CHAPTER-VI

Duties of Bhikkhus and the Higher Ordination of Monkhood

6.1. Duties of Bhikkhus

The fifth chapter discusses Penalties and Punishment in detail. The present chapter will basically deal with the discussion of the duties of Bhikkhus and the Higher Ordination of Monkhood.

Those who joined the Order gave up everything, their homes, pleasures of the world, and sensual delights so that they could walk spiritual path as shown by the Buddha. It was incumbent on each Bhikkhu to undertake one of the two duties once he had given up the household life. They are Ganthadhura, the duty of learning and teaching and Vipassanādhura, the duty of practicing meditation for the attainment of the Path and Fruition (Ganthadhurāṃ vipassnādhuranti dveyeva dhurāni bhikkhū).¹

6.1.1. Ganthadhura (Duty of learning and teaching)

The first duty of Bhikkhus is Ganthadura, the duty of learning and teaching the teachings of the Buddha. By doing their duties, the Bhikkhus would administer to the social and spiritual needs of their followers imparting to them the knowledge of the Dhamma. The lay people in turn supported the Bhikkhus with their essential needs of food, clothing, shelter and medicine. In course of time, Buddhist monastery had become not only a spiritual centre but also a centre for learning and culture.

¹. Dh.A. I. P. 3. (Dhammapada Atthakathā)
The teachings of the Buddha spread in this way far and wide into the people. The discourses and the saying of the Buddha were learnt by rote, memorized and repeated day in and day out until they had learnt word perfect each discourse together with the explanations given by their teachers.

Although there is evidence that the art of writing was definitely known and well established during the Buddha's time, no Buddhist scriptures were put down in writing and recorded in any form of script. According to custom, the teachings of each spiritual teacher were regarded as sacred and imparted only to those who had shown genuine interest in the teaching by undergoing along period of studentship.

The method of oral transmission played a vital role in learning teachings. This is customary to learn religious and philosophical teachings of the sages in India of those days. They were handed down from teacher to pupil in memory by continued repetition, word by word, sentence by sentence, and paragraph by paragraph. In this manner, their teachings were transmitted from generation to generation.

The Buddha's teachings were also handed down orally in this manner uninterruptedly from one Arahat to another and his disciples until many centuries. Later they were written down on palm leaves in Sri Lanka during the reign of King Vattagāmani. Even after the Buddha's teaching had become recorded in writing, the tradition of committing the Dhamma and Vinaya to memory continued. It is still survives in Theravāda countries.
During the life time of the Buddha classification and codification of Dhamma and Vinaya must have been carried out. The Pāli terms such as Dhammakathika one who preaches the Dhamma; Dīghbhānaka one who recites the long discourses; Vinayadhara one who memorizes the Vinaya have been found in the Pitaka.

The experts who specialize in one particular branch of scripture being given separate seats and beds also could be found in the texts. So even in those earliest days attempts had already been made to systematize the Buddha's teachings, co-ordinate and correlate the numerous teachings of the Buddha by classifying them and arranging them in some form of system. Such systematization was obviously inevitable if only to facilitate memorization since only verbal transmission was employed to pass on the Teaching from the Master to pupil. But it was only at the time of the convening of the first council that formal compilation of the teachings took places as a whole and arrangements into separate divisions.

6.1.1.1. Classification of the Pāli Canon

In the first council it was deemed advisable to entrust different sections of the Canon to different groups of monks who were already noted for their proficiency in those sections.

The rough out the interval of 45-years, whatever the Buddha taught to human world has only one taste. It is nothing but emancipation, vimuttirasa. It is twofold being made up of two components: the Dhamma and the Vinaya. It is threefold according to the first, intermediate and last words,
pathama majjhima paccima vacana. It is also threefold according to Pitakas; Vinaya, Suttanta and Abhidhamma. The teaching is fivefold according to the divisions into five separate collections called Nikayas; Dīgha, Majjhima, Samyutta, Aṅguttara and Khuddaka nikayas.

The teaching is nine fold when the canon is divided into nine divisions according to form and style. They are Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abhutadhamma and Vedalla.

The teaching is eighty four thousand fold when considered in terms of units of Dhamma, Dhammakkhandha- individual sections or units. Each category of Dhamma, in the entire teaching, forms a separate unit of the Dhamma. Thus it has 84,000 divisions according to the units of the Dhamma.  

6.1.1.2. Writing down of the Texts

The teachings of the Buddha had been handed down orally from the time of his Parinibbāna up to the time when the Piṭakas were committed to writing at Alokavihāra (Aluvihāra) in Ceylon about four centuries later. During four centuries after the demise of the Buddha, four Great Councils were held including writing down of the texts called 4th Great Council convened in Sri Lanka (then known as Tambadīpa).

The second Council was called in order to settle a serious dispute over the ten points one hundred years after the Buddha's Parinibbāna. The Third Council was held primarily to get rid of the Samgha of corruption and bogus

\[2\] DN.A. I. P. 23. (Sīlakkhandavagga Āṭṭhakathā)
monks who held heretical views. The Council was convened in 326 B.C. at Asokārāma in Pataliputta under the patronage of Emperor Asoka. It was presided over by the Elder Moggaliputtatissa. The most significant outcome of the Council was that he restored the true faith and propounded the Abhidhamma treatise, the Kathāvutthu, during the session of the Council.

One of the most significant achievements of this Dhamma assembly was the dispatch of missionaries to the nine different countries of the world for the propagation of Buddhism. The messengers of Dhamma, Dhammadūtas, were well versed in the Buddha's Dhamma and Vinaya who could recite all of it by heart. The noble undertaking is a unique one in the history of the world. Out of them, Ven. Sona and Uttara were sent to Suvannabhūmi (now Myanmar).

The Ven. Mahinda and group were sent to Tambapāni (now Sri Lanka). It was through efforts of such messengers of Dhamma the Buddha's teaching came to be embraced and established in countries like Myanmar, Sri Lanka, and Thailand etc. as a form of its original.

A monk who enters into the Buddhist Order has to do for propagation of the Buddha's teachings. At first a monk has to learn Pāli Canon, Commentaries and sub-commentaries and then he has to teach his pupils and has to preach the Dhamma to the people for understanding the Four Noble Truths. Therefore, Ganthadīra, duty of learning and teaching, is the most important duty for every monk.
6.1.2. *Vipassanādura* (Duty of practicing meditation)

*Bhikkhus* must practice meditation for attainment of final goal; *Nibbāna*. *Bhāvanā* is a *Pāli* word, meaning repeated contemplation or mental development which is greatly beneficial to one who practices it. It is of two kinds: Tranquility Meditation (*Samathabhāvanā*) and Insight Meditation (*Vipassanābhāvanā*).\(^3\)

6.1.2.1. The Definition of Tranquility (*Samatha*)

*Samatha* means tranquility or concentration (*Samādhi*) that calms down that heat of defilements such as greed (*lobha*). When a worldling contemplates repeatedly on a meditation object, his mind gradually becomes concentrated on the object. At that time, defilements such as greed (*lobha*), anger (*dosa*), do not arise and his mind will be peaceful and tranquil. Such tranquility is called *Samatha*. If an arahat who destroyed all defilements practices the mundane *jhāna*, his purpose is not to gain calmness, because he has already calmed himself. In general, *Samatha* means all meditations which calm down the heat of defilements, turbulent minds and lower *jhāna* factors.

6.1.2.1.1. Forty Objects for Tranquility Meditation

(*Samatha Kammatṭhāna*)

*Kammaṭṭhāna* is a *Pāli* word and it means an object of meditation. It is of two kinds: *Samatha kammaṭṭhāna* and *Vipassanā kammaṭṭhāna*.

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\(^3\) CMA. P, 329.
There are forty objects of for Tranquility Meditation. They are ten meditation devices (kasiṇa), ten impurities or loathsome things (asubha), ten reflections (anussati), four sublime states (brahma-vihāra), four non-material (āruppa) realms, one perception (saññā) and one analysis (vavatthāna).

(A) Ten Kasinas

Katham? Pathavīkasiṇaṁ, āpakasiṇaṁ, tejokasiṇaṁ, vāyokasiṇaṁ, nilakasiṇaṁ, pītakasiṇaṁ, lohitakasiṇaṁ, odātakasiṇaṁ, ākāsakasiṇaṁ, ālokakasiṇaṁ cā ti dasa kasiṇāni nāma.⁵

Kasina means 'whole', 'all', 'complete'. It is so called because it should be observed wholly or completely in meditation, and also because the light issuing from the conceptualized image is extended to all directions without any limitation.⁶

Because it should be observed wholly, the shape of kasiṇa should be circular with its diameter equal to one span and four fingers. One, who practices Kasiṇa meditation, has to observe the whole device of kasiṇa. The ten kasinas are:⁷

1. Pathavi kasiṇa- earth-circle, i. e. pure earth or dawn-coloured clay smeared on a canvas of optimum size.

2. Āpakasina - water-kasiṇa i. e. water placed in a suitable vessel or

⁴ CMA. P. 330.
⁵ Abs. P. 147. (Abhidhammatthasangaha).
⁶ CMA. P. 332.
⁷ EBA. Pp. 358,359
container.

3. *Tejokasina* - fire-*kasina*, it may be prepared by placing evenly burning charcoal in an old tray or one may look through a hole of an old tray into the middle part of a big fire.

4. *Vāyokasina* - air-*kasina*, to develop it, one concentrates on the wind which blows the hair-tops or the grass-tops or which touches the cheek.

5. *Nīlakasina* - brown-*kasina*, take a brown circle of paper or cloth on a white background.

6. *Pītakasina* - yellow or golden-coloured *kasina*; prepared as above.

7. *Lohitakasina* - red-*kasina* prepared as above.

8. *Odātakasina* - white-*kasina*, take a white circle of paper or cloth on a black background.

9. *Ālokakasina* - light-*kasina*, it may be developed by concentrating on the morning or evening sun, the moon, or on a circle of light cast on the floor or wall by sunlight entering through a hole in the wall.

10. *Ākāsakasina* – space-*kasina*; it may be developed by looking through a hole in the wall towards the outside space having sky as background.

**(B) Ten Asubhas**

*Uddhumātakam, vinītakam, vipubbakam, vicchiddakam, vikkhāyatakam, vikkhittakam, hatavikkhittakam, lohitakam, puḷavakam, aṭṭhikā cā ti ime dasa asubhā nāma.*

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8. Abs. P. 148. (*Abhidhammathasangahaṭṭha*)
Asubha means foulness or loathsomeness. Foul or loathsome corpses are called asubha. They refer to ten kinds of corpses which were found in ancient Indian cemeteries where dead bodies were not buried or cremated and where flesh-eating animals such as dogs, wolves and vultures frequent. In modern days any kind of corpse which shows the loathsomeness of the body is a suitable object for meditation.⁹

We are, as a rule, very strongly attached to our body as well as to others' bodies by lust (rāga). The best way to suppress that rāga and the best remedy to cure rāga- disease is asubha kammatṭhāna. It was made a standard or compulsory kammatṭhāna during the time of the Buddha, especially for young monks. The ten kinds of asubha are:¹⁰

1. Uddhumātaka: a rotten or bloated corpse two or three days after death;
2. Vinīlaka: a discoloured corpse which becomes brownish black;
3. Vipubbaka: one with cracked skin and pus oozing out;
4. Vicchiddaka: one which has been cut into two or three pieces;
5. Vikkhāyitaka: one which has been gnawed and mangled by dogs, crows, vultures, etc;
6. Vikkhittaka: one which has been bitten and scattered into pieces by dogs, vulture, etc;
7. Hatavikkhittaka: one which has been cut and mutilated by knife, etc, and thrown away fragment;
8. Lohitaka: a bloody corpse;
9. Puluvaka: a worm-infested corpse and
10. Āṭṭika: a skeleton.

⁹ CMA. p. 333.
¹⁰ ĖBA. p. 360.
(C) Ten Anussatis

Buddhānussati, dhammadnussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, upasamānussati, maraṇānussati, kāyagatāsati, ānāpānasati că ti imă dasa anussatiyo nāma.\(^\text{11}\)

Anussati means repeated reflection or constant mindfulness. Ten kinds of anussati are enumerated as follows:\(^\text{12}\)

1. **Buddhānussati** - repeated reflection on the attributes of the Buddha;
2. **Dhammadnussati** - repeated reflection on the attributes of the Dhamma comprising of four Paths, four Fruitions and Nibbāna;
3. **Saṅghānussati** - repeated reflection on the attributes of the Ariya Samgha;
4. **Sīlānussati** - repeated reflection on one's morality;
5. **Cāgānussati** - repeated reflection on one's charitable deeds performed out of generosity;
6. **Devatānussati** - repeated reflection on one's own virtues such as conviction, morality, etc., referring to celestial beings as witness and reflecting thus, "those endowed with conviction, morality, etc., are reborn in celestial realms. I do possess such virtues".
7. **Maraṇānussati** - repeated reflection on the nature of one's own death;
8. **Kāyagatāsati** - repeated reflection on thirty-two (impure) parts of the body;
9. **Ānāpānasati** - mindful reflection on the in-breathing and out-

\(^{11}\) Abs. P. 148. *(Abhidhammatthasangaha)*
^{12}\) CMA. P. 333.
breathing of one's respiration and

10. *Upassamānussati* - repeated reflection on the peaceful nature of *Nibbāna.*

**(D) Four Brahmavihāras**

*Mettā, karuṇā, muditā, upekkhā cā ti catasso appamaññāyo nāma, brahmavihārā ti pi pavuccanti.*

'Brahma' means 'sublime' and 'vihāra' means 'abode' or 'state of living.' Thus 'Brahma vihāra' refers to 'sublime abode' or 'sublime state of living.' This 'sublime state of living' is similar to the moral living of celestial *Brahmas.* So it is called 'Brahmavihāra.' The four sublime states are:

1. **Mettā** - loving-kindness, benevolence for the welfare of all beings, Good will;

It is defined as that which softens one's heart. It is the wish for the good, safety and happiness of all beings. Benevolent attitude is its chief characteristic. It is not carnal love (*rāga*) or personal affection (*pema*). Its direct enemy is hatred or ill will (*dosa*) or aversion (*kodha*). Its indirect enemy is lust (*lobha*).

The culmination of *mettā* is the identification of oneself with all beings, i.e. one no longer differentiates between oneself and the others in the order of priority.

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13. Abs. P. 148. *(Abhidhammatthasaṅgaha)*
2. *Karunā* - compassion, wishing miserable beings be liberated from their Sufferings;

It is defined as that which makes the hearts of the noble quiver when others are subject to suffering or that dissipates the sufferings of others. The wish to remove the sufferings of others is its chief characteristic.

Its direct enemy is cruelty or wickedness (*himsa*) and its indirect enemy is passionate grief (*domanassa*). Its discards cruelty or wickedness. *Karunā* embraces sorrow-stricken beings with the ardent wish to free them from all sufferings.

3. *Muditā* - sympathetic joy, appreciative joy;

It is congratulatory attitude of oneself. Its chief characteristic is to be happy and full of joy in other's prosperity and success.

Its direct enemy is jealousy, and its indirect enemy is exhilaration (*pahāsa*). It eliminates dislike (*arati*).

4. *Upekkhā* - equanimity, equilibrium of mind without love or hatred towards all sentient beings.

It literally means 'to view impartially', that is with neither attachment nor aversion. Impartial attitude is its chief characteristic.

It is not hedonic indifference or the neutral feeling (*upekkhā -vedanā*). It stands for *tatramajjhättatā cetasika* and means perfect equanimity or a well-
balanced mind. It stays in between karunā and muditā. It keeps the mind balanced and unwavering amidst vicissitudes of life such as praise and blame, pain and happiness, gain and loss, repute or disrepute. Its direct enemy is passion (rāga) and its indirect enemy is callousness. It eliminates clinging and aversion.  

(E) Four Āruppas (The Immaterial States)

Ākāsānañcāyatanādayo cattāro āruppā nāma it sabbathā pi samathaniddese cattāḷīsa kammaṭṭhāni bhavanti.  

Āruppa means contemplation on objects such as space, consciousness and nothingness. The four āruppas are:  

1. Contemplation on infinite space to develop Ākāsānañcāyatana jhāna,  
2. Contemplation on Ākāsānañcāyatana consciousness, i.e., infinity of consciousness, to develop Vinnānañcāyatana jhāna,  
3. Contemplation on the non-existence of Ākāsānañcāyatana consciousness, i.e., the infinity of nothingness, to develop Ākincaññāyatana jhāna and  
4. Contemplation Ākincaññāyatana consciousness, i.e., the infinity of neither perception nor non-perception, to develop Nevasaññāñañāñāñāyata na-jhāna.

(F) One Saññā

Āhare paṭikulasaññā ekā saññā nāma.
Sanñā means perception.

1. Āhāre paṭikula Saññā – perception of loathsomeness of food.
   It is the repeated contemplation to develop the perception of loathsomeness on the food and drinks we eat and swallow.

When the various dishes of food are arranged attractively, they appeal to our appetite. Note that when they are mixed up, their attractiveness is reduced. On chewing the food in our mouth, note how tiresome it is to lower the jaw and raise it repeatedly pounding on the food as if we are pounding chili in a mortar with pestle.

Also note that, while chewing, saliva, bile, phlegm and other digestive juices are produced at the bottom of the tongue, and that the tongue is mixing them with food which becomes sticky and loathsome. On swallowing the food, it reaches the stomach where it has to be further digested. The undigested food collects in the bowels and it has to be discarded from time to time in lavatory. As the excrement is very loathsome, one has to hide shamefully in the lavatory to discard it.

Now attachment to food (rasa-tañhā) is a strong form of lobha which is a hindrance to the development of concentration. So Buddha advised His disciples to suppress it by means of Āhāre paṭikula saññā.19

(G) One Vavathāna

Catudhātuvavatthānām ekām vavatthānām nama.20

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19. EBA. P. 370
20. Abs. P. 149. (Abhidhammatthasangaha)
Vavutthana means analysis.

1. Catu dhātu vavatthāna – contemplation of the four elements; the element of extension (pathavi), the element of cohesion (āpo), the element of heat (tejo), the element of motion (vāyo) without holding the perception of person, being, self, man, woman, etc. 21

‘Catu dhātu’ means the four essential elements namely, pathavi, āpo, tejo and vāyo. ‘Vavatthāna’ means the knowledge of characterizing of the elements.

The four great elements are present in every part and particle of our body. Pathavi must be characterized as the element of extension with the characteristics of hardness and softness. Āpo must be known as the element of cohesion with the characteristics of cohesiveness and fluidity. Tejo is the element of heat with the characteristics of hot and cold. Vāyo is the element of motion with the characteristics of pushing and supporting.

We must investigate in the body that the characteristics of hardness and softness, cohesiveness and fluidity, hot and cold, pushing and supporting are present in every part and particle of the body. We must feel these characteristics and be conscious of them in the mind to be sure of their presence. When they become distinct in the mind, one keeps on concentrating on them and nothing them to develop one’s samādhi. The highest samādhi attainable here is neighbourhood concentration as the object of meditation is too deep and vast.

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6.1.2.1.2. Six Caritas (Six Types of Natures)

There are six types of persons according to their nature or temperament.

1. **Rāga carita** = the greedy-natured who indulge in sensuous pleasure without shame;
2. **Dosa carita** = the hate-natured who get angry easily even over trivial things;
3. **Mohā carita** = the stupid or dull-natured;
4. **Saddhā carita** = the faithful-natured who venerate the Triple-Gem piously;
5. **Buddhi carita** = the intelligent-natured who rely on reason and would not believe easily;
6. **Vittakka carita** = the ruminating-natured who think over this and that without accomplishing much.²²

6.1.2.1.3. Kammatthāna and Carita

Caritāsu pana dasa asubhā kāyagatāsatisaṁkhātā koṭṭhāsabhāvanā ca rāgacaritassa sappāyā.
Catasso appamaññhāyo nīlādīni ca cattāri kasiṇāni dosacaritassa.
Ānāpānam mohacaritassa vitakkacaritassa ca.
Buddhānussati ādayo cha saddhācaritassa.
Maranā-upasama-saṁhā-vavatthānāni bhuddhicaritassa.
Sesāni pana sabbāni pi kammaṭṭhānāni sabbesam pi sappāyāni.²³

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²². EBA. P, 373.
The forty Kammatṭhānas should be coupled with six caritas suitably for beneficial result.

1. The greedy-natured persons should exercise the ten asubhas and kāyagatāsati as these kammatṭhānas can suppress passion effectively.

2. The hate-natured persons should practice the four Brahmavihāras and the four colour-kasīnas, i.e. nīla, pīta, lohita and odāta kasīnas. These kammatṭhānas are pure and serene and can delight persons who exercise them.

3. The stupid and dull-natured persons as well as the ruminating-natured persons should practice ānapānassati. The minds of these people are restless and distracted because restlessness, doubt and initial application or thought conception. In ānapānassati the in-breathing and the out-breathing have to be noted rhythmically. So ānapānassati can control and calm down the restless minds.

4. The faithful-natured persons should practice Buddhānussati, Dhammānussati, Samghānussati, Silānussati, Cāgānussati and devatānussati. Saddhā (faith) is already strong in these persons and it will be further strengthened to great benefits by practicing these anussati kammatṭhānas.

5. The intelligent-natured persons should practice maranānussati, upasamānussati, āhāre paṭikūla saññā and catu dhātu vavatthāna. The subjects of these kammatṭhānas are accept and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured persons.
6. The *kammaññanas* which are suitable to all types of persons are *pathavikasiña, tejo kasiña, vāyo kasiña, āloka kasiña, ākāsa kasiña* and the four āruppas.24

6.1.2.1.4. Three Stages of *Bhāvanā*

*Bhāvanā* (meditation) may be divided into three classes in accordance with the degrees of concentration or mental culture they can give rise to.

1. *Parikammabhāvanā* = the preparatory stage of meditation.

The *kammaññana*-objects such as *kasiña* are called *parikamma-nimitta*, meaning preparatory image. By observing an earth circle, one may meditate "Pathaavi, pathavi" repeatedly either by murmuring it slowly or by just nothing it in the mind. This early stage of meditation that can develop *'parikamma-samādhi'*, is called *parikamma bhāvanā*. It paves the way for the arising of higher-bhāvanā later on.

*'Parikamma samādhi' is 'preparatory concentration' which is the initial and still undeveloped concentration of mind. All stages of concentration start from this initial stage up to the stage just below the neighbourhood concentration is termed *'parikamma samādhi'*.  

2. *Upacāra bhāvanā* = the neighbourhood stage of meditation.

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24. EBA. Pp, 374-375
'Upacāra' means 'neighbourhood' or 'moment of access'. Upacāra bhāvanā is that meditation which has come to the neighbourhood of jhāna, magga and phala. It may also be regarded as the meditation which about to enter the absorption-stage of meditation is called appanā bhāvanā.

Parikamma bhāvanā itself is developed into the upacāra bhāvanā. The object of upacāra bhāvanā is no longer 'parikamma nimitta'; it is paṭibhāga nimitta', meaning 'counter image'.

The concentration associated with upacāra bhāvanā is called 'upacāra samādhi' which is translated as 'neighbourhood or access concentration'. It represents the degree of concentration just before entering any of the absorptions (jhānas).

3. Appanā bhāvanā = the absorption stage of meditation.

The meditation, which has developed to jhāna, magga and phala, is called 'appanā bhāvanā'. The jhāna, magga, and phala remains absorbed in their respective objects.

The object of jhāna is 'paṭibhāga nimitta' whereas the object of magga or phala is Nibbāna. The concentration associated with the appanā bhāvanā is called the 'appanā samādhi'.

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6.1.2.1.5. By way of the Three Stages

Bhāvanāsu pana sabbatthā pi parikammabhāvanā labbhateva.
Buddhānussati ādīsu aṭṭhasu saññā vavatthānesu cā ti dasasu
kammaṭṭhānesu upacārabhāvanā va sampajjati, natthi appanā.
Sesesu pana samatiimsa kammaṭṭhānesu appanābhāvanā pi sampajjati.26

The preliminary stage of development is attainable in all these forty subjects
of meditation. In ten subjects of meditation – the eight recollections of the
Buddha and so forth, the one perception, and the one analysis – only access
development is attained but not absorption. In the thirty remaining subjects
of meditation, the absorption stage of development is also attained.

In the ten subjects beginning with the recollection of the Buddha, the mind is
engaged in reflecting upon many different qualities and themes, and this
involves an intense application of thought (vitakka) which prevents one-
pointedness from gaining the fixity needed to attain absorption.

6.1.2.1.6. By way of Jhāna

Tatthā pi dasa kasiṃañi anāpānaṁ ca pancakajjhānikāni. Dasa asubhā
kāyakatāsati ca paṭhamajjhānikā. Mettādayo tayo catukkajjhānikā. Upekkhā
pañcamajjhānikā. Iti chabbīsati rūpāvacarajjhānikāni kammaṭṭhānāni.
Cattāro pana āruppā arūpajjhānikā.27

27. Ibid.
Therein, the ten kasinas and mindfulness of breathing produce five jhānas; the ten foulnesses and mindfulness occupied with the body (only) the first jhāna; the first three illimitable, such as loving-kindness, four jhānas; equanimity, the fifth jhāna (only).²⁸

The ten kinds of foulness and mindfulness occupied with the body both require the exercise of vitakka, and thus they are incapable of inducing the jhānas higher than the first, which are free from vitakka. The first three illimitable necessarily arise in association with joyful feeling (somanassa) and thus can lead only to the four lower jhānas, which are accompanied by joyful feeling. The illimitable of equanimity arises in association which neutral feeling, and thus can occur only at the level of the fifth jhāna, which is accompanied by equanimous feeling.

6.1.2.1.7. Bhāvanā nimitta (Meditation Image)

'Nimitta' means mark, sing, image, target, object, etc. Here it refers to the mental image obtained in meditation. Three types of nimitta are to be noted.²⁹

1. Parikamma nimitta = preparatory image.
   It is the object of parikamma bhāvanā. It is the object perceived at the early stages of meditations.

2. Uggaha nimitta = acquired image.

²⁸ CMA. P, 339.
²⁹ EBA. P, 378.
As the meditation proceeds, the meditator finds that he can see the object, e.g. *kasina*, without looking at it directly. He has acquired the image in his mind, and he can see it with eye closed.


As the meditation proceeds on, at the point when the concentration reaches *upacāra samādhi*, the acquired image suddenly changes into a bright, clear and steady image. It is similar to the original object, but it is many times brighter and clearer than the acquired image. It is entirely free from faults such as unevenness, graininess, etc., that may be present in the original object. It is immovable as if it remains fixed in the eye. As soon as this image arises, the stage of *upacāra bhāvanā* and neighbourhood concentration is reached.

6.1.2.1.8. Attainment of *Jhāna*

Concentrating on the *paṭibhāga nimitta*, the meditator carries on his meditation, noting: “*Pathavi, pathavi*” as before. When the counter image is firm and immovable, it is made to expand by will-power inch by inch until it fills every space in all directions. Concentrating on this new abstract image, he keeps on meditating: “*Pathavi, pathavi*”. If he is an intelligent, quick-witted person, he soon reaches *appanā bhāvanā* when the first *jhāna* arises. If he is a slow-witted person, he must try hard to maintain the *paṭibhāga nimitta* with special care, and if he keeps on meditating, he too attains the first *jhāna* sooner or later.
The meditator, who has attained the first jhāna, should develop five kinds of abilities with respect to that jhāna. These abilities are called ‘vasitā’, meaning literally ‘habits’.\(^{30}\)

1. Āvajjana vasitā = the ability to reflect on the jhāna factor quickly;
2. Samāpajjana vasitā = the ability to attain the jhāna quickly;
3. Adhiṭṭhāna vasitā = the ability to remain in the jhāna as long as wishes;
4. Vuṭṭhāna vasitā = the ability to come out from the jhāna (ecstatic absorption) at the moment one has predetermined, e.g. one hour after getting into jhājas;
5. Paccavekkhāna vasitā = the ability to review the jhāna from which one has just emerge.\(^{31}\)

Now in order to eliminate vitakka to go up to the second jhāna, the meditator contemplates on the coarse nature of vitakka how it can divert the mind towards a sensuous object and thus destroy the jhāna. He also contemplates on the subtle nature of the second jhāna which is free from vitakka.

Then concentrating on the paṭibhāga nimitta of pathavi kasīna, he tries to develop the three stages of bhāvanā in the normal order of parikamma, upacāra and appanā, without letting vitakka associate with the citta. This series of bhāvanā without a desire for vitakka is known as ‘vitakka virāga bhāvanā’. The culmination of this bhāvana is the attainment of the second jhāna.

\(^{30}\) EBA. P, 382.
\(^{31}\) CMA. P, 342.
The second jhāna contains only four jhāna factors – viz., vicāra, piti, sukha, ekaggatā, which are subtler than those present in the first jhāna. The meditator then tries to develop the five abilities called 'vasitā' (habit) with respect to the second jhāna. He then eliminates vicāra in a similar way to attain the third jhāna. The fourth and the fifth jhānas are attained by eliminating piti and sukha respectively in a similar manner.32

6.1.2.1.9. Towards Arūpa jhāna

Rūpāvacara fifth jhāna is used as the base for going up to arūpāvacara jhānas. First the five abilities called 'vasitā' with respect to the fifth jhāna must be developed. Then the meditator contemplates on the faults of corporeality (rūpa) to suppress his attachment to the corporeality. He may reason like this: “This body is subject to hot and cold, hunger and thirst, and to all kinds of diseases. Because of it, one quarrels with others. To clothe it, to feed it, and to house it, one has to go through many miseries.”

The meditator should also contemplate how subtle and calm the arūpāvacara jhāna is to strengthen his desire to attain it. Then he develops the five rūpāvacara jhānas one after one on any of the nine kasiṇas, excluding ākāsa kasiṇa. He comes out from the fifth jhāna and, without paying attention to the paṭṭhāga nimitta, he concentrates on the space behind it and meditates repeatedly: "Space is infinite! Space is infinite!". This is parikamma bhāvanā, the prerequisite for the arising of higher bhāvanā.

32. EBA. P, 383.
The *patibhaga nimitta* will be in front of him so long as he still has a subtle desire (*nikanti*) for it. When that desire is gone, the *patibhāga nimitta* is also gone unfolding infinite space. Concentrating on this space, he meditates on:

“Space is infinite! Space is infinite!”

When this desire (*nikanti*) for the *rupāvacara* fifth jhāna disappears, he is said to reach *upacāra bhāvanā*. If he goes on meditating earnestly and strenuously, he may soon reach the *appanā bhāvanā* and attain the first *arūpāvacara jhāna* called ‘ākāśānāñćāyatana kusala citta’.

He then develops the five abilities (*vasitā*) with respect to the first *arūpa jhāna*. Then to develop the second *arūpa jhāna*, he contemplates on the unsatisfactoriness of the first *arūpa jhāna* for being close to *rupāvacara jhānas* and being coarse compared to the second *arūpāvacara jhāna*. Then concentrating on ākāśānāñćāyatana kusala citta which focuses on infinite space, he meditates: “Consciousness is infinite! Consciousness is infinite!” This is the new *parikamma bhāvanā*. When his subtle clinging (*nikanti*) to the first *arūpāvacara jhāna* disappears, he comes to *upacāra bhāvanā*. When he attains the second *arūpāvacara jhāna* called ‘vinnanāñćāyatana kusala citta’, he reaches *appanā bhāvanā*.

Similarly by practicing the *parikamma bhāvanā* on the non-existence of ākāśānāñćāyatana kusala citta, mentally repeating: “There is nothing whatsoever!” the third *arūpāvacara jhāna*, called “ākincañćāyatana kusala citta”, is attained.
Furthermore by practicing the parikamma bhāvanā on ākincaññāyatana kusala citta, mentally repeating: “This citta is calm! It is excellent!” the fourth arūpāvacara jhāna called “neva sañña nāsaññaayatana kusala citta” is finally attained.  

6.1.2.1.10. Going higher to Abhiñānā

‘Abhiñānā’ is 'higher power' or 'supernormal knowledge'. Those who have attained five rūpāvacara jhānas and four arūpāvacara jhānas may further develop five mundane (lokiya) supernormal knowledges by practicing these jhānas in various ways based on ten kāsīna.

1. Iddhividha Abhiñānā = Powers of creating forms, flaying through the air, walking on water, diving into the earth, etc.

2. Dibbasota Abhiñānā = Divine ear or clairaudience, or coarse sounds far or near.

3. Paracitta vijñānana = Power of penetrating the mind of others to discern their thoughts.

4. Pubbenivāsānussati = Power to remember the former existences of oneself and the former worlds.

5. Dibba cakkhu = Divine eye or clairvoyance, which enables one to see subtle or coarse things far or near and also the celestial worlds and the Apāya abodes.

The last one, i.e. dibba cakku, may be extended to two more supernormal powers:

6. Yathākammūpagāñāna = Power of seeing beings in the 31 planes of
existence and knowing their respective kammas which have given rise to their rebirths.


So we may say there are seven lokiya abhiññās. But when we count five mundane supernormal knowledges (five lokiya abhiññās), (6) and (7) are including in dibba cakkhu.

In counting six abhinnās, a supermundane power (lokuttara abhinnā) is added to the five lokiya abhinnās. This lokuttara abhinnā is called Asavakkhaya nāṇa.

8. Āsavakkhaya-ṇāṇa = Arahatta magga ṇāṇa, i. e., the knowledge associated with Arahatta-magga that can extinct all cankers (āsava).34

Chalābhiñña is an Arahat who possess the six that the fine mundane supernormal knowledges are attainable through the utmost perfection of mental concentration (samādhi) and they are the culmination of supermundane power, i. e. Āsavakkhaya ṇāṇa, is attainable through penetrating insight (vipassanā) and it is the culmination of vipassanā bhāvana (insight meditation).

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34. EMA. P, 386.
6.1.2.2. The Definition of Insight \((Vipassanā)\)

In this universe, there is no person, beings and things but only mind and matter. The knowledge which can discern significantly the characteristics of impermanence \((anicca)\), suffering \((dukkha)\) and insubstantiality \((anatta)\) is called Insight \((Vipassanā)\). Those who lack Insight Knowledge regard the combination of mind and matter as human being, celestial being, brahma, man, woman, etc., and the combination of corporeal entities as houses, schools, trees, forests, mountains, etc. They also miscomprehend these beings and things to be permanent \((nicca)\), happiness \((sukha)\), substantial \((atta)\) and pleasant \((subha)\).

Although the blind worldlings think so, a virtuous person who has practiced Insight Meditation penetrative knows that all beings and things are the aggregates of physical and mental phenomena, and that they are impermanent \((anicca)\), suffering \((dukkha)\), insubstantial \((anatta)\) and loathsome \((asubha)\). Such knowledge is called \(Vipassanā\).\(^{35}\)

In the exercises on \(vipassanā\)-\(bhāvanā\) (insight meditation) one should have the knowledge of the following:-

1. Sevenfold \(Visuddhi\) = seven stages of purity,
2. \(Ti\)-\(lakkaṇa\) = three characteristic marks,
3. Threefold \(Anupassanā\) = three method of contemplation,
4. Ten \(Vipassanā\)-\(ñānas\) = ten insight knowledges,
5. Threefold \(Vimokkha\) = three ways of emancipation,
6. Threefold \(Vimokkha\)-\(mukha\) = three doors of emancipation and

\(^{35}\) \(TBHL\).Vol.II, P,78.
7. Ten Upakkhilesas = Ten impurities of Vipassana.\textsuperscript{36}

(1). Sevenfold Visuddhi (Seven Stages of Purity)

Vipassanākammaṭṭhāne pana sīlavisuddhi, cittavisuddhi, diṭṭhivisuddhi, kankhāvitanāvānavigsuddhi, maggāmaggaṇañadassanavisuddhi, pāṭipadāññadassanavisuddhi, nāñadassanavisuddhi cā ti sattavidhena visuddhisangaho.\textsuperscript{37}

‘Visuddhi’ means ‘purification’ or ‘purity’. There are seven stages in purifying the mind by insight-meditation.

1. Sīlavisuddhi = purity of morality,
2. Cittavisuddhi = purity of mind,
3. Diṭṭhivisuddhi = purity of view,
4. Kankhavitanāvānavigsuddhi = purity by transcending doubt,
5. Maggāmaggaṇañadassanavisuddhi = purity of vision in discerning the Path and not-Path,
6. Pāṭipadā nāñadassanavisuddhi = purity of vision of the Path-Progress,
7. Nāñadassanavisuddhi = Purity of vision of the Knowledge of the four paths.\textsuperscript{38}

These seven stages of purification are to be attained in sequence, each being the support for the one that follows. The first purification corresponds to the

\textsuperscript{36} EBA. P. 387.
\textsuperscript{37} Abs. P. 156. (Abhidhammatthasangaha)
\textsuperscript{38} CMA. P. 344.
morality aspect of the path, the second to the concentration aspect, and the last five to the wisdom aspect. The first six stages are mundane and the last is the supramundane paths.

(2). Ti lakkhana (Three Characteristic Marks)

Aniccalakkhaṇaṁ, dukkhalakkhaṇaṁ, anattalakkhaṇaṁ cā ti tīṇi lakkhaṇāni.\(^{39}\)

There are three characteristic marks of mental and corporeal phenomena, i.e. of the five aggregates of existence. They form the objects of insight-meditation.

1. Anicca-lakkhana = the characteristic mark of impermanence,
2. Dukkha-lakkhana = the characteristic mark of suffering,
3. Anatta-lakkhana = the characteristic mark of non-self.\(^{40}\)

The characteristic of impermanence is the mode of rise and fall and change, that is, reaching non-existence after having come into existence. The characteristic of suffering is the mode of being continuously oppressed by rise and fall. The characteristic of non-self is the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.

\(^{39}\) Abs. P. 157. (Abhidhammatthasangaha)

\(^{40}\) CMA. P. 346.
(3). Threefold Anupassanā (Three Methods of Contemplation)

Aniccānupassanā, dukkhanupassanā, anttānupassanā cā ti tisso amupassanā.\textsuperscript{41}

There are three contemplations:
1. Aniccānupassanā = repeated contemplation on the impermanent nature of mind and matter in the five aggregates of existence.

2. Dukkhanupassanā = repeated contemplation on the suffering nature of mind and matter in the five aggregates of existence.

3. Anattānupassanā = repeated contemplation on the selfless or no-soul nature of mind and matter in the five aggregates of existence.\textsuperscript{42}

'Contemplation' implies 'deep thought' or 'to be in a thoughtful state.' In Vipassanā-meditation there is no place for thinking or for being thoughtful. With the help of concentration (samādhi), one penetrates into the ultimate realities and sees with one's own mind-eye the real nature of these realities—that is the three characteristic marks of nāma and rūpa.

By observing the incessant arising and dissolving of the ultimate nāma and rūpa, one understands the impermanent nature as well as the suffering nature of mental and corporeal formations. To be subject to incessant dissolving itself means suffering. Since the body and mind are made up of five

\textsuperscript{41} Abhidhammatthasangaha
\textsuperscript{42} CMA. P. 346.
aggregates and all these aggregates are incessantly forming and dissolving, leaving no single entity as permanent, one realizes that there is neither self nor soul.

Thus in Vipassanā- bhāvanā, one actually sees the ultimate things and knows their nature. This ultimate nature cannot be known by mere contemplation.

In aniccanupassanā, one concentrates on the impermanent nature of the ultimate nāma and rūpa, and notes repeatedly “anicca, anicca, anicca....” for ten to thirty minutes at a stretch. Then one takes up dukkhanupassanā.

In dukkhanupassanā, one concentrates on the suffering nature of the ultimate nāma and rūpa and notes repeatedly “dukkha, dukkha, dukkha....” for ten to thirty minutes at a stretch. Then one proceeds with anattanupassanā.

In anattanupassanā, one concentrates on the selfless or no-soul nature of the ultimate nāma and rūpa, and notes repeatedly “anatta, anatta, anatta...” for ten to thirty minutes at a stretch. Then one takes up aniccanupassanā again.

As one carries on the vipassanā meditation in this manner, the ten insight-knowledges (vipassanāñāṇa) will arise in due course. Soon after the last insight-knowledge arises, magga-ñāṇa and phala-ñāṇa (the Path and its Fruition) also rise.
(4). Ten Vipassanā-ñāṇa (Ten Insight-Knowledges)

There are ten kinds of insight knowledge:

1. Sammasanañāṇa = the knowledge that can investigate the three characteristic marks of nāma and rūpa in the five aggregates of existence;

2. Udayabhayañāṇa = the knowledge that can investigate the arising and passing away of the ultimate nāma and rūpa in the five aggregates of existence;

3. Bhaṅgañāṇa = the knowledge of the incessant dissolution of the ultimate nāma and rūpa;

4. Bhayañāṇa = the knowledge of realizing nāma and rūpa and The five aggregates of existence as fearful as They are dissolving incessantly;

5. Ādīnavañāṇa = the knowledge that realizes the fault and unsatisfactoriness in nāma and rūpa as they have been known to fearful;

6. Nibbidāñāṇa = the knowledge of disgust in nāma and rūpa as they have been known to be unsatisfactory;

7. Muncitukamyatāñāṇa = the knowledge of the desire to escape from the entanglement of nāma and rūpa.

8. Paṭīsāṅkhāñāṇa = the knowledge to reinvestigate nāma and rūpa.

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43. Abs. P. 157. (Abhidhammatthasangaha)
and the five aggregates of existence in order to escape there from;

9. Saṁkhārupakkhā ṇāṇa = the knowledge of equanimity towards nāma and rūpa and conditioned things;

10 Anuloma ṇāṇa = the knowledge of adaptation to the path.⁴⁴

(5). Threefold Vimokkha (Three Ways of Emancipation)

Suṇṇato vimokkho, animitto vimokkho, appaṇihito vimokkho cā ti tayo vimokkhā.⁴⁵

‘Vimokkha’ means ‘emancipation, liberation or deliverance’. It refers to the emancipation from the entanglement of nāma and rūpa, i. e. from the round of rebirth or the samsāra of misery.

Here ‘vimokkha’ stands for magga-phala (the Path and its Fruition) which has emancipated from defilements (kilesas).

1. Suṇṇata vimokkha = emancipation through the concept of void by Anattānupassanā.

‘Suṇṇata = void or emptiness’ here means the absence of ‘atta’ or ‘self’ or any permanent entity in nāma and rūpa and the five aggregates of existence. The yogi who practices anattānupassanā realizes this concept of void, and if he attains emancipation while practicing anattānupassanā, his magga-phala or emancipation is known as ‘Suṇṇata vimokkha’.

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⁴⁴ EBA. Pp. 391-392.
⁴⁵ Abs. P. 157. (Abhidhammatthasangaha)
2. **Animitta vimukha** = emancipation through the concept of signlessness by *aniccānupassanā*.

‘*Nimitta*’ means mark, sign, image, object, etc. While practicing *aniccānupassanā*, the yogi is observing the incessant dissolution of *nāma* and *rūpa* in the five aggregates all the time. In the ultimate state the five aggregates, which are nothing but mental and corporeal groups, have no form and shape nor any sign or image. So while the yogi is observing in incessant dissolution of *nāma* and *rūpa*, he observes no form and sign at all; he is having the concept of signlessness. If he emancipates from defilements through *aniccānupassanā*, his magga-phala or emancipation is known as ‘*Animitta vimokkha*’.

3. **Appanihita nimitta** = emancipation through the concept of desirelessness by *dukkhānupassanā*.

The yogi, while practicing *dukkhānupassanā*, is observing the unsatisfactory or suffering nature of *nāma* and *rūpa* in the five aggregates all the time. So he has no desire for nor attachment to the *nāma* and *rūpa*. In other words he is having the concept of desirelessness (*appanihita*). And if he emancipates from defilements through *dukkhānupassanā*, his magga-phala or emancipation is called ‘*Appanihita vimokkha*’. 46

(6). Threefold *Vimokkha mukha* (Triple Gate-Way to Liberation)

*Suññatānupassanā*, *animitānupassanā*, *appanihitānupassanā* cā ti tiṇī vimokkhāmukhāni ca veditabbāni. 47

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46. EBA. Pp, 393-394.
47. Abs. P. 158. (*Abhidhammatthasangaha*)
'Mukha' means ‘door or gateway’. The three doors to emancipation or liberation from the entanglement of defilements refer back to the three anupassanās.

1. Anattānupassanā is Suññata vimokkhamukha. It realizes that the nāma and rūpa formations are void of ‘atta’ or ‘self’ or ‘ego’. Suññata refers to void of atta.

2. Aniccanupassanā is Animitta vimokkhamukha. It understands that the nāma and rūpa formations are formless, signless or imageless. Animitta refers to the signless state of nāma and rūpa.

3. Dukkhanupassanā is Appanihita vimokkhamukha. It understands that the nāma and rūpa formations are just suffering or misery. So it develops no desire (tanhā) for nāma and rūpa formation. Appanihita refers to the state of desirelessness.48

(7). Ten Upakkilesas (Ten Impurities of Vipassanā)

Obhāso pīti passaddhi adhimokkho ca paggaho
Sukkham nāṇam upaṭṭhānam upakkhā ca nikanti cā ti.49

There are ten impurities of vipassanā in Insight meditation:
1. Obhāsa = rays emitting from the body on account of insight,
2. Piti = five kinds of rapture (unprecedented joy),

48. EBA. P. 394.
49. Abs. P. 159. (Abhidhammatthasangaha)
3. Passaddhi = tranquility or quietude,
4. Adhimokkha = the controlling faculty of strong faith,
5. Paggaha = intense effort which supports vipassanācitta,
6. Sukha = pleasant feeling in the whole body due to wholesome citta-rūpa,
7. Nāna = quick insight wisdom,
8. Upatthāna = mindfulness fixed on kammatthāna,
9. Upekkhā = tatramajjatupekkhā and avajjanupekkhā, (The former represents tatramajjattatā cetasika which can observe phenomena effortlessly; the latter refers to the cetanā associated with avajjana citta that can reflect on phenomena quickly),
10. Nikanti = mild attachment to vipassanā nāna which is accompanied by pīti, passaddhi, sukha and obhāsa.⁵⁰

Of the ten impurities mentioned above, only nikanti (attachment) belongs to kilesās (defilements). The remaining ones are wholesome qualities. Yet when one is presented with these qualities, especially the body-rays, unprecedented joy, quietude and happiness on account of pleasant feeling, strong religious fervour due to intense faith, the insight wisdom and the ability to observe the arising and passing away of conditioned things quickly and effortlessly, one may develop grasping diṭṭhi (the wrong view that they occur in me), vicious māna (the pride that I alone Possess these marvelous qualities) and grasping tanhā (strong attachment that the qualities are mine). These diṭṭhi, māna and tanhā really defile one's meditation because they are real defilements (kilesās).

⁵⁰. CMA. P. 350.
Some yogis with poor knowledge of Dhamma even think that they attain Magga and Phala when they have the unusual aura, joy, tranquility and happiness. All the people who have such a wrong view (diṭṭhi) or a vicious pride (māna) or a grasping attachment (tānha) are on the wrong path; their meditation will be at a standstill and may even decline.

Those people, who have sufficient knowledge of Dhamma, know very well that these unusual phenomena of aura, joy, happiness, etc. are just upakkilesas and that they do not represent a Magga or Phala yet. To be on the right path, one must meditate on the arising and passing away of the conditioned things.

This knowledge which can differentiate between the wrong Path and the right Path is called Maggāmagga ṇānadassana visuddhi. The yogi who possesses this knowledge is said to attain the purity of vision discerning the Path and not-Path.⁵¹

6.1.2.3. Ariyās (Noble Persons)

Those who practice Insight meditation systematically step by step can become Ariyās (noble persons). There are eight types of ariyās — namely, four maggaṭṭha —persons and four phalaṭṭha —persons. The maggaṭṭha-persons, whoever, exist only for a conscious moment each, i. e., during the magga-citta they are experiencing. After the dissolution of the magga-citta, they become phalaṭṭha-persons.⁵²

⁵¹ . EBA. P, 414.
⁵² . Ibid. 424.
For example, a person is called a *sotāpatti maggaṭṭha* person while the *sotāpattimagga citta* is arising in him. After the dissolution of his *citta*, *sotāpatti phala citta* arises in him and he is known as a *sotāpatti-phalattha* person or *sotāpanna* from this moment onwards.

If a *sotāpanna* again undertakes *vipassanā* meditation, he will attain *sakadāgāmi-magga* in due course. During this second *magga-citta*, he is called a *sakadāgāmi-maggaṭṭha* person. After the dissolution of this *citta*, *sakadāgāmi-phala citta* arises in him and he is known as a *sakadāgāmi-phalattha* person or *sakadāgāmi* from this moment onwards.

A *sakadāgāmi* may again undertake *vipassanā* meditation. When he attains the third *magga*, he is known as an *anāgāmi-maggaṭṭha* person while that *magga-citta* lasts. As soon as the *magga-citta* dissolves, *anāgāmi-phala citta* arises in him and he is called an *anāgāmi-phalattha* person or *anāgāmi* from that moment onwards.

Again an *anāgāmi* may undertake *vipassanā* meditation, and when he attains the fourth *magga*, he becomes an *arahatta-maggaṭṭha* person. But as soon as the *arahatta-magga citta* dissolves, *arahatta-phala citta* arises and he becomes an *arahatta-phalattha* person or *arahat* from that moment onwards.

Thus the four *maggaṭṭha* persons exist for so short a duration that they cannot be pointed at. Only the four *phalattha* persons can be pointed at. Their distinct characteristics may be noted as follows.\(^53\)

1. **Sotāpanna (The Stream enterer)**

*Ettha panna sotāpattimaggam bhāvetvā diṭṭhicīkicchāpahānena pahiṅpāyagamano sattakkhattuparamo sotāpanno nāma hotī.*

Herein, having developed the path of stream-entry, by abandoning wrong views and doubt one becomes a stream-enterer, one who has escaped from rebirth in woeful states and will be reborn at most seven more times.

A *sotāpanna* (a stream-enterer) is one who has entered the stream that leads irreversibly to *Nibbāna*, that is, the Noble Eightfold Path. A stream-enterer has cut off the eradicated three fetters—personality view, doubt, and adherence to rules and rituals; he has unshakable confidence in the *Buddha*, *Dhamma* and *Samgha*; and he is free from the prospect of rebirth in any of the woeful realms. Of the four taints (*āsava*), he has eliminated the taint of wrong views, and of the fourteen unwholesome *cetasikas* he has eliminated wrong view and doubt, and according to the Commentaries, also envy and avarice. He has freed himself as well from all degrees of defilements strong enough to lead to rebirth in woeful planes. His conduct is marked by scrupulous observance of the Five Precepts: abstinence from taking life, stealing, sexual misconduct, false speech, and use of intoxicants.

There are three types of stream-enterer:

1. One who will be reborn at the most for seven times in the human and celestial worlds (*sattakkhattuparama*).

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54. Abs. 164. (*Abhidhammatthasangaha*)
55. CMA. P. 358.
2. One who takes birth in good families two or three times before attaining Arahatship (kolaṁkola).

3. One who will be reborn only once more before attaining the goal (ekabīja).

2. *Sakadāgāmi* (The Once-Returner)

*Sakadāgāmimaggam bhāvetvā rāgadosamohānāṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imām lokām āgantā.*

Having developed the path of once-returning, with the attenuation of lust, hatred, and delusion, one becomes a once-returner, one who returns to this world only one more time.

A *Sakadāgāmi* (a once-returner) has eliminated the grosser forms of lust, hate, and delusion. Thus, although attenuated forms of these defilements can still arise in him, they do not occur often and their obsessive force is weak.

According to the commentary to the *Puggalapaññatti* there are five kinds of once-returner:

1. One attains the fruit of once-returning in the human world, takes rebirth in the human world, and attains final Nibbāna here.

2. One attains the fruit of once-returning in the human world, takes rebirth in a heavenly world, and attains final Nibbāna there.

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56. CMA. P, 349.
57. Abs. P. 164. (*Abhidhammatthasangaha*)
3. One attains the fruit in a heavenly world, takes rebirth in a heavenly world, and attains final Nibbāna there.

4. One attains the fruit in a heavenly world, takes rebirth in the human world, and attains final Nibbāna here.

5. One attains the fruit in the human world, takes rebirth in a heavenly world and passes the full life-span there, and then takes rebirth again in the human world, where one attains final Nibbāna.

It should be noted that whereas the ekābiṣa stream-enterer has only one more rebirth, the fifth types of once-returner has two. Nevertheless, he is still called “once-returner” because he returns only once more to the human world.\(^{58}\)

3. Anāgāmi (The Non-Returner)

Anāgāmimaggam bhāvetvā kāmarāgagavyāpādānam anavasesappahānena anāgāmī nāma hoti, anāgantā itthattam.\(^{59}\)

Having developed the path of non-returning, by totally abandoning sensual lust and ill will, one becomes a non-returner, one who does not return to this (sensuous) state.\(^{60}\)

A non-returner has fully eradicated sensual lust and ill will, the fetters that bind to the sensuous world. He has also eradicated the taint of sensual desire and the unwholesome cetasika, hatred and worry, as well as all greed taking

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\(^{58}\) CMA. P. 361
\(^{59}\) Abs. P. 164. (Abhidhammatthasangaha)
\(^{60}\) CMA. P. 361.
a sensuous object. Thus he will be spontaneously reborn in a fine-material realm and there attain final Nibbāna. It should be noted that while only non-returners are reborn in the Pure Abodes, there is no fixed determination that all non-returners are reborn there.

The texts mention five types of non-returners:
1. One who, having been reborn spontaneously in a higher world generates the final path before he has reached the midpoint of the life span (antarā – parinibbāyi).
2. One who generates the final path after passing the midpoint of the life-span, even when on the verge of death (upahacca-parinibbāyi).
3. One who attains the final path without exertion (asankhāra-parinibbāyi).
4. One who attains the final path with exertion (sasankhāra-parinibbāyi).
5. One who passes from one higher realm to another until he reaches the Akanīthha realm, the Highest Pure Abode, and there attains the final path (uddhamsoto akaniṭṭhagāmi).^61

4. The Arahat

Arahattamaggam bhāvetvā anavasesakilesapahānena arahā nāma hoti khīṇāsavō loke aggadakkhinneyyo.\(^62\)

Having developed the path of Arahatship, with the total abandonment of defilements one becomes an Arahat, a destroyer of the taints, a supreme recipient of offerings in the world.\(^63\)

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^61. CMA. P. 362.
^62. Abs. P. 164. (Abhidhammatthasangaha)
^63. CMA. P. 362.
An arahat is one who has attained arahattamagga and phala. He or she can enjoy the peace of Nibbāna whenever he wishes by developing the ecstatic absorption corresponding to arahatta-phala samāpatti. He can enjoy Nirodha–samāpatti if he attains the eight jhānas.

Since arahatta-magga eliminates all the defilements (kilesās), an arahat has no greed, ill will, delusion, conceit, personality-belief and other bad mental factors. He has no attachment to anything; so he is free from all entanglements. He does not regard anything as his own; thus he has no reason to feel sad because something is taken or stolen from him. Because he has uprooted all dosa (anger, hatred or ill will) from his mind, he will never experience unpleasant mental feeling which accompanies dosa mula cittas. All the twelve akusala cittas (immoral consciousness) will never arise in him.

As his mind is always free from all defilements, it is at the purest state, making him the noblest one. He is a true Saint worthy of respect by men and devas and worthy of receiving alms which are offered to him with the intention of enjoying the benefits in the present life as well as in future lives.

An arahat, literally meaning a worthy one, does not accomplish fresh kammic activities, and he is not subject to rebirth because the conditions for his reproduction in matter have been destroyed.

Sotāpannas, sakadāgāmis and anāgāmis are called sekhas because they have yet to undergo training. Arahats are called asekhas because they no longer need to undergo any training.
The arahat realizes that what is to be accomplished has been done. A heavy burned of misery has finally been thrown away, and all forms of craving and all shades of delusion have been annihilated. He now stands on heights higher than celestial, far removed from uncontrolled passions and the defilements of the world.

There are five types of arahats:
1. *Paññāvimutta arahat* = one who is emancipated through paññā (wisdom),
2. *Ubhatobhāgavimutta arahat* = one who is emancipated in two ways, namely by arūpajjhāna and by ariyāmagg,
3. *Tevijja arahat* = one who possesses the three vijjās,
4. *Chalābhiñña arahat* = one who possesses the six abhinnā (Supernormal powers),
5. *Paṭisambhidāpatta arahat* = one who possesses the four sambhidhās, i.e., the knowledge of the meaning of each word, the knowledge of the text (*pāli*), the knowledge of the origin of the words, and the determinate knowledge together with the accurate discrimination of the first three.  

The purpose of monastic life is to become Ariyas (noble persons) and to attain Nibbāna, attainment of final goal according to Buddhism. There is no way to become Ariyas and to attain Nibbāna in the world but practicing meditation. Practicing meditation is two kinds: Tranquility Meditation (Samathabhāvanā) and Insight Meditation (Vipassanābhāvanā). A monk who wants to attain Nibbāna must practice both of meditation. Therefore, Vipassanādhūra, duty of practicing meditation, is the most important duty for every monk.

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64. EBA. Pp, 429-430.
6.2. Procedures for initiation into Monkhood

The *Vinaya* rules are the life-blood of the Buddha's dispensation. As long as the *Vinaya* exists, the Buddha's teachings (*sāsana*) also exist. (*Vinayo nāma buddhasāsanassa āyu, vinaye thite sāsanair thitam nāma hoti*). The first disciples of the Buddha were the nucleus of the Buddhist Order called *Samgha* in Pāli. It consists of both monks and nuns, who have chosen to emulate the Master's exemplary life of renunciation, compassion and wisdom. The members of the *Samgha* are committed not only to achieve the Deathless (*Nibbāna*) here and now, if possible, but also to help others in their efforts at spiritual progress.

In this way the *Samgha* is a living example for the laity. Preoccupied as they are with the cares of day-to-day existence, lay devotees may not be able to take to the rigors of the higher type of spiritual pursuit. So the *Samgha* provided them with all the practical guidance, and the opportunity to earn merit, as a spiritual capital, to enable the laity to make unhindered progress.

Thus, contrary to the false charges that *Samgha* members escape from worldly responsibilities, Buddhist monastic life actually means a self-imposed, onerous fulfillment of social obligations, which in its altruism has no parallel.

After was formed the *Samgha* Order, it grew rapidly, and within forty-five years of the Master's ministry, the orange-robed clean-shaven monks of the

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65. DN.A-1, P 12. (*Silakkhandavagga Atthakathā*).
Buddha were moving about all over the country on foot, preaching the Path of Deliverance.\textsuperscript{66}

As large numbers of people entered the \textit{Samgha} irrespective of caste and creed, from all walks of life, from kings to the outcasts of society, a code of monastic discipline (\textit{Vinaya}) was promulgated by the Buddha for guidance of its members. Since there were no barriers, even the humblest of people were ordained. At a time when evils of untouchables and caste stratification had become entrenched in Indian society, this daring the innovation completely revolutionized the life of the people.\textsuperscript{67}

\textbf{6.2.1. The Higher Ordination of Monkhood according to Theravāda Buddhism}

The higher ordination of Buddhist monk is called \textit{upasampadakamma} in Pāli. This \textit{upasampada} Ordination which the candidate has to receive confers a peculiarly sacred character and gives a special religious power to him. It inspires him to a more perfect course of life and enlists him as a full-fledged member of the community of monks, the \textit{Sāṁgha}.

The candidate, prior to the ordination ceremony must be provided with eight requisites, namely:
1. an alms bowl,
2. an upper garment,
3. an upper robe,

\textsuperscript{66} LLB. P. 249-250.
\textsuperscript{67} Ibid. P. 250.
4. an underwear,
5. a water strainer,
6. a girdle,
7. a razor and
8. a needle with thread.\textsuperscript{68}

\textbf{6.2.2. Qualifications for initiations into Buddhist Monkhood}

The candidate who wants to become a monk needs some qualifications for initiations into Buddhist monkhood. The candidate must-

1. appoint the Preceptor (\textit{Upajjh\'{a}y\text{"a}cariya}),
2. be free from any such diseases as leprosy, boils, eczema, consumption and epilepsy,
3. be human being,
4. be male,
5. be a free man,
6. be free from debt,
7. be exempted from government service,
8. have come with the permission of his parents,
9. be of the full age of twenty years and
10. have his alms-bowl and complete robes.

According to Buddhism, caste and birth-place are not essential for monkhood and liberation. Regarding caste system, Buddha's important teaching is thus:

\textquote{Na jacc\'{a} vasalo hoti, na jacc\'{a} hoti brahma\text{	ext{\text{"a}}}no, Kammun\'{a} vasalo hoti, kammun\'{a} hoti brahma\text{	ext{\text{"a}}}no}. \textsuperscript{69}

\textsuperscript{68} Abdh. P. 54.  \textit{(Prescribed articles for use by Buddhist monks)
"Not by birth does not become an outcast, not by birth does not one become a Brahman; By one's action one becomes an outcast, by one's action one becomes a Brahman."

6.2.3. **Classifications of the Qualifications for Buddhist monkhood**

These qualifications can be classified into two types in physical and social. These are as follows:

(1) Physical qualifications are —
   - (a) being a human being,
   - (b) being a male,
   - (c) being of the full age of twenty years and
   - (d) being his alms-bowl and robes complete.

(2) Social qualifications are as follows:
   - (a) having the preceptor,
   - (b) being a free man,
   - (c) being free from debt,
   - (e) being exempted from government service and
   - (f) having come with the permission of his parents.

Regarding with these pre-conditions for monkhood, interesting stories, for each qualifications, are mentioned in the *Mahāvagga Pāli* of *Vinaya*. Among them, this is the story for government service.

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69. Sun. P. 10. (*Suttanipāta Pāli*)
On one occasion, some soldiers of king Bimbisāra of Magadha entered the Samgha without permission of the king as they do not want to go in battle. After having reported of that event, the Buddha promulgated the Vinaya rule (in order to void an unwanted case or a conflict between rules and Buddhism).

The Buddha says:

"Na bhikkhave rajabhato pabbājetabbo, Yo pabbājeyyo so āpatti dukkatassa". It means 'O monks, any monk ordain the government-service without the king's permission must be guilty of dukkata (the offence of wrong action)."^{70}

6.2.4. How to perform the initiation into monkhood

First, according to Buddhism, the candidate must shave his head and bears and then he must dresses yellow robes. Here we should note that the higher ordination or Upasampada kamma can be performed only in the Chapel Hall called Sīmā in Pāli. In Sīmā hall, the candidate must take the chairman monk as a preceptor. Without preceptor he cannot be ordained as a monk. The chairman monk assigns one of the members of the Samgha assembly (order of monks) the duties of Examiner and Instructor of ordination.

The following are the procedures for initiation into monkhood.

The instructor shall advise the candidate that it is right to appoint the preceptor saying in Pāli-

^{70} Vin. III. P. 104. (Mahāvagga Pāli)
Upajjhayo me bhante hohi (in three times). It means ‘I request the chairman monk that Reverend Sir, please be my preceptor’.

To this the preceptor replies in Pāli- Pāśādikena sampādihi, which means, 'Be endowed with graceful personality'.

The candidate shall acknowledge ‘Āma bhante- Yes, Sir’. 71

Then the instructor examiner declares, “For the convenience in reading 'natti and kammavācā, (the ordination rituals) the name of the candidate will be substituted as Nāga and the name of the preceptor will be substituted as Tissa. So the assembly is going to celebrate the ordination ceremony of Nāga by the permission of the preceptor Tissa”.

The Examiner then should inquire whether the candidate had an alms-bow and three robes in his possession. Then pointing his right index finger to alms-bow, the examiner says,

The examiner: “This is your alms-bowl”- (Ayam te patto).
The candidate: should respond “Yes, sir”- (Āma bhante).

Then the instructor suggests that the candidate should withdraw from the assembly to a distance of about five feet outside the Sīmā-hall.

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71 Vin. III. Pp. 130-131. (Mahāvagga Pāli)
"Gaccha amumhi okāse titṭhāhi"- Go, Nāga and stand there. So the candidate should retire going backward in a reverential posture and stand at the corner outside the Sīmā-hall facing towards the assembly with folded hands.

The instructor then should turn towards the assembly and read:

"Sanātu me bhante samgho, Nāgo āyasmato Tissassa upasmpadāpekkho yadi samghassa pattakallam aham Nāgam anusāseyyaṁ."

This Pāli text can be translated as follows:

"Listen to my words, Reverend Sirs. Nāga the candidate solicits from the venerable Tissa the favour of being honoured with the ordination of monkhood. If it is convenient for the assembly I may admonish Nāga the candidate."

He then should go to the candidate and admonish and examine the candidate by reading out of the Pāli text.

"Sunasi Nāga ayam kālo te saccakālo bhūtakālo, yam tam jātam samghamajjhe pucchante samtam attthiti vattabbam, asamtam natthiti vattabbam. Mā kho viṭṭhāsi, mā kho manku ahosi, evam tam pucchisanti". Meaning-

"Be attentive to my words, Nāga. This is the solemn occasion for you to speak the truth, to state what has occurred. When interrogated concerning anything in the midst of the assembly, if it be truth, you are to answer truly as ‘yes, sir’, and if it not true you must say that it is not so. Do not hesitate in silence. Do not frown unhappily’’.

72 Vin. III. P. 131. (Mahāvagga Pāli)
The instructor should examine the candidate whether the latter have full qualifications for monk or not. The latter should reply ‘yes’ or ‘no’ etc. as mentioned above.

Leaving the candidate there outside the Simā-hall, the instructor then should go to the assembly and ask permission to call the candidate back into the assembly by reading the following Pāli scriptures.

“Sundtu me bhante samgho, Nāgo āyasmato Tissassa upasampadāpekkho anusittho so mayā, yadi samghassa pattakallam Nāgo āgaccheyya”, meaning-
"Venerable sirs, please listen to my words. I have duly admonished that candidate Nāga who seeks from venerable Tissa to be ordained in our order. If it is convenient for the samgha assembly, the candidate Nāga should come into the Chapter”.

The preceptor should call the candidate by saying "Nāga āgacchāhi-Come hither, Nāga”. Then the instructor should lead the candidate to the assembly and make him sit in the midst the Chapter facing towards the chairman monk.

The candidate must squat on his heels, his elbows resting on his knees and the folded hands rise to his forehead, a posture of obeisance to the assembly. And he must supplicate the assembly for formal ordination both in pāli and vernacular language.

“Samgham bhante upasmpadam yācāmi ullaṃpatu maṁ bhante samgho anukampam upādāya”.
“Dutiyampi Samgham bhante upasampadam yācāmi ullaṃpatu maṁ bhante samgho anukampam upādāya”.
“Tatiyampi Samgham bhante upasampadam yācāmi ullaṃpatu maṁ bhante samgho anukampam upādāya”.

“Venerable sirs, I ask the assembly for ordination. Please have compassion on me and lift me up”.
“A second time...up”.
“A third time...up”.

In ordination, the assembly members should be requested to come and sit closer to the candidate. Then the instructor or examiner shall proceed and announce.

In order to make it easy convenient in reading the kammavācā text, let us name the chairman as Tissa and whenever the name Tissa appears in our reading please understand it means the chairman, preceptor of the assembly.

And let us name the candidate as Nāga, and whenever we read Nāga in the kammavācā text, please understand that it means this candidate of ordination. We are going to read in pāli as we assume that each and everyone of us understand the meaning of this reading thoroughly.

Then the examiner should read out of the text to secure the consent of the assembly to ask questions to the candidate.

74 Vin. III. P. 37.
"Sunātu me bhante saṁgho ayam Nāgo āyasmato Tissassa upasampadāpekkho yadi samghassa pattakallam aham Nāgam antarāyike dhamme puccheyyd" — meaning

Listen to my words, venerable sirs. Nāga this candidate solicits from the venerable Tissa the favour of being honoured with the upasampada ordination. If it is convenient for the samgha assembly, I may examine this candidate Nāga respecting the disqualification for the monkhood.

The instructor then should ask the candidate the questions mentioned above. The candidate must answer to each of the question, yes sir or no sir, accordingly as had been admonished. Thus he gets through his examination well. The examiner monk should report the result of the examination to the assembly which was approved by the readers.

Then the candidate should be surrounded by the inner circle of the chapter by the chairman Tissa and three other selected readers of kammavācā ordination rituals.

Around the inner circle all the participant monks should sit close together in solemnity. So it becomes a unique chapter of samgha assembly ready to perform the sacred rite of higher ordination (upasampada kamma).

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75 Vin. III. Pp. 95-6.
6.2.5. Ŋatti (Declaration)

Then the three readers should read in unison the sacred words out of the kammavācā text. This is the declaration (natti) of a motion put at proceedings of the assembly meeting.

"Sunātu me bhante samgho ayam Nāgo āyasmato Tissassa upasampadāpekkho parisuddho antarāyikehi dhammehi, pripunassa pattacivaram, Nāgo samgham upassampadāṁ yācati āyasmattā tissena upajjhāyena, yadi samghassa pattakallam, samgho Nāgam upassampādeyya āyasmattā Tissena upajjhāyena, esā natti".  

The declaration of motion at the proceeding read in Pāli can be rendered as follows:

Reverend Sirs May the samgha listen to my words. This candidate Nāga desires the higher ordination (upasampada) of the order under the venerable Tissa. He is free from disqualifications for the monkhood. He is provided completely with an alms-bowl and three robes. Nāga the candidate now asks the assembly of samgha for the higher ordination (upasampada) of the Order in the name of his preceptor the venerable Tissa. If it is convenient for the assembly of samgha, may the assembly of samgha be moved to ordain the candidate Nāga under the preceptor, the venerable Tissa. This is the declaration of motion at the proceedings. Then the three readers shall proceed reading in unison the ordination ritual in Pāli out of the kammavācā text:  

76 Vin. III. P. 72.
6.2.6. *Kammavācā*-Ordination

"Sunātu me bhante saṅgho, ayam Nāgo āyasmato Tissassa upasampadāpekkho parisuddho antarāyikehi dhammehi paripunnassa pattacivaram Nāgo samgham upasampadām yācati, āyasmatā Tissena upajjhāyena, samgho Nāgam upasampādeti, āyasmatā Tissena upajjhāyena, yassāyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena, so tunhassa, yassa nakkhamti, so bhāseyya.

Dutiyampi etamattham vaddmi, "Sunātu me... so bhāseyya".

Tatiyampi etamattham vaddmi, "Sunātu me ... so bhāseyya".\(^{77}\)

"Reverend Sirs, listen to my words. This candidate *Nāga* supplicates for *upasampada* ordination under the venerable *Tissa*. He is free from disqualifications for the monkhood. He has his alms-bow and robes complete. The candidate asks in the name of his preceptor the venerable *Tissa*, permission of the assembly to be ordained. Now the assembly gives him ordination under his preceptor the venerable *Tissa*. If any of the venerable assembly approves the ordination of the candidate under his preceptor the venerable *Tissa*, let him be silent; if whosoever has any objection let him speak out".

"A second time I state this matter again, Reverend Sirs, listen to my words. This candidate *Nāga* requests of the venerable *Tissa* to be admitted into the order. He is free from all defects that would otherwise debar him from the ordination. He is provided completely with the alms-bowl and robes. Moreover he has asked in the name of the preceptor the venerable *Tissa*,

\(^{77}\) Vin. III. P. 72.
permission of the assembly gives him ordination under his preceptor the venerable Tissa. To whomsoever this seems good let him keep silence, whosoever thinks otherwise let him object verbally”.

“A third time I state this matter again, Reverend assembly Sirs, listen to my words. This candidate Nāga requests of the venerable Tissa to be admitted into the Order. He is free from all physical infirmities and mental incapacities that would otherwise debar him from entering the Order. He is likewise provided with complete alms-bowl and three robes. He has asked in the name of the preceptor Tissa permission of the assembly to be admitted into the monkhood. Now the assembly yields him higher ordination under his preceptor the venerable Tissa. If any of the venerable assembly approves the ordination of this candidate please be silent and if there is any objection let him declare and object that the candidate is unworthy of being ordained”.

Then the readers shall announce the successful accomplishment of the higher ordination of Nāga thus:

“Upasampanno samgha Nāgo ayasmata Tissena upajjhāyena, Khamati samghassa, tasmā tunhi evametam dhārayāmi”78 –meaning,

“The candidate Nāga has received the ordination of monkhood by the consent of the preceptor the venerable Tissa. The assembly approves the resolution; therefore it keeps silence. So I understand that the assembly has consented”.

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78 Vin. III. P. 72.
So at the end of the reading of the final ritual word ‘dhārayāmi’, the candidate becomes a fully ordained Bhikkhu, a full-fledged Buddhist monk, an Upasampada. It is an achievement; it is indeed a great success in his life.

According to the kammavācā text of ‘Tāyameva chāyā metabbā, utupamāṇam ācikkhitabbam, divasabhāgo ācikkhitabbo, sangiti ācikkhitabbā, cattāro nissayā ācikkhitabbā’, the instructor should explain the candidate and the assembly about the accomplishment of this ordination such as the calendar of time, date and season of the year together. And then four resources of a Bhikkhu monk must be explained thoroughly.

The assembly accordingly fulfilled the requirements. This being done, the instructor should admonish the candidate on behalf of the assembly as follows:

“Let Nāga the new monk, attend to the following duties, which it is incumbent on him to perform, and to the faults hereafter enumerated which you must carefully avoid”.

6.2.7. Four Dependable Requisites (Nissaya) 79

After complete the higher ordination, the instructor should tell the new monk about four dependable requisites- food, dress, accommodation and medicine. The Buddha says:

“Anujānāmi bhikkhave upasampādentena cattāro nissayā ācikkhitabbā”80- I, O monks, allow the new monk, to be practiced as (nissāya) dependent now and forever for the entire course of life.

79. Vin. III. P. 133. (Mahāvagga Pāli)
(a) It is the duty of a monk to earn his food with labour and with the exertion of the muscles of his feet; and through the whole course of his life he must gain his subsistence by such alms-round, the labour of his feet. He is however allowed to make use of all the things that are offered to the *samgha* order in general, or to him in particular, that are usually to be enjoyed in banquets, that are sent by casting lots, and that are given at the waxing and waning moons, on Sabbath days, and on the first day of the fortnight. O Nāga, the new monk, you may depend upon all these things for your food.

(b) It is the duty of a monk to wear through humility, yellow coloured dyed robes, made of rags discarded in the streets or at the cemeteries. If however, by his merit and virtue he procures for himself many benefactors, he may receive from them for his habit the following articles; cotton, silk, wool, hemp and synthetic fabrics. O Nāga, the new monk, this is the requisite to depend upon (*nissāya*) through the whole course of your life.

(c) It is the duty of a monk to dwell under the shade of lofty trees. But if, owing to his proficiency and zeal in the discharge of his duties, he secures lawfully to himself devout supporters who are willing to build for him a better dwelling, he may dwell in it. The monastery may be made of bamboo, wood or bricks, with four roofs or with two roofs, adorned with turrets and spires, or the flat roof building, or the cave. O Nāga the new monk, this is the requisite of depend upon through the whole course of your life.

(d) It is incumbent upon a monk to use as medicine, the rotten urine of the cow with clove, pepper ginger, lime and salt in it. He may also avail himself,

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80. Vin. III. P. 133. (*Mahāvagga Pāli*)
as medicines the following materials: - butter, cream, oil, honey and molasses.

6.2.8. Four Major Offences (Akaraṇīya)\textsuperscript{81}

In the Buddha's dispensation, there are four grave offences (garukāpatti) which should not be done by the monks. If any monk commits one of the four, he loses his monkhood. This offence cannot be remedied. He also cannot be re-ordained as a monk again. Therefore, according to Buddhist tradition, as soon as the ordination is over completely, before leaving Simā hall, the instructor should admonish the new monk regarding four grave offences because of being important.

There are four rules which must never be disobeyed for fear that you shall be excommunicated and expelled from the Monastic Order.

1. O Nāga, the new monk, being now ordained into the sacred order, it shall be no longer lawful for you to indulge in sexual pleasures whether with human beings or animals or reptiles or birds. He who is guilty of such offence can no longer be kept in the order as a monk or as the son of the Buddha (Sakyamuni). As the severed head be joined again to the neck and life cannot be restored to the breathless body, even so a monk who has committed fornication can never recover his lost sanctity as a monk or as the son of the Buddha. Beware, therefore, lest you pollute yourself with such a transgression.

\textsuperscript{81} Vin. III. P. 134
2. It is unlawful and forbidden to a monk to take things that are not given by the owner, even a blade of grass although their value should not exceed a quarter of silver. Whoever monk takes with the intention of stealing, whether in the village or in the jungle something which costs a quarter silver or more, then he is hereby deprived of his noble character, and can no more be restored to his pristine state to be a monk nor to be the son of the Buddha. As the withered yellow leaf fallen from its stalk cannot retain its luxuriant foliage and shoot forth green buds anymore, even so a monk who has stolen anything (which costs a silver or less than or more than a silver) can never regain his privilege as a monk or as the son of the Buddha. Beware, therefore, of theft during the whole of your mortal journey.

3. A monk can never intentionally deprive any living being of life or wish the death of any body even if it is only an ant. Whatever monk deprives a human being of life even down to causing abortion, he becomes not a monk, nor the son of the Buddha. As the cleft rock cannot be reunited so as to make a whole, even so you who kill any human being be no more allowed to remain in this sacred order as a monk or as the son of the Buddha. Therefore avoid such homicidal offence throughout your life.

4. A monk can never arrogate to himself extraordinary powers or supernatural perfections, or through vainglory give himself out as a holy man such for even saying, ‘I enjoy withdrawing into solitary places’. And of evil desires, filled with covetousness if he claims on pretence to enjoy ecstasies, or to deliverance or concentration, or to attainment, or to the Noble Path or to the Noble Fruition, which he does not acquire and which is not a real fact, he is no more a monk, nor the son of the Buddha. As the lofty
palm-tree that has been cut off at the crown cannot revive again, even so the monk guilty of evil desires; filled with covetousness who claims a superhuman state which he does not acquire and which is not a real fact, will not be restored to his monkhood. Take care for yourself that you do not give way to such an excess telling a fruitless falsehood.

6.3. The survey of present Saṅgha in Theravāda Buddhist Countries

The Buddha had contributed a lot towards the welfare and happiness of all sentient beings, liberated them from all kinds of suffering in his life without the slightest sense of weariness, embarrassment and reluctance. That is why he was titled "the Great Compassionate One" (*Mahākāruṇika*). The *Saṅgha*, that is, the Community of *Bhikkhus*, well-disciplined and well-trained, was first organized by the Buddha in order to propagate his teaching.

After the *Parinibbāna* of the Buddha, the *Saṅgha* become the only ‘living example’ to cultivate the ‘leading to *Nibbāna*’ characteristic of the *Dhamma* by and through their own modes of living. Accordingly, people down the ages have placed their trust in the *Saṅgha* for their spiritual guidance. Therefore the *Saṅgha* become as spiritual and social leaders of Buddhists especially in Theravāda Buddhist countries. Now Theravada Buddhism prevail only five countries, namely, Myanmar, Sri Lanka, Thailand, Cambodia and Laos.

If we look at historical account of the *Saṅgha* only then we will clearly see the paramount roles of Buddhist *Saṅgha*, in the past and present, and the important contributions of the *Saṅgha* for the society and for welfare of the
people and for the country where they live in. Therefore, it is deserved to give our attention to a brief historical account of the relation of the Samgha to the society in Theravāda Buddhist countries.

6.3.1. Myanmar

Myanmar is the land of golden pagodas. The neighbouring countries are Laos and Thailand in the east, China in the north, and India and Bangladesh in the west. Its area is about 262,000 square miles, and it is the second largest country in the Southeast Asia after Indonesia. It has a population of about 60 million. Myanmar is divided into seven states and seven divisions. There are altogether 135 ethnic groups, living in unity. Most of them are Buddhists and the rest are Christians, Muslims and Hindus.

In Myanmar, only varying Vinaya practice divides the two main groups of Bhikkhus. Sudhamma Nikāya, the group of the good Dhamma, is by far the largest. In the time of the Burmes kings, there was a Sudhamma Council which governed the whole Samgha in Burma but gradually groups formed around one or two famous Teachers and became distinct from the Sudhamma tradition. At present, Sudhamma monasteries vary in strictness with the discipline practiced and enforced by their abbots. But there are many in this tradition, particularly small monasteries, where Vinaya practice is not strict.

The other main group, Shwejyin Nikāya, the group of Shwejyin, is named after the village from which its founder, Shwejyin Sayadaw, came. He was a teacher of the queen of King Mindon, the last but one king of Burma. She
persuaded the king to free this teacher from the jurisdiction of the Sudhamma Council. Shwej'yin Sayadaw and those who followed him were strict in Vinaya and emphasized that Bhikkhus should behave with restraint, making effort to conduct themselves well. The Bhikkhus of this tradition have no dispute with their brethren in the Sudhamma group.

Formerly the Samgha in Burma was controlled by a council of theras, a kind of Samgha-government which has been dissolved under the present administration. Now each abbot is responsible for the discipline and practice of the Bhikkhus in his temple. If he is in charge of one of the very large monasteries, a number of related temples, headed by Bhikkhus trained by him, may also be his responsibility.\(^\text{82}\)

In Myanmar, there is an organized Unitary Body of the Samgha which is composed of all Orders in order to execute all the Samgha issues arising from time to time. Such a Samgha Organization called The State Samgha Mahānāyaka Committee has been duly established by the patronage of the State Government since 1980 in Myanmar. The State Samgha Mahānāyaka Committee has the authority and duty to command the Samgh, to issue rules and regulations, and to appoint the Samgha administrators from both Nikāya in the country.

In carrying out the Buddhist affairs, it is supported by the Ministry of Religious Affairs. This Ministry has under its control two Departments:

1. Department of Religious Affairs and

\(^{82}\) BA. Pp. 97-98.
2. Department for the Promotion and Propagation of the Sāsana.\textsuperscript{83}

The first Department deals mostly with examinations, and printings, and administration on one hand, whereas the second one deals chiefly with State Pariyatti Sāsana Universities and missionary work on the other hand. Thus two State Pariyatti Sāsana Universities, one in Yangon and another in Mandalay, and the International Theravada Buddhist Missionary University arose one after another. The first two Universities are the home for local monk-students; the third accept both local and foreign Students, male and female, clergy and the laity. The medium language used in this University is English and thus it could spread Buddhism extensively abroad. If such Great Buddhist University could spring out in other Buddhist countries, Buddhism will prevail all over the world indeed.\textsuperscript{84}

Today, in Myanmar, the \textit{Sāṅgha} supported by the Ministry of Religious Affairs is well organized. Many thousands of monasteries and quarter million monks and novices come under centralized administration and the \textit{Sāṅgha} enjoy the recognition and support of the State. On the other hand, to provide education for monks and novices, the State \textit{Sāṅgha Mahānāyaka} Committee takes responsibility for maintaining the traditional system of education consisting of \textit{Dhamma} studied and \textit{Pāli} studies.

In Myanmar the monks traditionally have been the community leaders and teachers, and have been serving society as poets, writers, research scholars, trainers and counselors. They make an effort to mobilize people in the

\textsuperscript{83} The World of Buddhist Summit, December, 2004, Yangon, Myanmar. P. 162
\textsuperscript{84} Ibid. P. 162.
Dhamma and discipline, morality, human rights, environment protection and promotion and propagation of Buddhism.

6.3.2. Sri Lanka

Sri Lanka known as Ceylon before 1972, is an island country in South Asia, located about 31 kilometers off the southern coast of India. As a result of its location in the path of major sea routes, Sri Lanka is a strategic naval link between West Asia and South East Asia. It has also been a center of the Buddhist religion and culture from ancient times.

Sri Lanka has a multi ethnic and multi religious population. Buddhism constitutes the religious faith of about 70% of the population of the island, most of whom follow the Theravada school of Buddhism. According to traditional Sri Lanka Chronicles, Buddhism was introduced into Sri Lanka in the 2nd Century of B.C. by Venerable Mahinda, the son of the Emperor Ashoka, during reign of Sri Lanka's King Devanampiyatissa.

Sri Lanka has the largest continuous history of Buddhism of any predominately Buddhists nation, which the Samgha having existed in a largely unbroken lineage since its introduction in the 2nd century B.C. During periods of decline, the Sri Lanka monastic lineage was revived through contact with Thailand and Burma.

In Sri Lanka, there are three main groups: The Siam Nikāya, the Amarapura Nikāya and the Ramañña Nikāya. The Siam Nikāya derives its lineage from Siam, before the fall of the capital of Ayudhya to the Burmese in 1767.
About twenty years before this, a delegation was sent by the king of Sri Lanka to Thailand for the purpose of establishing the *Samgha* in Sri Lanka where no pure *Bhikkhus* could be found, only novices living in a few of the temples. A number of Thai *theras* were sent by the king of *Ayudhya* to restore the lineage of Acceptance or ordination and to establish the *Samgha* soundly in both study and practice. Much credit for the success of this mission and its lasting results must go to the untiring work of the venerable Sri Sarnankara, a Sinhalese monk of great determination and devotion as well as scholarship and pure practice, who was later designated to be *Samgharāja* by the king, the last such leader of the *Samgha* in Sri Lanka.

The second group, the *Amarapura Nikāya*, evolved out of an incident relating to the caste system: a man of "low caste" who had been accepted as a *bhikkhu* saluted the king, who took offence and ordered that low-caste men should not be accepted into the *Samgha*. Caste has no place, even in lay Buddhists in Sri Lanka, let alone the *Samgha*, but still there were Buddhist in Sri Lanka, who due to their proximity to India were infected with this caste attitude. At the same time, there were men, designated as lower-caste, who desire acceptance as *bhikkhus*, and who were adversely affected by the above-mentioned ruling. A solution came about when a novice from this background, having been refused acceptance, in Sri Lanka, went to Burma and there became a *bhikkhu*. On his return in the early years of the nineteenth century, he founded the *Amarapura Nikāya*, which continues to admit people from all sections of society.\(^{85}\)

\(^{85}\) BA. Pp. 94-95.
The third group, the Rāmaṇṇa Nikāya, has some similarities with the Dhammayuttika in Thailand which is also derived from Mon or Rāmaṇṇa practice. Reform of the Vinaya practice, accurate calculation of the Uposatha days (full moon and new moon when special precepts are undertaken by laypeople and the bhikkhus have recitation of the Pātimokkha) and emphasis on a return to simplicity and absence of luxury, are Rāmaṇṇa principles. This group, though small in numbers, has a very considerable influence. This group was formerly exclusive, not eating or consorting with bhikkhus of other groups. Laypeople supporting Rāmaṇṇa temples usually did not invite or support bhikkhus from elsewhere.86

Each of these groups has its own administrative hierarchy with appointments and titles given to abbots in charge of the temples controlled by the respective groups in different places.

Differences in Vinaya between the three groups are only minor matter though noticeable in some respects. For example: most of the Siam Nikāya bhikkhus cover only one shoulder with their robes when among the houses while the groups derived from Burma cover both. Rāmaṇṇa bhikkhus use palm-leaf sunshades, not the Western type of umbrellas used by other bhikkhus.87

The number of Sri Lanka Saṅgha is quite small compare to other Theravāda Buddhist Saṅgha. However, their contributions and their influence to the society are more powerful and stronger than other Theravāda Buddhist

86. BA. Pp. 95-96.
87. Ibid. P. 96.
countries. The Dhamma school is good effect and good guide for the entire life of young generations. The Dhamma School serves from molding the characters of the young generations and Buddhist principles. We have not doubt that the influence of Buddhist Saṅgha in Sri Lanka is considerably important from the past till the present time.

6.3.3. Thailand

Buddhism is the state of religion of Thailand. Under the Constitution, the king, as a symbol of the nation, must be a Buddhist. According to the latest census, the total population of Thailand is 63 million. Out of this number, approximately 94% of Thais are Buddhists. The Crown and the state have always been involved in supporting and assisting the Saṅgha and in promoting Buddhism among the people. The Saṅgha is actively involved in the efforts of the State to raise the educational level of the people as a whole. Buddhism and the Saṅgha, therefore, are deeply intertwined with the daily lives of the people of Thailand.88

Thailand, formerly Siam, has only two main Nikāyas. The largest by far is called now Mahānikai or Mahānikāya, the "large group," which was the original line of ordination (acceptance) in Siam since medieval times when it was brought from Sri Lanka.

In the turmoil which followed the sack of Ayudhya, Siam's capital, until just over two hundred years ago, many bhikkhus took to wrong modes of livelihood or so defiled their robes that they were no longer bhikkhus though

they continued to appear as such. The standards of both scholarship and of practice sank low, a fact that was witnessed personally by Price Mongkut, in the days of king Rama II.

Price Mongkut had entered the Samgha to be a rains-bhikkhu for the usual period of three months but his father, the king, died during this time and another prince was selected to be Rama III. Prince Mongkut decided to remain in the Samgha. He had a very intelligent and critical mind and always tried to find out what the Buddha's words meant, removing in the process the layers of commentarial explanations, ritual and superstition which clouded clear understanding. He excelled in the Pāli language but spoke to people in the way that they could understand easily, thus attracting many intelligent Bhikkhus and lay people as his disciples.

As he came to know more and more from his studies of the original teachings in Vinaya and Sutta, he became dissatisfied with the state of the Samgha in Siam and eventually was re-ordained by Mon Bhikkhus whose conduct was correct and who were learned as well. This was the origin of the Dhammayuttika Nikāya or Dhammayut for short—meaning "the group of those who adhere to Dhamma." This group is still small in Thailand but very influential and progressive. Mahanikai has now reformed and strengthened itself, due to partly to example set by Dhammayut.89

Today, in Thailand, therefore there are two Theravāda Nikāyas, the Mahā Nikāya and the Dhammayut Nikāya. Both Nikāyas come under the direction

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89. BA. P. 98.
of the Supreme Samgha Council and the Supreme Patriarch and subsequent internal reforms have greatly reduced the differences between them.

The Samgha in Thailand has possessed the right to govern itself as regulated by the first Samgha Act of 1903, the second Samgha Act of 1941, and the current Samgha Act of 1962, amended in 1992. Two major divisions are recognized by the law, the Mahayana and with Chinese and Vietnamese sects, and the Theravāda with the Mahā Nikāya and Dhammayut Nikāya. All divisions come under direction of the Supreme Patriarch or Samgharaja who is appointed by the King from one of the Theravāda Nikāyas and who serves for life. The Supreme Patriarch is assisted by the Supreme Samgha Council or Mahathera Samakhom, which has 8 permanent members and 12 rotating members appointed by the Supreme Patriarch.

The Supreme Samgha Council led by the Supreme Patriarch has the authority and duty to command the Samgha, to issue rules and regulations, and to appoint the Samgha administrators from both Nikāyas in the Kingdom. The Samgha administration is assisted by the National Bureau of Buddhism whose office serves as the secretariat of the Supreme Samgha Council. The National Bureau of Buddhism functions as a liaison office to achieve harmonious cooperation between the Samgha and the State. It is responsible for the care of monks and monasteries by providing financial support through government budget and assisting those officers with their administrative duties.

At its best, the Thai Samgha is well organized. Many thousands of monasteries and quarter million monks and novices come under centralized
administration and the *Samgha* enjoys the recognition and support of the State. There is uniformity in *Samgha* affairs, education and rite. With a centralized hierarchy, *Samgha* activities can be closely supervised, discipline maintained and there is efficient communication between the central administration and the outlying provinces. With such an organization, cooperation and concord with the State have national security. On the other hand, such a centralized organization may be excessively dependent on a small leadership, which, in turn may not be able to response quickly to changing social conditions.

There is the need for a new law and the *Samgha* Reform act is currently being debated and drafted. The general administrative structure of the *Samgha* will be changed in such a way that the absolute power of the Supreme *Samgha* Council is to be delegated to another executive committee of the *Samgha*.  

To provide education for monks and novices, the Supreme *Samgha* Council takes responsibility for maintaining the traditional system of education consisting of *Dhamma* studies and *Pāli* studies. On the other hand, the monks serve as fundamental resources to society. The monks have been the community leaders and teachers and have been serving society as writers, research scholars and trainers. They took leaderships in building schools and hospitals. The monks now have resumed their role in society affairs.

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6.3.4. Cambodia

Cambodia is located in Indochina; the population is over 12 million, among whom 88% are Buddhists. It has an area of about 69,898 sq. miles. The neighbours of Cambodia are: Laos to the North, Thailand to the West and South, and Vietnam to the South. The capital is Phnom Penh.

Theravāda Buddhism is the state religion. It has two Orders, Mahāniṅkāya and Dhammayuttikanikāya. For many centuries, Buddhism developed very slowly in Cambodia, because Brahmanism was the official religion of most Khmer kings. But Buddhism became popular during the Angkor period, and the kings became Buddhists. After the Angkor period, which lasted until 14th century, Brahmanism declined, and Theravāda Buddhism became the most important religion in the kingdom. This religion has continued to flourish, and today about 88% of Cambodian people are Buddhist.

Through the centuries, Buddhism has been the driving force in the protection and development of Khmer culture and civilization, including during the French Protectorate. The Cambodian monks were able to resist the French pressure to Romanize the Khmer alphabet. A more recent achievement of the Cambodian Buddhists has been the completion of the translation of the Tripitaka from Pāli to Khmer. This task was undertaken by the Tripitaka Commission of the Buddhist Institute in 1926, and was completed in 1996.

During the genocidal Polpot regime (1970-1975), of some 65,000 Buddhist monks and novices in 1969, not more than 5% had survived. Many died of disease, starvation and hard labour. Of the 3,369 wats (temples), 2,000 are
recorded as destroyed. The rest were damaged or used as storage facilities. The vast amounts of books in wat libraries were permanently lost. Only after the Vietnam-backed government took over in January 1997, were steps taken to reinstate Buddhism.

A major problem facing Cambodia, however, is the low education levels of the monks. Since up to 1989, only those over 50 years of age were allowed to be ordained, monks today are either in their sixties and seventies or the young ones who ordained after 1979. Only a small number of monks of the former category are sufficiently proficient in Buddhist learning, and hence the content of Buddhist education is very low.  

Buddhism is an important part of Cambodia national life. Today, it exercises a strong influence, and plays an important role in society. The monks serve as fundamental resources to society. The monks traditionally have been the community leaders and teachers, and have been serving society as poets, writers, research scholars, trainers and counselors. They took leadership in building schools, hospitals, bridges, ponds and roads. After the civil war, the monks now have resumed their role in society affairs. They make an effort to mobilize people in the Dhamma and discipline, laws, morality, human rights, environment protection and care and focus on common tasks, such as HIV/AIDS prevention and care, elimination of drug use, violence etc.

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6.3.5. Laos

The Lao People's Democratic Republic is a small country with a land area of 236,801 square kilometers stretching more than 1700 Km from North to South and between 100Km and 400 Km from East to West. The Lao PDR has an eastern border of 1,730Km with the Kingdom of Thailand, a Southern border of 492 Km with the People's Republic of China and 230Km with the Union of Myanmar. Lao PDR has a total population of 6 millions 49 ethnic-groups.

At present there are Lao People of ethnic groups who have different faiths, but Buddhist faiths cover 75% of Lao population. According to Lao History Buddhism was lastly introduced to Laos in the 14th century by King Fa-Ngum, the brave ancestor of Lao who has struggled for unification of the country. Even since, Buddhism has played a very important role on daily life and influenced on the mind of Lao People of ethnic-groups, it became the institution of the traditional heritage and the National Culture.

After the establishment of the Lao People's Democratic Republic in 1975, Buddhist monks of two sects into zones unanimously convened the First Lao Buddhist Congress in Vientiane united them as one sect called “Lao monk” under the Administration of Lao Buddhist Fellowship Organization and under sponsorship of Lao Government. After that Lao monks are used to carry out their daily routine by preaching and training the Dhamma to lay devotees on the 8th, 14th and 15th day of the month, especially on Buddhist Holy days such as Visakha-puja celebration, Buddhist Lent, the end of Buddhist Lent and etc. Besides this, monks have given the preaching
Dhamma on air, Television, on Newspapers, Journals and also organized the meditation training camp where monks, novices and lay devotees come to practice meditation.

To promote Lao Buddhist monks traditional role in the propagation of Buddhism and social welfare, Lao Buddhist Fellowship Organization coordinated with the Department of Religious Affairs has set up the Novices ordained Youth's Project under sponsorship of Lao Front for National construction and the Metta Dhamma Project to prevent Aids authorized by the Lao Government and under financial support of UNICEF to the Lao PDR.

To enhance effectively the role of the Lao Buddhist Fellowship Organization defending Buddhism and ruling Samgha, the 4th Congress of Buddhist Fellowship Organization was convened on March 31, 1998 in Vientiane the capital city of Lao PRD. The Congress has adopted Program of action direction and tasks aiming at the nucleus works such as: the defense of Buddhism and the Govern of Samgha, improvement of Samgha education, human resource development, environment protection and propagation of Buddhist's teachings.92

At present, we are focusing the dissemination and implement the resolution of the 4th Congress of Lao Buddhist Fellowship Organization aiming and propagation of Buddha's Teachings the practice of meditation and improvement the Samgha education into a new quality in order to encourage

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the monks teaching in Buddhism to be preached to people of ethnic-group as Lao monks and novices have done in the Buddhist History.

The present chapter has introduced duties of Bhikkhus, the higher ordination of monkhood and the present survey of Samgha in Theravāda Buddhist Country. A monk the son of the Buddha must do two duties of learning and practicing meditation to work for propagation of the teachings to the Buddha and to attain the final goal, Nibbāna. In the life one who wants to become a monk must follow procedures of initiation into monkhood above mentioned.