkā in commenting on the five restraints (morality, mindfulness, wisdom, forbearance, energy) briefly explained in the Aṭṭhasālinī, defines the restraint of forbearance as: 'Khantīti adhivāsanā; sā ca tatha pavattā khandhā; paññāti eke, adoso eva vā.' 'Khantī means forbearance; that forbearance is actually the four mental aggregates formed in such a mode of tolerance; some teachers say it is Wisdom (paññā) or only the mental factor of non-aversion.'

Some scholars take the view:

"The exhortation in the Pali Texts, 'to bear praise and disdain with patience' seems to imply that one should tolerate praise as well as disdain. But in actual experience one is liable to be displeased and angry only when one is insulted and despised; no one shows such emotions when treated with honour and veneration. Therefore the term forbearance should be used only when one shows no anger in a situation which would normally provoke anger to many others.

"To take the Pali Text exhortation literally is io equate the Perfection of Forberance with the Perfection of Equaninity, seeing no difference between the two."

As the authority quoted by these scholars is the aforesaid **Cariyāpiṭaka Commentary** and **Mūla Ṭīkā**, their view may not be set aside.

It should be noted, however, that forbearance is considered to be tolerance of others' treatment whereas equanimity is indifference towards beings without hate or love.

The Venerable Ledi Sayadaw in his **Mangala Sutta Nissaya** defines **Khanti** as "not feeling exulted when encountering pleasantness and remaining patient without giving vent to anger when encountering hardships." This definition is in agreement with the exhortation **'sammānāvamānakkhamo'**.

To reconcile the Commentary's exposition and the Text: Bodhisattas are by nature serious-minded; pleasant experiences or happy circumstances do not make them excited with greed; they are accustomed to remain unmoved by them without having to make a special effort to discipline their mind. When faced with an unhappy turn of events, however, they have to make special endeavour to bear them patiently so as to fulfil their Perfection of Forbearance.

Bodhisattas, who are fulfilling the Perfection of Forbearance, have to put up with both pleasant and unpleasant experiences so as not to develop greed and ill-will. Hence the exhortation given in the Text to bear praise without developing greed and to tolerate insults and ill-treatments without generating hate. But it is nothing strange for Bodhisattas who are serious minded to experience pleasantness without being moved by greed. Therefore the Commentary comments only upon tolerance which is to be cultivated as Perfection of Forbearance in unpleasant situations unbearable to ordinary persons. Viewed in this way, there is no disagreement between the exposition in the Commentary and the teaching in the Text.

The nature of Forbearance

Forbearance being the group of consciousness and its concomitants led by the mental factor of non-aversion (adosa cetasika) which has the characteristics of lack of ill-will or anger is not a separate ultimate reality like Wisdom or Energy. However, when considered by itself as adosa cetasika, it is of course an ultimate reality like Wisdom or Energy.

Although forbearance (Khanti) is non-aversion (adosa cetasika) every case of non-aversion is not forbearance. The adosa cetasika accompanies every arising of a 'Beautiful' (Sobhaṇa) type of Consciousness but it is called forbearance (Khanti) only if it serves as a deterent to anger when provoked by others. If the 'Beautiful' consciousness arises due to any other cause, the adosa cetasika that accompanies it is not called forbearance.

The Venerable Puṇṇa's Forbearance

The Venerable Puṇṇa's mental attitude serves as a good example of forbeārance one should develop; it is therefore briefly described here. Once during the Buddha's time, the Venerable Puṇṇa approached and informed the Bhagava that he would like to go to Sunāparanta district and live there. The Buddha said to him, "Puṇṇa, the people in Sunāparanta are rough and brutal. How would you feel, should they abuse and revile you?"

The Thera replied, "Venerable Sir, should the people of Sunapranta abuse and revile me, I would regard them as good people, control my temper and bear them patiently with the thought: "Those are good people, extremely good people; they merely abuse and revile me, but not assault me with their fists and elbows."

The Buddha asked him further, "Puṇṇa, suppose the people of Sunaparanta assault you with their fists and elbows, how would you feel? "Venerable Sir, I would regard them as good people, control my temper and bear them patiently with the thought: "Those are good people,

extremely good people; they merely assault me with their fists and elbows but not stoned me."

(The Buddha asked him further how he would feel if people stoned him, beat him with a stick, cut him with a sword or even kill him.)

The Thera replied, "Venerable Sir, I would control my temper and bear them patiently with the thought: "The disciples of the Bhagavā such as Venerable Godhika, Venerable Channa, etc. (being weary of, and ashamed of, and being disgusted with the body and with life) had to commit suicide (Satthahāraka Kamma); how fortunate I am. I need not kill myself." The Buddha then approved of his replies and blessed him. (Majjhima Nikāya, Uparipaṇṇāsa, 5–Salāyatana Vagga, 3–Puṇṇovāda Sutta)

Again, in the Pāṭha Jātaka, Sattālīsa Nipāta, Sarabhaṅga Jātaka, Sakka, the King of Devas, asked the hermit Sarabhaṅga :

"O Hermit of Koṇḍañña ancestry, what may one slay without having to repent? What may one abandon to gain praise from the virtuous? Whose abusive, harsh words should one bear with patience? Give me answers to these questions."

The Bodhisatta, Sarabhaṅga the Hermit, replied:

"One may slay anger without having to repent; one may abandon ingratitude to gain praise from the virtuous; one should bear with patience abusive, harsh words from everyone, whether superior, equal or inferior; the virtuous call this the highest form of patience."

Again, Sakka asked :

"O Hermit, it may be possible to put up with the abusive, harsh words of those who are superior or one's equal but why should one tolerate the rude words coming from one's inferiors?"

The Bodhisatta answered:

"One may bear with patience the rudeness of one's superior through fear; or the abusive language from those who are equal to ward off danger of rivalry. (Both cases are not superior types of patience.) But the wise say that to put up with the rude language coming from one's inferiors, with no special reason to do so, is the supreme form of forbearance."

Sakka's forbearance

Once, in a battle between the Devas of Tāvatiṃsa and the Asuras, the Devas captured Vepacitti, king of the Asuras, and brought him to the presence of Sakka. As he entered or left the Assembly, he reviled Sakka with abusive words but Sakka endured him without showing anger. (Samyutta Nikaya, Sagatha Vagga, Sakka Samyutta, Vepacitti Sutta.)

Then Mātali (Sakka's charioteer) asked his master why he remained calm, without showing any resentment in the face of such insults. Sakka's reply in verse included the following extract:

Sadatthaparamā atthā,

Khantyā bhiyyo na vijjati.

Yo have balavā santo,

Dubbalassa titikkhati,

Tam āhu paramam khantim.

"Of all kinds of interest, self-interest is supreme; and amongst acts that promote self-interest, forberance is the best. He who being strong himself endures the weak; this the virtuous call the supreme forbearance."

Explanation on quotations from the Texts.

Although the above quotations from the Sakka Samyutta and Sarabhaṅga Jātaka refer particularly to

forbearance to verbal insults, it should be understood that enduring physical assaults also is meant. The Texts mention verbal insults because these are more commonly met with than physical attacks.

This is borne out by the example of the aforesaid story of Venerable Punna which included physical ill-treatments in ascending order of grievousness.

In the Khantīvādī Jātaka also is found the story of hermit Khantivadi who set an example of supreme forbearance when King Kalabu tortured him not only verbally but also physically causing him death.

Freedom from anger (akkodha) and forbearance (khantī)

As has been stated above, forbearance is controlling oneself not to resent when others attacked one verbally or physically. But there is another form of anger which is not connected with verbal or physical wrongs done by others. Suppose a man employs someone to do a certain job and the workman performs it to the best of his ability. But the employer is not satisfied with his work and may burst out with anger. If one controls one's temper in such a situation it is not forbearance (Khanti), it is just giving no vent to anger (akkodha).

Akkodha and Khantī as Kingly Duties

In the Mahā Haṃsa Jātaka of the Asiti Nipata, Pāṭha Jātaka, the Buddha teaches 'Ten Duties of the King' (Dasa Rāja-Dhamma) which include both Akkodha and Khantī.

In carrying out various orders of a monarch, his executives may have performed their tasks well with the best of intention, but not to his satisfaction. Akkodha as one of the Ten Duties of the King forbids him from giving way to royal anger in such a situation. In contrast, khanti which is bearing verbal or physical insults without losing temper is laid down separately as another Duty of the King.

Nine Causes of Anger

There are nine causes of anger which arises in relation to oneself, to friends, loved ones or to one's enemies. It may also arise regarding actions in the past, present or future, Thus there are nine causes of anger arising with regard to individuals and with regard to time:

(1) One is angry in relation to oneself, thinking, "he has caused damage to my interest";

(2) One is angry in relation to oneself, thinking, "he is causing damage to my interest";

(3) One is angry in relation to oneself. thinking, "he will cause damage to my interest";

(4) One is angry in relation to one's friends thinking, "he has caused damage to the interest of my friend";

(5) One is angry in relation to one's friends thinking, "he is causing damage to the interest of my friend";

(6) One is angry in relation to one's friends thinking, "he will cause damage to the interest of my friend";

(7) One is angry in relation to one's enemies, thinking, "he has promoted the interest of my enemies";

(8) One is angry in relation to one's enemies, thinking, "he is promoting the interest of my enemies";

(9) One is angry in relation to one's enemies, thinking, "he will promote the interest of my enemies".

(Aṅguttara Pāli, Navaka Nipāta, 1–Pannāsaka, 3–Vagga, 9–Sutta).

Irratational anger (aṭṭhāna kopa)

In addition to the above nine causes of anger, one can also become angry if it is raining too heavily or too windy or too hot etc. Losing temper over matters about which one should not get angry is called irrational anger (Aṭṭhāna kopa). It is the mental factor of ill–will (dosa

cetasika) which arises mostly in those having no reasoning ability. To restrain such irrational anger (aṭṭhāna kopa) is to remain without anger (akkodha).

Eight kinds of power (bala)

In a list of eight kinds of power of the noble and virtuous is included Forbearance. (Aṅguttara Pāḷi, Aṭṭhaka Nipāta, I–Paṇṇāsaka, 3–Gahapati Vagga, 7–Sutta). The eight kinds of power are:

(1) crying is the power of children,

(2) anger is the power of women,

(3) weapon is the power of robbers,

(4) sovereignty over wide territories is the power of kings,

(5) finding fault with others is the power of fools,

(6) careful scrutinization is the power of the wise,

(7) repeated consideration is the power of the learned,

(8) tolerance to wrongs done by others is the power of Samanas and Brahmanas.

Samaṇas and Brāhmaṇas

With reference to the terms Samaṇas and Brahmaṇas in no(8)of the above list, it may be asked whether Samaṇas are of equal status.

Outside of the Teaching, Samana means a recluse. Within the Teaching, it is understood as a bhikkhu, a member of the Order, a son of the Buddha. The term Samaṇa is thus well known and needs no further explanation.

What requires elaboration is the word Brāhmaṇa which is rendered ဗြာဟ္မဏ in Myanmar. The Aggañña Sutta of the Pāthika Vagga, Dīgha Nikāya, gives an account of how this apellation 'Brāhmaṇa' comes to be used first.

At the beginning of the world, (after humans had lived on earth for aeons) evil ways had appeared amongst them and they elected a certain individual to rule over them as 'the Great Elect', King Mahā Sammata. At that time some people saying, "The world is being overwhelmed by forces of evil; we do not wish to live in association with people who are so corrupted as to be governed by a king. We will repair to the forest and drive away, wash away these evil ways," went to the forest and stayed there meditating and being absorbed in Jhāna. Because they lived in this manner they were called Brähmanas.

Brāhmana is a Pali word which means one who has done away with evil. Brāhmaṇas did not cook their own food; they lived on fruits which had fallen from trees or on alms-food collected from towns and villages. They were called Brāhmanas because they led a pure, holy life in keeping with the literal meaning of the Pali word Brāhmana. They were thus Guṇa Brāhmaṇas, that is, Brāhmaṇas by virtue of their holy practice.

After lapse of many aeons, some of these Guṇa Brähmanas failed to keep to the practice of meditation and absorption in Jhāna. They settled down on the outskirts of towns and villages; they composed and tought Vedas to those eager to learn them. They no longer practised meditation to attain Jhāna absorption and to cast off evil. But they still retained the name of Brahmana; but they were not Guṇa Brāhmaṇas since they did not possess any more, the attribute of holy practice. They could only claim to be Jāti brāhmana i.e., 'brahmanas by birth being descended from the Guna Brahmanas. As they could not practice meditation to attain Jhana they are regarded to be of inferior class. But with lapse of time, writing Vedic books and teaching they came to be considered as quite respectable and noble. Although these brahmanas by birth would not actually cast off and wash away mental defilements by cultivation of Jhana, they immersed themselves in the waters of rivers and streams to decieve people, calling their deceptve performance as acts of ablution to wash away impurities.

A reference to this practice of washing out one's sins by brāhmaṇas is found in the Bhūridatta Jātaka. Bhūridatta, King of Nāgas, used to visit the human world to observe precepts. On one such visits, he failed to return to the Nāga land at the expected time. His two brothers went in search of him.

(They were able to retrieve him in time from the captivity of a snake charmer who ill-treated him. He was betrayed by a brahmin named Nesāda who saw him observing precepts on top of an ant-hill.)[1]

His younger brother Subhoga Nāga, while following the course of the river Yamunā in search of him, came across the brahmin Nesāda who was responsible for his capture by the snake charmer. The brahmin was found immersed in the Yamunā river in order to wash out the impurities of his betrayal.

The Buddha had in mind only Guṇa Brāhmaṇa when he said that tolerance is the power of Samaṇas or Brāhmaṇas. The ascetics of Aggaññ̃a Sutta, who wearing white clothes practised to rid themselves of difilements were ordinary brāhmaṇas or brāhmaṇas by birth. But when the Buddha made his appearance and started teaching, he described attributes only by virtue of which one may be called a brahmana. In the **Dhammapada** the Buddha devoted an entire Vagga – Brāhmaṇa Vagga of 42 verses – to explain fully the noble qualities, possession of which would entitle one to be called a brāhmaṇa. Such Brāhmaṇas are all Guṇa Brāhmaṇa; there is no division of this class. The brahmanas by birth, however, are split into many divisions.

(The last four Paragraphs dealing with the etymology of ပုဏ္ဏား which is Myanmar word for brahmana are left out from our translation.)

Here ends the Chapter on the Perfection of Forberance.

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1. This paragraph is inserted by translators to provide continuity of the story.

(g) The Perfection of Truthfulness (Sacca – Pāramī)

(The opening paragraphs of this Chapter deals with how the Pali words, Khantī and Sacca are adopted with some change in the Myanmar language and how Truthfulness is likened in the Myanmar literature to the Morning Star which never deviates from its course. We have left them out of our translation.)

What is to be noted, however, is this: as has been mentioned in the Text, Just as the Morning Star always goes straight without deviating from its course, so should one speak straight and truthfully, Such a speech alone means truthfulness. Hence the Commentator Buddhaghosa's explanation of the simile of the Morning Star.

Two kinds of Truth

Truth (Sacca) is not a seperate ultimate principle like wisdom (paññā) or energy (vīriya). It is truthfulness without having a trace of falsehood. It involves such mental concomitants as restraint (virati–cetasika), volition (cetana – cetasika), etc. As truthfulness varies under different circumstance truth is basically of two kinds: (1) Conventional Truth (Sammuti – Sacca) and (2) Ultimate Truth (Paramattha – Sacca). (Only these two kinds of Truth are taught by the Buddha; there is no such thing as a third truth; there is no truth other than these two in the entire world.)

Conventional Truth (Sammuti – Sacca)

Of these two kinds, the conventional truth is the truth which agrees with what has been named by people. People generally name things according to their shapes. They call a thing of this shape a 'human', a thing of that shape a 'bull', a thing of another shape a 'horse'. Again, among humans one of this shape is called a 'man' and one of that shape a 'woman'. There are in this way as many names as there are things.

If you call a thing named man a 'man', it is a conventional truth; it is conventionally correct for you to say so. If you call what has been named man a 'bull' it is not a conventional truth; it is not conventionally correct for you to say so. If you refer to someone, who has been named 'woman', as a 'man', it is not a conventional truth; it is not conventionally correct for you to say so. In this way one should differentiate between the two truths.

Ultimate Truth (Paramattha Sacca)

That which not only has been named by people but which really exists in its ultimate sense is called Ultimate Truth. For example, when it is said, "the thing that knows various sense-objects is mind (citta)", the knowing principle is an Ultimate Truth because it truly exists in its ultimate sense. When it is said, "the thing that changes owing to opposite phenomena such as heat and cold etc., is matter (rūpa)", the changing priciple is an Ultimate Truth, because it truly exists in its ultimate sense. In this way, mental concomitants (cetasika) and Nibbana should also be known as Ultimate Truths, because they also truly exist in their ultimate sense.

Perception (Saññā) and Wisdom (Paññā)

Of the two kinds of truth, the conventional truth is associated with perception; in other words, the conventional truth depends on perception. Recognition of things according to their respective shapes as one has been saying since one's childhood 'such a shape is a man', 'such a shape is a woman', 'such a shape is a bull', 'such a shape is a horse' and so on, is perception. A person seeing through perception will say: "'There exists a human body', 'there exists a man', 'there exists a woman', etc.

The Ultimate Truth is the object of wisdom. In other words, it manifests itself through wisdom. The greater the wisdom, the more discernable the Ultimate Truth. Wisdom makes an analysis of everything and sees its true nature. When it is said "the thing that knows various sense-objects in mind", wisdom investigates whether a knowing

principle exists or not and decides that it does. If there were no such thing as knowlng, wisdom ponders, there would never be beings; all would have been sheer matter such as stones, rocks and the like. Material things are far from knowing. But all beings do cognize various sense-objects. When wisdom thus ponders there manifests itself the principle (citta) which knows sense-objects.

Therefore that mind exists ultimate sense is clear to those who think through wisdom; the more they think, the clearer they comprehend. But to those who see things through perception it will not be clear: it will remain indiscernable. Because, as has been said before, perception is a notion of shapes, when you say there is mind, the perceptionist may ask, "Is the mind round, flat, or square? Is it a powder, a liquid, or a gas?" But you cannot answer that it is round, flat, or square; nor can you say that it is a powder, a liquid, or a gas. If you cannot say anything, he may argue that there is no such thing as mind; because if there were such a thing, it must be round, flat or square; it must be a powder, a liquid or a gas. To the perceptionist who is preocupied with the idea of concrete forms, mind does not exist simply because it does not assume any concrete form.

Just as the perceptionist cannot see the ultimate truth, so cannot the intellectual see the conventional truth. When the intellectual takes a look at what has been named 'man' by the perceptionist, he does so with an analytical mind and mnkes thirty-two portions of his person such as hair on the head, hair on the body, fingernails, toenails, etc. "Is hair on the head called man?" "Is hair on the body called man?" The answers to these questions cannot be in the affirmative. In the same way, when a similar question on each of the remaining protions of the human body is asked, the answer will be no every time, If none of these portions can be called 'man', the intellectual will say, "Well, there really does not exist such a thing called man."

Conventional truth appears only when it is seen through perception; but when seen through wisdom, it disappears;

so also, the Ultimate Truth appears when it is seen through wisdom; when seen through perception, it disappears.

In this connection, what is particularly noteworthy is the fact that Nibbāna is an Ultimate Truth. That Ultimate Truth is peace through cessation of all kinds of sorrow and suffering. That peace can be discerned only when it is examined by means of sharp insight but not by means of perception.

The perceptionist's view

Nowadays some people might like to ask: "Are there in Nibbāna palatial buildings?; How do those who have passed into Nibbāna enjoy there" and so on. They ask such questions because of their perception of Nibbana which as Ultimate Truth lies in the sphere of wisdom.

To be sure, there are no palatial buildings in Nibbāna; nor are there any individuals that pass into Nibbāna. (Those who have realized peace of Nibbana with their attainment of Arahatship are no longer subject to rebirth, but their minds and bodies cease to exist when complete demise takes place in their final existence like a great flame of fire become extinct. Such a cessation is called passing into Parinibbāna. No living entity exists in Nibbāna.)

"If that were the case, such thing as Nibbāna would not exist", the perceptionist would say. "It is therefore useless and unnecessary." In order to encourage him, others would assert: "Nibban a is aplace where beings are immortal assuming special mental and physical forms and enjoying incomparable luxury in palaces and mansions." Then only is the perceptionist satisfied immensely because the assertion agrees with what he has preconceived.

If one looks through perception at something and sees the apearance of its concerete form, that is not absolute (paramattha) but merely a conventional designation (paññatti). So also, if one looks through wisdom at something and sees the disappearance of its form, that is not absolute either, but merely a conventional designation

too. Only when one looks through wisdom and sees its true nature, then this is absolute. The more one looks thus, the more one sees such reality. Therefore Nibbana which is just Peace, highly unique Absoluteness, should not be sought through perception which tends to grasp form and substance. Instead, it should be examined through wisdom which tends to remove form and substance and delve into their true nature so that Peace, Nibbana, manifests itself.

Conventional truth and ultimate truth are both acceptable each in its own context as has been shown above. Suppose a person takes an oath saying, "I declare that there really exist man and woman. If what I have declared is not correct let misfortune befall me", and suppose another person takes an oath saying "I declare that there really do not exist man and woman. If what I have declared is not correct let misfortune befall me", never will misfortune befall either of them. The reason is: though the two declarations are against each other, both are correct from their respective points of view. The former, correct from the point of view of conventional usage, is conventional truth; the latter, correct from the point of view of ultimate sense, is ultimate truth.

Although Buddhas intend to teach only the nature of absolute reality, they do not exclude the conventional terms from their teaching. Instead they mntion them side by side with those of ultimate truth. For instance, even in the First Sermon, though the emphasis is on the two extremes and the Middle Path, it is taught that "The two extremes should not be taken up by a recluse," in which "recluse" is a mere designation.

Importance of Conventional Designation

When the Buddha teaches ultimate truth he uses conventional designation wherever necessary. He does so not just to make a contrast. For ordinary persons the conventional truth is as important as the ultimate truth. Had the Buddha taught things only in ultimate terms, those with

proper mental attitude will understand that "whatever exists in the world is impermanent, unsatisfactory and unsubstantial," and they will make efforts to cultivate Vipassanā Meditation, which will directly lead them to Nibbāna.

On the other hand, those with improper mental attitude will hold thus: "It is said that there are only aggregates of mind and matter which are subject to impermanence, unsatisfactoriness and unsubstantiality in this world. There is no self, nor are there other persons. Then there cannot be such things as 'my wealth, my son, my wife'; nor can there be such things as 'his wealth, his son, his wife'. 'One can make use of anything as one desires. Because there is no such thing as 'he', there can be no such thing as 'killing him', no such thing as 'stealing his property', no such thing as 'going wrong with his wife'. Thus will they commit evil according to their wild desires. So upon their death, they will be reborn is woeful states." To prevent this the Suttanta Desanā, Discourses, are delivered embodying conventional terms. The Suttanta teachings thus form effective, preventive measures for beings from falling into the four woeful states.

Besides, the Suttanta teachings lead beings to such happy states as human world, celestial world and Brahma world, because the virtues, namely, generosity, morality and tranquility meditation, which are conducive to rebirth in those states, are most numerously taught in the Suttantas. (For example, to accomplish a meritorious act of generosity, there must be the donor, his volition, the recipient and the object to offer. Of these factors, volition alone is an ultimate reality, but the rest are just designations, exclusion of which makes generosity impossible. The same is true of morality and tranquiltiy meditation.) Therefore it should be noted without any doubt that conventional truth leads to happy abodes as has been stated. Exclusion of conventional truth, to say the least, will deter fulfilment of Perfections which are required for Buddhahood.

Although it is true that the Buddha's teachings of Suttantas alone would make beings avoid wrongdoings,

since the Buddha himself has said that there exist 'I', 'he', 'mine', 'his', 'my wife and children' and 'his wife and children', etc., there is danger of beings becoming strongly attached to the wrong notion that there really exist such things and becoming gradually removed from the Path, Fruition and Nibbana. In order to help them reach the Path, Fruition and Nibbana, the Buddha had to teach ultimate truth as embodied in the Abhidhamma.

Reasons for teaching of two kinds of truth

The Suttanta's teaching of the existance of individuals and things belonging to them is made in agreement with designations universally used. But by means of Abhidhamma, the Buddha had to remove their wrong notions saying that there is no such thing as I, he, man, woman etc., therefore because of their conventional terms it should not be grasped that they really exist; all is but impermanent, unsatisfactory and unsubstantial.

In this way the Buddha explained that there exist I, he, man, woman etc. only as mere designations (or as conventional truth), and that those things do not exist in their ultimate sense. Hence the need for him to teach both kinds of truth.

Natural Truth (Sabhāva Sacca) and Noble Truth (Ariya Sacca)

Ultimate Truth is of two kinds: (a) Natural and (b) Noble. All the four ultimate realities, namely, mind, mental concomitants, matter and Nibbana, constitute Natural Truth because they are real in their absolute sense.

In the field of mundane affairs, there are both physical happiness (**sukha**) and mental happiness (**somanassa**) which constitute Natural Truth. If one is in contact with a pleasant object, because of that touch, there arises happiness in one's person. None can deny saying, "No, it is not true," or "No, it is not good to be in contact with a pleasant object." Nobody can say so because of the fact that one is really happy to be in contact with a desirable body as a sense-object (**itthaphotthabbārammaṇa**).

Similarly, if one's mind in incontact with a pleasant mind-object one enjoys mental happiness. Such a feeling is called somanassa-vedana. This is irrefutable because arising of mental happiness is a reality. Thus it should be held that both sukha and somanassa exist in mundane affairs.

Noble Truths
(Ariya Sacca)
The Noble Truth of Suffering
(Dukkha Ariya Sacca)

In terms of Noble Truth, one does not see either sukha or somanassa in mundane affairs. If one clings to the view that there exist both sukha and somanassa as Natural Truth, one cannot be detached from worldly outlook; cne cannot then attain the State of a Noble One (Ariya). Therefore one who aspires to become an Ariya should make efforts to see that mental states called sukha and somanassa in terms of natural truth are all suffering. These feelings called sukka and somanassa are things which cannot remain without change for ever; indeed they are subject to change every second.

Worldlings crave the pleasures of human and divine abodes, wrongly believing them to be a source of happiness and delight. They do so because they do not know such pleasures are transitory and subject to constant change. They are ignorant of the true nature of these pleasures because they have little intelligence but great craving. Such ignorant people will look upon them as enjoyable and delightful before process of decay and deterioriation sets in. But it is in their nature to change and when that happens these people become sad much more than they had been happy.

For example, a poor man will become very happy the moment he hears that he has won a lottery prize. Then he starts daydreaming how to spend and enjoy his wealth to make up for his former poverty. While he is building castles in the air, he lost all his money through some misfortune. It may be imagined how much he will be

unhappy then. His sorrow at the loss of his werlth will be far greater than his happiness on becoming suddenly rich.

In the field of worldly affairs everything is associated with both enjoyment and sorrow. The five sense-pleasures are enjoyable to worldlings. But the Buddha says that they are more of suffering than enjoyment. Unlike worldlings, however, the Buddha's Disciples do not find them enjoyable, much less the Buddha. Yet the Buddha does not say that they are totally devoid of pleasantness; he does say that there is little pleasantness but much sorrow in them.

In any situation the wise and virtuous always consider first whether there is fault or no fault, but never whether there is pleasantness or unpleasantness. If there is fault they take no interest in it even if there is pleasantness. They decide it is undesirable to them. If there is no fault they take it to be desirable even if pleasantness is absent.

Suppossing someone is told that he could rule a country as a sovereign monarch just for one day; but that the next day he would be executed, Then there will be none who dares or desires to rule. From the point of view of a worldling, a Universal Monarch's life for one day which has never been enjoyed before may be entirely attractive. But as there is the impendidg death on the following day which is a great disadvantage, there can be nobody who will enjoy one day's life of such a Universal Monarch.

In the same way, seeing that everything is perishable, the Noble Ones cannot hold temporary pleasure, which occurs just before it vanishes, as enjoyment One can become a Noble Person only through contemplation that "there is no such thing as happiness in this world; everything is impermanent; as there is no permanence, there is no happiness; there is but sorrow."

Only by developing Insight through contemplation that everything in the world is of the nature of suffering, it is

possible to become an Ariya. The aggregates of phenomena which are the object of such meditation is called the Noble Truth. In other words, since the Noble Ones meditate on this aggregate of mundane phenomena as they really are, it is called the Noble Truth.

The Insight that, in the cycle of existence which are called the three worlds, there is no enjoyment at all, but only suffering according to the right view held by those who are working for attaining the Noble State and by those who have already attained the same is a truth; it is therefore called the Noble Truth of Suffering.

In short, the five aggregates of clinging (**pañca-upādānakkhandha**), also named the phenomena of the three mundane planes of existence, are all suffering and that they are nothing but suffering. The **pañca-upādānakkhandha** are the five aggregates of clinging: the aggregate of matter (**rūpa**), the aggregate of feelings (**vedanā**), the aggregate of preceptions (**saññā**), the aggregate of mental formations (**saṅkhāra**) and the aggregate of consciousness (**viññāṇa**), which form objects of attachments as '1' 'mine' 'myself'. These five aggregates are called the Noble Truth of Suffering.

The Noble Truth of the Cause of Suffering (Dukkha Samudaya Ariya Sacca)

The **pañca-upādānakkhandha** which form the Noble Truth of Suffering do not arise by themselves. They have their respective reasons for their arising, the most foundamental and important being craving for sense-objects.

In the world every being is subject to sufferring because he or she is to toil daily for essentials of living. And all this is motivated by craving. The more one craves for good living the greater one's suffering is. If one would be satisfied with simple life, living very simply on bare necessities, one's misery would be alleviated to a corresponding extent. It is clear therefore that suffering wrongly believed to be good living is caused by craving.

Beings do all kinds of acts for wanting better things not only for the present life but also for coming existences. When a new birth appears as a result of those acts, the real cause for this new birth is found to be craving that mtoivates those acts.

Craving is called the Noble Truth of the Cause of Suffering because it is truly the craving that is the origin of suffering, upādānakkhandha, in the new birth. In other words, craving is the true cause of the aggregates which form suffering. This Noble Truth of the Cause of Suffering (Dukkha Samudaya Sacca) is also referred to, in short, as Samudaya Sacca.

The Noble Truth of the Cessaation of Suffering (Dukkha Nirodha Ariya Sacca)

Craving called the Truth of the cause of Suffering, like the gum of myaukhnai tree, clings to various mundane sense-objects, but, like flies which cannot approach burning iron, it cannot form an attachment to Nibbāna.

The reason for this is that the Ultimate Reality, Nibbana, the Unconditioned Element, is unattractive from the point of view of craving. To explain, craving rises from feeling as the Buddha has stated "**vedanā paccayā taṇhā**" in the doctrine of the Dependent Origination (**Paticca-Samuppāda**), and accordingly craving owes its existence to feeling. But the Unconditioned Nibbāna has nothing to do with feeling (it is not the kind of happiness that is to be felt); it is but peaceful happiness (**santi-sukha**).

Then the qnestion arises: Totally devoid of sensation, can Nibbana be likeable and desirable?

If somebody asked like this, he does so because he thinks feeling is real happiness or he does not consider that peaceful happiness is real happiness.

The answer is: there are two kinds of happiness, happiness derived from feeling (**vedayita-sukha**) and happiness derived from peace (santi-sukha). Here is a simile: suppose there is a rich man who is fond of

food. He expends much to nourish himself with sumptuous delicacies. But a **vijjādhara** (one who is sustained by magical power) may find rich man's food disgusting, let alone finding it appetitive, as he is endowed with the power of living without eating. When asked, "Of these two, who is happier as far as food is concerned", man of craving will say the rich man is happier because he enjoys highly sumptuous food whenever he desires while the latter enjoys nothing. They will say so because, being overwhelmed by craving, they believe that feeling which stimulates craving is something to be esteemed.

Men of intelligence, on the other hand, will say that the **vijjādhara** is happier; the rich man, being a man of dainty palate, must go in quest of elaborate foodstuff; having acquired them he is flooded with troubles of making necessary preparations (**paṭisaṅkhārana-dukkha**)and longing for novelty (āsā-dukkha). To enjoy happiness derived from feeling (**vedayita-sukha**). is to be burdened with these twin **dukkha**; there is no escape from them. The vijjadhara has no such dukkha; he lives happily having nothing to do with food. There is no trace of worries in his happiness, which is absolute. Thus they will say he is happier.

Men of craving say that the rich man is happier because they do not see any of his troubles; what they do see is his enjoyment of food. They have no good impression of the peaceful life of the vijjādhara who need not eat at all; instead they envy the rich man's way of living and want to become rich themselves. In the same way craving has no high opinion of, no desire or yearning for, **santi-sukha** (the Unconditioned **Nibbāna**) which is devoid of feeling and which indeed is peace.

In this connection, the Third Sutta, 4. Mahāvagga, Navaka Nipāta of the Aṅguttara **Nikāya** says:

> "Once the Venerable Sāriputta, while staying in the midst of bhikkhus, uttered: "Friends, Nibbāna is indeed happiness; Nibbāna is indeed happiness." Then the Venerable Udāyi asked: "How can Nibbāna be happiness, Friend Sāriputta, if there is no feeling?" The

Venerable Sāriputta replied : "Friend Udāyi, Nibbāna's being devoid of feeling is in itself happiness."

Worldly people who lack intelligence view the five aggregates, the Truth of Suffering, as happiness. Intelligent worldly people and the Noble Ones view the cessation of the five aggregates like the extinction of great fire as happiness. A simile to illustrate the superiority of happiness derived from cessation and extinction for those worldly people of poor intelligence is as follows: a patient who is suffering from a chronic, acute flatulence takes a dose of medicine from a good physician; consequently he gets completely cured of his disease. It may be imagined how happy he would be. At that moment he has no pleasant sensation whatever; what he experiences is simply the extinction of the flatulent trouble. He will certainly be delighted knowing "Oh, gone is my trouble now!" as his suffering has ceased to trouble him. The flatulent trouble is nothing when compared with Samsaric suffering. If one takes delight in extinction of that insignificent trouble, why will he not find happiness in extinction of the great Samsaric suffering. He will certainly be overjoyed.

Nibbāna

What is Nibbana, the cessation of suffering? When the Unconditioned Element **Asankhata-Dhatu**, the unique Ultimate Reality, which has the characteristics of peace, is realised with the fourfold knowledge of the Path, all the defilements numbering one thousand and five hundred, are completely eradicated, never will they rise again. In any existence, when the Arahattamagga is attained, the suffering in the form of the five aggregates ceases once and for all immediately after death, just as a heap of fire has been extinguished. There is no more rebirth in any realms of existence. That Unconditioned Element, the unique Ultimate Reality, which has the characteristics of peace and all the unique attributes described above is called Nibbana.

The worldlings do not know full well the nature of Nibbāna as the Noble Ones do. If they, without knowing

it, say or write to let others understand it as the Noble Ones do, they could go wrong. Let alone speaking of Nibbāna, when they speak even of a mundane object which they know only from books, as though they have seen it with their own eyes, they are likely to make mistakes. The common worldlings not being able to see every aspect of it like the Noble Ones do, should speak of Nibbana only in the aforesaid manner.

When Nibbāna is considered as to what it is like those who have not understood what it really is, are likely to regard Nibbāna as a kind of indestructible country or city. When Nibbāna is mentioned as a secure city in a discourse at a water-pouring ceremony, it is just a figurative usage. Nibbana is not a city, nor is it a country. Yet there are some who believe and say that Nibbana is a city where those who have passed into it live happily with mind and body free of old age, sickness and death. The truth is that passing of Buddhas, Pacceka-Buddhas and Arahats into Nibbāna means complete cessation of the five aggregates, material and mental, of an arahat at his death in his last existence; they will no longer appear in any realm of existence. (Nibbāna is the Ultimate Reality which is the object of the Path and Fruition. Parinibbāna is complete cessation of the material and mental aggregates which will never come into being again.) Their passing into Nibbana is not going into the city of Nibbāna. There is no such thing as the city of Nibbāna.

The Myanmar word နိဗ္ဗာန် (Nibbān) is a Pali derivative. When people perform meritorious deeds, their teachers will admonish them to pray for Nibbān. Though they do so accordingly, they generally do not know well what Nibbān means. So they are not very enthusiastic about it. The teachers therefore should ask them to pray for the extinction of all suffering and sorrow because the words are pure Myanmar and the devotees will understand thoroughly and pray enthusiastically and seriously.

Two kinds of Nibbāna

Suppose there is a very costly garment. When its owner is still alive you say, "it is an excellent garment with a user." When he dies, you say, "It is an excellent garment with no user." (The same garment is spoken of in accordance with the time in which he lives or in which he no longer lives.) Similarly, the Uncoditioned Element, the Ultimate Reality of Nibbāna, which has the characteristic of peace and which is the object the Venerable Ones such as Sāriputta contemplate by means of the Path and Fruition is called Sa-upādisesa Nibbana (Nibbāna with the five aggregates of upadisesa contemplating) it before his death; after his death, however, since there are no longer the five aggregates that contemplate Nibbana, it is called Anupādisesa Nibbāna (Nibbāna without the five aggregates of Upādisesa contemplating it.)

The peace of Nibbāna is aspired for only when it is pondered after overcoming craving by wisdom. That the peace of Nibbāna is something which should really be aspired for will not be understood if craving is foremost in one's thinking and not overcome by wisdom.

Three kinds of Nibbāna

Nibbāna is also of three kinds according to its attributes which are clearly manifest in it: (1) Suññata Nibbāna, (2) Animitta Nibbāna and (3) Appaṇihita Nibbāna.

(1) The first attribute is that Nibbāna is devoid of all distractions (**palibodha**); hence Sunnata Nibbana. (Suññata means 'void'.)

(2) The second attribute is that it is devoid of consciousness (**citta**) mental concomitants (**cetasika**) and matter (**rūpa**) which as conditioned things are the cause of defilements. Conditioned things, whether mental or material, cannot only arise individually and without combining with one another. Material things arise only when at

least eight of them form a combination. (That is why they are called atthakalapa, unit of eight.) Mental things also arise only when at least eight elements make a combination. (By this is meant panca-vinnana, the fivefold consciousness.) When such combinations of mental and material components brought together to form an aggregate are wrongly taken to be my self, my body, a thing of substance, they give rise to mental defilements such as craving etc. Conditioned things are thus known as nimitta, ground or cause. In particular mundane consciousness, mental concomitants and matter are called nimitta. In Nibbāna, however, there are no such things of substance as "myself", "my body", which cause the emergence of defilements. Hence the name Animitta Nibbāna.

(3) The third attribute is that Nibbana is devoid of craving which is tanha. As has been said before, Nibbana has nothing to crave for. Nibbāna is not to be craved. Therefore it is also called Appaṇihita Nibbāna. In this way there are three kinds of Nibbana according to its attributes.

This Truth of Cessation of Suffering is in short called the Truth of Cessation. This Truth of Cessation is the Unconditioned (Asaṅkhata) Element. (It is not conditioned by any factor.) Therefore this Truth of Cessation, the Unconditioned Element, the Ultimate Reality of Nibbāna, is named Appaccaya – Dhamma, Uncaused Phenomenon, or Asaṅkhata-Dhamma, Unconditioned Phenomenon, in the Dhammasangani.

The Noble Truth of the Path

Though Nibbāna is causeless, not conditioned by any cause and always exists, it is not possible to realise its peace without a cause. It can be realised only through a cause. That cause is nothing but the Noble Practice. Therefore the Noble Practice that leads to Nibbāna, the Cessation of Suffering, is termed **Dukkha Nirodhagāminī Paṭipadā**, the Course of Practice that leads to the Cessation of Suffering.

The Middle Path (Majjhima Paṭipadā)

Living in enjoyment of sensual pleasures in the world fulfilling the demands of craving is not the path for attainment of Nibbana, the Cessation of Suffering. It is just an ignoble practice called **kāmasukhallikānuyoga**. Efforts to make oneself suffer by exposure of one's body to fire, to the sun, by keeping one's hand raised continuously, with a view to prevent mental defilements from appearing do not form the way to Nibbana, the Cessation of Suffering. It is another ignoble practice called **attakilamathānuyoga**. Avoiding self-indulgence in sensual pleasures on the one hand and self-morification on the other, following only the middle path which is neither too comfortable nor too arduous like the string of a harp which is neither too taut nor too loose is the practice that surely leads to Nibbāna. This practice which is neither easy nor difficult is called Majjhimapaṭipadā, the Middle Course.

This very Middle Course is called the Path (**Magga**), the Way leading to Nibbana. Wrong view etc., which are unwholesome are called **duggati-magga** or **micchā-magga** as they lead to the four woeful states (**apaya**). Right view etc. which are mundane and wholesome are called **sugati-magga** or **sammā-magga** as they lead to Nibbāna. The Commentary on Sacca Vibhanga explains that these factors such as right view etc. which constitute Path Consciousness are called Magga because they are sought by those who aspire for Nibbāna; because these factors lead to Nibbāna; and because they find their way to Nibbāna after eradicating mental defilements.

This Path is not of one factor only; it is of eight factors, as will be shown below; hence it is called **Aṭṭhaṅgika Magga**, the Path of Eight Constituents, which are:

(1) **Sammā-diṭṭhi** : Right View (Knowledge of the Truth of Suffering, Knowledge of the Truth of the Cause of Suffering, Knowledge of the Truth of the Cessation of Suffering and Knowledge of the Truth of the Path leading to the Cessation of Suffering. Thus it is the fourfold Knowledge);

(2) **Sammā-saṅkappa**: Right Thought. (Three kinds of thought, namely, thought of liberating oneself from sensuous defilements ((**kilesa-kāma**) and sensuous objects (**vatthu-kāma**) as has been explained in the section on the Nekkhama Parami, Perfection of Renunciation; thought of not destroying others; and thought of not harming others);

(3) **Sammāvacā**: Right Speech (Restraint of four evil speeches);

(4) **Sammā-kammanta**: Right Action (Restraint of three evil doings);

(5) **Sammā-ājīva**: Right Livelihood (Livelihood that is free of seven evils);

(3) **Sammā-vāyāma**: Right Exertion (Exertion so as not to give rise to unwholesomeness that has not yet occurred, exertion so as to eridicate unwholesomeness that has occurred, exertion so as to give rise to wholesomeness that has not yet occurred and exertion so as to develop wholesomeness that has occurred);

(7) **Sammā-sati**: Right Mindfulness (Mindfulness so as to be aware of one's body, of one's feelings, of one's consciousness and of mental hindrances etc.);

(8) **Sammā-samādhi**: Right Concentration (The First Jhāna, the Second Jhāna, the Third Jhāna and the Fourth Jhāna).

These eight constituents do not arise simultaneously in the mundane fields; they arise in combination with one another as far as possible. When they come to the supramundane field, however, all the eight rise simultaneously. Only these eight constituents which arise simultaneously at the moment of attaining the supramundane Path are collectively called the Noble Truth of the Path. Thus by the Noble Truth of the Path leading to the Cessation of Suffering is meant the group of eight factors beginning with Right View that arise as a whole and simultaneously. The Path which is included together with the Fruition and

Nibbāna in the collection of supramundane phenomena (Magga Phala Nibbāna) stands for all these eight consitituents which form the Noble Truth of the Path.

Here ends the Section on the Noble Truths.

Truth of Learning (Pariyatti-sacca and Truth of Practice (Paṭipatti-sacca)

The Truths we have so far discussed are those learnt from the Scriptures (Pariyatti-sacca). But what really counts as Perfection of Truthfulness is the Truth of Practice (Paṭipatti-sacca) fulfilled by the Noble Ones such as Bodhisattas and others. The Truth of Practice means Truthful Speech or Telling the Truth (vacī-saccä). Fulfilment of such a practice in one's self is fulfilment of Perfection of Truthfulness. It is the verbal Truth that Bodhisattas and other Noble Persons fulfil in particular. And this verbal truth is of three kinds:

(1) Saddahāpana-sacca, the verbal truth told so that one may be believed by others;

(2) Icchāpūrana-sacca, the verbal truth told so that one's wish may be fulfilled; and

(3) Musāviramaṇa-sacca, the verbal truth told so that telling lies may be avoided.

(I) Saddahāpana-sacca

Of these three truths, the way Bodhisattas fulfil Saddahapana-sacca is mentioned in the Bhisa Jataka of the Pakinnaka Nipata. The full story of the Bhisa Jataka may be read in the Jataka Book. The story in brief is as follows.

The story of the Bhisa Jātaka in brief

Once upon a time, a Brahmin youth, Mahākañcana by name, who was born in the city of Baranasi, went forth in renunciation into a forest together with ten companions

iucluding his young brothers, one young sister, a male servant, a female servant and a friend. They made their lodgings at a suitable place near a lotus pond and lived on gathered fruits.

In the beginning they all went out together to look for fruits; talking to one another they behaved like townsfolk or villagers, not like forest-dwellers. To stop this unpleasant situation, the eldest brother Mahākañcana said: "I alone will go out for fruits. You all stay behind to practise Dhamma in peace." Then the other brothers said: "You are the chief of us all. It is not proper for you to gather fruits. The sister and the female servant should not do so either, for they are women. But the rest, eight of us, will do that by turns." This was agreeable to everyone and the remaining eight male persons gathered fruits on rotation to feed them all.

As time went by, they became so content that they did not care for fruits but took lotus sprouts from the nearby pond and shared among themselves in this manner. The one on duty brought lotus sprouts into the leaf-roofed hut and divided them into eleven portions. The oldest of them took his portion first and, after striking the stone drum, went back to his place to eat it peacefully and carried on with his practice. When the next senior member heard the sound of the stone drum he took his share and struck the drum in turn. In this manner they took their food one after another, went back to their place to eat and continue to practise. Thus they did not see one another unless there was any special reason.

As their practice was so severe causing Sakka's abode tremble, the King of Devas thought of the reason and came to know it. He was then doubtful whether these people were really detached from sensual pleasures or not. In order to investigate the matter, he kept the eldest brother's share of food hidden by his supernormal power for three days continuously.

When the oldest brother came to take his share on the first day, he did not see it and thought that it must

be left out through forgetfulness; he then said nothing and went back to his place to continue his meditation. On the second day also he found his share missing; thinking that his share was purposely left out as a punishment because of some misunderstanding that he was guilty of something, he remained quiet as on the first day. On the third day when he did not find his share he thought that he should apologize if he had been guilty and in the evening he summoned the others by striking the stone drum. He said: "Why did you not keep my share of food? Please speak out if I have some guilt; I will tender my apology to you." Then the first younger brother stood up and after giving his respect to the eldest brother, said; "Sir, could I get your permission to speak only for myself?" On getting the permission, he took an oath, saying:

> "Sir, if I had stolen your share of food, may I come into possession of horses, cattle, silver, gold and a beautiful wife here at this place and stay with my family (enjoying a full mudane life)".

(This form of oath suggests that as much as objects of desire give us pleasure when we are in possession of them, we feel grieved and distressed when we are bereft of them. The oath was taken to despise the objects of desire.)

The eldest brother said: "You have taken a very severe oath. I believe you did not take my food. Go and sit in your place." The rest of the group, covering their ears also said: "Brother, please do not say so. Your word is very serious and terrible." (They covered their ears because as meditators they found sense pleasures disgusting to them; sensualtity was so dreadful that they could not bear even to hear something associated with it.) Then the second younger brother said:

> "Sir, if I had stolen your lotus sprouts, may I become one who wears flowers, puts on sandalwood paste from Kāsi, has many children and who is very much involved in and attached to sensuality."

(In this way, the remaining eight persons took an oath individually.)

In this Jātaka, the ascetic Mahākañcana, leader of the group, was the Bodhisatta and the rest were destined to became foremost Disciples in their own right. Therefore having attained spiritual maturity, they really abhorred sensuallity. Each of them was bold enough to take such a dreadful oath to convince the others. The word "asseveration" is not used directly in this Bhisa Jātaka, but the word "oath" is. Since that oath was based on what was true, it was the same as the verbal truth (vacī-sacca) fulfilled by Bodhisattas. In their individual oaths, the main point was "We do not steal your share of lotus sprouts". Since it was a true statement, it amounts to verbal truth. Such words as "May I be also have this or that" (which in effect mean "May I encounter this or that") are included as proposed punishment for oneself in the oath just to make the others believe him or her. Accordingly, this truth is called Saddahapana-sacca. The oath that has been taken from the times of ancient Mahāsammata kings down to the present governments are all Saddahāpana-sacca.

Taking of a corporal oath

Before the subject-matter of an oath was put into writing as a sacred text, taking of an oath was done verbally and was called "swearing of an oath." Since written sacred oath came into existence, purely verbal taking of an oath has been replaced by holding the sacred text (or placing it on one's head); thus taking of a corporal oath by holding a sacred text has come into use. This gives rise in Myanmar parlence to "holding the sacred text" for taking a corporal oath and "administering the corporal oath" for making someone else hold the sacred text. Only the form of taking an oath for oneself, whether it is taken verbally or by holding the sacred text, in order to convince others saying, "What I have said is the truth; if not, such and such a misfortune befall me", etc., should be named Saddahāpana-sacca.

Curse

An utterance not based on truth, but made just to consign others to destruction is not an oath, but merely a curse. An example may be seen in the following story.

The story of two hermits

In the past, while King Brahmadatta was reigning in the city of Bārāṇasī, a hermit, Devīla by name, was living in the Himalayas; on his visit to Baranasi in order to have acid and salt, he stayed in a potter's hut near the city with the owner's permission. Soon another hermit called Nārada came for a similar purpose and stayed at the same place. At night when the time for sleeping came, the newcomer noted Devīla's sleeping place as well as the door at the entrance to the hut and went to bed. But, after lying down at his place, Devila moved to the entrance and slept crosswise in the middle of the doorway.

When Narada went out in the dead of the night he happened to tread on Devila's matted hair. Devīla then said: "Who has stepped on my hair?" Narada replied gently: "Sir, I have, because I did not know that you were sleeping here. Please accept my aplogy." And he left the hut while Devīla was grumbling.

Then lest the other one should do it again when he came back, Devīla completely reversed his lying position and went to sleep. When Narada returned he thought: "When I went out I wrongly stepped on his hair because I did not know where his head lay; I shall now go in by the other way." Thus he happened to tread on his neck. Devīla asked: "Who trod on my neck?" "It is I, Sir,', said Nārada. "You wicked hermit!" said Devila, "The first time you stepped on my hair. This time, you did the same but on my neck. Curse you, I will." "Sir, I am not guilty," said Nārada, "The first time I was wrong because I did not know the way you were sleeping. Now I came by way of the foot-end not to wrong again. Please pardon me," apologized Narada.

"O wicked hermit, I am going to curse you", threatened Devila. Then despite Narada's plea, Devīla uttered a curse, "Tomorrow morning as soon as the sun rises, may your head be split into seven pieces!" "In spite of my apologies you did curse me," said Nārada, "May the guilty one's head be split into seven pieces". Thus Nārada put Devīla under a curse in retaliation. (Unlike Devīla's curse, Nārada's was free of anger and volition to harm him. He cursed him just to make him fear and admit his wrong. He was so powerful that he could see eighty kappas – the past forty and the future forty.) When he looked into Devīla's future he foresaw that the latter would be destroyed. So out of compassion for Devīla, he tried with his power to prevent the sun from rising.

When the sun did not rise at the time it was due to, people thronged to the palace and shouted in unison: "O King, The sun does not rise while you are ruling over us. Please improve your conduct so that the sun reappears. The king pondered his conduct and did not see anything wrong. He thought that there must be some peculiar reason which might be a quarrel among ascetics in his country. On enquiry, he came to know the quarrel between the two hermits. The king then went overnight to the hermits. Under instructions from Nārada, he placed a solid mass of earth on Devila's head and made him plunge into a pond by force. When Nārada withdraw his power, no sooner had the sun risen than the solid mass of earth was split into seven pieces. Devīla then moved to another place in the water and came out of it safe and sound. (Dhammapada Commentary, I. Yamaka Vagga, 3. Tissa Vatthu.)

Devīla's curse in this story, "Tomorrow morning as soon as the sun rises, may your head be split into seven pieces!", is for Nārada uttered with anger. Thus it was not an oath but a mere curse.

Like the curse in this story, there are curses recorded in the Myanmar inscriptions of old. For instance, the Nadaungtat Pagoda inscription dated 537 (M.E.) on the northern side of Cūlāmuni Pagoda of Bagan reads near

the end, "He who destroys my work of merit, may the seven generations of his descendants be destroyed. May he suffer in Avici Hell and may he not be liberated but become rooted there even when Buddhas of successive kappas come and try to save him." Such a curse is something that is not done by Bodhisattas. In fact, it is a verbal evil called 'harsh speech' (pharusa-vācā). In other words, it is the kind of abusive words uttered by mean persons.

Saddahāpana-sacca may be understood not only from the Bhisa Jātaka but also from the Sutasoma Story of the Asīti Nipāta of the Jataka. A summary of this latter story runs as follows.

(Once the cannibal Porisada, who formerly was king of Bāraṇasī but now living in a forest, made a vow to bathe the trunk of a banyan tree with the blood of a hundred and one kings if his foot that was pierced by an acacia thorn were healed in seven days. The foot was healed and he succeeded in capturing one hundred princes. At the command of the deity of the tree to make the number of captured kings complete, he was to catch King Sutasoma of Kuru. He managed to do so while Sutasoma was returning from Migājina Park and carried him away on his shoulder.) Then Sutasoma said: "I have to go home for a while. Because on my way to Migajina Park I met a Brahmin, Nanda, who offered to teach me four verses worth four hundred pieces. I have promised him to learn them on my way back from the Park and asked him to wait. Let me go and learn the verses and keep my promise. After that I will come back to you." "You sound like saying having been freed from the hands of death, "I will come back to death!" replied the man-eater. "I do not believe you."

Then Sutasoma said, "Friend Porisāda, in the world, death after living a virtuous life is better than a longlife full of wickedness as it is blamed by others. Words uttered not truthfully cannot protect one from rebirth in a woeful state after one's death. Friend Porisāda, you may rather believe if somebody were to say "The strong

winds blew away rocky mountains into the sky', or 'The sun and the moon have fallen to earth', or 'All rivers flow upstream', but never you believe if somebody says, "Sutasoma tells lies'. Friend Porisāda, if somebody says, 'The sky has been split up', or 'The Ocean has dried up', or 'Mount Meru has been wiped out without a trace', you may believe it. But never do you believe if somebody says, 'Sutasoma tells lies." Still Porisāda was not fully convinced.

As Porisāda remained adamant Mahāsutasoma thought, "This Porisāda still do not believe me. I will make him believe by taking an oath." So he said, "Friend Porisāda, please put me down from your shoulder. I will convince you by taking an oath." Porisada then put him down from his shoulder. "Friend Porisāda, I will hold the sword and the spear and take the oath. I will take leave of you for a short time and will fulfill my promise given to Brahmin Nanda to learn the verse from him in the city. Then I will come back to you to keep my promise. If I do not say the truth may I not gain rebirth in a royal family well protected by weapons such as this sword and this spear."

Then Porisāda thought, "This King Sutasoma has taken an oath which ordinary kings dare not do. No matter whether he comes back or not, I too am a king. If he does not come back I will get the blood out of my arm to sacrifice it for the deity of the banyan tree." Thus thinking Porisāda set Bodhisatta Sutasoma free.

This verbal truth of King Mahāsutasoma uttered to convince Porisāda is also Saddahāpana-sacca. This is the kind of Perfection of Truthfulness which Bodhisattas have to fulfil.

(2) Icchāpūraṇa – sacca

This second verbal truth spoken to have one's desire fulfilled may be learnt from the Suvaṇṇasāma Story, the third story of the Mahānipāta of the Jātaka, as well as from other stories.

In the Suvaṇṇasāma Jātaka, the Bodhisatta Suvaṇṇasāma looking after his blind parents went to fetch water from a river. King Pīliyakkha who was out hunting saw him and shot him with an arrow mistaking him for a super-natural being. Being overcome by the poisonous effect of the arrow, the Bodhisatta became unconscious. King Pīliyakha brought the Bodhisatta's father and mother to the place where the Bodhisatta remained lying in a dead faint. On their arrival there his father Dukūla sat down and lifted his head while his mother Pārikā sat down, held his feet placing them on her thigh and cried. They touched their son's body and feeling the chest which still had body heat, the mother said to herself, "My son has not died yet. He is just unconscious because fo the poison. I will remove that poison by my words of solemn truth." Accordingly, she made an asseveration comprising seven points :

(1) Formerly my son Sāma has practised righteousness (Dhammacārī). If this be true, may the poison that afflicts my son vanish.

(2) Formerly my son Sāma has engaged himself in noble practice, If this be true, may the poison that afflicts my son vanish.

(3) Formerly my son Sāma has spoken only truth. If this be true, may the poison that afflicts my son vanish.

(4) My son Sāma has looked after the parents. If this be true, may the poison that afflicts my son vanish.

(5) My son Sāma has shown respect to the elders in the family. If this be true, may the poison that afflicts my son vanish.

(6) I love my son Sāma more than my life. If this be true, may the poison that afflicts my son vanish.

(7) May my Sāma's poison disappear by virtue of meritorious deeds done by his father and by me.

Then Suvaṇṇa Sāma who was lying on one side turned over to the other.

The father too thinking "My son is still alive; I will also say words of solemn truth, made an asseveration comprising the same seven points as the mother's. Then the Bodhisatta chahged again his lying position.

At that moment, a goddess, Bahusundarī by name, who had been Suvaṇṇasāma's mother for the past seven existences and who was now staying at Gandhamādana Hill, came from the Hill to the spot where Suvannasama was lying and made her own asseveration: "I have long been dwelling at Gandhamādana Hill in the Himalayas. Throughout my life there is none whom I love more than Suvannasama. If this be true, may Sama's poison vanish. In my abode at Gandamādana Hill all the tree are scented ones. If this be true, may Sāma's poison vanish." While the father, the mother and the goddess were thus lamenting the handsome and youthful Bodhisatta Suvaṇṇasāma quickly sat up.

In this stroy, the words of truth are uttered by mother Parika, father Dukūla and Goddess Bahusandarī in order to have their wish of cradicating Suvaṇṇasāma's poison and getting him well fulfilled and are therefore called Icchāpūraṇa Vacīsacca.

The story of Suppāraka

Icchāpūraṇa-sacca occurs also in the Suppāraka story of the Ekādasaka Nipāta of the Jātaka. The story in brief is :

In days gone by the Bodhisatta, Suppāraka by name, who was highly learned, was living in the sea-port town of Kurukaccha (Bharukaccha). He had long worked as the captain of a ship and had become blind through contact

of his eye with the vapour of sea-water. So he retired. However, at the request of certain merchants he took control of a ship sailing out into the sea. After seven days, because of an unseasonal gale, the ship could not hold its course and wandered astray on the sea for four months. It then went beyond such seas as (1) Khuramālisamudra, (2) Aggimālisamudra, (3) Dadhimalisamudra, (4) Kusamalisamudra and (5) Nalamālisamudra, and was about to reach the most terrible sea of Balavāmukhasamudra. At that moment Captain Suppāraka said that whoever came to this sea was not able to retreat, but would be drowned. This made all the merchants cry in fright.

Thinking, "I will save all these people by asseveration." the Bodhisatta made a solemn declaration: "Since I came of age, I have never ill-treated even a single person; I have not stolen others' property, even a blade of grass or a piece of split bamboo; I have not eyed even with an iota of lust another person's wife; I have not lied; I have not taken any intoxicating drink even with the tip of a grass-blade. On account of this truthful declaration of mine, may the ship get home safe and sound." Then the ship that had wandered aimlessly for four months, turned back to Kurukaccha as though it were a mighty being and arrived at Kurukaccha port within one day by virtue of the Bodhisatta's asseveration.

This verbal truth of Suppāraka the Wise also is Icchāpūrana-sacca as it was made to have his wish of saving the lives of all fulfilled.

The story of King Sivi

It is the third story of the Vīsati Nipāta. In the city of Aritthapura, Sivi country, Bodhisatta, King Sivi, gave away six hundred thousand pieces daily in charity. Even then he was not content and thought that he would like to give away parts of his body. In order to make the king's desire fulfilled, Sakka came down in the guise of a blind Brahmin to the king and said: "O king, both your eyes can see, but mine cannot. If you would give me one of yours, you can see with the remaining one and I

will also see with the eye given by you. So kindly give me one of your eyes." The king was delighted, for a recipient had come to him the very moment he was thinking of giving. He summoned his surgeon Sivika and ordered: "Take out one of my eyes." The surgeon, ministers and queens all tried to dissuade him. But he stood by his order and Sivika could do nothing but take out one of the king's eyes. Looking at the extracted eye with the one remaining, the king happily expressed his aspiration for Perfect Self-Enlightenment (Sammāsambodhi) and handed the gift of his eye over to the Brahmin.

When the Brahmin, who in reality was Sakka, put the eye into his eye-socket, it fitted in like his orginal. King Sivi, seeing this, was so delighted that he asked Sivika: "Get also my other eye out." Despite protests from his ministers, the king had his remaining eye taken out and given to the Brahmin. The latter put the king's eye into the socket of his other eye which became as good as the original. He then gave his blessings and disappeared as though he had returned to his place.

As King Sivi became totally blind and was not fit to rule, he moved to a dwelling place near a pond in the royal gardens where he reflected on his act of charity. Sakka then came to him and walked to and fro nearby so that the king would hear his footsteps. When the king heard, he asked who it was. Sakka replied: "I am Sakka. Ask for any boon you want." "I have plenty of wealth such as gems, gold and silver. I want only death, for both my eyes are gone now," said the king. "O King, you say you want death. Do you really desire to die? Or do you say so only because you are blind?" When the king answered he desired so because he was blind, Sakka said: "O King, I am not able to make you see again. You can see only with the power of your truthfulness. Make a solemn declaration of truth." The King then uttered: "I adore those many people who came to me for gifts and I also adore those who actually asked for what they needed. By virtue of this verbal truth may my eye sight be restored to me." No sooner had he said so than the first

eye appeared in him. Then again he made another declaration of truth:

> "When the blind Brahmin came to me for my eye, I gave him both of mine. In so doing my heart was full of joy. By virtue of this verbal truth, may the other eye be restored to me."

Accordingly, he regained his second eye. These two eyes were not the ones which were with him at his birth; neither were they divine eyes. In fact, they were the eyes which appeared by the power of his verbal Perfection of Truthfulness.

This verbal truth of Kidg Sivi was also Icchāpūraṇa-sacca as it was spoken to have his wish for the restoration of his eyesight fulfilled.

In the Maccha Story of the Varaṇa Vagga of the Ekaka Nipāta, the Bodhisatta, when reborn as a fish, made an asseveration because the water in the pond had dried up as a result of draught and the fish in it were eaten by crows. He declared solemnly: "Although I was born as a fish whose species survives by living upon one another. I have never eaten even a fish of the size of a rice-grain. By virtue of this verbal truth, may there be a great thunderous downpour." No sooner had he thus declared than there occurred a heavy rain.

Again in the Vaṭṭaka Story of the Kulāvaka Vagga of the Ekaka Nipāta, the Bodhisatta was born into a quail family. When he was still unable to fly or walk, there broke out a great forest fire and both of his parents had fled. "In this world there are such things as the virtues of pure morality, truthfulness and compassion. I have no other recourse to make but an oath of truth." Thinking thus, he uttered: "I have wings, yet I cannot fly. I have legs, yet I cannot walk. My parents have fled. O Forest-Fire, please go passing by me." The forest-fire that went by from a distance of sixteen ပဿ (*pais*) became extinct after leaving the young quail unharmed.

In this connection, there is something that calls for clarification. In the aforesaid Suvaṇṇasāma Story and others, asseverations were based on meritoriousness and it is therefore appropriate that the respective wishes were fulfilled. But the young quail's asseveration was not so based. What he said was simply: "I have wings, yet I cannot fly; I have legs, yet I cannot walk. My parents have fled." His asseveration is in fact based on what is not meritorious. Why then had his wish been fulfilled?

The basis of an asseveration is truthfulness whether it is meritorious or not. Even if a speech is connected meritoriousness but not spoken truthfully, it is not a verbal truth; it has no power, nor does it bear fruits. Truthfulness, which is a truthful speech alone, has power and bears fruits.

Being truthful, the Bodhisatta's speech amounted to a verbal truth and achieved what was desired. Though it was not a speech of meritoriousness, it was not demeritorious either. Even if a speech is connected with demeritoriousness, but spoken truthfully, it amounts to a verbal truth and achieves what is desired. This is known from the Kaṇha Dīpāyana Story of the Dasaka Nipāta.

(Once the Bodhisatta Dīpāyana together with a friend, after giving away their wealth, became ascetics in the Himalayas. He later came to be known as Kaṇha Dīpāyana. For more details see the Kaṇha Dīpāyana Jātaka, No. 444.) One day Kaṇha Dīpāyana was visited by the householder Mandavya, the donor of his dwelling place, his wife and son Yaññadatta. While the parents were being engaged in a conversation with their teacher, Yaññadatta was playing with a top at the end of a walk. The top rolled into the hole of a mound, which was the abode of a snake. When the boy put his hand into the mound to retrieve his top, he was bitten by the snake and fell down suddenly overcome by the snake's poison.

Learning what had happened to their son, they brought and placed him at the feet of Kanha Dīpāyana. When the parents requested him to cure their son of snakebite, he said; "I do not know any remedy for snakebite. But I will try to cure him by declaration of an oath." Placing his hand on the boy's head, he uttered: "Being tired of human society I become an ascetic. But I could live the happy life of an ascetic only for seven days. Since my eighth day as an ascetic, I have not been happy up till now for fifty years. I have reluctently struggled along only with self-restraint. By the power of this truthful saying, may the poison vanish so that the boy surivives." Then the poison drained away from the boy's chest and seeped into the earth.

Yañña datta opened his eyes; seeing his parents he called out just once, "Mother, Father," and went to sleep again writhing. The ascetic said to the father: "I have done my part. You, too, should do yours." Then the father said: "I have never been pleased whenever ascetics and brahmins visit me. But I have not let this known to any body else. Instead I have hidden my feeling. When I give alms I do it reluctantly. By this truthful saying may the poison vanish so that my little son Yañña datta survives." The poison remaining above the waist drained away into the earth.

The boy sat up, but he still could not rise. When the father asked the mother to follow suit, she said: "I have something to declare as an oath. But I dare not do it in your presence." When the father insisted, she obliged saying: "I hate the snake that has bitten my son. I hate the boy's father as much as I hate the snake. By this truthful saying may the poison vanish so that my son survives." Then all the poison drained away into the earth; Yañña datta stood up and played again with his top.

(The basis of the respective asseverations of the ascetic teacher and his two devotees was an unwholesome matter which each had long kept it to himself

or herself. Now he or she had revealed it boldly saying what was true, As this means truthfulness, their wish was completely fulfilled by its power.

In this connection, it may be asked: "If the verbal truth, whether it is based on wholesome or unwholesome matter, was fruitful as has been mentioned, can it be similarly efficacious nowadays?"

The answer is : of the thrre kinds of truthfulness, **musāviramaṇa-sacca**, avoidance of telling lies or speaking truthfully in any matter, was something that is always spoken by the virtuous. The ancient persons of virtue who had made asseveraions as mentioned in the texts had lips which were the domain of truthfulness where **musāviramaṇa-sacca** dwelt for ever." "Such a domain was so pure and noble that truthfulness which was born in it was wish-fulfilling. In ancient times when truthfulness prospered and shone forth, an evil thing such as falsehood would quickly result in undersirable punishment; so also truthfulness would result in desirable reward. That falsehood would quickly bring about punishment in those days is known from the Cetiya story of the Atthaka Nipata. (According to this story King Cetiya knowingly lied, saying one of the two candidates for the post of royal chaplain was senior and the other junior although the reverse was true; in consequence he was swallowed up by the earth.)

But nowadays, adhering to the maxim, 'no lie, no rhetoric', people mostly tell lies. Thus the evil domain of falsehood has been created and truthfulness born in that domain cannot produce beneficial results in a visible manner. Similarly, consequences of falsehood are not conspicuous either.

Other stories which contain fruitful asseverations are as iollows:

The Nalapāna Story of the Ekaka Nipāta tells of the reeds which became hollow throughout because of the truthfulness shown by the Bodhisatta, Monkey King.

The Sambula Story of the Timsa Nipāta tells of the complete cure of Prince Sotthisena's leprosy because of the truthful words spoken by Crown Princess Sambulā.

The Temiya Story of the Mahā Nipāta tells of the birth of the Bodhisatta, Prince Temiya, to the Chief Queen Candā Devi when she made an oath of truth after her obeservance of Sīla.

The Janaka story of the Mahānipāta tells of the escape of Crown Prince Pola Janaka from his bondage of iron chains and from prison because of his words of truth.

The Katthavāhana Story of the Ekaka Nipāta tells of an asseveration made by a mother, chopper of fuelwood; in order to convince the king that he was the father of her child, she threw the child into the sky taking an oath of truth, by which the boy remained sitting cross-legged in the sky.

The Mahāmora story of the Pakinnaka Nipāta tells of the escape of birds from their respective cages because of an oath of truth declared by a Pacceka Buddha, who formerly as a hunter had caught the Bodhisatta, Peacock King, in a suare. On hearing the Dhamma talk of the Bodhisatta he had gained enlightenment and become a Pacceka Buddha. (As advised by the Bodhisatta) he made an asserveration thus : "I am now liberated from the bondage of defilements. May all the birds that I have kept in cages at home go free the way I do." How powerful the asseveration in these stories should be thus understood.

Power of truthfulness during the Buddha's time

Once during the Buddha's time, there befell threefold misfortune of disease, demons and femine in the city of Vesali. The Buddha went there accompanied by bhikkhus and taught the Venerable Ananda how to recite a prayer of oath. The Venerable Ananda spent the whole night roaming within the three walls of the city chanting the prayer by virtue of which all three misfoutunes vanished.

This story is mentioned in detail in the Commentary of the Ratana Sutta. The prayer of oath comprising a number of verses forms a discourse of paritta, 'protection', called Ratana Sutta. It begins with an attribute of a Buddha: "In the worlds of humans, Devas, Nagas and Garulas, there exist various gems; but none is comparable to the gem of Buddha. By virtue of this truth may all beings be free of the threefold misfortune and be happy." In the Ratana Sutta there are twelve verses of asseveration which reveal the various attributes of the Triple Gem–Buddha, Dhamma and Sangha. (Together with the three verses ascribed to Sakka, there are fifteen verses of asseveration.) This Sutta was recorded in the Buddhist Councils as the first Sutta in the Cūla Vagga of the Sutta Nipāta and as the sixth sutta of the Khuddaka Pāṭha.

The Aṅgulimāla Sutta in the Rājavagga of the Majjhima Paṇṇāsa contains another story that also took place in the lifetime of the Buddha. While the Buddha was sojourning at the Jetavana Monastery, Sāvatthi, the Venerable Aṅgulimāla reported to the Buddha about a woman in confinement who found difficulty in delivering a baby. Under instructions from the Buddha the Venerable Aṅgulimāla went to the woman to help her by means of an oath of truth. "Since the day I became a noble one," declared the Venerable Thera, "I have never intentionally taken the life a sentient being. By virtue of this truth may the mother and the son be well." The mother then gave birth to her son without any more trouble and both were well.

In this way, in the lifetime of the Buddha, too, solemn declarations of truth was efficacious and fruitful.

Power of truthfulness during Buddhist period in Siri Lanka

When Buddhism came to Sri Lanka after the Parinibbāna of the Buddha, Thera Mahāmitta's mother was suffering from breast cancer. The mother sent her daughter, a bhikkhunī, to the Thera for some medicine. "I know nothing of normal drugs," said the Thera, "I will tell you a certain form of medicine. 'Since the moment of my

ordination, I have never looked at a woman with a lustful eye. Because of this truthful declaration, may my mother become well again.' When you get back to the mother, run your fingers over her body while repeating what I have just said." The sister went back to the ailing mother and carried out his instructions. No sooner had she done so than the mother's cancerous affliction dissolved like a foam. So says the Chapter on Analysis of Sīla in the **Visuddhi Magga.**

A similar story is told in the Dvāra Kathā, Citt 'uppāda Kanda, of the Commentary. While explaining the word **sampattaviratī**, it says that a woman was suffering from a certain disease. Being told by the physician that hare's meat was needed for cure, the older brother sent the younger one, Jaggana, to a farm to look for a hare. On seeing Jaggana, a hare ran away in fright and was caught in a tangle of creepers. It then sereamed. Jaggana rushel there and seized the hare. But he thought, "It is not justified to kill this little creature just to save my mother's life," and set the hare free and came back. "Have you got one?" asked the older brother. When Jaggana told his brother what he had done, the latter scolded him vehemently. Then Jaggana approached his mother and while standing by her, he uttered: "Since my brith I have never known any instance of intentional killing of a creature by me. By virtue of this truth, may my mother become well and happy." At that very moment, the mother became well and happy again.

In this way it should be noted that Icchāpūraṇa Sacca was individually performed also after the Parinibbāna of the Buddha.

(3) Musaviramana Sacca

Stories related to Musāviramaṇa Sacca are known from the Vidhura Jātaka of the Mahānipāta and other Jātakas. The following is a summary of the long narration of the Vidhura Story.

When King Korabya and Punnaka the Ogre were to play a game of dice they agreed to bet as follow: should

the king lose Puṇṇaka would take any thing from the king except (1) the king's person, (2) the Chief Queen and (3) the white parasol. Should Puṇṇaka lose on the other hand, the king would take from him the Manomaya Gem and the thorughbred horse. The king lost the contest and Punnaka asked: "I have won, O King, give me the stakes as agreed."

As it was a fact that the king had lost, he could not refuse, but allowed Puṇṇaka to take anything he wanted. Punnaka said he would take Vidhura the Minister. Then the king pleaded, "The Minister is my person. He is also my refuge. Therefore he should not be compared with other treasures of mine such as gold, silver etc. He should be compared only with my life. Thus I cannot surrender him."

Then Puṇṇaka said: "We shall not get anywhere if we are arguing whether he belongs to you or not. Let us go to him and abide by his decision." The king agreed and they went to the Minister whom Puṇṇaka asked: "O Minister, as the Minister of the Kurus you are praised even by Devas for standing in righteousness. Is it true? Are you King Korabya's servant? Are you a relative of the king's and of equal rank? Or are you a relative of the king's but of higher rank? Is your name Vidhura meaningful (**anvattha**) or without meaning (**rulhī**)?"

(The last question means to say like this: In this world there are two kinds of names. The first is **rulhi**, a name, the meaning of which does not agree with what it represents; instead, it is a name given at random. The other is **anvattha**, a name, the meaning of which agrees with what it represents. For example, if some ugly person is named Maung Hla (Pretty Boy), it is just a **rulhi** name because the name does not suit the boy. If some handsome person is named Maung Hla, it is an **anvattha** name because it goes well the appearance.

When Punnaka asked whether Vidhura's name was **rulhi** or **anvattha**, he wanted to verify whether the Minister was righteous or not, for the name Vidhura

signifies a virtuous person who eradicates evils. Should the Minister not abide by righteousness, his name would then be **rulhi**, a name given to him with no significance. Should he abide by righteousness, his name would then be **anvattha**, a name in harmony with his true nature.

Should the Minister not abide by righteousness, his name would then be **rulhī**, a name given to him with no significance. Should he abide by righteousness, his name would then be **anvattha**, a name in harmony with his true nature.)

Then the Minister thought to himself: "I can say that I am a relative of the king's," or "I am of higher rank" or "I am not at all related to the king." But in this world there is no refuge like truthfulness. I should speak out what is true." So he said: "Friend, there are four kinds of servitude in the world:

(1) the servitude of one born of a female slave,
(2) the servitude of one bought by money,
(3) the servitude of one who serves voluntarily, and
(4) the servitude of a prisoner of war.

Of these four servitudes, I am a servant who comes to serve the king voluntarily." So the Minister answered truthfully.

Such an answer given truthfully without deceit was a speech of truth but not Saddahapana Sacca because the speech was made not to convince others; nor was it Icchapurana Sacca because it was made not to get one's wish fulfilled. It was made just to avoid telling lies and therefore was Musāviramaṇa Sacca only.

Similarly, in the Suvaṇṇa Sāma Jātaka when King Pīliyakkha asked Suvaṇṇa Sāma "What is your clan? Whose son are you? Tell me the clan to which you and your father belong," he would have believed if Suvanna Sama were to say: "I am a Deva," or "a Naga" or "a Kinnara" or "of a royal family," or if he were to give any other answer.

But he thought he should say nothing but the truth; so he said truthfully: "I am a fisherman's son." Suvaṇṇa Sāma's speech was like Vidhura's: it was not to make others believe; nor was it to get his wish fulfilled. In fact, it was a speech made to avoid falsehood and therefore was Musaviramana Sacca.

In the Bhūridatta Jātaka also, when Nesāda Brahmin approached the (Nāga) Bodhisatta who was observing the precepts, and asked him: "Who are you? Are you a powerful god? Or are you a mighty Nāga?" "This man will believe me," thought the Nāga King, "even if I say I am a divine being. But I ought to tell him truth." and told him that he was a powerful Naga. This speech of the Nāga King, like Vidhura's, was made not to make others believe; nor was it to have one's wish fulfilled. But as it was made to avoid falsehood and to reveal the truth, it was Musāviramaṇa Sacca.

What constitutes the sixth of the Ten Perfections is this Musāviramaṇa Sacca. Bodhisattas of old always made it a point to cultivate this kind of speech which is an avoidance of falsehood. They fulfilled their Perfection of Truthfulness by speaking truthfully existence after existence. If they kept silent to avoid having to tell lies and to observe truthfulness, it was not pure verbal truth (vacī sacca) because there was no speech at all. It was only Virati Sacca, avoidance of falsehood.

Use of the three kinds of truth by Bodhisattas

Only when circumstances demand to convince others did Bodhisattas use truth of the first kind, Saddahāpana-sacca; otherwise they did not. Similarly, only when they were required to get their wish fulfilled, they made use of the truth of the second kind, Icchapurana-Sacca: As regards the third kind, Musaviramana-sacca, they always resorted to it on all occasions. Following their examples, those who are virtuous should speak Musāviramana-sacca and make efforts to cultivate it.

Two kinds of Truth

The aforesaid truths may be classified under two heads only, namely,

(1) Vacībhedasiddhi Sacca (Truth that accomplishes something the moment one speaks)

(2) Pacchānurakkhaṇa Sacca (Truth that entails a follow-up after one has spoken).

As has been mentioned before, the Saddahāpana Sacca of the Bhisa Jātaka, the Icchāpurana Vacīsacca of the Suvaṇṇa Sāma, Suppāraka, Sivi, Maccha, Vaṭṭaka, Kaṇhadīpāyana, Nalapāna, Sambulā, Temiya, Janaka, Katthavāhana and Mahāmora Jātakas, and the Musāviramaṇa Sacca of the Vidhura, Suvaṇṇa Sāma and Bhūridatta Jātakas produced results as soon as they were individually spoken out. There was nothing more to be performed to achieve results. Therefore such truths are to be known as Vacībhedasiddhi Sacca.

But Truthfulness shown by King Sutasoma to Porisada in the above-mentioned Mahā Sutasoma Jātaka was different. It was a Saddahapana Sacca spoken to convince Porisada that he would definitely return to him. This promise would be fulfilled when the king did return to the cannibal and only then would his truthfulness be established. For this he had to make special arrangements to effect his return to the Bodhisatta. This truthfulness of King Sutasoma was therefore of Pacchānurakkhana Sacca-type.

In the same way, the truthfulness practised by King Jayadisa in the Jayadisa Jātaka of the Timsa Nipata and that practised by Prince Rāma in the Dasaratha are both Pacchānurakkhana Sacca.

With reference to King Jayadisa's truthfulness, here is the story in brief. While King Jayadisa of Uttara Pañcāla City in the Kingdom of Kapila was going on a hunting spree, he met on the way Nanda Brahmin who had come back from Takkasīla and who wished to deliver a discourse.

The King promised him to hear the discourse on his return and went to the forest.

On arrival in the forest, the king and his ministers divided the hunting ground among themselves, each one to his own allocated area to catch deer. But one escaped through the King's location and the king had to pursue it with all his might. After a long pursuit, he managed to catch the deer; he cut it into two halves and carried them hung from a pole on his shoulder. Having taken a rest for a short while under a banyan tree he stood up to continue his journey. At that moment the human-ogre who was dwelling at the banyan tree prevented him from going; he said : "You have now become my prey. You must not go." (A human ogre is not a real ogre. He was, in fact, the king's older brother, who while an infant was caught by an ogress. But she had no heart to eat the baby and brought him up as her own son. So he had an ogre's mental and physical behaviours. When his foster mother, the ogress, died, he was left alone and lived like an ogre.)

Then King Jayadisa said: "I have an appointment with a Brahmin who has come back from Takkasīla. I have promised him to hear his discoure. Let me go and hear it after which I will come back and be true to my word." The human ogre set him free readily accepting the king's assurance. (The human - ogre and the king were brothers in reality. Because of their blood relationship, which was not realized by both, the former had some compassion for the latter and let him go.) The king came back and heard the Brahmin's discourse and was about to return to the human-ogre. At that moment his son, Prince Alīnasattu, (the Bodhisatta) pleaded with the king that he should go on behalf of his father. As the son insisted, the father allowed him to go. The king's word, "I will come back", had to be kept and made true after it had been spoken; so it was a Pacchanurakkana Sacca.

The story of Prince Rāma in brief is : After giving birth to the older son, Rāma, the younger son, Lakkhaṇa and the daughter, Sitā Devī, King Dasaratha's Chief Queen

passed away. The king took a new queen of whom Prince Bharata was born. The new queen repeatedly pressed the king to hand over the throne to her own son Bharata. The king summoned his two senior sons and said: "I am worried about you, for you might be in danger because of the new queen and her son Bharata. The astrologers have told me that I would live twelve more years. So you should stay in a forest for twelve years after which you should come back and take over the kingship."

Then Prince Rāma promised his father to obey him and the two brothers left the city. They were joined by their sister as she refused to be separated from them. In spite of the astrologers' predicition, the king died after nine years because of his worries about his children. Then the ministers who did not want to have Bharata as their king went after the royal children. They told them of the king's death and requested them to return to the city and rule over the people. But Prince Rama said: "I have promised my father to return only after twelve years as my father had ordered. If I return now, I will not be keeping my promise to my father. I do not want to break my word. Therefore take away my brother, Prince Lakkhaṇa, and my sister, Sītā Devī, to make them crown prince and crown princess and you ministers yourselves rule the country." Here Prince Rāma had to wait for the end of the time limit so that what he had agreed upon with his father would be substantiated. This too was Pacchānurakkhana Sacca.

Truth concerning time

In order to make an easy distinction between Vacībhedasiddhi Sacca and Pacchānurakkhana Sacca, there are four kinds of truth according to a brief classification:

(1) Truth concerning the past only,

(2) Truth concerning the past and the presant,

(3) Truth concerning the future only, and

(4) Truth concerning no particular time.

Of these four, the one concerning the future was Pacchānurakkhana Sacca and the remaining three are Vacībhedasiddha Saccа.

Of the truths in the Suvaṇṇasāma Jātaka, the collection of truths uttered by the Bodhisatta's parents concerned the past, for they said: "Sāma had formerly practised Dhamma, he used to cultivate only noble practices; he used to speak only the truth; he had looked after his parents; he had shown respects to the elders."

The truth uttered by his parents that "We love Suvaṇṇa Sāma more than our lives." and the truth uttered by the Goddess Bahusundarī that "There is none whom I love more than Sama" were truths which concern no particular time.

The collection of Icchapurana Saccas in the Suppāraka and Sivi Jātakas concerned the past. Similarly, that contained in the Kanha Dipayana and Nalapāna Jātakas also concerned the past.

In the Vaṭṭaka Jātaka, the utterance, "I have wings, yet I cannot fly; I have legs, yet I cannot walk, "concerned both the past and the present.

The truth saying "There is none whom I love more than you," in the Sambulā Jātaka and that of the Chief Queen, Candā Devī, in the Temiya Jātaka concerned no particular time.

In this way, the relationship between the truths and their respective times referred to may be considered and noted.

The Supreme Perfection of Truthfulness

With reference to the Perfection of Truthfulness, the **Aṭṭhasālinī Commentary** and the **Commentary on the Buddhavamsa** explain that King Mahāsutasoma's Perfection of Truthfulness was the Supreme Perfection because, in order to keep his word true, the king went back to Porisāda as promised at the risk of his own life. In this case,

the vow was made in the presence of Porisada but as it was a mere utterance, its purpose had not yet been fulfilled; to fulfill it the vow still remained to be kept. As he had promised, "I will come back", he returned even after he had been back in the city of Indapattha. At first when he promised "I will come back" his sacrifice of life did not appear imminent. It became so only when he returned to Porisada from Indapattha. Therefore in the Commentaries, he is mentioned as "the King who protected his truthfulness sacrificing his life" (jivitam cajitva saccam anurakkhantassa) but not as "the king who made an oath at the risk of his life" (jīvitam cajitvā saccam bhaṇantassa.)

Thoughts on the two kinds of truth

In this connection, the truthfulness of King Mahā Sutasoma and that of Minister Vidhura are worthy of a camparative study. The minister's truthfulness was his truthful saying that "I am a servant" as is told in the verse 102 of the Vidhura Jātaka. As soon as he said so his truthfulness was accomplished. But when he said that, he had nothing to worry about his life. He could dot die just being a servant. Therefore one might say that Vidhura's truthfulness was inferior to Sutasoma's.

However, it may be considered that Vidhura was prepared to sacrifice his life thinking to himself: "That young man may like to do away with me after taking me away. If he does so I will accept death." For, as he was wise, he must have kept pondering like this: "This young man asked for me not to honour me. If he had a desire to honour me, he would have openly told me his purpose and invited me for the same. Now he had not invited me. He won possession of me by gambling and would not set me free." Besides, though he was a young man, he was an ogre (by birth). Seeing his behaviour, the minister must have noticed that he was a wild tough person. Another thing that should be taken into consideration is this: When Vidhura had (by way of farewell) exhorted the king and his family members, and said: "I have done my job," the young ogre, Punnaka, replied: "Do not be afraid.

Firmly hold on to the tail of my horse. This will be the last time for you to see the world while you are living." (Verse 196). Vidhura boldly retorted: "I have done no evil that would lead to the woeful states. Why should I be afraid." From this word of the minister, it is clear that the minister had decided to sacrifice his life.

All this points to the fact that Vidhura's truthfulness contained some element of taking risk of life and was thus not inferior to Sutasoma's. It should be concluded that it was, if not superior, of the same class as that of Sutasoma.

Moral Lesson

The unique feature of this Perfection of Truthfulness in contrast to the previous ones is that it posesses the power to have one's desire fulfilled because of the truth uttered. In the Sutasoma Jataka (verse 62) also it is said: "Of all the tastes which previal on this earth, the taste of truth is the sweetest." Therefore one should exert great efforts in order to enjoy the delicious taste of truth.

Here ends the Chapter on the Perfection on Truthfulness.

(h) The Perfection of Resolution (Adhiṭṭhāna Pāramī)

The Pali word adhitthana is usually translated 'resolution'. (Then the author goes on to explain the Myanmar word ဆေးကိုတည် which is a translation not only of adhiṭṭhāna but also of samādāna used in observing precepts. As the author's explanation, though elaborate, is chiefly concerned with the Myanmar word, we left it out from our translation.) If one fulfils adhiṭṭhāna as a Perfection, one has to establish it ffrmly and steadfastly in one's mind. That was why when the Bodhisatta Sumedha reflected on Adhiṭṭhāna Pāramī, he likened it to a rocky mountain which is unshaken by strong winds remaining firmly rooted at its own place.

From this comparison, it is clear that adhitthana means bearing in mind without wavering at all as regards what one is determined to do. Therefore if one intends to attain the knowledge of the Path and Fruition or Omniscience (i.e.. if one is determined to become a Buddha) one's determination to practise for achieving them must be borne in mind as firmly as a rocky mountain.

... as described

Resolution has thus been likened to an unshaken mountain and there are various kinds of resolution as described in the texts.

Resolution concerning Uposatha

The Uposathakkhandhaka of the Vinaya Mahāvagga mentions three kinds Uposatha: Saṅgha Uposatha, Gaṇa Uposatha and Puggala Uposatha. Saṅgha Uposatha is the one that is observed at the meeting of minimum four bhikkhus in a sima on full-moon and new-moon days. There the Patimokkha is recited by one bhikkhu to whom others listen respectfully. Such an observance is also called Sutt'uddesa Uposatha (Uposatha observance with a brief recitation of the Text of the disciplinary rules).

If there are only two or three bhikkhus, they observe Gaṇa Uposatha because the word Sangha is used for a meeting of at least four bhikkhus; when there are only two or three bhikkhus the word gaṇa is used. If the number of bhikkhus is three in a Gaṇa Uposatha a motion is put first and if it is two, no motion is needed. Then each of the bhikkhus declares in Pali that he is free from any offence. Therefore it is also known as Parisuddhi Uposatha (Uposatha meeting where bhikkhus declare their individual purity).

If there is only one bhikkhu, he observes Puggla Uposatha. But before doing so, he should wait for other bhikkhus to join him provided there is still time. When the time has passed without other bhikkhus arriving, he is to observe the uposatha alone. The Buddha had enjoined that he is to resolve: "Today is my uposatha day." This

means that he is mindful of this day constantly. Such an **uposatha** is known as **Adhiṭṭhāna Uposatha** (**Uposatha** kept firmly in one's mind.) This is the resolution concerning **uposatha.**

Resolution concerning the robe

Bhikkhús are required to perform **adhitthana** or **vikappana** concerning the robe within ten days after its acquisition. If the robe is kept more than ten days without performing either, it is to be discarded according to the Vinaya. The bhikkhu concerned also commits thereby a **pacittiya** offence: Therefore within ten days of its acquisition, one must resolve saying, "I undertake to put on this robe." Then the robe is not to be discarded and he does not commit the offence. Resolution concerning the robe means making up one's mind firmly to use the robe either as a lower garment, or an upper garment or an outer garment or for general use. (Paṭhama Sikkhāpada, Nissaggiya cīvara Vagga, **Vinaya Pārajika.**)

Resolution concerning the bowl

Similarly, when a bhikkhu acquires a bowl he should resolve within ten days of its acquisition, saying: "I undertake to use this bowl." If he does not do so in ten days he has to discard it as required by the Vinaya. He also commits a **Pācittiya** offence. Resolution concerning the bowl means determining firmly that "this receptacle is my bowl."

Adhiṭṭhāna in these three cases is used as a techincal term belonging to the Vinaya. It has nothing to do with the following three cases.

Resolution concerning Jhāna

In the case of **Jhana**, when for instance, the First **Jhana** has been attained, one should cultivate and develop it in five ways of **vasībhāva**; so it is said in the **Pathavīkasina Niddesa** and in other places of the **Visuddhi Magga. Vasī-bhāva,** a Pali word, means 'mastery'. So five way of

vasibhava are five kinds of mastery. When the First Jhāna has been attained one is to continue practising it until one gains complete mastery of the Jhána in all five kinds.

The first kind is avajjana, 'reflection', i.e., reflection as to what factors are contained in his jhana and as to which factor is of what character. At the beginning, he does not discern them easily. There may be a delay, for he is not yet skilled in reflecting. As he gains experience, he discerns them more easily. Then he is said to be endowed with mastery of reflection.

The second kind is samapajjana, 'absorption', Jhana consciousness being absorbed into the stream of one's consciousness, (i.e., Jhāna consciousness continuously arising in the stream of one's consciousness). After mastering reflection he has to gain mastery of absorption. He can do so by repeatedly developing the Jhana he has attained (just as by repeatedly reciting, one can master the literary piece that one has learnt by heart). If he tries for absorption before attainment of such mastery, Jhāna consciousness does not arise easily in the stream of one's consciousness. This becomes easier only after mastering the development of Jhāna. Then he is said to be endowed with mastery of absorption.

The third kind is adhitthana, 'resolution', i.e., determining as to how long he wants to remain in Jhana. If he tries to determine the duration of absorption before mastery of resolution, Jhāna consciousness may occur for either longer or shorter period than that of his determination. Suppose he resolves, "Let Jhāna consciousness constitute my stream of consciousness for one hour," the Jhana attainment may break off before or after one hour. This is because he is not yet skilled in making resolution. Once he is skilful enough he can remain in Jhāna for the exact length of the time he has resolved. Then he is said to be endowed with mastery of resolution.

The fourth kind is vutthāna, 'rising from Jhāna'. (Rising from Jhāna means change of Jhana consciousness to life-continuum, bhavanga-citta.) Mastery of rising from Jhana at the exact time of his determination is called vutthāna-vasībhāva.

The fifth kind is **paccavekkhaṇā**, '**reviewing**', **i.e.**, recollecting all the factors contained in the **Jhāna**. In thus recollecting, as in the kind of **āvajjana**, they do not become manifest to him easily for lack of mastery on his part. Only when he gains mastery, they become manifest more easily. (Reflection, **āvajjana**, is a stage in the process of reviewing, **paccavekkhaṇā-vīthi**, and reviewing, **paccavekkhaṇā**; is the stage that immediately follows the stage of reflection. If he has mastered **avajjana**, he has mastered **paccavekkhaṇā** as well. Therefore he who is endowed with mastery of reflection is endowed with mastery of reviewing; so it is stated in the texts.)

Among the five kinds of mastery, what we are concerned with here is **adhiṭṭhāna-vasībhāva**, '**mastery of resolution**'.

Resolution concerning Iddhi

The Iddhividha Niddesa of the **Visuddhimagga** enumerates ten kinds of **Iddhi**, supernormal power.

(1) **Adhiṭṭhāna Iddhi**,
(2) **Vikubbana Iddhi**,
(3) **Manomaya Iddhi**,
(4) **Ñāṇavippphāra Iddhi**,
(5) **Samādhivippphāra Iddhi**,
(6) **Ariya Iddhi**,
(7) **Kammavipākaja Iddhi**,
(8) **Puññavanta Iddhi**,
(9) **Vijjāmaya Iddhi**, and
(10) **Sammāpayoga Iddhi**.

(**Iddhi** as a Pali word 'means accomplishment-gaining one's wish. In Myanmar it means supernormal power.)

(1) **Adhiṭṭhāna Iddhi**: Power concerning resolution; when, for instance, one resolves: "Let there be a hundred or a thousand images of myself," then the images appear miraculously and their number is exactly what one has determined. (It is the power to project one's images without oneself disappearing. The images may or may not be in one's original posture.)

(2) **Vikubbana Iddhi**: Power concerning transformation of oneself into the form of a naga or of a garula. (**Vi** means 'various' and **kubbana** 'making'. It is the power to make oneself assume various forms as one wishes.)

(3) **Manomaya Iddhi:** Power concerning creation of mind-made image, i.e. to create a miniature image of oneself inside own body. Manomaya means 'mind-made'. (It is neither the projection of images as in the case of **Adhitthana Iddhi** nor the transformation of one's form as in the case of **Vikubbana Iddhi.** It is the power to create a miniature image of oneself inside own body.)

(4) **Ñāṇavipphāra Iddhi:** Power concerning miraculous phenomena due to the influence of imminent supramundane wisdom. This power should be understood from the stories of the Venerable Bākula and others.

Bākula Thera

The story of Bākula occurs in the commentary on the Etadagga Vagga, Ekaka Nipāta of the Aṅguttara Nikāya. The following is an extract in brief from the same story.

Bākula was son of a wealthy man of Kosambi. The day his birth was celebrated the infant was taken to the River Yamunā for ceremonial bath and was swallowed by a fish. The fish feeling very hot in the stomach swam away. On its arrival at Baranasi, a certain fisherman caught it and hawked it in the city. The wife of a wealthy man of Bāraṇasī bought the fish and when its stomach was cut open, a beautiful baby was found inside the fish. Since she had no child of her own and was longing for one, she was extremely delighted saying to herself: "This is my very own."

When the strange news reached the natural parents of Kosambī, they hurried to Baranasi to claim their son. But the lady of Bāraṇasī refused to give him back, saying: "The baby came to us because we deserve him. We cannot return him to you." When they went to court to settle the dispute, the judges gave their verdict that the baby equally belonged to both pairs of parents. In this way, the baby had two mothers and two fathers, on account of which he was named Bakula. (**Bā** = two, **kula** = family; hence a boy of two families.)

It was a miracle that the boy was harmless though he was swallowed up by a fish. The miracle was due to power of the **Arahattamagga Ñāṇa** the was certainly to be attained by Bakula in that very existence. (Or may be it was due to the influence of the glorious Parami Nana that was inherent in the boy and that would enable him to attain without fail the **Arahattamagga Ñāṇa** in that very life.) Such power is said to be **Ñāṇavipphāra Iddhi.**

Saṅkicca Sāmanera

Saṅkicca Sāmaṇera was conceived by the daughter of a householder of Savatthi. The mother died when she was about to give birth to the baby. While her body was being cremated it was pierced with iron spikes so that the better it might burn. A spike hurt the baby's eye and the baby cried. Knowing that the baby was still alive, people took the body down from the funeral pyre, cut open the stomach and took out the baby. The baby grew up in due course and at the age of seven became an **Arahat.**

The boy's miraculous escape from death was also attributed to the power of the **Arahattamagga Ñāṇa.** (Or it was attributed to the influence of the power of the boy's inherent Pāramī Ñāṇa that helped him attain the **Arahattamagga Ñāṇa:**)

(5) **Samādhivipphāra Iddhi:** Power by the influence of concentration. The miraculous phenomenon that occurs when one is about to enter upon or is entering upon or has just entered upon **Jhāna** is due to the influence of **samādhi.** The power that causes such a miracle is called **Samādhivipphāra Iddhi.** With reference to this power the **Visuddhimagga** narrates a number of stories beginning with the story of Sāriputta, which alone will be reproduced here.

Sāriputta Mahā Thera

One day while the Venerable Sāriputta was staying with the Venerable Moggallāna at a gorge called Kapota,

he had his head newly shaven and engaged himself in Jhāna in an open space during a moonlit night. When a mischievous ogre came with a friend of his and seeing the Mahā Thera's cleanly-shaven, shining head, became desirous of striking it with his hand. His friend advised him not to do so; yet he struck the Mahā Thera's head with all his might. The blow was so hard that the sound of it roared violently like thunder. But the Mahā Thera felt no pain as the power of samadhi pervaded throughout his body.

(6) **Ariya Iddhi:** When Ariyas (Noble Ones) desire to contemplate on loathsome objects as though they were unloathsome or on unloathsome objects as though they were loathsome, they can do so. Such power of Ariya to contemplate on any object in whatever way they wish is called **Ariya Iddhi** (Power of Noble Ones.)

(7) **Kammavipākaja Iddhi:** Creatures like birds fly in the sky. To possess that ability to fly they do not have to make any special effort in the present life. It is a result of what they did in past existences. Devas, Brahmas, the first inhabitants of the world and Vinipatika Asuras have also the ability to move about in space. The power to perform such feats is **Kammavipākaja Iddhi.**

(8) **Puñña vanta Iddhi:** Cakkavattis (Universal Monarchs) and the like can travel in space. They can do so because they have accumulated merits for themselves. Those who accompany the Universal Monarch in his aerial travels can do so because they are associated with the monarch who is the real possessor of merits. The riches and luxuries that belonged to such wealthy persons as Jotika, Jatila. Ghosaka, Meṇḍaka and others are also **Puñña vanta Iddhi.**

(The difference between **Kammavipākaja Iddhi** and **Puñña vanta Iddhi** is this: **Kammavipākaja Iddhi** is the power not due to one's deeds done in the present life but due to one's deeds done in the past; it accompanies one's birth. Puñña vanta Iddhi is due not only to one's past deeds but also due to one's present efforts made in

support of those deeds. It does not accompany one's birth; it becomes full and operative only when supported by one's deeds of the present life. To illustrate: to the Cakkavatti, the Treasure of Wheel does not arise at his birth. It arises only when he has observed certain precepts and fulfilled special duties of a Universal Monarch. So this particular power is due not entirely to one's past deeds but also due to one's present supporting efforts.)

(9) **Vijjāmaya Iddhi :** Aerial travels and such feats by Vijjadharas (Bearers of magical knowledge). (The power acquired by means of the art of specially contrived mantras, medicine etc.)

(10) **Sammāpayoga Iddhi :** the power that accrues from various accomplishments. (The scope covered by this Iddhi is vast. The Path and Fruition that are attained as a result of proper endeavours is the highest form of Sammapayoga Iddhi. In short, all accomplishments that result from learning arts and crafts, the three Vedas, the three Pitakas or (to say the least,) from agricultural activities such as ploughing, sowing etc. are all Sammapayoga Iddhi.)

Of these ten Iddhis, the first, **Adhiṭṭhāna Iddhi**, is the power of resolution to project images of oneself by the hundred or by the thousand – the power possessed by the Venerable Cūla Pathaka and others. Ordinary people who are not possessors of such power make similar resolutions; but because they lack the basic factor of Jhāna or Samādhi, they do not realize what they have resolved; on the other hand, possessors of such power have their resolution fulfilled because their Jhāna or Samādhi is strong enough to help them.

Adhiṭṭhāna prededing Nirodhasamāpatti

When an Anagami or an Arahat who is endowed with all eight samapattis is about to enter upon Nirodhasamapatti, he resolves thus: "During the period of my absorption in the samapatti, let no destruction befall my belongings that are kept apart from me. If the Sangha wants my presence, may I be able to rise from my samā-

patti before the messenger comes to me, Promptly may I be able to do so when the Buddha summons me." Only after resolving thus he enters upon samapatti.

In accordance with his resolution, during the period of his absorption in the samāpatti, his personal effects kept apart from him cannot be destroyed by the five kinds of enemy. When the Sangha wants him during that very period, he has already arisen from his samāpatti before the messenger's arrival. No sooner has the Buddha called for him than he emerges from his samapatti. No damage can be done by the five enemies to his possessions such as robes etc. that are on his body because of the power of his samapatti even though he has not resolved previously for their safety.

Three kinds of Adhiṭṭhāna

Resolution is of three kinds according to context:

(1) Pubbanimitta Adhiṭṭhāna (Resolution made so that portending signs appear before something happens);

(2) Āsisa Adhitthana (Resolution made so that one's dream comes true); and

(3) Vata Adhiṭṭhāna (Resolution made so that one's duties are fulfilled).

Pubbanimitta Adhiṭṭhāna

This kind of Adhitthana may be understood from the Campeyya Jātaka of the Vīsati Nipāta and other stories. The extract from the Campeyya Jataka in brief is: When the Naga King Campeyya told his queen Sumana that he would go to the human abode to observe precepts, the queen said: "The human abode is full of dangers. If something happens to you by which signs should I know?" The Nāga King took her to the royal pond and said: "Look at the pond. Should I be caught by an enemy, the water will become dark. Should I be caught by a Garula, the water will boil. Should I be caught by

a snake-charmer, the water will turn red like blood." After that the Nāga King left for the human abode to observe precepts for fourteen days.

But the king could not return home even after about a month, for he was caught by a snake-charmer. Worried about his safety, the queen went to ihe pond and saw the surface of the water red like blood.

This resolution af the Nāga King Campeyya is **Pubbanimitta Adhiṭṭhāna** because he made the firm determination beforehand for the appearance of portending signs.

Similarly, according to the Introduction to the **Jataka Commentary**, when Prince Siddhattha renounced the world, he cut off his hair and threw it up into the sky resolving: "May this hair remain in the sky if I would become enlightened; if not let it fall back to the ground." The hair hanged in the sky like a festoon. This resolution, too, made to know in advance whether or not he would become a Buddha is Pubbanimitta Adhitthana.

Again, after six years of strenuous asceticism, when he had eaten the milkrice offered by Sujata on the bank of the Neranjara, he set the golden bowl afloat on the river with the resolution; "If I would become a Buddha, may this bowl go upstream; if not may it go downstream," and the bowl went upstream until it reached the Nāga King Kāla. The resolution in this account also is a Pubbanimitta Adhiṭṭhāna.

Similarly, any resolution made in the world to know beforehand by portent whether one's wish will be fulfilled or not is Pubbanimitta Adhitthana. This kind of Adhitthana is still practised today and is thus well known. Some people are used to lifting the stone placed at a famous pogada or at a **nat** (spirit) shrine after resolving: "If my plan would materialise, may the stone be heavy; if not may it be light," or **vice versa**. After lifting the stone they read the omen whether they would succeed or not from the feel o! the stone's weight.

(2) Āsīsa Adhiṭṭhāna

Asisa Adhitthana is a resolution made so that one's wish gets fulfilled. This kind of resolution may be known from the Vidhura Jataka.

(When Vidhura the Minister was about to be taken away from King Korabya by Punnaka the Ogre as he had won the game of dice) It is stated in the commentary on verse 197 of this particular Jataka: Having valiantly thundered, "Of death I am not afraid," Vidhura resolved: "May my lower garment not go off against my wish." Reflecting on his Perfectons, he tightened his garment and followed Puṇṇaka by catching hold of the tail of his horse fearlessly with the dignity of a lion-king. This resolution made by Vithura is Āsīsa Adhiṭṭhāna.

In the Nalapana Jataka of the Sīla Vagga, Ekaka Nipāta, eighty thousand monkeys headed by their king, the Future Buddha, found it difficult to drink the water from a pond that was protected by a wild water-demon. The monkey king then took one of the reeds that grew around the pond, made an asseveration that the reed be rid of the joints and blew air into it. The reed became hollow throughout with no joints. He thereby made it possible for his followers to drink the water through the hollow reeds. But there were too many monkeys and the king was unable to provide each with a hollow reed. So he resolved: "Let all the reeds around the pond become hollow." This resolution made by the monkey king to fulfil his wish to let the monkeys drink the water individually is Āsisa Adhiṭṭhāna.

In the Kukkura Jātaka of the Kurunga Vagga, Ekaka Nipata, it is mentioned that leather straps of the chariot of King Brahmadatta of Baranasi were gnawed by the dogs bred in the inner city. Under the wrong impression that the leather-eating dogs were owned by the citizens living in the outer city, royal servants chased to kill them. So the dogs dared not live in the city and gathered at a cemetery. Kowing the true reason of the trouble and realizing that the leather straps of the royal chariot could

have been eaten only by the dogs of the inner city, the leader of the pack, the Bodhisatta, asked them to wait while he went to the palace. While he entered the city, he concentrated his thoughts on Perfections, and diffusing his metta he resolved: "May nobody be able to hurl stones or sticks at me." This resolution, too, made to fulfil his wish that the dogs of the outer city might be safe from harm is **Āsīsa Adhitthāna.**

In the Mātaṅga Jātaka of the **Vīsati Nipāta:** During the reign of King Brahmadatta of Bārāṇasī, the Bodhisatta was born into a lowly caste of candala and named Mātaṅga. The daughter of a wealthy man of Bārāṇasī was named Diṭṭha Maṅgalikā because she believed in auspiciousness of pleasant sights. One day she went to a garden to amuse herself with her maids. On the way she saw Mātaṅga who came into the city. Though he kept himself aside as he was of a low birth, the sight of his person aroused displeasure in Diṭṭha Maṅgalikā, who therefore returned home thinking that it was not an auspicious day for her. Her followers were also annoyed. Saying, "Because of you, we will have no fun today," they beat him until he became unconscious; thereafter they departed. When Matanga regained consciousness after a while he said to himself, "These people of Diṭṭha Maṅgalikā have tortured an innocent man like me." Then he went to the house of Diṭṭha Maṅgalikā's father and lay at the entrance with a resolution, "I will not get up until I win Diṭṭha Maṅgalikā's hand." This resolution of Matanga made to humble Diṭṭha Maṅgalikā's pride is also **Āsīsa Adhitthāna.**

In the **Commentary** on the **Mahāvagga** of the Vinaya, too, it is said thus: Just after his Enlightenment, the Buddha stayed for seven weeks at seven different places in the vicinity of the Bodhi tree spending a week at each place. At the end of the last seven day's stay at the foot of a rajayatana tree, the brothers Tapussa and Bhallika came to him and offered some cakes. The Buddha considered how to accept the offer of cakes. (The bowl offered by Brahma Ghatikāra disappeared the day the Buddha accepted the milkerice offered by Sujatā.) Then the four Deva Kings presented the Buddha with four emerald bowls. But the

Buddha refused to take them. The Deva Kings then offered the Buddha four stone bowls having the colour of kidney-beans. To strengthen their faith, the Buddha accepted the bowls and resolved, "May the bowls merge into one." Then the bowls became one with four concentric brims. This resolution of the Buddha also is **Āsīsa Adhiṭṭhāna.**

Difference between Adhiṭṭhāna and Sacca

Its seems that **Pubbanimitta Adhiṭṭhāna** and **Asisa Adhiṭṭhāna** of this section on Adhiṭṭhāna and **Icchāpūraṇa Sacca** of the section on Sacca are one and the same because allt hese are concerned with fulfilment of one's wish.

With regard to **Icchāpūraṇa Sacca**, when Suvanna Sama's mother, father and Goddess Bahusundari made their respective resolutions they all wished the disappearance of the poison of the arrow that struck Suvanna Sama; with regard to **Pubbanimitta Adhiṭṭhāna**, too, when the Bodhisatta made his resolution throwing up his cut-off hair to the sky, he had wished that the hair would hang in the sky if he would become a Buddha; with regard to **Asisa Adhiṭṭhāna**, too, when Vidhura made his resolution, his wish was to keep his dress intact. The connection of these resolutions whith their respective wishes makes one think that they all are the same. That is why some people nowadays combine the two words, **Sacca** and **Adhiṭṭhāna**, into one, saying, "We perform **Sacca-adhiṭṭhāna.**"

In reality, however, **Sacca** is one and **Adhiṭṭhāna** another of the ten Perfections. Therefore they are two different things and their differnnce is this: as has been said before, sacca is truth whether it is of good or evil nature. A wish based on that truth is **Icchāpūraṇa.** But when one's wish is not based on some form of truth, the determination made of one's own accord to have one's wish fulfilled is **Adhiṭṭhāna.**

To explain further : In the Suvanna Sāma Jātaka when his parents made an asseveration, they said, "Sama has formerly practised only righteousness" (which is the basic truth). And they added: "By this truthful saying, may his

poison vanish" (which is their wish). Thus expressing the wish based on what was true is Icchāpūrana Sacca.

When the Bodhisatta threw up his cut-off hair to the sky resolving, "If I should become a Buddha may the hair remain in the sky," he did so without any basis of truth. His truthfulness was made for portending signs which would let him know beforehand of his coming Buddhahood.

The resolution made by Vidhura when he was about to follow Punnaka by holding on to the tail of his horse, "May my dress remain intact," is also Āsīsa Adhitthāna because it has no truth as a basis and is therefore a mere determination of his wish, Āsīsa Adhitthāna.

Thus the difference between Sacca and Adhitthāna lies in the presence or absence of the basis of truth.

These habits and practices include those of a bull (gosīla and govata): cattle eat and discharge faeces and urine while standing; in imitatlon of cattle some ascetics (during the lifetime of the Buddha) did the same, believing wrongly that by so doing they would be purified and liberate from samsara. (That is not to say that cattle had that wrong view, but only those ascetics who imitated cattle had.) This practice (vata) is connected with evil.

But Adhitthāna has nothing to do with such wrong practices, for it belongs to the noble practice of Perfection. Here vata refers to observances of such noble practices as generosity, morality, etc. When one resolves to observe these Practices, such an action may be termed Vata Adhitthana, but mere resolution and mere designation do not mean fulfilling the Perfection of Resolution. The reason is that Adhitthāna does not belong to the past nor does it belong to the present. One fulfils the Perfection of Resolution when one observes in the future exactly as one has resolved firmly now. However ardently one resolves at present, if one fails to observe later, one's resolution is useless and meaningless.

This idea is expressed in the Kavilakkhaṇā Thatpon. A line in it reads to the effect that resolution should be compared to the horn of a rhinoceros, a beast wich has but one horn, not two. Just as a rhinoceros has only one horn so should one stick to his resolution steadfastly and firmly, but not waveringly. This line of the Kavilakkhaṇā agrees with such saying as "yathā pi pabbato selo" as mentioned in the Buddhavaṃsa. Its meaning has been shown above.

The different resolutions as classified before such as Adhitthana concerning Uposatha, Adhiṭṭhāna concerning the robe and Adhiṭṭhāna concerning the bowl, cannot be included under Pubbanimitta Adhiṭṭhāna, Āsīsa Adhiṭṭhāna and Vata Adhiṭṭhāna, for they are the resolutions made as required by the Vinaya rules. On the other hand, the Adhitthana of one of the five Vasībhāvas and the Adhiṭṭhāna that precedes Nirodhasamāpatti and that belongs to the ten Iddhis are Āsīsa Adhiṭṭhānas.

The Future Buddhas and the Three kinds of Adhiṭṭhāna

Of these three kinds of Adhitthana, the Future Buddhas practise Pubbanimitta Adhiṭṭhāna and Āsīsa Adhiṭṭhāna not for fulfilling the Perfection of Adhitthana, but for meeting some requirements under certain circumstances. On the other hand it is this Vata Adhiṭṭhāna that they practised to fulfil the Perfection of Adhiṭṭhāna that leads to the attainment of the Arahatta Magga Ñāṇa and Sabbaññuta Ñāṇa.

In order to mention a little of the way they practise (this particular Adhiṭṭhāna), here is an extract from the Cariyā Piṭaka:

> Nisajja pāsādavare evaṃ cintes' ahaṃ tadā
> Yaṃ kiñ ci mānusaṃ dānaṃ adinnaṃ me na vijjati
> Yo pi yāceyya maṃ cakkhuṃ dadeyyaṃ avikampito
> Sariputta, when I was King Sivi I thought to myself in the palace thus: "– Of the kinds of dana that people give, "there is nothing that I have not given. Should somebody ask for my eye, unshaken I will give it to him."

By this, King Sivi meant to say that he had firmly resolved, "If someone comes to me today and begs for my eye, without hesitation I will offer it to him."

When Sakka in the guise of a Brahmin came to ask for one eye, true to his resolution, he gave away both eyes to him unhesitatingly. This resolution of King Sivi is with reference to Dāna.

In the Chapter on Bhuridatta's Practice, it is said:

> Caturo ange adhiṭṭhāya semi vammikamuddhani
> chaviyā cammena maṃsena nahāru aṭṭhikehi vā
> yassa etena karaṇiyam dinnaṃ yeva harātu so

This describes how the Naga King Bhuridatta resolved when he observed the precepts. It means: "Having resolved with regard to four components of my body, namely, (1) skin thick and thin, (2) flesh and blood, (3) muscles and (4) bones I lay on the top of the anthill. He who has some use for any of these four components, let him take it, for I have already made a charity of them." Wishing to promote his observance of the precepts, King Bhūridatta resolved, "I will guard my morality at the sacrifice of the four components of my body". This resolution of King Buridatta is in connection with Sila.

In the Campeyya Jataka of the Vīsati Nipāta, too, the Nāga King Campeyya went to observe the precepts after telling his queen of the signs that would show when he was in danger in the aforesaid manner; it is mentioned in the Commentary: "Nimittāni ācikkhitvā cātuddasī uposatham adhiṭṭhāya nāgabhavanā nikkhamitvā tattha gantvā vammikamatthake nipajji", "Having told of signalling signs and having resolved to observe the precept on the fourteenth day of the new moon, Campeyya left the abode of Nagas for the human world and lay on the top of an anti-hill." This resolution of Campeyya was purely for observing Sīla.

In all these stories, Dāna or Sīla is one thing and Adhiṭṭhana is another thing. King Sivi's Dāna occurred the moment he gave his eyes, but his resolution took

place when he resolved to do so before the actual giving. Therefore the resolution came first and it was followed by the act of giving. In the case of Sīla observed by the Nāga Kings, too, the resolution was first and then came the act of observance of Sīla. In the secular affairs, too, it is natural to do things only after making up one's mind "I will do like this."

Prince Temiya's Adhitthana

The Future Buddha was once son of King of Kāsi and named Temiya. (He was so named by his father because on the day he was born it rained heavily in the whole country of Kāsi and people became wet and happy.) When the prince was one month old, while he was in the lap of his father, four thieves were brought to the king, who ordered them to be punished. The prince was shocked to see this and became sad, thinking: "What shall I do to escape from this palace."

The next day while he was staying alone under the white parasol, he reflected on his father's action and was scared to become king. To him who was pale like a lotus flower crushed by hand the guardian goddess of the parasol, his mother in one of his previous births, said: "Do not worry, son. If you want to escape from this royal residence, resolve to pretend to be dumb, deaf and mute. Your wish will be fulfilled." Then the prince made a resolution and acted accordingly.

For sixteen years the prince was tested by various means, but he remained firm without deviating from his resolution. Then the father ordered, "My son was really dumb, deaf and mute. Take him to the cemetery and bury him there."

Although he was variously tested and presented with difficulties for sixteen long years, he remained resolute like the example of a rocky mountain mentioned in the Buddhavamsa. His firm, unshaken determination is an act of tremendous resoluteness. Only when one fulfils one's Vata resolution with the kind of determination of Prince

Temiya with all might and valour and without wavering will one be carrying out the fulfilment of the Perfection of Resolution as observed by Bodhisattas.

Here ends the Section on Adhiṭṭhāna Pāramī.

(i) Perfection of Loving-kindness

(Mettā-Pāramī)

Three kinds of pema

Teachers of old have transleted the word metta of metta parami into Myanmar ချစ်ခြင်း (love). Similarly, they translate pema also as love. 'Love' meant by metta is a specialised term while 'love' meant by pema is a general one. Therefore pema is divided into three:

(1) taṇhā pema,

(2) gehasita pema, and

(3) mettā pema.

Of there three:

(1) Taṇhā pema is love between men and women and is generated by craving, greed; this love is called singara in books on rhetorics.

(2) Gehasita pema is attachment between parents and children, among brothers and sisters, and is based on living together in the same house. This kind of love is called vacchala in rhetorics.

Both taṇhā pema and gehasita pema are not wholesome, the former is passion (taṇhā rāga) while the latter greed (lobha).

(3) Mettā pema is loving-kindness or unbounded benevolence shown towards others for their well-being. This love is entirely free from attachment or desire to

live always together with others. People may be living poles apart and yet one is happy to hear that those living far away are prosperous. Such separation does not prevent one from feeling satisfied with their well-being. Therefore metta is pure and noble and has been called also Brahmavihara (Sublime Abode). That is to say, developing such love is living in a sublime state of mind. Not only mettā, but karuṇā (compassion), muditā (altruistic joy)and upekkhā (equanimity) are also Brahmavihara.

So Brahmavihāra comprises all these four virtues. They are also known as four Brahmacariya (Noble Practices). (Another name for Brahmavihara is Apamaññā, Illimitables, for they are the mental qualities to be developed and extended towards all beings whose number is limitless.)

It should be carefully noted that development of loving-kindness is not development of impure taṇhā pema and gehasita pema, but that of pure and noble mettā pema. How to develop metta will be shown later.

Mettā and adosa

Mettā is a reality which exists in its ultimate sense (Paramattha). But when ulitimate realities are enumerated metta is not shown as a separate item, for it is covered by the term adosa cetasika (mental concomitant of hatelessness) which has wide connotation. Mettā forms a part of that mental concomitant of adosa.

To explain further : According to the Abhidhamattha Saṅgaha, adosa cetasika is associated with 59 sobhaṇa citta. Whenever these 59 citta arise there arises adosa cetasika, too. Adosa can contemplate various objects, but mettā can have only living beings as its object. In performing different acts of Dāna or observing various kinds of Sila there invariably arises adosa. But each time adosa arises in this way, it is not necessarily mettā. Only when one contemplates living beings with the thought "may they be well and happy", wishing their prosperity, can adosa cetasika be called mettā.

With reference to the aforesaid Khantī Pāramī (Perfection of Forbearance), too, khantī may mean adosa cetasika, but not all adosa cetasikas are khantī; when one is wronged by others one restrains oneself from showing dosa (hate or anger) to them, and it has been discussed that only such adosa should be taken as khantī. Similarly, not all adosa should be taken as metta, but only that adosa that arises in the form of goodwill towards other beings should be.

528 kinds of mettā

With reference to metta, people say that mettā is of 528 kinds. But in reality it is not so. It should be noted people say so because according to the Paṭisambhidāmagga there are 528 ways of developing mettā.

Of the 528 ways, five are anodhisa, without specifications of beings. They are:

(1) sabbe sattā (all beings),
(2) sabbe paṇā (all living things),
(3) sabbe bhūtā (all existing creatures),
(4) sabbe puggalā (all persons or individuals), and
(5) sabbe attabhāvapariyāpannā (all those who have come to individual existences.)

When one directs one's thought to all beings that exist in the 31 planes of existence in any one of these five ways, they all are embraced without any one of them being left out. Since there is none who is not covered by these five ways, these five are called five anodhisas. (Or also called five anodhisa individuals.) Odhi of anodhisa means 'boundary', 'limit'. Hence anodhisa is 'having no limit.'

(The next paragraph on the usage of 'satta' and 'puggala' deals only with the meaning of those words in Myanmar; it is therefore left out from our translation.) When mettā is directed towards beings who are specified, the classification is as follows:

(1) sabbā itthiyo (all females)
(2) sabbe purisā (all males)
(3) sabbe ariyā (all noble peasons, ariyas)
(4) sabbe anariyā (all ignoble persons, those who have not yet attained the state of ariyas)
(5) sabbe devā (all Devas),
(6) sabbe manussā (all humans), and
(7) sabbe vinipātikā (petas belonging to miserable states).

Each of these seven belongs to a separate category of beings and they are accordingly called odhisa (or seven odhisa beings).

In this way there are twelve kinds of beings, five anodhisa (unspecified) and seven odhisa (specified), to whom metta should be directed.

How metta is directed to these twelve catgories of deings is taught as follows:

(1) averā hontu (may they be free from enmity),
(2) abyāpajjā hontu (may they be free from ill will.)
(3) anīghā hontu (may they be free from unhappiness) and
(4) sukhī attānam pariharantu(may they be able to keep themselves happy).

When mettā is suffused in these four ways on each of the above twelves catgories of persons, the modes of suffusing mettā become 48 in number. There is no mention of directions in these 48 modes.

When the four cardinal points, the four subordinate points and the upward and downward directions are mentioned in each of these 48 modes, there will be 480 modes all together: "May those beings in the east be free from enmity, be free from ill-will, be free from suffering and

may they be able to keep themselves happy." In this way beings in other directions also should be suffused with **mettā** thus the number of modes of suffusing **mettā** become 480.)

If 48 modes of suffusing without mention of directions are added to those 480 modes, the total becomes 528.

These 528 modes of suffusing **mettā** are named briefly "suffusion of **metta**" by teachers of old and composed as a traditional prayer. If one desires to suffuse **metta** in the first way in Pali one should do so by reciting "**sabbe sattā averā hontu**" (May all beings be free from enmity.' Repeating in this way continuously means development of **mettā**. If one desires to do so in the second way in Pali one should recite "**Sabbe sattā abyāpajjā hontu**" (May all beings be free from ill-will). Repeating in this way continuously also means development of **mettā**. (In this manner all the 528 ways of suffusing **mettā** should be understood.)

The development of **metta** in these 528 ways as shown above is taught in the **Paṭisambhidāmagga** and well-known. In that Text there is no mention of development of **karuna, muditā** and **upekkhā** at the end of that of **mettā**.) But nowadays suffusion of **metta** as published in some books contains at the end of development of **metta** (a) **dukkha muccantu**, may they be free from suffering, which is development of **karuṇā**, (b) **yathā laddha sampattito māvigacchantu** 'may they not suffer loss of what they have gained', which is development of **mudita**, and (c) **kammassaka**, 'they have their deeds, **kamma**, as their own property; each being is what his or her **kamma** makes', which is development of **upekkha**. They are included by ancient teachers so that those who wish to develop **karuṇā, muditā** and **upekkhā** may do so by taking development of **mettā** as a guide.

Therefore if one desires to develop **karuna** one should incline one's thought towards living beings like this: **Sabbe sattā dukkhā muccantu**, 'May all beings be free from suffering'; if one desires to develop **muditā**:**Sabbe: sattā yathā laddha sampattito māvigachhantu**,' May all beings not suffer

loss of what they have gained'; if one desires to develop upekkhā: Sabbe sattā kammasakā, 'All beings have their deeds, kamma, as their own property.'

But this does not mean that only this way as mentioned in the scriptures should be adopted but not others. Because for convering all beings without any classification, there are not only terms like sattta, pāṇa, bhūta, puggala and attabhāvapariyāpannā, but there are such words as sariri, dehi, jiva, paja, jantu, hindagu, etc. To suffuse beings with the thought Sabbe sariri avera hontu, 'May all those having bodies be free from enmity', etc. is also to direct metta towards them.

The number of ways to direct metta is also given as four in the Paṭisaṃbhidāmagga. But there are other ways as well, for instance, Sabbe satta sukhino hontu, 'May all beings be happy: Sabbe sattā khemino hontu, 'May all beings be secure', and such thoughts are also metta. The fact that suffusing beings with one's metta by using other Pali words and by adopting other ways also constitutes development of real mettā is evidenced by the Metta Sutta.

Development of mettā according to the Metta Sutta

The Metta Sutta was delivered by the Buddha in connection with forest-dwelling bhikkhus and was recited at the Councils and preserved in the Sutta Nipāta and the Khuddaka Pāṭha. The Sutta first describes fifteen virtues which those desirous of developing metta should be endowed with. These fifteen are known in Pali as fifteen Mettāpubbabhāga, i.e. virtues to be endowed with before developing mettā.

The Sutta says :

He who is clever in what is noble and profitable and who desires to abide contemplating Nibbana through his wisdom — Nibbāna which is peaceful and blissful-should endeavour to be endowed with the following:

(1) ability to execute what is good,

(1) ability to execute what is good,
(2) uprightness in conduct,
(3) toṭal straightforwardness,
(4) being receptive to the words of the wise,
(5) gentleness in manners,
(6) having no conceit,
(7) being easily contented with what one has,
(8) being easy to support,
(9) not being burdened by unnecessary cares and duties,
(10) frugal living (i.e. not being saddled with too many personal belongings for one's travel; a bhikkhu should travel light only with his eight requisites just as a bird flies taking with it only its wings),
(11) having calm and serene sense-faculties,
(12) mature wisdom with regard to faultless things,
(13) modesty in one's deeds, words and thoughts,
(14) having no attachment to one's supporters male or female, (which is particularly concerned with bhikkhus as the Sutta is originally meant for them. Lay people also should not have attachment to friends),
(15) not doing even the slightest deed that would be reproved by the wise.

The Sutta explains how to develop metta after becoming endowed with these fifteen virtues saying, **"Sukhino vā khemino hontu, sabbasattā bhavantu sukhitattā"** etc.

How to develop metta as taught in the Metta Sutta should be briefly noted as follows:

(a) **Sabbasaṅgāhika mettā**, 'Metta developed in an all inclusive manner covering all beings,'

(b) **Dukabbhāvanā mettā**, 'Metta developed by dividing beings into two groups', and

(c) **Tikabhāvanā mettā**, 'Metta developed by dividing beings into three groups.'

(a) Sabbasaṅgāhika mettā

Of these three ways of development of metta, that of **Sabbasaṅgāhika metta** is explained in Pali as suffusing thus: **Sukhino vā khemino hontu, sabba sattā bhavantu sukhitattā,** If one wishes to develop **mettā** according to this explanation one should keep reciting and contemplating as follows :

(1) **Sabbe sattā sukino hontu,** 'May all beings be happy physically',

(2) **Sabbe sattā khemino hontu,** 'May all beings be free from dangers',

(3) **Sabbe sattā sukhitattā hontu,** 'May all beings be happy mentally'.

This is the development of **Sabbasaṅgāhika mettā** as taught in the Metta Sutta.

(b) Dukabhāvanā mettā

Dukabhāvanā mettā and **Tikabhāvanā mettā** are both likely to be confusing to those who do not know how to interpret the Pali text. (How one may get confused will not be explained lest it should cause more complications.) The **Dukabhavana metta** is developed as follows :

There are four pairs of beings, namely,

(1) **Tasa thāvara duka** – the pair of frightened and unfrightened beings,

(2) **Diṭṭhādiṭṭha duka** – the pair of seen and unseen beings,

(3) **Dūra santika duka** – the pair of far and near beings, and

(4) **Bhūta sambhavesī duka** – the pair of Arahats and worldlings together with learners.

(1) **Tasā vā thāvarā vā anavasesā sabbe sattā bhavantu sukhitattā,** 'May all those worldlings and noble learners who are frightened and may those Arahats who are un-

frightened, without exception, be happy both physically and mentally.' Contemplating thus is development of **Tasa thavara duka bhàvanā mettā.**

(2) **Diṭṭhā vā aditṭhā vā anavasesā sabbasattā bhavantu sukhitattā,** 'May all those beings seen and unseen, without exception, be happy both physically and mentally.' Contemplating thus is development of **Diṭṭhāditṭha duka mettā,**

(3) **Dūrā vā avidurā vā anavasesa sabbasatta bhavantu sukhitatta,** 'May all these beings living afar and living near, without exception, be happy both physically and mentally.' Contemplating is development of **Dura santika dukabhavana metta.**

(4) **Bhuta va sambhavesi va anavasesā sabbasattā hhavantu sukhitatta ,** 'May all these beings, who are Arahats, and those who are worldlings and learners, (or those who have been born and those who are still in the womb of their mothers), without exception, be happy both physically and mentally.' Contemplating thus is development of **Bhūta sambhavesī dukabhavana mettā.**

The above-mentioned four ways of development of **metta** is called **dukabhavana metta,** i.e., Metta developed after dividing beings into two groups.

(c) Tikabhāvanā mettā

This **Tikabhāvanā mettā** is of three kinds:

(1) **Dīgha rassa majjhima tika** – the set of three of tall, short and medium beings,

(2) **Mahantāṇuka majjhima tika** – the set of three of large, small and medium beings,

(3) **Thūlāṇuka majjhima tika** – the set of three of fat, thin and medium beings.

(1) **Dīghā vā rassā vā majjhimā vā anavasesà sabbasattā bhavantu sukhitattā,** 'May all those beings having

long bodies, those having short bodies and those having bodies of medium length, without exception, be happy both physically and mentally.' Contemplating thus is development of **Dīgha rassa majjhima tikabhāvanā mettā.**

(2) **Mahantā vā aṇukā vā majjhimā vā anavasesā sabbasattā bhavantu sukhitattā,** 'May all those beings having big bodies, those having small bodies and those having bodies of medium size, without exception, be happy both physically and mentally.' Contemplating thus is development of **Mahantāṇuka majjhima tikabhāvanā mettā.**

(3) **Thūlā vā aṇukā vā majjhimā vā anavasesā sabbasattā bhavantu sukhitattā,** 'May all those beings having fat bodies, those having thin bodies and those having bodies of medium build, without exception, be happy both physically and mentally.' Contemplating thus is development of **Thūlāṇuka majjhima tikabhāvanā mettā.**

The above-mentioned three ways of development of metta is called **Tika bhāvanā mettā**, i.e., Metta developed after dividing beings into three groups.

Since these three ways of development of **mettā**, namely, (a) **Sabbasaṅgāhika mettā**, (b) **Dukabhāvana mettā** and (c) **Tikabhāvanā mettā** are thoughts of loving-kindness, developed with the desire to see others attain prosperity and happiness, they are called **Hitasukhāgamapatthanā mettā.**

Similarly, thoughts of loving-kindness developed with the desire to see others free from misfortune and not suffering are called **Ahitadukkhānāgamapatthanā mettā.** This kind of metta is described in Pali:

Na paro param nikubbetha,
Nā' timaññetha katthaci nam kañ ci.
Vyārosanā paṭighasaññā,
Nā'ññamaññassa dukkham iccheyya.

The meaning is: 'May not one being deceive another; may not one despise another; may they not wish to cause suffering to one another by offending and hurting physically, verbally and mentally." Contemplating thus is development of **Ahitadukkhānāgamapatthanā mettā.**

It may be asked: "Why development of **metta** is described not in one way only but in several different ways in the **Paṭisambhidāmagga** and the Metta Sutta?"

The answer is: The mind of a worldling roams about continuously from one sense-object to another. The mind in such a state cannot be kept steady on the object of **metta** by adopting one means only. Steady concentration of the mind can be achieved by repeated change of method of contemplation. Therefore a variety of ways of developing **metta** was taught by the Buddha. Sages of later times, too, were obliged to explain these different ways. (Or alternative explanation:) Those who develop **mettā** are of different basic aptitudes; for some **anodhisa mettā** method is more comprehensible; for some **odhisa metta** method is more intelligible; for some mode of suffusing beings in different directions with **metta** is more lucid; for some **Sabbasangāhika** means of the Metta Sutta is clearer; for some **Dukabhāvanā** is more suitable; still for some **Tika-bhavana** means is more appropriate.Since the different basic aptitudes of those who develop **metta** require adoption of diverse means suitable for each individual, the Buddha had to teach these different method and later teachers had to explain them fully.

The Bodhisatta's mettā

How the Bodhisatta had developed **metta** (hcw he had fulfilled the Perfection of Loving-kindness) has been explained in the Suvannasama Jataka told the in the **Cariya Pitaka** and the **Mahā Nipāta** (of the **Jataka**). The story as told in the **Cariyā Piraka** in brief is as follows: "Dear Sāriputta, when I was Suvannasama, living in the residence made ready by Sakka, I directed loving-kindness towards lions and tigers in the forest. I lived there being surrounded by lions and tigers, by leopards, wolves, buffaloes,

spotted dear and bears. None of these animals was frightened by me: nor am I frightened any of them. I was happy living in the forest as I was fortified with the powers of mettā."

From this passage we know nothing of Suvannasāma's family, birth, etc.; we know from it only of his noble and happy living without a trace of fear for the beasts in the forest, sustained by the virtues of his loving-kindness.

In the Mahā Nipāta, however, it is said that when the Bodhisatta Suvannasama was struck by an arrow, he asked: "Why did you shoot me with the arrow?" and King Pīliyakkha replied: "While I was aiming at a deer, the deer that had come nearer to the point of the arrow fled, being frightened by you. So I was annoyed and shot you," Then Suvannasāma replied: "Na mam migā uttasanti, araññe sāpadānipi" "Seeing me, deer are not frightened; nor are the other beasts of the forest." He also said:

> "O King, even kinnaras who with a very timid nature are living in the mountain of Gandhamādana, would joyfully come to me while they are roaming in the hills and forests."

From this Pali verse it is known that the Bodhisatta Suvannasama, living in the forest, directed metta towards all forest-dwelling animals including kinnaras and that he was accordingly loved by each and very animal in the forest.

In the list of eleven advantages that accrue by developing metta, one is: being loved by humans, Devas, demons and ghosts. But from the Suvannasama story we know that animals too love one who develops metta. (The eleven advantages of developing mettā have been shown in connection with the Navanga Uposatha in the Section on the Perfection of Morality). Of these eleven advantages, in connection with amanussanām piyo, 'love of Deva, demons and ghosts', the story of Visakha Thera is cited in the Brahmivihāra Niddesa of the Visuddhimagga.

The story of Visākha Thera

Visākha, a householder of Pātaliputta, having heard about Ceylon, was desirous of going to that country to devote himself to practice of Dhamma. After leaving his wealth to his family, he crossed over to Ceylon and became a monk at the Mahavihara. For five months he studied Dve Mātikā (the two books of concise Vinaya) and left the Mahavihara for a group of monastries which were suitable places for meditation. He spent four months at each monastry.

On his way to the hill-monastery called Cittala, Visākha came to a junction of two roads and while he was thinking which road to follow, the Deva of the hill guided him to the right direction. Accordingly he arrived at the monastery and stayed for four months there. After planning to go to another monastery the following day, he went to sleep. While he was thus sleeping, the spirit of an emerald green tree sat on a wooden plank at the edge of a staircase and wept. "Who is weeping here?" asked the monk. I am the spirit of the emerald green tree, Sir," was the reply. "Why are you weeping?" "Because you are about to leave." "What advantage is there to you of my stay here?" "Your stay here makes the local Devas, demons and others show loving-kindness to one another. (Love prevails among them.) After your leaving, they will quarrel among themselves even using harsh words."

"If my stay here really helps you live happily as you have told", said the monk, "well, I will stay on for another four months." When the four months had lapsed, the monk was about to leave and the spirit wept again. In this way, the monk could not leave the place at all and passed into Nibbana at the same monastery of Cittala.

The story shows that those who receive metta not only love him who directs metta to them, but they show goodwill to one another under the influence of his mettā.

Loving-kindness of a hunter.

In the Mahā Haṃsa Jātaka of the Asīti Nipāta, when the Bodhisatta, King of Haṃsas, was caught in a snare, he suffered much from injury. At the instance of the Haṃsa General, the repentant hunter picked up the Hamsa King tenderly and nursed him with loving-kindness to relieve his pain. Even the weals raised by the snare did not remain on his feet, which became normal with the veins, flesh and skin undamaged because of the power of the hunter's metta.

This is but a pertainent extract from the Mahā Haṃsa Jātaka. The story in full may be learnt from the same Jātaka. Similar stories are told in the Pathama Cūla Haṃsa Jātaka of the Asīti Nipāta, the Rohana Miga Jātaka and the Cūla Haṃsa Jātaka of the Vīsati Nipāta. The power of mettā may be well understood from these stories.

Passion in the guise of loving-kindness

He who wants to direct his metta towards beings should be careful about one thing and this is not to have developed passion (rāga) in the guise of mettā as it is warned in the Netti Commentary: "Rāgo mettāyanāmukhena vañceti.", "Passion in the guise of loving-kindness is deceiving." In the Brahmavihāra Niddesa of the Visuddhimagga, too, it is stated: "Extinction of anger means fulfilment of mettā, but arising of passion means destruction of mettā."

The meaning is: When a man directs his metta towards another whom he has shown anger, the anger disappears and there appears in him mettā which is goodwill. Therefore disappearance of anger leads to appearance of metta. If passionate attachment appears in him while he is thus developing genuine metta his genuine mettā fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As mettā is one of the ten perfections, it should be directed towards other beings until they return their good-

will. Therefore disappearance of anger leads to appearance of mettā. If passionate attachment appears in him while he is thus developing genuine metta his genuine mettā fails. He has now been deceived by passion which assumes the semblance of loving-kindness.

As mettā is one of the ten perfections, it should be directed towards other beings until they return their goodwill to oneself as par example the Bodhisatta Suvannasama and others. Not only is metta included in the ten Perfections, but included in the forty methods of Samatha meditation, which leads to attainment of Jhāna and Abhiñ-ñaṇas. Therefore Bodhisattas and virtuous men of ancient times developed mettā and with sharp and intense concentration attained Jhānas and Abhiññāṇas (which are called Appanā in Pali). To give illustrations of such an attainment while fulfilling the Perfections, the Seyya Jātaka, Abbhantara Vagga of the Tika Nipāta, and the Ekarāja Jātaka, Kaliṅga Vagga of the Catukka Nipāta, may be cited.

Seyya Jātaka

A synopsis of the Seyya Jātaka: King Brahmadatta of Bārāṇasī ruled righteously fufilling his ten kingly duties. He gave alms, kept the five precepts, observed Uposatha morality. Then a minister who had committed a crime in the palace was expelled by the king from the kingdom. He went to the neighbouring country of Kosala and while serving the king there urged him to attack and conquer Bārāṇasī which, he said, could easily be done. King Kosala followed his suggestion, arrested and imprisoned King Brahmadatta, who put up no resistance at all, with his ministers.

In the prison, Brahmadatta directed his mettā towards Kosala, who had robbed him of his kingdom, and in due course attained mettājhāna. Because of the power of that metta the robber King Kosala felt burning sensations throughout his whole body as if it were burnt with torches. Suffering from particularly severe pain, he asked his ministers: "Why has this happened to me?" They replied: "O King, you suffer thus because you have imprisoned

King Brahmadatta who is endowed with morality." Thereupon Kosala hurried to the Bodhisatta Brahmadatta, begged for forgiveness and gave back his kingdom to Brahmadatta saying: "Let your country be yours again." From this story it is clear that metta is conducive to attainment of Jhana.

Ekarāja Jātaka

The story of Ekaraja: Once upon a time, a minister serving King Brahmadatta of Bārāṇasī committed an offence. The story thus begins with the same incident as that in the previous Seyya Jātaka. Both the Seyya Jātaka and the Ekarāja Jātaka runs like the Mahā Sīlava Jātaka of the Ekaka Nipāta. For the full story see the Mahā Sīlava Jātaka.

What is peculiar to the Ekarāja Jātaka is this: while King of Bārāṇasī was sitting in great state with his ministers in the courtyard, King Dubbhisena of Kosala had him tied and caged and then hung upside down above a doorstep in the palace. Having developed metta with the robber king as the object of his contemplation, Brahmadatta attained Jhānas and Abhiññāṇas. He managed to release himself from bondage and sat crosslegged in the sky. Dubbhisena's body became burning hot and the heat was so intense that he rolled from side to side on the ground, grumbling: "It's so hot; it's so hot." Then he asked his ministers: "Why has this happened to me?" The ministers replied: "O King, you suffer very painfully like this because you have wrongly arrested and suspended upside-down the virtuous and innocent king." "In that case, go and quickly release him." Under this order royal servants promptly went where the king was only to see htm sitting crosslegged in the sky. So they turned back and reported the matter to King Dubbhisena.

The Buddha's mettā

Once while members of the Sangha headed by the Buddha were travelling to Kusinara, Malla princes made an agreement among themselves that any one of them whom did not extend his welcome to the congregation would be punished. Accordingly, a Malla prince, Roja by name, who was a friend of Ananda's while he was a lay

man, extended his welcome with other Malla princes to the congregation. Thereupon Ānanda said admiringly to Roja that it was a great opportunity to do so as the congregation was under the Buddha's headship. Roja replied that he did so not because he had faith in the Triple Gem but because of the agreement made among themselves. Finding Roja's reply unpleasant Ananda approached the Buddha and told him of it. He also requested the Buddha to make Roja's mind more pliant. The Buddha then directed his thoughts of mettā exclusively to Roja who could not remain still at his residence and like a calf which has been separated from its mother came to the monastery where the Buddha was staying. With genuine faith in the Buddha arising in him, he paid homage to the Buddha and listened to his sermon, as a result of which he became a Sotapanna.

At another time, too, when members of the Sangha with the Buddha at its head entered the city of Rājagaha and went on alms-round, Devadatta, after consulting King Ajātasattu, sent Nāḷāgiri the Elephant, who was in must, to attack the Buddha. The Buddha overcame the elephant by suffusing him with metta. Then the citizens of Rājagaha recited with joy the following verse:

Daṇḍen'eke damayanti ankusāhi kasāhi ca
adaṇḍena asatthena nāgo danto mahesinā.

Some cattle-trainers, elephant-trainers and horse-trainers tame (their respective animals) by beating or hurting them with a goad or a whip.

However' the mad elephant Nalagiri has been tamed by the Buddha without any stick or any weapon.

Here ends the Section on the Perfection of Loving-kindness.

(j) The Perfection of Equanimity (Upekkhā Pāramī)

Meaning of upekkhā

A literal translation of the Pali word **upekkhā** would be 'taking up a balanced view' which means maintenance of a neutral position between the two extremes of sorrow and happiness. Traditional Myanmar scholars rendered it as 'indifference'.

If the meaning of this rendering is not well thought of one is liable to misinterpret it as 'being inattentive', 'being negligent' But **upekkhā** is not remaining inattentive or negligent. **Upekkhā** pays attention to objects but only in a balanced manner with the feeling of neutrality when enconuntering objects of sorrow or objects of happiness.

Development of upekkhā

Development of **upekkhā** is the same as that of **mettā** mentioned in the **Patisambhidāmagga.** As mentioned above, the methods to be adopted in developing **mettā** are 528 because there are four basic modes. On the other hand, in developing **upekkha** there is only one mode which is **kammassakā** meaning "all beings have deeds, **kamma,** (done by them) as their own property." Therefore the methods in this case form one fourth of 528 which is 132.

As in developing **mettā** there are twelve categories of beings: five **anodhisa** (unspecified) and seven **odhisa** (specified). Since there is just one mode of it, we have twelve methods only that are to be adopted before applying them to the ten directions:

(1) **sabbe sattā kammassakā** (all beings have **kamma** as their own property);

(2) **sabbe paṇā kammassakā** (all living things have **kamma** as their own property);

(3) **sabbe bhūtā kammassakā** (all existing creatures have **kamma** as their own property);

(4) sabbe puggalā kammassakā (all persons or individuals have kamma as their own property);

(5) sabbe attabhāvapariyāpannā kammassakā (all those who have come to individual existences bodies have kamma as their own property);

(6) sabbā itthiyo kammassakā (all women have kamma as their own property);

(7) sabbe purisā kammassakā (all men have kamma as their own property);

(8) sabbe ariyā kammassakā (all noble ones have kamma as their own property);

(9) sabbe anariyā kammassakā (all persons who have not yet attained the state of ariyas have kamma as their own property);

(10) sabbe devā kammassakā (all Devas have kamma as their own property);

(11) sabbe manussā kammassakā (all humans have kamma as their own property); and

(12) sabbe vinipātikā kammassakā (all petas belonging to miserable states have kamma as their own property).

When these twelve are applied to the ten directions the result is 120. To these are added twelve methods which have no reference to any direction and the total number of methods becomes 132. Any suitable one of these methods may be used in developing upekkha, but it should not be taken that the other methods are inapplicable.

To make it clearer: As in the case of mettā, one may develop upekkhā by using other terms for beings and persons if one so desires. The word kammassakā may also be replaced by other Pali terms of the same meaning, which are mentioned in the Abhinha Sutta, Nīvarana Vagga, Pañcaka Nipāta of the Aṅguttara Nikāya. There it is said: sabbe sattā kammassakā, kammadāyādā, kammayonī, kammabandhū, kammapaṭissaraṇā.

(1) kammassakā, 'having kamma as one's property,'
(2) kammadāyādā, 'having kamma as one's heritage',
(3) kammayonī, 'having kamma as one's origin';
(4) kammabandhū, 'having kamma as one's own friend';
(5) kammapaṭissaraṇā, 'having kamma as one's refuge'.

Since all these five Pali terms have one and the same significance, one may develop upekkha by substituting 'sabbe satta kammassaka' with any of the following four expressions that pleases one or that is understood well by one.

sabbe sattā kammadāyādā,
sabbe sattā kammayoni,
sabbe sattā kammabandhū,
sabbe sattā kammapaṭissaraṇā.

A Point to consider

In this connection, a point to consider is this: It is clear that Mettā is a Perfection to be fulfilled for the welfare of beings and thus deserves to be considered as a noble Perfection. On the other hand, though Upekkhā is a Perfection to be fulfilled, it is a mental disposition which holds that "happiness or suffering is one's lot in life; if one is possessed of good deeds for happiness, one will be happy; if one is possessd of bad deeds for suffering, one will suffer. I can do nothing to alter the kamma of others." Is it not difficult to call such an attitude noble? Will it be wrong if one says that upekkha is an attitude of mind which does not care for the welfare of beings and which remains apathetic towards them? It is therefore necessary to consider why upekkhā is ranked as an exalted virtue of Perfection.

In both secular and spiritual matters, it is natural that something which is difficult to get is of great value and something which is easy to get is of little value. It is therefore a common knowledge that in the world easily

available materials such as pebbles and sand are cheap; and gold, silver, rubies and other gems which are hard to come by are precious.

Similarly in spiritual matters, greed, hate and other unwholesome mental states are likely to arise easily; accordingly they are of little worth. It requires no special exertion to let them arise. As a matter of fact, what is difficult is to prevent them from arising in an uncontrolable manner. They are indeed like useless weeds. On the other hand, Dāna, Sīla and other wholesome deeds cannot happen without putting forth necessary efforts; they do not take place automatically. One of such meritorious deeds is development of genuine mettā which is superior to Dāna and Sīla. This genuine loving-kindness is indeed difficult to be developed.

There are three types of persons: verī-puggala, majjhatta-puggala and piya-puggala: a foe, neither a foe nor a friend and a friend respectively. It is difficult to develop mettā directed towards a verī-puggala, not so difficult towards a majjhatta-puggala; on the contrary, it is easy to direct mettā towards a piya-puggla. Mettā that has as its object neither a verī nor a majjhatta but only a piya-puggala is metta of no value, no matter how often it is developed, because it is just a performance of an easy task.

If one desires to fulfil Mettā Pāramī properly, one should develop metta directed towards oneself first. Since such a development is in one's own interest, mettā arises easily and fully without fail. This metta which is complete as it is developed for one's own self should serve as an example. Hence metta should be directed towards oneself first.

When mettā is directed towards a verī, a majjhatta and a piya, one should do so all alike without any discrimination, the way one has done towards oneself. Could it be easily done? No, it could not be. Indeed it is difficult to develop mettā even towards a friend the way one does towards oneself, let alone towards a foe or a neutral person, as has been instructed by the Buddha,

attasamaṃ pemaṃ n'atthi, there is no person like oneself that one loves. Only when metta which is so difficult to develop towards a friend can be developed not only towards a friend but also towards the other two persons on a par with oneself and without the slightest difference, can it become genuine mettā of Pāramī stature.

This suggests how difficult it is to develop genuine mettā and how great its value is. On account of the development of this form of metta, as has been stated above, Suvaṇṇa Sāma was loved by wild beasts like tigers, lions, etc. It is even more difficult to develop upekkhā as a fulfilment of Perfection than to develop mettā for the same purpose.

It is not easy to develop upekkhā even towards a neutral person of the three types. People would say: "I remain equanimous with regard to him now" or "In this matter I adopt the attitude of kammassakā," and so on. As such a saying signifies unconcern and disinterest, upekkhā appears to be of little importance. In reality upekkhā presupposes paying attention to and taking interest in the object of contemplation (but as a neutral observer).

As it is easy to develop mettā towards a friend so it is easy to develop upekkhā towards a neutral person. Because one does not love or hate him, it is easy to keep one's attitude towards him balanced without any desire to see him happy or to see him suffer. But it is more difficult to develop upekkhā towards a foe. Because one hates him one rejoices easily when he declines and one envies him when he prospers. It is hard to prevent both mental states from arising; when either of them sets in even in the slightest manner one fails to maintain upekkhā.

It is still more difficult to develop upekkhā towards a friend than towards a foe. Because one is already attached to a friend one is delighted when he prospers or distressed when misfortune befalls him. It is difficult to prevent both delight and distress from arising in oneself.

Only when one maintains equanimity with the same attitude towards all three types or persons as towards oneself without any of the above-mentioned difficulties can development of upekkhā be possible. As long as there is partiality in one's attitude towards these three types of persons upekkhā is far from successful.

As has been said, development of upekkhā is not an attitude of unconcern or neglect; on the contrary, it does pay attention to and takes interest (in the object of contemplation). In doing so, one says to oneself: "Nothing can be done to make beings including myself happy or unhappy. Those who are possessed of good kamma will be happy and those who are possessed of bad kamma will be unhappy. Since their happiness and unhappiness are related to their past deeds nothing could be done about them." Only profound reflection in this vivid manner with living beings as objects of contemplation constitutes genuine upekkhā. Since it involves neither anxiety nor uneasiness, it is noble, serene and calm. The more it goes beyond metta, the higher its spiritual standard is.

Like mettā, upekkhā is one of the forty subjects of samatha meditation and one of the ten Perfections. One who desires to meditate on upekkhā according to samatha method does so only for the highest Jhāna and not for the lower ones. Those who are slow to grasp, reach the highest stage of Jhana only by acquiring them five times. For them the Buddha has taught fivefold Jhāna which is called pancaka method (method of five). The Jhāna acquired for the first time by them is the First Jhāna, that acquired for the second time is the Second Jhāna and so on up to the Fifth Jhāna. In this way there are five Jhānas for the dull.

The intelligent, however, reached the highest Jhāna after acquiring them four times. For them the Buddha has taught fourfold Jhāna which is known as catukka method (method of four). The Jhāna acquiring for the first time is the First Jhana, and so on. In this way there are four Jhānas for the intelligent.

Those who have not attained any Jhana in either of these two ways should not try to meditate yet on upekkhā for the highest stage of Jhāna. Upekkhā as a subject for meditation belongs to the Fifth Jhāna in the pancaka method and to the Fourth Jhāna in the catukka method. The dull can meditate on upekkhā only when they have attained the Fourth Jhāna and the intelligenf only after acquiring the first three Jhānas, by means of other samatha subjects. Because, as has been said, upekkhā is subtle, serene and noble and thus belongs to the highest Jhana and not to the lower ones.

Mettä on the other hand belongs to the lower four or three Jhānas. This indicates the fact that upekkhā is superior to mettā. If upekkhā is not intended as a subject for meditation but intended as a Perfection to be fulfilled, it can be developed at any time.

Mahā Lomahaṃsa Cariya

With regard to the Perfection of Equanimity, the story of the Bodhisatta's hair-raising, severe efforts in fufilling Upekkhā Pāramī will be reproduced from the Cariyā Piṭaka Commentary.

Once the Boddhisatta was born in a family of wealth and rank. When the time came for his education he went to a well-known teacher. After completing it he returned to his parents to look after them. On their death, his relatives urged him to protect and increase the riches that he had inherited.

However, the Bodhisatta had developed fear of all realms of existence and his fear was based on the nature of impermanance of all conditioned things. He also had perceived the loathsomeness of the body and had no desire at all to be entangled in the thicket of defilements associated with household life. In fact, his desire to get out of the world of sensuality had long been growing. Accordingly he wanted to renouce the world after abanoning his great wealth. "But because of sounds of praise my renunciation will make me famous," he thought to

himself. Since he disliked fame, gain and honour shown to him, he did not renounce the world. In order to test himself whether he could unshakenly stand the vicissitude of life such as gaining and not gaining (wealth) etc. wearing the usual clothes he left the house. His special disire was to fulfil the highest form of **Upekkhā Pāramī** by enduring ill-treatment of others. Leading a noble life of austerities, he was thought by people to be a feeble-minded eccentric, one who never showed anger to others. Regarded as a person to be treated not with respect but with impudence, he roamed about villages, towns, big and small, spending just one night at each place. But he stayed longer wherever he was shown the greatest insolence. When his clothes were worn out he tried to cover himself with whatever remnant was left. And when that piece was torn away he did not accept any garment from anybody but tried to cover himself with anything available and kept moving.

After living such a life for a long time, he arrived at a village. The village children there were of aggressive nature. Some kids belonging to widows and associates of ruling class were unsteady, conceited, fickle-minded, garruluous, indulging in loose talk. They wandered around, always playing practical jokes on others. When they saw aged and poor people walking, they followed them and threw ashes on their backs. They tried to place ketaki leaves under the old people's arm-pits (just to make them feel uncomfortable). When the old people turned round to look at them, they mimicked their movements and manners by bending their backs, curving their legs, pretending to be dumb etc. and had great fun loughing among themselves.

When the Bodhisatta saw the unruly children he thought, "Now I have found a good means of support for fulfilment of Perfection of Equanimity," and stayed in the village. Seeing him, the mischievous kids tried to make fun of him, who, pretending as though he could no longer endure them and as though he was afraid of them, ran away. Still the kids followed him wherever he went.

The Bodhisatta on the run reached a cemetery and thought to himself, "This is a place where no one will prevent these mischievous youngsters from doing harm. I have now a chance to fulfil Upekkhā Pāramī to a great extent." He went into the cemetery and slept there using a skull as a pillow. Getting an opportunity to indulge in devilry, the foolish kids went where the Bodhisatta was sleeping and insulted him in various ways, spitting phlegm and saliva on him and doing other evil things and went away. In this way they ill-treated the Bodhisatta every-day.

Seeing these wrong acts done by the wicked children, some wise people stopped them doing. With the knowledge that "This indeed is a holy ascetic of great power", they all paid obeisence to him with utmost reverence.

The Bodhisatta kept the same attitude towards both the foolish kids and the wise people. He showed no affection to the latter who honoured him nor aversion to the former who insulted him. Instead he took a neutral stance between affection and aversion with regard to both parties. In this way, he fulfilled the Perfection of Equanimity.

(Though this story is called Mahā Lomahaṃsa Jātaka, the name Maha Lomahamsa was not that of the Bodhisatta. It just refers to the affect on those who come to know of how the Bodhisatta had practised; the horrible story could make their hair stand on end; hence the story's name Mahā Lomahaṃsa).

Fulfilment of upekkha

Extinction of hate and love is fulfilment of upekkha. (Upekkhā Pāramī signifies stilling of these two mental states. There is no Perfection of Equanimity unless both are calmed.)

In special affairs, staying in a negligent mood without taking interest in anything leads to the impairment of upekkhā. Such an attitude cannot be called upekkhā. It is only unawareness which is wrongly thought to be so.

Real upekkhā is not indifference or unawareness. It sees both good and evil which lead to happiness and suffering respectively. But he who observes upekkhā reflects clearly: "I am not concerned with these matters of happiness and suffering; they are the results of their own good and evil deeds."

In the Netti Commentary it is stated: "Extreme absent-mindedness appearing as indifference with regard to various sense-objects either good or bad is deceptive. (Delusion, moha, disguised as upekkha is deceptive.) Reluctance to perform deeds of merit also tends to deceive by assuming the appearance of the sublime mode of doing upekkhā. Indolence, kosajjha, for doing good deeds is also likely to pretend to be upekkhā.) Therefore one should take care of oneself not to be deceived by either delusion or indolence that is apt to behave like upekkhā.

Essence of upekkhā

Upekkhā in ultimate sense is a separate entity. It is a mental concomitant (cetasika) called tatramajjhattata (central position thereof). But all the mental concomitants of tatramajjhattatā cannot collectively be called Upekkhā Pāramī. Tatramajjhattatā is a mental concomitant that is associated with all sobhana cittas ('beautiful' consciousness); it accompanies each arising of sobhana citta. Tatramajjhattatā which can be regarded as genuine upekkha Pāramī pays attention to beings and reflects: "Happiness and suffering of beings are conditioned by their kamma in which nobody can intervene. They have kamma as their own property and cause." Tatramajjhattatā that arises out of contemplation not of beings but of the Three Gems, almsgiving and observance of the precepts cannot constitute Upekkhā Pāramī.

When equanimity is maintained contemplating happiness and suffering of beings, tatramajjhattatā does not arise alone but all associated consciousness and mental concomitants appear with it. Though the object of tatramajjhattatā and the object of its associates are one and the same, equanimity with regard to happiness and suffer-

ing of beings is its main function. Therefore this tatramajjhattatā is designated **Upekkhā Paramī**. Its associated consciousness and mental concomitants also come to be included in **Upekkhā Pāramī**; tatramajjhattatā plays the leading role and this is the only difference between it and its associates.

Ten kinds of upekkhā

There are other kinds of **upekkhā** that cannot be included in **Upekkhā Paramī** though each of them is an ultimate reality. The Visuddhi Magga and the Atthasalini enumerate ten such **upekkhā**:

1. Chalang'upekkhā,
2. Brahmavihār'upekkhā,
3. Bojjhang'upekkhā,
4. Vīriy'upekkhā,
5. Saṅkhār'upekkhā,
6. Vedan'upekkhā,
7. Vipassan'upekkhā,
8. Tatramajjhatt'upekkhā,
9. Jhān'upekkhā, and
10. Parisuddh'upekkhā.

1. There are six sense-objects good and bad that appear at the six sense-doors. Arahats are not delighted when the sense-objects are desirable and not dejected when these are undesirable. Always being endowed with mindfulness and comprehension they take them in with equanimity, maintaining their natural purity of their mind. This kind of mental equipoise is called Chalang' upekkhā. (That is, upekkhá with six factors, namely, six sense-doors and six-objects.)

2. Equanimity which views that happiness and suffering of beings occur according to their kamma is Brahmavihār' upekkhā. (Equanimity with sublime living. Upekkhā Pāramī is this kind of Upekkhá.)

3. When efforts are made to attain the Path and the Fruition, if some factors are weak and other strong, the weaker ones are to be strengthened and the stronger are to be suppressed; but when these factors of the Path reached the status of Bojjhangas, Constituents of Enlightenment, their associated factors are of equal strength.

Upekkhā observed equally on these elements is called **Bojjhaṅg' upekkhā.**

4. In making efforts to attain the Path and the Fruition, energy extended for just the required amount, neither more nor lesss, is **Vīriy' upekkhā.**

5. In making efforts for the attainment of concentration, Path and Fruition states, remaining detached from **sankhara-dhammas**, conditioned things, such as **nīvaraṇas**, hindrances, etc., that are to be eradicated by means of the First **Jhana** etc., is called **Saṅkhār'upekkhā.** (This **Saṅkhār'upekkhā** arises when the **Vipassanā** wisdom matures. Before its maturity one needs making efforts to eradicate **saṅkhāra-dhammas.** But once the maturity is acquired it is no longer necessary to make special efforts to eradicate them. Only an attitude of indifference is needed for the purpose.)

6. Feeling experienced neutrally without delight or dejection when in taking in a sense-object is **Vedan'upek-khā.**

7. Maintaining a mental equilibrium in developing insight into the nature of impermanence and other characteristics of the aggregates is called **Vipassan'upekkha.** (A brief meaning of **Vipassanā** may be given here in this connection. **Vi** means 'special' and **passana** 'seeing'; hence Vipassana is 'Insight'. Perceiving that there are concrete things such as men, women and so on is an ordinary knowledge common to all. It is an understanding based on perception but not a special understanding based on profound wisdom. **Vipassanā** Insight is : "In reality there are no such things as 'I' or 'he'. What is termed 'I' or 'he' is just an aggregate of matter and mind that is subject to destruction and dissolution. These aggregates are continuously decaying without interruption. There is no sign of impairment only because every decaying object is being endlessly replaced by a newly conditioned thing.")

8. **Upekkhā** observed without making efforts to maintain neutrality on these correlated **dhammas** that are well balanced in their respective functions is called **Tatramaj-jhattat'upekkhā.**

(9) In developing **Jhānas**, remaining indiffernt to the sublime bliss that appears at the third **Jhāna** is called **Jhān'upekkhā.** (It is the **upekkha** that is acquired only at the final **Jhāna.**)

(10) Being purified of all opposing factors and requiring no effort in pacifying them is called **Parisuddh'upekkhā.** (It is the equanimity at the Fourth **Jhāna** stage which is free of all opposing factors.)

Of these ten, the six, namely, **Chalang'upekkhā, Brahmavihār'upekkhā, Bojjhang'upekkhā, Tatramajjhattat' upekkhā, Jhān' upekkhā** and **Parisuddh' upekkhā,** are the same in their ultimate sense. They are all **Tatramajjhattatā cetasikas.**

Why are they then enumerated as six kinds? Because they differ from one another in their time of arising. A simile is given in the above-quoted Commentaries to explain this point. A man in his childhood is called **kumāra,** 'boy'; when he becomes older he is called **yuva,** 'youth'; again when he becomes older he is called **vuddha,** 'adult', **senapati,** 'general', **rāja,** 'king' etc. A man is thus called differently according to the stages in his life.

To make it clearer: Their distinctions are due to the differences in their functions which are as follows:

(1) As has been stated before, to contemplate all six sense objects good and bad with equanimity is the Function of **Chalang' upekkhā.**

(2) To contemplate happiness and suffering of beings with equanimity is the function of **Brahmavihār'upekkhā.**

(3) In striving to achieve the Jhanas, Path and Fruition states, to contemplate with equanimity the hindrances that are to be removed is the function of **Bojjhang' upekkhā.**

(4) To develop energy neither more nor less than what is required is the function of **Vīriya' upekkhā.**

(5) To contemplate with equanimity all correlated factors without encouraging or suppressing is the function of **Sankhār'upekkhā.**

(6) To contemplate sensations with equanimity is the function of Vedan'upekkhā.

(7) To contemplate with equanimity the three characteristics (anicca, dukkha and anatta) is the function of Vipassan'upekkhā.

(8) To contemplate with equanimity the associated factors which are well balanced is the function of Tatramajjhattatā.

(9) To contemplate with equanimity even the most sublime bliss of Jhānas is the function of Jhān'upekkhā.

(10) To contemplate with equanimity which is purified of all opposing factors is the function of Parisuddh'upekkhā.

Thus not only the differences of functions but those of sense-objects should be noted. Vīriy'upekkhā is vīriya cetasika and Vedan'upekkhā is vedanā cetasika: these two upekkhās are quite separate from other cetasikas in terms of Dhamma. Saṅkhār'ukekkhā and Vīriy'upekkhā are both Paññā cetasikas. But they have two different functions as follows:

> Contemplating without making special efforts the three characteristics of conditioned things (saṅkhāra) is Vipassan'upekkhā; equenimity when contemplating without fear the conditioned things (sankhara) is Sankhar'upekkha.

Upekkhā as a Prefection and the ten upekkhās

The list of these ten upekkhas mentioned by the Commentators do not directly include Pāramī Upekkhā, Upekkhā as a Perfection. One might therefore anxious to know: Is the exclusion due to the fact that upekkha as a Perfection is not associated with any of the ten or is it an oversight on the part of the Commentators? It could not be said that the Commentators were so negligent as to leave it out from their list.. It is to be taken that Parami Upekkhā is contained in Brahmavihār'upekkhā.

However, some are of the opinion that Brahmavihār' upekkhā and Pāramī Upekkhā are two different things. According to them, taking up one and the same attitude towards one's foe and friend alike is Parami Upekkha; taking up one and the same attitude towards happiness and suffering of beings with the thought that these two conditions are the result of their own deeds is Brahmavihār'upekkhā.

That is to say, Upekkhā Pāramī contemplating happiness and suffering of beings is not Parami Upekkha but Brahmavihar'upekkhā.

However, the nature of Upekkhā Paramī is explained in the Buddhavamsa thus:

Tath'eva tvam pi sukhadukkhe
tulābhūto sadā bhava
upekkhāpāramitaṃ gantvā
sambodhiṃ pāpuṇissati.

In this verse, sukhadukkhe tulabhuto means 'in happiness and suffering, be like the scales of a balance.'
Thus contemplation of happiness and suffering is taught as the basis of Upekkhā Pāramī also in the Mahā Lomahamsa cariya of the Cariyā Piṭaka. It is said:

Ye me dukkhaṃ upadahanti
ye ca denti sukhaṃ mama
sabbesaṃ samako homi.

There also on the basis of those two stages in life, it is taught, "Some people do harm while others give comfort. My attitude towards all of them is the same;" Sukhadukkhe tulābhūto yasesu ca "whether in happiness and suffering, or in fame and disgrace, I am like the scales of a balance."

In the Atthasālinī and the Pātha Jātaka Commentary mentioned above, explanations are given also on the basis

of those two mental states: happiness and suffering. "Though the village boys' ill-treatment (spitting of phlegm etc.) should normally cause suffering and the villagers' honouring him with flowers, scents etc. should normally cause happiness, the Bodhisatta viewed both with a balanced attitude of mind. The Bodhisatta's upekkha that did not deviate from that balanced position was the supreme Perfection of Equanimity, Paramattha Upekkhā Pāramī."

Besides, when the Visuddhimagga and the Atthasalini explain the characteristics etc. of Brahmavihar'upekkha it is said thus: Sattesu majjhattakaralakkhana upekkha, "upekkha has the characteristics of viewing things with equanimity;" satta, 'beings', here is used as a general term; it means those who offend and those who show kindness towards oneself, or those who are happy and those who are suffering. Therefore taking up a neutral attitude towards one's foe and friend alike is clearly Brahmavihar'upekkha. Therefore it clearly means also that Parami Upekkha is inculded in Brahmavihar'upekkha.

Here ends the Sectson on the Perfection of Equanimity.

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