

# **MORALITY**

**NIBBHANA**

**LIBERATION OF THE MIND - 02**

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**Rev. Chandrapradeepa Thero**  
**Galle - Srilanka.**

*"The Scientific Eternity of Buddhism"*

# MORALITY

“NIBBHANA”

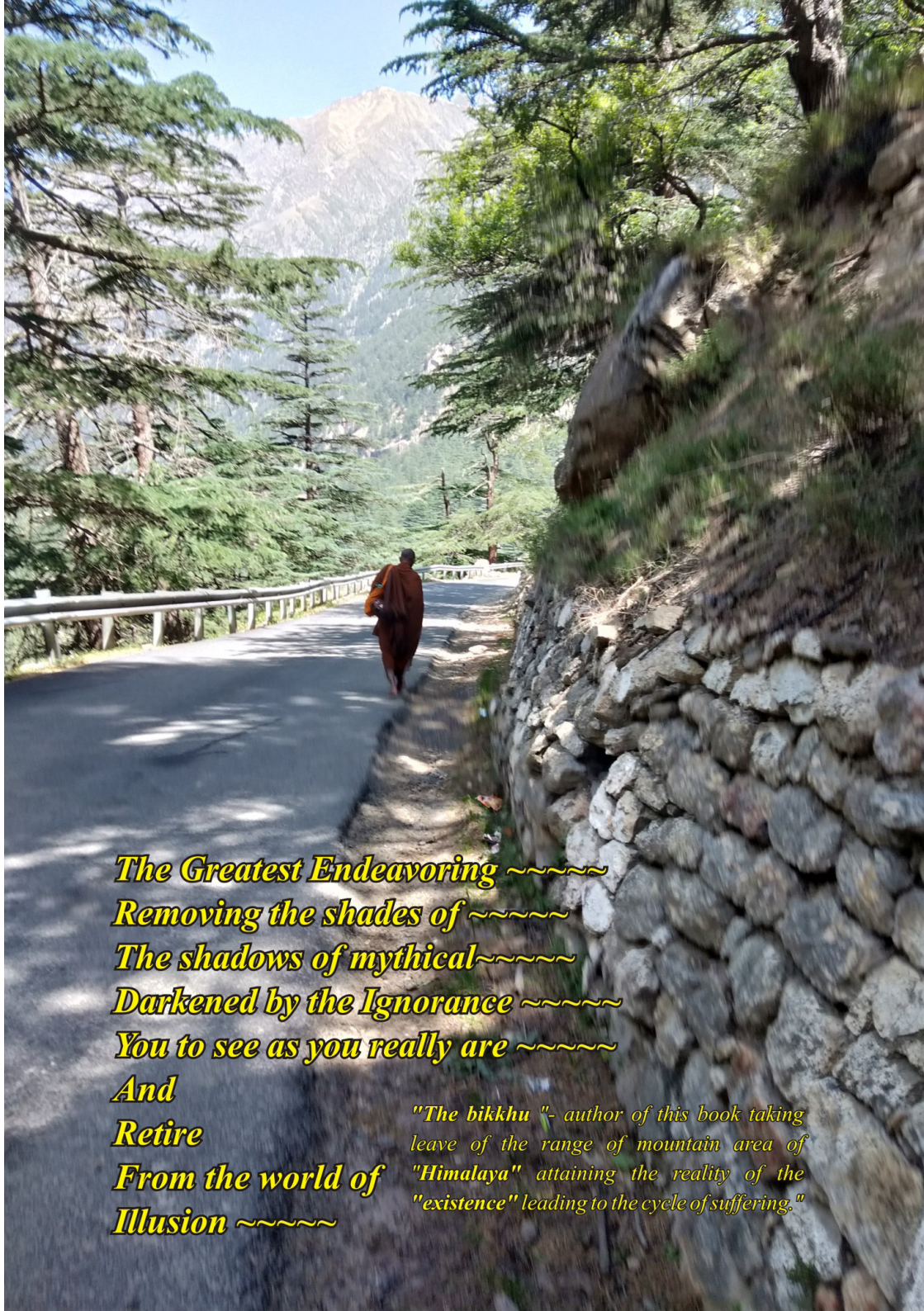
LIBERATION OF THE MIND - 02

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A photograph of a Buddhist monk in a brown robe walking away from the camera on a paved mountain road. The road is flanked by a metal guardrail on the left and a stone wall on the right. The background features lush green trees and distant, hazy mountains under a clear blue sky.

***The Greatest Endeavoring ~~~~~  
Removing the shades of ~~~~~  
The shadows of mythical ~~~~~  
Darkened by the Ignorance ~~~~~  
You to see as you really are ~~~~~  
And  
Retire  
From the world of  
Illusion ~~~~~***

*"The bikkhu" - author of this book taking leave of the range of mountain area of "Himalaya" attaining the reality of the "existence" leading to the cycle of suffering."*

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4. *Sutta Pitakaya*
5. *Abhidharma Pitakaya*
6. Sinhala *Wishuddi Margaya* (The Path of Purification)
7. *The book of Dhammapada*

*Only for Free Distribution*

## **- THE BUDDHA HOOD -**

The illusion - sense desires and aversion, that should be totally eradicated, O, Brahmin, I did so.

The wisdom, moral conduction and mindfulness, that should be perfectly enlightened, O, Brahmin, I did so.

I have totally eradicated all the sense desires.

Therefore, I am not a God, Gandhabba (divine musician), or Yakkha.

If I am a God, Gandhabba, or Yakkha, I must have the sense desires.

The ultimate truth that should be comprehended, O, Brahmin, I have attained the supreme enlightenment.

I am not attached to the world.

I am a superior human being who has destroyed all the weaknesses of ordinary human beings.

O, Brahmin, the best way of introducing me in short, is “Buddha”.

***Gauthama, the Buddha***

## PREFACE

The four Noble truths directing to the Eight Noble path, taught by the supreme Buddha, is the scientific spiritual uninterrupted flux of existence of the world and universe which propel the entire human beings to the process of transformation of impermanence, soullessness and nonself qualities of suffering.

The psycho-physical spiritual science of the scientific existence qualities which entail the Doctrine of the Exalted One is profound, hard to see, difficult to understand, calm sublime, not within the sphere of logic, subtle to be comprehended by the wise.

The main goal of Buddhism is freedom from sorrow and suffering. This cannot be attained except by the destruction of all selfish – cravings. The self as such manifests its activity in *taṇhā* or grasping desires of mentality of the component materials. If the self is to be annihilated *taṇhā* - (lust-craving-attachment) must be suppressed. It can be commenced basically by following morality secondly from mentality finally from wisdom.

The Noble path that leads to the liberation of the mind is clear even today without any deletion. It is alone with the three purification steps of morality (*sīla*) – awareness of mindfulness (*samādhi*) - wisdom (*paññā*). It is the practical way of three types of purification of mental - verbal and physical actions. Those who disgusted their human ways of component condition are able to make necessary entrance to the liberation.

The liberation process depends on three types of purification of mind – verbal and physical bodily actions. They are purification of physical action – (**Morality**) - purification of mind (**Mentality**) purification of vision (**Wisdom**).

Moral conduction is first step of liberation. Mental conduction is 2<sup>nd</sup> step of liberation. Wisdom is path fruition that can be gained as a result of purification of both 1<sup>st</sup> and 2<sup>nd</sup> steps of the qualities of purification. 2<sup>nd</sup> step depends on the step of 1<sup>st</sup> and wisdom is depending on both of 2 steps for the final goal of liberation.

Buddhism is the subject of the science of the world and universe that should be practiced its both sides of moral conduction and mental conduction deeply to gain the spiritual comprehension of wisdom. It is the reality of the existence that can be comprehended as it scientifically is. In this matter according to the qualities of purification of moral conduction and mental conduction the Noble monks who able to attained the primary process of **stream entry** through the path of Noble. Therefore he is capable of gaining 1<sup>st</sup> spiritual result as **awareness** (*sati*) thorough attention into the present moment existence. The spiritual experience of his morality that directing spiritual turning to the path of 1<sup>st</sup> liberation process getting out from the ceaseless cycle of his existence known as *sotāpanna* (Stream winner)

These three types of purification can be comprehended by following *Thripitakaya* – The package of three kinds



of books that of with full explanation of theory and practical qualities of liberation process. They are *Vinaya* (Morality) – *Sutta* (Mentality) – *Abidharma* (Wisdom).

The liberation path is single way with eight Steps dividing in to three categories as referred to above. It consists with policies and code of rules which are combined together with three types of purification that leads along to the liberation.

After passing away of the supreme Buddha the created sectors for Buddhism by the unwise monks and unwise people caused to damage the path of liberation that has purely and truly explained by the Enlightened One. Therefore most of the unwise monks of the different kinds of sectors argue and debate about the path of Enlightenment instead of following its precepts and practices regularly.

The Noble path which is consists of disciplinary code and austere practices that should be followed fully to attain the Enlightenment. The Noble path should not be divided in to several group of sectors because of most of the unwise monks try to create different wrong views and vision and try argue and debate each other against to the true path of Noble instead of following three types of purification process of morality, mentality with wisdom. The morality is basic step of liberation. One who does not follow morality, unable to enter into the process of mentality, finally is unable to comprehend the path of Noble to get free from the cycle of existence.

The scientific process exists, the existence of the world which is induced by the qualities of cause and effect that the supreme Buddha explained to the world known it as the "**Dhamma**" the true existence process of world as it scientifically is.

One who accepts to follow the truth of the existence should not violate the morality and mentality. He who violates the mentality violates the morality. In the same way he who violates morality violates mentality. That is why he who miscomprehended the scientific existence as the wisdom. He who comprehended the wisdom as the scientific existence of the world never violates morality as well as mentality.

The existence process of component power of the existence linked with Electrostatic power with material together. This Electrostatic combination of power and material make the existence process of the living being from the beginning of the evolution process. The Evolution process of existence had been designed fully in order to component the spiritual power with material so as to exit the material as animal and human. This component power of living beings fully depends on component power of plants. This Electrostatic coordination system of the world and universe are created by the scientific existence qualities of the world in order to exist the birth and death cycle of the living beings.

According to the doctrine that the Supreme Buddha delivered is the explanation of the cause and effect qualities of the world and universe that are collaborated together leading to exist the cycle of birth and death process of all the living beings. The cycle of existence of birth cause for the effect of death and death cause for the effect of birth. This is the cycle of the existence of every living beings continuously exit since the beginning of evolution process of the world.

Doctrine that the supreme Buddha explained to the ordinary people is **cause** and **effect** qualities of the world as they scientifically are. Those who, unable to give up the qualities of death and birth cycle cause them for entangle with sorrow and pain, until they attained the comprehension of existence.

He who fully comprehended the true nature as it is, the cause and effect qualities as they scientifically are and then he should follow morality according to the principles of Eight Noble Path. Then he is able to comprehend the process of liberation which is the opposite path of the cause and effect qualities of the world. One who comprehended the true nature of the existence as the qualities of cause and effect then he automatically will follow morality. As the result of morality, he can enter into the process of mentality. The morality which followed fully cause for the effects of mentality and mentality cause for the effect of wisdom. Therefore, wisdom cause for the effect of liberation of the mind.

Those who unable to follow above process gradually are unable to get out from the birth and death cycle of cause and effect process of the existence. The community of monk completely deals with to fulfill their attempt by following three types of purifications to liberate from their sorrow and pain qualities of the mind.

The Main aim of this attempt that has been versioned in order to render the sufficient explanation about morality to clear the correct path of liberation to the wise person who wishes to attained the liberation. By explaining the primary and basic fundamentals of moral conduction according to the Eight Noble Path, I wish to the dispensation of Buddhism to exit for a long endurance all over the world unaffectedly.

(Rev. Galle – Chandrapradeepa Thero  
(Monastery Dwelling, Forest Dweller)  
Galle – Sri Lanka  
2021.12.31 -

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## 01. INTRODUCTION

The human beings are the final result of the scientific evolution process of universe through its scientific fundamentals of the qualities of Biological process.

Even today no human can understand how he has created as a human being according to the scientific evolution process under the fundamentals of the law of nature of science during long period of time of the history.

Every component material such as human, animal and plants are constructed by the Electrostatic power with material together for the existence for all the living beings.

Most of the unwise people of the world are unable to comprehend above scientific evolution process of living beings how they have been constructed with Electrostatic power with material. Therefore all of them have to follow illusion that directing them to entangle with the web of sorrow and pain unceasingly.

The Supreme Buddha has delivered the scientific existence process of world and universe as it scientifically is to the worldly people as doctrine and how they should manage their living process according to the steps of Eight Noble Path that directing to the end of sorrow and pain. The doctrine that Supreme Buddha delivered as four Noble Truth is the "**Wisdom**". The content of wisdom, which directing its morality and

mentality to the end of the existence of sorrow – pain cycle of the world.

The Evolution process depends on the scientific fundamental process of **course** and **effect** qualities of the existence of the human and animal beings. Every course has its own reaction as an effect. Every course has its own Electrostatic power which, affect its component qualities visible to the world as component material. No effect available without a course. This fundamental of Electrostatic power cause for the living being to exit in the world as human and as animal. This is the evolution process existing even today of the world that we are living in. (Renowned scientist *sir Isaac Newton* investigated, law of this nature as "**every action has its same and opposite reaction**".)

Those who do not comprehend the scientific evolution process of course and effect qualities as they scientifically are unable them to get free from re-linking process of suffering that delivered by the Supreme Buddha as Four Noble Truth.

The existences qualities of illusion, craving and aversion are the worldly process that depending on cause and effect qualities of the existence. Those who follow illusion craving and hatred they have to bound to the scientific qualities of **same and opposite** reaction as an effect to get rebirth in the cycle of existence. The process of cause and effect that leading all the living beings to get opposite reaction to get rebirth as an effect, so as to

ensure the relinking process of sorrow – pain cycle of the existence.

According to the scientific existence process of cause and effect, is the way to the all of the human beings who are following the illusion without comprehending the scientific fundamentals of cause and effect. It causes for them to get sorrowful cycle of rebirth in the state of woeful as an effect.

The scientific existence process of cause and effect qualities never cause for anyone to get happiest existence after their death. One who followed illusion has to get the saddest faculties of next rebirth in the woeful state according to the qualities of cause and effect, which have been propelled them through illusion.

Those who can understand above process as the way of saddest and they should deeply disgusted it and give up the ordinary process of living span and should follow the Eight Noble Path through morality to see the end of their woeful existence, which will due to chase behind them. The process of existence qualities fully depends on the Electrostatic component power that resulting the consequence for the wheel of existence of rebirth and redeath as an effect through perpetual flux of suffering.

The comprehension of Wisdom basically depends on with the practical qualities of morality. Morality causes for the effect of mentality. Wisdom is the effect of mentality ensuring the awareness of mindfulness as

concentration which related to the discourse of *satipaṭṭhāna*.

The ordinary way of existence of illusion depends on the qualities of cause and effect, leading to all of the human and animal living beings to ensure the sorrowful effect of rebirth decay, diseases, older ageing and redeath through the cycle of existence. Those who wish to attain liberation should be disgust above process of cause and effect through morality and mentality, depending on wisdom.

The liberation path of eight steps that has explained to the world by the supreme Buddha is the middle path. It has eight steps to follow step by step all together. This middle path is completely free from the qualities of cause and effect. So, final result can be obtained as comprehension of the liberation as an effect. The middle path begins from five precepts, leading it to the effect less qualities of emptiness situation, the liberation of the mind. In these matters morality and mentality that should be comprehended and practice them practically that leads to get fruitful benefit of the liberation.

The ordinary human and animal beings grasp their knowledge by collecting five signs of Electrostatic power as memories (volitions). These memories that had been prepared with five signs of clinging objects called five clinging objects – *panchaupādānakkandha* which cause for the effect of rebirth process. The liberation process completely depends on confidence, courage and

desire to detachment of the mentality. The component memories that are prepared through ordinary process of cause and effect, which directly dealing to continue their relinking process of rebirth repeatedly.

Every Electrostatic signs that exit and contact with five organs of the physical body induced by the pleasurable feeling contact of mentality. So, ordinary knowledge that grasped as memories cause for the capacity of the mentality of the mental power leading to the human and animal beings to grasp more pleasurable feelings repeatedly that contact with mental power as the vision of 'self.' Constructive power of mental of the living being that usually allow it to contact with the clinging object to grasp them only with pleasurable feeling of five signs known as the ordinary knowledge of mentality.(consciousness).This process of mentality fully under controlled by the mental capacity of human depending on three types of vision of 'self.'

The power of Wisdom is unable to be obtained it as the knowledge of worldly. It is completely opposite way to the knowledge of worldly. If one obtains the power of Wisdom, he has no any grasping signs that as collected by the ordinary process of knowledge. It is only the empty capacity of mentality without any memories or volitions. There are not any collections of grasping memories as knowledge to think and to remind. All are deleted and abandoned through morality and mentality. This is the difference between knowledge and Wisdom.



One who does not confidence of cause and effect process of doctrine that Supreme Buddha preached to the world, he should beware of his next births that due to be happened according to cause and effects process. In this matter everyone who wishes to attain liberation should comprehend and follow morality and mentality at the best of his effort.

The wise monks who tread the necessary steps to prevent from the existence of cause and effect at the best of their effort according to the Eight Noble Path following high ordination precepts of (220) and ascetic rule of purification practices (13) respectively.

Then he should practice insight meditation (*Vidarshanā*) by analyzing scientific component process of mind and mind objects as they all are the stems of four elements of Solid – Liquid – Electrostatic power and gas. According to insight meditation those developing the awareness of mindfulness – "*Satipaṭṭhāna*" to end the cause and effect process that leading to continue re-linking process of rebirth.

The cause and effect qualities are categorized with the Electrostatic power with material to component the material as human, animal and plants. The qualities of mind power cause to generate constructive power as the mental power. This mental power causes to generate the power of rebirth through the process of cause and effect. Physical body which causes for the mental power to contact the signs of clinging objects as pleasurable

feeling through illusion and craving. These five feeling signs of component object that store them with the Electrostatic power of mental and create the memories as the seeds of stem for the cause and effect process, in order to generate the power of rebirth. (*karma - vipāka*)

In these matters liberation process that directing to backward this mental reaction through morality and mentality. Then morality deal with to purify the physical actions and mentality deal with to purify the mental conduction for the process of liberation.

The human being can be classified into two groups of community, according to their behavior of life-span. Most of them are usually follow illusion-craving and hatred. Some of them follow Wisdom – morality and mentality. These two types of living-standard cause them to gain different effects as results. These two types of effects are different from each other one another.

Ordinary process of illusion-craving and hatred lead the foolish man into the process of cause and effect ensuring the re-linking process of rebirth. But Wisdom-morality and mentality lead to the wise man to backward the cause and effect process for the liberation of the mind for the empty position of mentality for the sake of liberation.

In this matter the qualities of cause and effect is the way for the cycle of rebirth and redeath ensuring the five clinging objects as the seed of rebirth process that component the five Electrostatic feeling signs of material as memories. (Five signs of clinging object are -figure

(forms), sound, smell, taste, tangible). These five signs of grasping objects are mixed together as the power of volitions by the living beings through their mentality.

The stem of clinging objects of the living process of the living beings collaborate to exit the existence of the power of living span depending on the qualities of cause and effect. Every human and animal beings subject to prepare these five clinging objects as their power of rebirth according to the scientific process of cause and effect. So, five clinging objects are the common stem of all the living beings that cooperate with the power of cause and effect existence. In these matters every living being grasp same qualities of five clinging objects (The five sensual feeling signs) to prepare the stem of rebirth power as the seeds of their next reproduction. These five clinging objects are grasped by the living beings by contacting their physical organs (eye, ear, nose, tongue, body skin) as pleasurable feeling that compact them as memories. These memories of five clinging objects are known as **volitions** that cause for the process of the power of rebirth.

Those observe five precepts that detachment of five clinging objects cause to limit and to get rebirth in happy destination after their death, because of their attachment of clinging objects never similar to the attachment of animal beings. Those who don't follow five precepts their clinging objects which are collaborated as volition are similar to the qualities of animal beings existence

and have to get same rebirth in animal states and other woeful states too.

Moral conduction basically stands with five precepts that cause for people to control the contact of clinging objects not same like to the attachment of the animal beings. That is why they can ensure happiest existence after their death. In this matter practicing of moral conduction cause for all those who wish to get happy destination after their death till attain the liberation in their future life.

The wise men who, have to get birth in to this human world having merit effect according to their merit action that had been done in their previous births in the long run of the existence. They can understand the scientific fundamentals of cause and effect qualities that Supreme Buddha preached to the world to get free from the sorrow-pain existence.

Everyone who wishes to attain liberation should follow moral conduction as the basic purification for the path of liberation. Having spiritual power of virility of the wise whom able to follow the path of morality, as same as mentality for the sake of their liberation, from the qualities of mind. But the foolish man who without high insight comprehension of wisdom unable to follow moral conduction as well as mentality to get free from the qualities of his mind to attain the liberation.

## **BUDDHISM BEGINS WHERE SCIENCE ENDS**

*Science can give no assurance herein. But Buddhism can meet the Atomic, Challenge, because the supramundane knowledge of Buddhism begins where science leaves off. And this is clear enough to anyone who has made a study of Buddhism. For, through Buddhist Meditation the atomic constituents making up matter have been seen and felt, and the sorrow, or satisfactoriness (or Dukkha), of their 'arising and passing away' (dependent on causes) has made itself with what we call a 'soul' or 'ātma' – the illusion of "sakkāyadiṭṭhi" , as it is called in the Buddha's teaching.*

*– Egerton C. Baptist,*

*"Supreme Science of the Buddha"*



## 02. DIRECTION OF MORAL CONDUCTION (PURIFICATION-*VISUDDHI*)

### \* Three types of purification and their benefits

The reality of ultimate goal does not consist in purification of morality, or of mind, or of view etc., but in total deliverance and extinction. Now, just as one mounts the first coach and travels to the second coach, then mounts the second coach and travels with it to the third coach etc., in exactly the same way the goal of (I) the purification of morality(*sīla-visuddhi*) is (II) the purification of mind(*citta-visuddhi*); its goal: (III) the purification of view(*diṭṭhi-visuddhi*); its goal: (IV) the purification by overcoming doubt(*kankhavitaraṇa-visuddhi*); its goal: (V) the purification by knowledge and vision of what is path and not-path(*maggamagga-ñāṇadassana-visuddhi*); its goal: (VI) the purification by knowledge and vision of the path-progress(*patipadā-ñāṇadassana-visuddhi*); its goal: (VII) the purification of knowledge and vision(*ñāṇadassana-visuddhi*); but the goal of this purification is deliverance freed from all clinging.

- i. “Purification of morality(*sīla-visuddhi*) consists of the 4-fold purity of morality(*catu-pārisuddhi-sīla*), namely: restraint with regard to the disciplinary code(*pātimokkhasaṃvara-sīla*), sense-restraint(*indriyaṃvara-sīla*), purity of livelihood(*ājīva-pārisuddhi-sīla*), morality with

regard to the 4 requisites(*paccaya-sannissita-sīla*)”. On these 4 terms, *sīla* – In the case of a layman, it entails the observance of whatever moral rules (5 or more) he has taken upon himself.

“Purification of mind (*citta-visuddhi*) is a name for the 8 attainments (absorptions: *jhāna* = trances), as well as for neighborhood-concentration (*upacāra-samādhī*).”

“By purification of view(*diṭṭhi-visuddhi*) is meant the understanding, according to reality, of mind and corporeality(*nāma-rūpa*)...which is founded on undeludedness (wisdom) as base, and which in manifold ways determines mind and corporeality after overcoming all belief in a personality(*attā*: self, ego).”

- i. “By purification by overcoming doubt(*kankhā-vitarana-visuddhi*) is meant the understanding which, by grasping the conditions of this mind and corporeality, has escaped from all doubt with regard to the 3 times(past, present, future).”
- ii. “By purification by knowledge and vision of what is path and not-path (*maggāmagga-ñāṇadassana-visuddhi*) is meant that understanding which knows the right path from the wrong path: “This is the right path, that the wrong path.”

## UNCONSCIOUSNESS

*It can also be said that India discovered the unconsciousness earlier than the western psychologists. For them the unconscious consists in the totality of the impressions which slumber in the individual as the inheritance from his previous existence. The Buddhist technique of meditation, which is concerned with the latent forces, is thus a fore-runner of modern psychoanalysis, of autogenic mental training etc.*

**– Prof. Von Glasenapp –  
A German Scholar**

### **i. High ordination moral conduction (purification of physical action)**

High ordination moral conduction should be followed by the wise monk to establish the primary step of purification for the process of liberation. The wise monk who enters into the liberation path should follow all of the steps of moral conduction practically by beginning from the primary purification first step of five precepts for the path of liberation. Every human being follows their ordinary process through illusion craving with hatred. This process is also similar to the process for beings of animal. In this matter, human and animal both are equal with them each other with their mental behavior with physical activities. So, power of rebirth of human also same with the rebirth power of animal being

each other. That is why no human can easy to get rebirth after their death again in the human world.

In this matter the result of primary step of moral conduction cause for the wise monk to prevent form his evil desires that always actively contact with his mind and body. Then he can protect from that evil desires easily through the moral conduction, that he had been followed successfully without break. Process of moral conduction leads the wise-man to get rid from luxurious and comfortable life span and able to enter into the middle path.

**"*Sabbapāpassa Akaranaṃ*"** – prevent from all the demerits acquired the merit – This is the first and main advice of all the Supreme Buddha's about chastity life of moral conduction.

The wise are purified by the moral conduction able him to attend any of the problem and every difficulties of the Eight Universal Truths that every ordinary people are coordinating with the process of suffering. Three types of birthing power of volition are generated by the physical bodily actions, verbal and mentality according to the process of cause and effect.

Every living being use their above three types of birthing power according to the Electrostatic qualities of mind power with mental power depending on cause and effect. According to above three types of outlets of component

qualities of demerits (of memories – volitions) are the seeds of cause and effect for the process of rebirth of the living beings. Those who perusing chastity life by the moral conduction are the safety people who are free from all the demerits that have to contact through above three outlets of human and animal beings. Every volition of demerits that are generated through illusion – craving and hatred that always induce to contact with above three types of outlets of human and animal to regenerate rebirth power of cause and effect process to suffer the suffering continuously.

As a result of moral conduction, the primary purification process cause for the wise to acquire the three types of scientific comprehension of spiritual science about cause and effect qualities of world and universe. In this respect all of the moral conduction steps that should be practiced practically, cause for the wise to get free from the doubt about the Supreme Buddha and true process of cause and effect fundamentals and about the community of Noble monks who attended to follow Eight Noble Path by admitting with high ordination moral conduction for their liberation.

All of the wise monks who follow moral conduction that beginning from five precepts ending to the ascetic rules of purification practices according to Eight Noble Path. They are the wise and high honorable and reverence Noble monks than other ordinary people and monks of

the world who do not follow moral conduction to get free from the process of illusion.

**ii. High ordination mental conduction. (Purification of mind)**

High ordination mentality completely based on the practical experience of high ordination morality. Physical activities that under controlled by morality leads its progress of purification for the result of the basement of the mentality. Without completion of the experience of morality, mentality itself unable to stands on and unable to develop to gain the final result of liberation. Physical actions can be purified by morality and should direct it to the result of purification of mentality.

It is the second step of liberation process that should be practically followed to make the mental power in to the qualities of accessible to the final purification of the process of wisdom. Moral conduction that under controlled by the high ordination precepts with ascetic rules of purification practices cause for the purification of mental that leads it to the middle path by getting out from the process of self - mortification

The monk who follow Supramundane path along with eight steps of Noble Path having successful result with morality, able to be a holy and Noble One perfecting all of the precepts and ascetic rules of purification practices

in practically. As a Noble one he can make the progress of mentality to purify the mental conduction so as to get free from the mentality of worldly, by rejecting the mental factors – memories – motives (volitions) which are refrained the area from mental capacity. In this matter Noble one has to meditate through insight comprehension analyzing three characteristics of cause and effect qualities as they scientifically are for a long period of time. In this matter the moral conduction that he has followed so far, should be continue furthermore period of time without any break or damage. The moral conduction that he had been practiced from the beginning of his process of monkhood is great help him to follow mental conduction developing the Eight super natural knowledge of spiritual that has to be developed. (Eight trances - *jhāna*)

Process of moral purification completely deal with to purify the mental conduction by rejecting the evil - desires such as craving for sensual desire, sexual desire - illusion and hatred and luxury desires to satisfy the physical contact as same degree of mental contact, leading to limit all of the sensual facilities into minimum level.

Every memory - volitions that are contact with mentality, should give-up away – remove them from the mentality – not addicting them, not mention and reminding them – not thinking them for further purification of mentality. Active memories which are

grasped under controlled by the illusion should be abandoned to keep the mental attention in to the percent moment. In this matter every memories known as volitions will have to get deletion gradually without coming into the percent moment mental process that due to be activated. Gradual experience of this attempt make the opportunity to the mental to be concentrate which leading to the final deliverance of the existence of the birth cycle. All of the mental factors that ready to be contact, within the period of present moment that should be rejected by analyzing them through insight comprehension of awareness with mindfulness.

As a result of pure mental conduction, the purification of mentality through the experience of moral conduction with Eight super natural knowledge of trances that cause for Noble one to become the state of none returner (*Anāgāmi Āryan* ). In this Noble, state of mental power always depends on moral conduction with super natural comprehension.

In this matter, none returner of Noble one has to continue the practicing of moral conduction furthermore to purify the mentality until attain the final goal of **Arahanthood**.

**"Kusalassa Upasampadā"** – Admit to merits. This is the main advice of all the Supreme Buddha's who advocated to the people of worldly those who wish to attain liberation through mentality.



## DEMOCRACY

*Buddhism was a democratic movement, which upheld democracy in religion, democracy in society, and democracy in politics.*

**Dr. Ambedkar**

### **iii. High ordination comprehension – wisdom (purification of visions)**

High ordination mental conduction, the comprehension of mental purification actives through insight power of mind and mental, as it scientifically is depending on Wisdom. High ordination moral conduction causes for the high ordination mental conduction that leads to the comprehension of right vision in which the way out of wrong vision.

High ordination mental conduction- with purity of vision - the Wisdom cause for the insight analytical comprehension about cause and effect qualities, how are they cause for the existence through illusion - craving and hatred for the re-linking process of sufferings. And how backward process of cause and effect qualities, react to change the direction of illusion to the process of liberation through moral conduction with mental conduction, through wisdom.

The eight steps of liberation process the backward process of cause and effect qualities fully depends basically on moral conduction secondly on mental conduction finally on comprehension of insight power of Wisdom. According to the cause of above process the enlightenment of liberation is the effect as the comprehension about cause and effect process that known as the Wisdom.

Wisdom is the subject of spiritual comprehension about biological existence of human and animal how to exit on cause and effect qualities directing to the re-linking process of rebirth and how to react backward process of cause and effect qualities for the process of liberation to attain the enlightenment.

In this respect Wisdom is the final insight comprehension of moral conduction and mental conduction of the liberation process and comprehension about the spiritual science of the existence both of human and animal beings.

Those who attained the insight comprehension through three steps of purifications process as Wisdom able to be the highest advanced scientist of the world than other ordinary scientist of the world. Because of every scientist are limited their knowledge to the scientific fundamentals of the world and universe through their physical contact. But the Supreme Buddha attained the insight power of comprehension as Wisdom only

through the backward process of cause and effect qualities through moral conduction with mental conduction. The supreme Buddha comprehended the scientific fundamentals of world and universe as they scientifically are by rejecting luxurious physical contact but only through the high spiritual mental contact through the spiritual austere training in six years.

The comprehension about Electrostatic fundamentals is known as science. Then science is the knowledge about the practical understanding of Electrostatic power and material as they really are and how they really act. The intelligent people of science known as scientists of the world who always intended to investigate and examine different kinds of experiments about world and universe to arrange new method only to develop material welfare. They are deal fully with the welfare of material for the benefit of human comfort. But they never investigated to examine about themselves to know who they are. That is why they are unable to comprehend the world and universe completely as they scientifically are and as they really are.

However, the Supreme Buddha understood about Himself first as He really is, than following about material things as they really are. Secondly, He found out the qualities of Electrostatic power which coordinates with material for the creation of the existence as they scientifically are. According to His insight spiritual comprehension about world and

universe He found the scientific process of truth of the world as the process of **cause and effect**. According to His spiritual comprehension He understood this cause and effect process in which the basic power for every living being to produce the sufferings cycle of death after birth and birth after death, through re-linking process of existence. He understood this cause and effect process completely cause for all of the living being to suffer the faculties of sorrow and pain through rebirth older - ageing – decay and redeath. Then the supreme Buddha preached this process of existence as the truth of the world and He advised the ordinary people to get rid from this sorrow – pain process following Eight Noble Path by rejecting the path of illusion.

### **ETHICAL MAN OF GENIUS**

*In this sphere He gave expression to truth of everlasting value and advanced the ethics not of India alone but of humanity. Buddha was one of the greatest ethical men of genius ever bestowed upon the world.*

**Albert Schweitzwe -**

**A Leading Western Philosopher**

### 03. THE PURIFICATION PROCESS OF MORAL CONDUCTION

The purification steps of moral conduction, mental conduction and wisdom should be followed to attain the liberation. The Eight Noble Path is the backward process of cause and effect qualities is the path of purification depending on three types of purities.

- 1<sup>st</sup> purification step is moral conduction (purity of physical actions)
- 2<sup>nd</sup> purification step is mental conduction (purity of mental actions)
- 3<sup>rd</sup> purification step is Wisdom (purity of vision).

Those who unwise, unable to follow above three steps of purifications are unable to comprehend the qualities of reality. Those who are able to follow above three types of purification completely direct them to be the wise who try and wish to attain liberation to get free from the sorrowful existence and have to follow following four steps of moral conduction step by step unceasingly.

1. ***Chethanā sīla*** (morality of volition)
2. ***Chaithasika sīla*** (morality of advertence)
3. ***Samwara sīla*** (morality of courteous, directing effort to avoid)
4. ***Awyathrikkama sīla*** (morality of precepts that are undertaken that perfected continuously to ensure the

purity of conduction by the monks – being stability of courteous)

\* *Cetanā*

volition', will, is one of the seven mental factors (*cetasika*) inseparably bound up with all consciousness, namely sensorial or mental impression (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), concentration (*samādhi*), vitality (*jīvitā*), advertence (*manasikāra*)

With regard to *karmic* volition (wholesome or unwholesome *karma*) ‘volition is action (*karma*), thus I say, O monks; for as soon as volition arises, one does the action, be it by body, speech or mind.’

1- *Chetanā Sīla*

Memories that collaborated by the unwise, ordinary people and ordinary monks through illusion with craving and hatred in which the qualities are unwholesome volitions. These memories are used by the ordinary people (and animal) for their existence of mind and body together under the mythical vision of self.

These grasping memories of the living being are used regularly leading them to continue their mind and body for their living style. Most of the memories that used by the ordinary people are too similar to the memories of animal beings. All of memories that used by the animal

being and human being are demerits. But the memories that used by the wise men are merits.

The meritorious memories cause for the wise men to get rebirth in the happy state after their death. Unwholesome memories accumulated by the ordinary unwise people that equal to the memories of animal being that cause for both of them to get rebirth as animals in the unhappy destination.

Every unwholesome memory- volitions - contains seven tracks to be motivated. As an example one who intending to kill animal to eat is unwholesome action. Those who do not like to kill animal to eat their flesh is one of the main wholesome memory (volition) that directing to the end of suffering.

The unwholesome actions of killing animals that followed by the memories of the ordinary unwise people who are unable to get rid of the cycle of existence. Those wise intentionally preventing of killing animals that caused by their wholesome memories able them to be wise people of the world. Then every memory can be divided in to two kinds. One of them is wholesome memories and other is unwholesome memories. Wholesome memories and unwholesome memories cause for every mental and physical action of the ordinary people. Every wise man can identifies these two types of memories as wholesome and as an unwholesome. The ordinary people use these two types

of memories in order to conduct their living span continuously. They do not know the differences of unwholesome and wholesome memories as they scientifically are.

- \* When merit or demerit memories arise in the mental power to think and to remind it is cause for the mentality of the mental actions. (volition that induced by mental action)
- \* When the merit or demerit mental actions arise and contact with body to active the physical action – it is bodily action. (volition that induced by physical action)
- \* When the merit or demerit memories arise and contact it to speech it is speech action.(volition that induced by verbal action)

Above three types of volitions, the main source of rebirth process that generated by the power of mental. So, mental power of the mentality that based on different kinds of memories cause for every wholesome action and for every unwholesome action through three processes as referred to above for the power of rebirth process of cause and effect qualities of the existence of all the living beings.

When the memory arises to someone to kill animal, it is the unwholesome mental action. When the memory does not arise to someone to kill animal, it is the wholesome mental action. The wise follow the wholesome



memories, when the time comes him to kill the animal, he becomes aware about his risen memories and he examines his mentality that is arising to kill animal. So, as a Wiseman he thinks that this memories of killing animal as an unwholesome memory. So, he thinks to reject it, and he think that he should not kill the animal. So, it is wholesome memory and it is merit mental action. Therefore, he can always follow only the merit mental actions as wise man does.

In the other side when the unwholesome mental action arises to ordinary man to kill the animal, he kills the animal. It is not only an unwholesome mental action but also an unwholesome physical action. The ordinary man is unable to become aware to think how to divide merit mental action and demerit mental action as Wiseman thinks. Because his thinking power of comprehension about scientific existence process of qualities of mind and mental power is too poor to analyze them as they scientifically are.

### *i - Cetasika sīla*

‘Mental things, mental factors,’ are those mental concomitants which bound up with the simultaneously arising consciousness (*citta=viññāna*) and conditioned by its presence. Whereas in the *sutta* all phenomena of existence are summed up under the aspect of 5 groups; corporeality, feeling, perception, mental formations,

consciousness (*khandha*), the *abhidhamma* as a rule treats them under the more philosophical 3 aspects; consciousness, mental factors and corporeality (*citta, cetasika, rūpa*) thus, of these 3 aspects, the mental factors (*cetasika*) comprise feeling, perception and the 50 mental formations, altogether 52 mental concomitants. Of these, 25 are lofty qualities (either karmic wholesome or neutral), 14 karmic unwholesome, while 13 are as such karmic neutral, and their *karmic* quality depending on whether they are associated with wholesome, unwholesome, or neutral consciousness.

## *ii - Chaithasika Sīla*

The mental factors that induced by the illusion are usually active them by arising and disappearing in the mental power as ordinary knowledge of human beings. These mental factors contact with the bodily organs when the suitable time comes to grasp only the pleasurable feelings which are grasped already as pleasurable from the signs of component material.

These mental factors are also divided into two types as wholesome mental factors and unwholesome mental factors. The wholesome mental factors always are under controlled by the moral conduction. The unwholesome mental factors always not under controlled by the mental conduction, but under controlled by the illusion, craving and hatred. They are similar to the mental factors of animal being's mental factors. Wholesome mental

factors are – right speech, right livelihood, right conceptions. These wholesome mental factors are active always when the wholesome action becomes to contact with wise but not with the unwise.

- \* Those who observe eight livelihood precepts they always active alone with the mental factors that contact with wholesome deeds of volitions.
- \* Those who don't observe Eight livelihood precepts they never active to follow wholesome mental factors but always with unwholesome mental factors. Such as,
  - \* False speech
  - \* Harsh speech
  - \* Frivolous speech
  - \* Killing animal and eating their flesh
  - \* Stealing
  - \* out of the order of five precepts

Wholesome mental factors that observed by the wise man cause them to get rid from illusion - craving and hatred and lead them to handle the backward process of cause and effect qualities to get free from re-linking process of suffering.

Those who without merit experience of good effected mentality that caused by their previous births in the long runs of the existence, are unable to handle these wholesome mental factors for the benefit of their next births. Therefore, they have to get birth in the woeful

realms such as animal realm, ghost spirits, demi ghost and hell.

### ***3. Saṃwara Sīla***

This moral conduction specially advocated for the benefits of male and female monks behalf of their liberation process. They are 220 numbers of precepts that both male and female ordained monks to be observed regularly. This process of moral conduction cause to the ordained monk for under controlled along to be courteous in mentally and physically. (The morality consists in purity of restraint of the senses.)

***Sati*** - Mindfulness', is one of the 5 spiritual faculties and powers (***bala***), one of the 7 factors of enlightenment (***bojjhanga***), and the 7<sup>th</sup> link of the 8-fold path (***magga***) and is, in its widest sense, one of those mental factors inseparably associated with all karmic wholesome (***kusala***) and karma-produced lofty (***sobhana***) consciousness for the 4 foundations of mindfulness- "***Satipaṭṭhāna***".

#### ***i. Sathi Saṃwara Sīla***

When the mental factors or memories arise in the mental power to contact with physical body to grasp the signs of material (such as form of figure, sound, smell, taste and bodily tangible-impression) monk should be aware about them whether they are wholesome or unwholesome

mental factors. This is the process of moral conduction of awareness about memories or mental factors that have been grasped through blind faith believing them as belong to the owner of their vision of ‘self’.

**ii. *Khantisaṃwara sīla* (patience – forbearance - Tolerance)**

Those who follow austere practices along with Noble Path they can attain this kind of good spiritual qualities as “forbearance”. Tolerance is the best hermitage behavior that can be attained by following the Eight Noble Path along with the austere practices.

Those who followed Eight Noble Path they can gained the powers of forbearance against to different kinds of difficulties, problems, trouble and physical and mental disorders that all of the ordinary people are practicing in every second in their life.

(Different kinds of ascetics of Himalayas – India they follow this forbearance of moral conduction as *pranayāmas* – through yoga meditation)

**iii. *Wīrya Saṃwara sīla***

Those who are try to prevent from addicting to the unwholesome memories lead to the end of suffering through their virility power of courage. Without deep determination to prevent from unwholesome memories which are prevented the way of liberation lead them to suffer the cycle of suffering. Those who effortless to follow the moral conduction to handle chastity life

strictly, and unaffectedly they are unable to get fruitful benefit for the forward process of liberation. If they courageously try to follow wholesome action mentally and physically it leads the way for the process of success. So, getting courage for merit and effort to avoid from unwholesome is the moral conduction of effort. So, determination of effort is the qualities of moral conduction for the benefit of purification.

#### ***4. Awyāthrickrama Sīla***

The monk who determined to observe moral conduction without any damage and break, cause for the determination of goal that leads his effort to end the existence process in short period of time. In this matter all of the moral conduction that have to be observed as the precepts of abstain from and practices of austere vows that should be practiced continuously without any damage or delay in order to obtain fruitful result.

Those who week in mentally and physically are unwise who are unable them to protect and practices large number of precepts without any break. So, unwise who week in mentally are unable to get fruitful result by observing all of the precepts and practices behalf of their liberation.

The qualities of existence are illusion, craving and hatred. The qualities of liberation are morality – mentality and Wisdom. Those who powerful virility of manly power of their mental and physical capacity are too much courageous people who are able to practice

and protect and follow all of the moral conduction and practices till the end of their suffering. So, they can attain the final results through moral conduction, mental conduction and Wisdom which are depend on the qualities of virility of manly power. Illusion, craving and hatred are the qualities of female of femininity without virility manly power. The Liberation process can be followed only by the wise who with qualities of virility of manly power of male but not by the qualities of female of femininity.

All of powerful qualities of virility powers of male are the wise who leads into the happy destination after their death. But all of the qualities of femininity of female lead all of the ordinary unwise people into the unhappy destination after their death. All of the qualities are the virility power of male lead the wise into the final goal of liberation. So the wise monk perfects all of the moral conduction and austere practices for the final purification for the Wisdom through the purification of physical and mental liberation.

Without perfecting the practical side of moral conduction, no one can be a Noble monk with the powers of Wisdom and supernatural powers of spirituality of 08 trances.

## WORLD CULTURE

*Buddhism has done more for the advance of world civilization and true culture than any other influence in the chronicles of mankind.*

- H.G. Wells –

### 04.CHARACTERISTIC OF MORAL CONDUCTION (*pachchupattāna*)

The Wiseman who under controlled his physical actions observing moral conduction is highest advanced and great human being than other ordinary people of the world who do not follow moral conduction for the purification of their physical actions. So, the wise man can be very easily make out from other ordinary people because of his external courteous appearance of moral conduction he practiced that under controlled by the mental and physical actions as his daily routine. So, he is leading to the direction of liberation being opposite to the cause and effect qualities of sufferings.

The wise who under controlled by the moral conduction he can easily protect from different kinds of trouble corruption, cruelties, worries and violence that due to be happened against to the living span of his existence process. Because moral conduction that he followed is the only protection and safe for him to be protected by him itself.



The wise man who following moral conduction cause for him to be the greatest powerful virility power of male to be a holiness of the world that most of the greatest wise people prefer him to worship, respect and honor very earnestly.

The wise man follow moral conduction through chastity life is very decent gentle and kind hearted for all the living beings and he is very fear and shame for doing wrong action such as violence, corruption threatening, unwholesome activities and demerits which are too harmful for the rest of other living being against their existence. The ordinary are out of moral conduction are earnest for doing wrong actions instead of doing merit. The ordinary people usually are shameless and don't care of prevent from doing low cast malpractices as same as animal beings.

### **THE BUDDHA'S MISSION**

*The mission of the Buddha was quite unique in its character, and therefore it stands quite apart from the many other religious of the world. His mission was to bring the birds of idealism flying in the air nearer to the earth, because the food for their bodies belonged to the earth.*

**-Hazrat Inayat Khan -**

***“The Sufi Message”***

## **05. BENIFITS OF MORAL CONDUCTION**

The process of eight Noble path that directing to the backward process of cause and effect qualities which basically begins it with the process of moral conduction from five precept and finally ending with the thirteen numbers of ascetic rules of purification practices. (13)

The wise monks who deeply dedicated their manly effort to follow these prescribed precepts and practices earnestly to be Noble monks in order to attained the final goal. They are highly holy and venerable Noble monks than other ordinary people and other ordinary unwise monks.

The ordinary people who wish to determine to follow the liberation process they can basically observe five precepts daily and ten precepts in full moon days as they wish. These laity precepts, however directs its result for the end of suffering but probably it causes for the benefits for worldly life cycle too.

Those who followed and gained the sufficient result from the moral conduction that cause for publicity of their Noble and holy, life all over the world. Most of the people are happy to listen about their morality and mentality and willing to worship and wish to visit them for their due respect.

The monk who without experience of moral conduction is not an honorable and venerable for due respect from devotees. He is only an ordinary monk who without

powers of spiritual training the experience of morality and the experience of mentality for the liberation.

The monk, having powerful experience of virility of morality able to face and solve every problems and trouble and are able to give correct solution for every matters that are arisen against to him.

Those who are whether, laymen or monk they have highest power of benefits from their moral conduction that they have been practiced. when the last moment of death of the ordinary people, they are too much fear and getting trembling and shouting and asking help from others to salvage from death. But those who experienced with moral conduction never shout and fear of in their death moment. And, peacefully and silently they face for their death moment with awareness. As a result, all of the Noble monk can ensure the happiest rebirth after their death in the state of human, god and ***Brahma***. They have not any of the occasions to get rebirth for the sorrowful existences in the state of unhappy destinations.

The Eight Noble path which directing to attain the liberation is the way for the extinction of the suffering completely depends on the way of three types of purification process of Eight Noble path. It is the qualities of chastity practices that other alternations are not available to the ordinary people instead of this process for the liberation from the world. Three types of purified path that leads to the liberation to get free from

the cycle of rebirth process of existence that prescribed by the enlightened One.

## **CHALLENGE TO OTHER RELIGIONS**

*It is Buddhism as we find it actually recorded, not a hypothetical primitive system, which still forms a challenge to other religions.*

**- Bishop Gore -**

*“Buddha and the Christ”*

## **06.CLASSIFICATION OF MORAL CONDUCTION**

### ***06.01. cāritta sīla***

The morality consists in performance which is the performance of those moral rules, which are ordered to be followed by the Blessed One. (All of the 13 austere practices- alms round, cemetery robing bowl eating, etc.)

### ***06.02 vāritta sīla***

Morality consisting in avoidance, (abandon, refrained from, abstain from) avoidance of those things that the Blessed One has rejected as not to be followed the external duties of a monk, such as towards his superior.

### **06.03 Abhisamācārika sīla**

Is a name for those moral rules other than the 8 ending with right livelihood ‘‘Impossible is it, O monks, that without having fulfilled the law of genuine pure conduct’’.

### **06.04 Ādibrahmacariyakā sīla**

Morality of genuine pure conduct consisted in right speech, right bodily action and right livelihood, forming the 3<sup>rd</sup>, 4<sup>th</sup>, and 5<sup>th</sup> links of the Eightfold path.

With regard to those moral states connected with and corresponding to the genuine pure conduct, he is morally strong, morally firm and trains himself in the moral rules taken upon by himself. After overcoming three fetters (ego-belief, skeptic doubt and attachment to mere rules and ritual; *samyojana*) he becomes one who will be reborn seven times at the utmost’ (stream winner - *Sotāpanna*) and after only seven times more wandering through this round of rebirths amongst men and heavenly beings, he will obviously put an end to suffering’’

### **06.05 Wirathi sīla**

Under taken precepts that are used to be followed to purify the demerit actions of mental formations called as *wirathi sīla*. There are three types of merits actions such as right speech, right livelihood, and right conduction. There are three types of demerits action such as wrong speech, wrong livelihood, and wrong conduction.

### **06.06 *Awirathi sīla***

Rest of other merit mental factors that coordinating and adjoining with refrained from demerits actions (referred to above – 06.05).

### **06.07 *Nissitha sīla***

Some types of moral conduction deal with visions. Those who follow the moral conduction that deal with craving (morality based on craving) intending to be a god or ***Brahma*** or wishing to get rebirth in happy states after their death. (***Taṇhā-nissita-sīla***) Some types of moral conduction that followed by way of tightening their different kinds of false visions as same degrees of blind faith. These two types of moral conduction as referred to above are not cause for directly to end of the cycle of sufferings.

### **06.08 *Anissitha sīla***

Completely get out from the precepts of moral conduction coordinating with practices of austere vows along with the code of disciplinary rule of Noble path.

### **06.09 *Kālapariyaṇtha sīla***

***Upōsatha***: ‘fasting’, ‘fasting day’, is the full-moon day, the new-moon day, and the two days of the first and last moon-quarters. On full-moon and new-moon days, the Disciplinary Code, the ***pātimokkha***, is read before the assembled community of monk(***bhikkhu***), while on the mentioned 4 moon-days many of the faithful lay

devotees go to visit the monasteries, and there take upon themselves the observance of the 8 rules(*atta-sīla; sikkhāpada*).

The moral conduction that observe between the period of time (from morning till evening) without continue them furthermore period of time. (Once in a month or week or day)

#### ***06. 10 Āpānakotika sīla***

The moral conductions are observed until the end of life time, without any brake or damage. (High ordination precepts and 13 austere practices)

#### ***06. 11 Sapariyaṇṭha sīla***

Moral conduction that due to be observed by way of gaining the profit of worldly in order to improve the worldly way of income the progress of comfortable life span – to improve the knowledge of wisdom – in order to reactive disable organ or part of the body. Those who observing precepts by way of obtain profit of worldly and after getting result they give-up attempt of observing the precepts furthermore. Most of the people who are observe different kinds of precepts hoping welfare of their cycle of worldly life.

#### ***06.12 Apariyaṇṭha sīla***

The precepts of moral conduction that do not observe by way of earning profit, relationship, according to one's own rule of sector of religion, cast, nationality comfort

of lives, reputation (fame) This kind of precepts cause for the continuation of morality of purification for the end of sufferings.

#### ***06.13 Lowkika sīla (Precepts of worldly - mundane)***

The ordinary who try to observe the precepts (that once in a week or once in a month on full moon (*poya*) days limited period of time of the day or month cause them for acquire profit of worldly and probably cause for the liberation (only if they try more and more)

#### ***06.14 Lōkoththara sīla (Precept of Supramundane)***

The precepts of moral conduction (and austere practices) that observed by the Noble monks are the precepts of supramundane that cause for the process of liberation and also for the comprehension of wisdom (e.g. 13 austere practices)

#### ***06.15 Hīna sīla***

The precepts that observed by the ordinary people and ordinary monks that depends on with poor of confidence and poor of mind, poor of courage and poor of wisdom cause not them for the progress of their liberation.

#### ***06.16 Majjima sīla***

The precepts that observed by the ordinary people or monks called as referred to above name are middle of mind, middle of courage and middle of wisdom.



### ***06.17 Pranītha sīla***

The precepts that observed by the ordinary people and monks with confidence of mind confidence of courage and confidence of wisdom, directing to the end of suffering.

### ***06.18 Wemathika sīla***

The monks who make doubt about moral conduction and practices that they promised to be observed that have been pursuing them. Those who doubt about precepts that they have taken upon themselves (to observe) they can discuss and re-correct them with the help of high ordained monks who are already perfecting with path progress and path fruitions.

## **BUDDHA HAS SEEN DEEPER THAN MODERN IDEALISTS**

*Gautama got rid of even that shade of a shadow of permanent existence by a metaphysical tour de force of great interest to the student of philosophy, seeing that it supplies the wanting half of Bishop Berkeley's well-known idealist argument. It is a remarkable indication of the subtlety of Indian speculation that Gautama should have seen deeper than the greatest of modern idealist. The tendency of enlightened thought of all today all the world over is not towards theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful.*

**Prof. Huxley - "Evolution and Ethics"**

#### 04. Three types of precepts

##### (i) *Sekha sīla* (Kinds of training precepts for the liberation)

A ‘Noble learner’, a disciple in higher training, one who pursues the 3 kinds of training (*sikkhā*), is one of those 7 kinds of Noble disciples who have reached one of the 4 supermundane paths or the 3 lower fruitions (*āriya-puggala*), while the one possessed of the 4<sup>th</sup> fruition, or *Arahatta-phala*, is called ‘one beyond training’ (*asēkha*, ‘no more learner’).

##### (ii) *Asekha sīla*

A disciple has perfected training / one beyond training and adept. This is a name for the *Arahanth*, the Holy one, (*Āriyapuggala*) since he has reached the perfection in high moral training, higher mind training and higher wisdom training (*sikkhā*) and needs no longer to train him therein.

##### (iii) *Nevanāsekhanāseka sīla*

Neither in training nor beyond training ‘and neither learner nor master. This called the worldly, (*puthujjana*), for he neither is pursuing the 3 - fold training (*sikkhā*) in morality, mental culture and wisdom on the level of the first 3 paths of sanctity, nor has he completed his training as an *Arahanth*.

## 05. Four types of *sīla*

*Samādhi*, *paññā*, concentration or wisdom connected with decline. The other three stages are: *ṭhiti-bhāgiya - sīla*, etc. morality, etc. connected with a standstill; *visesa – bhāgiya sīla*, etc.: morality, etc.: connected with progress; *nibbedha – bhāgiya sīla*, etc.: morality, etc. connected with penetration.

‘Decline’ (*hāna*) is to be understood with regard to the arising of opposing qualities, ‘standstill’ (*ṭhiti*) with regard to the standstill of the corresponding attentiveness, ‘progress’ (*visēsa*) with regard to higher excellency, ‘penetration’ (*nibbedha*) with regard to the arising of perception and reflection connected with the turning away (from the existence)”.

### (i) *Hānabagiya sīla*

The ordinary man who makes a company with unwise-the ordinary people (ill – minded) cause them for fading away their Noble path that they had to be attended. This is the way of disappearance of the moral conduction that they had taken upon themselves to observed. (the ordinary man who entered to the Noble path to be monk to follow the moral conduction of Noble Eight-Fold Path after being a monk he does not try to follow the code of moral conduction but try to follow the path of ordinary. This is the way of their inability of getting final success).

### (ii) *Ṭhiti-bhāgiya-sīla*

Moral conduction that neither broken down nor developing that followed by the monk or ordinary

hoping the result only from the moral conduction by getting final result from all of the precepts that have to follow them and must forward of developing the moral conduction directing to the next purification process of the mental conduction. Those who highly addicted to the craving for material things unable to develop the process of moral conduction for future progress of liberation. (*samādhī-paññā*. static morality, static concentration, static wisdom.)

**(iii) *Wisesabhagiya sīla***

(-*samādhī*, -*paññā*) : morality (concentration, wisdom) connected with progress,. For details,

The moral conduction that directly leading to the process of awareness of mindfulness (*samādhī*.) by full perfecting of all the precepts of moral conduction and pursuing forward attempt for the purification of mental conduction.

**(iv). *Nibbedha bhagiya sīla***

(-*samādhī*, -*paññā*): ‘morality (concentration, wisdom) connected with penetration

**06. Second steps of precepts**

**(i) *Bhikshū sīla* (For Male Monks)**

All of the precepts that specially prescribed by the supreme Buddha for the purification of male monks.

**(ii) Bhikshuni sīla (For Female Monks)**

All of the precepts that specially prescribed by the supreme Buddha for the purification of female monks.

**(iii) Anupasampanna sīla (Novice precepts)**

All of the precepts that specially prescribed by the supreme Buddha for the purification of male novice monks and for female novice monks.

**(iv). Gahatta sīla (Ordinary precepts)**

All of the precepts that specially prescribed by the supreme Buddha for the purification of ordinary people (who try to observe in - *pōya*- four moon-days.)

**CAUSE AND EFFECT, INSTEAD OF REWARDS  
AND PUNISHMENTS.**

*According to the Buddha the world is not so constituted.  
Buddhists believe in a just rational of "kamma" that  
operates automatically speak in terms of cause and effect  
instead of rewards and punishments.*

**- A writer**

***"Buddhist scholar"***

## 07. four types of precepts

### 1. *Prakurṭi sīla*

The precepts that observed by the people who pursuing by their own birth naturally. The five precepts that observing by the people who living in **Uttar Pradesh** in India (Himalaya) are common precepts for the entire Nation by their own births.

‘**Natural or genuine morality**’, is distinct from those outward rules of conduct laid down for either laymen or monks.

‘**Prescribed morality**’, is a name for the disciplinary rules of the monk or layman prescribed by the Supreme Buddha, as distinguished from natural or genuine morality (*paññattisīla*).

### 2. *Āchāra sīla*

Different kinds of moral conduction that adapted by some cast, community of provinces, different kinds of ascetics (*Thīrthakas – Nigantas – Jātīla - Ājīvaka*) are followed by them as their heritage – regulation- custom -of their natives (sectors), killing animal and liquoring are prohibited by their leaders, mayors of the community or countries, as rules of government.

Those who abide by their rules and regulation as the customs, seems to be kinds of moral conduction as the ordinary order of their nations.

### ***3. Dhammatha sīla***

The chastity quality of moral conductions, survive in the mind of mother of the prince **Siddhartha**. (childhood of supreme Buddha). After birthing baby prince, prince's mother does not arise herself in sexual feeling for kings. This is the moral conduction the order of the existence that common for all the mothers' of Supreme Buddha's.

### ***4. Pubbahēthuka sīla***

The behavior of moral conduction that experienced in the previous births existences that cause to active next births existence furthermore without any break. The moral conduction that observed someone by his own birth may be their previous births experiences. Some people observe five precepts by birth in some countries of the world without caring their own religious restrictions.

## **BUDDHA AND THE SALVATION**

*It is not the Buddha who delivers men, but he teaches them to deliver themselves, even as he has delivered himself. They accept his teaching of the truth, not because it comes from him, but, because of personal conviction, aroused by his words, arise by the light of their own spirit.*

**-Dr. Oldenburg -**

***A German Buddhist scholar***

## 08. Four types of precepts

***Chathu pārisuddhi sīla*** – Morality consisting in purity, is fourfold: restraint with regard to the monks' Disciplinary Code, sense restraint, purity of livelihood, morality with regard to the monks' 4 requisites.

***i. Paccaya-sannissita-sīla-*** 'Morality consisting in the wise use of the monk's requisites.'

***ii. Indriya-sanvara-sīla-*** (morality consisting of purity of restraint of the senses.)

***iii. Ājīva-pārisuddha-sīla*** – 'morality consisting in purification of livelihood', is one of the 4 kinds of perfect morality.

***iv. Pātimokkha-saṃwara-sīla*** - 'morality consisting in restraint with regard to the disciplinary Code.'

## A WISE FATHER

***Buddha is one who sees his children playing in the consuming fire of worldliness and employs different expedients to bring them out of this burning house and lead them to the safe asylum of Nirvana.***

**-Prof. Lakshmi Narasu -**

***"The Essence of Buddhism"***



## 07. MORALITY WITH REGARD TO THE FOUR REQUISITES

### (i) *paccaya sannissita-sīla*

It consists therein that the monk is guided by the right mental attitude when making use of the 4 requisites: robes, alms-food, dwelling and medicine. “Wisely reflecting he makes use of his robes...merely to protect himself against cold and heat etc. Wisely reflecting he makes use of his alms-food...merely as a prop and support to this body...Wisely reflecting he makes use of his dwelling...merely to keep off the dangers of weather and to enjoy solitude...Wisely reflecting he makes use of the necessary medicines, merely to suppress feelings of sickness that arise, and to reach perfect freedom from suffering”.

1. In these respects by reflecting the verse of *"patisankhāyoniso cīvaram paṭisewāmi yāvadēva sītassa paṭighātāya uñhassa paṭighātāya dansamakasavatātāpa sirīṇsapa – samphassānaṃ paṭighātaya yāvadēva hiri kopīna paṭicchādanatthaṃ* should be reflected at any time before wearing robes. The using of wearing robes is to refrain from cold, and heat to prevent from harm of venomous serpent, flies, mosquitoes, finally to cover body parts, which will cause for shame if they are unable to be covered.

2. *Patisankhāyoniso pindapātham patisevāmi, neva davāya, na madāya, na maṇḍanāya, na vibūsanāya, yāwadeva, imassa kāyassa thītiyā yāpanāya, vihinsuparatiyā bhramacariyānuggahāya, iti purāṇaṇca vedanaṃ patihanāmi navaṇca vedanāṃ na uppādessāmi, yātrūca me bhavissati, anavajjatā ca phāsuvihāro ca.*

This verse should be chanted before eating alms – food.

Meaning

I eat *piṇḍapātha* meal by wisely reminding its uses of eating. These foods are

Not to – develop strength of physical body for Athletics.

Not to – improve physical power

Not to – adorned the physical body

Not to – develop fitness of the body

But to – maintain the physical structure without – following craving of food

But to – safety for the chastity living span

But to – prevent from hungry and thus, eating this meal mainly uses me - to overcome new physical pain and – old discomfort due to over eating.

This *piṇḍapāṭha* meal, that quite suitable only for the existence of the physical body, that will be able to carry on the living power of the period of living.

3. *Patisaṅkhāyoniso senāsanam patisevāmi, yava deva sītassa paṭighātāya, uṇhassa paṭighātāya ḍaṇsamakasa vātātapa sirīṇsapa samphassānam patighātaya yāvadeva utuparissaya vinodanam pṭisallānārāmatham.*

Meaning

This verse should be reflected before using Hut – cave or rooms of temples or hermitages as daily routine – after awaking and before sleeping

The *sēnāsana* – The place or building that available facility of sitting and sleeping that uses as the place for the suitable benefit only for my accommodation of solitarily.

According to my understanding, I use this place only to keep away cold and heat and overcome harm caused by the venomous serpents, flies, mosquitoes as same as overcome from the harsh climate such as storms, rain, sun heat such difficulties and easily to handle the life in order to attain the qualities of concentration.

4. *Patisaṅkhāyoniso gilānapaccaya bhesajja parikkāram patisevāmi, yāvadeva uppannānam veyyabādhikanam vedanānam paṭighātaya abyāpajjaparamatāya.*

This stanza should be reflected before using requisites for sick. Accepting and consuming must be done with reflection. Use of medicine is to prevent the body from diseases and different aches and pain. Prevention is better for good health for the existence of every kinds of life.

## **II) Morality consisting of purity of restraint of the senses (*indriya-saṃwara-sīla*)**

“Whenever the monk perceives a form with the eye, sound with the ear, odor with the nose, taste with the tongue, impression with the body, object with the mind, he neither adheres to the appearance as a whole, nor to its parts. And he strives to ward off that through which evil and unwholesome things, greed and sorrow, would arise, if he remained with unguarded senses; and he watches over his senses, restrains his senses”.

The worldly scientific existence process of human and animal completely depend on the qualities of illusion. In this matter Electrostatic power unit of mind that combined fully with the physical body that cause for the existence of the living span of all the human and animal.

The mind and matter which component for human and animal that produced and handled by the scientific cause and effect qualities cause for the ordinary people to follow illusion. But all the wise with the powers of scientific comprehension about the cause and effect qualities, are able to understand the mind and matter as they scientific are. In this matter those who try to follow

moral conduction and mental conduction for the purification of Noble path they are finally able to gain the spiritual comprehension of Wisdom. They are able to understand the scientific existence process of cause and effect qualities that coordinated to give them the opportunity of births as human beings.

The conception qualities of mind power that ready to cling with matter induced by the constructive effect of mental power. Both of minds and matter of physical body should be contacted together for the power of mental but without mind power the mental power cannot be activated. Without contact of physical body the mental power can't be activated. Because of both mind and physical body, are the causes for the constructive effect of mental power. Therefore the mental power is an effect of both mind and physical body.

This mental power has its own feeling power to sensitive and to contact with 5 signs of component materials. When these 5 signs of color signs, sound signs, smell signs, taste signs and tangible signs are contact with the physical body, contact them also with the mental power in same time.

In this matter, the contacting signs of materials if they are subject to sensitive them as the pleasurable feeling to the person and animal who try to grasp the process believing it as the function of the “self”. The mental power and grasping signs are mixed together by preparing the mental factors known as mentalformations

that finally due to condition them in to the power of memories. These memories with 5 signs of conscious known as volitions that are collaborated them for the effect of rebirth of the human and animal being. In these respect scientific and Electrostatic spiritual existence process of birth and death cycle directing to the way of Illusion that completely is the opposite way for the way out of liberation.

### **III) Purification of livelihood (*ājīva-pārisuddhi-sīla*)**

It consists therein that the monk does not acquire his livelihood in a way unbecoming to a monk.

The path seeking profit of worldly is another. The path to liberation of the mind, the *Nibbhana* is another. *Bikkhu* who is the disciple of the Buddha differentiates between these two paths and does not wish for profits, benefits and publicity. The monk chooses to live in completely alone, in the hermit seeking religious solitude.

The ordinary man who left lay life intending to be a monk after that being a monk he should undertake to follow six precepts that referred to below for correct livelihood of their monkhood that should be followed regularly by the ordained monks.

*i .Pārājikā-* This means that monk who unable to followed and observed all of the main four precepts taken upon himself according to the Eight Noble Path. If the monk violated main four precepts that he have to be

observed basically he will be an ordinary monk who out of the Eight Noble Path. The monks who try to violate one of these four precepts uttering falsehood about himself without having path progress and path fruition to lay people who don't know about the Supreme spiritual experience of the monkhood, such as comprehension of Wisdom, advance experience of spirituality as Noble, holiness with the path progress path fruition, and super natural power of Arahantood.

The advanced spiritual experience of human being as referred to above are the invisible spiritual progress that ordinary people are unable to be identified. Those spiritually not advanced such an ordinary monk he who tries to gain more profit from devotees by telling lies about himself as if he were with spiritual progress of liberation process, pretending others as he attained of above spiritual powers. Most of unwise devotees believe it and try to offer more cash, items, food and so much so offerings that they are able to, by way of gaining meritorious profit for their next births.

*i. Sanghādhisēsa*

The monk who promised to be a high ordination monk by observing 220 precepts that he have to be observed and tries to convey messages or letter to the woman who tries to make sexual contact with the man, or man who try to make sexual contact with the women, conveying their messages between upon them each other by the

monk who violated his monkhood and should be renewed it in front of the high ordained Noble monks.

### ***iii. Chullachchaya***

The monk who had promised to be a high ordained monk observing the 220 precepts tries to pretend him as an ***Arahanthood*** one is one of the cunning way of gaining profit such as cash, material items alms food, telling lies by way of earning income for his worldly livelihood is an offence that unable to be renewed.

### ***ii. Pachiththiya***

The ordained female monks who promised to be Noble monk by observing 220 precepts, if she brought prepared tasty food (like milk, sweets) herself by way of her livelihood from the devotees and ate them is an offence.

### ***iv. Patidesanīya***

The high ordained female monk (who does not ill) should not be ask food of sweets from others for consumption it

***V. Dukḥhaṭṭa (Dukūlā)*** The high ordained female monk who (does not ill) should not be asked rice or soup from others for consumption is an offence.

The male and female monks who promised to be high ordain Noble monks leaving lay life to take monkhood by observing 220 precepts and austere practices, if they violate above 6 precepts as referred to above, they are



automatically turn as ordinary monks who wearing robes only for their livelihood same as ordinary people.

**\**Kuhanā***

The kinds of wrong ways, of livelihood of the ordinary monks are of 3 types.

**i. *Pachchaya Patissēdana Kuhanā***

This is one of cunning way of gaining profit from others for the ordinary way of livelihood of ordinary monks. If someone offer him a valuable robes, the monk reply so, these are very valuable robes. I don't use valuable robes like these. As a monk I must wear very cheap robes, that obtaining from the clothes invaluable. Saying so, He pretends them he as a Noble monk who practicing high ordain precepts and austere practices.

Then they think so, this monk is very honorable and venerable and having few wishes that we must offer him this valuable robes for our meritorious effects. Then they again and again ask him to offer the robes. Then ordinary monks reply so, if you want to gain meritorious effects I permit you to offer that robes. I must give you an occasion for it. Then they offer the robes him. In this way the ordinary monk practice to collect not only robes but other valuable cash, material things and food also from devotes by following such a wrong way of livelihood furthermore. This is one of the wrong way of livelihood of ordinary monks – If monk use this way of practice for his comfortable livelihood, that monk

automatically becomes as an ordinary monk who unable to get free from the suffering of cause and effect.

**ii. *Samannajappana kuhanā***

The ordinary monk who uses robes only for his livelihood but not for liberate his mind from re-linking process of suffering. This is a way of earning profit from others, pretending others as he has the powers of supreme spiritual attainment of **Arahanthood**. Then most of the people who lack of comprehension of Wisdom, they try to pay respect him and offer more and more cash, food items vehicle many more for behalf of their merit actions.

The ordinary man who became as an unwise monk by wearing robes only for his livelihood but not for his liberation. In this way of wrong livelihood is improper way that leading him (that should not be done) in order to gain profit from others.

**iii. *Iriyapatha Sannissitha Kuhanā***

The ordinary monk who without following due precepts of moral conduction for the liberation process, try to earn more income by way of his livelihood, practicing different kinds of postures as a meditator with high spiritual comprehension by closing eyes by pretending as he is meditating or as indulging in the super natural powers. The ordinary monk who practicing this way in order to gain profit such as cash, food and material items, vehicle etc. This is one of the bad habits that

should not be done as a monk. This is the way of ordinary monks who gaining profit from others without following due precepts and practices. The monks who known as Noble sons who left lay life to take priesthood that they have to make determination and continuous effort with manly power, manly prowess and manly courage until the goal is achieved.

#### *iv. Lapanā*

The monk who has worn the robe only for his livelihood is an ordinary monk. His main aim is to live comfortable and luxurious livelihood by earning cash and other items in the different ways of cunning that never can be applied to the monkhood. In this matter most of the ordinary monks use to show different types of physical shows, action and speech and different kinds of postures in order to cheat others as if they were very advanced and honorable Noble monks and highly followed all of the steps of precepts and practices with high comprehension about cause and effect law of the Wisdom. Because of this type of ordinary monk who needs to be a monk only to handle his comfortable and luxurious livelihood earning profit from others who willing to offer them profit is one of the wrong way of income by way of cheating others behalf of their livelihood.

1. *Ālapanāwa, Lapanāwa sallapanāwa, ullapanāwa, samullapanāwa, unnahanāwa, samunnahanāwa, ukkachanāwa, samukkachanāwa, Anuppiyabhanīthāwa, Chātukamyāthāwa, muggasuppathāwa, pāribattathāwa*

Different kinds of wrong livelihood as referred to above that are followed by the ordinary unwise monk behalf of their livelihood of worldly in order to handle comfortable living span cheating the poor and unwise devotees who anxious to acquire merits for their future lives.

### **WE ARE IMPRESSED BY HIS SPIRIT OF REASON**

*When we read Buddha's discourses, we are impressed by his spirit of reason. His ethical path has for its first step right views, a rational outlook. He endeavors to brush aside all cobwebs that interfere with mankind's vision of itself and its destiny.*

**- Dr. S. Radhakrishnan -**

***"Gautama the Buddha"***

#### **IV) Restraint with regard to the Disciplinary Code (*pātimokkha-saṃwara-sīla*)**

“Here the monk is restrained in accordance with the monks’ Disciplinary Code, is perfect in conduct and behavior, and perceiving danger even in the least

offences, he trains himself in the rules he has taken upon himself.”

Those who fear of their process of relinking qualities that cause them to get rebirth in the woeful state such as animal being, ghost spirit, demy ghost and hell should take necessary steps to get rid of that danger. He must find the way that leads to get rid of fearful qualities as a Wiseman. Believing, reciting and chanting and praying for gods are not intelligent ways to get rid from, such terrible qualities that due to be happened after their death.

The wise having comprehension of scientific qualities of existence should follow the spiritual path of eight Noble by way of free from that danger. In this matter Eight Noble Path is the only spiritual path, the path of freedom through morality, mentality finally through Wisdom. In these purpose, the wise should follow and abide by the regulations of moral conduction that basically cause for the further progress of the liberation of the mind. They are known as the basic precepts for main foundation for all of the mental conduction that leading to the process of liberation after being a monk.

The fundamental of the moral conduction leading to the end of suffering completely is the way of practical. These practical qualities of disciple called as precepts.

All of the precepts that specified for the Noble Path that ensure the happiest existence for all of the wise who follow them without any damage or break. All of the

code of moral conduction should be followed as they accurately are according to the instruction that had been given by the supreme Buddha.

Those who realized the fact that has explained above are the monks who try to get rid from the sorrowful wheel of existence in which they have to go after their death. In this matter, who he enter into the middle path and became as a monk having wear a cemetery robes and practice alms round as well as rest of other vows of austere for right livelihood.

The monk who under controlled by the moral conduction and take the minor offences as major offences taking necessary action to safe the moral conduction that due to be observed by themself without going to follow the path of illusion again through craving deeply. And the monk who always try to follow all of the precepts deeply that cause for him to protect himself not to go to the woeful state for the suffering furthermore after his death. In this matter monk should be alert himself about his precepts in his daily routine whether they are observed safety or nor. According to this process of moral conduction he who follow the path of freedom directing his alert and courage to retire from the path of relinking process of suffering, that leading into the unhappy destination after death.

This is the spiritual qualities of Noble Path that preached to the world by the Supreme Buddha for the sake of relief from the suffering through purity of mind of

speech and of actions. According to this process all of the Noble monks who aware of Wisdom able to attain the correct destination successfully.

The monk who, observed and abide by the rules of moral conduction according to its correct order strictly he is in the formal way of his own monkhood for the sake of his freedom. If not so, the monk does not alert and does not aware of his due part well cause for him to be an ordinary monk and it is the effect of suffering that known as informal way of monkhood. The monk should not give thing that he had been offered by devotees to the ordinary people by way of making company with them or gain other profit from them. But it doesn't matter, for helping the poor or orphanages who asking patronage, help or support. Conveying messages, letters to lay people anything like that not suitable for the monk who has donned the robes as a monk.

The monk should not a take part of ordinary people to support their ordinary works by giving them medicine and treatment for the patient as doctor. Because of it is laity works, and should not make horoscope and should not be a fortuneteller and should not participate anything laity jobs as an ordinary man.

The monk should not make company with harlots (courtesan) neuter genders, same and poly sex people and unmarried man and women and should not live close to them and should leave the place where such people are living in.

The monk should leave the place where liquors are used by the people and should not make company with them. The ordinary people who do not help or aware of male and female monk, should leave from them because of they are harmful for their monkhood.

The monks who advanced with high ordained Noble should be respected and honored them in anyway and any time by the other junior monks. And should not take same place to sit or sleep with them and should take separate places from them as junior monks. And should not speak them against and be kind to hear and ask their advice for the sake of freedom. As a junior monk who should not speak loudly and roughly to the rest of their premises. When they are going out, be polite and calm in walking looking eye down manner.

## **PHILOSOPHIC GENIUS**

*The Buddha was a pioneer as a lover of men, and a philosophic genius rolled into a single vigorous and radiant personality. He had things to say that no man or women, after 2500 years of bustling and hustling and chattering round the fountain of knowledge, can afford to ignore. Greater perhaps than his Wisdom was the example he set.*

**-Moni Bagghee -**

**(Our Buddha)**



**08. Morality consisting in restraint with regard to the high ordination disciplinary code of monk (*pātimokkha – saṃwara sīla*)**

- ❖ *Sabbapāpassa akaraṇaṃ – kusalassa upasampadā  
Sachittapariyodapanam – etaṃ buddhāna sāsanaṃ*

To refrain from doing evil, to indulge in doing well, to cleanse one's mind – this is teaching of all Buddha's.

- ❖ *Khanti paramaṃ tapo titikkhā – nibbānaṃ paramaṃ vadanthi buddhā  
Na hi pabbajito parūpaghātī – samaṇo hoti paraṃ viheṭṭhayanto*

Tolerance is a Noble, austere quality. Buddha says that Nibbana is supreme ( happiness ). He who injures another is not a recluse; nor is he an ascetic who harms another.

- ❖ *Anūpavādo anūpaghato – pātimokkhe ca saṃvaro Mattaññutā ca bhattasmiṃ – panthañ ca sayanāsanaṃ*

*Adhicitte ca āyogo – etaṃ buddhāna sāsanaṃ*

Not to insult, disparage or injure others; to be disciplined according to *pātimokkha* rules; to be moderate in eating; to take delight in lonely abodes and to concentrate on

higher meditation – this is the admonition of all Buddha's.

***High ordained disciplinary code of monk***

<b>1. <i>Pārājikā</i> offences</b>	<b>(04)</b>
<b>2. <i>Aniyatha</i> offences</b>	<b>(02)</b>
<b>3. <i>Sanghādhisēsa</i> offences</b>	<b>(13)</b>
<b>4. <i>Nisagapathithi</i> offences</b>	<b>(30)</b>
<b>5. <i>Pācittiya</i> offences</b>	<b>(92)</b>
<b>6. <i>Pātiesaniya</i> offences</b>	<b>(04)</b>
<b>7. <i>Sēkhiya</i> offences</b>	<b>(75)</b>
	<hr/> <b>220</b> <hr/>

- I. ***.Pārājikā (04)*** – these precepts are 04 of numbers which are damaged by the monks who are approved by the Noble assembly of monks to be high ordained disciples to observe 220 precepts and 13 austere practices. One or more than four of these precepts of ***pārājikā*** which are broken by the high ordained monks are unable to be high ordained Noble monks furthermore at all and are unable to make company with Noble community of monk forever. They are considered as cancelled monks who are out of Noble community of monk. However they can renew their broken precepts again by themselves and follow the disciplinary code of 220 precepts and austere vows

by themselves individually, without combining with the community of Noble monk.

- II. ***Sanghādisēsa (13)*** - The offences that had been done by the monk who should renew them by enduring due punishment after that he can ensure his purity of conduction explaining it before 20 numbers of Noble monks.
- III. ***Aniyatha (02)*** - If the accused monk who he can accept the accusation which he had been done which is complained by the devotee who he was eye witness to the event. In this matter the decision against to the event of the accused monk completely depends on the statement which is explained the source of the event (to the Noble monks) by the accused monk by himself.
- IV. ***Nisagapachithi (30)*** - the items which are not suitable for the usage to the monk that should be destroyed or rejected them not to use them furthermore. After that he can submit to due punishment or he can explain the offences to the Noble monks then he can be purify his conduction.
- V. ***Pāchiththiya (92)*** - the faults that have been done by the monk who should disclose it to excuse and determine to promise not to do that fault again in front of the Noble monks then he can be purify his conduction.

- VI. ***Pāṭidesaniya (04)*** - the offences that have been done by the monk who he can disclose his faults to the Noble monks who are high ordained disciples then he can be purify his conduction.
- VII. ***Sēkiya (75)*** – The offences that have been done by the monk who can disclose it to the Noble monks and after he can practise due precepts again continuously in order to be purified his conduction.

### **Delivering the matter for gathering,**

Reverence/Venerable monk, please pay your kind attention about my attempt of delivering you in this movement. Today is full moon day and suitable day for reflecting to renew the offences and faults that had happened against to the moral conduction that you have got upon by yourself. In this matter, all of you should ready to discuss your problems and offences that have happened in case of your failure, or mistakes , because of your unawareness and other inabilities that cause for to damage your morality as same degrees in mentality.

After finishing pre-occupation in which cleaning the place, lighting the lam, replacing water facilities etc. You must ready to disclose your impurity of morality and mentality and their faults, mistakes, errors that have to be happened because of your careless and unconsciousness of morality in sake of your holiness and

Nobility of Monkhood. Now we must recite *pātimokkha* – 220 of precepts that all of us should pay severe attention to listen it and reminding its prescriptions.

After listening to the discourse of *pātimokkha* now you have an occasion to disclose your offences or faults which had happened during your period of monkhood. If you have any offences, that against to the code of moral conduction, please present it to the gathering of us and discuss. If you haven't any offences against to the code of moral conduction that you have got upon please be silent. In this matter it is very clear that when you are in silent, therefore I have to decide that all of you are correct and on the order of the code of morality. I have to give you three occasions to present your appeals for any of the further discussion which you have ready to be presented.

When the time gives you the occasions in terms of three times to discuss the matters but if you are waiting without caring your occasion of presentation about your problems without presenting them to be solved but missing it in silently. Intention of lying false hood is severe offence that should not be done in this moment in front of gathering of assembly of monk of Noble.

If not so, he who doesn't disclose the offences that had been done by him he is not belong to the qualities of Noble and unable to go forward alone with the Eight Noble Path to attain any of the supernatural – Noble

powers the ultimate comprehension – of wisdom to get free from the suffering of cause and effect qualities at all.

So, please be kind to yourselves to renew your offences in sake of your liberation.

**(01)*Pārājikā* - 04 (The four main offences that cause for the failure of the monkhood)**

01. The novice monk who has promise to be a status of high ordination Noble monk by following 220 precepts and Austere practices, contacted with a woman (at least a female animal being) for sexual-intercourse without telling her about his inability of observing the Chastity life span) .It is cause for to the monk to be disappeared and defeated his Noble monkhood and due to became as an ordinary monk who has to go out from the community of Noble monk. This offended ordinary monk should not contact with the Noble monks at all and should not participate any of the assembly of monkhood. And he is unable to consider as a Buddhist monk furthermore and then he is ‘‘cancelled monk’’ who out of the code of eight Noble path.

02. The monk who stole the things (that had not been offered him) from the village or in the forest hermitages causes him to be shame and to be hid. In this matter the thief had to be accused and due to be arrested by the king or – mayor of the province or by the head of the country or army – police. He has to be insulted and to be disgusted by the people and unable him to come in to the society as normal appearance of monk. Such an ordinary

monk who steals the things that not given him being accused thoroughly and disappeared his monkhood being an ordinary monk who is out of the Eight Noble path. Then he is unable to contact with Noble Buddhist community of monk at all and to participate any of the codes of disciples. And he is unable to consider as a Buddhist monk furthermore and then he is ‘‘canceled monk’’ who out of the code of Eight Noble path.

03. The monk who intentionally try to kill the person that cause for him to defeat his monkhood getting out from the community of Noble monk. In this matter by killing the person means the separating the astral body from the physical body. Even though if he try to arrange the tools (weapon) for it and by admiring the important of death than living furthermore by following the suffering and in different ways trying to make other for death is committed to be accused. This monk is offended (because of trying to instruct others to get die). This monk disappears his monkhood and should not make company with the community of Buddhist Noble monk. And he is unable to consider as a Buddhist monk furthermore and then he is a ‘‘canceled monk’’ and out of the code of Eight Noble path. (*jivita* and *jivitindriya* life, vitality, may be either physical (*Rūpa – jivitindriya*) or mental (*Nāma – jivitindriya*). The latter is one of the mental factors of inseparably associated with all consciousness; (*Nāma* = sensation, perception (feeling signs), volition, consciousness)

04.The monk who neither powers of spiritual progress nor having super natural or clairvoyant powers of cause and effect qualities try to pretends other as if he were such a, spiritual honorable with the greatest of humanity powers by way of gaining material welfare from the devotees. Such a monk accused thoroughly and after telling lies if he however tries to excuse by accepting about his offence to be a Buddhist monk furthermore but he has to disappears his monkhood and have to go out of the community of Buddhist monk and unable to make company again with the community of Buddhist Noble monk at all. And he is not as a Buddhist monk furthermore but a “cancelled monk” who out of the code of Eight Noble path.

The monk who having supernatural powers of spiritual and the clairvoyant powers they never try to pretend their highest spiritual power or tell others in any way. They keep that progress without telling or disclosing to others by way of earning profit and their publicity. But, the ordinary unwise monks who try to pretend others as if they were full of spiritual powers of supernatural and clairvoyant powers as an *Arahanth* indeed are trying to prove them really as the unwise monk who not having real comprehension of wisdom. In this way they try to get respect from others and gain the profit such as cash material items, food, vehicle and many more comfortable things from devotees in order to handle their worldly life span.



The monk who practices this way in order to develop their worldly life span cause for discloses his lack of comprehension of wisdom to the community of wise.

Above four precepts of *Pārājikā* are the main four precepts that monkhood entirely depends on. Even one of above four precepts are damaged by the monks became as ordinary monks that out of the community of Buddhist monk.

The monk who violated above four precepts (at least one of them) cause them to be ordinary monks who disappear their monkhood and became as ordinary monks who unable to joint with the community of Noble Buddhist monk, who observe 220 precepts and 13 Austere practices. (They are known as cancelled Buddhist monk). The Noble monk who observe 220 precepts and 13 Austere practices Should not company with above monks who violated the main four precept as referred to above and should not take same place to sit and should not take same place to eat and should not live in same place. These ordinary monks should not participate any of the assembly of Noble monks for their discussion of moral conduction and delivering discourses. In this respect, they should not participate to the alms round and other religion activities of the community of Noble monk.

## **02. *Aniyatha* (Two numbers)**

1. One of the monks who was chatting with a woman in a secret place where with suitable facilities for the functions of sexual intercourse. That monk who is accused by one of the laity (male / female) after sawing they were chatting there in friendly manner that never can be applied to the chastity life of the Noble monk and about their informal behavior that cause for him to be disgusted and to be doubt about. That laity one decided to accuse this issue to the senior monk who is responsible to the disciplinary code of monk. The board of Noble monk has to get the decision to the accused monk, who was chatting with a woman in a secret place.

In this matter, this accusation completely depends on the statement of the accused monk. He should disclose the matter whether it is correct or not, or formal or not formal. So according to the statement of the accused monk, the board of Noble monk who has to decide the final decision to the accused monk and they have to take necessary action under the disciplinary rule of monk.

02. If the place and chair that not suitable enough for the function of sexual intercourse, but suitable enough for chatting vulgarly about the function of sexual intercourse. There was one of the monks who were chatting with a woman sitting on same bench secretly. That monk who is accused by one of the laity (male / female) after sawing they were chatting there in friendly manner and about their informal behavior that cause for

him to be disgusted and to be doubt about. That laity one decided to accuse this issue to the senior monk who is responsible to the disciplinary code of monk. The board of senior Noble monk who has to be discussed this accusation against to the accused monk who was chatting with a woman in a secret place.

In this matter this accusation completely depends on the statement of the accused monk. He should disclose the matter whether it is correct or not, or formal or not formal. So according to the statement of the accused monk, the board of Noble monk who has to decide the final decision to the accused monk and they have to take necessary action under the disciplinary rule of monk.

### **03. *Sanghādhisēsa* (Thirteen numbers -13)**

- i. The monk who intentionally (of willingly) by attempting for masturbation is an offence, but it does not matter for wet-dreams (that because it caused by an unawareness when sleeping in deeply.)
- ii. The monk who having feeling of sexual contact with a woman touching her body or other part of the body is an offence to the morality code of *sanghādhisēsa*.
- iii. The monks who having feeling of sexual contact with a woman chatting about her anus and vagina in vulgarly is an offence that cause him to submit to the morality code of *sanghādhisēsa*.
- iv. The monk who requested for sexual-intercourse to the woman by explaining it as the greatest offering to the

monk who willing to do by admiring his monkhood by way of cheating her is one of the faults that should not be done as a monk. So this fault should be solved according to the code of *sanghādhisēsa*.

- v. The monk who conveyed the message to the man and women each other by way of contacting them each other for the sexual-intercourse is an offence. (Even though they are husband and wife it is also an offence.)
- vi. The monk who without help of devotees, going to make a hut, by himself however it should be done according to the code of measurement and should invite other ordained monks in this matter to be completed it according to their instruction. Unless so, it is an offence, that should be solved under the rules of *sanghādhisēsa*.
- vii. The monk having help of devotees who try to build a new large temple, he should invite to the high ordained Noble monks for instruction weather it is formal or not formal for the matter of building of new temple. If not so it is an offence that should be solved according to the code of *sanghādhisēsa*.
- viii. The monk who try to find fault with another monk who indeed lives according to the code of moral conduction, by abusing in different ways making quarrels and worries with him attempting to accuse him by insulting by way of cancel his monkhood is one of the offence that should submit to the rule.

- ix. The monk who referred to above try to attempt to accuse by insulting to another monk (already he is pure of conduction) with demerits adjoining him with low cast animal being's character. In this matter that accused monk is identified as a faultless monk by the other Noble monks and but the monk who attempted to accuse to the faultless monk due to be offended and should be renewed his error according to the rule of *sanghādhisēsa*.
- x. The communal monk who tries to induce faithlessness between each other monks by way of destroying their unity and to put them into several groups is one of the faults that submitted to the rules of *sanghādhisēsa*.
- xi. The other several monks who joint to help to the accused monk (who referred to above) have to accuse and they should renew the fault according to the rules of *sanghādhisēsa*.
- xii. The monk who not accept the advices of the high ordained Noble monks and against with them by telling that “don't instruct me. I will do anything that I want and all of you should do your own” that monk is accused and he should renew his fault. If he unable to live according to the instruction of Noble monks he has to follow the rules of *sanghādhisēsa*.
- xiii. The monk who is living in the village liable to villagers by gaining the profit from them for his livelihood and also indulging with malpractices, in

many ways cause it to be public around by the monks and by the most of villages. The Noble monk who should be advise him in 3<sup>rd</sup> times to get rid from his malpractices as soon as he can and if not so have to order him to leave from the temple if he unable to submit to the rule.

#### 4. *Nisaghapachithi* – (30 )

##### i. *Chīvara – vaggo*

1. The monk who observe – *wassāna sīla* – rainy season moral conduction after finishing the completion of his robe he can keep additional robes during only 10 days. Those who keep additional robes more than 10 days with him is an offence that should be submit to the rule of *nisaghapachithi*.
2. The monk after having completed his robes he should not stay without 3 robes even one night in outside place without instruction of Noble monk.(whenever the monk who wishes to go out from his own place he should go with and stay with three robes.)
3. After having completed his own robes the monk can keep additional robes which offered by the devotees in an untimely. If he wishes, it can be accepted. Then he can take them to make other robes. After selecting, the necessary pieces of robes for mending his own robes and rest of pieces of robes can be kept

during only one month with him. Keeping the rest of pieces of robes more than one month with him is an offence that submitted to the rule of *nisaghapachithi*.

4. The monk should not borrow or order to clean or wash or to color his robes to the female monk who is not relation to him. If not so it is an offence that submits to the above rule.
5. The monk should not borrow robes without changing little things instead of it from the female monk who is not relation to him.
6. The monk who should not try to borrow the robe from the male /female lay devotees (who are not relation to him) having sufficient amount of robes with him. But it does not matter when his robes are stolen by the thieves, having got decayed and are too old (that are unable to be used). If not so it is an offence.
7. If someone or many devotees who offer the robes more and more to the monk but he can accept only one undergarment robe and only one covering sheet. More than that should not be accepted. If not so, it is an offence.
8. Many of male or female devotees who have collected more cash to buy robes to offer to the monk who is not wish to take them. He should not ask them to buy valuable robe to offer him before they buying a robe under their own selection. If he takes the valuable robe from devotees according to his instruction it is

an offence that should be submit to the rules of ***nisaghapachithi***.

9. Two male devotees or 2 female devotees (who do not relations to the monk) have collected cash each of them individually to by robes to the monk who asks more valuable robes from them before buying robes according to their selection. If that monk ordered them to buy more valuable robes as he wishes and if he took valuable robes as he wishes it is an offence that submit to the rule of ***nisaghapachithi***.
10. The king or king's wife or chief of the government or ordinary people who sent collected money to the monk who needs the robes by the hand of the man. Then they grant to the man to offer the collected cash to the monk for making the robes. When he offers it to the monk, he said I can't take this money. If I want a robe, I will accept the robe only. Then the man who brought the collected cash that have to hand over to the suitable man who reliable to the monk. If the monk showed the man who was reliable to him he can hand over cash to that man.

After that, when the monk wanted to make a robe, he needs to go to meet that reliable man who accepted the cash. Then monk asked the man the cash that he had been given by the man in one time. If he did not give him cash, he must try second time and if that time also useless, try to third time in same way should try five



times. In the six times he must got to the man to take cash without requesting but silently. If he unable to return the cash, monk should inform it to the owner of the cash to take them again. This is the rules of the monkhood.

**ii. Kosiya waggo**

1. The monks who prepared a mat by made of *coseiya* string-thread (silk thread that obtained from sheep) it is an offence.
2. The monks who prepared a mat only by using black color wool it is an offence.
3. The monk who needed to prepare a mat that should use  $\frac{1}{2}$  of Black wool that obtained from goat and of  $\frac{1}{4}$  shares from white wool and rest of  $\frac{1}{4}$  using from brown color wool, if not so, it is an offence.
4. The monk who had prepared a new mat that should be used during only in 6 years. If he wishes to prepare a new mat without giving old mat to another one. (or not) it is an offence.
5. *Nisīdhanaya* (mat for use that laying on the floor to sit) the monk who wishes to make a mat that should be mix its every side with old pieces of cloth so as to make its appearance as old one.
6. When the monk is going along the way, a man who offered him wool of goat and if he likes he can accept them and he may carry them only less than 03

miles. He can ask a man to carry them. If not so, it is an offence.

7. The monk who ask the female monk (not relation to him) to wash to clean and to color the wool of goat it is an offence.
8. The monk who accepted silver and gold or ordered to another one to take and back to bring them or order to take and pick-up them to give him which had been placed by someone there. It is an offence.
9. The monks who accepted cash from others in any ways it is an offence.
10. The monk who change or sell alms - robes and other items with lay people that had been offered by devotees is an offence.

### ***iii. Paththa waggo***

01. The additional alms-bowl can be kept (with a monk) in maximum of only ten days, but extending of keeping alms-bowl more than ten days is an offence that should be renewed under the laws of ***Nisaghapachithi*** in front of the assembly of Noble monk.
02. The monk who accepted new alms-bowl having with old one with less than five damages is an offence. The monk should appeal to the assembly of monk to hand over it and clear the matter under their instruction. Then assembly of monk should get the decision about the alms-bowl that had to be

given him. One of the alms-bowl which is selected by the Noble monk should offer to him.

03. The monk can accept ghee oil, honey, jaggery, gingerly oil (the five herbal medicines) that can be kept them during only 07 days only to use for illness. (Extending them more than 7 days is an offence).
04. In the end of the period of the summer of the year the towel that can be used during only rainy season, it should be found before the period of rainy season.
05. The monk who offers the robes to another monks(by himself) and After that if he try to take it over from him again unhappily or tries to grab it or putting another one to take it back from him is an offence.
06. The monks who took string by himself and gave them others who not relation to him and not approved devotes for making robes and order them for making robes is an offence.
07. The monk who did not order to make a robe to due lay tailor (male or female) who ready to make a robe to another monk (who not referred to above). If he went to meet the devotees, who is preparing robes and ask him ordering to extend it into the length and broaden it into the measurement and stitch them same in size which he wishes and if he tries to give something to him in order to make the robe according to his instruction is an offence.
08. The monk who had a robe before 10 days of the closing date of moralconduction of rainy season by the devotees who had offered it early before the

closing date of rainy season that may be accepted by knowing about the reason. He should clear the matter early to them and he can accept it under his awareness and should keep it until closing date of rainy season of four month. The monk who unable to abide by above rule is an offence.

09. The monk who living in a hermitage (forest living) which subject to be fear of threat and he can keep away his one of his robe (from of 3 robes) in the closet village for safety to the date of only middle new moon day of November. In this matter, he can stay only 6 nights without 03 robes.
10. The monk who had accepted something by the devotees who wish to offer them to the rest of other monks is an offence.

## **05.Pāchiththiya-92**

### ***I .Musāwadha waggo***

01. Falsehoods uttered by the monk with intention of lying are an offence.
02. The monk who scolds with in great anger to other monk by way of despising for their cast, nationality, gender, religion and for other variances (Considering him as greater than of other's cast, religion) is offender for violating the rule of ***pāchittiya***.

03. The monk who tells lies or, frivolous speech, slander speech by way of hurting each other or debating them each other (by making 2 sides) or try to attempt to disunite each other, such a provoke that cause for damage of their unity of monks making quarrel, and conflict between the group of monks. The monk who attempting in such a manner (because out of control his feeling) of malice due to committed to himself under the rule of *pāchittiya*.
04. The monk who tries to teaches deep explanation of doctrine to the novice monks who do not edible to realize them. He is due to be offended under the rule of *pāchittiya*.
05. The monk who stay in a same building (hut, cave, temple or room etc.) more than 2 or 3 day with an ordinary monk or novice monk who submit to be punished.
06. The monk who stays in a same building (hut, cave, temple or room etc.) with a woman (lady) due to be submitted by the rule of *pāchittiya*.
07. The monk who delivered only several words about doctrine to a - woman who was solitarily without a wise man near her is an offence that due to be submitted to the rule of *pāchittiya*.
08. The monk who told clairvoyant or spiritual attainment of wisdom or trances intentionally that he indeed had not gained to the ordinary monks or to the

ordinary lay people he is due to be offended for the rule of *pāchittiya*.

09. The monk who tells the offences that had been done by the other monks to the other novice or to other ordinary monks without permission of Noble monks is an offence by violating the rule of *pāchittiya*.
10. The monk who tried to break-up land (digging-out) that had not been handed over him (not belong to him) is an offence. Even though, if he orders others to dig such a land, it is due to be offended for the rule of *pāchittiya*.

***ii. Bhūtha gāma waggo***

01. The monk who indulged in destroying the leaves of the trees and cut down trees so as to damage the forest, due to be offended as a fault
02. The monk who interference to the matter in which other monks had not been asked by him and try to worry about with the matter and when the Noble monks ask the question that relevant to him then he is try to be silent without telling them answer that cause for to other monks to be worry about his useless attempt. Such a useless attempt due to be punishable.
03. The monk who insulting and finding fault with other monks fault and errors mistakes which did not

happened indeed upon them is an offence that submit to the rule.

04. The monk who went away from the hermitage or temple without rearranging the thing which had been used by him (such as beds, chairs, tables, mats) as they were due place of the hermitage or temple without informing others to keep them in their due places before went away from the place without informing to the monk or rest of the place is an offence.
05. The monk who went away from the temple without rearranging the mats, chairs and beds that he had been used while he was living there and without informing to the monk of the temple (or hermitages) or rest of others about his leaving the place is an offence.
06. When one of the monks who went to the dwelling place of monks that there one of the monk already had come before him to the place having disable – older age and physically-ill and suffering from different kinds of ailment. The monk, who intending and try to chase disable monk away from the place to catch up the place, bed and chair that belong to the temple. This monk is offended for due punishment according to the rule of *pāchiththiya*.
07. The monk who having great anger with other monk who was there in same place of the temple induces to put him chase away from the place by way of

retaliation or discontent with him even though try to order someone to put him away from the temple into another place is an offence.

08. The monk who had laid down on the old bed or old chair (without finding out whether it is safety for use or not) that its legs or frames were not tighten or fixed correctly (unable to use safety) is an offence.
09. The monk who build a building for large temple should cover all of the surface of the wall of the building (except the doors and windows) with the paste (cement or clay) not keeping the open places (holes) the access to enter the wind, mist, heat, sunlight, serpent, insects or rainy water into the building and should be covered all of the surface of the roof without keeping the holes which access for rainy water dropped in to. If not so, it is an offence.
10. The monk who put water on to the live grass, soil which there is living creatures in it is an offence.

***iii. Bhikkunowada waggo (The order of the monk)***

01. The male monk should not be allowed to advice to the female monks.
02. The male monk should not advice to the female monk even though allowed by the Noble monk after 12'o clock. (Midday)



03. The male monk should not go to advice to the female monk's hermitage in an untimely. It does not matter that of their illness or other urgent matters that had been happened in an untimely or accidentally.
04. The male monk who advices to the female monk without intending to gain profit from them at all but one of the monk who insulting him telling to that monk, he advices to the female monk only by way of gaining more profit from them. The monk who insulted him in such manners that is due to be offended.
05. The male monk who gave a robe to the female monk without changing same thing (or at least little items) it is an offence.
06. The male monk who ordered to the female monk (who do not relation to him) to mend his robes is an offence.
07. The male monk who organized to travel long distance away with a female monk from his own living village to the closet village is an offence. It does not matter if the way that they had to be crossed through with difficulties and fear about wild animal or thieves.
08. The monk who accompanied with a female monk organizing to get into the ship which is going upside or down side direction of the river is an offence. (It does not matter only to cross the river).

09. The monk who ate alms that had been prepared by the female monk, but did not prepare it early by the devotees is an offence.
10. The monk who was sitting with a female monk Solitary in a secret place where anyone else was not there with them (dark place or, closed houses or rooms) is an offence that due to be accused.

***iv. Bojana waggo.***

01. The monk who (not got physically ill) should accept one day alms from the common place where preparing alms food are available for the visiting monks. He who had accepted the alms from that place more than one day is an offence.
02. The monk who accepted additional alms in an unusual time is an offence (it does not matter, the period of rainy season moral conduction or the period of handing over the robes – period of making and preparing robes – period of getting ready for long distance of travel by the ship and the common period of time that alms are ready to be offered to the monks.)
03. The monk who accepted others alms foods from other places instead of his approved alms food by the devotees is an offence, but it does not matter in the period of physically ill – robes offering and period of robes are making.

04. The monk who due to accept the alms with sweets from devotees he can accept full of sweets of alms - bowl and should offer them for all of other monks equally. If he ate, all of sweet all together is an offence.
05. The monk who had finished eating alms-food and had been refused other additional food that had been offered by the devotees, but if he ate again after finishing consuming of alms food is an offence.
06. The monk who handed over the alms-food (by way of insulting him) to the other monk who refused to accept additional alms-food after finishing consuming of food. If he accepted to consume the extra food (after finishing consuming of food) that had been offered by the above monk is an offence.
07. The monk who ate any of the food in an untimely (fasting time should be followed from after 12 o'clock - midday until next day in the morning) is an offence.
08. The monk who ate any of the food that had been kept for safety for eating in next days is an offence (the monk should not keep any of the food items safety to take them again to eat in future days).
09. The monk who (does not ill) accepted ghee oil, honey, cheese, jaggery, gingerly, flesh, fish, curd, milk is an offence. (It does not matter for ill – monk)

10. The monk who should not put anything into his mouth after 12 o'clock midday till next day morning (something of food) that had not been offered by the devotees but it does not matter for drinking water and using cleaning sticks of teeth (It does not matter for ill monk)

**v. *Achēlaka waggo***

01. The monk who offered things or food to the naked male ascetic or to the same female ascetic by his own hands is an offence.
02. The monk who invited to the monk to go alms-round in the village and after finishing alms-round the monk wanted to chase other monk away from him (by way of going for his immoral engagement with someone who similar actions with him) telling that monk, you must go away, I think that it is enough me to stay and walk lonely for my freedom is an offence.
03. The monk who entered into the house and sat down on the chair when there were both husband and with his wife inside of the house is an offence.
04. The monk who was sitting with a woman on the same chair in a secret and hidden place (without anyone else there nearby them) is an offence.
05. The monk who was sitting in a secret and hidden place with a woman is an offence.

06. The monk who had been invited by the devotees for their prepared alms food to be offered him but if he went away to accept another alms food from another devotees of the village without informing to the monk of the hermitage or temple he is living in, is an offence. (It does not matter in the period of time of making or preparing robes or the period of handing over the robes).
07. The monk may accept requisites for sick during only 04 month. If he needs medicine after 04 month again he should accept new requisites for sick another 04 month. If not so, it is an offence.
08. The monk who went to visit the battle field of Army soldiers who ready to go away for the battlefield of the war is an offence. It does not matter only for relevant matter that due to go him there.
09. The monk who went to visit the battlefield of Army soldiers but in order to go there only relevant matters that he had to be take part but should not stay there with soldiers more than 2 or 3 days night. If not so, it is an offence.
10. The monk who had to stay in the battlefield of Army soldiers but should not go to visit their unit of soldier and parade of Army cadet. If not so, it is an offence.

***vi. Liquaring waggo***

01. Intention to drink of intoxicant, attempting to drink, taken with awareness to drink will result in the precept being broken by the monk it is an offence.
02. The monk who tickling other monk by his fingers is an offence.
03. The monk who plays in the river or sea is an offence.
04. The monk who speak disparagingly to the code of moral conduction or to the monk who advices him to behave according to the moral conduction is an offence.
05. The monk who makes other monks fear or of theft is an offence.
06. The monk who kindles fire is an offence even though order other for making fire is also an offence. (It does not matter only for lighting lamps)
07. The monk who don't get bath in suitable time or date, is an offence when he is too tiered from hot season, period with storm of dust blowing in the wind after travel long destination are the suitable time to get bathe.
08. If the new robe that had been given by the devotees to the monk it should be turned into old appearance by adding blue color, brown color with black color. If not so it is an offence.

09. The male monk , female monk, female novice monk, male novice monk who had rejected (his or her) robes but after rejecting it, if he tries to accept it again without being cancel the prior rejection that had been done before the rejection. Before using it again, he should cancel the prior rejection. If he did not cancel the prior rejection again it is an offence.
10. The monk who tries to make other monk smile-laugh even though for joke – joy by hiding his robes, belt, alms bowl, mat, (pieces of cloth that use for sit on it laying on the floor)

***vii. Sappānaka waggo***

01. The monk who kills the animal intentionally (all type of animal by knowing it as an unwholesome action) It is an offence.
02. The monk who drinks unfiltered water that living creatures are living in it is an offence.
03. The monk who try to discuss the decision again that already had been solved it by the assembly of monk is an offence.
04. The monk who tries to refrain from disclosing the errors that had been done by the other monks is an offence.
05. The monk who had put a novice monk to the status of high ordination who is less than 20 years old is an

offence and both of them are accused according to the above type of law.

06. The monk who went away long journey, far away with a group of traders who accompanied by the group of thieves is an offence.
07. The monk who discussed to go long way of journey with a woman at least from their own village to the closet village is an offence.
08. The monk who says, that “I know some of facts and dimension of law that the supreme Buddha had preached and if they are broken or are not followed regularly cause for the bad effect for our monkhood. But I think that of those facts about doctrine that He had preached not so danger us because I know them as they are according to the law”. The monk who tells like as referred to above due to accused and rest of other monks should advise him to leave the place for another place or instruct him to be obedient, not to say so and, not to despise to the master not to dishonest and disrespect Him. Because of the Supreme Buddha had never preached the rules and law of the doctrine through illusion. He preached the law as it truly is that we have to abide by even if they are difficult to be followed and observed. If not so we have to face much danger even in the minor offences as monks. All of the Noble monk should instruct him as referred to above in three times. If he



unable to agree to follow monks instruction he is due to be submit to the rule.

09. The ordinary monk who despises to the supreme Buddha without following and observing the disciplinary code of monk due to be followed and does not try to renew his errors and the precept that had been violated. The Noble monk should take necessary action to chase him away if he unable to agree with their instruction. The other monks who try to make company with him by advising by sitting in same place and going for alms round and taking same place to sit for eating, living and sleeping with him in a same temple (hut, cave) having participate to the assembly of monk for discussing of offences of disciplinary code of monk (*pātimokkha*) are not suitable to do with a such monk who having ordinary vision of faith. Noble monk should take necessary action to chase him away without making company with him.
10. The ordinary novice monk who says so “I know some of facts and dimension of the law that the supreme Buddha had preached and if they are broken or are not followed regularly cause for the bad effect for our monkhood. But I think that of those facts about doctrine that He had preached not so danger us because I know them as they are according to the law”. The monk who tells like as referred to above due to offended and rest of other monks should advise him to leave the place for another place to live

or instruct him to be obedient, not to say so and, not to despise to the master not to dishonest and disrespect Him. Because of the supreme Buddha had never preached the rules and law of the doctrine through illusion. He preached the law as it truly is that we have to abide by even if they are difficult to be followed and observed. If not so we have to face much danger even in the minor offences as monks. All of the Noble monk should instruct him as referred to above in three times. If he unable to agree to follow monks instruction he is due to be submit to the rule.

The monks who without obeying to the instruction that had been given by the Noble monk should order him to go out of the temple (hermitage) and should not allow him to stay with them furthermore.

The other monks who try to make company with a monk as referred to above knowing about him indeed as an offended novice monk who has to go away from the temple should not talk with him or make close company with him in different ways in same temple – cave hut is an offence that prohibited to do anything with him.

### ***viii. Sahadhammika waggo***

01. When one of the Noble monk who advice to the other monks who did not follow the code of disciplinary regularly, then he said to him “venerable monk, if I want to follow the code of disciplinary, I

will ask another Noble monks "the monk who says so is an offence. If he wants to be disciple again to the code of disciple he should know the source of the offences which he has been done and he must able to disclose the source of the offences that had been done by him to the Noble monks.

02. When the monks are chanting and explaining the disciplinary code of monk to the ordinary monk for their purification, if one of the monk ask them, venerable monk, what is the use of chanting such minor precepts in large numbers in the assembly of monk. When we are chanting them cause for dissatisfaction and worry about them in an untimely and difficult to listen. The monk who says so, it is an offence, and should submit to the rule.
03. The disciplinary code of monk should be chanted / discussed in every 2<sup>nd</sup> times of a month (on full moon days and new moon days). In this matter 220 precepts that taken upon by all of high ordain monks should be discuss each of them assembling all of them together in every half of a month. (two terms per month)

In this matter, when assembly of monks are discussing the errors, mistakes and fault that had been done by the monks, who have taken upon by themselves to observe 220 precepts, the Noble disciplinary codes of monks. One of the monk who got ready to address the assembly of monks, saying so

Venerable Monks, please listen me, here all of you are discussing about the precepts, minor and major offences of the code of disciplinary, indeed they are the contents the text of the *pali* books. The text indicated that they should be chanted in every half of a month, however, I did not know about them just before this moment.

The monk who said as referred to above is an offence. Those who participated to the assembly of monk before this time it is impossible to believe. All of monks should know the disciplinary codes of monk how to discuss and why to discuss in every half of a month assembling in a same place at the temple. He should not tell like that and it is not the matter to be excused him to be against to the assembly of monks. The assembly of monks should advise and give him suitable punishment in case of his statement as referred to above. He should be submitted to the rules.

04. The monk who with great anger with other monks by way of insulting and hurting him and beating him is an offence.
05. The monk who with great anger by way of insulting and beating to a monk at least, raising hands, or sticks, knife (even though raising a flower of lotus) is an offence.

06. The monk who accused intentionally to the other monk according to the rules of *sanghādhisēsa* by way of insulting him is an offence.
07. The monk who thinking and doubting anything at any time trying to find fault and worry about with the other monk who purity of his conduction and without any offences against to him is an offence.
08. The monk who tries to go to listen to the place of conflict, quarrel, debating and fighting of the group of monks without any private matter to him to do there is an offence but it doesn't matter in order to, listen their sounds of quarrels
09. The monk who had voted to the code of disciplinary, when they are discussing in an assembly of monk and after that if he tries to find fault with the source of the decision that he had already assumed and voted is an offence.
10. The monk who got out of the assembly of monk without voting to the final decision of the discussion when the assembly of monk were disusing about offences of a monk (or monks) in order to take a final decision behalf of their purity and safety of disciplinary code of monk is an offence.
11. The monk who offered robe to one of the monk (who practice in same code of disciplinary) that cause for another monk to insult by saying so, some monk of our group gives their profits (that commonly belongs

to the monks) by way of making a friendship. It is an offence, insulting in such manner to the monk who offers some profit that belongs to the group of monk.

12. The monk who gives something (such as food, items, soap, slipper etc.) which belongs to the group of monks, to the laity is an offence.

### ***ix. Rathana waggo***

01. The monk who intended to go in to the sleeping chamber room of the king's palace who with his wife before they getting out from the room, and without informing them about his intention to visit him and if he came too close to the palace door entrance it is an offence.
02. The monk who picked-up the things that made of gold (or known as gold) in his own place of temple (or hermitage) and ordered to another one to pick it up is an offence. (If he is ready to give it back to the owner it does not matter to do so, when owner of the things of gold who comes to find it out)
03. The monk who went away from the place (that he was staying) without informing rest of other monk to the temple is an offence. But it does not matter if he had any emergency or any urgent matter that he must be soon there)
04. The monk who made a small box (for casing) of horn of deer, or skeleton of a fish or tusk of an elephant is

an offence that should be renewed after cracking that item.

05. The monk who ready to make a new bed or chair should keep their length of the legs less than eight inches. If not so, it is an offence.
06. The monk who made a chair that cushioned with cotton or wool it is an offence that should be renewed it by removing cotton or wool, which placed as a cushion.
07. The monk who ready to make a *nisīdanaya* (The mat that made of pieces of cloth for laying on the floor and use to sit on it). It should be prepared according to the measurement of the supreme Buddha's prescribed inch. (Prescribe span of Lord Buddha's =27 inches)
08. The monk who ready to make a *kandupaticchadanaka* robe, (used for to wear or close the wounded place or injury place of the body). That should be prepared under the prescribed measurement. If not so it is an offence.
09. The monk who ready to make a towel for rainy season, prescribed measurement's length is 6 spans and width is 2 2/1 spans. This measurement should not be extended. If not so, it is an offence.
10. The monk who ready to make a robe that should not make it more than the size of the Supreme Buddha's robe. (The Supreme Buddha's robes length is 9 spans

and width is 04 spans. The monk who excesses the size of the robe of Supreme Buddha's is an offence.

#### **06. *pātidesaniya damma***

01. The monk who wish to go to the village to accept alms food from a female monk by her hand is an offence that should be disclose by himself in front of the assembly of Noble monk.
02. When the monks who are participating to the occasion of alms giving that invited by the devotees, while they are eating alms one of the female monk came to the occasion and order to the rest of others saying so, “come here and please offer rice and curry to the monks”. In this matter the monks who are eating alms they should order her to go out from the occasion till get it finished. The monks who are unable to chase her away from the occasion the matter of the event should be discussed in front of the assembly of Noble monk.
03. The monk who (not ill) had not been invited him early by the due devotees who ready to offer alms to him although he went to their houses without any prior invitation for alms and took their own foods which are not ready to offer him without their permission and ate them taking by his own hand by himself is an offence.
04. The visiting monk (not ill) who wishes to live in a solitary hermitage that do not familiar to him quietly



and doubt about it is background and the lay people who coming here and there close to the temple, should not take foods from unfamiliar people who came to the place. This event has to be discussed in front of the assembly of Noble monks

## **07. Sekiya dhamma (75)**

### ***i. Parimaṇḍala vaggo paṭhamo***

01. The monk should wear the robe covering around the body keeping all the ends (hem) in same level.

***(Parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā.)***

02. The monk should wear the robe covering around the body keeping the lower corners of the robes and hem are at the same level.

***(Parimaṇḍalaṃ pārupissāmīti sikkhā karaṇīyā.)***

03. The monk should go into the inner village with the knot of the robe tied and the neck covered by the ends and robe edge kept together and folded again to cover the body up to the left wrist.

***(Supaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.)***

04. The monk should sit in the inner village with the knot of the robe tied and the neck covered by the ends and robe edge kept together and folded again to cover the body up to the left wrist.

***(Supaṇicchanno antaraghare nisīdissāmīti sikkhā karaṇīyā.)***

05. The monk should travel in the village with the body properly covered by the robes.

***(Susaṇvuto antaraghare gamissāmīti sikkhā karaṇīyā.)***

06. The monk should sit in the village in a sedate and serene well – disciplined manner (well – polite manner)

***(Susaṇvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.)***

07. The monk should travel in the village with looking eye down manner.

***(Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.)***

08. The monk should sit in the house of the village with having eye down manner.

***(okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.)***

09. The monk should not walk in the village with the robe raised – up.

***(Na ukkhittakāya antaraghare gamissāmīti sikkhā karaṇīyā.)***

10. The monk should not sit in the village some extend of holding up the robe.

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

***ii. Ujjaggika vaggo dutiyo***

01. The monks should not laugh loudly when travelling in the village.

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

02. The monks should not laugh loudly when sitting in the village.

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

03. The monks should not travel in the village speaking loudly.

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

04. The monks should speak softly when sitting in the village.

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

05. The monks should not walk in the village with swaying the body.

***(Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.)***

06. The monks should not sit in the village with swaying the head and body.

*(Na kāyappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.)*

07. The monks should not swing the alms while travelling in the village.

*(Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.)*

08. The monks should not swing the alms when sitting in the village.

*(Na bāhuppacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.)*

09. The monks should not shake the head when walking in the village.

*( Na sīsappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.)*

- 10 The monks should not shake the head when sitting in the village.

*(Na sīsappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.)*

### *iii. Khambhakata vaggo tatiyo*

01. The monks should not have one or both hands on the lap while travelling in the village.

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

02. The monks should not keep both hands on the lap while sitting in the village.

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

03. The monks should not have the head covered while travelling in the village.

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

04. The monks should not have the head covered when sitting in the village.

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

05. The monks should not walk in the village on his toes or heels.

***(Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.)***

06. The monks should not sit in the village with knees pointed up words.

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

07. Alms food must be accepted with awareness.

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

08. Attention should be paid to the alms bowl when receiving alms food.

***(Pattasaññī piṇḍapātāṃ paṭiggahessāmīti sikkhā karaṇīyā.)***

09. Only the adequate amount of food must be accepted.

***(Samasūpakāṃ piṇḍapātāṃ paṭiggahessāmīti sikkhā karaṇīyā.)***

10 Alms food must be accepted only top of the lower brim of the alms bowl.

***(Samatittikāṃ piṇḍapātāṃ paṭiggahessāmīti sikkhā karaṇīyā.)***

#### ***iv.Sakkachcha vaggo catuttho***

01. Alms food must be consumed only awareness with it.

***(Sakkaccaṃ piṇḍapātāṃ bhuñjissāmīti sikkhā karaṇīyā.)***

02. Alms food must be consumed awareness with alms bowl.

***(Pattasaññī piṇḍapātāṃ bhuñjissāmīti sikkhā karaṇīyā.)***

03. Alms food must be accepted in a polite manner.

***(Sapadāṇaṃ piṇḍapātāṃ bhuñjissāmīti sikkhā karaṇīyā.)***

04. Curries and sup must be proportionate to the rice that was accepted to the alms bowl.  
***(Samasūpakam' piṇḍapātam' bhuñjissāmīti sikkhā karaṇīyā.)***
05. Alms food should not be mixed at the top it but at one edge of the bowls.  
***(Na thupato omadditvā piṇḍapātam' bhuñjissāmīti sikkhā karaṇīyā)***
06. Curries which had been accepted should not be covered with rice in order to accept more and more.  
***(Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmīti bhīyyokammyataṃ upādāyāti sikkhā karaṇīyā)***
07. The monk who (is not ill) should not be ask for alms for consumption.  
***(Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.)***
08. The monk should not peep ( look)at another's alms bowl by way of insulting.  
***(Na ujjhānassaññī parēsaṃ pattam' olokessāmīti sikkhā karaṇīyā)***
09. The monk should not make large lumps of rice to consume.  
***(Nātimahantaṃ kabalaṃ karissāmīti sikkhā karaṇīyā.)***
10. Middle size lumps should be made and consume.

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

***v.Kabala vaggo pancamo***

01. The monks should not open his mouth before the lump of rice reaches to the mouth.

***(Na anāhaṭṭe kabale mukhadvāraṃ vivarissāmīti  
sikkhā karaṇīyā.)***

02. While eating food the whole hand should not be entered in to mouth.

***(Na bhuñjamāno sabbam hatthaṃ mukhe  
pakkhipissāmīti sikkhā karaṇīyā.)***

03. The monks should not speak while eating with food in the mouth.

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

04. The monks should not consume food by tossing into the mouth.

***(Na piṇḍukkhepakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

05. Lumps of rice or fruits or sweets should not be bitten in order to make them into small part when consuming them. He can use his own hands to do it.



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

06. The monks should not stuff of foods between the jaws and eaten them (as like as monkeys).

***(Na avagaṇḍakārakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

07. The monks should not shaking food off the hand while consuming.

***(Na hatthaniddunakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

08. Grains of rice should not be thrown about while consuming food and spilling even a single grain of rice.

***(Na sitthāvakārakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

09. The monks should not put out the tongue while consuming food.

***(Na jivhānicchārakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

10. The monks should not make a noise while eating food.

***(Na capucapukārakam bhuñjissāmīti sikkhā  
karaṇīyā.)***

**vi. *Suru suru vaggo chaṭṭho***

01. While consuming alms food, the monk should not make sucking noise as ‘’surusuru’’ .

**(*Na surusurukāraṁ bhuñjissāmīti sikkhā karaṇīyā.*)**

02. The monk should not lick fingers while consuming alms food.

**(*Na hattanillehakaṁ bhuñjissāmīti sikkhā karaṇīyā.*)**

03. The monk should not scrape the bowl with fingers and lick them.

**(*Na pattanillehakaṁ bhuñjissāmīti sikkhā karaṇīyā.*)**

04. The monk should not lick the lips while consuming alms food.

**(*Na oṭṭhanillehakaṁ bhuñjissāmīti sikkhā karaṇīyā.*)**

05. The monk should not accept water container with un - washed hands.

**(*Na sāmisenā hatthena pāṇīyathālakam paṭiggahessāmīti sikkhā karaṇīyā.*)**

06. Cleaning water with grains of food, after washing the bowl should not be thrown in the inner village.

***(Na sasitthakaṃ pattadhovanaṃ antaraghare  
chaḍḍessāmīti sikkhā karaṇīyā.)***

07. The monk should not teach doctrine to a healthy person who is carrying an umbrella. (It does not matter person who is ill).

***(Na chattapāṇisassa agilānassa dhammaṃ  
desissāmīti sikkhā karaṇīyā.)***

08. The monk should not teach doctrine to a healthy person who is carrying a club (pole).

***(Na daṇḍapāṇisassa agilānassa dhammaṃ  
desissāmīti sikkhā karaṇīyā.)***

09. The monk should not teach doctrine to a healthy person who is holding a sword.

***(Na satthapāṇisassa agilānassa dhammaṃ  
desissāmīti sikkhā karaṇīyā.)***

10. The monk should not teach doctrine to a healthy person who is carrying alms such as bows, arrows, gun in hands.

***(Na āudhapāṇisassa agilānassa dhammaṃ  
desissāmīti sikkhā karaṇīyā.)***

**vii. Pāduka vaggo sattamo**

01. The monk should not preach doctrine to the person who is wearing slippers but does not matter to the ill person.

***(Na pādukārūlhassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

02. The monk should not preach doctrine to the person who is wearing footwear but does not matter to the ill person.

***(Na upāhanārūlhassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

03. The monk should not preach doctrine to the person who is traveling in a vehicle but does not matter to the ill person.

***(Na yānagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

04. The monk should not preach doctrine to the person who is lying down on the floor or bed but does not matter to the ill person.

***(Na sayanagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

05. The monk should not preach doctrine to the person who is squatting with hands or cloth folded but does not matter to the ill person.

***(Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

06. The monk should not preach doctrine to the person who is wearing a turban or cap covering the hair of the head but does not matter to the ill person.

***(Na veṭṭitasāsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

07. The monk should not preach doctrine to the person who covering the head with a wrap but does not matter to the ill person.

***(Na oguṇṭhitasāsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

08. The monk should not preach doctrine sitting on the floor to the person who is seated on a seat but does not matter to the ill person.

***(Na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

09. The monk should not preach doctrine sitting on the low seat to the person who is sitting on the higher seat.

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

10. The monk should not preach doctrine by standing to the person who is seated.

***(Na ðhīto nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.)***

11. The monk should not preach doctrine from behind to a person who is walking in ahead.

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

12. The monk should not preach doctrine to a person walking on a path while the monk is walking beside to him.

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

13. The monk (who doesn't ill) should be courteous not to defecate, urinate by standing posture.

***(Na ðhīto agilāno uccāram vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.)***

14. The monk (who doesn't ill) should not defecate, urinate and spit on to the ground of the live grass.

***(Na harite agilāno uccāram vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.)***

15. The monk (who doesn't ill) should not defecate, urinate and spit into the water. (river, well, reservoirs, waters, water tanks)

***(Na udake agilāno uccāram vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.)***



*Buddha Statue at Saranath  
Buddha in Dharmachakra-pravarana-mudra, fifth century*

## ***To win Peace***

*The question that inevitably suggests itself is,  
how far can the great message of the Buddha  
apply to the present-day world? Perhaps it may  
apply; perhaps it may not; but if we follow the  
principles enunciated by the Buddha, we will  
ultimately win peace and tranquility for the world.*

***- Nehru -***

## **No assumption in Buddhism**

*It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. In Buddhism morality and intellectual enlightenment are inseparable from one another. While morality forms the basis of the higher life, knowledge and wisdom complete it. Without a perfect understanding of the law of causality and transformation (Pratityyasamutpada), no one can even be said to be truly moral if he does not possess the necessary insight and knowledge. In this respect Buddhism differs from all other religions. All monotheistic religions start with certain assumptions, and when these assumptions are contradicted by the growth of knowledge it increase sorrow. But Buddhism starts with no assumption. It stands on the firm rock of facts, and can therefore never shun the dry light of knowledge.*

**-Prof. Lakshmi Narasu, -  
"The Essence of Buddhism"**



## **09. ASCETIC RULES OF PURIFICATION PRACTICES – AUSTERE PRACTICES (13, NUMBERS OF VOWS – *DHŪTANGA*)**

These are strict observance recommended by the Buddha to monks as a help to cultivate contentedness, renunciation, energy of virility and the like. One or more of them may be observed for a shorter or longer period of their life time.

“The monk training himself in morality should take upon himself the means of purification, in order to gain those virtues through which the purity of morality will become accomplished, fewness of needs, contentedness, austerity, detachment, mental and physical freedom energy, moderation, etc.”

The monk should pay their severe attention to practice (austere) ascetic rules of purification vows at the best of their effort and confidence under the regulation of wisdom. Then they can easily to get rid from the deep sense of evil desires leading them to be Noble and holiness and honorable monks. Then, these Noble monks follow the advance and most highest virtues than other ordinary people and other unwise community of monk.

The monks who follow and observe these 13 austere practices are known as high ordained holy monks who are too higher of their spiritual capacity of moral conduction and mental conduction and wisdom leading to the highest level of holiness of the monkhood. Those who unable to observe 220 precepts and ascetic rules of

purification practices are the ordinary monks who are junior to those of the Noble monks who follow 13 ascetic rules of purification practices.

The wise who wish to attain liberation of the mind should follow 13 vows of austere practices that approved by the Supreme Buddha for the rapid progress of liberation process to attain the comprehension of cause and effect qualities for the spiritual attainment of enlightenment.

They are. –

1. ***pāṃsakūlikaṅga***, The vow to wear robes made of from only picked-up rags', (23 kinds of ) is one of the ascetic rules of purification. (Wearing patched – up robes)
2. ***te - cīvarikaṅga***, Practices of the three-robes', is one of the ascetical means for purification. (wearing only three robes)
3. ***piṇḍapātikaṅga***, The 'practice of going for alms, (alms round)
4. ***sapadānikaṅga***, not omitting any houses whilst going for alms,
5. ***ekāsanikaṅga***, The exercise of eating at one sitting, (one alms – food per day)
6. ***pattapiṇḍikaṅga***, The existence of the bowl – eater', purification of the existence consisting in the vow of using only the alms-bowl for eating, and the rejection

of any other vessel. (Eating only from the alms-bowl)

7. ***khalu-pacchā-bhattikaṅga***, refusing all further food after consuming one alms-meal per a day (before 12 o'clock midday) until the same time reach to the next day for alms-round.
8. ***ārañṇikaṅga***, The exercise of the forest-dweller', is one of the ascetic means to purification exercises. (Living in the forest)
9. ***rukḁhamūlikaṅga*** (living under a tree)
10. ***abbhokāsikaṅga*** living in the open air', is one of the ascetic means to purification.
11. ***sūsānikaṅga***, living in a hut that close to cemetery.
12. ***yathāsanthatikaṅga***, The practices of being satisfied with whatever dwelling', is one of the ascetical means of purification. (being satisfied with whatever dwelling)
13. ***nesajjikaṅga***, sleeping in the sitting position (not laying down for sleeping).

The wise who wish to get free from the worldly should follow the austere practices that fully depend on extinction of all of the evil-desires for the progress of liberation. All of these 13 numbers of practices lead to disappear all of the remained unwholesome mental desires that collaborated through illusion. The wise monks who practice these 13 austere practices cause him

to be uprooted his unwholesome mental and physical actions fully by grasping wholesome action for further progress of liberation.

In this matter, the monks who intended to follow these practices should cultivate courage and confidence about the path progress and path comprehension. The monks who practice above practices courageously they are the greatest than other ordinary monks who follow ordinary way of worldly for their comfort livelihood. With regarding to detach from all of the evil desire, the austere practices lead all the wise monks to end of their path of suffering directing to the way of liberation.

All of 13 austere practices lead all of the Noble monks to follow the Noble path more and more to purify the path of Noble to ensure the success of liberation. When the supreme Buddha's living period all those who wish to observe austere practices should observe in front of the supreme Buddha. The period the supreme Buddha is not alive, all can observe austere practices in front of other Noble monks who are observing austere vows and the period when they are not alive have to observe in front of Bo tree, Buddha stature and before *Stupa*, by themselves.

## 1) Observation of *Pāmsukūlikanga* (wearing of cemetery robes)

The monks who attempt to observe the practice of cemetery robes should observe it by rejecting the laity robes and put away them by chanting,

***“Gahapathidāna                      chīvaran,                      patikkipāmi  
pāmsukūlikangan samādhīyami”***

After observation of above verse the Noble monks should not accept laity robes furthermore and should not keep them and should not use (wear) the laity robes at all.

The cemetery clothes are of 23 types, and due places in which they are obtained approved by the supreme Buddha as follow.

1. ***Susānikaya*** – Picked up cloths from the cemetery (that thrown away to the cemetery by the people). In the early period of India all of the dead bodies were wrapped by clothes and thrown away to the cemeteries. These cloths can be used as cemetery cloths for made of cemetery robes.
2. ***Pāpanikaya*** – Removed pieces of cloths that thrown away in front of shops and stalls in the street. These pieces of cloths can be picked-up.
3. ***Ratīyachōlaya*** – Those who anxious to accept merit by throwing away pieces of cloths out of the windows of their houses to the monks who need to picks-up them.

4. ***Sankhāra cholaya*** – The pieces of cloths that are in a heap of garbage.
5. ***Soththiya*** – The women who thrown away the pieces of cloths that used to wipe away dirty in the birthing moment of their babies.
6. ***Nahānachōlaya*** – Devil dancers who used the cloths to wipe away the body of the patient after getting their bath.
7. ***Thittachōlaya*** – Pieces of cloths that are given away by the people after being bathed at the fort of the river.
8. ***Gathapachchāgathaya*** – Pieces of cloths that are removed and given away after being bathed by the people who after going to the cemetery.
9. ***Aggidandaya*** – Pieces of cloths that have been burnt by fire that rejected by the people. (People usually don't use these cloths.)
10. ***Gogāithaya*** – Pieces of cloths that were eaten of its several parts by the cows.
11. ***Upachikhaithaya*** – Pieces of cloths that were eaten by termites.
12. ***Undurakhaithaya*** - Pieces of cloths that were eaten by rats.
13. ***Anthajjinnaya***– Pieces of cloths that were broken of its several sides.
14. ***Dasājjinnaya*** – Pieces of cloths that were broken in its several ends.
15. ***Dhajāhataya*** – Pieces of cloths that used as flags between two sides of war. Those who won the war they gave up several clothes that used as flags. These

pieces of cloths can be picked up for making cemetery robes.

16. ***Thūpa chīvara*** – The pieces of cloths that wrapped around the hollow by the devil dancers after their ceremony.
17. ***Samana Chīvara***– Pieces of cloths that belongs to Noble monks.
18. ***Abhisekhikaya*** – Pieces of cloths that gave up away after the crowned ceremony by the king.
19. ***Idhimaya*** – The robes that are created by the ***iddhi*** to offer to the monk (by Devas -Gods- Brahman) when the moment of becoming Arahant hood.
20. ***Panthikaya*** – The pieces of cloths that fallen down to the road from the people who walked along the path. These pieces of cloths can be picked up. But if the owner of the cloth has come to find it, it should be given to him.
21. ***Wathahataya*** – The pieces of cloths that blown away by the storm of wind.
22. ***Dewadaththiya*** – The pieces of cloths (or robe) that given by intermediation of the gods.
23. ***Samudriya*** – The pieces of cloths that have come to the beach of the sea.

The pieces of above cloths can be used to make cemetery robes. Suitable pieces of cloths that picked up as referred to above should clean and color them using mixture of coloring that prepared by boiling the different kinds of **peels, flowers, seeds, nuts, roots, leaves** of the trees such as **jack, banyan, margosa, ebony, deodar,**

**turmeric, teak** etc. After coloring the above pieces of cloths they can be used to make the cemetery robes in suitable measurements of monks.

The robes are two types. One of them is known as ***Buddha cīvaraya*** that made of 23 kinds of pieces of cloths-the patched-up cemetery robes. This type of robe is the greatest qualities of Noble robes that are used by all of the Supreme Buddha and all of the ***Arahanth*** and also eight kinds of Noble monks and by higher ordination Noble monks who following the austere practices of 13 of ascetic rules of purification.

Other type of robe is known as ***Gahapathidāna cīvara*** that made of cloths belongs to the laity devotees who wish to offer to the monk who wear the laity robes. Laity robes that offered by devotees are not greatest valuable than the robes of cemetery robes that made of 23 kinds of pieces of cloths. So, all of Noble monks are wear only the cemetery robes. They do not wear laity robes. Only the novice monks wear the laity robes and after being a high ordained monk, they have to wear the cemetery robes.

**\* Benefit of the vow of cemetery robes**

The Noble, holy monk who practices wearing of cemetery robes are higher ordained and honorable disciple who does not accept the laity robes that offered by the laity people. If the Noble monk accepts the laity robes, their Noble and holiness will be disappear, by violating the practice of austere.



The Noble monk who practices the wearing cemetery robes gains one of the indispensable virtues the monk who having only few wishes of contentedness about robing. He can use cemetery robes without craving of it and no fear of it in the matter of stealing by the thieves. The cemetery robes are not valuable. So, Noble monk is free from all of the mental and physical disorders because he has no any valuable robes to be protected. In this matter preparing of cemetery robes and finding them are very easy and simple matter. Every monk who wishes to be a Noble holy one should promise to observe the vow of using cemetery robes refrain using from laity robes.

## **02. Observation of *Te-chīvarikanga***

The novice monk who ready to be a Noble monk, by observing the practice of *Te-cīvarikanga* should chant the verse referred to bellow.

***“Chatuttaka cīvaraṇ patikkipāmi-te-chīvarikangan samādhīyami”***

The Noble monks who practice three cemetery robes the undergarment robe, single layer robe and double layer robe, which are made of by using (23 kinds of) cemetery cloths and should not use valuable robes which are offered by laity people or the readymade robes that are available in the shop.

**\* Benefit of the vow of *Te - cīvarikanga***

The Noble holy monk who practicing using of only three cemetery robes gains the one of the indispensable virtues of the monk having only few wishes of contentedness about robes. He can conduct very simple and clam monkhood because of austere practices that practicing of three robes policy. The Noble monk should not use more than three cemetery robes. He has no extra valuable robes that have brought from the shops or offered by the devotees. Therefore he doesn't need to protect and to keep them in safety places and to take time for caring them from thieves and from harmful animals. So he is free from all of the troubles and worries because of austere practices of using three cemetery robes.

**03. Observation of alms – round practices  
(*pindapāthikaṅgaya*)**

The monk who wishes to be a Noble monk by observing the vow of alms-round of the austere practices should chant the verse referred to bellow.

***“Atirekha labhan patikkipami-piṇḍapāthikaṅgam  
samādhiyami”***

The meaning of above verse is practicing of going for alms-round respectively from house to house for alms not omitting any of the houses whilst going for alms. The Noble monks who observe to practice austere practices of alms-round should not accept the 14

numbers of additional alms that specially prepared by devotees as referred to bellow.

01. ***Sangha Bhatta*** – The alms that are specially prepared for community of Buddhist monk by devotees.

02. ***Uddēsa Bhatta*** – The alms that are specially prepared only for several monks by devotees.

03. The alms that are specially prepared only for the invited monks by devotees.

04. ***Salāka Bhatta*** – The alms that are specially prepared according to the approved date of the month by devotees.

05. ***Pakkiya*** – The alms that are specially prepared for community of monk that offered by devotees once in a month's before full moon (***pōya***) day or after full moon (***pōya***) day.

06. ***Upōsatikaya*** – The alms that are specially prepared for community of monks in every full moon (***pōya***) day of month by the devotees.

07. ***Pātīpadikaya*** – The alms that are specially prepared for community of monk by devotees after full moon (***pōya***) day of the month.

08. ***Āganthuka Bhatta*** – The alms that are specially prepared for the visiting monk by the devotees.

- 09.***Gamika Bhatta*** – The alms that are specially prepared by the devotees to the monk who is ready to go long distance away from the place.
- 10.***Gilāna Bhatta*** – The alms that are specially prepared by the devotees to the monk who got ill.
- 11.***Gilanupattāna Bhatta*** – The alms that are specially prepared by the devotees to the monk who nursing to the disabled / ill monk.
- 12.***Vihāra Bhatta*** – The alms that are specially prepared by the devotees to the monk who living in the devotee’s temple.
- 13.***Dhura Bhatta*** – The alms that are specially offered by devotees to the chief incumbent of the devotee’s temple.
- 14.***Wara Bhatta*** – The alms that are specially offered by devotees to the monk term by term of the month or year.

The Noble monk who practices the vow of alms-round should not accept the additional alms (14 numbers – as referred to above) which are offered by the devotees. If he accepted the additional alms (14 numbers) his Noble holiness automatically disappears.

- \* The Noble monks who are going for alms-round should not talk anyone of devotees who due to meet during the period of alms-round. They have to follow 4 types of

rules when they are going on alms- round. (by using *kamatahana*)

1. The Noble monk who is going for alms-round and after finishing of collecting alms and when he back to his dwelling place for eating alms (in his both forward walking and back word walking) he usually reflects one of *kamatahana*.
2. The Noble monk who is going forward alms - round he usually reflects of *kamatahana*, but he doesn't use it, when he back to the dwelling place to eat the collecting alms.
3. The Noble monk who while he is going forward alms-round he does not use reminding of *kamatahana*, but he reflects it, when he back to the dwelling place to eat the collecting alms.
4. The Noble monk who while going forward alms-round and backward to the dwelling place to eat alms in both travels, he does not reflect *kamatahana*.

(*kamatahana*)-The qualities of cause and effect existence depend on three types of characteristics. They are impermanence, suffering and soullessness. While going alms-round Noble monks should give up the reminding memories (that are depending on three types of characteristics as referred to above) of the mentality and he reflects the selected object of meditation the characteristic of existence instead of reminding past and future mentalfactors (memories)

until finishing the entire walking period of alms-round.

**\* Benefit of the vow of alms round**

The *bikkhū* who engages in the Alms – round becomes satisfied in this world and after death. His livelihood is simple and pure.

The Noble monk, who practices alms – round, lives by himself and alert by himself to aware about the path he has taken upon himself. And help others for their wholesome effort. And faded away the proudness (*māṇa*) himself which is main and final evil – desire that due to be covered even in the movement of becoming of **Arahanthood**. In this matter mainly according to the practice of alms-round he gains the loss of craving for taste of food. Whatever foods he has offered by the devotees he accepts them to eat without comparing them to the past and to the future taste. This is the practical way of fading away of craving for taste of food, and loss of proudness of self-vision. This is one of the austere practices that lead to end the suffering of cause and effect qualities.

**4 – Observation of *sapadānachārikanga***

The monk who wishes to observe the vow of *sapadānachārikanga* should recite the verse referred to below.

*loluppacharan patikkipāṃi – sapadāna chārikangaṃ  
samādhīyaṃi –*

Meaning - I practice this vow in order only to loss of the taste of food without omitting any of the houses, while going alms-round.

The monk who practices above vow should go to the street or village without omitting any of the houses by hopping alms from house to house accordingly without caring any variances of cast, rite, the poor people, rich people and high cast people or low cast people.

Those, ready to offer alms to the monk who going for alms-round they should accept their offerings. Those who do not ready to offer alms should omit that house and go forward for another house to house so on. The Noble monk who practices alms-round begging respectively from house to house should go forward for alms until he gets sufficient amount of food.

The Noble monk should not follow this vow in order to accept the tasty food that he cherished to eat. Whatever food he had offered by the devotees should accept them. Unless he follow the vow that referred to above, his holiness becomes disappear.

**\* Benefit of the vow of *sapadānachārikanga***

According to the vow of *sapadānachārikanga* it makes the way even to the poorest to acquire wholesome act by offering a bit of meal to the monk who comes to beg for alms close to their houses. The Noble monk, practices the vow of *sapadānachārikanga*, able to gain one of the indispensable virtue of the monk having only few wishes

of contentedness about food. More profit of spirituality he can attain by loosing of proudness and loss of craving for taste of food and without caring differences of cast, rite, religion, rich people and poor people and so on. The path of *sapadānachārikanga* leads the Noble monk to be loss of his loyalty for any of the special group of people or relations abandoning craving and hatred for material things and able to be equanimity for all sort of materiality. This is one of the practices of austere vow that leads to end of the suffering of cause and effect qualities.

### **ETERNAL DEBT TO THE BUDDHA**

*It is my deliberate opinion that the essential part of the teachings of the Buddha now forms an integral part of Hinduism. It is impossible for Hindu India today to retrace her steps and go behind the great reformation that Gautama effected in Hinduism. By his immense sacrifice, by his great renunciation, and by the immaculate purity of his life he left an indelible impress upon Hinduism and Hinduism owes an eternal debt of gratitude to that great teacher.*

**-Mahatma Gandhi -**

**"Maha Bodhi"**



## **05. Observation the vow of *Ekāsanikaṅgaya***

The Noble monk practices to observe the vow of *Ekasanikangaya* should recite the verse referred to below.

***Nānāsana Bhōjanaṇ Patikkipāmi – Ēkāsanikaṅgaṇ Samādhīyami***

I don't use several sitting for alms. Eating only one sitting, for one day alms-food (one meal per day – before 12 'o'clock midday) The Noble monk who sat for second time or more than that for alms-food that causes him to disappear the vow of *Ēkāsanikangaya*.

### **\* Benefit of the vow of *Ēkāsanikaṅgaya***

The Noble monk who practices one sitting for alms-food per one day meal having good health in physically and mentally causes him to exist good health of physical power and effort to avoid crave for taste of food gaining one of the indispensable virtues of the monk, having only few wishes of contentedness, the taste of food. This is one of the practices that lead to end of the suffering of cause and effect qualities.

## 6) Observation of the vow of *patthapindikaṅgaya*

The Noble monk who observes the vow of *Patthapindikaṅgaya* should recite the verse as referred to below before using the alms-bowl when eating alms.

***Duthiyaka bhajanaṃ patikkipāmi – patthapindikaṅgan samādhīyami***

I use only one alms-bowl for alms-food but don't use secondary alms-bowl for eating alms food. If the monk use another – secondary alms-bowl for alms food the vow of *patthapindikaṅgaya*, the austere practices will be disappear.

### \* Benefit of the Vow of *Patthapindikaṅgaya*

The Noble monk who practicing the vow of *patthapindikaṅgaya* causes him to loss of craving of taste of food, and gain the comprehension of consuming of food that only for the protection of his livelihood. Different kinds of taste of food that every ordinary usually use to consume behalf of component the taste signs of food to accumulate the power of taste of volition that lead them to get rebirth after their death. But according to the vow of *patthapindikaṅgaya*, the Noble monk who able to loss of taste of food and limits and moderates the consuming of food, that not to accumulate the power of rebirth after his death that depending on cause and effect qualities of suffering.

Alms – bowls are of two types. One of them is made of clay (clay-alms-bowls). Another one is made of iron (Iron-alms-bowls)

## **7) Observation of *khalukapachchābhakthikaṇḍaya***

The monks who observe the vow of *khalukapachchābhakthikaṇḍaya* should recite the verse that referred to below.

***Atiriktha Bhojanaṇ Patikkipāmi -  
khalukapachchābhakthikaṇḍaya Samādhīyami***

I refrain from another alms-meal after finishing the main alms-food. The Noble monk who practices of *khalukapachchābhakthikaṇḍaya* should not accept and should not eat another alms-food after consuming main alms-food. If the Noble monk who accepts and eat secondary alms-food after consuming main alms-food he automatically becomes as an ordinary monk and will be disappear his Noble holiness by violating the vow of austere practice.

**\* Benefit of the vow of  
*Khalukapachchābhakthikaṇḍaya***

The vow of *khlukapachchābhakthikaṇḍaya* causes to limit and moderate the usage of food. It causes for the loss of craving for the taste of food. Therefore it is also cause for the loss of illusion and hatred for food. This is

the process of loss of craving for additional food that cause for loss of cause and effect qualities of suffering.

### **08) Obeservation of *Ārañṇakaṅgaya***

The monk who observes the vow of *Ārañṇakaṅgaya* should recite the verse as referred to bellow.

***Gāmantha Sēnāsanaṇ Patikkipāmi – Ārañṇakaṅgaya samādhīyami***

The monk who wishes to observe the vow of *Ārañṇakaṅgaya* should give-up the Temple, Hermitages and other residence that are in the village which usually people are gathering. Such crowded places are not suitable for the meditation and other practices of Noble.

### **\* Benefit of the vow of *Ārañṇakaṅgaya***

The Noble monk who practices the vow of *Ārañṇakaṅgaya* - The places, where everything are quiet and peacefully, the most valuable environment for the process of concentration of mind and for the insight meditation, the awareness of **mindfulness- *saṭipatṭhāna***. The forest is the main suitable environment that relates to the freedom of mental and physical chastity conduction.

In this matter, the Noble monk is completely free from all of the mental and physical problems in order to make

the progress of spirituality. And he is able to conduct his lifetime very simply with few wishes: This is the main and basic vow that leading to attain the liberation through the qualities of awareness of mindfulness (*saṭipatṭhāna*).

### **09) Observation of *rukkamūlikaṅgaya***

The monk who observes the vow of *rukkamūlikaṅgaya* should recite the verse as referred to bellow.

***Chattan patikkipāmi – Rukkamūlikaṅgaṇ  
Samādhīyami***

The monk who wishes to be a Noble monk by following the vow of *rukkamūlikaṅga* should give-up the residence of Temple, building, houses, stone-cave, Hermitages and should make the dwelling place under the tree.

The monk who practices the vow of *rukkamūlikaṅgaya* should not use Temple - cave or other building. If the monk who practices the vow of *rukkamūlikaṅgaya*, should live in a hut, that is under the tree. When he use the building without under the tree his Noble holiness will be disappear.

**\* Benefit of the vow of *rukkmūlikāṅgaya***

The Noble monk who practices the vows of *rukkmūlikāṅga* is free from all of the mental and physical disorders that usually ordinary monks are practicing their ordinary routine of livelihood. The Noble monk who lives under the tree having few wishes with simple and single life that, he conducting too freely lifestyle that is greater than the lifestyles of ordinary process.

This is one of the Austere practice that leading to ending the qualities of suffering of cause and effect process.

**10) Observation of *abbōkhāsikāṅgaya***

The monk who wishes to practice the vow of *Abbōkhāsikāṅgaya* should recite the verse as referred to bellow.

***Chattancha rukkamulancha patikkipāmi –  
abbōkhācikaṅgan samādhīyami***

The monk who practices the vow of *Abbōkhāsikāṅgaya* should not go into the building that with the roofs over them should live under the shady less places for the head living under the sky as the roof. He should not go into the places where with shady for the head but should live in open air. In this matter any necessary occasion such as alms – eating – discussion of moral conduction and in the moment of physically ill in

such occasions monk can take necessary action to prevent from them – (in such cases he can free from above vow of Austere).

**\* Benefit of the vow of *abbhōkhāsikaṅgaya***

The monk who lives under the sky is free from all sorts of worries in mentally and physically. He can go everywhere without any bondages of mentally and physically. He can live in open air with very free condition preventing from the qualities of worries of worldly process.

Therefore, he can very easily give-up all of the craving for every material things and places such as Temple hermitages and other dwellings very easily. Whatever direction he prefers to go he can do at any time.

**11) Observation of *sūsānikangaya***

The monk who wishes to practice above vow of austere should recite the verse referred to below.

***Na sūsānan patikkipāmi – sūsānikangan samādhīyami***

The Noble monk, who practices above vow, should not go to stay to the places or building without close to the cemetery. The Noble monk should live at any time inside the cemetery or close to the cemetery. He can easily reach to the graves to see the remains of the bodies that leading to understand the truth of the physical structure

as they truly are. He should live there (by making a hut) meditating and researching all over the nights and days.

The monk who practices above vow should not go to the places or building out of the cemetery. If he leaves the cemetery place, he becomes as an ordinary monk who is following the way of ordinary.

**\* Benefit of the vow of *Sūsānikāṅgaya***

The Noble monk who practices the above vow causes for him to comprehend the structure of all of the physical bodies of the human (and also animal) as they truly are. So, he can gain the practical comprehension of the nature as it really is (than gaining theoretical knowledge of Buddhism studying from books) leading him to think about his physical structure as it truly is practically. If he able to comprehends thoroughly about the material body as it really is able to gain the comprehension of final reality treading the path of Noble.

**12) Observation of *yathāsanthathikāṅgaya***

The monk who wishes to practice above vow of austere should recite the verse as referred to below.

***“Sēnāsanaṇ            Loluppan            patikkipāmi            –  
yathāsanthathikāṅgaya samādhīyami”***



The monk who practices above vow should accept the dwelling of hut or any of the accommodation that offered only to him by the devotees and may live there. The Noble monk who practices above vow should not go everywhere finding the other dwelling places, if so, his Noble and holiness will be disappear.

**\* Benefit of the vow of *Yathāsanthathikaṅgaya***

The monk who practices above vow is a Noble and holy monk who with few wishes, having freedom in all sort of his monkhood. He is ready to accept whatever dwelling he has offered by devotees, without caring any of the high facilities or high comfort. In addition, he always try to happy with few and low comfort. This is one of the austere practices that the entire Noble monk who directing to end of their suffering of cause and effect qualities.

**13) Observation of the vow of *nesajjikaṅgaya***

The monk who wishes to observe the vow of *nesajjikaṅgaya* should recite the verse as referred to below.

***“Seiyan patikkipāmi – Nesajjikaṅgan samādhīyami”***

The Noble monk who practices above vow of austere should practice the posture of sitting walking and

standing only. These three postures should be followed at any time without practicing the posture of sleeping.

The monk who practices the posture of sleeping the vow of *nesajjikangaya* will be disappeared. He can follow only the three postures without posture of sleeping. The monk can follow this vow step by step because this is too much difficult to pursue long period of time. In this matter the monk who practices this vow leads him to develop the effort and courage. Development of the effort leads to avoid the torpor and ill minded nature that one of the main barrier for the liberation process of the cause and effect qualities of suffering.

**\* Benefit of the vow of *Nesajjikangaya***

The Noble monk practices above vow of purification, able to improve the effort of manly power too deeply to get free from the cause and effect qualities of suffering. In this matter he is on the way of liberation. When he is following the three postures too addict, able him to develop the awareness about his posture through avoiding the addiction of mentality the qualities of worldly as like as ordinary people. Those who are mentally and physically ill and unrest are finding the posture of pleasurable of sleeping to get rest temporally. It makes the way for the worldly that leading to continue their process of suffering furthermore.

This is one of the very difficult austere practices that should be followed by the high virility of manly power of Noble monk who wishes to prevent from the cause and effect qualities.

### **\* Benefit of austere practices**

All of the practices of austere vows are the wholesome actions, both for the ordinary and for the Noble monks who try to be an enlightened one. The ordinary laity people and ordinary monks and Noble monks can follow above practices of wholesome directing to the end of cause and effect qualities of suffering.

Every, volition is created through mentally, speech and physical actions. These three types of volitions can be divided into two types according to their qualities as wholesome and unwholesome actions. Both of these two actions directly cause for the effects to get rebirth. However, neutralized, actions are neither wholesome nor unwholesome cause not for the effect of rebirths.

That is why the supreme Buddha advised to the wise to accept merits deeds and reject the deed of demerits. So, all of the austere practices that every Noble monks used to be practiced are only wholesome deeds. Therefore, those who follow the practices of austere are only the Noble monks. Therefore, they are indeed on the way of Noble to attain the Enlightenment. It is not difficult to attain the path fruition and path progress to the wise,

following the practices of austere vows of 13 numbers courageously.

The meaning of austere practices is “effort to avoid demerits deeply” (unwholesome actions). It is cause for the loss and uproot of craving – hatred and illusion. Those who practice the austere vows they are very close to the final direction of liberation along the routine of Noble path.

Those who have perfected the vows of austere practices they are already attained the enlightenment through the process of path progress with path fruitions. These Noble monks are eight in numbers.

The Noble monks who had followed the austere practices are the enlightened monks. They are known as Eight Kinds of “virility monks” (*Ashta – Ārya – Purisapuggala*). The Noble monks who followed the austere practices the path of Noble, they are indeed are in the right way of liberation. Therefore, they have the powers of insight comprehension of cause and effect qualities as they scientifically are and having the powers of delivering the doctrine of cause and effect qualities as they truly are.

- \* The Noble monks who practice Austere vows are of 4 types

1. **The Noble monks who practice Austere vows** but they do not instruct others to practice the vows of Austere practices.
2. **The monks who do not practice Austere vows** but they instruct others to practice vows of Austere practices.
3. **The monks who do not practice austere vows** and they do not instruct others to practice the vows of Austere practices.
4. **The Noble monks who practice Austere vows** and they instruct others to practice the vows of Austere practices.

There are four types of Noble and holly monks as referred to above live in the three kinds of community of monks.

**\* The direction of the vows of Austere practices**

The Noble monks who practice the vows of austere practices gain the spiritual profit of

- \* The highest freedom of living spans (whatever sort of mental and physical).
- \* Having few wishes of living cycle.
- \* Able to be happy whatever issues arise and having only few wishes, contentedness, is one of the indispensable virtue of the monk.
- \* Out of the way of sensual and sexual lust

- \* Having the powers of wisdom the cause and effect qualities as they scientifically are.

The vows of Austere practices are more suitable to practice to the monks who stupid-natured monks and craving natured monks. Because of they are completely out of the Noble path and living similar to the people who following the way of illusion.

The Austere practices specially approved by the Supreme Buddha to the monks who try to follow the Noble path deeply for the attainment of spiritual relief during their monkhood.

- \* All of the vows of Austere practices leading to the extinction of all the evil-desires by uprooting them that mainly directing to the wholesome action alone with the liberation.
- \* All of the wholesome action of Austere practices directly leading to the end of illusion - stupid.
- \* All of the wholesome actions of Austere practices directly leading to the end of craving – sensual lust-sexual lust.
- \* All of the wholesome action of Austere practices leading to the end of hatred – harmfulness.
- \* All of the wholesome actions of Austere practices leading to the end of suffering of the qualities for cause and effect existence, which are too harmful for

the cycle of birth and death, of all the human and other living being too.

In this matter, according to the doctrine that the Supreme Buddha delivered to the world is the scientific explanation about the qualities of cause and effect and the way to get free from it. The Noble path that He approved induce to get free from the wheel of existence is depends on three types of purifications, the moral conduction, mental conduction and wisdom.

The moral conduction has two portions that due to be practiced to stable the basic step for the purification process. They are the precepts the effort of avoid – (precept of refrain from - abstain from – abandon) types of five / ten precepts and high ordained precepts of 220. Other portion of moral conduction is austere practices, they are 13 vows of practices – they should be practiced by all of the monks who wish to attain the comprehension of existence for the liberation.

All of the abandon - refrain from – abstain from precepts that should be observed for the perfection of first step for the process of liberation.

All of the Austere practices (13) – that should be practiced practically for the final purification state of moral conduction.

All of the precepts and all of the practices both should be completed fully to attain the perfection of purity of

mental and physical conduction as the basic purification foundation of the liberation.

**“*sīle pathittāya narō sapaññō*”** The Supreme Buddha advocated for those who only the wise people and for the wise monks who wish to observe and practice all sort of moral conduction that they have to follow for the purification of physical actions as the first purification step for the Eight Noble Path.

The unwise people and unwise monks never try to observe and practice any sort of moral conduction and austere vows that they have to follow for the purification the process of liberation.

The wise monk should attain the purification of moral conduction in order to gain the spiritual progress of few wishes of contentedness that is one of the indispensable virtue of the monk having with high freedom in mentally and physically that leading to effort of avoiding the material welfare and sensual lust to gain liberation from the ceaseless round of existence that propel them from one existence to another.

## **TO AWAKE THE HUMAN HEART**

***Surely the mysterious East, that fertile mother of religious, has given us in Buddhism a true revelation, since it makes known to us the moral beauty and purity that lies in the deep of human nature needing no other divinity than that which abides in the human heart to awake them into living glory.***

**- Charles T. Gorham -**



## **10. THE KINDS OF CHARACTERS OF THE MONKS**

All of the human are specified into six types of characters. The monks also are same qualities of six characters. They are greedy-natured (craving), hatred-natured, illusion (stupid) natured, confidence (faithful)-natured, intelligent-natured and ruminating-natured. The community of monk is three types – They are,

**1. Conventional community of monk** - They are depending on knowledge of doctrine only by studying theory of Buddhism – not obtaining comprehension of Buddhism by following the moral conduction and mental conduction through 220 disciplinary codes of monk and 13 Austere practices.

**2. Reality community of monk**

The practical experienced monks of doctrine – practicing (trainers of) 220 precepts and austere practices of 13 vows.

**3. Comprehended community of monk**

(The Enlightened community of monk, who got success of eight dual progress of path fruition with path progress, perfected comprehension not only practical experience of Buddhism but also deepest theory knowledge of Buddhism).

The duration of above three dispensation of monk depended on six types of characters of the monks. All of the ordinary monks who try to observe high ordination of 220 precepts and 13 ascetic rules of purification practices at the best of their efforts, is the main reason for continuity of three types of community of monk as referred to above that able to exit without any break or damaged long period of time in the worldwide. In this matter the community of monk who following craving-natured, hatred-natured, illusion-natured and ruminating-natured, they must try to follow all of the precepts of 220 and 13 ascetic rules of purification practices compulsorily to become Noble and holy monks who already entered in to the path of liberation according to the fact that referred to above indeed cause for the existence of the community of enlightened monks.

## **BUDDHISM AND OTHER FAITHS**

*Buddhism is like the palm of the hand, the other religions  
being the fingers.*

-        **The great Khan Mongka**        -

## **1- Craving-natured monk (*rāgha carita*)**

The monks who following luxurious, comfortable livelihood by pleasuring and satisfying their mantel feeling and physical body feeling in maximum level, are ordinary monks who wearing robes only to satisfy the physical feeling and mental feeling in maximum level.

1. They always try to find pleasurable feeling from eye contact and follow different form of visions greedily and repeatedly. In most cases, they try to find faults and make trouble with others because of addiction of their deep sense of craving for material visions through eye and mental contact.

2. They always try to find pleasurable feeling from ear contact and follow different forms of sounds greedily and repeatedly. In most cases, they try to find faults and make – trouble with others because of their deep sense of craving for material sound through ear and mental contact.

3. They always try to find pleasurable feeling from nose contact and follow different forms of smell greedily and repeatedly. In most cases, they try to find faults and make trouble with others because of their deep sense of craving for material smell through nose and mental contact.

4. They always try to find pleasurable feeling from tongue contact and follow different forms of taste of food greedily and repeatedly. In most cases, they try to

find faults and make trouble with others because of their deep sense of craving for material taste through tongue and mental contact.

5. They always try to find pleasurable feeling from physical bodily contact and follow different types of pleasurable feeling of sensual lust of contact / cold / heat / physical impression greedily and repeatedly through form of feeling qualities. In most cases they try to find fault and make trouble with others because of their deep desire for craving for tangible bodily contact, impression (of sexual) through physical body contact with mental contact.

The craving natured monks do not follow the moral conduction through 220 of high ordination precepts and practices of ascetic vows of purification for the ultimate freedom. They are very interest to follow the sensual and sexual feelings without following moral conduction and mental conduction with wisdom.

These ordinary monks interest to follow the path of illusion and never interest to follow the path of eight Noble. This is why they can be identified as the ordinary monks and they cannot be identified as Noble monks, since they can follow the path of illusion for the sake of their comfortable and luxurious livelihood. But they don't interest to follow the path of liberation to get free from the existence. Therefore they are unable to gain the path progress and path fruition of ultimate reality, the attainment of spirituality.

Those ordinary monks exit their livelihood as like as ordinary people and addicting sensual feeling of mentally and physically deeply for the sake of their worldly life.

The mental and physical contact of sensual craving completely depends on the miscomprehension of scientific existence qualities of cause and effect. This types of monks, who unable to be moderate in food and unable to be discipline to the code of monks, therefore unable to get out of the path of illusion and finally unable to attain the ultimate reality to get free from the process of rebirth.

No one can easily to get out from sensual lust without following the moral conduction that are approved by the supreme Buddha behalf of relief from the process of cause and effect qualities of the world and universe.

The craving natured monks who do not follow the moral conduction and mental conduction for the purification of comprehension of cause and effect qualities as they scientifically are and unable to attain ultimate goal and have to consider them as ordinary monks who wearing robes only to handle their worldly life span as like as worldly people.

## **NEW RACE**

***The Buddha created a new race of men, a race of moral heroes, a race of salvation-workers, a race of Buddhas***

- **Manmatha Nath Sastri** -

## **II -Hatred-natured monk (*dōsa carita*)**

Hatred natured monks also interest to the contact of mental and physical contact for the sensual comfort. They also follow ordinary path of illusion hatred and craving in same degrees. But in the most cases these ordinary monks try to find fault with others who making company with them, such as devotees, male and female monks, and male/female novice monks and with ordinary community of unwise. As ordinary people those monks also entangle with the eight universal truth unwisely and try to find profit from the worldly qualities as same as unwise and as like as foolish ordinary people of the world.

So these monks don't try to follow Eight Noble path to get free from the suffering and try to follow path of illusion for the welfare of the ordinary way of livelihood.

The wise monks who follow the Eight Noble Path to get rid from the suffering but those unwise monks don't like to follow Noble path that leading to the liberation though moral conduction and mental conduction with wisdom.

Those hatred natured monks who are following the ordinary path of illusion are unable to live with Noble monks who follow high ordination 220 precepts and ascetic rules of purification practices. If they can follow moral conduction as Noble monks they can get rid of the qualities of hatred natured and they can be Noble monks, but they are too much foolish and deeply addicted to the

way of illusion that is why they are unable to follow the Noble path to be Noble monks.

Hatred natured monks who try to find fault with the supreme Buddha, and His doctrine, and His dispensation of the disciples, His Noble path and purification of moral conduction and mental conduction and wisdom and find fault with path progress and path fruition and find fault with Noble community of monk who follow and observe high ordination precepts of 220 and 13 of ascetic rules of purification practices and find fault with high ordination precepts of 220 and find fault with ascetic rules of purification practices instead of observing and following them.

In this matter hatred natured monks indeed are unable to comprehend the four Noble truths that delivered to the ordinary world by the supreme Buddha is far from them.

### **A PLAN FOR LIVING**

*Buddhism is a plan for living in such a way as to derive highest benefit from life. It is a religion of wisdom where knowledge and intelligence predominate. The Buddha did not preach to win converts but to enlighten listeners.*

- **A Western writer –**

### **iii. Illusion- stupid-natured monks (*mōha caritha*)**

Those monks follow the ordinary path of illusion, addicting to craving with hatred as same as the ordinary unwise people. Most of them are too much addicted to the sensual lust and luxurious and comfortable livelihood than ordinary unwise people. This type of monks clearly can be identified as ordinary monks who without follow the path of Eight Noble for their liberation, through morality and mentality with wisdom.

Those ordinary monks who are out of the Eight Noble Path are unable to attain any benefits of spirituality for the purity of morality and purity of mentality and purity of visions. They are merely mundane whom wearing robes only for their livelihood with maximum level of comfortable and luxurious qualities.

These illusion natured monks are very clever to take necessary know how to gain the profit from others who offer them such as cash, vehicles, land, tasty foods etc. They cheat most of the ordinary people who are following blind faith and they try to offer more donations to the monks in sake of their merit actions.

These monks are unable to comprehend scientific existence process of cause and effect qualities and try to follow different kinds of blind faith instead of following the path of Noble. They don't know the truth of the world that Supreme Buddha has preached to the world as



they scientifically are. So, they can't deliver the doctrine of cause and effect qualities and how to handle the Noble Path to get free from the existence that all of living beings have to follow continuously.

Those ordinary illusion natured monks are too much addicted to the web of illusion, are never same with the Noble monks who follow and observe 220 high ordinations precepts and 13 ascetic rules of purification practices for the moral purity and for the mental purify through Wisdom.

## **BUDDHISM IS NOT A MELANCHOLY RELIGION**

*Some people think that Buddhism is a dark and melancholy religion. It is not so;*

*it will make its followers bright and cheerful. When we read the birth stories of Bodhisattva, the future Buddha, we learn how He cultivated the Perfection of patience and forbearance. It will help us to be cheerful even in the midst of great troubles and to take delight in other's welfare.*

**-Ven. Gnanatiloka –**

***"A German Buddhist Scholar"***

#### **IV .Faithful - Natured Monk (*saddhā Carita*)**

The Noble monk who confidence about to accept and to honor the triple gems of supreme Buddha, doctrine of Eight Noble path and Noble community of monk, rendering the invaluable patronage to the three types of community of monk to ensure the strongest foundation to exit the dispensation of liberation process of Eight Noble path all over the world. They are actually the real Noble monks who wish only to attain liberation but not for the comfort livelihood as like as ordinary monks. In this matter, the Noble monks always try their best to practice and observe all of the high ordination precepts of 220 and ascetic rules of purification practices for their ultimate goal of liberation to relief from the cause and effect existence of sufferings. The ordinary unwise monks without followed the moral conduction and secondly mental conduction finally – wisdom, unable to be Noble monks at all and get out from the existence forever.

It is not easily to find out these types of monks in the conventional community of monks, but easily to find out ordinary monks who without following and observing precepts of 220 and ascetic rules of purification practices.

These Noble monks are very kind-heartedly advice and teach other ordinary monks how to follow and observe to practice the liberation steps for their freedom. They are very keen interest to practice precepts and practices at

the best of their courage by giving practical example to other ordinary monks. These confidence natured monks, who follow and study the theory of Eight Noble path, and practice the moral conduction and mental conduction through wisdom, as a final result they comprehended the cause and effect qualities of existence that pointed out to the world by the supreme Buddha as they scientifically are.

Most of the faithful natured monks who practice the Noble path regularly attain the ultimate reality and they preached them to the ordinary people, how to follow and train the path of Noble to get free from the relinking process of existence. The Noble monks who attained the liberation are called;

1. Stream winner of path progress with path fruition  
(*sōtāpanna*)
2. Once returner of path progress with path fruition  
(*sakadhāgāmi*)
3. None returner of path progress with path fruition  
(*anāgāmi*)
4. Perfected one of path progress with path fruition  
(*arahanth*)

They are eight in numbers with high powers of insight and clairvoyant comprehension of wisdom that destine to liberate from the cause and effect qualities of the suffering of the existence.

Having spiritual powers of none – illusion, none – craving and none hatred the confidence minded monks who followed all of the qualities of moral conduction and mental conduction with wisdom cause for the dispensation of the three types of community of monk to stable furthermore longer period of time all over the world.

### **FIXED PRINCIPLES**

*It will not be possible even today in regard to Buddhism that it is worn out because it is rooted upon certain fixed principles that can never be altered.*

- **Gertrude Garatt** -

#### **V) *Intelligent Natured Monk***

This type of monk, who able to comprehends the existence qualities whether they are merit or demerit and whether they are wholesome or unwholesome,

Whether they should be done or not

Whether they are Noble or not

Whether they are true or wrong

Whether they are Noble paths or not – whether they are illusion paths or not,

Because, of their spiritual experience of comprehension of the process of existence of suffering. The three types of purification steps are subject to the monk to be intelligent and eminent for attaining the liberation. Those who intelligent try to follow the path of Noble to attain the comprehension of cause and effect qualities as they scientifically are.

These intelligent natured monks are very courageously observing all of the precepts and practices and have too much courage with virility manly power to defeat every barriers that hindrance to the Noble path that they admitted to follow.

This type of Noble monks are too much advance and intelligent and holy of their courteous livelihood because of eight Noble path that had been followed courageously and they make clear the Noble path to continue it in the worldwide furthermore for the sake of the wise who are able to comprehend the truth of the world and trying to follow the Noble path to get rid of the sufferings.

### **EXAMPLE FROM ASOKA**

*Turn to Buddhism, and you will read that Asoka not only preached a lofty morality but exercised the power of kingship in a manner that shames our modern sovereigns of other faiths.*

**-Geoffrey Mortimer -**

***"A Writer in the West"***

**vi). Ruminating natured monk (*Vitakka-caritha-*)**

This type of character of monk follows the path of illusion, because they try to accept and follow different kinds of views, ideas, visions doctrine and thoughts through their blind faith. In the most cases, they argue each other to prove their believing as true and correct. Nevertheless, if they unable to prove them correctly, they give up their idea and views that they had followed and try to follow another views and visions without comprehending them whether they are true or not.

This is why called them as reasoning minded monks. Because of they are not wise to choose and understand what is correct or not. However, they try to follow whatever faith and vision of others without analyzing or comprehending them. All of the reasoning natured monks study the doctrine of four Noble truths that preached to the world by the supreme Buddha, are unable to observe and practice moral conduction and mental conduction with wisdom. They follow only theory side of Buddhism but do not interest to practice practical side of precepts and Noble practices of austere vows.

These reasoning minded monks are too much unwise to comprehend the four Noble truth and study the Buddhism as a subject to gain the knowledge of cause and effect qualities of doctrine but unable to comprehend the cause and effect qualities as they scientifically are by

following moral conduction and mental conduction with wisdom.

In this matter they don't know why and how to observe moral conduction and mental conduction to attain ultimate comprehension of wisdom, to get rid of the suffering. Therefore, they have to follow re-linking cycle of death after birth and birth after death, according to the process of re-linking cycle of suffering.

### **BUDDHISM IS BUDDHISM**

*Buddhism and Jainism were certainly not Hinduism or even the Vedic Dharma. Yet they arose in India and were integral parts of Indian life, culture and philosophy. Buddhism or Jaina in India is a hundred percent product of Indian thought and culture, yet neither is a Hindu by faith. It is entirely misleading to refer to Indian culture as Hindu culture.*

**- Sri Jawaharlal Nehru -**

*"Discovery of India"*

**11. Science of the Buddhism is only for the intellectuals (the wise), not for the unwise  
(*paññāwanthassayaṃ Dhammo Nāyaṃ Dhammo  
duppaññassā*)**

The Wisdom is the supreme subject of the science of the world than other subjects of the world. It contains the theory of spiritual and scientific existence qualities of the world and universe that preached to the world by the Supreme Buddha. The fundamentals of the faculties of Electrostatic formation of the universe ,that coordinated its necessary scientific strategies for the existence of human, animals and rest of other living creatures through evolution process. As a result of above process every component material that created with Electrostatic power with materials exit the existence of suffering for all of the living beings. These Electrostatic and spiritual qualities of causes and effects that produced the existence of the biological world that fully explained by the Supreme Buddha as doctrine that known as **Wisdom**.

The basic fundamentals of existence qualities of cause and effect process that we are living in known as the Subject of the Science that has been explained its fundamentals as they scientifically are. So, this Subject of Science means the qualities of cause and effect process as they scientifically are. It is the true nature of the existence. It is the main fundamental doctrine for the Buddhism and the way how to get out from it for the attainment of spirituality.



The subject of the wisdom is the explanation of doctrine about the cause and effect qualities of the existence that completely based on the scientific fundamentals the law of nature that are fully explained by the supreme Buddha as they truly are.

In this matter the doctrine of the wisdom, completely has explained its scientific fundamentals how to coordinate to create the existence qualities such as human animal and plant. Therefore, the doctrine about wisdom that preached to the world is explanation of scientific fundamentals of world and universe, known as the science of the existence qualities of spirituality as the wisdom.

So, wisdom is the subject of the science of spirituality of the human and other living beings too. To gain the comprehension of the science of the spirituality, never similar to the process of studying of other subjects of the science that gained by the most of the renown scientists of the world. That is why the method of gaining the comprehension process about wisdom that not similar to the ordinary process of gaining the knowledge of science. In this matter Eight Noble path is the only path that should be followed strictly and continuously to attain the comprehension of the science of the spirituality. No other alternation path of method or technique available to gain scientific comprehension that of same as other subjects of the material of the world and universe.

Those who without knowledge of the scientific fundamentals of the world and universe are unable to comprehend the doctrine of the wisdom the spiritual science of the re-linking process of existence as they scientifically are. The ordinary monks and other unwise ordinary people who miscomprehended the wisdom the main subject of Buddhism, which is unable to explain it to the unwise people of the world who are entangle with sensual lust through illusion. Wisdom is the only scientific subject of the world that has fully explained the scientific and spiritual cause and effect qualities of the world and universe and the way how to relief from it.

In this matter, those who are unwise of the world try to damage and violate the true doctrine and true path of Noble through tough logic by arguing and debating against to the true doctrine by depending on their wrong views, ideas and blind faith with wrong visions. As a result, they should be responsible for violating and damaging the true process of liberation that explained them as they truly are and scientifically are by the supreme Buddha.

The re-linking process of existence fully coordinated its fundamentals of science for the evolution of biological world to component the materials as human, animal and plants. Through the process of evolution, every living beings has been developed their unicellular physical and mental progress into the multicellular of human and animal. In this evolution process, every physical and mental quality has been developed their process of

mental contact with five signs of component materials (such as color signs, sound signs, smell signs, taste signs and tangible signs) as human.

The five signs of component material that integrated as communication system for the contact to the five organs of the human and animal fully comprehended by the supreme Buddha through His personal experience, the research of spirituality during in His austere practices in six years. The supreme Buddha is the only master and pioneer of the world for the science of spirituality that attained its scientific fundamentals as they scientifically are.

In this respect, the path of freedom, which is the supreme Buddha who He delivered to the ordinary human world which is how to follow and gain the ultimate comprehension of the wisdom. The consisted strategies about the cause and effect qualities which have been explained by the Supreme Buddha how it's scientific system depends on for the living being to the effect of danger of re-liking process of suffering that all of them have to go after their death. In this matter, the supreme Buddha discovered the spiritual path and delivered the necessary know how and instructed the ordinary people to understand the Four Noble Truth for their liberation.

In this respect, the supreme Buddha delivered the doctrine of Eight Noble path to the people who wish to comprehend the scientific qualities of cause and effect

that cause for them to ensure to get happy existence after their death.

In these contest He delivered the danger of re-linking process of cause and effect qualities how far the ordinary put them aside as ordinary unwise and the spiritual path that approved to get free from the qualities of cause and effect. The ordinary people who follow and accept different kinds of views and vision unable to comprehend this Noble path how it leads them to get free from the effect of cause of illusion. So, those who follow wrong vision they never comprehend the ultimate truth and are unable to prevent from the danger process of cause and effect qualities of the world.

Although the human are the ultimate result of cause and effect qualities of the existence are unable to comprehend above qualities how they got opportunity became as human beings becoming into this world. They are unable to research and analyze its scientific fundamentals as they scientifically are and truly are. Therefore by miscomprehending above scientific cause and effect qualities the unwise people do not know how they become as human and how and why the path of illusion that depending on both craving and hatred directing to suffer the faculties of suffering.

The constructive effect, the mental power mainly and basically cause for its feeling qualities to contact the five signs of materials through the contact of bodily organs. (eye, ear, nose, tongue, body skin,) The mental power is

the main coordination center for the five signs of materials through craving based on illusion, leading to create the mental factors as mental formations known as volitions that main power of rebirth process of existence of all the living beings including human and animal. This constructive mental power use as the center for the creation of birthing power of cause and effect qualities (*karma=cause - vipāka= effect*) which is active it's scientific qualities to induce the spiritual existing power of living being from one existence to another for the cycle of suffering.

The unwise are unable to comprehend above scientific qualities how they are created and how to direct them to the process of cause and effect to exit the ceaseless existence to get next births through re-linking process of suffering.

The unwise are ill minded and lack of comprehension about wisdom unable to realize above scientific existences qualities how to coordinate its scientific fundamentals for the process of re linking power of existence. However, those who with highly virility power of wisdom, gaining the purification of morality and mentality attained the comprehension to defeat the cycle of existence qualities that cause for the effect of rebirth.

The doctrine of wisdom consists of scientific fundamentals about cause and effect qualities that directing to the path of Noble to attain the final

deliverance. No one can easily to get out from this effect of suffering that they have to follow through the qualities of illusion with craving and hatred. If someone try to comprehend and try to get out from the cause and effect process to attain the liberation should follow the path of Noble through morality and mentality by depending on wisdom.

The mind power of mental and matter of material are main factors that leading its scientific qualities to coordinate and to create the component materials as human and animal. However, it is not the effect of the creation by invisible gods and Brahman that most of the unwise ordinary people believe because of their blind faith about the scientific existence that they are living in.

Mental and physical contact not depends only on with pleasurable feeling but cause for to follow also them with unhappy feeling through mentality. In this matter, all of the living beings try to contact only pleasurable feeling by refraining from unhappy feeling. That is why all the human being have to miscomprehend above process accepting and believing it as their own 'self,' because lack of their comprehension of the science of cause and effect process.

The cause and effect process of existence completely are the scientific qualities of nature and no interference with any of the invisible powers of omnipotent that most of the people have known to their history. The main existence power of mind power and its constructive

power, the mental power is main center for the creation of volitions for the power of rebirth. Because every mental power, the mental factors coordinate its grasping signs as memory to create volitions that cause for the main rebirth power according to the scientific nature of the law of **same and opposite reaction** to get new birth as an effect. This process completely is the law of nature of cause and effect qualities, which based on Electrostatic power of existence.

The scientific and Electrostatic process as referred to above, the main existence fundamentals of the existence of all of the human and animal of their cycle of birth and death. Those who without comprehending above scientific existence qualities the cause and effect process, all of the ordinary human being actively follow illusion about themselves to follow craving and hatred as animal beings. Both of them are in same track of illusion, preparing same birthing effect to get new birth as animal beings, in the woeful existence to suffer the suffering.

The craving has its three kinds, depending on the feeling motivation that used by the human as their vision.

- The craving that cause for the vision of sensual lust known as – ***Kāma taṇhā***.
- The craving that cause for the vision of soul lust known as – ***Bhawa taṇhā***.
- The craving that cause for the vision of annihilation – known as – ***Vibhawa taṇhā***.

Three types of craving are under controlled by the unwise following illusion that depending on hatred in same degrees of craving. In this respect, mind and matter mainly contact to active above process to lead the ordinary people to produce their rebirth power under the qualities of cause and effect. The unwise ordinary without comprehending above process as it scientifically is are unable to get out from the process of rebirth.

According to above process that conducted by the unwise people who are under controlled by the lust and hatred of cause and effect qualities, have to follow illusion unwisely to believe themselves, as the qualities of self, as the qualities of soul and as the qualities of non-ego entity. In this matter, above qualities of cause and effect in which mainly are created by bodily actions volitions speech and mental actions finally ensure them as the volitions. By thinking above scientific and spiritual qualities as the qualities of I, me, my, mine and myself that leading all of the unwise ordinary people have to under controlled by the lust of cause and effect to follow re-liking process of birth and death in the woeful state of existence through illusion. The scientific qualities as referred to above that followed by the unwise ordinary people who are unable to comprehend above scientific qualities without help of doctrine that preached by the supreme Buddha as the wisdom. In this matter doctrine that preached as wisdom, that consist of the explanation of three types of evil-desires, and the way how to get rid from it through the path of Noble. Those



who wish to comprehend the main facts that dealing to the liberation are as follow,

- \* Three types of evil mentality are illusion craving and hatred that cause for the effect of craving for sensual lust craving for soul lust (immortality) and craving for non-ego entity.
- \* Internal and external institute of subject and object figuration the qualities of component material. The external figurations are form, sound, smell, taste and tangible. The internal figurations are - eye, ear, nose, tongue and physical body.
- \* The cause and effect qualities that based on for the process of re - linking qualities of dependence origination.(*paṭiccasamuppādaya*)
- \* And the doctrine about fully explanation of four types of main facts about liberation the backward process of cause and effect qualities, the discourse of *satipaṭṭhāna* .

The explanation as referred to above are too deep scientific qualities of wisdom that only all of the wise are able to be comprehended who wish to attain the path of Noble that should be followed. All of the five feeling [perception] signs of material that exit and active in the environment as charging units of contact with bodily organs that transmit and contact them with the mental power, the main spiritual Electrostatic center of the physical body, coordinating with the spiritual bio-electrostatic field of the astral body.

The feeling qualities of mental power contact with the Electrostatic figuration form the feeling signs of material cause for grasp them according to pleasurable feeling of the mental of the living beings. After grasping the pleasurable signs of feeling, subject it to contact it in the same time with mental power to store it as memory /volitions. These memories are stored as component unit of feelings power with signs of material as the spiritual mental factor – the mental formation, stored as the spiritual unit so as to identify the external signs of material in order to coordinate them for the process of consciousness.

In this matter, this scientific process is basic and main fundamental that every human and animal are used as their ordinary process of living span. The miscomprehension of above scientific process of existence, believing it as the qualities of ‘self’ is illusion that all of unwise have to follow depending on craving and same degrees with hatred.

- \* The feeling (perception) power of mentality known as nominal (non-visual-abstract) (only action is visible but cause for the action that is not visual-because it is the cause of element of Electrostatic power known as *Nāma* )
- \* The signs of material are visual cause for the action to the feeling of mental power – (as figuration **forms** of materials – form of component, subject figuration that emitting the

Electrostatic signs of perception are visual - known as *Rūpa*)

Both of stems of feeling (*Ñāma-mind* - effect of feeling depends on the perception of mental power) and form of figure of material (*Rūpa*)-(corporeality signs that exist from component materials) combine together for the knowledge of human / animal – known as memory-consciousness (*viññāna*). If someone use this memory to contact inside with outside by contacting them through mentally and physically is the ordinary way of living process that depends on the cause and effect qualities for the re-linking process of existence. All of above explanation belong to the qualities of Wisdom that preached deeply to the ordinary world by the Supreme Buddha known as "*Abhidharmaya*" – deep explanation of cause and effect scientific qualities of existence how to create the existence process spiritually and scientifically for the sake of suffering of rebirth, diseases, decay and redeath with mental disorders, with same degrees of physical disorders.

To comprehend above existence qualities as they scientifically are should follow Eight Noble Path through moral conduction with mental conduction according to the comprehension of Wisdom. Those who unable to follow the path of Noble, they are unable to comprehended the ultimate reality of the world and universe and unable to get free from the re-linking process of rebirth.

The doctrine that known as the Wisdom that preached to the ordinary world is the universal qualities of scientific and spiritual science of the world. Those who wish to attain above universal comprehension should follow the path of spiritual, the Eight Noble Path. In this respect the spiritual path is fully collaborated with three types of purifications that leading to the qualities of liberation. The knowledge that grasped by the mental and physical contact, leading to the ordinary process of illusion – craving with hatred, it is not the path of freedom but forward process of cause and effect qualities for the existence of the human and animal beings. Noble path is the opposite path that of the path of illusion directing to the opposite reaction of cause and effect qualities of suffering to the state of unformed, originated nature of the mind which beyond of all becoming and conditionality.

The liberation path of Noble is fully categorized to neutralize the cause and effect process of suffering to an end. Those who have not followed the Noble Path are not of the practical way of liberation. In this matter they have no practical comprehension the path fruition and path progress to explain the liberation qualities as they scientifically are and truly are. The knowledge that gained through ordinary way of illusion completely based on with the craving and hatred. But the comprehension that gained through the path of Noble by developing mental and moral purification is completely depends on extinction of all kinds of craving with hatred

ensuring the power of wisdom. It is the true path of liberation, pointed out by the Enlightened One to the wise who wishes to retire from the spirituality

The liberation process that caused by extinction of mental actions that fully induced by the practicing of three types of purification process of liberation. According to the three types of purification process that leading to comprehend the Wisdom that can be gained as liberation by gaining the path progress and path fruitions.

In this matter the knowledge that grasped by the process of contact of physical organs and contact of mentality known as memory, the volitions. It is the compound unit of motivation that combined its sensation of mental feeling (qualities of non-visual stem of feeling) – with the qualities of visual stem of signs of material. The created mental factor, which known as mentalformation actives as the knowledge of subject figuration of component material, it is known as the knowledge about the qualities of external characteristics of component materials. (5 kinds of consciousness - *viññāna*)

The comprehension process, that gained as wisdom about characteristics of component material not same like the process of knowledge of the process worldly. It is completely the way of spiritual understanding about component things as they scientifically are and as well truly as. The stem of cause and effect qualities of rebirth power of mind completely the faculty of feeling power

of mentality known as "*Nāma*" and contacting with corporeality signs of figuration form of component material known as "*Rūpa*"(signs of figure of component material.) These stems of "*Nāma*" and "*Rūpa*"(corporeality signs) that combined together with the signs of figuration as the faculty of birthing power unit that leads every living beings to the cause for the effect of rebirth. This spiritual existence unit the perception of feeling of *Nāma* and the corporeality signs of materials *Rūpa* are the Electrostatic and spiritual scientific qualities of existence created the basement of the existence process of suffering of both human and animal. The supreme Buddha explained this spiritual process as dependence origination (*paṭiccasamuppāda*) alone with twelve (12) steps.

The 12 ‘bases’ or ‘sources’ on which depend the mental processes, consist of five physical sense-organs and consciousness, being the six personal (*ajjhattika*) bases; and the six objects, the so-called external (*bahira*) bases – namely:

<b>Internal bases (institute)</b>	<b>External bases (institute)</b>
<b>Object figuration</b>	<b>Subject figuration</b>
<b>Auditory sense of organs</b>	<b>Auditory signs of materials</b>
<b>(Sense grasping)-</b>	<b>(Feeling-perception-</b>
<b>(Sensuous- figuration)</b>	<b>figuration)</b>

- |  |       |  |
|--|-------|--|
| ❖ eye, or visual organ                                 | ————→ | visible object                         |
| ❖ ear, or auditory organ                               | ————→ | sound, or audible object               |
| ❖ nose, or olfactory organ                             | ————→ | odors, or olfactory object             |
| ❖ tongue, or gustatory organ                           | ————→ | taste, or gustative object             |
| ❖ body, or tactile organ                               | ————→ | body-impression or Tactile object      |
| ❖ mind-base, or consciousness<br>( <i>manāyatana</i> ) | ————→ | mind object<br>( <i>Dhammāyatana</i> ) |

differences of light, but not three-dimensional bodily things.

‘Mind-object-base’ (*dhammāyatana*) is identical with ‘mind-object-element’ (*dhamma-dhātu*) and *dhammārammana* (*ārammaṇa*). It may be physical or mental, past, present, or future, real or imaginary.

The 5-physical sense-organs are also called faculties (*indriya*), and of these faculties it is said “Each of the five faculties owns a different sphere, and none of them partakes of the sphere of another one; they have mind as their supports...are conditioned by vitality, just as the light and flame of a burning lamp are mutually conditioned.”

1. Form of color figuration (Different types of rays of color that exit from the component material) that contact with eye, transmit them to contact with mental power. Then it prepared as compound unit in the mind known as knowledge of vision (*Chakshu Viññānaya*) ( consist of feeling power of mental contact known as "*Nāma*" and consist of contact power the form of material known as "*Rūpa*". ( Feeling = *Nāma* / induced by contact rays of vision = form of vision)
2. Form of sound figuration (Different types of signs of waves of sound that exit from the component material) that contact with ear transmit them to contact with mental power then prepared compound unit in the mind known as knowledge of sound –



- (*Shrotha Viññānaya*) (consist of feeling power of mental contact known as "**Nāma**" and consist of contact power the form of material known as "**Rūpa**". ( Feeling = *Nāma* / induced by contact waves of sound = form of sound)
3. Form of smell figuration (Different types of signs of smell that exit from the component material) that contact with nose transmit them to contact with mental power then prepared component unit in the mind known as – knowledge of smell– (*Grāna Viññānaya*) (consist of feeling power of mental contact known as "**Nāma**" and consist of contact power the form of material known as "**Rūpa**". (Feeling = *Nāma* / induced by contact rays of smell = form of smell)
  4. Form of taste figuration (Different types of signs of taste of the food that exit from the component material) that contact with tongue transmit them to contact with mental power, prepared the compound unit in the mind known as knowledge of taste – (*Givhā Viññānaya*) (consist of feeling power of mental contact known as "**Nāma**" and consist of contact power the form of material known as "**Rūpa**". ( Feeling = *Nāma* / induced by contact rays of taste = form of taste)
  5. Form of tangible figuration (Different types of signs of cold and heat (and feeling of sexual variances- Impression of physical body) that exit from the component material) that contact with body skin,

transmit them to contact with mental power then prepared compound unit in the mind known as knowledge of tangible – (*Kāya Viññānaya*) ( consist of feeling power of mental contact known as "Nāma" and consist of contact power the form of material known as "Rūpa". (Feeling = *Nāma* / contact waves of tangible = form of tangible)

All of above five process completely active scientifically but ordinary people don't know its function how to create the volition to active the cycle of suffering which is induced by illusion through craving to component the mental factors as *Viññānaya* – according to the scientific process of **dependence origination**. (*Paṭiccasamuppādaya*)

*Paṭiccasamuppādaya* : ‘dependent origination’, is the doctrine of the conditionality of all physical and physical phenomena, a doctrine which, together with that of impersonality, forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows the conditionality and dependent nature of that uninterrupted flux of manifold physical and physical phenomena of existence conventionally called the ego-soul or man-individual self or animal, etc.

Whereas the doctrine of impersonality, of *anatta*, proceeds analytically, by splitting existence up into the ultimate constituent parts, into mere empty, unsubstantial phenomena or elements, the doctrine of dependent origination, on the other hand, proceeds synthetically, by

showing that all these phenomena are, in some way or other, conditionally related with each other. In fact, the entire *Abhidhamma Pitaka*, as a whole, treats really of nothing but just these two doctrines: phenomenally – implying impersonality and conditionally of all existence. The former or analytical method is applied in *Dhammasangani*, the first book of the *Abhidhamma Pitaka*; the latter or synthetically method, in *paṭṭhāna*, the last book of the *Abhidhamma Pitaka*. (Cannon)

Though this subject has been very frequently treated by Western authors, by far most of them have completely misunderstood the true meaning and purpose of the doctrine of dependent origination, and even the 12 terms themselves has often been rendered wrongly - because lack of their comprehension of scientific and spiritual existence process of **cause and effect** – similar to the **same and opposite reaction** of the law of the nature that investigated by the renown, scientist *Sir Isaac Newton*.

The formula of dependent origination runs as follow:

1. *Avijjā-paccayā saṅkhārā*: “Through ignorance are conditioned the *saṅkhārās*,” the rebirth-producing volitions (*cetana*), or ‘*karma* formations’.
2. *Saṅkhārā-paccayā viññānaṃ*: “Through the *karma* formations (in the past life) is conditioned consciousness (in the present life).
3. *Viññāna-paccayā nāma-rūpaṃ*: “Through consciousness are conditioned the mental and physical phenomena (*nāma-rūpa*),” that which

makes up our so-called individual existence. (known as – “self”)

4. ***Nāma-rūpa-paccaya salāyatanam***: “Through the mental and physical phenomena are conditioned the 6 bases,” the 5 physical **sense-organs**, and consciousness of mentality as the sixth.
5. ***Salāyatana-paccaya phasso***: “Through the six bases is conditioned the (sensorial of mental) impression.”
6. ***Phassa-paccaya vedanā***: “Through the impression is conditioned feeling.”
7. ***Vedanā-paccaya tanhā***: “Through feeling is conditioned craving.”
8. ***Tanhā-paccaya upādānam***: “Through craving is conditioned clinging.”
9. ***Upādānā-paccaya bhavo***: “Through clinging is conditioned the process of becoming,” consisting in the active and the passive life process, the rebirth-producing **karma** process (**kamma-bhava**) and, as its result, the rebirth process (**uppatti-bhava**).
10. ***Bhava-paccaya jāti***: “Through the (rebirth-producing **karma**) process of becoming is conditioned re-birth.”
11. ***Jāti-paccaya jarāmaranaṃ***, etc. “Through rebirth are conditioned old age and death (sorrow, lamentation, pain, grief and despair). Thus arise, this whole mass of suffering again in the future.”(the existence cycle of suffering)

According to the process that referred to above is the basic and main cause for entire human, which is based on illusion that directing directly follow craving and

hatred deeply cause for them to follow cause and effects qualities ceaselessly for their suffering, to ensure the cycle of rebirth as an effect. This effect caused by the qualities of illusion and craving of the ordinary unwise people and the cause for the spiritual faculties in which the basic of Electrostatic power known as feeling qualities of mentality **Nāma** and signs qualities of component materials known as **Form (Rūpa)** that active through contact of mental and physical sense of impression (contact) that are the basic process of stem for the power of rebirth of every human and animal. All of the ordinary people misunderstood the spiritual process that referred to above depending on the scientific qualities of nature that preached by the supreme Buddha as they scientifically are. (*passānaṇ bikkawē kammānaṇ nidāna sambawō*)

The five clinging objects, the five aggregates are categorized as units of power of rebirth known as **panchaupādānaskanda**. The spiritual process of five clinging objects directs its five formulas of spiritual Electrostatic steps to component the final spiritual unit of rebirth power know as – **karma** and **vipāka**.

## **The Five Aggregates**

### **(Pancha upādānakkandha)**

Man believes that he has some eternal entity within himself. He believes this eternal entity by different names: soul, atta, self, ego, I, me, mine, myself

personality, being etc. The Buddha taught that what we take to be as something eternal is merely a combination of changing psycho-physical forces or energies. The process of this psycho-physical force is not static but constantly becoming and passing away. This psycho-physical process is also called the five aggregates. What is called a ‘being’ is nothing but a combination of these ever changing aggregates or forces:

Aggregates or forces:

- i. Aggregate the form of matter (*rūpakhandha*)
- ii. aggregate of feeling of sensation (*vēdanākhandha*)
- iii. aggregate of perception (*saññākhandha*)
- iv. aggregate of mental formations (*sankhārakkhandha*)
- v. aggregate of consciousness (*viññānakhandha*) faculty of knowledge (mentalformation, memory, mental factors = volition). – Consciousness - *viññāna* (five kinds of)

These five kinds of steps are coordinated spiritually to produce the basic stem of the cycle of existence called five aggregates the formation the cycle of birth and death.

The unit of scientific spiritual stem of birth cycle is five aggregates. The unit of five aggregates is induced by the worldly process of illusion, craving and hatred. This uninterrupted flux of continuity of the existence of living

beings conditioned by five aggregates. The dissolution of the five aggregates unit of scientific spiritual force of birth cycle is induced only by the eight Noble Path, through the purification of morality, mentality with wisdom called "*Nibbhana* "

Birth is the combination of this perpetual flux of five aggregates. Life is uninterrupted existence process of the five aggregates. Death is the dissolution only of the physical body, but not of the five aggregates. Rebirth is the recombination of the five aggregates which survived after death of the beings. No one able to be aware of uninterrupted psycho – physical forces of their own birth and death cycle, how to connect it one existence to another existence through the force of spiritual, because lack of their comprehension of scientific existence process of continuity.

\* Feeling signs of figuration of conditional things are of five kinds

1. Feeling signs of color figurative of component things  
→ physical contact (eye) mental contact → feeling signs of pleasurable → (*Nāma*). (craving for sensual lust, soul lust and soulless lust) = (three visions) + signs of desire for grasping of conditional materials  
→ (form - *Rūpa*) memory - knowledge  
→ (volition) (*Nāma* and form - *Rūpa*) - knowledge of vision - *chakshu viññānaya* - power of → (*karma* → effect for next new existence of conception - rebirth)

2. Feeling signs of sound figurative of component things → physical contact (ear) → mental contact → feeling signs of pleasurable (*Nāma*). (craving for sensual lust, soul lust and soulless lust) = (Three visions) + signs of desire for grasping of conditional material (sound- *Rūpa*) → memory – knowledge – volition → (*Nāma* and Form – *Rūpa*) – knowledge of sound – *srotha viññānaya* – power of rebirth – *karma*) → effect for next new existence of conception - rebirth)
3. Feeling signs of smell figurative of component things → physical contact (nose) → mental contact → feeling signs of pleasurable (*Nāma*). (craving for sensual lust, soul lust and soulless lust) = (Three visions) + signs of desire for grasping of conditional material (smell) → memory – knowledge – volition (*Nāma* and Form – *Rūpa*) – knowledge of smell – *ghāna viññānaya* – power of rebirth – *karma*) → effect for next new existence of conception - rebirth)
4. Feeling signs of taste figurative of component things → physical contact (tongue) → mental contact feeling signs of pleasurable (*Nāma*). (Craving for sensual lust, soul lust and soulless lust) = (Three visions) + signs of desire for grasping of conditional material (taste- *Rūpa*) → memory – knowledge – volition → (*Nāma* and form – *Rūpa*) – knowledge of taste – *gīva viññānaya* – power of rebirth –



*karma*) → effect for next new existence of conception- rebirth)

5. Feeling signs of tangible figurative of component things → physical contact (body skin) mental contact → feeling signs of pleasurable (*Nāma*). (Craving for sensual lust, soul lust and soulless lust) = (Three visions) signs of desire for grasping of conditional material (tangible- body impression- *Rūpa*) → memory – knowledge– → volition (*Nāma* and form - *Rūpa*) – knowledge of conditional material - consciousness – *kaya viññānaya* – power of rebirth – *karma*) → effect for next new existence of conception – rebirth)

The constructive power of mental and material body of physical organs always open them for the process of contact with signs of component material such as human and animal. When the signs of figuration, contact with bodily organs, such as eye, ear, nose, tongue and body skin contact them as soon as in the same time with the mental power. In this matter the signs of component material directly sensitive to the mental power to generate sensation of feeling. Then activated mental power, with the qualities of feeling translate them as charging sense of feeling. Then nominal- (non-visual) feeling active as invisible power (like abstract noun) known as "*Nāma*" – (Sensation). The cause for that feeling of mental due to be activated by the signs of visible objects is known as "*Rūpa*" (form- corporeality signs) – this compound spiritual unit of *Nāma* and *Rūpa*

is the stem for the spiritual Electrostatic power that basic power for the power of rebirth. This is the main and basic scientific and spiritual foundation for the existence of every living being who depending on cause and effect qualities of Electrostatic force of spiritual of birth and death cycle. (*Karma-vipāka*)

Above Electrostatic process that cause for the existence of human and animal is not easy to comprehend without ordinary knowledge of science of the world and universe. So, those who unable to follow above scientific process are unable to comprehend as they scientifically are that because of their illusion and illusion cause for craving and craving cause for their hatred. This is the ordinary way of unwise, leading to continue the cause and effect cycle of suffering.

By following Eight Noble Path that leads the wise to complete three types of purification steps and as a result it cause for them to comprehend the things as they really are and scientifically are. This is the comprehension way of cause and effect qualities that cause for the existence of human and other living being too. The ultimate comprehension as referred to above is never similar to the knowledge that gained by using mental contact with physical contact through ordinary way of illusion. It is the effect of the process of worldly but comprehension gained through mental conduction with moral conduction in which the way out of worldly. It is the psychic comprehension of super natural power of clairvoyant powers that can be attained by flowing Eight

Noble path. The Noble monks having spiritual progress are eight in numbers (*Ārya-puggala*) who gained super natural comprehension about cause and effect qualities as they scientifically are. They are,

1. Stream winner who realizing the path progress and stream winner who realizing the path fruition. (*Sotāpanna*)
2. Once returner who realizing the path progress and once returner who realizing the path fruition. (*Sakadāgāmi*)
3. None returner who realizing the path progress and none returner who realizing the path fruition (*Anāgāmi*)
4. Perfected one whom realizing the path progress and perfected one who realizing the path fruition. (*Arahanth*)

The Noble monks who attained comprehension able to preach the doctrine of cause and effect qualities as they scientific are and truly are. Those who unable to become the state of Noble as referred to above unable to preach the doctrine of cause and effect qualities as they scientifically are and the way how to get free from it . To gain above positions should be completed 3 types of purification steps, the moral conduction, mental conduction and Wisdom by following Eight Noble Path without any delay and break.

The doctrine that preached to the ordinary world by the Supreme Buddha is not merely the idea or vision of the Supreme Buddha's. But it is the scientific and spiritual and Electrostatic formation that collaborated within natural qualities of Electrostatic power of mind with material depending on cause and effect process of world and universe as they scientifically are.

The constructive power of mental creates its qualities of spiritual power by depending on two causes together. They are mind power and physical body. These two courses should be combined together in the same time for creating the mental power. Therefore mental power is the effect of mind and matter (mind power with physical body). Without Electrostatic and Spiritual scientific combination of mind and body, it is never possible to constructive the power of mental to become as an effect. So, the mental power is a creation that depending on both mind and body. In this matter when the mind is active without acting the physical body, the secondary constructive power is not created and same way, when the physical body is active without activating the mind power, secondary constructive power the mental power is not created. So, two courses of mind and physical body should be combined and active together in the same time for the creation of constructive power of mental power to be activated.

As an example, when the sunlight and the tree are appearing in the same time, the shadow of the tree becomes visual. When the tree is alone itself without

sunlight no shadow of the tree is visual. In the same way when sunlight becomes visual without the tree, no shadow of the tree is visual. In this matter both sunlight and the appearance of the tree are the courses for the effect of shadow of the tree.

According to the example, that as referred to above, the shadow is constructive creation that depends on both, sunlight with tree. Without above two causes no effect of shadow visual or created. This is very simple example that how mental power created and visual for its feeling qualities as it truly is.

In this respect, shadow of the tree is equal to mental power. So, mental power also creation as like a shadow. It depends on the causes of both mind and physical body (matter). Without appearing both cause and one of them not active, no effect of mental power is created.

Every human and animal active and do everything according to their mental power, by thinking and reflecting their signs of materials according to their knowledge that created as memories through mental and physical contact. Without mental contact, no physical contact is active or alive. Therefore, mental contact that active through physical contact is the basic power of human and animal that conducting for their life span as human and as animal. So, mental power is the main conductor of the physical body of the living being, conducting the scientific existence qualities of world and universe illusionary believing the faculty of mental field

as self of personality and self of sensuality and self of immortality.

In this matter, the mental power is only a creation, and not a stable power of human and animal beings. Therefore mental power is the main center for the creation of mythical believing of 'self.' So, self is also a creation because of mental power is also the creation of both power of mind and material of the physical body. Then mind and physical body are belonging to Electrostatic power and material. Then constructive power that created as mental power it also cause for the creation of self. I, mine, and myself, are the created mentality of the mental power. Finally, existence of cause and effect qualities that cause for the creation of self is an invisible and created mentality not a visible personality. But ordinary unwise people who accept and believe and follow illusion are unable to comprehend above ultimate reality which is depends on scientifically, and as well spiritually because of their blind faith and lack of comprehension of science of the world. Therefore, they have to live out of the Noble Path cause them to be unwise to ensure the re-linking qualities of suffering again in the cycle for future births.

The liberation process that approved by the Supreme Buddha is including three types of purification steps that should be followed to gain the ultimate comprehension as Wisdom. In this matter when the Noble monk who wishes to gain the comprehension as referred to above, have to get free from the mental process that is

depending on mind and matter. Extinction of perception which induced by the three kinds of purification of the mentality ensure the condition of the mental behavior that is out of past and future activation of memories becoming to the present moment awareness (attainment of extinction of feeling and perception – *Nirodha samāpatti*). When the function of past, present and future mentality becomes inactive and finally ensuring the position of emptiness is the final status of the liberation process known as an *Arahanthood*.

Those who argue about the doctrine of the Supreme Buddha are unwise whom without comprehension about scientific and Electrostatic qualities as they scientifically are and truly are. They do not know who they really are and truly are and follow different kinds of blind faith under controlled by the path of illusion as the foolish.

- \* The unwise who unable to make out them as they are unwise – stupid minded by themselves because of their lack of comprehension of the scientific qualities of world and universe.
- \* The unwise who follow lust and craving unable to make out them as they are craving minded by themselves because of their lack of comprehension of the scientific qualities of world and universe.
- \* The unwise who follow hatred and harm, unable to make out them as they are hatred minded by themselves because of their lack of comprehension of scientific qualities of world and universe.

Craving and hatred are the unwholesome mental qualities that depending on each other one another those common unwholesome qualities for both, every human being and animal being. This is the common existence qualities of all of the human and animal all over the world without any difference of their race, rites, religion, cast, sector, country, nationality, policies and other variances.

All of the human and other animal beings too are under controlled by the cause and effect qualities to follow illusion in sake of their existence of suffering, ensuring the unhappy existence after their death. In this matter, all of the ordinary unwise people who are out of Noble Path are unable to get out and attain ultimate reality of the world that the Supreme Buddha preached to the world as they scientifically are.

***"Paññāwanthassayaṃ Dhammo Nāyaṃ Dhammo Duppaññassā"***

Those who follow Eight Noble Path with eight steps are able to attain ultimate comprehension as Wisdom. They are only the wise people of the world who are high and greatest honorable and due respect to be offered. They have to follow three types of purification process the moral conduction and mental conduction and Wisdom. Those, who unable to follow above three types of purification steps, through Eight Noble Path are not wise but are the foolish, (unwise)



### ***Sīle Pathittāya Narō Sapaññā***

Those who with high virility power of comprehension of world and universe are only the wise. They can observe all of the precepts and follow practices by gaining the supernatural power and path progress and path fruition as Noble monks. Those out of above process are unwise, unable to gain ultimate comprehension and supernatural powers of spirituality which, they have to be attained for the final success of liberation.

### **LIFE BY PRINCIPLE**

***Buddhism taught a life not by rule, but by principle, a life of beauty; and as a consequence, it was a religion of tolerance. It was the most charitable system under the sun.***

**- Rev. Joseph Wain –**

### **12. Slaughtering animal and eating flesh (to kill animal for food)**

The scientific fundamental of cause and effect qualities the explanation about existence of world and universe is the subject of the spiritual science that preached to the ordinary world by the Supreme Buddha as they scientifically are. Those who are able to comprehend the scientific doctrine are only the wise who with powerful manly qualities of courage of determination of virility power for the confidence of Buddhism.

The scientific existence qualities coordinated its Electrostatic power with material so as to component the materials as human and animal and plant so as to exit the existence of the world. Instead of that process, no other interference is intermediated into the matter for the creation of the human world. The contact process of mental and physical of the living being is the basic and main cause for the power of rebirth process that all of human and animal have to go after their death. It is the universal law that exists all over the world for the basic fundamental of the existence of re-linking process. **"Every mental action has its same and opposite reaction depending on the law of cause and effect".**

The created volitions that prepared by the human through illusion with craving cause for the compound of mental feeling power ( stem of the power of feeling - abstract power of none visual) with the signs of figuration form of corporeality components material (stem of the form of figuration of material things – visible power of forms of signs to the five organs). This created unit of memory cause for the mental actions induced by the five organs of the physical action. That is the faculty of power unit for the next new birth of the new living being through the process of cause and effect. This is the scientific existence qualities that not easy to comprehend without following the three types of purification process alone with the Eight Noble Path.

Those created wholesome mental action as volitions through mentally and physically are cause for the **same**

**and opposite reaction** of the cause and effect process to ensure the happiest existence in the gods, Brahman and human realms. Those who created unwholesome mental actions through mentally and physically, they have to ensure the unhappy existence in the realms of animal, ghost spiritual, evil ghost and hell according to the law of **same and opposite reaction** of cause and effect qualities as a result.

Most of unwise ordinary people believe and accept mind and matter unit as 'self' and introduce it as I, me, my, mine and myself, because of their miscomprehension of scientific existence process of cause and effect qualities as they scientifically are. The Supreme Buddha delivered these scientific existence qualities as they scientifically are and how to tread the path of Noble to get out from it because the rebirth process that all of them have to go after their death is too much miserable that no one can easy to get rid of. Those who unable to followed the Noble Path through three types of purification steps are unable to get out from the qualities of cause and effect process.

Through the evolution process of world, primarily there were unicellular, Algae, fungus appeared in the world. These unicellular plants have been developed into the multicellular plants such as fungus, grass and orchids, as like that. All of the living creatures depend on these plants for their existence. So, all of the human and animal even today are living on the life of the plants.

Without depending on plants all of the living beings are unable to continue their existence furthermore.

The Supreme Buddha comprehended above fact that delivered the doctrine depending on harmless concept for all the living being including plants too. He advised not to harm to the community of plant thinking them as the kind of living being as we are. Delivering the doctrine of Eternal truth, the Supreme Buddha advised to the devotees to pay loving kindness to all of the living being including animal that are not visible only but invisible also. By extending loving kindness unlimitedly, He explained the doctrine to the ordinary to be innocent first and to be kind hearted for the entire human and animal without caring their rites, cast nationality, religion and other variances. So main aim of the doctrine that delivered by the Supreme Buddha is based on out of **harm's way**. Buddhism is the only religion of the world that depending its strategies entirely on the qualities of **harmlessness**.

The slaughtering flesh that obtained by killing animal for food for the human beings lead the ordinary people to addict deeply its taste than other food items of the world. That is why people who try to eat flesh and fish without caring their religion restriction. But the Buddhism that consisted qualities of scientific existence of world and universe there is no way of qualities for hatred and harm, that due to be opposite for its strategies for liberation.

The Buddhism is not merely a religion but the real and true existence explanation of the world and universe that delivered them as they scientifically are and the way approved by the Supreme Buddha that has to follow by the wise who wish to get out from it for the freedom from the suffering. So, the Supreme Buddha vehemently advocated to the ordinary people to comprehend the cause and effect qualities of existence correctly under His guidance. Because the cause and effect qualities that categorized to exist the living beings through their living power that exiting without ceasing and have to get rebirth in a woeful state such as animal being, ghost spirit, demy ghost and hell.

In this matter, He advised to the wise to choose and identify the mental actions as the wholesome and as the unwholesome because all of the unwholesome mental and physical actions directly cause for the effect of rebirth in woeful state such as animal, ghost spirit, demy ghost and hell. And, the wholesome actions those are produced by mentally and physically directly cause for the effect of rebirth in the happy states of gods, Brahman and human.

The flesh and fish that obtained from the trade centers such as eggs, meat, fish, dry fish, Maldives fish are produced by slaughtering the living animal. The traders who wish to earn money by selling them to the buyers who need to eat them. They paid and obtained those behalf of their need of taste of food. In this respect, the Supreme Buddha comprehended the matter vehemently

advised to the monks not to consume flesh and fish that slaughtered for behalf of food for the people. Those who eat flesh and fish that slaughtered for the food, that monks indeed have to become an ordinary monk, who follow the unwholesome action that due to appear the bad effect instead of good effect in this life and next lifetime also.

According to the doctrine that preached by the Supreme Buddha is entirely the explanation of ultimate reality of the world and universe as they scientifically are. In this matter, those who eat flesh of the slaughtered animal and fish although they are ordinary people or monks without any differences. All of the unwholesome mental and physical motivations cause for the bad effect to the unwise through the process of cause and effect qualities to ensure the unhappy existence in the woeful existence. All of the wise people and monks should understand by seeing or asking the flesh that due to be prepared for food whether they are slaughtered or not. If the flesh is prepared, which slaughtered from animals should not accept to eat. Those who unable to refrain from eating flesh that addicted deeply to eat the taste of flesh, the Supreme Buddha advised to the monks, not to accept and not to eat the flesh of the animals that are slaughtered.

By slaughtering or not the flesh that obtained from the animals referred to below should not eat at all by all of the monks who addicted them or nor. The Supreme Buddha prohibited the killing and slaughtering the animals and eating their flesh because most cases destine

to arise for the animals that are prohibited by the law of the country. These animal are elephants, horse, lion, tiger, bear, karabana bear (kinds of bear), serpent, human, dog and leopard. Flesh of these animal should not be eaten by the monk who unable to abandon the addiction for the taste of flesh at all. Those who are unwise [foolish] argue in this issue trying to prove different views, blind faith and ideas liable to the eating of flesh. Addiction is the process of worldly and abandon is the process of liberation. Therefore, no doubt about abandon the fact that in sake of freedom. The process of abandon is the path of Noble that have to follow with 8 steps, step by step to meet the final result as the liberation. All of the unwise people and unwise monks are unable to comprehend the main goal of the process of liberation that has preached to the world as they scientifically are.

Eating flesh of slaughtered animal and fish are directing to the fact that for the occasion to the living animals also to face to be slaughtered furthermore unceasingly. It also same way of unwholesome actions, making opportunity to be slaughtered the living animal by the unwise butcher and same effect to the vender who sells these flesh to the buyers. Killing animal and helping to be killed them also, same qualities of unwholesome mental and physical actions that cause for the bad effect to ensure the unhappy existence after their death in the woeful existence such as animal realms, ghost spirit, demy ghost and realms of hell.

Those who buy and eat slaughtered flesh and fish mainly cause for to,

1. The unwise and foolish butcher who is out of comprehension of Wisdom inducing more occasion for slaughtering animal for earning cash furthermore. (because they have more occasions for their way of income by selling slaughtered flesh to the venders or to the flesh eaters.)
  2. According to the right livelihood of Buddhism, selling flesh and fish is one of the prohibited marketing. Those who buy flesh and fish from the venders, they induce more occasion to sell more flesh and fish by buying from the butchers. This also cause for living animal to be slaughtered unceasingly by the butchers (because they have more occasions of income for earning cash).
  3. Above two reasons that are induced mainly by the flesh eaters which directly cause for the slaughtering the animal and, it also helping way for slaughtering the living animal furthermore unceasingly. Those, who buy flesh from the vendors are responsible for the untimely death of the living animal that slaughtered by the butchers and selling by the vendors.
- \* The slaughter (or kill) animal and eating their flesh is unwholesome mental and physical action that should not be done.



- \* Helping to slaughter the animal by buying them to eat also unwholesome mental and physical actions done by the unwise. Both of above two reasons directly responsible for the effect of unwholesome volitions to ensure the miserable existence to get rebirth after their death.

The butchers are slaughter the animal only for vendors to sell. They do not eat slaughtered flesh, because they need earn cash by selling the flesh to the vendors or eaters.

The flesh vendors sell the slaughtered flesh of animal only for buyers who need eat the slaughtered flesh for taste of their food. The process of slaughtered flesh of the killing animals directly need to the buyers who willing to eat them behalf of the taste of their food. Therefore entire flesh and fish slaughtered by the butcher directly eaten by the buyer who buying them for cash. The butchers and vendors need cash; the flesh buyers need flesh to eat buying flesh from vendors.

The unwise people, who slaughtered the animals only for the need of flesh eaters, are directly responsible for the untimely death of the living animal that slaughtered behalf of their taste of food. According to this the butchers, flesh vendors and flesh eaters all of them are directly responsible for all of the living animal and fish that had been slaughtered for the sake of their craving for taste of flesh. As a result, all of them have to ensure the unhappy existence after their death to suffer too

miserable life cycle as an effect. In this matter the wise who having comprehension about cause and effect qualities, they must research and analyze the above fact that the matter of slaughtering animal according to the law of cause and effect.

The animal that are living with good health and no harm of death have to die in an untimely that because mainly of flesh eaters. The butchers, flesh venders and flesh eaters, three of them, should be responsible for the sudden death of the living animal that slaughtered for the food for people. All of above three kinds of people are responsible to the death of slaughtered living animal. All of them have to continue their living hood depending on the way of income of animal flesh that had to be died in an untimely for the taste of their food. It is unwholesome demerit that due to suffer bad effect after their death in the woeful existence to suffer too deep hardship as an effect.

The Supreme Buddha addresses His physician named "*Jīvaka*". I explain you three facts about flesh that should not be eaten.

- \* Those can inquire into the cause of death of the dying animal that is prepared for alms seeing by themselves whether they are slaughtered or not. The way that the flesh is obtained by slaughtering should not be consumed and refrain from accepting them.
- \* Those can inquire into the cause of death of the dying animal that is prepared their flesh for alms inquiring

from the devotees who ready to offer them for alms whether they are slaughtered or not. The way that the flesh is obtained by slaughtering should not be consumed and refrain from accepting them.

- \* Doubt about above two facts or one of them is not clear that flesh should not be eaten. According to the above facts that are not clear the flesh that prepared for offering to the monk for alms by slaughtering should not be eaten and refrain from accepting them.
- \* *Jeewakaya*, I address and advise you about 3 facts of flesh as referred to above that should not be eaten by the ordinary monks who addicted taste of flesh.

The Supreme Buddha advised furthermore to the monks who addicted deeply to the taste of flesh that may be eaten called *Thrikōṭṭka Pārishudda*. They can accept to eat the flesh that not slaughtered that can be obtained from natural accident of animal such as fallen down from the trees or rocks or to the river and sea, the dead bodies of animal that because of their diseases and died from their older age or any other natural event of accident. And remained dead body parts that after being eaten by the animal (lion – tiger). The killed animals remaining body parts that are thrown away by the hunters may be eaten considering they are due to be decayed and due to be turned in to soil after few days. The monks who addicted the taste of flesh deeply may eat all types of flesh that referred to above. It is the harmless qualities that cause for the progress of moral

conduction that they are taken upon themselves for their purity of chastity life according to the comprehension of ultimate truth that should be practiced as wise monks

The monks who addicted deeply for taste of flesh and fish can be eaten the flesh and fish as referred to above. . Whatever types of flesh that had been eaten by the ordinary monk or ordinary unwise it is one of the major offence that due to get miserable effect in this life time and next births too.” The death bodies of different kinds of animal and fish that can be eaten by the ordinary monks and unwise people cause for all of them to follow the illusion - craving and hatred. Because of killing animal and helping to kill those for food both is unwholesome action that had been done by the unwise for their livelihood. The Supreme Buddha explained the above issue according to the law of cause and effect qualities that all of human have to be under controlled.

Those, who eat flesh of the animal their characters of physical and mental behaviors completely similar to the characters and physical behaviors of animal beings. Because their qualities of the condition of blood, similar with the blood of those flesh of the animal. That is why the unwise people who eat flesh equal to the behavior same as animal beings. Their mentalities are similar to the mentality of animal beings too. It is very clearly can be identified in the society of the unwise that most of them indeed suffering from different kinds of deceases that cannot be cured permanently. They have to depend

on medicine until their death moment arrives. The most famous physical diseases that are known as heart attack, cancers, brain disorders (Dementia), neurological disorders, respiratory deceases, intestinal worm infection, blood disorders, sexual dysfunction, (disturbance), mainly are attached to the people who deeply addicted to the taste of flesh.

These are some of diseases that too harmful to the health and due to depend on treatment too long period of lifetime. In the other side flesh eaters probably suffering from mental disorders, such as anxiety disorders, depression excitement, hysteria (Disturbance of the nervous system, with outbursts of uncontrollable emotion, uncontrolled excitement). They have to suffer from so many mental disorders that cannot be cured easily. Somehow, they have to depend on medicine long period during their lifetime. In this matter as a result by using medicine for a long period of time that cause for them to get side effect that too harmful for their mental and physical condition.

As a result of eating flesh usually they have to suffer from ill-minded mentality that they are very rough, unkind and not loving kindness for others. So, they have ill-minded motivations that most cases they are under controlled by the malpractices such as jealous, envious, proudness, hatred, harm, cruelty, fraudulent, etc. These unwholesome characteristics too are equal to the behavior of animal beings.

In the other hand, flesh eaters usually use intoxicants, drugs and other drinks of Alcohol depending on their disorders of mentality. Their sexual motivations also too equal to the behavior of animal beings .They indulge in various kinds of malpractices for the informal ways of sexuality that directly cause for sexually transmitted diseases, (STD) (e.g. AIDS, gonorrhea, syphilis that are transferred by informal sexuality.) In the most cases of above issues they practice polygamy, hetero sexual, same sexual, bisexual, and bigamy such as low cast malpractices of sexuality that common for the unwise ordinary people who too deeply addicted for the taste of flesh.

Those who became as human in this human world because of their previous lives experience of wholesome and unwholesome volitions that created by them in the worldly process of existences depending on cause and effect process. By getting, birth as human those who complete their living period without knowing how they and why they had to come to get births as human because lack of their comprehension of cause and effect qualities as they scientifically are. According to this, all of them have to get another birth according to the process of cause and effect without knowing their spiritual qualities of existence they are living in.

In this matter those who without knowing the cause and effect qualities that caused them to get birth as human, all of them have to get next births unexpectedly another state of existence to suffer the suffering furthermore.

The doctrine of cause and effect qualities that explained them as they scientifically are by the supreme Buddha are the fundamentals of every living being that under controlled its strategies to exit their existence by following suffering through re-liking process of rebirth and redeath.

Those who wish to comprehend the doctrine the law of the nature of existence should be followed the Eight Noble path and there are no any other alternative paths available instead of that Noble path to gain the comprehension of wisdom of scientific existence qualities of cause and effect process.

The unwise who unable to comprehend the wisdom try to argue and follow different blind faiths against to the Buddhism trying to prove the Buddhism as a mythical religion because of their lack of comprehension about cause and effect qualities of existences as they scientifically are. Without following the Noble path through morality and mentality with wisdom, no one can comprehend the existence of forward qualities of cause and effect and its backward process of liberation by arguing and following mythical views, blind faiths and visions against to the Buddhism.

## MODERN PROBLEMS

*To read a little Buddhism is to realize that the Buddhists knew, two thousand five hundred years ago, far more about our modern problems of psychology than they have yet been given credit for. They studied these problems long ago and found their answers too.*

**-Dr. Graham Howe –**

### 13) HIGH ORDINATION MORALITY OF MONK

The supreme Buddha approves the liberation path of Eight Noble that leading to the backward process of cause and effect qualities to attain the ultimate reality.

The wise who intends enter into the path of Noble should follow different kinds of precepts and practices that pointed out both for laymen and monks

In this matter the monk who wishes to be a Noble monk in order to attain the liberation to get free from the existence qualities of suffering should observe and practice prescribe precepts and practices that are basically direct to the final goal of liberation. High ordination precepts are the basic and main step leading to the high moral conduction, high mental conduction and finally to the comprehension of wisdom.

High ordination morality can be observed only by the community of objective monk who follow the Buddhism both theoretically and practically through morality and mentality. But the community of conventional monk



follows the Buddhism only theoretically not practically. They have to observe 220 high ordination precepts with 13 of ascetic rules of purification practices at the best of their confidence and effort to be Noble and holy monks.

The four requisites that common for both laity and monks are 1. Cloths (robes) 2. Foods (alms) 3. Medicine, 4. Dwelling (temple – hermitage – (stone cave)

The liberation process consists of wisdom, morality and mentality the backward process of cause and effect qualities for the liberation. The worldly process is illusion – craving and hatred, the forward process of cause and effect qualities for the cycle of sufferings.

The liberation process is fully opposite to the process of worldly. Therefore, the process of liberation that approved by the supreme Buddha who He advised to his community of monk to abide by its rules and practices in a manner that relevant to the final goal.

The wise who intended to be a novice monk he should promise to observe novice 10 precepts that consider all of them together as one precept. After that he becomes a novice monk, who have to follow and study three types of documents about doctrine that preached by the supreme Buddha during His living period

They are – *Vinaya pitakaya* (Books of moral conduction) - *Sutta pitakaya* (Books of mental conduction) - *Abhidharma pitakaya* (Books of deep

explanation and description about forward and backward process of cause and effect qualities - the wisdom)

According to the process of liberation, all of the novice monks after observing ten precepts and gain its experience not to damage any of them and should try to be high ordained monk who having observe of 220 precepts and austere practices of the ascetic rules of purification at the best of their effort and confidence. The unwise monk who does not observe the precepts of morality and does not follow novice ten precepts does not try to be a high ordained monk. All of the monks who became as novice monks they must permanently observe novice ten precepts before trying to be high ordained monk. Those who unable to get full experience of novice ten precepts by following all of ten precepts together as one precept they are become as ordinary novice monks that wearing robes only for their living hood. And such ordinary monks who without following high ordination precepts and novice ten precepts as well, are unable to tread the Noble path to be a Noble monk and unable to attain final goal of liberation at all.

The wise monk who wishes to be a Noble monk by following and observing 220 of precepts and 13 of ascetic rules of purification practices in order to attain liberation to get free from the qualities of suffering have to follow four types of requisites compulsorily.

1. ***Paccaya sannissita sīla*** - Morality with regard to the 04 requites (Page 51 this book)
2. ***Indriya saṃwara sīla*** - Restraint of the senses (Page 54 this book)
3. ***Ājīwa pārishuddi sīla*** - Purification of livelihood of monks (Page 56 this book)
4. ***Pātimokkha saṃwara sīla*** - Restraint with regard to the disciplinary code of monk. (Page 62 this book)

The monk who wishes to be a Noble monk should follow first of all the moral conduction about four main requites that completely specified for the process of liberation.

- |             |              |
|-------------|--------------|
| 1. Robes    | 2. Alms food |
| 3. Medicine | 4. Dwelling  |

#### **I). Policy of robes.**

Nearly 20 years of living period of the supreme Buddha there were most of monks who under guidance of the supreme Buddha had followed all of the 220 precepts and all of the ascetic rules of purification practices. Therefore, all of the monks who followed above principles of morality known as Noble monks, and as an ***Arahanth*** (all of the perfected powers of austere practiced monks – ***Dūthāngadhārī***) All of the Noble monks used their robes that made of different kinds of pieces of cloths obtained from the cemetery and places same like that. Wearing cemetery robes belong to the

policy of high Noble practices of all of the Noble monks who due to become an *Arahanth*.

These robes are colored by the coloring mixture that prepared by using different kinds of bark of trees, flowers, leaves, roots, and seeds, after boiling until the mixture of coloring becomes dark brown color. These trees are *Mahoganies, Teak, Jack, Banyan, ebony, Deodar, Magosa, turmeric* etc. The robes are two types. One of them made of cloths that obtained in the cemetery of 23 kinds and same places. The Noble monk who wears this type of robes is highly honorable and known as the Noble qualities of the supreme Buddha's robes (*Buddha chīvaraya*). Those who wear cemetery robes, made of 23 kinds of cloths are known as high ordained holy monks who too much venerable, honorable and Noble that due highest respect to be offered.

According to the request made by **Rev Ananda thero** to the supreme Buddha and He accepted and allowed to laity people also the occasion to offer the robes to the monks that made by them using colored pieces of cloths that belongs to them. These robes are known as laity robes. (*gahapathidāna chīvaraya*) These robes are mainly suitable to the novice monks to wear before they become as high ordained monks. After becoming to the status of Noble the novice monks should give up those laity robes away and wear cemetery robes that prepared by them. The robes that are used by the Noble monks are three kinds.

1. Robes of under garment
2. Single layer robes
3. Double layer robes

### **Instructions for using cemetery robes**

1. The Noble monk who wears cemetery robes he should not use or keep the robes that offered by the laity people. (They can be accepted but should not be used.)
2. The Noble monks who wish to go alms round or out of the premises should wear above three robes (Single layer robe should be held on the left shoulder bending it in to two or three terms together.)
3. Should not go out of the premises opening one shoulder, but should cover both shoulders together by the same robe.
4. The Noble monks who wear cemetery robes, they should not worship to the monks who do not wear cemetery robes.
5. All of the pieces of cemetery cloths should be colored by the monks themselves (or by the devotees - laity people) use coloring mixture (known as *pañdhu*) that prepared boiling mixture of color of peel of trees – seeds – flowers – leaves – roots – (austere practices )

## **BUDDHISM WILL REMAIN UNAFFECTED**

*The doctrines of Buddha Dhamma stand today, as unaffected by the march of time and the expansion of knowledge as when they were first enunciated. No matter to what lengths increased scientific knowledge can extend man's mental horizon, within the frame work of the Dhamma there is room for the acceptance and assimilation of further discovery. It does not rely for its appeal upon limited concepts of primitive minds nor for its power upon the negation of thought.*

**-Francis Story –**

***"Buddhism as World Religion"***

### **II) Policy of alms round (*Piṇḍapāṭha*)**

The Noble monks who became as high ordained monks should follow the practice of alms round for their alms foods that collecting from house by house respectively. They should not obtain alms foods that offered specially prepared by the devotees who wish to commemorate their death relations and birthdays and different kind of their special occasions. The Supreme Buddha approved 14 kinds of alms food in case of only for the laity people's meritorious activities.

The alms round is the Noble practice of Noble monks who should follow to give up lust of craving for the taste of food. All of the Noble monk due to abide by to

moderate the craving mentality of taste of food that have to be practiced them are four types as follow.

1. Refrain from eating dinner alms food.
2. Refrain from eating breakfast- eating one alms food per a day before 12 -o'clock midday.

(Breakfast and lunch alms food are adjoined together as one alms meal per a day that have to consume early before midday).

3. Refrain from eating alms of 14 types that specially prepared by devotees. But only collecting alms food that collected from alms - round can be consumed (*piṇḍapāṭha*).

4. Eating only vegetarian alms diet – Refraining from eating flesh, fish, eggs, dry fish and Maldives fish.

## **WELL BUILT BRIDGE**

*Buddha Dharma is like a bridge well-built of flexible steel, it gives a little to wind and water, it adapts itself to changing circumstances, but at the same time it has secured foundations and offers a safe way to the Deathless, to Nirvana.*

**-Phra Khantipalo -  
"Tolerance"**

### **III) Policy of using herbal drink**

The high ordained Noble monks who refraining from alms food in the morning,( breakfast) they probably get ill and weak of their physical condition because of lack of sufficient food items to continue the physical system. So, they can get herbal drink - (tea or coffee – juice of other herbal plants and fruits instead of medicine). In this matter, the Noble monks who refraining from eating alms food in the afternoon (night time) are also probably get physically ill. Therefore, they also can drink herbal drink as treatment (as referred to above.) (between every two mid days meal all of the Noble monk have to follow 23 hours of pasting period – during this pasting period they can take above herbal treatment as they wish)

### **BUDDHISM WOULD REMAIN**

*Buddhism would remain what it is even if it were proved that the Buddha never lived.*

**-Christmas Humphreys -  
"Buddhism"**

### **IV) Policy of living hermitage (*sēnāsana*)**

*Sēnāsana* – ‘Dwelling place’, is one of the 4 requisites of the monk’s life. To be suitable for spiritual training, it should possess 5 advantages. As it is said “But how, O



monks, does the dwelling place possess 5 advantages. Such a dwelling place is not too far, nor too near (to the village), is suitable for going (on alms-round) and returning. In the daytime it is not much crowded, and at night without noise and bustle. One is not much molested there by gadflies, mosquitoes, wind, sun and creeping things. While living there, the monk without difficulty obtains robes, alms-food, dwelling and the necessary medicines. There are elder monks living there, with great learning, well versed in the Message, masters of the Law (*dhamma*), of the Discipline (*vinaya*) and of the Tables of Contents (either the twofold *Abhidhamma* or the *Bhikkhū and Bhikkhuni Pātimokkha*). And he approaches them from time to time, questions them, asks them for explanations, etc.

The Noble monk who intended to attain comprehension of world and universe as they scientifically are should live in a place where everything is quiet, calm and peaceful, solitary place like forest, hermitage, and stone caves, which are in the forest – jungle area. The monk should not waste time by watching televisions and playing games like laity people. They must follow awareness of mindfulness living in a forest to attain their goal of liberation. (*satipaṭṭhāna*) discourse – *Dīghanikaya*)

## **MAN CAN CEASE TO BE CRUSHED**

*Man is greater than the blind forces of nature because even though he is crushed by them he remains superior by virtue of his understanding of them. Again, Buddhism carries the truth further; it shows that by means of understanding man can also control his circumstances. He can cease to be crushed by them, and use their laws to raise himself.*

*Pascal*

*A leading western Buddhist philosopher.*

### **14. RAINY SEASON FOR MONKS (*Wassānaya*)**

There are 15 policies that should be practiced by the Noble monks who wish to attain final goal for their liberation. Different kinds of religion leaders and their followers (devotees) who follow different types of religion policies during the rainy season of every years that all of them are unable to go everywhere for any of their religion activities and have to stay in the safety places until the rainy season ceased. The supreme Buddha also had to advice His community of monk to stay in their own places temples, hermitages and stone caves without going for alms round and to find cemetery cloths for preparing robes.

During the monsoon rains which hit the region in mid-June and lasted well into September (or November), travel became impossible and many of the monks and

other religious priests and ascetics had to live together in the forests, hermitages, asceticism, cemeteries until the floods subsided and the roads become passable again.

All of the Noble monks who follow and observe 220 precepts the basic moral conduction of liberation and 13 of austere practices lead them to practice prescribe rainy season moral conduction during 04 months, from August full moon day until full moon day of November. The novice monks who do not follow the above precepts of 220 and 13 of ascetic rules of purification practices are also should follow rainy season practices of moral conduction as novice monks.

The Noble monks who practice alms round cause them to face too much problem in the rainy season. That is why the supreme Buddha also advised them to follow four months rainy season moral practices as same as leaders and followers of other religion in India. In the same way the Noble monks who wear cemetery robes they also had to face too much same problems in the rainy season finding cemetery cloths for their robes.

The rainy season of four months cause for all of the Noble monks who practice alms round and finding cemetery cloths for robes cause them to stay safety premises to practice rainy season moral conduction until the end of the rainy season that prescribe by the supreme Buddha.

The ordinary monks who do not follow 220 precepts and ascetic rules of purification practices they also should

practice rainy season moral conduction as same as Noble monks but not together with them and in other places separately.

During the rainy seasons, the devotees who responsible for voluntarily take care of four requites of the Noble monks, who refrained from alms round and finding cemetery cloths and they promise to help to the Noble monks by giving four necessary facilities such as alms food, robes, medicine, accommodations (dwellings), during 4 months rainy season in same period of every years.

## HUMAN DESTINY

*Over great areas of the world, it still survives. It is possible than in contact with Western science and inspired by the spirit of history, the original teaching of “Gotama” revived and purified, may yet play a large part in the direction of human destiny.*

H.G. Wells

❖ Special laity robes that prepared by the devotees (*Katina Chīvaraya*)

The Noble monks who observed 220 high ordination precepts and 13 austere practices mainly follow moral conduction of rainy season. The rainy season moral conduction policy approved and commenced in the sake

of Noble monks. They completely follow the practices of 13 ascetic rules of purification practices. It is not easily to practice alms round and collecting of cemetery cloths during raining season because of too heavy thunder rain with storms of flooding make the whole country put in danger for walking here and there. Its effects are too difficult and dangerous for all of the people of the country during 4 monks of rainy season.

So, all of the Noble monks and ordinary monk have to live under help of the devotees who confidence of monks and of their policies and practices that directing for the sake of their freedom.

The ***Katina Chīvaraya***, the robes that are prepared by the devotees who wish to offer to the Noble monks who observed rainy season moral conduction during four rainy seasons. This is the one and only rare occasion that all of the devotees who wish to acquire merit to attain liberation in their future births. They can offer a colored laity robe that made by themselves to the high ordained Noble monk who is the senior (the eldest) than other junior Noble monks who had observed and completed four month rainy season moral conduction.

## THE FIVE PRECEPTS

*These five precepts, indicate five arterial directions in which the Buddhist self-control is to be exercised. Thus, the first rule calls upon him to control the passion of anger, the second, the desire for material possessions, the third, the lust of the flesh, the fourth, cowardice and malevolence (the causes of untruthfulness) the fifth, the craving for unwholesome excitement.*

**-Edmond Holmes -**

*"The creed of Buddha"*

### **15. THE COMMUNITY OF MONKS (Dispensation of monks)**

**Progress of the disciple**, Gradual development of the Eightfold Path in the: In many *suttas* occurs an identical passage that outlines the gradual course of development in the progress of the disciple. There it is shown how this development takes place gradually, and in conformity with laws, from the very first hearing of the doctrine, and from germinating faith and dim comprehension, up to the final realization of deliverance.

“After hearing the law, he is filled with confidence, and he thinks: “Full of hindrances is household life, a refuse heap; but the homeless light (of a monk) is like the open air. Not easy is it, when one lives at home, to fulfill in all points the rules of the holy life. How if now I were to cut off hair and beard, put on the yellow robe, and go forth

from home to the homeless life?" And after a short time, having given up his possessions, great or little, having forsaken a circle of relations, small or large, he cuts off hair and beard, puts on the yellow robe, and goes forth from home to the homeless life.

Having thus left the world, he fulfills the rules of the monks. He avoids the killing of living beings and abstains from it; without stick or sword, conscientious, full of sympathy, he is desirous of the welfare of all living beings. He avoids stealing...avoids unchastely...avoids lying...tale-bearing...harsh language... vain talk.

"He abstains from destroying vegetal germs and plants; eats only at one time of the day; keeps aloof from dance, song, music and visiting of shows; rejects floral adornment, perfumes, ointments, as well as any other kind of adornment and embellishment. High and gorgeous beds he does not use. Gold and silver he does not accept...keeps aloof from buying and selling things...

"He contents himself with the robe that protects his body, and with the alms-bowl with which he keeps himself alive. Wherever he goes, he is provided with these two things, just as a winged bird in flying carries its wings alone with him."

"By fulfilling this Noble domain of morality (*sīla*) he feels in his heart an irreproachable happiness."

In what follow thereafter it is shown how the disciple watches over his 5 senses and his mind, and by this Noble restraint of the senses (*indriya-samwara*) feels in his heart an unblemished happiness; how in all his actions he is ever mindful and clearly conscious; and how, being equipped with this lofty morality(*sīla*), and with this Noble restraint of the senses (*indriya-saṃwara*), and with mindfulness and clear consciousness (*sathi-sampajanna*), he chooses a scheduled dwelling, and freeing his mind from the 5 hindrances (*nirwana*,.) he reaches full concentration (*samādhi*,.); and how thereafter, by developing insight (*vipassana*,) with regard to the impermanency(*anicca*), misery(*dukkha*) and impersonality(*anatta*,) of all phenomena of existence, he finally realizes deliverance from all cankers and defilements, and thus the assurance arises in him:

“For ever am I liberated?

This is the last time I am born,

No new existence waits for me.”

### **The community of monk is three types.**

1. **Community of comprehended monks (*prathivedha sāsanaya*)** – The community of enlightened (penetrated) Noble monks who comprehended the cause and effect qualities as they scientifically are. (no more training – perfected trainers) (No more



learner – beyond training and adept perfection training)

2. **Community of objective monks (*Prathipaththi sāsanaya*)** – The community of Noble trainer of monks who following theory and practical (mentality and morality) of Buddhism through 220 precepts with ascetic rules of purification practices. (training continue yet) (Noble learner – in higher training)
3. **Community of conventional monks (*Paryapthi sāsanaya*)** - The community of ordinary monks who study only the theory of Buddhism. (They abstain from training 220 precepts and 13 of Ascetic practices of purification) (educated monks of Buddhism – refraining from training precepts and vows) (Neither in training nor beyond training neither learner nor master)

**1. The Community of Comprehended monks** (Morality, mentality and wisdom that penetrated its knowledge and comprehension with path fruition and with path progress.

This type of community of monk who got path progress and path fruition followed through the Eight Noble Path the path of liberation and also able to preach the doctrine of cause and effect qualities the faculties of sufferings that leading to the effect of rebirth, diseases, decay and death.

All of the penetrated community of monk who got success after full extinction of defilement gained through the Eight Noble Path following moral conduction, mental conduction and wisdom. All of these Noble monks who got success of liberation process are the greatest and highest venerable and honorable than other ordinary monks and other ordinary people of the world. They have comprehended the four Noble truths as they truly are and scientifically are. Most of them gained the clairvoyant powers of comprehension of wisdom and the Supernatural knowledge of existence. According to their success, they gained the different kinds of scientific penetration of wisdom morality and with mentality, about different kinds of highest spiritual subject of the existence of eight trances.

They know how to get rebirth according to the process of illusion -craving and hatred in the unhappy destination. Such as animal beings, ghost spirits, evil ghost and hell. And also they have supreme comprehension about the process of morality, mentality and wisdom, how to lead this process to attain liberation as an effect of freedom from the cause and effect qualities of suffering. This type of comprehended monk is eight in numbers. They are,

1. Stream winner of path progress
2. Stream winner of path fruition
3. Once returner of path progress
4. Once returner of path fruition

5. Never returner of path progress
6. Never returner of path fruition
7. The *Arahanth* of path progress
8. The *Arahanth* of path fruition

These eight types of community of Noble monk are plentifully lived in the duration of the Supreme Buddha's living period. These enlightened monks indeed gained the real value of their lives treading the path of Noble.

**2. The community of objective monks** (The monk who practicing the morality, mentality and wisdom by following the 220 precept of the code of moral conduction and austere vows of 13 numbers)

The approved Eight Noble Path which is objectively lead by the monks who wish to attain liberation to get free from the suffering of cause and effect qualities. In this matter, the Supreme Buddha advocated to those who wish to attain liberation to abide by the rules and regulations of Eight Noble Path that are collaborated behalf of their liberation.

The Noble monks follow 220 precepts of high ordination moral conductions and ascetic rules of purification practices of 13 numbers at the best of their efforts with confidence and wisdom by way of getting rid of the suffering. They follow both theory and practical qualities of moral and mental conduction according to the instruction and under guidance of the Supreme Buddha

The wise laity people who gave-up their laity process of suffering and enter into the Eight Noble Path to follow only the path of liberation but not for their worldly livelihood. After entering into the path of Noble they don't prefer to follow the path of illusion again to suffer the mental and physical pressures furthermore. Therefore they try at the best of their confidence and effort to attain the liberation through moral conduction, mental conduction and Wisdom.

The ordinary monks and people who don't observe the five precepts but follow unwholesome motivations are unable to ensure the happiest existence after their death in the happy destination, such as human, gods and Brahman. They automatically have to get unhappy rebirth in the woeful realms such as animal beings, demy ghost, ghost spirit and hell.

The ordinary people and ordinary monks who disable and ill minded and without effort and confidence of Buddhism they are unable to observe any of the precepts and practices to attain mental and physical freedom through Wisdom. Therefore they prefer to follow the path of illusion that depending on craving and hatred for the process of cause and effect of suffering.

All of the objective monk who try to follow the Eight Noble Path in sake of their liberation through moral conduction, mental conduction and wisdom, strictly they have to follow the path of liberation by following 220 precepts of high ordination and practices of ascetic rules

of purification of 13 numbers. They directly lead to the end of suffering by treading the Eight Noble Path and finally they are able to gain the supreme reality of cause and effect qualities as they scientifically are.

This community of monk follows the correct path of liberation able to comprehend the path progress and path fruitions. And these monks are indeed capable of delivering the truth of the world and universe the cause and effect qualities as they really are. The wise who wishes to attain the path progress and fruitions should follow above Noble monk's instructions and advices for the sake of their freedom.

This community of objective monk who follow both theory and practical sides of Buddhism are ensuring the real and true community of monk all over the world for the benefit for the people of wise.

### 3. The Community of conventional monks (Community of ordinary monks)

The Eight Noble Path that should be followed under guidance of the Supreme Buddha leads directly to the end of suffering of cause and effect process of existence. The community monk of conventional the ordinary monks usually don't follow the practical side of Buddhism but only theory side of Buddhism, cause them for the creation of community of conventional monks.

These types of ordinary monks are probably unable to follow the precepts of 220 the high ordination and austere practices of ascetic rules of purification. Because of they are too idle, feeble and ill-minded of physically and mentally, cause them for incapable of treading the Eight Noble Path at all.

These ordinary monks who don't follow the moral conduction and mental conduction but they follow the theory side of Buddhism and gaining the knowledge of Buddhism as degrees in the universities and same institute of education of Buddhism. So, they have theory knowledge of Buddhism as one side. Other side of Buddhism is the practical side of morality and mentality. But they don't follow them and they haven't the experience of path progress and path fruition for liberation.

Theory knowledge of Buddhism should be applied to the practical side of morality and mentally for the liberation. Then it causes the backward process of cause and effect qualities to end the existence of suffering.

The most of the unwise monks who do not follow the moral conduction and mental conduction according to the doctrine of wisdom that preached by the Supreme Buddha. That is why ordinary monks in the community of conventional monks are unable to attain the liberation. They follow and study theory of Buddhism and do not observe any of the precepts and austere practices of

ascetic rules of purification in order to attain the path fruition and path progress of spirituality.

They preach the doctrine of the Supreme Buddha by grasping them from the different kinds of books of Buddhism, such as *Thripitaka cannon* (The three baskets of the Buddhist Doctrine). The ordinary monks conduct their livelihood depending on the help of devotees who offer them alms and other requisites in sake of ensuring their merits. The most of ordinary conventional community of monk accepts these profits only for their worldly livelihood not for following the path of freedom.

The ordinary community of conventional monks who don't follow the high ordination precepts and austere practices of ascetic rules of purification cause for them unable to gain the spiritual progress and comprehension of the scientific cause and effect qualities how they become as human beings and what would happen them after their death. The ordinary monks who study Buddhism and understand the theory about cause and effect qualities that preached by the Supreme Buddha as doctrine. Then they educate about Buddhism. But they don't try to apply them to the practical side of moral conduction and mental conduction to gain the experience of morality and mentality for the ultimate comprehension about liberation as the wisdom.

The unwise monks who educated Buddhism they never can be considered as Noble monks. The unwise monks

who without followed the practical side of moral conduction and mental conduction they never can be Noble monks at all.

The monks who gained the degree of Buddhism are unable to enter into the liberation path to comprehend the cause and effect qualities that all of living being has to be under controlled. The path of liberation completely directs to the end of suffering only through moral conduction and mental conduction with comprehension of wisdom. Without experience of moral conduction and mental conduction they are unable to comprehend the reality of the world and universe at all.

The process of education completely depends on the qualities of worldly, but comprehension of wisdom of the cause and effect qualities depends on the three types of purification qualities of moral conduction, mental conduction with wisdom (the things as they really are.) Therefore if someone thinks and believes that following only theory of Buddhism directs to the end of suffering, it is completely the wrong vision of the blind faith that due to lack of comprehension about the scientific qualities as they are coordinated to create the existence to directs all of the living being to suffer the suffering.

That is why all of the ordinary monks who without observe and practice moral conduction and mental conduction unable of gaining the clairvoyant powers the comprehension of wisdom to attain the liberation. Most of the unwise foolish laity people after becoming as a



monks and they try to handle their livelihood but not try to follow the path of liberation, to get free from the qualities of suffering of the cause and effect. That is why comprehended monks are very rarely found in the community of conventional monk. But most of the monks of the community of conventional are unwise and ordinary monks who are unable to handle their morality and mentality alone with wisdom.

In the end of the duration of community of conventional monk consist of the ordinary unwise monks who hanging only yellow strips or string on the shoulder or wrist of the hands instead of wearing robes. They wear ordinary cloths and acting as monks who without theory and practical comprehension about the process of liberation.

In the last period of community of ordinary monks, called as, “*Kāsāwa Khantaka*” monks. The faith of Buddhism which advocated to find the real value of the lives of millions of followers throughout the world would be last with its three types of community of monks that only by remaining the temples, Bo-trees and Buddha statues so as to identifying the Buddhism as the greatest religion which dominated for rendering greatest spiritual solution to the most of the wise people all over the world.

## BUDDHA IS NEARER TO US

*You see clearly a man, simple, devout, lonely, battling for light, a vivid human personality, not a myth. Beneath a mass of miraculous fable I feel that there also was a man. He too, gave a message to mankind universal in its character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due, he taught, to selfishness. Selfishness takes three forms – one, the desire to satisfy the senses; second, the craving for immortality; and the third the desire for prosperity and worldliness. Before a man can become serene he must cease to live for his senses or himself.*

*Then he merges into a great being. Buddha in a different language called men to self-forget-fulness five hundred years before Christ. In some ways he was near to us and our needs. Buddha was more lucid upon our individual importance in service than Christ, and less ambiguous upon the question of personal immortality.*

-H.G. Wells –

### 16. DURATION OF THE DISPENSATION OF COMMUNITY OF MONK DEPENDS ON THE DISCIPLINARY CODE OF MONK (*vinayōnāma sāsana*ssa Āyū)

The doctrine of Wisdom and moral conduction are the basement of the process of liberation. The process of liberation basically depends on the moral conduction. The comprehension of wisdom depends on both moral conduction and mental conduction. So, the liberation

basically depends on the comprehension of wisdom. So, the both moral conduction and mental conduction depends on the wisdom. This is the backward process of cause and effect qualities that preached to the world as they scientifically are by the Supreme Buddha.

Theories of cause and effect qualities are known as *Abhidarmaya*. (the deepest scientific explanation the structure of existence of the comprehension of cause and effect qualities). The virtues of moral conduction and mental conduction are known as *Vinaya*. (code of moral conduction that should be followed by all of the monks). The wise who wish to attain liberation both of these theories of cause and effect qualities and moral conduction and mental conduction should be followed gradually step by step.

Primarily the process of liberation depend on abundance the qualities of 5 precepts and ending it with 13 ascetic rules of purification practices. This is the basic fundamental of the backward process of liberation. In this matter abandoning the 5 clinging objects are basic and main entrances to the path of Noble that should be followed by the wise monk who wish to attain ultimate comprehension.

All evil desires can be abandoned by following 220 of high ordained precepts with practices of austere vows at the best of effort and confidence.

The people who follow illusion-craving and hatred are the unwise ordinary people who follow the re-linking

cycle of rebirth and redeath, the forward process of cause and effect qualities. The people who follow morality-mentality and Wisdom are the charitable wise people who follow the backward process of cause and effect qualities that leading to the process of liberation to relief from the qualities of suffering.

The mental and physical contacts through craving and hatred are the basement of the forward process of cause and effect qualities that lead into the re-linking process of existence. Therefore, the Eight Noble Path is the backward process of cause and effect qualities that directing to extinction the mental and physical contact for the liberation.

In this matter mental and physical contact can be abandoned by following the moral conduction and mental conduction through Wisdom. The wisdom is the subject that faculty of comprehension of cause and effect qualities that how to create the existence of suffering and the explanation the way how to get free from the suffering. Without following moral conduction and mental conduction the practical side of liberation no one can attain the qualities of freedom as liberation. Then the ordinary monks who also don't follow above purifications steps of practical through 220 precepts of high ordained and austere practices are unable to be Noble monks who without comprehending the process of liberation.

The qualities of mind power that depend on the grasping signs of objects that unwise follow through mentally and physically cause them to impure their qualities of mind to active the cause and effect qualities of suffering to ensure the unhappy existence after their death. The existence qualities of mental actions can be divided into two types. They are actions of wholesome and actions of unwholesome qualities that created by the ordinary people through the path of illusion – craving - and hatred.

The wholesome qualities of mental factors – volitions lead the wise into ensure the blissful existence after their death. But unwholesome qualities of mental factors – volition lead the unwise ordinary people to ensure the unhappy existence after their death in the woeful existence to suffer the suffering furthermore

The mind with the qualities of mental factors of wholesome volitions, leads not to suffer the suffering furthermore but to the end of suffering. The mind with the qualities of mental factors of unwholesome volitions leads to suffer the suffering unceasingly but not to the end of suffering.

The dream is dream. It can't be seen again after getting up by the owner of the dream. It is actually true before getting up. It can't be seen by others and the owner of the dream and he cannot explain as it really is to others and no one can easy to believe it also. Most of them indeed are misunderstood it. Same thing happens to the

“self” that all of unwise believe in and cherished. The “self” is a dream that cannot be seen by the owner of the dream himself. After getting die “self” cannot be seen and also no one can find it where it has gone. Before getting die “self” is unavailable to see and found by the owner himself.

“Self” is like a dream until the mind and body live together alive.

The period of existence of the “self” from birth to death is a dream.

After getting death the “self” cannot be seen and found by anyone at all.

So, the “self” is a mythical of visions and miracle of believing. It is an effect of the mirage of cause and effect qualities of the existence.

This is the truth of the cause and effects, qualities of the existence that no one able to be comprehended easily.

But following moral conduction with mental conduction through wisdom are the fundamental of this nature that can be understood by the wise who try to get out from the process of suffering, treading the path of Noble.

Self is not the true existence process of the world, but only the existence of suffering that depending on scientific qualities of spiritual process of cause and effect.

The wise monk who comprehended the scientific nature that referred to above as it really is, he obviously tries to follow Eight Noble Path to get free from the path of illusion – craving and hatred.

The ordinary unwise (people or monks) who believe that “self” as indeed the existence qualities of personality or existence of the qualities of soul or existence of the qualities of craving cause for them to follow illusion – craving with same degree of hatred.

The wise (people or monks) who doesn’t believe the “self” as indeed existence of personality or existence of soul or existence of the qualities of craving cause them to follow morality, mentality and wisdom.

So, the ordinary monks who don’t comprehend the reality of self they follow the path of illusion – craving – hatred. It is the process of cause and effect existence of the suffering. The wise monks, who comprehend this mentality of self as it scientifically is, cause them to follow moral conduction and mental conduction and Wisdom the backward process of cause and effect.

The subject is eye and object is a sign of component material, verb is grasping signs of mentality. The function of advertence that component as mental factors, ensure as ‘self,’ finally called it as the volitions aggregating for the power of rebirth. When analyzing the volition through insight meditation it can be identified as mind and matter. The stem of mind is the qualities of the unit of Electrostatic power and stem of sign of matter is

element of materials. These two elements of power and elements of signs of material combine together which known as volition that finally it causes for the unwise people who have to believe it as their 'self.'

The knowledge that grasped by the unwise people who follow illusion – craving and hatred cause them to grasped more signs of material such as color signs – sound signs smell signs, taste signs and tangible signs. These faculties of signs are the knowledge of worldly process of the living being but not the comprehension of the clinging process of signs of materials as they scientifically are.

To comprehend the doctrine of cause and effect qualities of nature should follow the path of Noble, though the moral conduction and mental conduction. If not so, no one can comprehend the qualities of cause and effect existence as they scientifically are. The extinction of mental contact and physical contact through wisdom alone with the Eight Noble Path is the fundamental of the backward process of cause and effect qualities to attain the qualities of unconditioned which beyond of all conditionality.

The unwise ordinary monks and people usually try to do every physical and mental action for the progress of worldly through their mentality, verbal function of mind (verbal formation) and with physical actions. This process completely leads them to ensure the unhappy



realms and it never leads them to the path of liberation to get free from the suffering.

Therefore, the way of things that is directing for the process of worldly, never valuable than the way of liberation, getting free from the re-linking process of suffering.

- \* Moral conduction leads to the end of craving / sensual lust - (sexual lust)
- \* Mental conduction leads to the end of hatred / harm
- \* Purification of vision – the Wisdom leads to the end of illusion / wrong vision
- \* Moral conduction, mental conduction and Wisdom are the backward process of cause and effect qualities of suffering.(leading to the extinction of the existence of suffering)
- \* Craving hatred and illusion are the forward process of cause and effect qualities of suffering. (leading to the existence cycle of suffering.)
- \* The loss of craving makes the way for the loss of self-vision.
- \* The loss of hatred makes the way for the loss of soul-vision.
- \* The loss of illusion makes the way for the loss of wrong-vision.
- \* The loss of above all makes the way for the right-vision. (comprehension of wisdom).

This is the way for the process of liberation beginning from the first step of path progress and path fruition of stream entries.- (*sotāpanna*)

Those who unable to observed purity of morality through disciplinary code of monk and the vow of Austere practice are unable to free from the vision of ‘self’ (personality), the vision of ego-entity (soul vision) and the vision of illusion (wrong vision). Those unable to get rid of above vision are unable to get rid of the effect of rebirth in woeful state of animal realm, ghost spirit, demy ghost and hell as well. In this matter all of above people are out of the Noble path and out of the process of liberation.

Those who are liberated are out of the relinking process of suffering that freed from illusion and hatred through craving. Those who are perfected the qualities of three types of purification of morality, purification of mentality, purification of vision, are the eight kinds of Noble, holy monks.

The dispensation of community of monk depends on the codes of disciplinary conduction that all of monks have to be observed and followed strictly. Therefore, the community of monk who observe and abide by the rules and regulation of the Eight Noble Path are the monks who protect and handle the dispensation of monk, furthermore duration of time unaffectedly. The period of time that the monks who observe moral conduction, the dispensation of monk will be continue without any

damage. Then the doctrine and its process of Eight Noble Path never disappear until the monks follow and observe its rules and regulation through moral conduction and mental conduction with Wisdom.

Therefore, no one can damage the community of monk and its doctrine that leading to follow the path of liberation. All of the monks should follow and observe all of the precepts and practices the disciplinary code of monk in sake of durable existence of community of monk. The dispensation of monk of Buddhism will be last by the march of time if the community of monks who train both theory and practical qualities of Buddhism. Then it does not matter to what duration; will it be extend to be lasted unaffectedly.

### **DOMINANT CREED**

*A system which knows no God in the Western sense, which denies a soul to man, which counts the belief in immortality a blunder, which refuses any efficacy to prayer and sacrifice, which bids men to look to nothing but their own efforts for salvation, which in its original purity knew nothing of vows of obedience and never sought the aid of the secular arm, yet spread over a considerable motley of the old world with marvelous rapidity and is still, which whatever base admixture of forcing superstitions, the dominant creed of a large fraction of mankind.*

**-T.H. Huxley –**

## 17. ADDITIONAL DOCUMENT

### 01. DHAMMAPADA

#### 01. Yamaka waggo ( The twin verses )

1. *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā*

*Manasā ce paduṭṭhena - bhāsati vā karoti vā*

*Tato naṃ dukkhamanveti – cakkam'va vahato padaṃ*

All thoughts begin in the mind; mind is supreme and mind – made are they. If one speaks or acts with impure mind pain follows, him like the wheel the hoof of the ox.

2. *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā*

*Manasā ce pasannena – bhāsati vā karoti vā*

*Tato naṃ sukhamanveti – Chāyā va anapāyini*

All thoughts begin in the mind, mind is supreme and mind – made are they. If one speaks or acts with pure mind happiness follows him likes one's shadow that never leaves.

9. *Anikkasāvo kāsāvaṃ – yo vatthaṃ paridahessati*

*Apeto damasaccena – na so kāsāvamarahati*

Whoever dons the saffron robe with mind full of defilements; unrestrained and untruthful – never is he worthy of the saffron robe.

10. *Yo ca vantakasāv' assa – sīlesu susamāhito*

*Upeto damasaccena – sa ve kāsāvamarahati*

Whoever dons the saffron robe with mind purged of all defilements; restrained and truthful, he indeed is worthy of the saffron robe.

11. *Asāre sāramatino – sāre cāsāradassino*

*Te saraṃ nādhigacchanthi – micchāsaṅkappagocarā*

They, who see untruth as truth and truth as untruth, will not see truth, because they are lost in erroneous thought.

12. *Sāraṇ ca sārato ñatvā – asāraṇ ca asārato*

*Te saraṃ adhigacchanti – sammā saṅkappagocarā*

They, who see truth as truth and untruth as untruth, will see truth, because they entertain right thought.

19. *Bahum pi ce sahitaṃ bhāsamāno –*

*na takkaro hoti naro pamatto*

*Gopo'va gāvo gaṇayaṃ paresaṃ –*

*na bhāgavā sāmāññaṃ hoti*

A person well – versed in the sacred lore and preaches it often, but does not practice it, has no share in the fruits of recluse ship just as a cowherd who tends other's cows.

20. *Appam pi ce sahitaṃ bhāsamāno*

*dhammassa hoti anudhammacārī*

*Rāgaṇ ca dosaṇ ca pahāya mohaṃ*

*sammappajāno suvimuttacitto*

*Anupādiyāno idha vā huraṃ vā*

*sa bhāgavā sāmāññaṃ hoti*

A person who preaches only a little of the sacred lore, but lives according to it, forsaking lust, hatred and ignorance and regards this world and the next with detached mind, will be a sharer of the fruits of recluseship.

## 2. *Appamāda vagga* (Heedfulness)

5. *Uṭṭhānenappamādena – saññāmena damena ca  
Dīpaṃ kayirātha medhāvi – yaṃ ogho n'ābhikīraṭi*

The wise man by endeavor, alertness, self-control makes for himself an island, which no flood of defilement overwhelms.

## 04. *Puppa vaggo* ( Flowers )

6. *Yathā pi bhamaro pupphaṃ – vaṇṇagandhaṃ aheṭṭhayaṃ  
paletī rasam' ādāya – evaṃ gāme munī care*

As the bee collects honey from the flower without harming its color or fragrance, so should the sage wander in the village (for begging alms.)

8. *Yathā' pi ruchiraṃ pupphaṃ – vaṇṇavantaṃ agandhakaṃ  
Evaṃ subhāsītā vācā – aphaḷā hoti akubbato*

Although a flower is beautiful but without scent, even so fruitless are the fine words of him who does not act accordingly.

10. *Yathā' pi puppharāsimhā – kayirā mālāguṇe bahū  
Evaṃ jātena maccena – kattaḃbaṃ kusalaṃ bahuṃ*

As many a garland is made from a heap of flowers so should a mortal do many good deeds

11. *Na pupphagandho paṭivātameti –  
na candanaṃ tagaramallikā vā  
Satañ ca gandho paṭivātameti –  
sabbā disā sappuriso pavāti*

The fragrance of a flower does not travel against the wind; nor that of even sandal – wood, tagara or jasmine. However the fragrance of the (good deeds of) virtuous men travels even against the wind. Virtuous men pervade everywhere.

12. *Candanaṃ tagaraṃ vā'pi – uppalaṃ atha vassiki*

*Etesaṃ gandhajātānaṃ sīlagandho anuttaro*

The fragrance of virtue excels all other kinds of fragrance, be it sandal-wood, tagara, lotus or jasmine.

13. *Appamatto ayaṃ gandho – yā'yaṃ tagaracandaṇṭ*

*Yo ca silavataṃ gandho – vāti devesu uttamo.*

Whatever the fragrance of tagara or sandal-wood, is of little value, but the fragrance of the virtuous pervades even among the gods.

## 5. *Bāla vagga* (Fools)

1. *Dīghā jāgarato ratti – dīghaṃ santassa yojanaṃ*

*Dīgho bālānaṃ saṃsāro – saddhammaṃ avijānataṃ*

Long is the night to the sleepless; long is the mile to the tired; and long is *samsāra* to the witless who knows not the sublime teachings.

2. *Caraṇ ce nādhigaccheyya – seyyaṃ sadisamattano*

*Ekacariyaṃ dalhaṃ kayirā – natthi bāle sahāyatā*

If a person does not get a companion who is better or equal (in virtue), he should resolve to live alone, for, there, should not be companionship with the lowly.

4. *Yo bālo maññati bālyam – paṇḍito vā'pi tena so*

*Bālo ca paṇḍitamāni – sa ve bālo ti vuccati*

A fool who is conscious of his foolishness is a wise man to that extent. The fool who thinks that he is wise is called a fool indeed.

5. *Yāvajivam pi'ce bālo – paṇḍitam payirupāsati*

*Na so dhammam vijānāti – dabbī sūparasam yathā*

A fool, though he may associate a wise man throughout his life, will no more understand the Dhamma, than a spoon the taste of soup.

6. *Mhuttamapi ce viññū – paṇḍitam payirupāsati*

*Khippam dhammam vijānāti – jivhā sūparasam yathā*

An intelligent man who associates a wise man even for a moment will quickly understand the Dhamma, like the tongue the taste of soup.

13. *Asatam bhāvanamiccheyya – purekkhāraṇ ca bhikkhusu*

*Āvāsesu ca issariyam – pujā parakulesu ca*

The vain bhikkhu will yearn for recognition from others, yearn for leadership and authority in the monasteries, yearn for honour among other families.

16. *Aññā hi lābhūpanisā – aññā nibbānagāminī*

*Evaṃ etaṃ abhiññāya – bhikkhu Buddassa sāvako*

*Sakkāram nābhinandeyya – vivekam anubrūhaye*

The path that leads to worldly gain is one; the path that leads to Nibbana is another. The **bhikku**, the disciple of the



Buddha, should understand it so, and shall not seek pleasure in worldly gains, but only in meditation.

## **6. Paṇḍita vagga (The wise)**

**01. Nidhinaṃ' va pavattāraṃ – yaṃ passe vajjadassinaṃ  
Niggaḃhavādiṃ medhāviṃ – tādisaṃ paṇḍitaṃ bhaje  
Tādisaṃ bhajamānassa – seyyo hoti na pāpiyo**

A wise man who reveals faults, like one revealing a treasure, and reproves, is fit for company. One, who associates with such a man will always be benefited, not deprived.

**02. Ovadeyyānusāseyya – asabbhā ca nivāraye  
Sataṃ hi so piyo hoti – asataṃ hoti appiyo**

The wise man will advise, instruct and dissuade others from evil; such a man will be sought by good men and rejected by the bad.

**03. Na bhaje pāpake mitte – na bhaje purisādhame  
Bhajetha mittē kalyāṇe – bhajetha purisuttame**

One should not associate, evil-minded and lowly men as friends; one should associate (only) the good and noble as friends.

**04. Dhammapātī sukkaṃ seti – vipprasanna cetasā  
Ariyappavedite dhamme – sadā ramati paṇḍito**

He who takes delight in the *Dhamma* lives in peace with serene mind. The wise man always rejoices in the *Dhamma* revealed by the *Ariyas*.

07. *Yathā'pi rahado gambhīro – vip̐pasanno anāṽilo*

*Evaṃ dhammāni sutvāna – vip̐pasīdanti paṇḍitā*

Like a deep lake with clear and placid water, wise men become extremely serene and appeased on hearing the teachings (of the Buddha).

08. *Sabbattha ve sappurisā cajanti –*

*na kāmakāmā lapayanthi santo*

*Sukhena phuṭṭhā athavā dukhena –*

*na uccāvacam paṇḍitā dassayanthi*

Good people give up attachment for everything; saintly men do not speak of things longingly. In happiness, they are not elated, nor are they depressed in sufferings.

11. *Ye ca kho sammadakkhāte – dhamme dhammānuvattino*

*Te janā pāramessanti – maccudheyyaṃ suduttaraṃ*

Those who understand the *Dhamma* well – expounded by the Buddha and live according to it, will cross the sea of *Samsāra* so difficult to cross and reach Nibbana.

13. *Tatrābhiratiṃ iccheyya – hitvā kāme akiñcano*

*Pariyodapeyya attānaṃ – cittaḷesehi paṇḍito*

The wise man should refrain from evil and cultivate good. He who left his home and became a monk should seek delight in Nibbana, where delight is not apparent. He should give up craving for everything and should own nothing. Having reached this state, he should free his mind of all impurities.

14. *Yesam sambodhi angesu – sammā cittaṃ subhāvitam*  
*Adānapaṭinissagge anupādāyaye ratā*  
*Khīṇāsavā jutīmanto – te loke parinibbutā*

Those whose minds are well cultivated in the factors of Enlightenment, who clings at nothing with longing and are bent towards Nibbana find themselves free (even) in this world.

## 8. *Sahassa vagga* (Thousands)

01. *Sahassamapi ce vācā – anattapadasaṃhitā*  
*Ekaṃ atthapadaṃ seyyo – yaṃ sutvā upasammati*

One line of a verse, hearing which a person becomes pacified, is better than thousand speeches, which conduce to degeneration of man.

02. *Sahassamapi ce gāthā – anattapadasaṃhitā*  
*Ekaṃ gāthāpadaṃ seyyo – yaṃ sutvā upasammati*

One line of a verse, hearing which a person becomes pacified, is better than thousand verses, which conduce to degeneration of man.

03. *Yo ca gathāsataṃ bhāse – anattapadasaṃhitā*  
*Ekaṃ dhammapadaṃ seyyo – yaṃ sutvā upasammati*

One single line of *Dhamma*, hearing which a person becomes pacified, is better than a thousand verses, which conduce to degeneration of man.

07. *Māse māse sahassena – yo yajetha sataṃ samaṃ*  
*Ekañ ca bhāvitattānaṃ – muhuttamapi pūjaye*  
*Sā y'eva pūjanā seyyo – yañ ce vassasataṃ hutam*

Better is the homage paid even for a moment, to a man who has perfected himself than a hundred sacrifices performed for hundred years by spending a thousand (pieces of gold) every month.

08. *Yo ce vassasataṃ jantu – aggiṃ paricare vane*  
*Ekañ ca bhāvitattānaṃ – muhuttamapi pūjaye*  
*Sā y'eva pūjanā seyyo – yañ ce vassasataṃ hutam*

Better is the homage paid, even for a moment, to a man who has perfected himself than tending a sacrificial fire in the forest for hundred years.

09. *Yam kinci yitthaṃ va hutam va loke –*  
*saṃvaccharam yajetha punnapekhō*  
*Sabbaṃ pi taṃ na catubhāgameti*  
*abhivādanā ujjugatesu seyyo*

Whatever the offering and sacrifice made for a whole year by a person, who wishes to gather merit, is not worth a quarter of the homage paid to the righteous.

10. *Abivādanasīlissa – niccaṃ vaddhāpacāyino*  
*Cattāro dhammā vaḍḍhanti – āyu vaṇṇo sukhaṃ balaṃ*  
He who reveres the elders constantly will be blessed with long life, beauty, happiness and strength.

11. *Yo ce vassasataṃ jīve – dussīlo asamā hito*  
*Ekāhaṃ jīvitaṃ seyyo – sīlavantassa jhāyino*  
A single day in the life of a virtuous, meditative person is better than hundred years in the life of an immoral, unrestrained person.

12. *Yo ce vassasataṃ jīve – duppañño asamāhito*

*Ekāhaṃ jīvitaṃ seyyo – paññāvantassa jhāyino*

One day in the life of a wise and meditative person is better than hundred years in the life of an ignorant, unrestrained person.

13. *Yo ce vassasataṃ jīve – kusīto hīnavīriyo*

*Ekāhaṃ jīvitaṃ seyyo – viriyamārabhato daḥhaṃ*

One day in the life of a person who strives (towards perfection) is better than hundred years in the life of an indolent, idle person.

14. *Yo ce vassasataṃ jīve – apassaṃ udayavyayaṃ*

*Ekāhaṃ jīvitaṃ seyyo – passato udayavyayaṃ*

One day in the life of a person who sees the coming into being of things and their ceasing is better than hundred years in the life of a person who does not see it.

15. *Yo ce vassasataṃ jīve – apassaṃ amataṃ padaṃ*

*Ekāhaṃ jīvitaṃ seyyo – passato amataṃ padaṃ*

One day in the life of a person who sees the Deathless state is better than hundred years in the life of a person who does not see it.

16. *Yo ce vassasataṃ jīve – apassaṃ dhammamuttamaṃ*

*Ekāhaṃ jīvitaṃ seyyo – passato dhammamuttamaṃ*

One day in the life of a person who sees the Truth Sublime is better than hundred years in the life of a person who does not see the Truth Sublime.

## 9. *Pāpa vagga* (Evil)

03. *Puññaṃ ce puriso kayirā – kayirāthetaṃ punappunaṃ*

*Tamhi chandaṃ kayirātha – sukho puññaṃ uccayo*

A person should repeat doing meritorious actions; he should delight in doing good. Happiness is the result of the accumulation of merit.

06. *Māppamaññetha pāpassa – na maṃ taṃ āgamissati*

*Udabindunipātena – udakumbho' pi pūراتي*

*Pūراتي bālo pāpassa – thokathokam' pi ācinaṃ*

Let no one regard sin lightly thinking that the result of sin will not reach him. The fool will be full of sin gradually collected, even as a water-pot is filled by water falling into it drop by drop.

07. *Māppamaññetha puññaṃ – na maṃ taṃ āgamissati*

*Udabindunipātena udakumbho' pi pūراتي*

*Pūراتي dhiro puññaṃ – thokathokam pi ācinaṃ*

Let no one regard merit lightly thinking that the result of merit will not reach him. The wise man will be full of merit gradually collected, even as a water pot is filled by water falling into it drop by drop.

## 10. *Daṇḍa vagga* ( the rop or punishment )

01. *Sabbe tasanthi daṇḍassa – sabbe bhāyanthi maccuno*

*Attānaṃ upamaṃ katvā – na haneyya na ghātaye*

All fear punishment; all fear death, comparing oneself with others, one should neither kill nor cause to kill.

02. *Sabbe tasanti daṇḍassa – sabbesaṃ jīvitaṃ piyaṃ*

*Attānaṃ upamaṃ katvā – na haneyya na ghātaye*

All fear punishment; to all life is dear. Comparing oneself with others, one should neither kill nor cause to kill.

16. *Asso yathā bhadro kasāniviṭṭho –  
ātāpino samveginō bhavātha  
Saddhāya sīlena ca viriyena ca –  
samādhinā dhammavincicchayena ca  
Sampannavijjācaraṇā patissatā –  
pahassatha dukkhamidaṃ anappakaṃ*

Like a well - bred horse when touched by the whip, be active and lively. By faith, virtue, effort, meditation, and right knowledge should you overcome this great suffering.

## 12. *Atta vagga (the self)*

02. *Attānameva paṭhamaṃ – patirūpe nivesaye  
Athaññaṃ anusāseyya – na killisseyya paṇḍito*

Let one establish oneself on the correct Path first and then only should be admonish others. Let not the wise man pollute himself.

03. *Attānaṃ ce tathā kayirā – yathaññaṃ manusāsati  
Sudanto vata dammetha – attā hi kira duddamo*

If one acts in a particular way, then only should he advise others to do the same. One should restrain others only after restraining oneself. The difficult task is to control oneself.

07. *Sukarāṇi asādhūni – attano ahitāni ca  
Yaṃ ve hitaṇ ca sādhuṇ ca – taṃ ve paramadukkaraṃ*

Easy it is to do things, which are bad and harmful to oneself. That which is beneficial and good to oneself, is indeed, hard to perform.

**09. *Attanā' va kataṃ pāpaṃ – attanā saṅkilissati***

***Attanā akataṃ pāpaṃ – attanā' va visujjhati***

***Suddhi asuddhi paccattaṃ – n'āñño aññaṃ visodhaye***

Evil done by oneself will defile one. Evil, not done by oneself will purify one. Purity and impurity depend on oneself. No one can purify another.

**13. *Loka vagga (the world)***

**01. *Hīnaṃ dhammaṃ na seveyya – pamādena na saṃvase***

***Micchādiṭṭhiṃ na seveyya – na siyā lokavaddhano***

Do not resort to mean work. Do not be heedless. Do not harbor false views. Do not lengthen *samsāric* life.

**02. *Uttiṭṭhe nappamajjeyya – dhammaṃ sucariṭaṃ care***

***Dhammacāri sukhaṃ seti – asmim loke paramhi ca***

Be alert do not idle. Follow the law of virtue. He who is virtuous lives happily both in this world and in the next.

**03. *Dhammaṃ care sucariṭaṃ – na taṃ ducariṭaṃ care***

***Dhammacāri sukhaṃ seti – asmim loke paramhi ca***

Follow the law of virtue; do not commit sin. He who is virtuous lives happily both in this world and in the next.

**04. *Yathā bubbulakaṃ passe – yathā passe marīcikaṃ***

***Evaṃ lokaṃ avekkhantaṃ – maccurājā na passati***

Mara-the king of Death-does not see him who looks upon the world as a bubble, as a mirage.



10. *Ekaṃ dhammaṃ atītaṃ – musāvādiṃ jantuno  
Vitiṇṇaparalokassa natti pāpaṃ akāriyaṃ*

There is no crime that a liar, who has transgressed the single law (of truthfulness) and who is not concerned about a world beyond, cannot commit.

12. *Pathavyā ekarajjena – saggaṃ gamanena vā  
Sabbalokādhīpaccena – sotāpattiphalāṃ varaṃ*

Superior indeed is the Fruit and Stream entry to sovereignty over the whole earth, heavenly bliss and authority over all worlds.

14. *Buddha vaggo (the Buddha)*

04. *Kiccho manussapaṭilābho –  
kicchaṃ maccāna jīvitāṃ  
Kicchaṃ saddhammasavaṇaṃ –  
kiccho buddhāṇaṃ uppādo*

Hard it is to be born as a human being. Hard is the life of mortals. The opportunity to listen to the Dhamma does not come easily. Rare is the birth of the Buddhas.

06. *Khanṭi paramaṃ tapo titikkhā –  
nibbānaṃ paramaṃ vadanti buddhā  
Na hi pabbajito parūpaghātī parupaghātī –  
samaṇo hoti paraṃ viheṭṭhayanto*

Tolerance is a noble, austere quality. Buddhas say that Nibbana is supreme (happiness). He who injures another is not a recluse; nor is he an ascetic who harms another.

16. *Sukho buddhāṇaṃ uppādo – sukhā saddhammadesanā  
Sukhā saṅghassa sāmaggi – samaggāṇaṃ tapo sukho*

Happy is the arising of the Buddhas. Happy is the teaching of the *Dhamma*. Happy is the unity of the *Sangha*. Happy is the religious austerity of such united ones.

17. *Pujārahe pūjayato – buddhe yadi va sāvake*

*Papañcasamatikkante – tiṇṇasokapariddave*

He who pays homage to those, homage worthy ones, the Buddha and His disciples, who have eliminated desire and overcome sorrow,

18. *Te tādise pūjayato – nibbute akutobhaye*

*Na sakkhā puññaṃ saṅkhātum – im' ettam'iti kena ci*

and are free and fearless, accrues great merit which is inestimable.

15. *Sukha vagga (happiness)*

10. *Sādhū dassanamariyānaṃ – sannivāso sadā sukhā*

*Adassanena bālānaṃ – niccameva sukhī siyā*

Blessed is the sight of noble ones; keeping company with them conduces to lasting happiness. Lasting happiness will also accrue to one by avoiding fools.

12. *Tasmā hi –*

*Dhirañ ca paññañ ca bahussutañ ca –*

*dhorayhasīlaṃ vatavantamāriyaṃ*

*Taṃ tādisaṃ sappurisaṃ sumedhaṃ –*

*bhajetha nakkhattapathaṃ 'va candimā*

Therefore,

One should associate with a noble person who is intelligent, wise, learned, virtuous and dutiful, just as the moon follows the path of stars.

## 16. *Piya vagga* (affection)

01. *Ayoge yuñjamattānaṃ – yogasmiñ ca ayojayaṃ*

*Atthaṃ hitvā piyaggāhi – pihet, attānuyoginaṃ*

He who avoids doing things that suit him and pursues things that do not suit him abandons the quest (for perfection). When he sees others striving (for perfection) he envies them.

08. *Taṇhāya jāyatī soko – taṇhāya jāyathi bhayaṃ*

*Taṇhāya vippamuttassa – natthi soko kuto bhayaṃ*

From greed is born sorrow; from greed is born fear. He who is free from greed is free from sorrow. Whence fear?

09. *Śīladassanasampannaṃ – dhammaṭṭhaṃ saccavedinaṃ*

*Attano kammakubbānaṃ – taṃ jano kurute piyaṃ*

He who is virtuous and intelligent, just and truthful, strives after perfection, him the world will hold dear.

## 17. *Kodha vagga* (anger)

13. *Manopakopaṃ rakkheyya – manasā samvuto siyā*

*Manoduccaritaṃ hitvā – manasā sucaritaṃ care*

Beware of provocation of the mind; restrain your mind. Eliminate harm caused by the mind, and be of good conduct in mind.

14. *kāyena samvuta dhīra – atho vācāya saṃvutā*

*Manasā saṃvutā dhīrā – te ve supariṣaṃvutā*

The wise control their body; they control their speech; they control their mind; they are, truly, well controlled.

## 18. *Mala vagga* (impurities or taints)

02. *So karoḥi dīpaṃ attano – khippaṃ vāyama paṇḍito bhava*

*Niddhantamalo anaṅgaṇo – dibbaṃ ariyabhūmiṃ ehisi*  
Make an island (or light) unto yourself. Strive eagerly and become wise. Absolve yourself of taint, blemish and enter the heavenly land of the Noble Ones.

05. *Anupubbena medhāvi – thokathokaṃ khaṇe khaṇe Kammāro rajatass' eva – niddhame malamattano*

A wise man removes impurities in him little by little every moment, like a silversmith purifying silver.

06. *Ayasā' va malaṃ samuṭṭhitaṃ – taduṭṭhāya tam'eva khādati*  
*Evaṃ atidhonacāriṇaṃ – sakakammāni nayanti duggatīṃ*

Rust, born of iron consumes the iron itself. Likewise, evil deeds of the transgressor will lead him to woeful states.

10. *Sujīvaṃ ahirikena – kākasūrena dhamṣinā*  
*Pakkhandinā pagabbhena – samkiliṭṭhena jīvitam*

Life is easy for a shameless, arrogant and corrupt man who preys on others like a crow.

11. *Hirimatā ca dujjīvaṃ – niccaṃ sucigavesinā*  
*Alīnen' appagabbhena – suddhājīvena passatā*

Life is hard for him who is ever alert (to do good), modest, non-arrogant, detached, and who ever seeks purity of conduct.

12. *Yo pāṇamatipāteti – musāvadañ ca bhāsati*

*Loke adinnaṃ ādiyati – paradarañ ca gacchati*

Whosoever in this world destroys life, utters falsehood, takes what is not given him, resorts to others' wives,

13. *Surāmerayapānañ ca – yo naro anuyuñjati*

*Idh' evameso lokasmiṃ – mūlaṃ khaṇati attano*

partakes freely of intoxicants, and digs up his own grave in this world itself

## 19. *Dhammattha vagga (the just or righteous)*

01. *Na tena hoti dhammañño – yen' atthaṃ sahasā naye*

*Yo ca atthaṃ anattañ ca – ubho niccheyya paṇḍito*

A man is not a just judge merely because he arbitrates cases hastily without proper care. A wise judge would investigate and give his decision without being partial.

02. *Asāhasena dhammena – samena nayatī pare*

*Dhammassa gutto medhāvī – dhammañño, ti pavuccati*

The wiseman who guides others by non-violent and peaceful methods and who is a guardian of the Good Lore is called a righteous person.

11. *Na tena bhikkhū hoti – yāvatā bhikkhate pare*

*Vissaṃ dhammaṃ samādāya – bhikkhū hoti na tāvatā*

A person who follows an erroneous code of morality is not a monk merely because he begs his alms from others.

12. *Yo, dha puññañ ca pāpañ ca – bāhetvā brahmacariyavā*

*Saṅkhāya loke carati – sa ve bhikkhū' ti vuccati*

He who has transcended both good and bad, who is chaste and discriminating, he, indeed, is called a ***bhikkhū***.

**16. *Na sīlabbatamattena – bāhusaccena vā puna***

***Atha vā samādhilābhena – vivicca sayanena vā***

Not merely by austerity and vows, nor by much learning, nor by concentration,....

**17. *Phusāmi nekkhammasukhaṃ – aputhujjanasevitaṃ***

***Bhikkhu viissāsaṃ āpādi – appatto āsavakkhayaṃ***

....nor by secluded living does one reach the end of suffering. One who has not eliminated all desires should not entertain such false views.

## **20. *Magga vagga* (the way or the path)**

**05. *Sabbe saṅkhārā aniccā'ti – yadā paññāya passati***

***Atha nibbindatī dukkhe – esa maggo visuddhiyā***

He who realizes that all conditioned things change will be passive in pain. This itself will lead him to purity.

**06. *Sabbe saṅkhārā dukkhā'ti – yadā paññāya passati***

***Atha nibbindatī dukkhe – esa maggo visuddhiyā***

He who realizes that all conditioned things are painful will be passive in pain. This itself will lead him to purity.

**07. *Sabbe dhammā anattā' ti – yadā paññāya passati***

***Atha nibbindatī dukkhe - esa maggo visuddhiyā***

He who realizes that all states are subject to change will be passive in pain. This, itself will lead him to purity.

## 22. *Niraya vagga* (woeful state)

### 01. *Abhūtavādi nirayaṃ upeti –*

*yo c'āpi katvā na karomī'ti c'āha*

*Ubho' pi te pecca samā bhavanti –*

*nihīnakammā manujā parattha*

He, who tells lies and he who does something and denies doing it, both go to purgatory. These two will be equal even in the next world because they are both mean.

### 02. *Kāsāvakaṇṭhā bahavo – pāpadhammā asaññatā*

*Pāpā pāpehi kammehi – nirayaṃ te upapajjare*

Many men there are with yellow robes around their necks who are of evil disposition and unrestrained. There evil mannered men, because of their evil deeds, are born in hell.

### 03. *Seyyo ayogulo bhutto – tattoo aggisikhūpamo*

*Yañ ce bhuñjeyya dussīlo – raṭṭhapiṇḍam asaññato*

Better, it is to swallow a heated ball of iron than to be immoral and irresponsible and live on the charity of the people.

### 04. *Cattāri thānāni naro pamatto –*

*āpajjati paradārūpasevī*

*Apuññalābhaṃ na nikāmaseyyaṃ –*

*nindaṃ tatiyaṃ nirayaṃ catutthaṃ*

An irresponsible man who commits adultery will face four misfortunes; acquisition of demerit, disturbed sleep, thirdly bad reputation, and fourthly rebirth in woeful states.

05. *Apuññalābho ca gaṭṭi ca pāpikā -  
bhūṭassa bhūṭāya raṭṭi ca thokikā  
Rājā ca daṇḍaṃ garukaṃ paṇeṭṭi -  
tasmā naro paradāraṃ na seve*

Frequenting other's wives will lead one to acquire demerit and to evil ways. Imperfect is also the pleasure of the frightened in the arms of the frightened. (For such acts) the king's punishment is also heavy. So, a man should never go after other's wives.

06. *Kuso yathā duggahito – hatthaṃ evānukantati  
Sāmaññaṃ dupparāmaṭṭhaṃ – nirayāyūpakaḍḍhati*

Just as a blade of (kusa) grass wrongly grasped cuts one's hand, so does monkhood wrongly practiced drag one to hell.

07. *Yaṃ kiñci sithilaṃ kammaṃ –  
saṅkiliṭṭhaṃ ca yaṃ vataṃ  
Saṅkassaraṃ brahmacariyaṃ –  
na taṃ hoti mahapphalaṃ*

An act of merit done without proper conviction, a vow improperly practiced, and dubious monkhood, all these bring no great reward.

08. *Kayirā ce kayirāthetaṃ – dalhaṃ enaṃ parakkame  
Sithilo hi paribbājo – bhiyyo ākirate rajaṃ*

If monkhood is to be practiced it should be done well with conviction; slack monkhood will promote more desires.

11. *Alajjītāye lajjanti – lajjītāye na lajjarre  
Micchādīṭṭhisamādānā – sattā gacchanti duggatiṃ*



Some beings, who are ashamed of what they ought not to be ashamed of, and are not ashamed of what they ought to be ashamed of, having embraced false views, go to hell.

12. *Abhaye ca bhayadassino – bhaye cābhayadassino*

*Micchādiṭṭhisamādanā – sattā gacchanti duggatiṃ*

Some beings who fear what they ought not to fear, and fear not what they ought to fear, having embraces false views, go to hell.

13. *Avajje vajjamatino – vajje cāvajjadassino*

*Micchādiṭṭhisamādanā – sattā gacchanti duggatiṃ*

Some beings who consider right things as wrong, and wrong things as right, having embraced false views, go to hell.

14. *Vajjañ ca vajjato ñatvā – avajjañ ca avajjato*

*Sammādiṭṭhisamādanā – sattā gacchanti suggatiṃ*

Beings who consider wrong things as wrong, and right things as right, having embraced right views, go to heaven.

24. *Tanha vagga (craving)*

13. *Etaṃ dalhaṃ bandhanamāhu dhīrā –*

*ohāriṇaṃ sithilaṃ duppamuñcaṃ*

*Etaṃ pi chetvāna paribbajanti –*

*anapekkhino kāmasukhaṃ pahāya*

The wise say that this bond is stronger, weighty, entangling and hard to loosen. Abandoning sensual pleasures and freeing themselves from desire the wise-folk cut off even this bond and renounce worldly life.

15. *Muñca pure muñca pacchato –  
majjhe muñca bhavassa pārāgū  
Sabbattha vimuttamānaso –  
na puna jātijaraṃ upehisi*

Detach yourself from the past, the future and the present, and go beyond existence (to the farther shore) by freeing yourself from all attachment, so that you will not come to birth and decay (in *samsāra*) again.

21. *Sabbadānaṃ dhammadānaṃ jināti –  
sabbam rasaṃ dhammaraso jināti  
Sabbam ratim dhammaratī jināti –  
taṇhakkhaya sabbadukkhaṃ jināti*

The gift of *Dhamma* excels all other gifts. The flavor of *Dhamma* excels all other flavors. The pleasure in *Dhamma* excels all other pleasures. Extinction of craving conquers all pain.

## 25. *Bhikkhu vagga* (the bhikku or the mendicant)

01. *Cakkunā saṃvaro sādhu – sādhu sotena saṃvaro  
Ghānena saṃvaro sādhu – sādhu jivhāya saṃvaro*

Good it is to restrain your eye; good it is to restrain your ear. Restrain in the nose is good; good it is to restrain your tongue.

02. *Kāyena saṃvaro sādhu – sādhu vācāya saṃvaro  
Manasā saṃvaro sādhu – sādhu sabbattha saṃvaro  
Sabbattha saṃvuto bhikkhū – sabbadukkhaṃ pamuccati*

Good it is to restrain the body; good it is to restrain speech. Restraint in mind is good; good is restraint in

everything. The *bhikkhu* restrained in these points will be freed from all pain.

**03. *Hatthasaññato pādasaññato –  
vācāya saññato saññatuttamo  
Ajjhatarato samāhito –  
eko santusito taṃ āhu bhikkhuṃ***

He who controls his hand, controls his foot, controls his speech and is well-controlled in all respects, delights in meditation, is composed, solitary and content – him they call a *bhikkhu*.

**04. *Yo mukhasaññato bhikkhu – mattabhānī anuddhato  
Atthaṃ dhammaṃ ca dīpeti – madhuraṃ tassa bhāsitaṃ***  
The *bhikkhu* who is controlled in tongue, speaks wisely, calm in mind, and expounds the meaning (*artha*) and the law (*dharma*) – melodious, indeed, is his speech.

**05. *Dhammārāmo dhammarato –  
dhammaṃ anuvicintayaṃ  
Dhammaṃ anussaraṃ bhikkhū –  
saddhammā na parihāyati***

A *bhikkhu* who dwells in the *Dhamma*, delights in the *Dhamma*, thinks in accordance with the *Dhamma* and recalls the *Dhamma* to mind regularly, will not fall away from the *Dhamma*.

**07. *Appalābho' pi ce bhikkhū – salābhaṃ n' ātimaññati  
Taṃ ve devā pasaṃsanti – suddhājīviṃ atanditaṃ***

A *bhikkhu* who does not despise whatever little he receives, leads a pure and active life is praised even by the gods.

08. *Sabbaso nāmarūpasmim – yassa natthi mamāyitaṃ*

*Asatā ca na socati – sa ve bhikkhū ti vuccati*

He who has no possessive thoughts regarding his own self and grieves not over what he does not have, deserves to be called a *bhikkhu*.

09. *Mettāvihārī yo bhikkhū – pasanno buddhasāsane*

*Adhigacche padaṃ santaṃ – saṅkhārūpasamaṃ sukhaṃ*

A *bhikkhu* who has in him loving kindness and is pleased in the dispensation of the Buddha, will realize soon that state of peace and happiness – the end of all conditioned things.

11. *Pañca chinde pañca jahe – pañca c'uttari bhāvaye*

*Pañca saṅgātigo bhikkhū – oghatiṇṇo' ti vuccati*

Cut off the five, give up the five, and cultivate the five. The *bhikkhu* who has gone beyond the five fetters is called '*oghatinna*' – he who has crossed the ocean of *Samsāra*. (existence of suffering)

12. *Jhāya bhikkhu mā ca pamādo –*

*mā te kāmaguṇe bhamassu cittaṃ*

*Mā lohagulaṃ gili pamatto –*

*mā kandi dukkhaṃ idan'ti dayhamāno*

Meditate, o *bhikkhu* do not delay. Let not your mind to whirl about sensual pleasures. Do not be heedless and swallow the (red hot) iron ball (in hell) and bewail. "O this is painful".

13. *Natthi jhanām apaññassa – paññā natthi ajhāyato*

*Yamhi jhānaṃ ca paññā ca – sa ve nibbānasantike*

There is no meditation without knowledge; nor knowledge without meditation. In whom are both

meditation and knowledge, he, indeed, is on the threshold of Nibbana.

16. *Tatrāyaṃ ādi bhavati – idha paññassa bhikkhuno*

*Indriyagutti santuṭṭhi – pātimokkhe ca saṃvaro*

*Mitte bhajassu kalyaṇe – suddh' ājīve atandite*

For the wise *bhikkhu* the following are of primary importance; sense control, contentment, restraint according to the rules binding on a *bhikkhu* and association of sincere and sedulous friends who lead pure lives.

17. *Paṭisanthāravutyassa – ācārakusalo siyā*

*Tato pāmojjabahulo – dukkhass' antaṃ karissati*

He who is full of goodwill, courteous in conduct, filled with serene joy, will make an end of pain.

18. *Vassikā viya pupphāni – maddavāni pamuñcati*

*Evaṃ ragañ ca dosaṃ ca – vippamuñcetha bhikkhavo*

Even as the jasmine creeper sheds its faded flowers, so, should you *bhikkhus*, shed passion and hatred.

20. *Attanā voday' attānaṃ – paṭimāse attamattanā*

*So attagutto satimā – sukhaṃ bhikkhu vihāhisi*

O *bhikkhu* censure yourself (for your misdeeds), control yourself. The self-controlled wise *bhikkhu* will experience happiness.

23. *Yo have daharo bhikkhū – yuñjati buddhasāsane*

*So imaṃ lokaṃ pabhāseti – abbhā mutto' va candimā*

A *bhikkhu*, though young, who applies himself to the *Dhamma* will illumine this world like the moon freed from the clouds.

## 26. *Brāhmaṇa vagga* (the brāhmaṇa)

02. *Yadā dvayesu dhammesu – pāragū hoti brāhmaṇo*

*Atha,ssa sabbe saṃyogā – atthaṃ gacchanti jānato*

When a *brahmana* has mastered the two things – quietude and insight – then all his fetters to *samsāra* will fade away.

03. *Yassa pāraṃ apāraṃ vā – pārāpāraṃ na vijjati*

*Vitaddaraṃ viṣaṃyuttaṃ – tamaḥaṃ brūmi brāhmaṇaṃ*

For whom there is neither this nor the farther shore, nor both, he who is neither perturbed by desires, nor bound by them, him I call a *brahmana*.

04. *Jhayaṃ virajamāsīnaṃ – katakiccaṃ anāsavaṃ*

*Uttamatthaṃ anuppattaṃ – taṃ ahaṃ brūmi  
brāhmaṇaṃ*

Him I call a *brahmana* who is meditative is devoid of stain, lives a solitary life, has done his duty and is free from inflows. Such a person has attained the Highest Goal.

06. *Bāhitapāpo'ti brāhmaṇo – samacariyā samaṇo' ti vuccati*

*Pabbājay attano malaṃ – tasmā pabbajito; ti vuccati*

He who has discarded evil is called a *brahmana*; he who leads a quiet spiritual life is called a *samana*; he who has eliminated defilement is called a *pabbajita*, a recluse.

09. *Yassa kāyena vācāya – manasā natthi dukkataṃ*

*Saṃvutaṃ tīhi thānehi – tamaḥaṃ brūmi brāhmaṇaṃ*

Him I call a *brahmana*, who does no evil by body, speech, and mind, and is well controlled in these three respects.

13. *Pāṃsukūladharaṃ jantuṃ –  
kisaṃ dhamanisanthataṃ  
Ekaṃ vanasmiṃ jhūyantaṃ –  
tamahaṃ brūmi brāhmaṇaṃ*

A lonely meditator in the forest, wearing robes collected from dust heaps, with emaciated body showing veins – Him, I call a *brahmana*.

18. *Akkodhanaṃ vatavantaṃ – sīlavantaṃ anussutaṃ  
Dantaṃ antimasāriṇaṃ – tamahaṃ brūmi brāhmaṇaṃ*

He, who is free from anger, observes rules of discipline minutely, virtuous, free from greed and is in his final existence (in *samsāra*) – him I call a *brahmana*.

19. *Vāripokkharapatt'eva – āragger'iva sāsapo  
Yo na limpāti kāmesu – tamahaṃ brūmi brāhmaṇaṃ*

He who does not cling to passions like water on a lotus leaf, a mustard seed on the point of a needle, him I call a *brahmana*.

21. *Gambhīrapaññaṃ medhāviṃ –  
maggāmagassa kovidāṃ  
Uttamatthaṃ anuppattaṃ –  
tamahaṃ brūmi brāhmaṇaṃ*

He whose knowledge is deep and profound, who understands the right way and the wrong, who has reached the highest goal, him I call a *brahmana*.

22. *Asaṃsaṭṭhaṃ gahaṭṭhehi – anāgārehi c'ūbhayaṃ  
Anokasāriṃ appicchaṃ – tamahaṃ brūmi brāhmaṇaṃ*

He who has no fellowship with either laymen or monks, who is homeless, and whose wants are but little, him I call a *brahmana*.

23. *Nidhāya daṇḍaṃ bhūtesu – tasesu thāvaresu ca*

*Yon a hanti na gahātetī – tamahaṃ brūmi brāhmaṇaṃ*

He who does not inflict injury on beings, whether feeble or strong, does not kill nor cause to kill, him I call *brahmana*.

24. *Aviruddhaṃ viruddhesu – attadaṇḍesu nibbutaṃ*

*Sādānesu anādānaṃ – tamahaṃ brūmi brāhmaṇaṃ*

He who is calm among the opponents, tranquil among the violent, unattached among the attached, him I call a *brahmana*.

33. *Yo'dha kāme pahatvāna – anāgāro paribbaje*

*Kāmabhava parikkhīṇaṃ – tamahaṃ brūmi brāhmaṇaṃ*

He who discards sensual pleasures, renounces worldly life and becomes a homeless one, in whom craving for sensual pleasures and rebirth are extinct, him I call a *brahmana*.

34. *Yo'dha taṇhaṃ pahatvāna –*

*anāgāro paribbaje*

*Taṇhābhavaparikkhīṇaṃ –*

*Tamahaṃ brūmi brāhmaṇaṃ*

He who discards craving, renounces worldly life and becomes a homeless one, in whom craving and desire to be born again are extinct, him I call a *brahmana*.



35. *Hitvā mānusakaṃ yogaṃ – dibbaṃ yogaṃ upaccagā  
Sabbayogavisaṃyuttaṃ – tamahaṃ brūmi brāhmaṇaṃ*  
He who has severed all bonds of the world of humans  
and risen above the bonds of the world of gods, who is,  
thus, free from all bonds, him I call a *brahmana*.

36. *Hitvā ratiṃ ca aratiṃ ca –  
sītibhūtaṃ nirūpadhiṃ  
Sabbalokābhibhuṃ vīraṃ –  
tamahaṃ brūmi brāhmaṇaṃ*  
He who has given up both pleasure and pain, is cool, is  
without defilements and has conquered the whole world,  
him I call a *brahmana*.

**02. Vinaya pitakaya – pārājikapāli** (Book of  
Morality)

01) **Vinaya pitakaya** – 02 - 11 Para 35 page

02) **Pārājikapāli** – 243 page

**03. Four types of high - ordained vows.**

*Mahawaggapāli* – 239 pages

**04. People who unsuited to be monks.**

*Mhawaggapāli* – 227 pages

**05. Monk who unsuited for high ordination.**

*Mahawaggapāli 01* – 213 - 247 pages

**06. History of katinaya** – The laity robe which is  
prepared by the devotees. (*Wassāna* season)

*Mahawaggapāli 02 / 07 – katinakkandakaya* – 629  
pages

*Mahawaggapāli – chīewarakkandakaya – 709 – 711*  
page – 41 Para

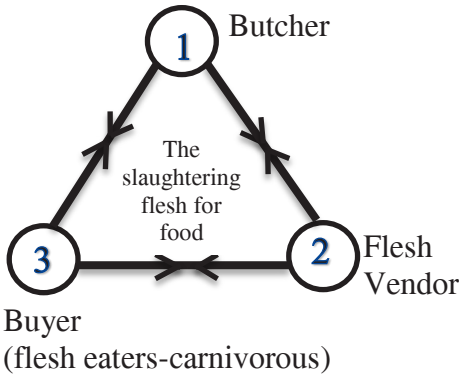
## 07.Eating flesh of slaughtered animals

*Chullawagga pāli 02 – Sangabedhakkandakaya – 301*  
pages

The monk should be refraining from eating every type of animal food at the best of their effort.

The monk who ate flesh and fish that slaughtered or not it is an offence caused by illusion and craving with hatred.

*(Culla wagga pāli – 02 / 301page - Sanghabhedakkandakaya )*



- 1) Butcher who slaughter the animal.
- 2) Vendor who sells flesh and fish (to flesh eaters) slaughtered by the butchers.
- 3) Buyer who eats flesh and fish that slaughtered by the butcher and sold by the vendor.

- i. The butcher who kills animals only for the buyers who eat slaughtered flesh and fish. (Usually the butcher does not eat flesh that slaughtered by him.) The main aim of slaughtering animals only for the main income way of the butcher.
- ii. Vendor who sells flesh and fish (to flesh eaters) that slaughtered by the butcher, to the buyer who wish to eat them. The main aim of selling of the slaughter animal flesh only for the main income way of the vendor.
- iii. Buyer who needs to eat flesh and fish buys them from the vendor by paying cash. Then the process of slaughtering animals directly aims only to the flesh eaters who wish to eat flesh and fish that slaughtered by the butcher. In this matter the process of slaughtering animals directly induced only by the flesh eaters who already try to attach to the tasty of flesh. In this matter untimely death of the living animal that induced by the flesh and fish eater with butchers and vendors who responsible each 3 of them each other one another altogether that cause for them to suffer severe sufferings and difficulties mentally and physically through the cycle of rebirth and redeath. Therefore, butcher, vendor and the buyer those who compulsorily responsible for the death of the living animal that has to be slaughtered in an untimely.

According to the above combination as referred to above 3 of them participated to kill the animal for food cause for them to bind each of them to be slaughtered the living animal for food.

According to the triangle, 3 of them combined together to kill the animal for food which induced by the flesh eaters. In this matter if only one of them rejects his duty that causes to abandon the killing animals for food. If not so, 3 of them have to get same qualities of unwholesome effect to get rebirth in woeful state such as animal realm, ghost spirit realms, demy ghost and hell.

(A-D / 01 – D/P – 10 – *Danda vaggaya* 01-02 / 26 – *Brahmana vaggaya* – 23

*Mahawaggapāli* – 02 – *Bhesajjakandakaya* - Page 595 – 33  
Para, pages 555 – 559

*Chullawaggapāli* – 02 – *Sanghabhedakkhandaya* - page 301  
*Majjimanikaya* – 02 – *Jīwaka Sutta* – pages 55-59)

## 08.Four precepts of alms food

All of the monks who are trying to abandon the tasty of food should follow all of the following precepts and practices compulsorily.

- 01) Refrain from eating foods at nighttime (dinner).
- 02) Refrain from eating foods with flesh of slaughtered animals.  
(Only vegetarian food – Only 1 and 2 precepts can be observed by the laity people also who try to abandon the taste of food.)
- 03) One alms meal per a day – refrain from eating food after 12 o' clock mid-day
- 04) Refrain from eating 14 numbers of additional alms food, but only alms round for alms food (*piṇḍapāthāya*).

## **09. *Sutta pitakaya* (Mental conduction)**

01) *Dīghanikāya* – 01 – 82-149 pages

02) *Dīghanikāya* – 01 – 52-125 pages

03) *Pārājikapāli* – 133 page – 18, 19, 23 Para

## **10. Moral conduction for rainy season**

*Mahawaggapāli* – 01 – 347 pages

## **11. Path of purification**

01) *Sanyukta Nikāya* – 01 - 27 pages

02) *Mahawaggapāli* – 02 - 605 pages

03) *Dīghanikaya* (*Satipaṭṭhāna* discourse) – 437-503 pages

## **12. Book of *Abhidamma Pitakaya* – Qualities of cause and effect (Every action has its same and opposite reaction)**

*Vibangapitakaya* – 01 – 285 pages

## **13. Path of purification**

- I. 01) *Sanyuktha nikāya* – 01 -27 pages (*Sataya sutta* - religious discourse))
- 02) *Mahawaggapāli (vinaya pitakaya)* – 02 – 605page (*Bēsajja sutta*)
- 03) *Pārājikapāli (vinaya pitakaya)* – 03 page (*Veragha sutta*)

II. *(Satipaṭṭhāna sutta) Dīghanikāya – 02 (Sutta pitakaya)* – 437-503 pages

## 14. The precepts

### I. The Five precepts

1. I undertake to observe the precept to abstain from destroying the life of beings (should be avoid from buying, selling and eating fish and meat of the animal that are killed by the men for the tasting pleasure for human beings).
2. I undertake to observe the precept to abstain from taking things not given.
3. I undertake to observe the precept to abstain from sexual misconduct (homosexual - same-sexual) polygamous, heterosexual and bigamy - should be avoiding from sexual misconduct even with the animal beings).
4. I undertake to observe the precept to abstain from false speech.
5. I undertake to observe the precept to abstain from use of intoxicating drinks, molt liquors, wines, and beer - all types of alcohol and drugs.

## **II. The Eight precept**

1. I undertake to observe the precept to abstain from destroying the life of beings (should be avoid from buying, selling and eating fish and meat of the animal that are killed by the men for the tasting pleasure for human beings).
2. I undertake to observe the precept to abstain from taking things not given.
3. I undertake to observe the precept to abstain from all unchastity. (homosexual - same-sex) polygamous, hetero sexual and bigamy –( should be avoid from sexual misconduct even with the animal beings).
- 4 I undertake to observe the precept to abstain from false speech.
- 5 I undertake to observe the precept to abstain from use of intoxicating drinks, molt liquors, wines, and beer all types of alcohol and drugs.
- 6 I undertake to observe the precept to abstain from taking food at an unseasonable time. (After 12 o 'clock, herbal drink, congee, gruel, different kinds of nutritious fluid can be used for the pasting time when the condition of the body seems to be idle, pale or ill.)

- 7 I undertake to observe the precept to abstain from dancing, singing, listing and playing music, and unseemly shows, Tele-dramas, comedies, and from the use of garlands, perfumes scent, cosmetics and from things that trend to beautify, decorate and adorn the body of the person.
- 8 I undertake to observe the precept to abstain using from high and luxurious seats (couch).

### **III. The Eight livelihood precepts**

1. I undertake to observe the precept to abstain from destroying the life of beings (should be avoid from buying, selling and eating fish and meat of the animal which are killed by the men for the tasting pleasure for the human beings).
2. I undertake to observe the precept to abstain from the things not given.
3. I undertake to observe the precept to abstain from all unchastity. (homosexual- same sex) polygamous, hetero sexual and bigamy - should be avoid from sexual misconduct even with the animal beings).



4. I undertake to observe the precept to abstain from lying speech.
5. I undertake to observe the precept to abstain from harsh (vulgar) speech.
6. I undertake to observe the precept to abstain from Slander speech.
7. I undertake to observe the precept to abstain from frivolous (useless) speech.
8. I undertake to observe the precept to abstain from misconduct of livelihood.

#### **IV. The Ten precept (Householder)**

1. I undertake to observe the precept to abstain from destroying the life of beings. (Should be avoid from buying, selling and eating fish and meat of the animal which are killed by the men for the tasting pleasure of the human beings)
2. I undertake to observe the precept to abstain from things not given.
3. I undertake to observe the precept to abstain from all unchastity. (homosexual-same-sex) polygamous,

hetero sexual and bigamy –(should be avoid from sexual misconduct even with the animal beings).

4. I undertake to observe the precept to abstain from false speech.
5. I undertake to observe the precept to abstain from use of intoxicating drinks, molt liquors, wines, beer and all types of alcohol and drugs.
6. I undertake to observe the precept to abstain from taking food at an unseasonable time. (After 12 O'clock (pasting time) when the condition of the body seems to be idle, pale or ill - herbal drinks, gruel, different kinds of nutritious fluid of fruits and vegetable can be used during the pasting time)
7. I undertake to observe the precept to abstain from dancing, singing, listening and playing music, unseemly shows, Tele dramas, comedies,
8. I undertake to observe the precept to abstain from the use of garlands, perfumes scent, cosmetics and from things that trend to beautify, decorate and adorn the body of the person.
9. I undertake to observe the precept to abstain from high and luxuries seats (couches)

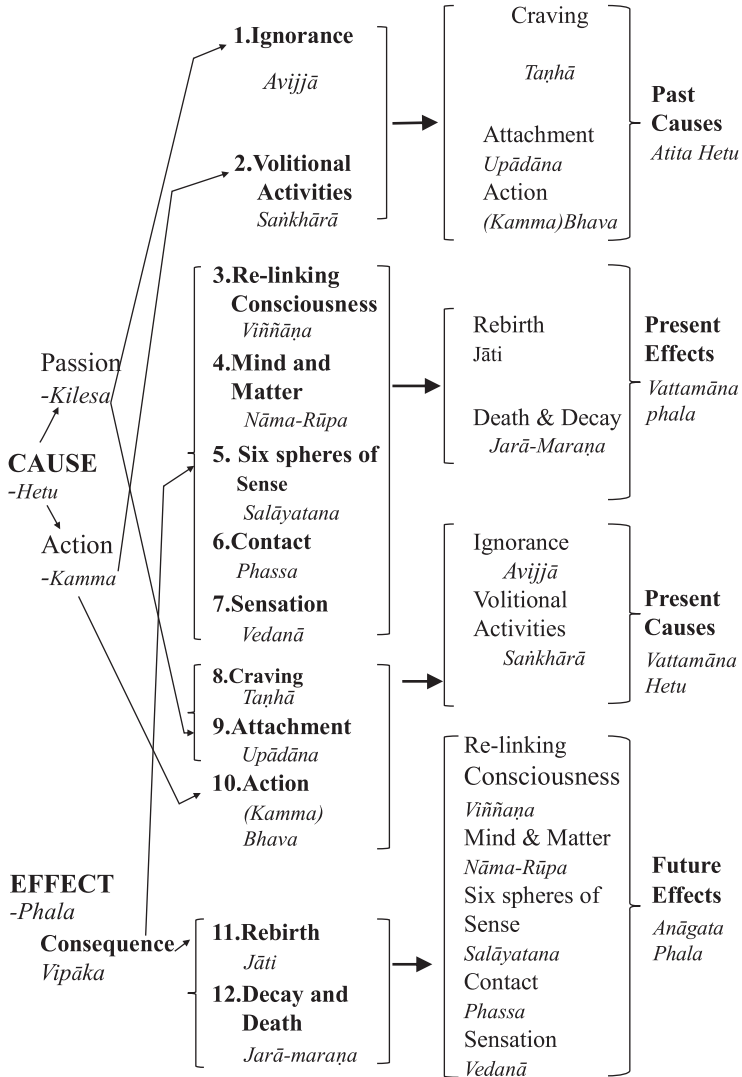
10. I undertake to observe the precept to abstain from accepting gold, silver and valuable cash. (These ten precepts can be observed one by one as ten precepts. When more than one which is unable to observe the rest of the precept remains without damage)

#### **V. Novice Ten precept**

1. I undertake to observe the precept to abstain from destroying the life of beings. (Should be avoid from buying, selling and eating fish and meat of the animal which are killed by the men for the tasting pleasure of the human beings)
2. I undertake to observe the precept to abstain from things not given.
3. I undertake to observe the precept to abstain from unchastity (homosexual -same-sex) polygamous, hetero sexual and bigamy-bigamy - should be avoid from sexual misconduct even with the animal beings).
4. I undertake to observe the precept to abstain from false speech.
5. I undertake to observe the precept to abstain from intoxicating drinks, molt liquors, wines, beer, and all types of alcohol and drugs.

6. I undertake to observe the precept to abstain from taking alms at an unseasonable time. (after 12 o'clock in noon, during the - pasting time-herbal drinks, gruel, different kinds of nutritious fluid, fruits and vegetable can be used for the pasting time when the condition of the body seems to be idle, pale or ill.
7. I undertake to observe the precept to abstain from dancing, singing, listening and playing music, unseemly shows, Tele dramas, comedies,
8. I undertake to observe the precept to abstain from the use of garlands, perfumes scent cosmetics and from things that tend to beautify, decorate and adorn the body of the person.
9. I undertake to observe the precept to abstain from High and luxuries seats (couches).
10. I undertake to observe the precept to abstain from accepting gold, silver and valuable cash. (All of these ten precepts are considered altogether as one precept. Not as ten precepts. If one unable to observe one or more than one precept all of ten precepts automatically get damage.

**15) PATIČĀ SAMUPPĀDA “DEPENDENT ORIGATION”**  
**(Electrostatic spiritual siencetific cycle process of rebirth and redeth)**



## 16. *Bhikkhū* (Monk)

A fully ordained disciple of the Buddha is called a *bhikkhū*. “Mendicant monk” may be suggested as the closet equivalent for “*Bhikkhū*”, literally it means “he who begs” but *bhikkhūs* do not beg. They silently stand at the door for alms. They live on what is spontaneously given by the supporters. He is not a priest as he is no mediator between God and man. He has no vows for life, but he is bound by his rules, which he takes of his own accord. He leads a life of voluntary poverty and celibacy. If he is unable to live the Holy Life, he can discard the robe at any time.

*Pabbajjā*: ‘the going forth’ or more fully stated, ‘the going forth from home to the homeless life’ of a monk (*agārasmā anagāriyaṃ pabbajjā*), consists in severing all family and social ties to live the pure life of a monk, in order to realize the goal of final deliverance pointed out by the Enlightened One. Thus, *pabbajjā* has become the name for admission as *sāmaṇera*, or novice, as a candidate for the order of Bhikkhus, or monks.

*(Pārājikapāli – vinaya pitakaya – page 57)*

## 17. *Brahma-cariya*

‘Pure (chaste) or holy life’, is a term for the life of the monk. Also a lay-devotee who observes the 8 moral precepts (*sikkhāpada*), takes as the third precept the vow

of chastity, i.e. full abstention from sexual relations. The highest aim and purpose is the ‘unshakeable deliverance of mind’ (*akuppā ceto-vimutti*).

## 18. Dhamma

The ‘bearer’, constitution (or nature of a thing), norm, law (*just*), doctrine; justice, righteousness; quality; thing, object of mind (*āyatana*) ‘phenomenon’. In all these meanings the word ‘dhamma’ is to be met with in the texts. 04 applications of this term *guna* (quality, virtue), *dēsanā* (instructions), *pariyatti*, *nijjīvītā* (soullessness, e.g. “all *dhamma*, phenomena, are impersonal,” etc.).

## 19. Dukkha

(1) ‘Pain’, painful feeling, which may be bodily and mental (*vedanā*).

(2) ‘Suffering’, ‘ill’. As the first of the Four Noble Truths (*sacca*) and the second of the three characteristic of existence (*ti-lakkhaṇa*), the term *dukkha* is not limited to painful experience as under (1), but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena which, on account of their impermanence, are all liable to suffering, and this includes also pleasurable experience. Hence ‘unsatisfactoriness’ or ‘liability to suffering’ would be more adequate renderings, if not for stylistic reasons. Hence the first truth does not deny the existence of

pleasurable experience, as is sometimes wrongly assumed. This is illustrated by the following texts.

“Seeking satisfaction in the world, monks, I had pursued my way. That satisfaction in the world I found. In so far as satisfaction existence in the world, I have well perceived it by wisdom. Seeking for misery in the world, monks, I had pursued my way. That misery in the world I found. In so far as misery existed in the world, I have well perceived it by wisdom. Seeking for the escape from the world, monks, I had pursued my way. That escape from the world I found. In so far as an escape from the world existed, I have well perceived it by wisdom.”

“If there were no satisfaction to be found in the world, beings would not be attached to the world.... If there were no misery to be found in the world, beings would not be repelled by the world.... If there were no escape from the world, beings could not escape there from.”

## **20. Sacca.**

‘Truth’. – 1. On the two truth’, conventional and ultimate

2. ‘The four Noble truths’ (*ariya-sacca*) are the briefest synthesis of the entire teaching of Buddhism, since all those manifold doctoring of the threefold canon



are, without any exception, included therein. They are: the truth of suffering, of the origin of suffering, of the extinction of suffering, and of the Eightfold path leading to the extinction of suffering.

- I. The first truth, briefly stated, teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering (*dukkha*).
- II. The second truth teaches that all suffering, and all rebirth, is produced by craving (*taṇhā*)
- III. The third truth teaches that extinction of craving necessarily results in extinction (*nirodha*) of rebirth and suffering, *nibbāna*.
- IV. The fourth truth of the eightfold path (*magga*) indicates the means by which this extinction is attained.

The stereotype text frequently recurring in the *sutta pitaka*, runs as follow:

- I. ‘But’ what, O monks, is the Noble truth of suffering. Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; in short, the 5 groups of existence connected with clinging are suffering (*dukkha, dukkhata* ).

- II. “But what, O monks, is the Noble truth of the origin of suffering. It is that craving which gives rise to fresh rebirth and, bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving (*kama-taṇhā*), the craving for existence (*bhava-taṇhā*), the craving for non-existence or self -annihilation (*vibhava-taṇhā*).
- III. “But what, O monks, is the Noble truth of the extinction of suffering. It is the complete fading away and extinction of this craving its forsaking and giving up, liberation and detachment from it.
- IV. “But what, O monks, is the Noble truth of the path leading to the extinction of suffering. It is the Noble eightfold path (*ariya-aṭṭhangika-magga*) that leads to the extinction of suffering.

## 21. Taṇhā

(‘thirst’): ‘craving’, is the chief root of suffering, and of the ever-continuing cycle of rebirths. “What, O monks, is the origin of suffering. It is that craving which gives rise to ever-fresh rebirth and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. It is the sensual craving (*kama-taṇhā*), the craving for existence (*bhava-tanha*), the craving for non-existence (*vibhava-taṇhā*)” is the 8<sup>th</sup> link in the formula of the dependent origination (*paṭiccasamuppāda*).

Corresponding to the 6 sense-object, there are 6 kinds of craving: craving for visible object, for sounds, odours,

tastes, bodily impressions, mental impressions (*rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*, *dhamma*, - (*taṇhā*)

## 22. Sīla

Morality virtue is a mode of mind and volition (*cetana*) manifested in speech or bodily action (*karma*). It is the foundation of the whole Buddhist practice, and there with the first of the 3 kinds of training (*sikkhā*) that from the 3-fold division of the 8-fold path (*magga*), morality, concentration and wisdom.

Buddhist morality is not, as it may appear from the negative formulations in the *sutta*-texts, something negative. And it does not consist in the mere not committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition.

Morality of the 8-fold path, namely, right speech, right action and right livelihood, is called ‘genuine or natural morality’ *pakatisīla*), as distinguished from the external rules for monks or laymen, the so-called ‘prescribed morality’ (*paññatti-sīla*) which, as such, is karmic neutral.

‘What now is karmic wholesome morality (*kusala-sīla*). It is the wholesome bodily action (*kāya kamma karma*), wholesome verbal action (*vacikamma - karma*), and

also the purity with regard to livelihood which called morality’”

The 4 kinds of morality consisting of purification (*catupārisuddhi-sīla*) are; (1) restraint with regard to the monks’ Disciplinary code, (2) restraint of the senses, (3) purification of livelihood, (4) morality with regard to the 4 requisites (of the monk).

***Pativedha***; penetration’, signifies the realization of the truth of the *Dhamma*, as distinguished from the mere acquisition of its worldly (*pariyatti*), or the practices (*patipatti*) of it, in others words, realization as distinguished from theory and practice. (*pariyatti*).

***Puthujjana***; ‘one of the many folk, worldly, ordinary man is any layman or monk who is still possessed of all the 10 fetters (*samyōjana*) binding to the round of rebirths, and therefore has not yet reached any of the 4 stages of holiness (*āriya - puggala*)

***kilesa; defilemernts***’, are mind-defiling, unwholesome qualities. There are 10 defilements, thus called because they are themselves defiled, and because they defile the mental factors associated with them. They are; (1) greed (*lobha*), (2) hate (*dosa*), (3) delusion (*moha*), (4) conceit (*māna*), (5) speculative views (*ditthi*) (6) skeptical doubt (*vicikiccha*), (7) mental torpor (*thina*) (8) restlessness (*uddhacca*); (9) shamelessness (*ahirika*), (10) lack of moral dread or unconscientiousness (*anottappa*).” For 1-3 *mula*; 4, *māna*; *ditthi*; 6-8 *nivarana*; 9 and 10 *ahirika-anottappa*.

### 23. *Iddi*

‘Power’, ‘magical power’. The magical powers constitute one of the 6 kinds of higher spiritual powers (*abhiññā*). One distinguishes many kinds of magical powers: the power of determination (*adhiṭṭhān’iddhi*), the power of becoming oneself manifold; the power of transformation (*vikubbana iddhi*), the power of adopting another form; the power of spiritual creation (*manomaya iddhi*), the power of letting issue from this body another mentally produced body; the power of penetrating knowledge (*ñāṇa-vipphara iddhi*) the power of inherent insight to remain unhurt in danger; the power of penetrating concentration (*samādhivippharā iddhi*) producing the same result. They are not a necessary condition for final deliverance.

‘Noble power’ (*ariyā-iddhi*) is the power of controlling one’s ideas in such a way that one may consider something not repulsive as repulsive and something repulsive as not repulsive, and remain all the time imperturbable and full of equanimity. This training of mind is frequently mentioned in the *Suttas*.

### 24. *Dhātu*:

‘Elements’, are the ultimate constituents of a whole.

- (i) The 4 physical elements (*dhatu or mahā-bhūta*), popularly called earth, water, fire (heat = temperature = Electrostatic power) and wind, are to be understood as the primary qualities of matter.

They are named in *pāli*: *paṭhvi-dhātu*, *āpo-dhatu*, *tejo-dhātu*, and *vāyo-dhāu*. In the four elements are defined thus: “whatever is characterized by hardness (*thaddha – lakkhana*) is the earth or solid-element; by cohesion (*ābandhana*) or fluidity, the water element; be heating (*paripācana*), the fire or heat-element; by strengthening or supporting (*vitthambhana*), the wind or motion-element. All four are present in every material object, though in varying degrees of strength. If, for instance, the earth element predominates, the material object is called ‘solid’, etc.- For the analysis of the 4 elements, *dhātu-vavatthāna*.

(ii) The 18 physical and mental elements that constitute the conditions or foundations of the process of perception, are:

- |                              |                               |
|------------------------------|-------------------------------|
| 1. visual organ (eye)        | 11. eye-consciousness         |
| 2. auditory organ (ear)      | 12. ear-consciousness         |
| 3. olfactory organ (nose)    | 13. nose-consciousness        |
| 4. gustatory organ (tongue)  | 14. tongue-consciousness      |
| 5. tactile organ (body)      | 15. body-consciousness        |
| 6. visible object            | 16. mind-element              |
|                              | ( <i>mano-dhātu</i> )         |
| 7. Sound or audible object   | 17. Mind-object               |
|                              | ( <i>dhamma-dhātu</i> )       |
| 8. Odour or olfaction object | 18. mind-consciousness        |
|                              | ( <i>mano-viññāṇa-dhātu</i> ) |
| 9. Gustative object          |                               |
| 10. body-impression element  |                               |

1-10 are physical; 11-16 and 18 are mental; 17 may be either physical or mental. – 16 perform the function of advertence (*āvajjana*) towards the object at the inception of a process of sensuous consciousness; it further performs the function of receiving (*samapaṭicchana*) the sensuous object. 18 perform the function of investigation (*santirāṇa*), determining (*votthapana*) and registering (*tadārammaṇa*) – (for its other function). For, the 14 functions of consciousness - *viññāṇa-kicca*.

Of the many further groupings of elements, the best known is that of the 3 world-element; the sensuous world (*kāma-dhātu*), the fine-material world (*rūpa-dhātu*), the immaterial world (*arūpa-dhātu*); further the six-fold group: the solid, liquid, heat, motion, space, consciousness.

## 25. Avyākata

‘Indeterminate’ – neither determined as karmic ‘wholesome’ nor as ‘unwholesome’ – are the karmic neutral, amoral states of consciousness and mental factors. They are either mere karma results (*vipāka*) as all the sense perceptions and the mental factors associated therewith, or they are karmic independent functions (*kiriya-citta*), neither karmic nor karma-resultant.

## **26. The cause and effect process (every action has its same and opposite reaction).**

Every cause induced by the different kinds of Electrostatic formations that directly depend on the qualities of Electrostatic power. These qualities of Electrostatic power mainly cause for every actions which are done eventually and naturally by the living being (human and animal). Therefore every action which are produced by the power of Electrostatic formation directly cause for the reaction as an effect. Every effect mainly depends on the cause of Electrostatics formations which associated therewith the element of material to create the different kinds of forms of human, animal and plants.

Every mental action included by the volitions (*Karma*) has its same and opposite reaction as an effect. Therefore every mental action called volition has the effect of rebirth. Formation of the power of sensation (*Karmic power*) which induced by the contact of the corporeality signs of component material cause for the power of volitions that has same and opposite reaction as an **effect** for the birth and death cycle of every living beings.

Every action depends on the power of Electrostatic energy. Every reaction depends on the power of Electrostatic energy with its own elements of materials which are known as component materials such as human, animal and plants. In this matter, according to the cause and effect of the existence, no one can



sensitive to the power of cause which induced by the Electrostatic power but its effect that is component with four elements are known as human, animal and plants are sensitive to the contact of mental power through physical organs of the body.

In this respect the scientific combination the cause of Electrostatic power which cause for the effect of component materials that depend on **cause** and **effect** process called as the law of "**every action has its same and opposite reaction**". The cause of action depends on with the Electrostatic power that non-visual but sensitive to the power of mental contact through physical organs. This scientific and spiritual series the perpetual flux of existence, which propel every ordinary, foolish, unwise people to follow mythical of the qualities of wrong vision the blind faith of 'self.'

## ***27. sathipaṭṭhāna:***

The four foundations of mindfulness', awareness's of mindfulness' (*sati-upaṭṭhāna*), are: contemplation of body, feeling, mind and mind-objects.- for sati,

A detailed treatment of this subject, so important for the practice of Buddhist mental culture, is given in the two *satipaṭṭhāna suttas*, which at the start as well as the conclusion, proclaim the weighty words: "The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbaana is the four foundation of mindfulness"

After these introductory words, and upon the question which these four are, it is said that the monk dwells in contemplation of the body, the feelings, the mind, and the mind-objects, "ardent, clearly conscious and mindful, after putting away worldly greed and grief."

These four contemplations are in reality not to be taken as merely separate exercises, but on the contrary, at least in many cases, especially in the absorption, as things inseparably associated with each other. Thereby the *satipaṭṭhāna sutta* forms and illustration of the way in which these four contemplation relating to the five groups of existence simultaneously come to be realized, and finally lead to inside into the impersonality of the existence.

## 28. *majjhimā-paṭipadā*:

‘Middle path’, is the Noble Eight-fold path which, by avoiding the two extremes of sensual lust and self-torment, leads to enlightenment and deliverance from suffering.

To give oneself up to indulges in sensual pleasure (*karma-sukkah*) the base, common, vulgar, unholy, unprofitable; and also to give oneself up to self-torment (*atta-kilamata*), the painful, unholy, unprofitable, both these two extremes the perfect one has avoided and has found the middle path (*magga*), with cause one both to see and to know, and which leads to peace, to discernment, to enlightenment *Nibbhaana*. It is the Noble Eightfold path, the way that leads to the extinction of suffering, namely: right

understanding, right thought, right speech, right bodily action, right livelihood, right effort, right mindfulness, and right concentration ”

## **29. vimutti:**

‘Deliverance’, is of 2 kinds: deliverance of mind (*ceto-vimutti*,) and deliverance through wisdom (*paññā-vimutti*,)

‘Deliverance of mind’, in the highest sense, is that kind of concentration) which is bound up with the path of Arahantship (*arahatta magga*);

‘Deliverance through wisdom’ is the knowledge (*ñāṇa*) bound up with the fruition of Arahantship (*arahatta-pala*).

There are also 5 kinds of deliverance identical with the 5 kinds of overcoming. (*pahāna*)

## **30. samāpatti**

‘Attainments’ is a name for the 8 absorptions of the fine-material and immaterial spheres to which occasionally is added as 9<sup>th</sup> attainment, attainment of extinction (*nirodha samāpatti*).*jhāna*.

***‘The reality within you living in has to be attained by your own selves’***

## BUDDHISM A WORLD RELIGION

The Buddhism by the year 2050 or so, will be the most accepted and acclaimed religion in the world and it will be the only religion that will survive, the scientist cannot hammer it down or destroy it.

It appears it will be so from the recent happenings of antagonism displayed against Buddhism and even towards the Venerable Maha Sangha. It is a common saying that stones are pelted at fruit bearing trees and not barren ones. Twisting of arms and kicking cannot in anyway stop the forward march of the Divine Power. According to the laws of nature, all wrong doers will lament in repentance, in this life and thereafter.

Enlightenment as referred to in Buddhism, gives clairvoyant powers to those spiritually developed, to see at will, any part of the Physical World that we are living in. With the progress of science today any layman sees the physical world with the help of a TV camera and screen.

Apart from this physical world, Buddhism speaks of numerous other worlds visible only to those with clairvoyant powers, but unseen by the human eye or any TV camera so far available today. With the rapid growth of scientific research, in the years to come a camera or a device will be produced that can view the unseen worlds such as the Astral World where most of us go, after so-called death. Then there is the mental world and other worlds at higher levels for those possessing merit or good Karma, and also for those who have gained spiritual advancement by meditation during their life on earth. There are 'Apayas' and 'Nirayas' for wrong doers of various degrees. All these could one day be viewed.

The day the great phenomenon taken place when the laymen can see on a TV screen the unseen worlds referred to above, the Truth of the Buddha - World will be clear to one and all. Thus Buddhism will nourish and conquer the world as a World Religion.

Sir. Arthur C. Clarke.  
(Science Writer, Futurist, Inventor)  
"The Deep Sea"  
"The Deep Range"

