In the Buddhist Sangha in Sri Lanka there were several gradations of rank and position. These were: 1. The sāmaṇera or novice; 2. The bhikkhu or full-fledged monk; 3. The Thera (Sthavira) or elder, who was regarded as a superior to other monks by virtue of his age; 4. The Mahā-thera (Mahā-sthavira or Great Elder); 5. The Upādhyāya or Preceptor and Ācārya or Instructor.

From the Mahāvagga we learn that the Buddha after seeing the ill-behaviour of his followers introduced two kinds of instructors to guide them properly. They were Ācārya or Ācāriya and Upādhyāya. One attached to the former was known as Antevāsika, while the other attached to the Upajjhāya became known as Saddhivihārika. The Ācāriya was elected formally at the Ordination ceremony (Upasampadā) and he was an instructor only in name and the Upajjhāya was regarded as an instructor in practice. In the Pali-English Dictionary of the P.T.S. (Pali Text Society) we know that the term "Ācārya" has been

explained as a teacher and the word "Upajjhāya" has been mentioned as "a spiritual teacher or preceptor, Master". The great Pāli Commentator, Buddhaghosa in his Samantapāsādikā, a commentary on the Vinayapiṭaka, tried to explain these two terms. He says that the Ācariya was one who established his pupil on the teachable matters of the doctrines of the Buddha and the Upajjhāya was one who examined the faults and merits of his disciple and tried to establish him on the right path. Thus from these two definitions the Ācariya was the teacher (sīkṣāguru) and the Upajjhāya was the spiritual guide or preceptor (dīkṣāguru). But relating to their duties and obligations there was very little difference between them. Generally, a new convert should live for the first ten years in dependance upon his Upajjhāya or Ācariya. But in the case of a learned competent monk this period could be relaxed. In that case he lived only five years in dependance upon his teacher. But unlearned one lived all his life in such a dependance. The Upajjhāya or Ācariya considered the Saddhivihārīka or the Antevāsika as a son and the Saddhivihārīka
or the Antevāsika considered the Upājñhāya or the Ācariya as a father. Thus these two, united by mutual reverence, confidence and communion of life progressed, advanced and reached a high stage in the doctrine and discipline. Apart from his studies and monastic duties, the Saddhivihārika or the Antevāsika acted as a personal attendant of the Upājñhāya or the Ācariya.

The Upājñhāya or the Ācariya should be a competent monk. His duty was to make his student observe and practise, the Vinaya rules. The Saddhivihārika's or the Antevāsika's duty was to render all possible services to his teacher. Apart from his studies and monastic duties, the Saddhivihārika or the Antevāsika was to act as a personal attendant of the Upājñhāya or the Ācariya. He must be respectful to all monks and should never speak ill of the Buddha, the Dhamma and the Saṅgha.

The Saddhivihārika or the Antevāsika ought to follow a strict conduct towards the Upājñhāya or the Ācariya. He got up from
his bed in the early morning and used to help the teacher to rise up early in the morning. He arranged the teeth-cleanser and water to rinse his mouth and a seat for him. He offered the food and water to him for breakfast. When the teacher wanted to go in the village, the Saddhiviharika or the Antevasika gave his under and upper garments and alms-bowl with some water in it. When he wanted to go with an attendant, it was the duty of the student to follow him and to take from him what has been kept into his alms-bowl. At the time of the teacher’s speech, it was the duty of the student not to disturb him. When the teacher returned from his alms-round, it was his duty to prepare his seat and to arrange water for washing of his feet, a foot-stool and towel and to take the alms-bowl and robe from him and to give him his house dress. When the teacher wished to take any food received from some one, it was the duty of the student to offer that food and to arrange the bed or chair for his rest after meal. When he got up from his sleep, it was the
duty of the student to arrange water for washing of his mouth and feet and to arrange for his bath and to give him cold or hot water whatever he desired. If he wanted to deliver a discourse or liked to put question to him, the duty of the student was to satisfy him fully. It was the duty of the student to clean the teacher's dwelling place as far as possible. When cleaning was finished, he arranged all the things of the room in a proper place. When the dirty wind began to blow from the east and west, he used to shut the window on the east and west and to sweep the room or the fire room as far as possible. When there was no food and water, then his duty was to arrange food and to give water into the pot. If there was a discontent or indecision appeared within the teacher's mind, then it was the duty of the student to appease him or to give him comfort by religious conversation or to dispel it in any way. When the teacher took a false doctrine, it was the duty of the student to discuss with him about this matter. Even if the teacher deserved parivāsa (probation), Manatta (discipline), Tajjaniya
Kamma (censure), Nissaya (guidance), Pabbājanīya Kamma (banishment) or any other disciplinary measure, it was the duty of the student to move the saṅgha for correcting his teacher. The duty of the student was to wash the dirty robe of the teacher and to arrange a new robe for him if it was necessary. Without the permission of his teacher it was the duty of the student not to give or to accept his alms-bowl, robe or articles to any one or from someone else. It was the duty of the student not to wait upon anyone else, not to do any service by anyone else, not to carry any one’s food received by him in alms to the vihāra, not to enter the village, or not to go to a cemetery or not to go abroad or journey without the permission of his teacher. If his teacher was sick, it was the duty of the student to nurse him as long as his life lasted or waited until he recovered.

The Upajjhāya or the Ācariya had some duties towards his Saddhivihārika or the Antevāsika. It was the duty of the teacher to give spiritual help to his student by teaching, by asking questions to him, by exhortation and by instruction. If the student
had no alms-bowl, robe, articles, then it was the duty of the teacher to give those articles or to help him in such a way that he received them. When the student was sick, it was the duty of the teacher to nurse him properly and to help him to arise betimes and to give him the teeth cleanser and water to rinse his mouth and to prepare a seat for him. It was the duty of the teacher to make new robe for his student if it was necessary. When a discontent or indicision arose within the mind of the student, then it was the duty of the teacher to appease him or to dispel it by religious conversation. When a student took a false doctrine, then his teacher discussed with him about this matter. When the student was guilty of Parivāsa (probation), Mānatta (discipline), Tajjaniya Kamma (censure), Nissaya (guidance), Pabbājaniya Kamma (banishment) or any other disciplinary measure, it was the duty of the teacher to move the saṅgha for correcting his disciple.

Thus from the above facts it is clear that the relation
between the teacher and the student was very good and by behaving
in a very nice way they prospered in the Dhamma and the Vinaya.

It was the duty of the Buddhist monks to behave in a proper
way in the presence of elderly monks. They never sat on higher
seats when the elders took their seats on lower seats. They never
used sandals when the elders were without them. They never moved
their hands while they talked to elders. They never gave sermons or
answered questions without permission when the elders were present
there. They always behaved in a sober way. Their behaviour was
very pleasing when they received a topic of meditation from
teachers. They went there without attendants or pupils and never
wore sandals and did not carry umbrellas. It was not their duty
to use the water which was brought by the elders. They washed their
feet in such a way that their teachers were not able to see it.
Their behaviour towards the elders was like a most humble attendant
before the topic of meditation was received by them.

When a monk as a guest visited a vihāra, the monks of the vihāra received him in a nice way, gave him a warm welcome, took his alms-bowl, robe and fan, arranged a seat for him and were busy for his comforts. When he wanted to leave the place, the resident monks requested him to stay there for some time. If they did not behave properly with the guest, then they became known as "ill-mannered and unfaithful, unpleasant and morose", and for this reason other monks never showed their eagerness to come to this place. As a result they would not be able to meet learned and holy monks.

A monk had the requisite qualification to become a teacher (Upajjhāya or Acariya). When a monk himself possessed full perfection in what belonged to moral practices, self concentration, wisdom, emancipation and knowledge and insight into emancipation. When he was able to help others in acquiring the above five conditions, when he was believing, modest, cautious, energetic and of ready memory, when he was not guilty of moral transgressions. As regards

the rules of conduct he was not guilty of transgressions. As regards belief he was not guilty of heresy and he was learned and wise, when he was able to nurse and helped others to nurse an Antevāsika as a Saddhivihārika, when he was able to appease or helped others to appease, when discontent had sprung up within him, when he was able to dispel or helped others to dispel according to the Dhamma, doubts of conscience which had appeared in his mind, when he knew what was an offence and when he knew how to atone for it, when he was able to train an Antevāsika or a Saddhivihārika in the principles of proper conduct, when he was able to educate him in the elements of morality, when he was able to instruct him in what belonged to the Vinaya and the Dhamma and when he was able to discuss a false doctrine that appeared in his mind according to the Dhamma, when he knew that was a light offence or a grave offence, when the two Pātimokkhas (the Bhikkhu Pātimokkha and the Bhikkhuni Pātimokkha) were perfectly known to him in their entirety with all the divisions of their whole course according to the single rule and explanation,
when the monk was able to complete the tenth year after his Upasampada Ordination. When he fulfilled these conditions, then he was able to become a teacher.

Under the patronage of the kings, the nobles and the common people the Buddhist monastery became an important religious and educational centre. It is to be noted here that at one time many monks in Sri Lanka had reached the path of salvation. Once a Mahāthera said that in Anurādhapura alone more monks were able to attain the fruits of Arahantship than there were grains of sand in the Mahacetiya's compound. Several commentaries describe that "there was no seat in the resting-houses of the villages of Ceylon but that a bhikkhu had sat on it and attained Arahantship there. The country was so full of monasteries that there was one long peal of

bells from Nanamukhalto Licchikali, from Kalyāṇī to Nāgadīpa.\(^1\)

The Abhyagiri, the Cetiya-pabbata and the Cittalapabbata were mentioned as the vihāras and about thirty-six thousand monks used to live there\(^2\). There were twelve thousand monks in the Abhyagiri and the Cetiya-pabbata had twelve thousand monks used to live there\(^3\).

The above mentioned facts clearly indicate the popularity of the monastic life in Sri Lanka.

Buddhaghosa, the great Pāli commentator, mentioned that the Buddhist monks used to check impure thoughts and for the maintenance of a pure life used to take several steps. He also describes further that one of the steps was - "By birth you are not one of a low order. You are descended from the unbroken line of Mahāsammata and born in


3. Ibid, p. 478; ibid, p.333.
the dynasty of king Ökkaka. You are the grandson of the great king Suddhodana, and you are a younger brother of Rāhulabhadda. It will become one such as you, a son of the Jina (conqueror, i.e., the Buddha) to live in idleness. This shows the feelings of the monks towards the Buddha.

From several commentaries we learn that a young monk who belonged to the Tissamahārāma visited Dīghavāpi to hear a discourse from a Mahājātakabhāṇaka therā. He took a walk of nine yojanas for this purpose. A monk at Gavaravala-āngana got a painful scorpion bite and he suffered very much for one full night. But in spite of it he stayed there. Because he was afraid that his movement would create a disturbance. At that time other monks were busy to listen to the Doctrine of the Buddha. Mahāphussadeva, who was a therā of the Ālindaka, in order to become an Arahant, fixed the time for himself.

2. Ibid, II, p. 249; ibid, p. 334.
But during that time he was unable to become an Arahant and for this reason he was so much upset that he wept for sometime. Cittagutta was a therī. He lived in the cave Karandaka for over sixty years. He took keen interest in the use of his five senses and for this reason he never fixed his eyes at the beautiful painting on the walls of the cave. A young monk who belonged to the Karandaka vihara once came back from Rohana, but he did not utter a single word about it to his parents, although he came everyday to meet them for three months. All the above mentioned accounts signify that the Buddhist monks by their devotion and activities played a great role to establish the religion of the Buddha in pure form. There were several monks who tried to follow strict discipline. Because they wanted to save themselves from the defilements of the heart. They knew that rigorous discipline was the only way to help


3. Ibid, I, p. 91; ibid, p. 334.
then to obtain emancipation. For this reason the gatapaccagatavatta and the dhutaṅgas were observed by them. A Buddhist monk was always did his best to keep his mind pure. But when an impure thought appeared in his mind while he was walking, he then, in order to check it remained in the posture of standing or he took his seat at the same place. He then came back to his place immediately and did not go anywhere. Mahāphussadeva therā practised the rigorous discipline for nineteen years before he obtained his Arahantship. Mahānāga who belonged to the Kālavallimāṇḍapa observed rigorously two postures of standing and walking for seven years and practised the gatapaccagatavatta for another sixteen years. Sosanika Maha-thera meditated in a burial ground and for this reason he was there for sixty years. A therā of the Cetiya-pabbata practiced the

1. "'the observance of one who has gone and returned' the rigorous practice" - K.L.Hazra, Studies on Pali Commentaries, p. 334.
3. Ibid, p. 335; Papaṅcasudāni, I, p. 257; Sumangalavīḷāsini, I, p. 189; Apudana Atṭhakathā, p. 120; Sammohavinodani, p. 552; Paramatthajotika, II, pp. 55-56.
5. Ibid, p. 335; Manorathapurāṇī, I, p. 77.
The Buddhist monks of Sri Lanka became famous in the Buddhist world for their good memory. They were well-versed in the sacred scriptures and knew the Dhamma very well. They used to recite the Majjhima and the Sañyutta Nikāyas from beginning to end without making any mistake. Majjhimaṁaka Reva Thera was well-versed in the Majjhima Nikāya. Although he was out of touch with it for twenty years, yet he recited it very well from his memory. Nāgathera of Karaliyagiri was well-versed in the Dhatukathā. He recited it after eighteen years from his memory. Tissa was a Sāmanera. The Sañyutta Nikāya was recited by him from the beginning to the end while he was helping to clean a cave for the use of his preceptor. From the commentaries we learn that in the courtyard of the Mahacetiya young monks and nuns used to attend classes. The arrangement of the seat for the nuns was just behind the monks and

2. Ibid, p. 335; Visuddhimagga, I, p. 95.
4. Ibid, p. 335; Papancaśudanī, II, 91.
the distance was less than an arm's length. At that time students used to hearing from his teachers and each monk had a small hand book in his knapsack and it contained the virtues of the Buddha and the Dhamma. Whenever any evil thought appeared in his mind, he at once tried to clean his mind and for this purpose he took out the hand book from his knapsack and concentrated his mind to read the virtues of the Buddha and the Dhamma.

Thus the commentaries helped us to learn something about the daily life of a Buddhist monk. The resident monks of a vihāra used to clean the vihāra properly. "The courtyards of the Cetiya and the Bodhi-Tree are well cleansed. The brooms are properly placed. Water for the use of the monks is well kept." The monks took so much interest in their religion that they helped to white wash the Cetiya. Several monks used to look after the repairs of the community buildings. They were the Sāṅgha-Bharaharaka (bearers of the burden of the community). When a monk became sick in a

4. Ibid, p. 335; Visuddhimagga, I, p. 94.
in the monastery, it was the duty of other monks to look after him. When a teacher fell ill, a pupil monk tried to nurse him in a proper way and helped him to recover or as long as the former lived. Several commentaries mention that a Buddhist monk had the personal property. This property consisted of the three robes and the alms bowl, the muthippāṭhaka (hand book), arani, etc. (apparatus for producing fire), sipatika (razor-case), arakantaka (thimble?), pipphalaka (pair of scissors), Nakhacchedana (nail clipper) and sucī (needle).

Several commentaries inform us that the relationship between the Buddhist monks and the lay people was very good. The monks used to get help from the poor men and women. They tried to keep the monks in comfort. Because they wanted to see their great role in the religious world. The attitude of the monks towards the lay people was very cordial. They always used to teach them and to guide them properly. They gave them proper instruction and advice and tried to

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show them the right path through preaching. The reign of Duṭṭha-gāmaṇi was important for Buddhism in Sri Lanka. During this period the monks delivered religious discourses to the lay people in various parts of Sri Lanka. They did this under the patronage of the ruler. The ministers of the religion patronised the activities of the Buddhist monks. King Buddhadasa played a prominent part for the development of preaching. He gave salaries for the preachers of various places in Sri Lanka. For the purpose of preaching, halls were constructed and the preachings were held for a whole night.

This preaching ceremony became very popular and people came there to hear the preachings delivered by the monks. Divakathikathera (the therā who used to give preaching in the day time) was a preacher. He preached during the day-time and he had no duty to preach in the evening. The Padabhānaka used to recite word by word the passages from the religious texts. He was next to the divakathika therā.

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2. Ibid, p. 337; Mahāvamsa, 37, 149.
3. Ibid, p. 337; Sammāhavinodani, p. 348; Panaṅcasudani, II, p. 204.
4. Ibid, p. 337.
5. Ibid, p. 337.
The preacher for the night delivered a detailed account of the doctrine and used to explain it fully to the people who came there\(^1\). During the vassa season the monks used to give Dhammādāmanā regularly in several places,\(^2\) and they used to announce the preaching ceremony by a beat of drum.\(^3\)

In ancient Sri Lanka the village monasteries used to act as village schools and the monks played the role of their teachers. Sometimes the lay-people used to come to the monastery and approached the monks to know the dates of the months.\(^4\) In later times the monks acted as supervisors to guide the Sinhalese children as well as the adults for their education. The learned monks became very prominent in the society. Sometimes the king of Sri Lanka appointed theras to decide cases which appeared among the clergy as well as among the laity\(^5\). The Buddhist monks had an important position in politics.

Thulathāna, who was a son of Saddhātissa, occupied the throne of

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Sri Lanka. Lanjatissa was the lawful heir to the throne. But the ministers requested Thulathana to ascend the throne. Because the Buddhist monks supported him. After six weeks Lanjatissa defeated his brother and ascended the throne. He did not behave with the Buddhist monks properly. They were ill-treated by him for a very long time. The Mahāvaṃsa describes that owing to the interference of a theravāsavaṃsa got the help of his ministers in his war with the Tamils.

From Buddhaghosa's Visuddhimagga we get an account of the behaviour of a monk towards his kinsfolk. It states, "Parents should be tended like the preceptor. Indeed, even if they are placed in royal authority, they yet expect service from their son, the latter should serve them. If they have no medicine, he should give them his own. If he has none, he should seek for it in going round for alms and give it to them. But as for his brothers and sisters he should compound medicine belonging to themselves and give it to them."

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2. Ibid, p. 338; Mahāvaṃsa, 33, 17 ff.
them. If they possess no medicine he should give his own for the time being, and should take it when given afterwards, but should not press for it, if it is not given. He should not make medicine for, nor give it to, his sister's husband, who is no kinsman. But he should give it to his sister, saying 'Give it to your husband'. And the same with one's brother's wife. But their sons being kinsmen, it is proper to make medicine for them.'

From a Pāli commentary we learn that apart from the parents, the monks treated ten others in case of their illness. They were: elder brother, younger brother, elder sister, younger sister, maternal aunts junior and senior to the mother, paternal uncles junior and senior to the father, father's sister and maternal uncle's wife. The Vinaya rule did not allow to violate to give medical treatments to the children of these ten relations and to those connected with them upto the seventh family circle. When the husband of a sister or the wife of a brother fell ill, and when

2. Ibid., p. 339.
3. Ibid., p. 339.
he or she was a (blood) relation, the monk was allowed to offer medicine to him or to her directly. When it was not in a position to do it, then with the help of the monk's sister or brother or the children of one of them, the medicine was distributed\textsuperscript{1}. A monk's behaviour was like the behaviour of a monk towards the parents of his teacher. But when he offered medicine to them, he then transferred its ownership to the teacher and then gave it to the latter's parents\textsuperscript{2}. In order to take medicine a poor man or a villager came to the monastery, then the monk, who was not his relative, gave medicine to him and did not expect anything for it as reward\textsuperscript{3}. The Samantapāsādikā mentions that a robber was treated very kindly by a therā of the Cetiya-pabbata. He gave food to him. But in order to plunder the monastery the robber came there. The therā treated him so nicely that the robber accepted Buddhism as his religion and in course of time he became well-known as the protector of this vihāra\textsuperscript{4}.

\begin{enumerate}
\item K.L. Hazra, Studies on Pali Commentaries, p. 339.
\item Ibid, p. 339.
\item Ibid, p. 339.
\item Ibid, p. 339; Samantapāsādikā, II, p. 474.
\end{enumerate}
In the Buddhist Sangha of Sri Lanka there were Cīvarapatigga-
āhaka (robe receiver) and Cīvaranidhāhaka (robe-depositor)\(^1\). The
former was a monk who accepted robes which were offered by the
pious people\(^2\). The latter was a monk who was appointed as robe-
depositor to deposit the robes\(^3\). There was a store-keeper (bhāndā-
gārika) who was appointed to look after the store in the Buddhist
Sangha\(^4\). There was a monk who was appointed as Cīvara-bhājaka (robe-
distributor)\(^5\). His duty was to distribute the robes among the monks
of the Buddhist Sangha in Sri Lanka.

There were two vocations termed gantha-dhura and vipassanā-
dhura\(^6\). The vocation of books as gantha-dhura signifies the learning
and teaching of the Dhamma while the vocation of meditation as
vipassanā-dhura indicates "reflecting on life as impermanent,
suffering and without permanent entity."\(^7\) It is to be noted here

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that gantha-dhura was mentioned as more important than Vipassana-dhura. Milakkha-Tissa was a hunter of Rohana of Sri Lanka. He became a monk in his old age. He said to his teacher that "Sir, learning is a vocation for an able one. My faith is based on suffering. I shall fulfill vāsa-dhura (Vipassana)." "Bhaute, ganthe: nāma pāti-balassa bhāre. Mayham pana dukkhūpanissā Saddhā, vāsadhuram puressāmi." Milakkha-Tissa received from his teacher a subject of meditation and engaged himself in meditation. He used to go to holy places and used to perform external religious duties. The Cittala-pabbata, the Gamaṇḍavāla Mahāvihāra, Kataragama and other places of worship were visited by him for this purpose. From this time the monks took keen interest to devote themselves to study. This was their chief aim. Meditation did not attract them very much. In the study of the Tipiṭaka the Vinaya Pitaka which gives paṭipatti as practice was mentioned as less important than the Abhidhamma Pitaka which

3. Ibid, p. 160, f.n. 2; Aṅguttara-nikāyaṭṭhakathā (Manorathapurāṇī), Commentary on the Aṅguttara-nikāya, p. 22.
discusses problems relating to metaphysical and psychological\textsuperscript{1}. The position of the teacher of the Vinaya Piṭaka was given in the third grade while the position of the teacher of the Abhidhamma was placed in the first grade\textsuperscript{2}. This shows that intellectual discipline occupied a higher place than moral discipline. At first the meaning of gantha-dhura was learning and teaching of the Tipitaka. After some time it "began to embrace languages, grammar, history, logic, medicine and other fields of study as well."\textsuperscript{3} The Buddhist monasteries of Sri Lanka became well-known as important centres of learning and culture and the Buddhist monks used to study all these subjects mentioned above from the Buddhist monasteries. They also began to write on these subjects. We see that in the sixth century A.D. the result of the development of gantha-dhura was the writing of the Mahāvamsa.\textsuperscript{4}

The Pāli commentaries and several other works refer to monks who were well-versed in medicine\textsuperscript{5}. Although they were not allowed

\begin{itemize}
  \item \textsuperscript{1} Walpola Rahula, History of Buddhism in Ceylon, pp. 160-161.
  \item \textsuperscript{2} Ibid, p. 161.
  \item \textsuperscript{3} Ibid, p. 161.
  \item \textsuperscript{4} Ibid, p. 161.
  \item \textsuperscript{5} Ibid, p. 162; Dīghanikāya, I., pp. 9, 54.
\end{itemize}
to practice medicine, yet the commentaries mention that they were allowed to treat co-celebrates, parents and several other people who were closely connected with them in their monasteries.\(^1\)

Abhidhammika Godatta. Thera of the Mahāvihāra of Sri Lanka\(^2\) was appointed as Chief Justice of Sri Lanka by king Bhatiya who belonged to the first century A.D. He was a well-known scholar of the Vinaya and the Abhidhamma. The king became very happy to see his judgement relating to religious matters. He used to declare that "As long as I live, judgements given by Abhidhammika Godatta Thera, in cases either of monks, nuns or laymen, are final. I will punish him who does not abide by his judgement."\(^3\) "Mayi sante bhikkhunāmpī bhikkhunīnampī gihīnampī adhikaraṇam Ābhidhammikā. Godattattherena vinicchitaṁ suvinicchitaṁ Tassa vinicchaye atiṭṭhāmānāṁ rājānāyathāpemi."\(^4\) We do not know whether Godatta played the role of a judge in secular matters.\(^5\) The king may be referred to him as a thera of

\(^1\) Walpola Rahula, History of Buddhism in Ceylon, p. 163.
\(^2\) Ibid, p. 163.
\(^3\) Ibid, p. 163.
\(^4\) Ibid, p. 163; f.n. 2.
\(^5\) Ibid, p. 163.
great wisdom. He had a great knowledge in the law and he had high qualities.\(^1\)

The Buddhist monks who were engaged in gantha-dhura took keen interest in the field of fine arts\(^2\). In the fifth century A.D. the Sinhalese monks showed their interest in the art of sculpture\(^3\).

From a Chinese account we learn that Nan-te (Nanda) who was Sinhalese monk went to the court of the emperor of China in A.D. 456.\(^4\) He gave three statues of his own making as gifts to the emperor of China. From the accounts of a historian of the Wei Tarter dynasty (A.D. 386-556) we learn that the people and the kings who belonged to the countries of central Asia sent artists to get copies of those statues but they were unable to do exactly the productions of Nan-te\(^5\).

The members of the Buddhist Saṅgha always showed their respect to a monk who was virtuous, wise and learned. They tried to

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1. Walpola Rahula, History of Buddhism in Ceylon, p. 163, f.n. 2.
2. Ibid, p. 163.
5. Ibid., p. 165.
maintain their unity and discipline as groups in various areas. A group was composed at least of four monks and this group had the right to represent the Buddhist Sangha and it had its right to perform certain vinaya acts independently wherever these groups lived, they tried to follow the same constitution and the rules which were very common to all groups. They used to settle their cases and disputes in the same way as other groups did according to the vinaya. The president or the head of the group was an elder who was regarded as learned, virtuous and wise. If two or more groups from several areas got together, they automatically were able to form one assembly under the leadership of one president for the occasion. The Buddhist monks who belonged to the Anurâdhapura period tried to follow the same old practice without any change in it.

In ancient Sri Lanka two great convocations were held twice a year before and after the vassa (rainy) season in two central

The two places were the Mahāvihāra at Anurādhapura and the Tissamahāvihāra in Rohana. The monks who belonged to the north of the Mahāvali-ganga used to come to assemble at the Mahāvihāra, and the monks who belonged to the south of the river used to go to assemble at the Tissamahāvihāra. The purpose of the convocation before the vassa season was to receive subjects of meditation from other monks. They again assembled after the vassa season to declare their spiritual attainments during the vassa season. On both these occasions they discussed their problems with the learned monks and in this way they were able to clear their doubts.

The Buddhist monks in Sri Lanka used to get up very early in the morning before sun-rise. It was their duty to reflect on the four topics of meditation which were known as Caturārakkha (Sinhalese, Siyu arak "four protections"). They were meditation on the Buddha, metta (loving kindness), asubha (impurity of the body) and death. After performing their meditation, they used to clean

their teeth and used to go for absolutions. They also used to sweep and clean the compounds and other places and used to worship and pray at the Cetiya and the Bodhi. After wearing their dress and robes, they used to go to Ration Room (Lahāg) and used to recite the Metta-sutta (Met-Pirit). After performing their duties, they then used to go to the refectory to receive their break-fast. From the Anguttara-Nikāya commentary, we learn that the monks did their meditation up to the time for the alms-round. Then after their meal they again sat for meditation up to the evening and then performed their duties at the cetiya and towards the elders. After doing it they again spent the first watch of the night in meditation.

It is to be noted here that the Buddhist monks in the Sangha used to announce "going out for puṇḍarīka" by beating a drum (bheri) or gong (yāma-gaṇḍi). The Kalyāṇī Mahāvihāra used to announce the time by beating a drum but the Vajagaragiri-vihāra announced the

time by striking a gong. The time was measured during the day, by a "time-pole" "Kālatthambha". There was another yāma-yanta "watch machine" to announce the time even during the night. Kāladeva, who belonged to the Vajagaragiri vihāra used to perform his duty by beating the gong during the vassa season. He used to strike the gong without taking the help of the watch-machine. He announced the three watches of the night.

The Buddhist monks used to go for food to the common refectories of the Mahāvihāra, the Abhayagiri vihāra and the monastery at Mihintale. Fa-Hien, the Chinese traveller, refers to it. He says, "They get their food from their common stores. The king, besides, prepares elsewhere in the city a common supply of food for five or six thousand more. When any want, they take their great bowls, and go (to the place of distribution), and take as much as the vessels will hold, all returning with them full."

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Hiuen Tsiang also mentions it. He describes, "By the side of the king's palace there is built a large kitchen, in which daily is measured out food for eight-thousand priests. The meal time having come, the priests arrive with their patras to receive their allowance. Having received and eaten it, they return, all of them, to their several abodes. Ever since the teaching of the Buddha reached this country, the king has established this charity and successors have continued it down to our times." The Rasavāhinī gives an account of it. It says that monks and nuns used to assemble at Mahā-pāli for alms from five great monasteries (pañca-mahā-vāsa). There were several monks who received their alms from house to house but they never went to the common refectory. Some monks even collected their alms after taking a walk from Mihintale to Anurādhapura.

A monk never took his walk fast when he went for alms. Certain monks

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2. Ibid, p. 175; Rasavāhinī, II, p. 51.
3. Ibid, p. 175.
4. Ibid, pp. 175-176; Visuddhimagga, p. 16.
used to go for alms twice a day, i.e., early in the morning and once again before noon.\(^1\) Many pious lay men invited monks very often at their houses for alms. The Buddhist monks, between the two meals had light refreshment with some snacks called antara-khajjaka which were honey (madhu) and jaggery (sākkara).\(^2\) Sometimes they used to take meat. The Tonigala Inscription mentions the diet of monks in Sri Lanka in the forth century A.D. It says that they used to take curd (dī), honey (miyavata), treacle (pepi), sesame (tila), butter or ghee (bu(ja)natela), salt (loňa) and green herbs (pālahavata).\(^3\)

Generally a monk became known as eka-bhattika, "one mealer"\(^4\). He used to take only one meal a day. But the commentarial interpretation of the term eka-bhattika is loose and very generous. According to that, there are two meals - breakfast (pātarāsa-bhatta) and supper (sāyamāsa-bhatta). Breakfast is confined to the forenoon. The other meal is confined to the period between the noon and the Sunrise. Therefore, says the commentary, if a monk eats even ten times during

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2. Ibid, p. 176.
the forenoon, he is regarded as an eka-bhattika, eating only one meal a day. Although there seem to have been some monks who strictly followed the principle of one meal a day even in later times, the vast majority of them seem to have had more than one meal during the forenoon. In the evening the monks usually had some drink, or even ghee or treacle as refreshment.1

The Buddhist monks used to wash and dye their robes and they had some duties at the cetiya, Bodhi and Uposatha houses2. They even made brushes (koccha) and ladders (nisseni) and used to white-wash (sudhā kamma) the cetiya3. They used to spend their time in studies, recitation, meditation and had duties at the cetiya and they had other activities4. It was not the duty of a monk to grow too long his hair or nails. It was his duty to bathe regularly, to clean himself properly, to clean his robes in a proper way and to keep clean and tidy his lodging5.

1. Welpola Rahula, History of Buddhism in Ceylon, pp. 176-177; Dīgha nikāyaṭṭhakathā, p. 57; Visuddhimagga, p. 67.
2. Ibid, p. 177.
4. Ibid, p. 177; Aṅguttara nikāyaṭṭhakathā, p. 709.
5. Ibid, pp. 177-178.
The Buddhist monks used to sweep the courtyard of the cetiya daily and after worship, they sat down quietly and enjoyed the serenity of the moment and used to recite suttas (Sajjhāya). Nuns and others also took part in this activities.

**Evening Duty of the Buddhist Monks.** The Elders used to deliver a religious sermon to the younger monks at the end of this recitation. They generally followed this routine in the evening. Individual monks regularly recited suttas in their residences in the night.

The Buddhist monks used to give sermons at monasteries not only on full moon and new moon days but also on quarter moon days. Several preachers used fans. The monks used to assemble to hear the sermon after the announcement of the time for preacher. We learn from several commentaries that in order to hear sermons of famous preachers several monks used to travel from one place to another and they even took a long walk to hear their sermons.

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2. Ibid, p. 179.
3. Ibid, p. 179.
4. Ibid, p. 179; Anguttara nikāyatṭhakathā, pp. 385-386.
In ancient Sri Lanka the spiritual standard of some monks was very high. Abhaya Thera of Rohana of South Sri Lanka was a Dīghabhānakā. He was a very well-known figure in the Buddhist world of Sri Lanka. When he used to deliver a sermon on the Ariyavamsa-sutta, the people of Mahāgama came there to listen to him. His talk was very interesting and the people of Mahāgama used to enjoy it very much. This teacher received many offerings from the people. A certain Mahāthera became very jealous of him and said: "Well, the Dīgha-bhānaka on the pretext of preaching the Ariyavamsa creates a great disturbance throughout the whole night." Both of them started for their respective vihāras and the Mahāthera insulted the Dīgha-bhānaka but the latter did not utter a single word and he paid respect and told the Mahā Thera: "That's your road Sir." But the Mahā Thera did not listen to it.

On festival days a monk used to sweep the courtyard of the cetiya, clean the place, wash the flower altars, and used to give

2. Ibid, p. 182.
3. Ibid, p. 182.
water to the Bo-tree. He used to behave in such a way that the people thought of him as a good monk. A monk in the presence of laymen asked an elderly monk: - "Sir, when I was sweeping the yard some blades of grass were broken what happens to me?" The elder says that there is no transgression, because there is no intention. "But, Sir," remarks the hypocrite, "it appears to me a grave offence. Please inquire about it carefully". Ignorant laymen heard this type of conversation and thought that this was a very minor matter and this monk was very worried about it. They did not know about his behaviour with more important matters.

There were some monks in Sri Lanka who were very much fond of their pupils and their belongings (Satta-Saṅkhāra-Kelāyana-puggetā). They never allowed their pupils to do anything for others and also did not allow others to use their things.

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2. Ibid, p. 183.
From the Jetavanārāma Sanskrit Inscription and the Mihintale Tablets of Mahinda IV, we learn that in the ninth and tenth centuries A.D. the spiritual standard of some monks of Sri Lanka was very poor. They took keen interest in agriculture and commerce and they had landed properties. They played their roles against religion and society and they never spoke the truth. From an inscription we know that there were dissensions and other petty quarrels in monasteries in the ninth century A.D. For this reason some grants to a monastery mentioned that "if there be any dissension in the monastery, the food should be thrown to crows and dogs." 

The Culavamsa describes that the Buddha told the monks to repair monastic buildings which were in dilapidated condition and also allowed them to construct new buildings. "Anujānāmi bhikkhave navakammap dātum. Navakammike bhikkhave bhikkhu ussukkam āpajjatos!"
When a monk lived in a monastery, he did not devote his time to do anything for the new buildings or did not spend his time to repair old buildings, then other monks said to him that he did not perform his duty properly and he totally neglected his duty. 

"Navavihāre bahum navakamma hoti; akarontam ujhayanti (Visuddhimagga, p. 88). Jinnavihāre pana bahum patijaggitabbam hoti. Antamaso attano senasananattampi apaṭijaggantam ujhayanti." (Ibid, p. 89). For this reason every monk did his best to do something for the improvement of his monastery. But sometime a monk was not allowed to do this kind of work. Because he was given permission to engage his time for meditation and study. 

All monks gave their time and energy to repair monasteries and to construct new buildings. In order to call monks to repair cetiya, Bodhi-ghara or Upasatha houses, they used drum (bheri) or

1. Walpola Rahula, History of Buddhism in Ceylon, p. 184, f.m.4; Cullavagga, p. 256.
2. Ibid, p. 185.
3. Ibid, p. 185, f.n.2.
Sometimes monks played the roles of architects. From the Mahāvaṃsa, it is known that eight arahants made the plan of the nine-storied Lohapāsāda and this was requested by King Dutthagāmaṇī. Indagutta, who was an arahant, supervised the erection of the relic chamber of Ruvanvali-Saya. Monks even brought bricks for the construction of the Mahācetiya. The Majjhima-nikāya commentary refers to a monk who gave his labour for whitewashing the Mahācetiya.

A slab inscription of first or second century A.D. was found at Kataragama. It mentions that Nanda, who was a thera, renovated the cetiya there and constructed steps at the four entrances. The monks of Sri Lanka restored many religious buildings. In order to restore the Jetavana Dagaba they gave up their ration of food at the Mahāpāla. From the Mahāvaṃsa we learn that a sāmanera erected three stone steps to climb the Akāsa Cetiya and according to people, this was a meritorious work.

2. Ibid, p. 185; Mahāvaṃsa, XXVII, p-20.
3. Ibid, p. 185; Mahāvaṃsa, XXX, 98.
4. Ibid, p. 185; ibid, XXX, 19-41.
5. Ibid, p. 185; Majjhima-nikāyatṭhakathā (Papañcasudanī), p. 549.
Tissa was a monk and he belonged to the Cittala-Pabbata and he did not like his monastic life. He told his teacher about it and he took his decision to leave the Saṅgha. The teacher told him to construct a living place for him. According to the advice of his teacher, he cleaned a cave, erected the walls, made the doors and windows, arranged everything for his daily life and informed it to his teacher. The latter told, "Tissa, you have built it with great difficulty, why don't you yourself live there for one night?" His student agreed to do it and after entering the cave he began his meditation. He soon became an arahant. The construction of a building was regarded as a meritorious work for a monk because it helped him to get rid of kilesas permanently.

The Buddhist monks of Sri Lanka led a very restricted life. Their lives were very controlled and the Mahātheras took keen interest in their day to day life. They played a great role in the lives of their students and they protected them very much.

2. Ibid, p. 186.
The Buddha used to tell his disciples to go to holy places. He himself used to go from village to village, from province to province and from country to country and he used to give religious talks for the benefit of the people. This became known as Carika and many monks took long walk in this "pilgrimages". Many Buddhist monks of Sri Lanka visited their holy places and India to pay their homage to these places. They used to move in groups. The Mahabodhi and the Mahacetiya at Anuradhapura, Nagadipa in modern Jaffna Peninsula, Tissamaha-vihāra in the south and the Kalyani cetiya in the west and to Samantakuta (Sripada) were important places of pilgrimage in Sri Lanka.

There were some monks who always took keen interest in meditation and did not spend their time for the welfare of the people. But there were monks who did their best to do something for the welfare of the people. Under their supervision many people were benefited spiritually. It was the duty of the monks to do some work for the welfare of the lay people. It was

2. Ibid, p. 191.
duty, to serve the lay people with spiritual, cultural and educational gifts and those people always wanted help from them.

The Kukurumahandamana Pillar Inscription of the 10th century A.D. refers to a hospital which was situated near the nunnery which became known as Mahindarāma. It was on the High Street of the Inner City of Anurādhapura. It is difficult to say anything about the roles played by nuns in this hospital. The inscription does not say that they acted as nurses in this hospital. In ancient Sri Lanka many kings and queens patronised nuns and established many nunneries for nuns.

There were many arahants who lived during the reigns of Duṭṭha-Gamani and his brother Saddha-Tissa. They ruled in the 1st century B.C. Saddha-Tissa requested the monks to give the name of one holy person and he wanted to pay respect to him. "Bhauta, mayham vanditabbayuttakam ākaṃ ayyam ācikkhatha." It shows that

2. Mahāvamsa, XXXIX, 43; XLVI, 27; XLIX, 25; Epigraphia Zeylanica, I, 44.
Saddha-Tissa was not happy with the monks of his reign and that is why he wanted to find a person who according to him, would play a great role in his religious life.

The Monastic life and its Ascetic Ideal.

Cittagutta There used to live for more than sixty years in Kurandaka Mahālena near Mahāgāma in Rohana in South Sri Lanka. This cave had beautiful paintings of the renunciation scenes of the seven Buddhas. Several monks came to this cave and saw these paintings and became glad to see them. "Friends," he said, "I have lived here for over 60 years. But I did not even know that there were paintings. Today I learned about them because of those who have eyes." The king knew the great virtues of this thera and wanted to see him to pay him respect. We do not know the name of this king but most probably he was Kākavaṇṇa-Tissa of Mahāgāma. At the request of the king the thera came to Mahāgāma. The farmer gave him a warm welcome and the thera told, "Be happy, O Mahārāja" and said further, "I don't discriminate

3. Ibid, p. 207.
between the king and the queen." He told this when other monks remarked. The king became happy with his talk and the therā returned to his cave and became an arahant.

About fifty monks of the Galambatittra-vihāra during the rainy season did not talk to one another till the attainment of their arhantship. One day they went to a village with pāṇḍita pāta with some water in their mouths and for this reason they could not talk. Their behaviour was very good and the monastery was very clean and they kept it in perfect order. It was due to their silence, they were to reach their highest object. Before the end of the rainy season, they became arahants.

Mahānāga was a therā of Kālavellimangāpa. He did his meditation for twenty three years. He spent his first seven years walking and standing.

There was a rigorous discipline for monks in Sri Lanka.

This was known as gatapaccagatavatta.\(^1\) It signifies, "the observance of going and returning"\(^2\); when a monk observed this practice and took a step forward without being mindful of his kammatthāna, he then took his step back at once and started out again with an idea of meditation in his mind.\(^3\) Sometimes a monk after forgetting his kammatthāna took a little walk, in that case he returned to the place where it was forgotten by him and then he started again from there with the idea of Kammatthāna in his mind. In the same way when an impure thought appeared in his mind while walking, standing, sitting, or lying down, he then without changing it overcame it.\(^4\) Mahā-Phussadeva of Ālindaka\(^5\) was a follower of this practice for nineteen years. He was very sincere in his practice and he felt frustrated because he was unable to obtain his goal.\(^6\) Mahānāga Thera of Kālavālīmanḍapa used to follow this practice for sixteen years.\(^7\)

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2. Ibid, pp. 208-209.
4. Dīghanikāyatthakathā (Sumangalavilāsinī), p. 131; Vibhangatthakathā (Sammohavinodani), pp. 246-247.
Several monks led a very restrained life and they trained their minds so rigorously that they were unable to see things objectively. Even when they tried to see objects, they then saw them only subjectively.¹ In Sri Lanka ascetic practices called dhutanga were observed by many monks. These practices became known as piṇḍapātika, pāsākūlīka and āraṇīka dhutanga.²

². Ibid, p. 275.